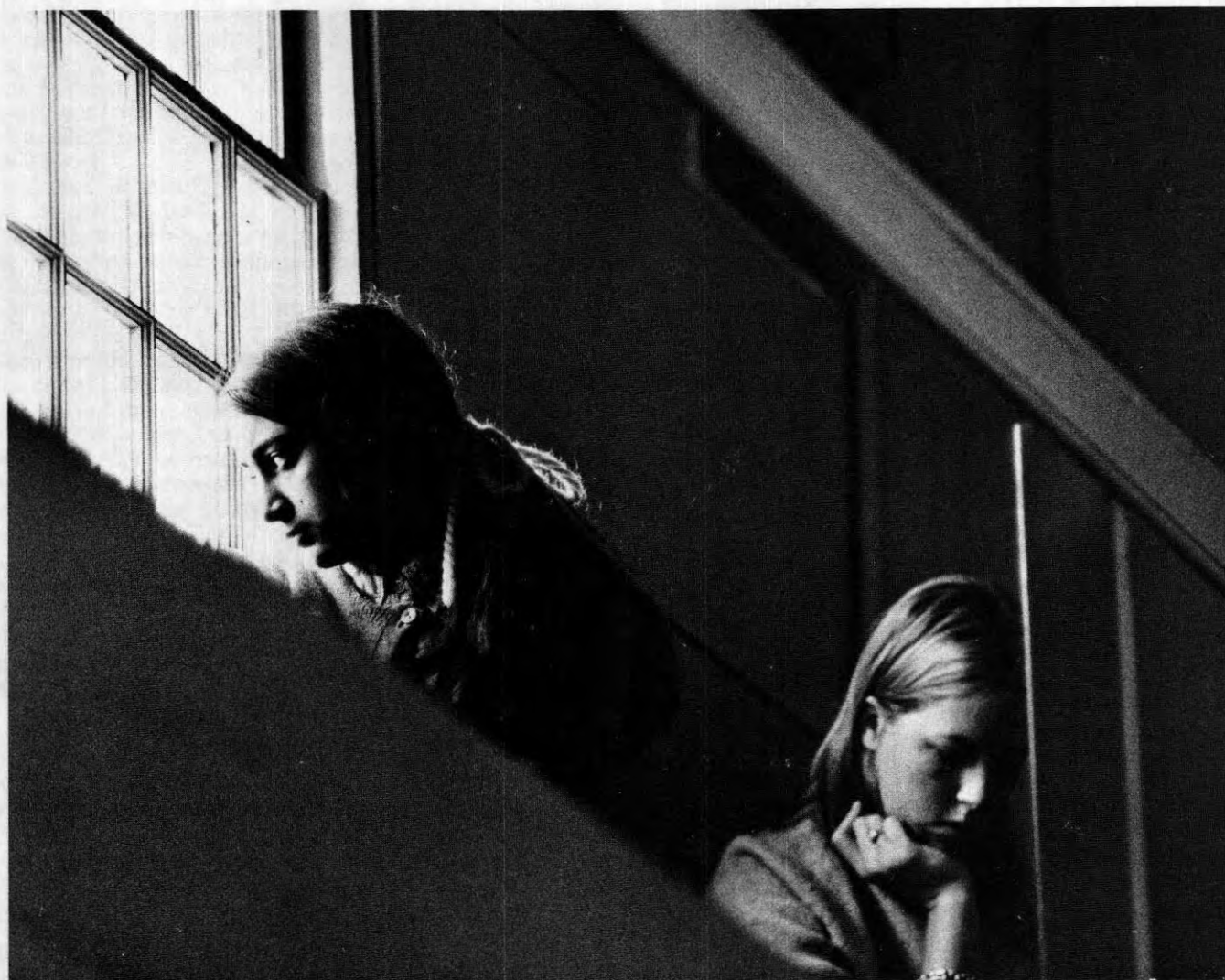


*December 1, 1970*

# FRIENDS JOURNAL

*Quaker Thought and Life Today*



THEODORE B. HETZEL  
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# FRIENDS JOURNAL

