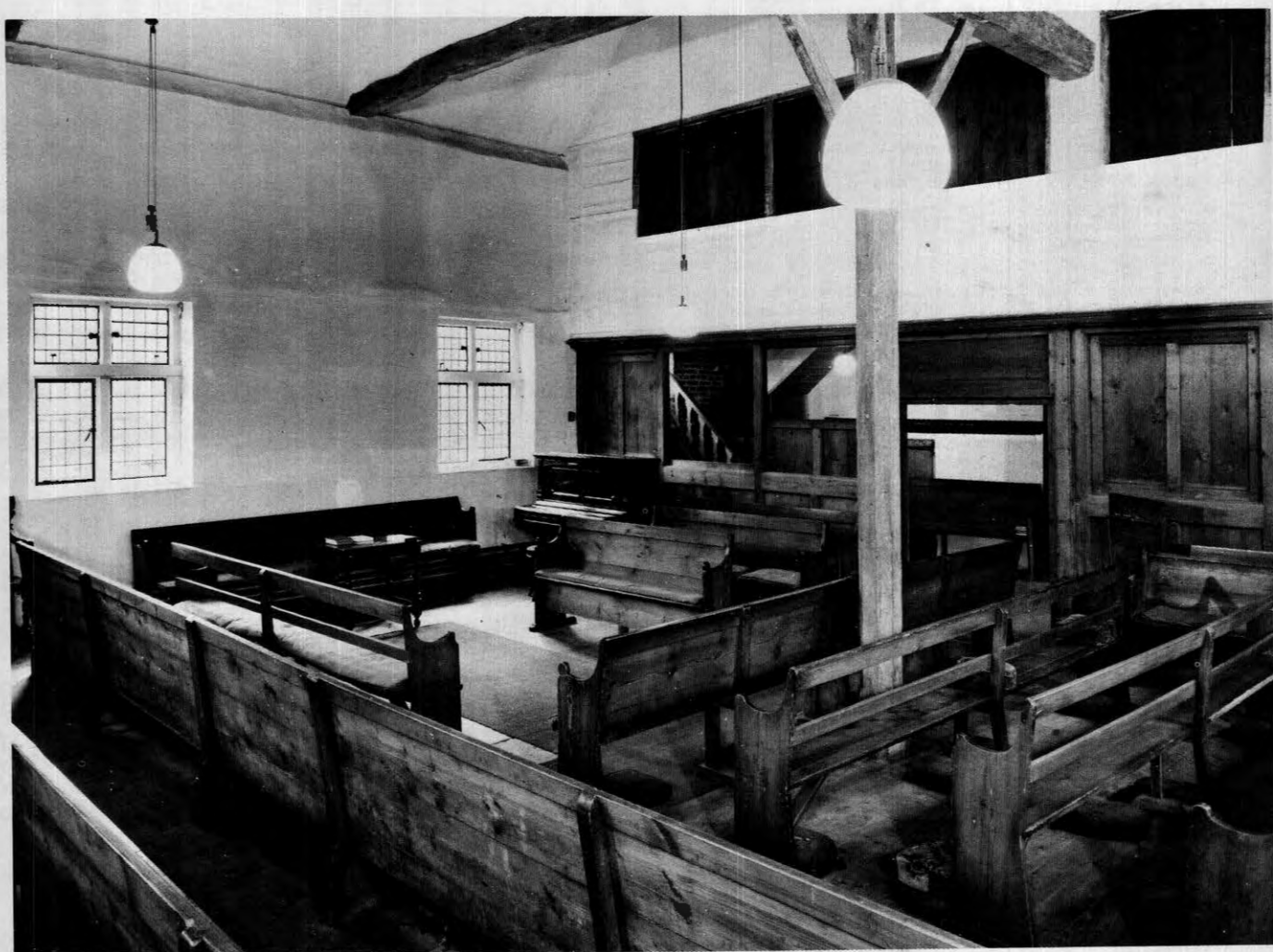


March 15, 1970

FRIENDS JOURNAL

Quaker Thought and Life Today



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From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of the meetinghouse in Hertford, England, about twenty-four miles north of London. It was taken by Peter C. Brown, of Welwyn Garden City.

The meetinghouse has been used continuously for meetings for worship since it was built in 1670. A tercentenary celebration is planned for June 20-28. The program will include lectures, an exhibition, and a dramatic presentation by students in Saffron Walden Friends School.

Visitors from abroad are encouraged to come, and overnight hospitality can be arranged. Write to Erica Birtle, 2, Peters Wood Hill, Ware, Hertfordshire, England.

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PAUL E. PFUETZE is professor of religion in Vassar College. His article was written as a sermon, which he delivered in Vassar College Chapel.

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ELIZABETH LOK, a member of Ottawa Monthly Meeting, Canada, is concerned with the fostering of the spiritual life. She writes, "As I have found my own 'path,' I hope to share it and possibly attempt to help others find theirs. Look within, for there only lies reality."

EUBANKS CARNSER lives in Riverside, California and formerly was on the scientific staff of the Department of Agriculture laboratory in Riverside. He and his wife, Harriett, visited their daughter and her family in Honolulu last summer.

Today and Tomorrow

The Stuff Life Is Made Of

OVER THE WEEKEND, having nothing better to do, we spent fifteen minutes (the time it takes, say, to read *Thy Friend, Obadiah* to a child or paint a wall twenty by thirty feet or write a letter to a lonely friend) we did some sums, the accuracy and value of which we do not guarantee.

1,600 persons + 800 persons + 1,000 persons = 3,400 persons

8 hours + 6 hours + 6 hours = 20 hours

3,400 × 20 hours = 68,000 manhours

68,000 × \$2.25 per hour = \$153,000.00

In our subsequent calculations, we allowed for a number of *givens*: Granted, that some persons who attended three special sessions of Philadelphia Yearly Meeting did not stay for the full periods of worship, silence, and discussion of ways to help poor blacks and whites; that some would not otherwise be employed for money; that some who were there would not be reading books to children or assuring distant friends of their abiding love, anyway; that there might be no better way to use time than in worship and discussion, however repetitious and long-winded, of the ills and demands of fellow men.

We calculated how sixty-eight thousand hours could be spent in several useful ways: How many ghetto homes could be refurbished, how many tears of how many children could be dried, how many men in prison could be comforted, how many children could be given lessons in swimming, how many books on current economics and sociology could be read, how many sessions of remedial reading and arithmetic could be given, how many volunteer hours could be devoted to day care centers, how many loaves of bread could be baked for the hungry, how many steps could be taken to solve the primary problem, lack of vocational skills.

One hundred fifty-three thousand dollars, we figured, would do a lot of good invested in scholarships.

The Side We're On

TIME WAS when we chose sides for pum-pum-pullaway, one ole cat, baby-in-the-air, and red rover. Later, when we started putting away such childish things, we became Delphians or Philomathians, and the demarcation of good guys and bad guys became less distinct. Maybe we can never get away from it, this "belonging" to Masons or Rotarians, Republicans or Democrats, liberals or those people, whites or blacks, racists or the pure, Race Street or Arch Street, Christian or infidel, Children of God or children of mammon—maybe we cannot, but we can hope.

Thee's a Good Man, Charley Brown

CHARLES K. BROWN III: Schoolmaster, Quaker, clerk; handsome, urbane, articulate, self-assured; humble, effective, deeply spiritual—a good man is Master Charley, a man for many seasons.

We saw and heard Charles Brown preside at three special sessions of Philadelphia Yearly Meeting, called to consider courses of action in the matter of black demands for money, backed by threats and actions of violence. They were difficult sessions of prayer, worship, talk, sincere heart-searchings, exhibitionism, talk, bad manners, hope and despair, seeking, as one expects when hundreds of people strive to find a course that is right in the eyes of God and the eyes of man.

It was a sensitive situation—potentially explosive and divisive, perhaps—for, implicit or palpable, the possibilities of disunity, to-be-regretted decisions, actions short of lovingkindness, and plain dollars-and-cents ineffectuality hung like a cloud over all.

It was not entirely a unique situation. Many sessions of Yearly Meetings and Quarterly Meetings we have attended have gone through a similar kind of pilgrim's progress (although the starting point may have been a seemingly small point of repairs to a meetinghouse or investment of funds or dealings with a Problem Member). Every time we have felt a new kind of wonder, respect, and thankfulness for the clerk.

So, this note of appreciation for Charles Brown on behalf of all who felt the better for having him on the facing bench but have not had the chance to tell him so.

Good Order

FROM R. WARD HARRINGTON, clerk of Flushing Monthly Meeting in Long Island, comes this admonition:

"The clerk in a Friends' Meeting is not a presiding officer—but rather a recording officer—for what the Meeting decides. If the pleasure of any is sought for speaking, one might say, 'If the Meeting please,' but to bid for the pleasure of the Clerk for an opportunity to speak violates the fundamental principle underlying a Friends' Meeting. The Meeting is a gathering of Friends, which the Clerk serves, and the term "clerk" carries in a Friends' Meeting the most simple and direct meaning of that term. The good order of [a Friends' Meeting] is a responsibility that rests on all who are present."

Prayer

CREATE a pure heart in me, O God, and give me a new and steadfast spirit; do not drive me from thy presence or take the holy spirit from me; revive in me the joy of thy deliverance and grant me a willing spirit to uphold me.

from *Psalms 51, The New English Bible*

Christian Love: What Does it Mean?

by Paul E. Pfuetze

FOR CHRISTIANS, love is the summary of the Law. This we all know. Love of the neighbor is a condition of the acceptable worship of God. From the story of the good Samaritan it seems clear that we are to love any person in need.

Just what does loving my neighbor mean? There is no agreement, and usually the answer is some vague platitude.

We profess to believe that *God is Love*, that on Calvary was revealed the glory and the power of God's love. But there we see that the Love of God sometimes is stern. Calvary also reveals the terrible tragedy, cost, and suffering of love and the strange, ruthless discipline and righteousness of love. The *love* and the *justice* and the *righteousness* of God are close together.

To separate *righteousness* from love is to be left with the hard, legalistic, self-righteous rightness of the Pharisees, concerning which Jesus had some harsh things to say. But to separate *love* from righteousness is to make love a mere sentiment, blind to moral values, as in the case of parents who, out of mistaken love, spoil their children. True love is concerned not with comfort but with character. It entails a righteousness, not of impersonal and legal justice, but outgoing and forgiving.

What, then, might love mean for a broken home, for the man who can't get a job because of his color, for the business man whose employees have gone on strike, for a college whose black students have forcibly occupied a building, for Americans trying to find an honorable answer to the war in Vietnam or to the many other human problems that blight our common life?

An understanding of Christian love often is blocked by our common errors about it.

Let us consider what Christian love is not.

It is not simple altruism, trying to put oneself in another's place, although that would help.

It is not simply a universal human affection, like the love of a mother, of brother for brother, of friend for friend.

It is not romantic attachment or sex attraction.

Agape—the word the early Christians used to distinguish love from *eros*—does not mean that we *like* other people. How could it mean that? Most of the human family we do not even know and never will know. We are not obliged to have the same "feeling" for all people. *Agape* means a kind of unmerited grace or favor of God and therefore the undeserved love toward the neighbor—not

because he is lovable, but because he *needs* love, just as you and I need love and because God has first loved us. We do not love men because they have been good to us. Christian love goes even to enemies.

Love is gentle and kind, but not mushy and soft. There are times and places in life where the tenderhearted will fail to do the thing that love requires. The desire not to hurt feelings can easily result in a spineless and negative failure to help.

Love as we know it lives in persons like you and me.

Persons are many things besides pure spirits. People walk around in bodies that have to be fed, with economic needs that have to be met. People are political units, parts of institutions, members of families and societies.

Love, if it is to exist, exists in the midst of these forces and situations. Love is not a substitute for them. It cannot be a complete alternative to law, political power, coercion, or organization. Indeed, it needs all of these, as the soul needs the body. We are to love with all our heart and soul and mind and strength. This means that love must do its work within the everyday conditions and limitations of human existence. And this means that without a continual "incarnation" of God's love in individuals, God cannot do His work, any more than He can make a Stradivarius violin without Antonio, or have a spiritual revival without a George Fox or a John Wesley, or have a civil rights movement without a Martin Luther King, Jr.

Love is an ethical principle, an attitude and behavior by which we mean a whole-souled will to the Good which a man can express toward God and his neighbor.

Now, let us try to spell it out (as Jesus did) in a few specific, practical suggestions or illustrations.

I should say that a basic minimum for a practical meaning of Christian love is respect for personality—respect for persons as persons.

It is important to understand what we mean by the words "respect" and "personality." Respect does not mean (as it is often used in a narrower sense) admiring or fearing or looking up to or dutifully obeying or recognizing as superior in intellect or station. Personality does not mean certain selected personalities.

Consider the phrase: "I respect my father." If anyone were to ask why, the answer might be: "Because he is my father." Further pressed, that answer might be amended to say: "Because he is a good father." But you see, this is "respect" in the narrow sense and with respect to a particular person. But if and when we say that we respect personality, we mean that we recognize in every human being something special, concrete, unique.

Respect for personality recognizes the essential spiritual equality of all human beings. Why? In Western religious thought, at least, respect for personality is demanded by three interrelated religious doctrines: That God created all men in His own image, that God is the Father of all

men, and that all men are therefore brothers. This comes close to what Quakers mean when they speak about "that of God in every man."

To love my neighbor means not only to respect him as a child of God but also to make an honest effort to understand him. Perhaps this is the simple, practical beginning of all Christian love. This is something more than merely feeling sympathetic toward the neighbor. It means trying realistically to see our neighbor as he really is—with all his problems, his hangups, his background, his temptations, his yearnings, and his faults. Love shuns flattery and indiscriminating approval. It demands truth. It seeks the good lying beneath the often twisted, unlovely exterior. To seek such respectful understanding is the work of love because it is the condition of doing what love requires, because it requires this spirit of love to seek and achieve the truth about the neighbor. Love will try to give the neighbor what he really needs, not what I may think he needs.