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## Contents

|   |     |
|---|-----|
| The Appeal of Strictness—R. W. Tucker .....   | 642 |
| A Mother's Version of Her Children's Prayer—<br>Katharine D. Hill .....   | 643 |
| A Memorable Meeting—Lawrence S. Kubie .....   | 643 |
| What's Our Name or Sign—Now and Then .....  | 645 |
| I Keep Thinking About a Young Policeman—<br>Frances Evans Layer .....   | 646 |
| Junk Art and the Ecological Awakening—Dorothea Blom ....  | 647 |
| Listening Comes First—Candida Palmer .....  | 648 |
| A Concept of Love—Kenneth Johnson .....   | 649 |
| Queries from Friends Academy .....  | 650 |
| Poetry by Frederic Vanson, Ben Rasmusen,<br>and Noreen Dresser .....  | 651 |
| Reviews of Books .....  | 651 |
| Letters to the Editor .....   | 656 |
| Friends and Their Friends Around the World .....  | 658 |
| Reports by William M. Glyn, Isabel N. Bliss, Cleveland<br>Amory, Katherine H. Wright, M. David Hynard,<br>Elinor Ely Ashkenazy, and Yukiko Backes ..... | 667 |
| Coming Events, Announcements, and Sufferings .....  | 667 |

## From a Facing Bench

THE PHOTOGRAPH ON THE COVER and those on page 650 are of Fifth-day meeting for worship in Friends Academy, Locust Valley, New York. They first appeared, with the captions from *Queries and Advices*, in The Meeting House, a publication of Friends Academy, and were taken by Kathryn Abbe, a professional photographer on its editorial board.

When the boarding department of the school was discontinued in 1957, the weekly meeting for worship was moved from Sunday to Thursday. The students gather for this occasion in nearby Matinecock Meetinghouse, built in 1725.

### The contributors to this issue:

R. W. TUCKER, a member of the Monthly Meeting of Friends of Philadelphia, is a graduate of Harvard University and is pursuing graduate studies in Temple University.

... KATHARINE D. HILL writes that although she is advanced in years she still is "actively employed in the schools, serving young people from whom I am removed by three generations and feeling no gap." She attends Montclair, New Jersey, Meeting.

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... NOW AND THEN is otherwise known as Henry J. Cadbury, frequent lecturer at Pendle Hill and before many Friendly gatherings and one of the translators of the Revised Standard Version of the Bible. John W. Ellison, under whose supervision the Concordance of the RSV was compiled, wrote that Henry Cadbury was one of two scholars to whom he was grateful for "their unwavering encouragement during his years of experimenting to find methods of applying electronic computing devices to the problems of Biblical scholarship, without which he never could have produced the Concordance."

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# Today and Tomorrow

## The Meeting School's School Song

JUNE MELLIES ROBBINS, of Roxbury, Connecticut, sent us the anecdote that follows about the Meeting School in Rindge, New Hampshire, with the comment, "Education, I submit, teaches pupils to feel and think."

The Meeting School has an informal soccer team. A nearby school invited them over for a soccer match. The Meeting School people piled into a pickup truck and went bouncing over the hills until they arrived at the gates of the structured and strictured school that was the host. They were cordially greeted. The headmaster directed the school band and chorus in singing the school fight song.

"Now," said he, "our visiting Quaker friends will sing their school fight song, and then we'll play ball!"

The Meeting School people were thrown into a panic. They didn't have a school fight song. They didn't even have a school song. But to refuse to sing would be rude. Everybody was beaming at them expectantly. What should they do?

"Thirty-second silent meeting," said George Bliss, who was then the coach.

The Meeting School team huddled. They they broke, joined hands, and sang, "Dear Lord and Father of mankind, forgive our foolish ways . . ."

If anybody asks you, that's the Meeting School's school song.