Love means laying the foundation for a free and equal comradeship of persons. This means the patient, plodding, hard work of preparing the way for the growth of new relationships. We must remove the obstacles that separate us from our neighbors and clear the ground for the working of love in daily life.

We must participate in the struggle for justice and try to remove the inequities, injustices, and wrongs that set us apart. Justice is not love; it is something less than the comradeship love seeks. But justice must be present as a precondition of the higher good.

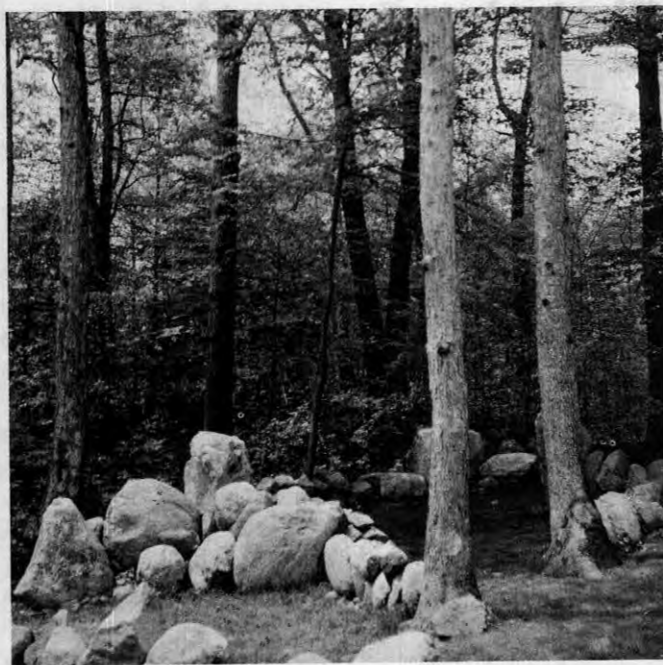
Christian love should set itself against all those barriers, inequalities, structures, and institutions rooted in race, class, or nation that stand in the way of the healthy growth of good personal relations. Prejudice, discrimination, segregation, bad schools, bad housing, slums, political and economic disadvantage—all these practices that shut us off from the normal claims of other human beings on our concern and good will are contrary to love. Until these are changed, the larger brotherhood must wait.

The imperative of justice is: Do not harm or exploit. The imperative of love is: Admit all to the community of neighborly persons. Love is the recognition of that community. Justice is the protection of individual rights within that community.

The foundation of human comradeship must be laid not only through justice, but also through forgiveness. What does this mean in daily life?

Usually we think of forgiveness as a supreme act, which comes at the climax of a drama of reconciliation. It seems like such an intimate, personal, and extraordinary thing that we fail to see its place in the routine of life. But forgiveness is not only for isolated dramatic moments. As a quality of spirit, it belongs to all of the life of love.

Jane Addams years ago wrote that in wholesome human



Photograph by Gertrude E. Kershner

Make Gardens

Let us make gardens—though we have just stones;
A winterland of possibility
where out of ashes and from buried bones
spring blooms rise, blessing with tranquility
what storms had cursed through chill hours of the night,
sun-passion heat had raped the river dry,
where man had gloried in his hate and fight,
blind to a glance, deaf to the anguish-cry
from bird and beast, denying his own soul.
Left with just stones, he kneels, then lifts his face
—Prometheus once more—to sky and God,
wets with his sweat, works with his hands the sod
and shapes his dream of lighted life in grace,
making a garden yet, becoming whole.

HERTA ROSENBLATT

relationships there must be "a forgiveness in advance." That is to say, there is a sense in which the attitude of forgiveness must qualify all of our dealings with one another. To forgive my neighbor means to keep a charitable and compassionate attitude toward him at all times. It means to refuse ever to judge another solely in terms of my own resentments, or indignation, or privilege.

But forgiveness does not cancel out moral criticism or even just punishment. If human beings or human society need elements of restraint and punishment, then love will accept that necessity, but it will keep alive the merciful and reconciling spirit in the midst of these necessities. It will remember that there is nothing evil in my neighbor that is not also potentially, if not actually, present in myself. No one is without sin and guilt and bad judgment at times. Each of us stands in need of forgive-

ness. Any forgiveness we extend to another is always the forgiveness of a forgiven sinner.

Beyond this love means a "concern," a "caring," that each man, woman, and child shall have equal consideration and equal opportunity to develop his own capacities and potentialities to their highest degree. I love my neighbor when the welfare, security, and satisfaction of my neighbor is equally important with my own.

Love is mutuality—the recognition of certain values in other persons and in myself that depend for their full expression on our differences and our affinities within the larger economy of God. Love is this recognition and the way of life based on this truth. The conditions of mutuality are cooperative activity and community of interest. In too much of our exploitative society, there is cooperative activity but not community of interest.

One more point: Love means willingness to allow ourselves to be transformed as the common good requires. We might not talk so glibly of love if we stopped to think what changes in ourselves the way of love requires. We cannot love and remain what we are, for love means the will to do what is required in every situation for the sake of the neighbor. And this means that ever new demands are put upon us that will transform our old habits.

If I really love my neighbor, I am willing to do what his good requires. That may mean for me a sacrifice of the things that stand in the way of that true mutuality that is both the cause and the result of an equal comradeship.

Love is a beautiful word. It also is a terrible word. It is a word of fire and judgment and revolution. It means breaking out of the old, hard shells of selfishness. It means breaking to pieces old habits, interests, even cherished ideals. It means standing in the midst of life, without fear, hate, or self-deception and doing what is required of us in the interest of the neighbor, of the beloved, or the greater good.

There is a final dimension of Christian love. Christianity tells of a divine judgment on our lives, which requires repentance, and of a divine forgiveness and mercy, which make repentance possible and redemptive.

The Christian Gospel reveals that acknowledgment of past errors and wrongs, although painful, is not an act of self-hatred. It can be an act of repentance, of mutual forgiveness, and of new beginnings. It can lead to responsible use of power, as distinguished from either the abnegation or the arrogance of power.

There is always something of a profound mystery in authentic love. Yet everyone of us can make a start in our everyday life. Jesus began with a man wounded and robbed by the roadside, with a repentant son on the road home to his father, with the centurion of an enemy conqueror, with a woman taken in adultery, with an impetuous fisherman who later was to betray him.

This is where we must begin.

To Usher in the Right Condition

by Francis D. Hole

I SHOULD LIKE TO ADD my own rhymed comment to two pieces that Kenneth E. Boulding contributed to a book, *Man's Role in Changing the Face of the Earth*, which the University of Chicago Press published in 1956 to record the proceedings of an interdisciplinary conference on that subject.

Kenneth Boulding wrote:

The Conservationist's Lament

The world is finite, resources are scarce,
Things are bad and will get worse.
Coal is burned and gas exploded;
Forests cut and soils eroded.
Wells are dry and air's polluted,
Dust is blowing, trees uprooted.
Oil is going, ores depleted,
Drains receive what is excreted.
Land is sinking, seas are rising,
Man is far too enterprising.
Fire will rage with man to fan it,
Soon we'll have a plundered planet.
People breed like fertile rabbits,
People have disgusting habits.

Moral:

The evolutionary plan
Went astray by evolving Man.

The Technologist's Reply

Man's potential is quite terrific,
You can't go back to Neolithic.
The cream is there for us to skim it,
Knowledge is power, and the sky's the limit.
Every mouth has hands to feed it,
Food is found when people need it.
All we need is found in granite
Once we have the men to plan it.
Yeast and algae give us meat,
Soil is almost obsolete.
Men can grow to pastures greener,
Till all the Earth is Pasadena.

Moral:

Man's a nuisance, Man's a crackpot,
But only Man can hit the jackpot.

To these verses I add this comment to stress the idea that technology alone will not save us:

The Philosopher's Comment

Man can ask: "Just who am I?"
What does it mean to live and die?



Photograph by Ron Raitt

Shall we cover the land with crop and weed?
 How much wilderness do people need?
 What is the capacity of space-ship earth?
 How much is control of pollution worth?
 Is there a spirit that moves within,
 A voice to be heard from under the din?
 Can the practice of gentle contemplation
 Correct the bias of our education?"
 The time has come to reassess
 Our way of life, to purge this mess.

Moral:

Man can use pure intuition
 To usher in the right condition.

Other readers may interpret the word "intuition" in other ways, but I use it here to mean mystical leading, which I think is at the heart of Friends worship. In this sense, worship is an intuition-feast out of which will come the spiritual motivation and energy to save the human race from making the space-ship earth uninhabitable.

I think Quaker worship on the basis of silence is activist in that it is an attempt to intensify, if not to short circuit, the transfer of revelation from the Divine source to practical circumstances. The potential for a lightninglike event mercifully is muffled by human inertia and resistance.

Meeting for worship can be like the crouch of a "tiger burning bright"—a preparation for leaping into action, for attacking a problem (with due respect for all persons involved), for conquering an evil, for liberating victims of an injustice.

If we hope to practice good ecology in the outer environment, we need to practice good spiritual ecology in our Meetings. Early Friends referred to worshipers as "tender plants." Are we careful to become aware of the varieties of tender plants in our Meetings who are reaching toward the Inner Light, each with his own needs for nourishment and assistance?

The art and science of using pure spiritual intuition is a matter of survival for life on this planet. It is the means by which the right condition may be restored on earth—as it is in heaven.

The Only Game in Town

by R. W. Tucker

HEREWITH a short exercise in Saying the Unsayable.

I am a member of the Religious Society of Friends because I think Quakerism is true. The corollary to this is that I also think every other religion, to the degree it differs from Quakerism, is not true.

This is Unsayable because it contradicts our official posture of tolerance, according to the current Quaker standard of what tolerance means. From my viewpoint, that is a debased standard. To me, being tolerant means fervently upholding the right of others to believe any tomfool superstition they want to (as long as it is not grossly socially harmful) and hoping that it will be not entirely without some element of truth and that its adherents will find some spiritual usefulness in it.

After all, from their viewpoint, maybe they think that what I believe in is a tomfool superstition and that people have to live together. Besides, I believe God is faithful to people even when they are not faithful to Him; give Him half a chance or one percent of a chance, and He will use it. There is salvation for members of other religious persuasions—also for atheists. Nevertheless, a superstition is a superstition, and, if I think that is what it is, I think I ought to have no compunction about saying so.

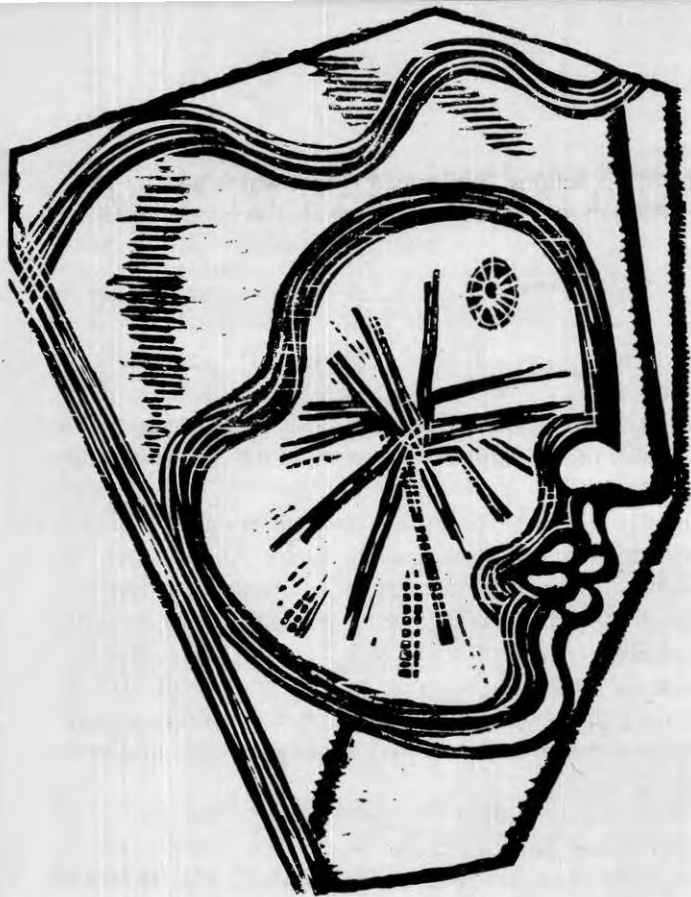
The more modish view of Quaker tolerance is to say all religious opinions are just as true as others and it is a matter of taste whether one goes to meeting or Mass or synagogue or, indeed, whether one stays at home tending one's garden to the glory of God. Aside from other objections to this view, such as its implicit assumptions that truth is relative or that God does not give a hoot, it is not a view that leads to religious vigor. Paul's admonition against being lukewarm is apropos.

Official lukewarmness is not only prevalent. It is *enforced*, and expressions of other views subject one to heresy-hunting, as I have learned.

My first experience of this was in college. A Friend whom I respected very much asked me to teach a First-day school class in comparative religion. Not being an admirer of the institution of First-day schools, I was inclined to say no, but he went on to explain that I would take the children to different services at various churches in town and then we would discuss what happened there and why. At this point I got interested and said I would like to do it. Then the Friend added, "The idea of course is to teach that all religions are like spokes in a wheel, different approaches but the same common purpose and the same common truth."

"Oh, I couldn't teach that," I said.

"Why not?"



Inner Light, woodcut by Peter Fingesten

"Because it just isn't so," I replied. End of invitation.

The trouble with being the kind of Friend who believes Quakerism is true is that so many other Friends do not. One is tempted to react sometimes with zealotry, sometimes with despair. One comes to a permanent opinion that Quakerism in usual practice stinks but that it still is the only game in town. That is a miserable reason for remaining a Friend.

These thoughts are brought on by an experience I had at a reunion of my high school class. There I met a family who told me the reasons why they had not joined a Friends Meeting. It was depressing but interesting.