## Make It a Better Show

A REVIEW in the New York Times Book Review of Vannevar Bush's new book, *Pieces of the Action*, begins thus:

"This book is written the way Vannevar Bush talks. That is one of its great virtues. He starts out on a subject and goes clear through it with simple declarative sentences, active verbs, concrete examples, a sprinkle of colloquialisms and a joke or two of his own. And every now and then as they say in baseball, a game he likes, he comes through with his high hard one, a very simple trust in very plain English thrown right at the self-serving argument and right through the conventional wisdom."

The reviewer, Elting Morison, master of Timothy Dwight College at Yale, concludes:

"For Dr. Vannevar Bush shares many of the qualities of Dr. Benjamin Franklin, who was also difficult to copy. There is the shrewdness and the calculation leavened by wit and a concern for general ideas; there is the self-assurance, maybe even a touch of arrogance, mitigated by the realization that we are to an extent all toads beneath the harrow. There is the serene, if sometimes wry, acceptance

of human nature as it is revealed in Congressmen, soldiers, professors, physicists, Presidents and shopkeepers—indeed in everyone; there is the insatiable curiosity and freedom of mind. There is the endless drive toward self-improvement; there is the faith that we can, in spite of time, chance and our own perplexing frailties keep the show on the road and, by taking sensible thought and action, make it a better show."

## Sharp Words

IT RESTORES THE SOUL of some liberal Friends to hear of occasions when young radical Friends, with little apparent use for the establishment, in times of crisis turn to that establishment—their Monthly Meetings.

Whether their action is taken in the hope of stirring the Meetings from their moorings of property- and propriety-consciousness or whether it is taken because the young persons feel their Meetings can offer needed support is immaterial. Probably it is both.

The encouraging fact is that they care about the Society even though they criticize it.

Sharp words are far more devoutly to be wished than none at all.

## The Establishment

ESTABLISHMENT may be one of those omnibus words that we are coming to use too loosely. We are using it for the bad guys (not us), the administration, anybody in authority (not us), fuddyduddies who do not see the light (not us), and everybody over thirty (us).

Establishment is really a useful word, and the implications in its proper use are significant. What we really mean is that through inattention or ineptness we have let vested interests or the weighty or the elderly take over and retain the committee memberships and the conduct of affairs of state and the Society by default, our default. Against this establishment people rebel. Seniority or position in anything, if it means nothing more than steering by the seat of the pants, is not enough.

## Miscellany

✓ "The two Americas—black and white—need each other. Let us break the rigid confines of charges and countercharges, protest and neglect. Let us negotiate our way out of the impasse that threatens to split the country apart."—Whitney M. Young, Jr., executive director of National Urban League.

✓ "The most fundamental premise of our constitutional scheme may be that every adult bears the freedom to nurture or neglect his own moral and intellectual growth."—Federal Judge IRVING R. KAUFMAN.

# The Appeal of Strictness

by R. W. Tucker

THERE SURELY CAN BE no more pernicious fallacy than the notion that the way Friends can increase their numbers is by watering down requirements for membership. This notion ignores our history and what many members by conviction tell us.

For instance, we look at the period 1780-1827 as a period in which walls were erected and discipline was tightened, "producing a narrow introspection that was fertile ground for controversy," as the historical statement in some Books of Discipline puts it.

Perfectly true. In focusing on this aspect of that period, however, we ignore another aspect—that at no time in Quaker history (except in the first generation) did we have a faster membership growth.

Or we regard the decline of Ohio Yearly Meeting (Barnesville) as proof that relative rigidity in membership requirements necessarily leads to decline in membership. We ignore then a more obvious explanation—the general American flight from the farm. In fact, what is astonishing is that Ohio Yearly Meeting has survived at all, that it still possesses vigor and vitality, and that it keeps contributing Friends to other Yearly Meetings.

Everyone agrees that the growing edge of Quakerism is represented by the hundreds of new college Meetings. Even suburban Meetings get more new members by transfer, or at least by initial recruitment, from college Meetings than they get from local residents.

What attracts young people to Quakerism?

The lack of formal creeds ritualistically recited is one reason; in other words, a revulsion against hypocrisy.

Quakerism is appealing also because it requires members to take their faith seriously—it requires faithfulness in daily life.

The requirement of conscientious objection until recently was a major obstacle. It is rare, however, for a college Meeting to admit someone not clear on peace questions. For the current crop of young people, the appeal seems to lie less in peace matters (they have already reached that point anyway), but rather in the desire for radical commitment to a dependably radical religious tradition.

The only distinction meaningful today between "birthright" and "convinced" Friends is that birthright Friends—and some older convinced Friends who have become totally assimilated in their attitudes and have forgotten what first attracted them—do not really understand the enormous appeal of a strict and rigorous faith.

This point takes on sharp focus when one looks at the proposed new Philadelphia Discipline. The committee that prepared the draft are all observant Friends who take their faith seriously, but they have produced a document that waters down its predecessor. They are following the example of revisers of Disciplines throughout this century in all Yearly Meetings.

I offer a few instances.

The only stated requirement for membership in the new Discipline, if adopted, would be the desire of someone to worship after the manner of Friends. Nothing about discipleship (the word "Discipline" is dropped), or faithfulness, or about the expectation that a Book of Discipline is meant to be taken seriously.

There is nothing in this or other Disciplines about what one does when one disagrees with something in the Book of Discipline and how one does or does not proceed in respect to urging one's disagreement. Of course, there is less and less to disagree with. Yet we know that Friends who violate love and unity, not by disagreeing but by the way in which they disagree, are a problem. They block corporate action that evolves out of the section of Discipline they disagree with. A simple statement would suffice: This is the corporate position from which we start our thinking. Those who disagree are free to do so and to urge their disagreement at the proper time and place, but the proper time and place is not when a Meeting is trying to implement a received position. Something that simple would solve many problems. In the absence of such an advice, Friends wrangle needlessly with one another or, more usually, start to think of the Discipline as something not seriously meant. That is just the kind of hypocrisy that repelled so many young convinced Friends from the outward churches.

The new proposed Discipline drops the section on arbitration of disputes. Is it now all right for one Friend to sue another? It had been my impression that this was one of the few remaining causes for summary disownment.

I could go on at length about this particular document—and have, in the proper place. I wish now merely to ask Friends to reflect upon the anomaly of watering down our faith, of making it less strict. The watering down seems to get done by Friends whose own faith is not at all watered down. They totally fail to appreciate, however, the tremendous appeal to young idealists of strictness and commitment.

This is a case, unfortunately, where "function follows form." A Book of Discipline gets written that is less strict in its requirements than is the practice of the people who write it. It is used from twenty to forty years. By the time a new Book of Discipline is written, hardly a soul is still alive who remembers anything earlier. What happens instead is that the previously watered-down Book of Discipline is taken as a starting point in producing a new one



which, again, is less strict in its requirements than is the practice of the people who wrote it.

Nevertheless, we are still recruiting young idealists who long for a strict faith. Increasingly they are coming to us despite the failures I have enumerated, and others, and not because of us. For the first time, though, we are also losing young idealists for whom we are not rigorous enough. We have always lost children who are not interested in living up to our requirements and more than made up the difference by recruitment. When we lose children for the opposite reason—that we do not live up to their requirements—however, the time has come to sound an alarm.

I suggest we go back three or four Books of Discipline and start our revising from there. I propose that we adopt the general approach of a 1900 Discipline, suitably updated. This is the least we should do in trying to reach young idealists.

My real preference would be to start all over again with the viewpoint of 1675 or thereabouts and update from there, for at that time the Society of Friends was still the product of a revolution—an organization committed to radical discipleship. Much that has happened since is, of course, worth noting, but much is not.

## A Mother's Version of Her Children's Prayer

AS I HAD always disliked the reference to death in the familiar form of the children's time-honored prayer, I taught my children to close their eyes at bedtime and pray with me:

Now I lay me down to sleep,  
I pray the Lord my soul to keep.  
Watch over me, and when I wake  
Teach me, Lord, Thy way to take.