The woman, my classmate, before she married bore a well-known Quaker name, but her family were not official members of the Society of Friends. They were the kind of people who, when they did not go to church (which was regularly), specifically did not go to Friends meeting. As the years passed, she and her husband found their way to a deep and devout religious faith. They adopted, for instance, the practice of family Bible reading and found it tremendously useful. They also started to attend meeting—not just any meeting, but one that is widely regarded as a citadel of Orthodoxy in the factional Quaker sense of that term. Sometimes she spoke in meeting.

She made the mistake of reading a book of discipline. She was thrilled by it, especially by the passages that explain that the Bible is to be understood in the same spirit in which it was given forth and as the record of God's ongoing revelation to one particular people and that commends the practice of family Bible reading.

Finally she and her husband applied to join Meeting. A committee waited on them. Mostly to get confirmation that she really was joining a body of people who believed and practiced what she believed and practiced, she asked the committee what Friends think about the Bible. One of the committee said, to her delight, "The best way I can answer that is to read what it says in the book of discipline." That he proceeded to do.

He got as far as the section commending family Bible reading, and the other visitors interrupted. "Hey, wait a minute, that isn't what Friends believe." The visitors got into a row over this, to the point of raising their voices at one another.

My friend and her husband withdrew their application and stopped going to meeting. However, she said sadly, they have not found any other place they can feel comfortable in. For her, too, Quakerism is the only game in town; but it is such a crummy game she would rather not play at all.

Why bother to have books of discipline if we are not at least going to admit that, after all, they do represent the agreed corporate position? This is not to say we have to agree with everything they say. But it is one thing to explain that though thus and such is the corporate position, one disagrees with it and hopes it will be changed; it is something else altogether to say, "I don't care what the book of discipline says, that is not what Friends believe, or at least, it's not anything we feel obliged to take notice of." The latter view denies the very concept of having a corporate position and, as I said, it raises the question of whether we should have books of discipline at all.

Do we or don't we believe that our corporate function is to find out what God wants us to do and find His help in doing it?

Does this or does it not imply finding out what is true, and what is not true?

When we are clear on what is true, and what is not true, are we or are we not obligated to state our conclusions clearly and, if the Lord so permits, prophetically?

If some members do not go along, are we or are we not supposed to labor with one another endlessly and exhaustively until we find unity?

Does finding unity mean compromise between my opinion and thine, or does it mean trying to find who among us has the *most* light on a given issue?

Or do we want to be left alone in our suburban complacencies, our middle-class (and exclusivistic) policy of making up our religion as we go along, our nonprophetic comfortableness? Faithfulness is not at all comfortable. Seeking God's will is painful, and when we find it, it is more demanding than we usually wish.

But I for one want to attest that it is even more painful and demanding to be a Quaker for no better reason than that it is the only game in town.

Replies to an Invitation

BECAUSE WE WERE UNCOMFORTABLE with definitions of "Quaker" and "Friend" in several standard dictionaries, we invited readers to submit improved versions (of no more than fifty-seven words, that being the length of one of the dictionary entries). Some of the many replies follow.

Quaker: One who believes (in the words of John Woolman): "There is a principle which is pure, and which in different places and ages hath different names. It is, however, pure and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any, where the heart stands in perfect sincerity, In whomsoever this takes root and grows, of what nation soever, they become brethren."—*Amelia W. Swayne, Newtown, Pennsylvania.*

Quaker (A dictionary definition): A member of the Religious Society of Friends, a society of Christian origin but universal outlook (founder, George Fox, about 1650), seeking through the same spirit of illumination that moved in Jesus to witness the peace that is the antithesis of war, injustice, or of any power that would deny "that of God" in every man. *Friend* (A definition among Friends): A seeker among seekers, who, out of shared silence and waiting on the same spirit of light that moved in Jesus, is moved in turn to express the love of God through the love of man, respecting that of God in every human being.—*Ruth Mueller, Syracuse, New York*

Quaker: A Christian who seeks truth revealed through quiet attention.—*Ben Rasmusen, Urbana, Illinois*

Quakerism: A belief in "that of God in every man"; the ability of every man to communicate with God directly and simplicity of dress, ritual, speech, et cetera, to facilitate the communication; and a responsibility to live daily under the sense of this communication.—*Marilyn Rasmusen, Urbana, Illinois*

Quakers: Quakers typically believe in the infinite goodness of God and in the essential goodness of man. They believe in man's capacity to advance morally and to solve his most complex problems. They believe it is man's responsibility to solve his problems rather than to wait for divine intervention. They believe that every man has experienced and knows some Truth (which they have called the Inner Light), and they discipline themselves to be responsible to the goodness and insight of every human being. Because of their respect for their fellowman, they oppose war and work in many ways to improve the condition of mankind.—*James A. Lewis, Merrill, Wisconsin*

A Friend: Like all other persons, a Friend is not the sum

total of his actions, but instead is that which he tries to be.

A Friend strives for peace, searches for goodness in all men, finds purpose in life through humble devotion to his Lord and through truth to himself.

—*James Ian Burns, Coronado, California*

A *Quaker* believes "that of God in every man" affirms life and tells him how to live. From this center, in concert with other believers, he draws inspiration for sharing and practice of peace at home and abroad. He denies military force as a solution and works to remove causes of war. A Quaker is a lover.—*Constance Brown, Santa Maria, California*

Quaker: A seeker, unencumbered by manmade dogmas and beliefs, constantly reaching toward a clearer understanding of Truth and right living. Quakers feel there is a spiritual unity between God and man, and to live true to this spiritual unity, men must be aware of it in each other.

—*Doris Jones, Gwynedd, Pennsylvania*

Society of Friends: An organically democratic church founded by George Fox, who preached the gospel, "first preached by Christ himself," of a loving, forgiving God whose earthly "kingdom" will grow through the faith, preaching, guidance, and care of Jesus' followers. Fox held with John's *Gospel* that God, through his creative "Word," enlightens every man.—*Wendell Thomas, Lugoff, South Carolina*

Quaker: A member of a religious society united fundamentally by the belief that there is that of God in each of us, by beliefs and practices, including plain dress, by plain speech, and by avoidance of physical combat, oath taking, untruthful statements, and racial discrimination. Often present in efforts to relieve starvation and distress wherever found and to provide guidance against these.—*C. Laurence Keagle, San Dimas, California*

Quaker: A name used for a member of the sect by non-members of the Society of Friends. Tremblers in fact before the word of the Lord.—*Frank Ankenbrand, Jr., Greenwich, New Jersey*

A *Quaker* is an individual who seeks the divine truth from the Bible and those men and women whose lives have portrayed the Light and divine truth and who endeavors daily to live a life that will reflect the divine truth and light as God wills us to live, in His image.—*Leah Plass, Bryn Mawr, Pennsylvania*

The *Quaker Faith* is founded on belief in God and in the teachings of Christ; on seeking "that of God in every man," and on a concern for others. A Friend has simplicity and gentleness of manner, quiet speech, strong convictions, and the capacity to listen and to perform pioneer work where needed.—*Helen Wharton, West Chester, Pennsylvania*



Yemenite Beggar, *Todros Geller*

Witness

MEMBERS OF THE Peace and Social Concerns Committee of Hartford (Connecticut) Monthly Meeting were reminded at one of their sessions that Kingdom Hall of Jehovah's Witnesses was practically across the street from the meetinghouse and that no attempt had ever been made to be neighborly.

So, one evening, the gray-haired chairman and two teenage members stopped by Kingdom Hall to visit. Two very friendly Witnesses—one, a teacher, the other, a construction worker—stepped out of their meeting to greet them.

After introductions, the Friends offered the use of the meetinghouse rooms and kitchen facilities if they might be needed, and each group invited the other to its regular services.

Soon the discussion began to include questions and answers about beliefs, interpretation of the Bible, Armageddon, pacifism, door-to-door visits, vigils, and so on.

Finally the teacher asked, "What do you believe about Christ?"

One of the teenagers replied at once, "He was a very groovy cat."

Without a blink, the other Witness asked, "Then you don't believe he was the son of God?"

The gray-haired chairman spoke up. "Some Quakers believe he was the son of God," she said. "Some Quakers think he was a very great teacher. And some Quakers" (taking a deep breath) "think he was a very groovy cat."

ELLEN PAULLIN

A Memorable Meeting

by Lenore Turner Henderson

SIXTY OR SEVENTY PERSONS sat in the meeting, the largest gathering of members and attenders since summer. The silence was broken only by a bluejay's rasping, a muffled cough, and a bench creaking beneath a latecomer. Gold and scarlet leaves fluttered in the October wind beyond the windows.

A tall man, shirt open at the throat, lifted the Bible from the table by the fireplace:

And he opened his mouth, and taught them, saying:

Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth:

But I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

Ye have heard that it has been said, Thou shall love thy neighbor and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you.

Be ye therefore perfect even as your Father which is in heaven is perfect.

The reader sat. The silence deepened, an abyss of quiet prayer.

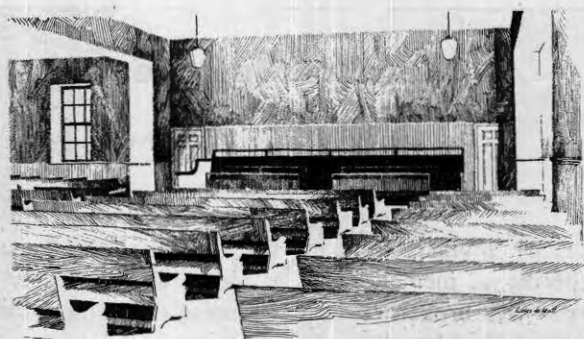
"What a preposterous doctrine!"

The revered teacher with leonine head and ruddy complexion electrified his listeners.

"It goes against every natural tendency of man. It compels a man if asked to go one mile, to go two, however ill or weary. It is an idealistic injunction as impossible to carry out today, as in the days of the early Christians. How Jesus' words must have shocked them after that night of prayer and fasting on the mountain.

"Suppose I give my coat to a stranger, who may or may not deserve it, must I then give my shirt also? Wouldn't it contribute to the wave of delinquency we deplore if I were to follow such a pattern?"

"A few months ago at Yearly Meeting at Silver Bay, a member of our Peace and Social Action Committee reported an experience. He had joined other Friends in a vigil on the steps of the Capitol in Washington to protest the poverty of our black brothers in Resurrection City. Some were arrested for that show of sympathy and conviction, he among them. Others besides Friends witnessed



Swarthmore Meetinghouse, Pennsylvania

there, among them militant blacks who may have wished to test the sincerity of that peculiar people called Quakers. A militant spoke to our white Friend: 'That's a good looking watch you're wearing. I'd like mighty well to have it.'

"Our Friend was startled. To that watch he attached deep value. I don't know—perhaps his wife had given it to him as a remembrance and after personal sacrifice or saving. Yet he thought but a moment, then stripped the watch from his wrist and handed it to the young militant. As far as I know, the man disappeared without a thank you. But if he, or another, had asked then for money as well, should our Friend have turned out his pockets and given all?

"I tend to react inwardly in a conventional way to injustice and bullying behavior. But I wish I had the grace to try Jesus' way." A young woman said:

"That young man was asking for his share of the loot. Our Friend gave his watch, no more. Jesus would have given all."

A tapestry of searching is woven by all—the silent and those who spoke.

After a long interval of quiet, a scientist pointed out that the exalting parable of Jesus was to inspire ideal conduct which few achieve—the reach must exceed the grasp.

A young draft-resister with blond sideburns spoke to explain why he felt that the Friend should not have given his watch.

The power lay in the Sermon on the Mount and the silent seeking of each attendee. Were those dumbfounded listeners of two thousand years ago—those carpenters, fishermen, tentmakers, scribes—were they as inspired as we, and as unable to meet the ideal?

A hand took mine; the hour was over. Exchanges among members seemed muted. Perhaps others, like me, walked taller.

The man by my side had attended meetings for more than two years, seeking, receptively listening. As we walked into the autumn sunlight, he spoke as if addressing a stranger: "Henderson, why don't you stand up and be counted?"

In his diary, revealed many months later, he had put it briefly and truly: "Today I told Lenore I felt close to becoming a Quaker."

Spiritual Teachers Here and Abroad

by Elizabeth Lok

SPIRITUAL MASTERS can help all of us who are concerned about the spiritual life, but how do we recognize the teacher to whom we can respond fully?

It is rather simple basically: There is recognition on both sides—that of God in the seeker responds to God realized in the fully liberated master. As a Zen Buddhist friend described her first meeting with her revered Roshi: "There is something—an affinity—that clicks into place, and you know. In the deepest part of you, you know."

Even if the earnest seeker has the good fortune and privilege to meet a master who is fully realized and worthy of his veneration, however, this particular master is not necessarily "his own."

The master's commitment is to take the disciple to the highest spiritual attainment. The disciple's obligation is to follow the master's path with single-minded devotion, full effort, and total obedience. Anything less hinders the relationship and what it seeks to further.

A seeker may meet a master who is worthy of veneration and has a path of teaching that is meaningful and attractive to him, but that path alone is his whose attraction goes beyond volitional preferences. It need not necessarily appeal either to his reason or his esthetic tastes (although probably it will). Its pull will be to some far deeper dimension of his being, and he will find himself unable to gainsay its power.

When the seeker has found his master, what then?

The master, in his wisdom and with his light, obligates himself to guide this seeker to the spiritual heights and to assume full responsibility for this all-encompassing undertaking. Such a relationship, once entered into, cannot readily be broken without severe repercussions. The master cannot assume such responsibility unless he knows he can fulfill his part. The disciple must be aware of the awesome burden assumed by the master and must make himself aware of his own obligation.

The disciple is dealing with an instrument of God—a vehicle for the words of the Supreme Being. The disciple must not confuse his master's outer person with his spiritual mission, although the master's way of life must conform to the high purpose for which he is making himself the instrument.

Where may such masters be found?

They always have existed in the East. In India today Anandamayi-Ma, a woman, presides over an ashram of rare spiritual quality. There are other Indian gurus of high

inner attainment. There is a great Sufi Master in northwest Africa. In Japan there are Zen Roshis. Yasutani-roshi, a man of high purity and wisdom, has presided over sesshin in Philadelphia, Washington, and New York.

The ashram of Ramana Maharshi in southern India is a place of pilgrimage for many, and its spiritual quality has not lessened since the termination of Maharshi's mortal life. Padmanabhamenon, guru and the son of a guru—Gurunathan—makes yearly visits to Paris and is meeting this year with seekers and disciples in New York.

Ramakrishna's unique contribution, through his spiritual insights and experiments, demonstrated the essential oneness of religions. "There are many paths," he said, "but all lead up to the same mountain top."

Swami Vivekananda developed meditation centers in India and abroad, where people of many faiths participate in an active spiritual life beyond credal confines. Sri Aurobindo, Western-educated, retired to found an ashram which would be truly life-affirming, to synthesize and integrate the three main paths of yoga: Jnana-Yoga (the path to enlightenment through knowledge); Bhakti-Yoga (the path of love and devotion—the Christian path); and Karma-Yoga (the path of selfless activity, in which all thought and action is surrendered to God and there is no emotional attachment to success or failure). He called this "integral yoga."

In former times the spiritual wisdom of the East was available only to those who were willing and able to immerse themselves in the complexities of Oriental cultures. It is our privilege to have the essence of that wisdom available in all lands to working men and women who are interested in the spiritual life.

Sri Chinmoy Kumar Ghose carried this new development further and came to live in the Western world to inspire, teach, and help those who come to him. He is spiritual director of a meditation center in New York, and similar centers in Puerto Rico, Jamaica, Miami, and Connecticut and is a master of high spiritual stature. Sri Chinmoy is from Bengal and his education and spiritual training took place mainly in the ashram of Sri Aurobindo, in India.

In appearance, Sri Chinmoy is in contrast to the stereotype of the lean, unworldly ascetic. In his late thirties, he is of athletic build. In India he was an excellent sprinter. His ready smile and quick, sympathetic warmth are the outward signs of inner compassion. His manner on meeting people is easy, considerate, spontaneous, dignified.

His speech is rich with the simile and metaphor that are part of his Bengali poetic heritage.

He will not encourage as potential disciples persons who are involved with drugs, alcoholism, or homosexuality—not out of social disapproval, but because he recognizes that they are not ready for a serious committed involvement with the disciplines of the spiritual life. Those who come to him are expected to attend the gatherings and



Photograph by Eubanks Carsner

A Sunrise in Hawaii

OUR HOTEL in Honolulu sits on a rise in the Lower Manoa Valley, adjacent to the campus of the University of Hawaii and near, on the other side, Punahou School, which American missionaries founded in 1841. The beautiful Friends meetinghouse is in easy walking distance.

An east window of the hotel let me see the sun rise over the finlike ridge of the Koolau Range, which extends the full length of Oahu. While watching, I wondered if Bible-oriented missionaries intended the Manoa Valley to be named for Samson's father and if patriotic Polynesians preferred the accepted way the name is spelled.

The view from our window included a solitary coconut palm, silhouetted against the sky. Some mornings a small, melodious follower of Saint Francis, an Inca dove, would light on one of the fronds and rehearse his Cantic of the Sun.

A verse from Whittier's "The Eternal Goodness" came up from the deeps of memory:

I know not where His islands lift/Their fronded palms in air;

I only know I cannot drift/Beyond His love and care.

And I recalled that Herman Melville often reflected in his maturer years the joyful impressions of his early experiences in some of the Pacific islands. He stayed in Honolulu for a while. These lines are from his poem, "Clarel":

And mute, he watched till all the East/Was flame:
"Ah, who would not come

And from dull drowsiness released,/ Behold morn's
rosy martyrdom!"

EUBANKS CARNSNER

classes regularly; if their ardor flags or their sincerity wanes, he requests them to refrain from coming. The spiritual search is by its very nature intense and cannot be pursued half-heartedly.

What is it like to come into contact with such a person?

One disciple says that when first meeting Sri Chinmoy he came forward with radiant smile, which made the disciple feel as if "clothed in harmony and light." When he spoke, his words "seemed to come from the innermost depths of my own heart, giving voice to my most inner insights, building a tremendously significant continuity with all I had been striving to understand."

Reviews of Books

The Dead Sea Scrolls, 1947-1969. By EDMUND WILSON. New York University Press. 320 pages. \$6.50

THE DISCOVERY of some books and of the buildings of an ancient community by the Dead Sea began spectacularly in 1947, but for general knowledge of them the American public was indebted to Edmund Wilson, a popular writer, in a book issued first in 1955 in the *New Yorker* and then separately. Further finds and much discussion have occurred since. The same writer has now through the same media brought the story up to date. The present book reprints the first book and three more recent articles in the *New Yorker* and gives some additional matter, some irrelevant—for example, an account of the origins in America of Mormonism and of experiences in the 1967 war in Palestine.

Many unsolved problems remain about this complex of discovery. The scrolls are fragmentary. Those that are readable often are obscure, and the scholars competent to interpret them do not agree. In the past fifteen years, some documents have been deciphered that in 1955 were not opened or not known. The end is not yet.

The author has done well to supply in his readable way some information bringing the situation up to date. He is quite acute in sizing up the motives and controversies of the scholars who are working at the problems. They constitute a modern and very human aspect of this antiquarian puzzle. Edmund Wilson is not without his own prejudice, but it is more restrained than in his previous books, and readers can easily identify and allow for it.

HENRY J. CADBURY

Lands Beyond the Forest. By PAUL B. SEARS. Prentice-Hall, Englewood Cliffs, New Jersey. 194 pages. \$7.95

SOME THIRTY MILLION YEARS ago, the mild, moist climate of the earth began to diversify. In response, the forest mantle gave way in many places to smaller flowering plants, of which the most versatile were the grasses. These breaks in the forest cover offered new environments for animal developments, including the early hominids, who became both hunters and vegetarians about one million years ago. Eventually man domesticated certain animals into herds and grasses into grains for a dependable food

supply. Thus freed, people specialized their talents into many civilizations.

Professor Sears describes the major grassland types and emphasizes the delicate balance of climate, animal, and human factors and the contribution of each type to human use. Then follows the story of man's increase and ecological dominance, especially in the New World.

This mature and delightful book ends with a somber note on life in our growing cities and the urban culture of profit, consumption, warfare, and pollution. Professor Sears recalls hopefully that nature offers a model in the recycling of both material and energy for system maintenance, a model that we can apply through science to our own social and ecological maladjustments. He calls for "a proper appreciation of science as a source of perspective rather than of expedients."

THEODORE HERMAN

Christianity in Communist China. By GEORGE N. PATTERSON. Word Books, Waco, Texas. 174 pages. \$4.95

BY FEBRUARY of 1969, Christian churches in mainland China had been closed. The author believes, however, that there are still thousands of committed Christians there, who meet in homes and make converts by personal evangelism.

Y. T. Wu, who started the Three-Self Movement, which gradually brought the Protestant Churches as founded by the missionaries under the complete control of the government, was a secret member of the Communist Party. But he puts his faith in the "indigenous" churches, such as the "True Jesus Church," the "Little Flock," and the "Jesus Family," which had developed during the twenties and thirties without foreign support or control and to which members of the regular churches turned when they found their former churches being converted into agencies of the government.

RALPH W. POWELL

Approaches to Education for Character: Strategies for Change in Higher Education. Edited by CLARENCE H. FAUST and JESSICA FEINGOLD. Columbia University Press, New York and London. 395 pages plus appendices. \$10.00

ARNOLD TOYNBEE maintains that the technological advances of man are far ahead of his moral development. The twenty-one essays in this book under-

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score that thought. They were prepared for the Seventeenth Conference of Science, Philosophy, and Religion in Their Relation to the Democratic Way of Life, held at Loyola University in 1966.

The contributors are men involved in education at the undergraduate or graduate school level, and each paper deals with character development as it relates to the writer's particular sphere of reference, that of education, science, religion, business, and the professions.

It is difficult to evaluate such a collection in the light of the activity on college campuses during the three years since the essays were written. Certainly the treatises are scholarly, well prepared, and truthful. The large amount of information from so many points of view may make this volume useful to a graduate student preparing his thesis. The young radical may be attracted to Arthur Foshay's statement that "the history of textbooks in American schools is a story of steady, steep decline in moral content." Similarly, Clarence Faust maintains that "the main root of our problem is the weakness of our culture."

The greatest shortcoming in these essays is their lack of creativeness in suggesting how the problems discussed

might best be attacked. Lay readers may be put off by the pedantic, often redundant, style in which these works are written.

ELLA R. OTTO

The Birth of God. By JAMES KAVANAUGH. Trident Press, New York. 190 pages. \$4.95

JAMES KAVANAUGH, a former priest, addresses not scholars or theologians but those who attempt "to find life, to attain personal freedom and maturity."

He disavows papal authority, sees the Bible as a beautiful piece of literature in a particular historical context, and regards Jesus as a prophet who had a message of love for the world and whose life and philosophy aid man in his search for God. Particularly noteworthy are chapters on salvation, morality, sex, and death, all of which James Kavanaugh labels as "myths."

Modern man lives in a "global village," he says, and God lives in man's concern for his fellow man, in the struggles for peace and equality, and in the act of the comedian who invokes laughter or in the work of art that thrills. God is the meaning of his life, the part that makes life intelligible.

HENRIETTA M. READ

The Growth of the Biblical Tradition. By KLAUS KOCH. Scribners, New York. 233 pages. \$6.95

THE TITLE contains no hint that this is an exposition of a scholarly literary process known as form criticism, which is the classification of literary materials under study into types or forms determined by their original use.

For the Biblical scholar, it is an attempt "to discover what lies behind the speech of God in the Bible." The method presupposes that all materials written or spoken carry in their literary form and content important clues that point to their cultural and religious origin. Discovering this setting in life (*Sitz im Leben*) in turn sheds light on the meaning of the material in question.

"The form-critical method is now quite generally recognized in Biblical scholarship. Even at those institutions where it is not practiced it is quietly tolerated." His statement that it has superseded the older Wellhausen literary approach, which now must be seen as a type of form criticism, should be examined with a bit of care. It depends somewhat on where you look. Its value to the serious and advanced Biblical scholar need not be argued. In most undergraduate survey courses, however,

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the "norm" seems to consist in a brief introductory segment designed to acquaint the student with this method.

The expanded circle of those who will encounter form criticism for the first time as a result of reading Dr. Koch's book must be counted as one of its fringe benefits, but form criticism must hardly be expected to become a household word overnight.

JOHN M. PIPKIN

The Conditions for Peace in Europe: Problems of Détente and Security. Edited by DAVID S. COLLIER and KURT GLASER. Public Affairs Press, Washington, D. C. 204 pages. \$6

FIFTEEN SCHOLARS and statesmen met in Chicago to consider the German problem in particular and peacemaking in general. The meeting was sponsored by the Foundation for Foreign Affairs and a similar group from Wiesbaden in Germany.

Four of the papers that grew out of the meeting are general, seven focus on problems of partition, and three review the current perspective.

Friends will find here a bleak and sceptical testing ground for amiable notions of achieving easy peace. The authors are hardnosed. Some, like William Kintner, argue: "It should be obvious that lasting cooperation cannot really be achieved between peoples with different ideas as to the nature of the political, moral, and spiritual order. Nevertheless, there may be methods for easing tensions rather than exacerbating them."

Others, like Kurt Glaser, conclude, "If détente is desired, the only way to get it is to pursue our military objectives with all due energy." Thus does one editor unwittingly personify the problem of creating conditions for peace.

HOLLAND HUNTER

The Man Who Broke a Thousand Chains. By VINCENT GODFREY BURNS. Acropolis Books, Washington, D. C. 350 pages. \$7.95

THIS BOOK, essentially a true story, is an account of the horrors of the chain gangs in the South in the 1930's and 1940's and reveals the kind of social revolution that has taken place in the prisons of the South since that time. Vincent Burns, a minister, and his brother, Robert Burns, who escaped from a gang in Georgia, wrote *I am a Fugitive from a Chain Gang*, from which some of the material for this book was taken.

BESS LANE

Cinema

by Robert Steele

BECAUSE I COULD NOT RECALL ever having seen New York City so thoroughly plastered with film posters, I asked a house manager how it happened. He explained that Al Maysles, the creator of *Salesman*, along with his brother, David, had put up more posters himself. While the film is a new idea for a film and the method of making it is still new, a filmmaker's moving about New York City himself to get out publicity, when a film is having a commercial release, seemed the newest aspect of all concerning *Salesman*.

I did not need this further example of the commitment of the Maysles brothers to increase my respect for them and their work. I know them well enough to know that it is not greed that propelled them to make this unexpected publicity push. They are motivated by their determination to survive by making the kinds of films they wish to make. They are smart enough to know what is commercial and what is noncommercial. Since they began their work in 1960, they have chosen to make films—*Showman*, *What's Happening*, *The Beatles in the U.S.A.*—about what interests them; what interested them, before *Salesman*, has been doomed commercially.

The films are made without a script and direction. The camera rolls on a subject with the hope that dramatic nonfiction may emerge when the film is cut.

The direct method of filmmaking—*cinéma vérité*—when pictures and sound are shot simultaneously by way of portable, mobile equipment, because of the amount of waste it involves is a costly way to make a film. So the commercial release of *Salesman* and its success at the New York City box office have meant a new day for these pioneers.

Because the film, in Al Maysles's words, strives "to show it the way it is" and uncovers the cynicism of four door-to-door salesmen who con lower-middle class persons into buying lavishly illustrated, gilt-edged, Fabrikoid-bound editions of the Douay Catholic Bible, I wondered if some churchmen might go on a film-burning rampage. The salesmen get in the prospect's door by saying, "Good morning, Mrs. O'Rourke, it's Mr. Brennan from the church." Mr. Brennan (Paul Brennan of Boston, an Irish Catholic) is not really from Mrs.