That was many years ago. I do not know whether it is the underlying sentiment of the prayer itself or its association with the bedtime hour with the children, who have since scattered with their own families, that has impelled me as I close my eyes even until now to repeat the childish lines. I have sought other words to express the same generally comforting thought in adult language and more closely related to mature thinking.

I now offer these new lines to other mothers of grown sons and daughters:

Now, Father God, in weariness,  
I yield my striving self to rest,  
And pray that through the hours of night  
I may with healing sleep be blessed.  
Fold me in Thy Infinitude,  
And with the dawning of new day,  
Renew my courage, faith, and strength  
To follow Thy appointed way.

KATHARINE D. HILL

## A Memorable Meeting

by Lawrence S. Kubie

AN OLD QUAKER MEETING HOUSE is directly over the hill from here, on a knoll in a grove of trees. One could walk across the fields to it without crossing a road. The pews both on the covered porch and inside are simple and plain as park benches. On the porch they are arranged in rows like a schoolroom, facing West. The ground slopes away from this porch to a graveyard behind a low fence. The headstones are simple and low, some of them just rough-hewn. Scattered among them a few sheep graze. At the entrance to the graveyard is a gate, and on the gate is a green and yellow sign on which is painted, "Visitors Welcome. Please Keep Gate Closed. Sheep at Work." It is a peaceful scene.

On the south side of this simple building is the entrance next to which a sign is bolted to the wall. This reads: "Gunpowder Friends Meeting—1739". (Lest this mislead you, let me explain that "Gunpowder" refers to a fast stream that flows nearby and also to the original name of this area). The rest of the sign reads as follows: "Meeting for worship is the deepest expression of a group experience. Worship after the manner of Friends is spontaneous and unplanned. Until you have gathered and settled into silence as a group, no one of us can foresee how this common experience may develop. Since we believe that there is 'that of God' in every person, we feel that the group insight can be expressed by any sharer in the meeting."

It is afternoon as I write this, and it is not easy to recapture the still mood of the morning: The group sitting on the school benches, looking out over the sloping cemetery, silent for the larger part of the hour's meeting. Only one of the young men (a teacher from a Friends school) and I spoke. I had had no intention of speaking when I went there, but gradually I began to feel an implication in the silence of a Quaker meeting that I had never recognized before. This led me finally to say a few words, partly because I felt that the silence might otherwise be perplexing to two young Japanese girls who were guests of neighbors. I addressed my remarks especially to them.

I began by saying that I had first encountered silence at a Quaker meeting when I was visiting friends in Buck Hill Falls about fifty-five years ago, when I was twenty years old. It had perplexed me at the time and had made me a bit restless. This I can remember vividly. So I know well that young people can become restless over it. The



*This photograph and that below are of Gunpowder Meetinghouse, near the home of the author, in Sparks, Maryland. They were taken by Joan Wattles, a member of Hartford Monthly Meeting, Connecticut.*

very young always want something to happen. They are waiting for a cap pistol to go off or for a firecracker or for some event, some "happening" as it would be called today.

Yet now, as I look back over the years, the silence has acquired for me a special implication of its own. What had gradually become clear to me is the fact that silence is a way of giving people psychological freedom. In silence people do not have to listen to anybody else. They are not being preached at. They are not being told what they should think or not think, believe or not believe, do or not do. Silence gives them time and opportunity to search inside themselves for their own guiding thoughts and impulses and feelings. This is how the silence in a Quaker meeting carries an implication of freedom, which is not achieved to an equal degree in any other religious service I have ever attended or have participated in.