THE MAYSLES BROTHERS' NEW FILM

SALESMAN

O'Rourke's church in Florida, but he did pick up cards that he placed in the church and were signed by persons who might be interested in seeing this Bible that out-Bibles all Bibles.

We meet the salesmen at a sales conference of the Mid-American Bible Company of Chicago. Then we see them in their territory. The salesmen capitalize on their customers' being "devout Catholics," "loving the Bible," and so on. A prospect is pinched so neatly that he feels he has betrayed church, God, and country, let alone his little ones, if he does not sign the purchase order to buy this \$49.95 Bible "that is washable and outlasts leather four to one." The honesty of the film and the fact that none of it was staged may explain why no one yet has made a hullabaloo about it.

The story in this nonpreconceived film is Paul Brennan's loss of self-confidence. We see him lose his ability to sell himself and, in turn, to sell the product. We see him blow sales because of his malaise, and, finally, his pitch is to buy the Bible as an act of charity. The film declines rather than climbs in dramatic intensity. To have forced a rising climax would have compromised its integrity.

An audience ought not to feel superior to Paul, because we know that we have contributed to the society that goes along with high-pressure salesmanship of merchandise that persons do not need and cannot afford. If an American secret has been broadcast in the film, the Maysles are to be thanked for peddling a needed comeuppance.

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Letters to the Editor

The New Testament

I BELIEVE nothing has ever been written quite like the books in the New Testament. They are beautiful; they are motivating and stimulating. I am afraid we may have a tendency to overestimate the number of Quakers who seriously and persistently read the New or the Old Testament.

I feel we need to place greater value on the Scriptures in the material we use in our First-day schools. Have you recently read Corinthians 1:13—Paul's magnificently stated message on love?

It seems to me that, if Friends Journal printed a portion, maybe a chapter, of Scripture each month readers would be helped to recognize the value and effect of such reading.

After all, we are *first* a religious society and receive spiritual stimulation from Christianity. I am afraid we seem to duck the reading of the Scriptures in our Society. I am glad to say that in our own meeting for worship it is quoted very often.

KENNEDY SINCLAIRE
Rutherford, New Jersey

The Stature of Ho

TWO COMMUNICATIONS came to the attention of American Friends Service Committee on the same day. One was the letter to the Friends Journal by Charles F. Preston condemning the action of AFSC in cabling condolence to the people of North Vietnam on the death of Ho Chi Minh. Charles Preston took exception to the recognition of Ho's stature and virtues and the failure to mention the variety of evil that was not interred with his bones.

The other letter was mailed to us from a correspondent at the Gandhi Ashram in India, praising us for our courage, considering the current political atmosphere in the United States, in sending the cable. The letter from India noted that the writer had visited Ho Chi Minh on three occasions, the last time shortly before his death, and had become aware from Ho's manner of dress, style of living, and general deportment of his disregard for his personal comfort and his primary interest in the improvement of the society in which he lived.

Without endorsing Ho's program and methods, it is quite possible to recognize that he placed the lot of his fellow

citizens ahead of his own and worked selflessly in that direction, although many of us would take exception to many of the things which he did. War-time passions blur the vision, but it seems probable that history will record that Ho Chi Minh, for good or ill, was indeed a remarkable man.

JOHN A. SULLIVAN
Philadelphia

I AM STUNNED by Charles F. Preston's letter, in which he says he "was stunned" by Gilbert White's cablegram of condolence to the people of North Viet Nam on the death of Ho Chi Minh.

I don't know Gilbert White, yet he sounds like one of those Friends who has evolved further than many of us in his understanding of what is basic if the human race is ever to be considered one species. Thus, should President Thieu die, it is easy to imagine Gilbert White sending a cablegram of condolence to President Thieu's family, the business community, and members of our government, as those who would mourn the passing of President Thieu the most. I would be stunned if it included the South Viet Nam people, for I have not evolved in that way.

FRANCES HILGER
Far Hills, New Jersey

From a Heretic

QUAKERISM is more than Christianity. Religion is more than Quakerism—or any other sect.

By religion, I mean all thought and action that improves the self and also society: A way of life that admits mystery but not magic, acknowledges mysticism but not mystification, and accepts supernaturalism (until one no longer needs to departmentalize nature) but not superstition. Basically, a religion should be a day-by-day, reasonable attempt to do better and be more joyful, with concomitant results for the world.

Merely ethics in action? All right—*merely* ethics in action.

Support and reward?

Support: The inspiring example of innumerable men and women, alive and dead, who have lived usefully and nobly, and whose moral and intellectual companionship are always available.

Reward: That of realizing, as did Emerson, that the reward of a job well done is a job well done.

People depend on religion to sustain them in the face of suffering, loss, and the ultimate separation experience called death. Religion that is based upon illusion and incredible faith fails in these crises. Religion that is reasonable enables one to know that, although pain, loneliness, and mortality are inevitable, nevertheless they can be met with a fortitude that overcomes fear. That is, provided one gains the courage to live as splendidly and humanely as possible and makes it possible for others to do likewise. No one, said William Penn, is the better for his religion if his neighbor is the worse for it.

Robert G. Ingersoll, one of the best mentors of a free mind, wrote: "Happiness is the only good, reason the only torch, justice the only worship, humanity the only religion, and love the only priest."

Colonel Ingersoll was a heretic, as I am. Harry Emerson Fosdick, founder of the interdenominational Riverside Church in New York City, called himself a Christian, and countless admirers considered him a superb one. In 1925, he said: "I should be ashamed to live in this generation and not be a heretic."

This is another generation, but the opportunity and privilege remain. Selah!

R. LESLIE CHRISMER
Pennsburg, Pennsylvania

Membership Statistics

I REFER to your editorial "Statistics, Again," in Friends Journal of January 1. Numbers mean nothing; Spirit, everything. A membership certificate means very little. We all know people who have "attended" for many years, who accept the duties and responsibilities of Friends and "members," and who might as well be buried for all the activity they show.

Why do we insist in keeping on the rolls people who obviously have lost interest or have even gone so far as to join and become very active in other denominations? It reminds me of Japan where, if you add up the membership figures of the various sects, they equal about two-and-a-half times the total population! This is partly because it is traditional to be "married Buddhist" and "buried Shinto." Is it really valid to keep inactive members on the list indefinitely because it helps their ego—or ours?

I am reminded of the cries of horror that go up from the horticulturally uninitiated when drastic pruning of an overgrown and neglected shrub is sug-

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—Albert Schweitzer

gested. "You'll kill it! It will take years for it to recover." Well, I've never killed anything yet, and the improvement in many instances has been fast and dramatic.

I would like to propose that any Friend who has shown no signs of Quakerly activity for two years be put on an inactive list and be so informed. At that time, he can be reminded of the duties of membership. If, after five years on the inactive list, he still gives no signs of life, he can be dropped.

If a person's spiritual state or life situation changes (such as moving to a place where there is no Meeting) and he joins another church, he can always reapply for membership or keep his interest alive by carrying out the easiest of the membership obligations—the financial one.

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Starlings in Our Meetings

IN RECENT YEARS, I have watched the inner struggles of potential Friends as they clasped the Meetings to themselves as the possible answer to their search and noted the dismay some of them experienced on discovering that the Friends' way was not to be their way—at least not until they could see certain changes made—including changing the reasons for its starting up in the first place. To those in a hurry, I would suggest starting with the Jefferson Bible, which can be read on the bus on the way to work and carries within it enough inspiration for a lifetime.

Few Friends or attenders would care to appear to be like the starlings in the following example, yet at times the analogy is strikingly fit: It may be natural law for starlings to usurp the nests of other birds, but man has chosen to believe that he has some control over his behavior towards his own kind.

The usurping of the name Religious Society of Friends by those well-meaning, church-disillusioned individuals who wish to mold the Meeting for their own satisfaction, can, in fact, eventually render meaningless the Society as it now functions. The word "Christian" and the word "Friend," are, as they gradually absorb and accept all interpretation and action (including premeditated killing) as appropriate, losing their meanings, and confusion and rebellion are results.

However, books on the origin and stimulus leading to the Society are open to all as the teachings of Christ are (and as the Meetings are). To encourage people to read them (as well as to attend meeting) in no way need indicate a lack of respect or tolerance for other religious paths. In accepting the right of the free choice of others to their pathway, we develop a tolerance for others and no longer attempt an aggressive enveloping of others' choices.

LORRAINE VEATCH
Winnipeg, Manitoba

A Scientific Theory

I WOULD LIKE TO PROPOSE for consideration a theory, which I call "a scientific theory for the living God." I have believed for a long time that, in the debates over the death of God, religion would find its greatest support from science.

As you know, scientific theories are developed to account for certain natural phenomena and then become the working bases for study and investigation. For example, the atomic theory has been extant since the early Greeks and now

within our generation has been proved to be essentially correct.

I would like to propose, as a scientific theory, that to account for the mind of man there must be a living God. My own mind cannot accept the alternate possibility that it came from random and accidental combinations of elements. It requires a much bolder and positive accounting. Furthermore, the eventual proof of this theory will not come from the theologian, but more likely from the biological scientists.

Just as many ancient stories, thought to be fictitious, are now shown by archeologists to contain remarkably accurate historical and geographical allusions, it is conceivable that the first chapter of Genesis may be very profound. Dare we recognize that "man made in the image of God" may indeed some day be proved to be scientifically correct? Can we remove the accretions that threaten to obscure the original view?

FRANCIS W. HELFRICK, M. D.
Manchester, Connecticut

Man's Greatest Achievement

SILENCE PREVAILED in our meeting for worship one Sunday until a member who had just returned from a vacation in the North Wisconsin woods narrated her experiences with primal nature. She expressed an insight into the peace and harmony that prevails in God's magnificent creation. To her, man's achievements in space were insignificant compared to the wondrous manifestation of God about her.

A reasonable time ensued before another member rose and said: "To me, the greatest achievement of any man, and available to all men, is when he has so conditioned himself as to be in communication with 'that of God within him'; to follow its guidance and to defer his physical being to its will and purpose."

JAMES KEMP
Lake Worth, Florida

Atavism

MUCH HAS BEEN WRITTEN of late, mostly in derogation, about Christianity and Judaism being superseded by a "New American Religion" that purportedly offers over-simplified solutions to everything from racism and poverty to sex and the war in Vietnam. So far, the critics of this new religion are but indirectly apologizing for the failure of the old religions to cope successfully with these problems. Youthful rebellion is nothing new, nor the belief of each generation in its own infallibility.

March 15, 1970 FRIENDS JOURNAL

Whether or not human nature is basically corrupt, as implied by Christian-Judaic doctrine, is not germane but rather the failure of these religions to dispel the distrust and fear of his neighbor that prevents man from existing on this earth in peace. How many thousands of years will it be before religions triumph over atavistic impluses?

It is noteworthy that in the weeks since My Lai has come to light no prominent spokesman for any church has publicly seen fit to take cognizance of the tragedy.

JAMES R. BOLAND
Philadelphia

Search for New Ways

QUAKERS ALWAYS HAVE BELIEVED in continuous revelation. This sometimes has meant giving up cherished projects, as new light leads the way to new understandings.

It is perhaps hard to accept, but some of the things we have done in the past no longer are valid or relevant; and we must search for new ways to be effective in carrying out our belief in that of God in every man, white or black. The world changes more rapidly than some of us realize, and what was considered adequate years ago is no longer viable.

If we cannot accept change and adapt to it, then we betray our Quaker heritage.

META SHALLCROSS DAY
Narberth, Pennsylvania

Junk Mail

I BELIEVE mail from Quaker organizations equals all of the personal mail I receive. It assumes the proportions of the tremendous quantity of "junk" mail that comes in.

There must be a better way than this waste of life and postage. Why should I have to receive, read, and support, with individual checks, the hundred and one Friends activities? Perhaps somebody should survey the situation and recommend ways to bring order into it. At any rate, an item, "Information, Please," in Friends Journal, December 1, gives me a chance to complain.

JOSEPH W. LUCAS
Cocoa Beach, Florida

Whither the Committee?

WITHOUT HEARING the background of the concern, New York Yearly Meeting approved a letter written by its Committee on Indian Affairs, of which I am chairman, in support of legislation regarding the return of the sacred Blue Lake area to the Taos Pueblo.

Although previous Yearly Meetings had considered the same issue in considerable detail, and the bill we supported was similar to a bill we supported two years earlier, I am moved to ask these questions:

Was the letter approved largely as a testimony of "trust" in our committee?

What is the purpose of creating a committee?

Is it possible for a committee to give all the information it has accumulated in its study of the subject in the limited time given for its presentation at Yearly Meeting?

WINIFRED J. HEARN
Basking Ridge, New Jersey

Appeal for Help

HAVING COMPLETED *Quakers on the American Frontier* I am turning to research for a possible volume of biographies of Friends who were especially influential in the period and area covered by that history.

As a beginning I should like to have materials about the following persons and suggestions as to other names that might be included: Joel Bean, Gilbert Bowles, Elizabeth Comstock, John Henry Douglas, Barnabas C. Hobbs, William Hobson, Walter and Emma Malone, Nereus Mendenhall, Jonathan Plummer, Benjamin Trueblood.

One chapter, including brief summaries of English and Eastern American Friends in their relation to the western development, would include Robert Lindsey, Joseph John Gurney, John Woolman, and Rufus M. Jones. There is adequate material on these, but suggestions would be helpful.

Materials on the others might include family letters, clippings, writings of or about them, pamphlets, and books. Some of them already have biographies written some years ago, but this will not preclude their inclusion. Suggestions as to where materials might be found would be helpful.

ERROL T. ELLIOTT
Earlham School of Religion
Richmond, Indiana 47374

The Real Status Quo

AS FOR the status quo, put it out of your mind, because it is an illusion. But if such a thing did exist, the only endurable status quo would be relatively good health; some sort of work contribution; adequate food, shelter, and clothing; and the growing ability to give and receive love.

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Friends and Their Friends Around the World

An Army for War; An Army for Peace

by Frances Adler

THE ACQUITTAL OF TERRY KLUG "on all charges and specifications" after a general court-martial was a moment of unexpected joy. For six days, in the low-ceilinged concrete block at Fort Dix where general courts-martial are solemnized, I had watched two armies in eyeball-to-eyeball confrontation. Terry, charged with aggravated arson and riot during a "rebellion" in the Fort Dix stockade last June, faced a possible sentence of forty years in prison.

The traditional army was personified by the unsmiling row of six hard-nosed, blank-faced, crew-cut army officers, ranging in rank from colonel to lieutenant, the "members of the court" (in civilian parlance, the jury), Terry's "peers" who were to judge him.

Ranged on our side of the courtroom was an army of youth, present every day, who poured out for Terry the love and support they felt for one of their own. Quiet and well-behaved, until the mad moment of acquittal, they could be called an army of love and peace. The boys were blue-jeaned, long-haired, and bearded; most of the girls were blue-jeaned, long-haired, and booted. Some were ex-GIs active in the American Servicemen's Union and some were students. Always on hand were the kids from the unheated "farmhouse," where fourteen civilians and eight GIs live, manning the Fort Dix Coffeehouse and caring for six-month-old Jeffrey Russell, whose father had previously been condemned to three years at hard labor on the same charges Terry was facing, and whose mother is too ill to care for him consistently. Off-duty GIs often came to show their support for Terry.

In the center of the court-room, flanked by civilian and military lawyers, sat Terry Klug.

Terry went AWOL in Europe in 1967 after his unit was ordered to Vietnam. Like most AWOLs in Paris, Terry turned up at the Quaker Centre, where Tony and Odette Clay, its directors, helped him find friends, bed and board, and a chance to learn the language and to find a job. In Paris Terry met other war resisters and began to speak out against United States involvement in Vietnam. In early 1969 Terry decided he could

not continue to urge others to resist the war and the army (from inside the army) while he continued to live safely in Paris, so he returned to the United States.

At a news conference before leaving Paris, Terry said, "It is only since I have been AWOL and since I have reached my political convictions that I regard myself as a real American with a duty to perform for the benefit of my country."

In April, 1969, Terry was court-martialed and sentenced to three years for desertion, which he began to serve in the Fort Dix stockade. He spent the first two months in solitary confinement in an eight- by six-foot cage.

On June 5, Terry was one of one hundred sixty prisoners at the Fort Dix stockade who rebelled against the cruel and dehumanizing conditions. Thirty-eight men were charged, four—and Terry was the third—were brought to general courts-martial as ringleaders.

As Terry's trial unfolded, it seemed unbelievable that he could be convicted, because of the incomplete and conflicting statements of the witnesses. By contrast to the frightened, sick witnesses offered by the government, the defense witnesses were self-possessed, courageous men who described Terry's actions throughout the evening.

On the stand for four hours, two of them in grueling cross examination, Terry was cool, quiet, sure of his convictions. Lacking any concrete evidence of his actions in regard to the riot, the government tried hard to convict him on the basis of his beliefs.

"Where," asked the military prosecutor scornfully, "have you spoken out?"

"I've spoken out in Europe, in America, and in the stockade."

Government prosecutor: "About what?"

Terry: "I have and always will speak out about racism in America, and the war in Vietnam, and the massacres in Vietnam, and the conditions in the stockade."

After less than an hour of deliberation, the jury returned with the bare, brief sentence, "We find the defendant not guilty on all counts." The youthful army burst its bounds of discipline, cheering and applauding and embracing each other and the defendant. The traditional army filed silently out into the night.



A week after Terry's acquittal, December 8, Bill Brakefield was convicted and sentenced to three years at hard labor. Terry is now completing his earlier three-year sentence for desertion.

In a letter to friends in Paris, Terry wrote: "You fight out there and I'll fight in here as hard as I can with every ounce of energy I have (this is also Brakefield's and Russell's idea) . . . I'll never give up fighting 'cause I know, I'm sure that I'm right."

To me, the anti-war movement has a faith to keep with Terry Klug, Jeffrey Russell, Bill Brakefield, and the devoted youthful army who support them and to a world that dreams of peace, freedom, and justice.

(Frances Adler and her husband, John, from 1967 to 1969 lived in Paris and were members of the Paris American Committee to Stop War. Through PACSW, they met Tony and Odette Clay, directors of the Quaker Centre in Paris, and became interested in their work with young Americans.)

Australia Yearly Meeting

by Kenneth Townley

THE PREVAILING MOOD of Australia Yearly Meeting was of disturbance—not in the sense of interruption to the sessions but as a real response to the disturbed world around us. Friends were led to consider their own reactions to their surroundings, and the need to adapt their procedure and their activities to the everchanging environment.

Yearly Meeting was held at Sherbrooke near Melbourne from January

school on the subject "Around us in awareness," and the delivery of the Backhouse Lecture, "Security for Australia?," by Keith A. W. Crook, business sessions opened January 12.

They expressed a concern on student unrest, recognizing the similarity between the ferment among young people and the idealistic fervour that animated early Friends. They resolved to attempt a study of the student protest movement in Australia because no dispassionate study has yet been made and because such a fact-finding study is essential before the true relationships of Friends to young people and their implications for the activities of Friends can be determined.

In a similar mood, the Meeting examined the relationships between the various age groups of Friends, finding in the process an urgent need to reintegrate older and younger Friends into a community. Proposals for the restructuring of young Friends' camps and for the institution of family gatherings have already arisen from this self-examination, which is, of course, continuing.

Through a consideration of the growing gulf between affluent and developing countries, Friends established a fund into which they will pay one percent of their taxable income, partly so that money can be made available for developmental projects but mainly as a gesture to encourage the Australian Government to allocate one percent of the gross national product to this end, instead of the small amount that is Australia's present contribution.

We are excited at the prospects opening up by the appointment of a full-time secretary to Yearly Meeting. We know that in Donald Groom, who has accepted the appointment, we have a dedicated Friend who can coordinate the efforts we are already making and can galvanize us into new effort.

Mission to Hanoi

LOUIS SCHNEIDER, of American Friends Service Committee, and James Forrest, a member of Catholic Peace Fellowship, were two American delegates in a six-man group that flew from Moscow to Hanoi to discuss reconstruction needs with the North Vietnamese. On January 8, as representative of AFSC, Louis Schneider presented the Viet-Duc hospital with surgical supplies, including heart valves, oxygenators, and catheters to be used in teaching open-heart surgery to medical students.



MARY G. COOK, director of the Workroom of New York Monthly Meeting, shows George Oye, Director of the Material Aids Program of American Friends Service Committee, a child's dress, the one-millionth garment received by the Workroom. Right: Dora Preston, more than thirty-two years on the Philadelphia warehouse staff, examines a hand-knit afghan.



The Workroom, which in 1965 moved to the Meetinghouse, 15 Rutherford Place, was started in 1940 by Elsie K. Powell in the 20th Street Meetinghouse. The Workroom has sent more than twenty-eight thousand new layettes, countless sweaters, afghans, and other knitted articles, and more than one million pounds of secondhand clothing to the AFSC warehouse in Philadelphia for overseas shipment.

During the last fiscal year clothing and other relief supplies have been sent to Israel, Jordan, Egypt, and Nigeria. A small shipment also was sent to the Day Care Center in Quang Ngai, South Vietnam.

Quakers and Other World Confessional Families

by Dean Freiday

THE CONFERENCE of Secretaries of World Confessional Families, which has been meeting annually for more than a decade in Geneva, Switzerland, took its first action in November that would involve raising a budget. This organization is closely related to the World Council of Churches but is not a part of it. Blanche W. Shaffer pointed out in Friends World News that the lack of more formal organization for this group makes it possible for both the multimillion-member Ecumenical Patriarchate of Constantinople and the Friends World Committee for Consultation, which draws from a constituency of two hundred thousand, to participate equally and comfortably among some sixteen or seventeen religious families. The occasion for raising a budget is a six-month study that is to be made of the approximately one dozen bilateral dialogues now going on between churches at the world level. One between Lutheran and Reformed groups

dates from 1955. Others began more recently, and Roman Catholics are involved in six of them. The study will determine what the bilateral dialogues have disclosed that is of value for the multilateral work of the Faith and Order Commission of the World Council. A second action would strengthen, and also suggested enlarging, the enlisting liaison with the Council.

The third action taken was to encourage the Seventh Day Adventists and the Baptists (both of whom have been outstanding leaders in the practical defense of religious liberty) to explore what next steps are feasible for continuing and expanding work of wcc in this concern. Religious liberty among Christians has been almost completely won, thanks largely to the highly significant theoretical work of wcc's Dr. Carillo Albornoz (now retired) and of Father John Courtenay Murray, peritus to Vatican II (now deceased). Countries in which the world religions predominate are increasingly the focus of this cause for which early Friends suffered so grievously in Restorationist England.



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Quaker participation in the drafting of the religious liberty minute led to an invitation for Blanche Shaffer, general secretary of Friends World Committee for Consultation, and me to speak to the Northern European Division secretariat of the General Conference of Seventh Day Adventists.

Adventist staff members gave a friendly interrogation on Quaker beliefs and practices and then responded in turn. Although there are two and a half million Adventists in the world, and their literature sales alone equal nearly twenty-five million dollars a year, they are outnumbered in England by Quakers. Although their primary emphases are Sabbatarian, Apocalyptic, and fundamentalist, they increasingly share Friends concerns for peace and a just international order, and their leadership in the practical defense of religious liberty supplements Friends less explicit but very real concern in that area.

(Dean Freiday attended the Conference of Secretaries of World Confessional Families, held November 19-21, 1969, as a consultant, at the invitation of Friends World Committee. He also attended the 1968 sessions of the Conference.)

Moratorium Blood Donations

MONTCLAIR MEETING (New Jersey) Newsletter stated that in conjunction with the Vietnam Moratorium for February, a blood drive would be held to replenish low supplies in hospitals and blood banks.

A "Give Blood to Save Life" Peace-Blood Donor Project, suggested and supported by the Young Friends of the Friends Meeting at Cambridge, Massachusetts, and sponsored by the Peace and Social Concerns Committee through the American Red Cross, was a part of the February Moratorium.

Concern in Camden

LYLE TATUM has been appointed Urban Affairs Representative from the Haddonfield Meeting, New Jersey, as a result of a grant of foundation funds to the Meeting. Lyle Tatum will report monthly to the Peace and Social Concerns Committee or to the Monthly Meeting. The job is unstructured, but he will begin by enlarging his circle of acquaintanceship in Camden with a view to better understanding the context within which he will be working and eventually to stimulate action toward helping to solve the racial problems of the Camden area.

Letter from Europe

by Douglas and Dorothy Steere

WE CROSSED from Konstanz to Munich by train and were driven out to Freising, an old city where the Roman Catholic bishop of Bavaria had his seat until the beginning of the nineteenth century.

We were housed in a new building that had been built for Roman Catholic theological students but now is used by the diocese for conferences and for lay training.

Hildegard Goss-Mayr had chosen it as the place to gather a fairly representative group of theologians from France, Belgium, the Netherlands, Germany, and Austria for three days of talk about approaches for a Christian theology of nonviolence in the revolutionary situation of our time.

Hildegard and Jean Goss, her husband, as emissaries of the Fellowship of Reconciliation, spent two years in Latin America. Jean had just returned from a briefer visit there. They therefore were especially aware of how burning this issue is in Brazil. As far as Roman Catholic Church officials in Brazil are concerned (and the weight was certainly on the Roman Catholic side in our gathering), they are compelled to answer the question as to in what way they would participate and would encourage others to participate in changing the economic and social-exploitation situations that are rampant there. The question of the use of nonviolence in the revolutionary situations of our time therefore is not an academic one for the Christian Church.

In this framework, some twenty-five persons from the theological faculties of a wide variety of universities and seminaries were assembled by the International Fellowship of Reconciliation under the chairmanship of Kannes De Graaf, a Dutch Protestant theologian from Utrecht. The French and Belgian Roman Catholics and especially the Jesuits were perhaps the most conspicuous in their contributions.

The other American who was invited to attend is a young Mennonite, Marlin Miller, who is now in Paris and gives half of his time as their European peace secretary. He also is a kind of pastor-counselor to fourteen thousand African students, who are attending French institutions of higher learning in Paris.

American Quakers may well note the long-range statesmanship of the Mennonites in training and using their

young leadership in this way and then bringing them back to teach in their colleges.

The meeting divided into groups after an opening meeting. Each group produced a paper after long discussion of the issue entrusted to them. The significance of the meetings was in the careful and searching discussions and the stimulus they gave the participants on their return home to reconstruct their own positions in this light.

We discussed nonviolence at length on the basis of a paper by Jean Deleppierre, a Jesuit professor. Special note was made of the hidden violence of existing structures that have channeled exploitation for so long that they have come to be sacrosanct; when they are challenged by violence, they demand full legal protection. We could not agree on a definition of revolution, but we came away stirred to think further.

A Meeting that Glows With Shared Love

AT THE WESTERN TIP of Lake Superior is Duluth-Superior Friends Meeting, a small gathering that draws from the twin ports and places beyond. It meets in a room at the Lutheran Student Center in Duluth. One Quaker family, Don and Margo Klaber and their children, forms the base. A number of regular attenders add strength and support. Sometimes it happens that the Klabers sit alone at worship on First-day.

More than a year ago this Preparative Meeting was suddenly reduced by twelve members when two families moved because the breadwinners (with the mobility that educators frequently have) were going on to teaching jobs elsewhere. The Klabers decided to try to keep the Meeting going. With the steady help of attenders and visitors, they are succeeding. It remains a vital entity, as one may gather from the following excerpts from the State of the Meeting report, written and presented by Patsy Sun, a young attender, at Northern Half-Yearly Meeting.

"Duluth-Superior is a small meeting. We don't have much money or planned collective political activity, though individually most of us are active and see each other frequently at various local workshops and projects.

"We are a diversified group (more or less one dozen) of workmen, students, shopkeepers, salesmen, teachers, parents, children, and unborn babies. We come each week by auto, bike, or foot, to meet together in a rented room

where we share silence and discussion of the week's happenings. We may talk over the plans for leafleting when one attender publicly refuses to board the bus to go for his preinduction physical or the climate at local high schools during Moratorium week.

"Because our circle is small, there is time for drawing each person out, time for listening and response. It has been our concern to see the Meeting grow and we have recently made a more concrete effort toward that end by placing ads in student newspapers and posters on bulletin boards at local colleges.

"It is my feeling that the smallness of our Meeting is a potential strength. Though all of us are living somewhat different life styles, and might not ordinarily come close to each other, we have the real possibility of becoming friends, not only Friends.

"The fleeting moments of closeness come and go. We reach out and withdraw. I was not even aware that anything was happening until after a recent meeting we discovered that people could be personal with one another, ask questions about relationships, express anger toward each other, or through tears express hurt and let people know that they were important to us.

"This community that quietly grows without self-consciousness, to me is the essence of a strong Meeting, a Meeting that glows with shared love in silence or in speech, that reaches out beyond the circle to include others in the sense of respect, acceptance, and importance we feel for each other."

Stewart Meacham Honored

STEWART MEACHAM, National Peace Education Secretary of American Friends Service Committee, and co-chairman of the New Mobilization Committee, received the annual Philadelphia Peace Award from Women Strike for Peace and SANE. Taylor Grant, political commentator, presented the award "for dynamic leadership of the historic march on Washington and March Against Death, November, 1969" at a meeting at the Arch Street Meetinghouse.

A Departure

AFTER TEN YEARS' SERVICE with the Friends Committee on National Legislation, Charles Harker, who also served as acting secretary for two years, has left the Committee. The FCNL Memo notes: "Chuck has done outstanding service for FCNL and will be sorely missed."

Suggestions for Schools

THE SCHOOL AFFILIATION SERVICE of American Friends Service Committee in September, 1970 will end its student-exchange program in England, France, Germany, and Japan, and has issued a booklet of "Suggestions for New Directions in International Outreach." Three possibilities are: A school would continue the affiliation program on its own; active student exchange could be given up but mutual exchange of materials continued; the school might affiliate itself with other exchange organizations having the same goals, such as Council on International Education, American Field Service, Experiment in International Living, International Christian Youth Exchange, and Youth for Understanding.

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Focus on Ecology at Ocean Grove Conference

ECOLOGY will be considered from several aspects at the forthcoming General Conference for Friends, June 22 to 27, Ocean Grove, New Jersey. Thomas W. Findlay, who teaches in the field of Natural Sciences and Environmental Studies at Friends World College, will give three lectures on "Affluency, Ecology, and Environmental Control." A three-day discussion group on "Environmental Management" will be led by Elwood Reber, head of the Department of Food and Nutrition, Purdue University. Euell Gibbons, author of *Stalking the Wild Asparagus* and *Beachcomber's Handbook*, will lead three field trips on "Ecology and Survival."

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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Four New England Yearly Meeting Friends will be discussion leaders. Teresina Havens will conduct a workshop on T'ai Chi Ch'uan, a Chinese art of meditation. Her husband, Joseph Havens, a psychotherapist, will be in charge of a workshop on intensive encounter experiences involving sensitivity training. Patricia Ritter of Hartford Meeting, whose husband, George Ritter, is a member of the Connecticut legislature, will guide a discussion group on "Friends and Political Action." Edwin Hinshaw, youth secretary of New England Yearly Meeting, will lead a workshop on "Creative Adventuring with Youth."

Evening speakers include Will D. Campbell, director, Committee of Southern Churchmen, who will speak on "If We Should Get Serious about Racism," and Theodor Benfey, professor of chemistry in Earlham College: "Quakerism? In the Technological Age?"

Teachers are needed for the Junior Conference. Work grants are available for these and other workers. Write to Friends General Conference, 1520 Race Street, Philadelphia 19102 for information about work grants and for an application form for Junior Conference teachers.

Study at Woodbrooke

A FEW MODEST STUDY GRANTS, or non-interest-bearing loans of larger amount, can be made to Friends in North America who wish to study at Woodbrooke, the Quaker study center in Birmingham, England. For information about Woodbrooke, write to The Warden, Woodbrooke College, Selly Oak, Birmingham 29, England. To inquire about a study grant or loan, write to Herbert M. Hadley, Friends World Committee, 152-A North Fifteenth Street, Philadelphia, 19102.

A Message to Churches

IRMGARD SCHUCHARDT, of Berlin Monthly Meeting, has sent word that the Quaker International Affairs Representative in Berlin, Bill Beittel, helped draw up a strongly-worded document, "Peace is Possible—Save Humanity!"—a plea for peace in Vietnam—for distribution in churches.

New Director in Trenton Center

G. ROBERT GANGES has been appointed executive director of the Mercer Street Friends Center, Trenton, New Jersey. He has been a deputy director of Model Cities and Director of Concerted Services of the Fitchway Three project.

Come, Let us Celebrate

by Rachel Davis DuBois

TO THE WINE FESTIVAL in the town of Rudesheim on the Rhine came people from many countries—as they have for generations. The mayor greeted us in three languages. We sat at long, narrow tables and watched the crowning of the queen of grapes and the dancing of her attendants. At times we would all link arms and sway to an old German song.

I had read about such celebrations when I studied German years ago. Now as we sang and swayed and celebrated, I could not help thinking of the sad days a generation ago, two generations ago. How can we celebrate now, I thought, in these sad days?

And yet: Does not man need to celebrate something?—to affirm his indomitable spirit and his basic goodness of heart?

I was in Manchester on Guy Fawkes Day, when the English celebrate a non-event—the Guy they burn in effigy failed to set fire to Parliament in 1605. I visited a bonfire in a meetinghouse backyard the evening of November 5.

"It's really just an excuse now to gather up old rubbish and with our neighbors have fellowship around the flames," a Quaker mother told me. I saw the reflection of many bonfires on the horizon. The children waved sparklers. Their fathers lighted firecrackers, which would spurt into the cold, damp air. We had hot chocolate and cakes. The Quakers burned no effigies. We had fun.

In Switzerland, we passed horse-drawn and flower-covered hayracks filled with singing young people. What were they celebrating? The joy of living?

At home, in August, more than 300,000 young people gathered on a New York hillside for a music and peace festival. They lacked facilities and food; shared what they had; they had joy, communion, flower power. Later, American youth organized and formed the Mobilization for Peace. Surely one might say one gathering was celebrating life and the other the importance of each man's right to live it.

Harvey Cox suggested in Saturday Review that we revive some of our old festivals and invent new ways to celebrate together. I agree. Let us forget now and then the doom we talk about. Let us affirm the joy of life. Let us, we older ones, get up and sing and dance

with the young ones. Let's celebrate something in our past, our present, and our future.

(Rachel Davis DuBois is a member of Fifteenth Street Preparative Meeting, New York. Last fall, under the auspices of Friends World Committee for Consultation, she led Quaker dialogues in eight countries of Europe.)

A Light Shining in Madrid

QUAKERISM IS ALIVE in Madrid, thanks to the efforts of a young Friend, Josefina Fernandez, a social service worker.

With a liberal nun, she teaches twenty children aged three to six years. Each school day begins with a meeting for worship, which she explains to the children as a time to talk silently with God about what they had done the day before and would do that day. This silent communion is also used whenever a quarrel seems imminent.

Ruth Replogle, a member of Ridge-wood Meeting, New Jersey, who visited Madrid, writes that Josefina is starting a library for her pupils and welcomes gifts of books suitable for young children.

With several Roman Catholic leaders, she is working on the idea of having an "AFSC-type" workcamp next summer to add a room to the school so there can be space for more children.

She also has evening classes for teenaged working girls and for adults who have had little previous education.

Josefina publishes articles on Quakerism, distributes Quaker posters and Fox's *Journal* in Spanish, and meets for worship regularly with all who are interested in Friends' ideas, despite the threat of imprisonment and frequent censorship of her mail.

Marian Baker visited her last summer and wrote in the newsletter of Young Friends of North America about one meeting for worship with Josefina: "We walked and finally found an undeveloped-dump area with a view of mountains.

"After a half an hour of worship, several men and boys came with guns to shoot all the magpies we were watching, and we left that area quickly. We continued worship under a grove of olive trees and were about to break when in came four gypsy children, dirty and half-clothed, begging for money. Not able to speak Spanish, and having no money with me, I began to sing. We ended the worship with a sharing in song with them."

Holiday Pilgrimage

THE 1970 HOLIDAY PILGRIMAGE to the birthplace of Quakerism will be from Saturday, July 25, to Saturday, August 1, just before the triennial meeting of Friends World Committee for Consultation in Sweden, which in turn is followed by London Yearly Meeting at Exeter, Devonshire, August 12 to 19.

Housing (some double rooms and plenty of single rooms) and such facilities as banks, post offices, shops, and launderettes will be provided on the campus of the University of Lancaster.

During the week, participants can worship in the 1677 Lancaster Meetinghouse; visit Lancaster Castle where George Fox, Margaret Fell, and others were imprisoned; climb or ride around Pendle Hill; see Brigflatts Meetinghouse; have morning coffee with Friends at the seventeenth-century meetinghouse in Settle; visit Preston Patrick Hall and Camsgill, the birthplace of Pennsylvania; have tea with Kendal Friends; and visit Swarthmoor Hall.

Fifty dollars covers the cost of the week's board and residence and some expeditions. Those staying for four or five days only may pay pro rata. Applications are available from: James D. Drummond, "Beckside," Easedale Lane, Grasmere, Westmorland, England, or Friends World Committee, 152-A North Fifteenth Street, Philadelphia 19102. Applications are due in England by May 1.

Honolulu Friends Center

SOME IDEA of the function of a Friends' Center as international bridge may be gained from this paragraph in the newsletter of Honolulu Friends Meeting:

"Recent guests at the Center have included: John Veal, AWOL sailor; Chester Daigle, former military man and former patient at Tripler; David Miles, on his way from Saipan to Antioch College; Eldon Kelley, of Madison, Wisconsin, a Japan Committee appointee to work at Ibaraki-ken, Japan; Dr. Frank Ellis, member of Oxford Meeting, England, visiting hospitals and radiologists in Japan, India, and Zambia; Keiko and Hisako Watanabe, Servas travellers on the way home to Japan; Bill and Lenschen Haines, Servas travellers going around the world; Jessie Boatín, of New York City, mother of an attender, Arthur Boatín; Dr. Sergei Soloviev, of Russia, seismologist attending the symposium at the University of Honolulu; Ziadín Abouzarov, who asked to return to the Center from his stay in a private home and was welcomed back since space was available."

Classified Advertisements

Small advertisements in various classifications are accepted. 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

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.

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

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.

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

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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.

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MEET TOP EUROPEAN government officials and peace committees. **PROMOTING ENDURING PEACE** invites you to join European Peace Seminar, July 16 to August 6. **TOTAL COST ONLY \$995.** Write Jerome Davis, Friends House, Sandy Spring, Maryland 20860.

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Philadelphia, Pa. 19144, call VI
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S.W., 154 N. 15th St., Philadelphia,
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Friends and Meetings

IN THESE DAYS when one hears and reads so much about research on and use of defoliants, and reflects on the destruction and suffering which they cause, it is heartening to find a paragraph here and there in Meeting newsletters that evidence the sensitivity of Friends to nature's needs and their activity to help her in small ways. Thus, Middletown Monthly Meeting, Langhorne, Pennsylvania, is planting a copper beech tree near the meetinghouse as a memorial to Henry C. Pickering. Summit, New Jersey, Friends are landscaping with "a number of evergreen and dogwood trees." Millville-Muncy Quarterly Meeting, Pennsylvania, is concerning itself with appropriate shrubbery, and Detroit Monthly Meeting, with the help of over one hundred Cranbrook and Kingswood students, recently completed a major landscaping job at the Friends School.

In Ohio, Community Friends Meeting members are sharing in a memorial tree fund "to replace dying trees with new reasonably-sized ones at the Cincinnati Nature Center." In connection with planting shrubs in the cemetery in Plainfield, New Jersey, a Friend suggested "small trees and shrubs which would provide excellent nesting protection and would yield berries to attract birds." And there are expert flower arrangers at Sandy Spring Monthly Meeting, Maryland, including a youthful First-day School attendee who supplied the secretary to the headmaster of Sandy Springs Friends School "with a small and a large bouquet of pansies—the large one for the secretary herself and the small one for 'all the children she will ever have.'"

TWIN CITIES Monthly Meeting, Minnesota, in a record business meeting which opened without a period of silence and was to have lasted only half an hour, considered whether "the concept of specifically assigned greeters, pushers, or other forms of receptionists for Meeting for Worship" should be approved or disapproved or whether each individual should be made responsible, as recommended by Ministry and Counsel. "This hot potato was dropped unceremoniously," reports the newsletter, since there was "no agreement or sense of the meeting."

This business meeting, however, did approve—after an unrecorded "lengthy and rather spicy discussion"—a minute accepting "the principle of offering haven to draft resisters and requests that its Committee for Ministry and Counsel

propose a new minute." A telephone committee was also established, with a chairwoman whom "anyone with a message that won't keep" could call so as to spread the word about newly scheduled galas more rapidly than could the newsletter." The meeting closed half an hour late with silence.

ABOUT SIXTY MEMBERS of the Meeting School community in Rindge, New Hampshire, fasted on December 12, and the money that would have gone for food that day was given to American Friends Service Committee for work in Biafra.

At lunchtime on the fast day, the school sang hymns and spirituals with great enthusiasm. Supper was replaced by a meeting for worship.

OFTEN in Monthly Meeting Newsletters a concern for greater personal caring for meeting members is expressed. Vancouver Monthly Meeting, for example, has organized a car pool of members willing to bring elderly or infirm Friends to meeting and see them home after.

QUAKER HOUSE of the New Jersey Friends Center Committee in New Brunswick carries on with its "living theater"—a residence for students of all religious groups.

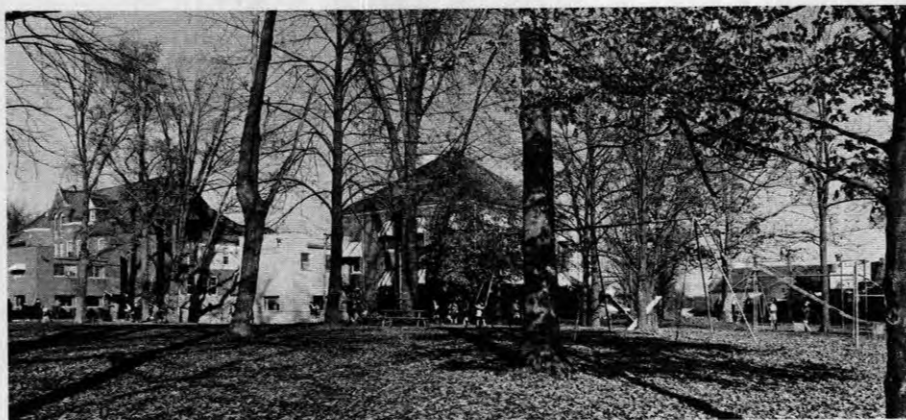
The committee sponsors draft counseling, a cooperative, tutoring, and a neighborhood house workcamp and is represented on the Citizen's Advisory Committee of the New Brunswick Board of Education.

DR. WILLIAM P. CAMP, Superintendent and Psychiatrist-in-Chief of Friends Hospital, Philadelphia, since 1968, has been elected president of the Mental Health Association of Southeastern Pennsylvania. He was former Pennsylvania Commissioner of Mental Health and is clinical professor of psychiatry, Hahnemann Medical College. He is a graduate of Swarthmore College and the University of Pennsylvania Medical School.

FIVE YOUNG MEMBERS of Ann Arbor Monthly Meeting, Michigan, performed a peace song in a New Year's Eve Dedication for Peace program organized by thirty-four churches.

D. ELTON TRUEBLOOD, well-known Quaker author and educator, has been appointed Florence Purington Lecturer in Mount Holyoke College.

SUMMIT (NEW JERSEY) Friends Meeting has moved into a new meeting-house. The previous place of meeting was the local Y.W.C.A.



White's Institute offers recreation of many kinds for leisure hours.

The Instructor Said, "I Trust You, Red."

by Stanley Prague

WHITE'S INSTITUTE, near Wabash, Indiana, was established by Josiah White in 1850 as White's Manual Labor Institute on land purchased from Chief Me-shin-go-me-sia, of the Miamis, as a boarding school for needy orphans. They were to spend half their daytime hours in the classroom. They were to work in useful occupations the rest of the time.

The Institute now is under the jurisdiction of Indiana Yearly Meeting and serves young people between eight and eighteen years of age, who have been referred by courts or social agencies because they have special problems. The young people alternate a week of school with a week of work, throughout the year.

Boys may learn different kinds of farming, barbering, plumbing, building construction, or shoe repair. Girls learn aspects of homemaking, beauty culture, or nursing. Recreation of many kinds is available for leisure hours.

Staff members try to discover the individual needs of the children and to help them to find new direction for their lives.

Robert Curless, superintendent since 1947, is the son of former Institute staff members. He told me the story of Red, a typical White's Institute youngster.

"He was rebellious and defiant and had lived with a grandmother who was too old to cope with him. Red boasted from the first day that staff at the Institute should never give him an opportunity to run away, because he would.

"His grandmother kept writing to Red, encouraging him to make good. He had been assigned to the dairy barn but was so rebellious that the other boys

resented him. He failed to do his share of the work and was constantly causing trouble.

"One day, a youth who was in the fields ran excitedly into the dairy barn. A cow had given birth to a calf in the far end of the field and someone would have to bring them in. All the boys volunteered eagerly, but the instructor said that work in the dairy barn would have to be completed first. By the time that work was done, many of the boys had to report to classes. Of the boys left, all but Red had other duties to perform.

"Red," the instructor said, "will you go after the cow and her calf?"

"Yes, Sir," he replied eagerly. Then: "Alone?"

"Can't you handle it alone?" the instructor said, quietly. When the youth still hesitated, the instructor went on, "I trust you, Red."

"The boy turned and dashed out the door. The instructor went about his work. After quite a long time Red still was not back. He began to think that perhaps he had been wrong in trusting the boy. Then he saw Red at the gate, leading the cow and with the calf about his neck.

"Can I take care of it?" he asked.

"It is your responsibility," the teacher replied. Red took loving care of that calf. He had found something that needed him. There never was any more trouble from him.

"When, several years later, after having 'made good,' Red returned to White's, he met some of the teachers in the canteen. He was proud of his success and said he had taken over the responsibility of caring for his grandmother. He had found someone else who needed him."

(Stanley Prague is executive director of the Young Men's Christian Association of Miami County, Peru, Indiana.)

MEETING ANNOUNCEMENTS

Arizona

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

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

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry 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: 792-9218.

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.

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 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 733-9315.

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

GAINESVILLE—1921 N.W. 2nd Ave. Meeting and First-day School, 11 a.m.

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

MIAMI—Meeting for worship at Sunset and Corisca, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.

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

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

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

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

Georgia

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

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

Hawaii

HONOLULU—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).

Maryland

ADELPHI—Near University of Maryland, 2303 Metzerott 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, Home-wood 3107 N. Charles St. 235-4438.

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

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

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

UNION BRIDGE—Meeting 11 a.m.

Massachusetts

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

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

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

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

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

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

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

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

Michigan

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

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

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

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

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

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

Minnesota

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

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

Missouri

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

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

Nebraska

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

Nevada

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

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

New Hampshire

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

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

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

New Jersey

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 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 SPring 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

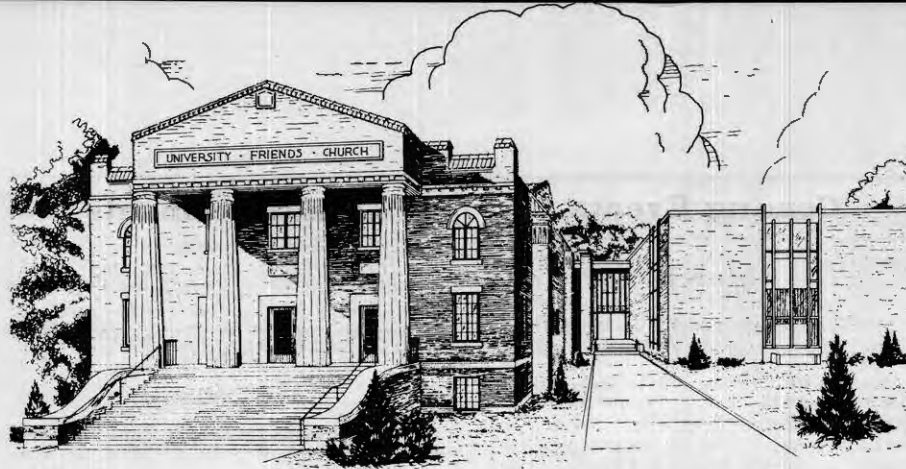
WESTBURY, LONG ISLAND—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

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.



University Friends Church, Wichita, Kansas

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 Pennsbury, reconstructed manor home of William Penn.

GWYNEDD—Intersection of Sumnertown 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.

LANDSDOWNE—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.

OLO 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 Waln 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.

Sufferings

Friends who currently are imprisoned:

DAN BARRETT, a Friend from East Moline, Illinois, a former student in Scattergood School, was denied a co classification and refused induction: Federal Prison, El Reno, Oklahoma 73036.

VICTOR BELL, 57th Street Meeting, Chicago, has been released from the military stockade in Fort Leavenworth, Kansas.

DAN BROMLEY, Community Monthly Meeting, Cincinnati, was released on parole from the Federal Prison in Ashland, Kentucky.

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

TODD FRIEND III, Orange Grove Meeting, Pasadena, California, has been transferred to a "holding facility" in Florence, Arizona.

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

THOMAS KELLOGG, Rogue Valley Worship Group and Eugene Monthly Meeting, Oregon, has been released from the Federal Prison, Lompoc, California. He spent the last seven months of his sentence in solitary confinement.

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

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

Coming Events

March

13-15—Western Yearly Meeting, Union Street Meetinghouse, Kokomo, Indiana.

20—Crown Room, Sheraton-Columbia Inn, Columbia, South Carolina, "The Quakers and the Southern Colonies," 2 P.M. Chairman: Robert Lambert; speakers: Sydney V. James, Kenneth Carroll, Roger E. Sappington. (Event in symposium sponsored by The South Carolina Tricentennial Commission.)

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."

20-23—Quaker Leadership Seminar at William Penn House, sponsored by Friends United Meeting, William Penn House, and Friends Committee on National Legislation, "Law and Order: Responsibilities for Concerned Citizens." Information available from Herbert Huffman, Friends United Meeting, 101 Quaker Hill Drive, Richmond, Indiana, or Bob and Sally Cory, William Penn House, 515 East Capitol Street, Washington, D. C. 20003.

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.

In Memoriam

Friends Journal Associates acknowledge with love and gratitude contributions in memory of

EDGAR BROWN
LAURETTA SMEDLEY DUTTON
RUTH C. SAWYER

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

ANTHONY—On December 1, in Portland, Maine, a daughter, ELLEN PORTER ANTHONY, to Cushman Dodge and Carol VanLandingham Anthony. The parents are members of Forest Avenue Monthly Meeting, Portland.

CASINI—On October 20, in Rome, Italy, a daughter FRANCESCA LAURA VALENTINA CASINI, to Franco and Barbara Palmer Casini. The mother and maternal grandmother, Laura Palmer, are members of Swarthmore Monthly Meeting, Pennsylvania.

KENDIG—On November 29, in Long Beach, California, a daughter, LISA JEAN KENDIG, to Edwin Walton and Florence Geertz Kendig. The father and the paternal grandparents, Raymond and Mary Kendig, are members of Orange Grove Monthly Meeting, Pasadena, California.

STRANG—On December 17, in Chicago, a daughter, HILARY ASHTON STRANG, to Dorothy Sharpless and Robert Strang. The mother is a member of Haverford Monthly Meeting, Pennsylvania.

Marriage

THOMAS-MAIER—On December 28, Marianna Maier and George E. Thomas III. The bride and her parents are members of Haverford Monthly Meeting.

Deaths

CHAMBERS—On January 25, WILLIAM CHAMBERS, a member of Hanover Monthly Meeting, New Hampshire. He lived, as George Fox suggested, "walking cheerfully over the earth answering to that of God in every man." His practice of medicine became a healing ministry as each of his patients felt blessed by his profound insight into their physical and spiritual needs. He expressed his philosophy of life in a speech he gave at Haverford College in 1958: "The instilling of faith, the giving of hope and love for another human being, are responsibilities of us all, man to man."

FRANKLIN—On October 30, LUCRETIA SMITH FRANKLIN, aged 95, a member of Clear Creek Monthly Meeting, McNabb, Illinois. She is survived by a daughter, Sally Anderson, of California. She had been a former member of I Street Meeting, Washington, D. C., and was a well-known, beloved member and a vital friend.

REYNOLDS—On January 27, in the Hickman Home, West Chester, Pennsylvania, ISABEL FULTON REYNOLDS, aged 90. She was a member of Fallowfield Monthly Meeting, Ercildoun, Pennsylvania. She is survived by four daughters: Edna, of Kennett Square, Pennsylvania; Bertha, of West Chester; Esther Surgeson, of West Chester; and Margaret Brown, of Bettendorf, Iowa. She was the widow of Albert Reynolds.

1799

WESTTOWN SCHOOL

1970

EARL G. HARRISON, JR., Headmaster

Westtown takes pleasure in listing the following students who are winners of Honor Regional Scholarship Awards for 1970-71:

Carol Beer **Haddonfield Meeting**
Martin (ex-Faculty) and Winifred C. ('44) Beer,
Haddonfield, New Jersey

James Cooper **Moorestown Meeting**
E. Newbold ('44) and Deborah ('46) Cooper,
Wallingford, Pennsylvania

Elizabeth Gilbert **Westbury Meeting**
Philip and Alice Gilbert, Garden City, New York

Bruce Haines **Moorestown Meeting**
Bernard ('31) and Elizabeth ('31) Haines, Maple
Shade, New Jersey

Valerie Harris **Lansdowne Meeting**
George and Thelma Harris, Lansdowne, Pennsyl-
vania

Ruth Kanost **Saipan Meeting**
Richard and Margaret Kanost, Mariana Islands

Lawrence Moulton—(Mother) . . **Ann Arbor Meeting**
Phillips and Mary Moulton, Adrian, Michigan

Emily Neal—(Father) **Asheville Meeting**
Philip and Margaret Neal, Asheville, North Caro-
lina

Jocelyn Ritchie—(Father) . . . **New Haven Meeting**
J. Murdoch and Brenda R. Ritchie, Hamden,
Connecticut

Andrew Simon **Homewood Meeting**
Stephen ('47) and Irma Simon, Monkton, Maryland

Katharine Taylor **Kennett Meeting**
Thomas (ex-'40) and Frances ('41) Taylor, Kennett
Square, Pennsylvania

Jonathan Tyler **Raleigh Meeting**
Lloyd and Phyllis Tyler, Raleigh, North Carolina

Stephen Vail—(Father) **Chester Meeting**
Philip ('43) and Vivienne Vail, Ruxton, Maryland

Margaret White—(Father) **Bethel Meeting**
Thomas N. ('32) and Eleanor White, McLean,
Virginia

For a catalogue or further information please write:

J. KIRK RUSSELL, Director of Admissions

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