I explained my own home background. I come from a simply devout home of liberal reformed Judaism. My transition from this to a preoccupation with a scientific approach to the effort to solve some of life's problems caused no difficult breach between me and my devout parents. Of course, at the beginning they had some qualms over my tendency to put science in the place of religion. For a time, they even asked themselves if they themselves had brought this on by being too liberal, but it was not long before they could understand and accept the continuity between their simple liberal devotion and my kind of search. Ultimately I was able to formulate this to them by saying (as I have said so often since then) that

science is a search for partial evidence in which one accepts nothing on faith, always questioning and doubting, never expecting to find absolute evidence for absolute truths, but hoping gradually to find approximate evidence to bring one a little closer to some internal and external realities. I would quote a great liberal Rabbi whom they loved and whom I, too, had the privilege of knowing well. One day, many years later, I had heard him say from his pulpit in London that religion is the search for truth (an almost banal statement); but then he added (and this is what gave his words their impact) that as soon as any religion begins to think it has found the truth it ceases to be a religion. Between this spirit and the spirit of science there can be no essential divergence. I felt strongly that the silence in Quaker meeting was essential to this spirit of freedom, because it gave men freedom to think, feel, explore for themselves free of authoritarian dictation.

I added that it had long been my conviction that faith had never been as creative a force in human culture as doubt and skepticism and the humble search for approximate evidence. Nevertheless, insofar as I could affiliate myself with any organized religion, the only one to which I had ever felt drawn was the Society of Friends, because here the dedication to freedom is so deeply entrenched.

I ended by adding that this silent implication of freedom might be one reason why, out of all the religions that exist and to which men have subscribed over the ages, the only one that has never taken the position of "Faith or the Sword," and has never used religion as an excuse for atrocity has been the Quaker faith and the Society of Friends. Particularly in these days, this is another reason why it has special meaning for human life, for human culture, and, indeed, for human survival.

As I sat down I thought to myself, in silence, of the old struggle within the Society of Friends itself between the Hicksites and the Orthodox group, with the Hicksites defending the right of man to deviate in any direction yet remain a member of the Society of Friends as long as he is guided in his beliefs by his own inner lights.





## Whate'er Our Name or Sign

### Letter from the Past—249

THE ALWAYS LIVELY correspondence to the editor of The Friend of London has been discussing whether an electric sign, "Religious Society of Friends," should adorn the conspicuous Friends House in Easton Road.

One correspondent raises the further question of its wording. Reginald A. Smith asks: "When did we get committed to this appallingly stilted 'Religious Society of Friends'? Is there in fact any authoritative backing for it at all? I should still refuse to use it if there were. Someone has to try to defend the victims of majority superstitions against themselves. I did not apply for membership of the Religious Society of Friends: the historic name is The Society of Friends, and we should maintain it against all encroachment."

I do not know what British Quaker historians will reply. T. Edmund Harvey in his *Quaker Language* (1928) traced the longer title back to 1793 in an official address of London Yearly Meeting to King George III, but the term, "Society of Friends," without "religious," cannot be traced much earlier.

What I seem to observe, at least in American Quakerism, has been the increasing use of the longer term. For example, if I may use the files of printed minutes as I did in a recent letter (No. 246) or Books of Discipline, *Religious* goes back in London Yearly Meeting to 1838; in New York (Hicksite), to 1873; in Philadelphia (Hicksite), to 1894; Philadelphia (Orthodox), to 1926-1928; North Carolina, to 1944; and so on.

But one can still ask: Why? when? and by what authority has the change been made? One can only guess the answers.

The adjective did not commend itself to me any more when I lately observed its spelling on a new, large painted sign outside a country meetinghouse in eastern New York:

QUAKER MEETING  
RELIGIOUS SOCIETY OF FRIENDS  
FIRST DAY WORSHIP 11:00 A.M.  
ALL WELCOME

This is not the first time that Friends have differed about their name. The word "Quaker" was certainly a nickname originally, like Methodists. George Fox clearly and repeatedly attributed it to a persecuting Justice Bennett in 1650. Robert Barclay has a different version of its first application.

Early Friends mostly showed their aversion to the name. They spoke of themselves as the people of God, in scorn called Quakers by the people of the world. Its

use by Friends themselves has been another case of slow acceptance, although *The Random House Dictionary of the English Language* (1966) and *The American College Dictionary*, also a Random House book, are so far out of date as to say, "The term *Quaker* is not used by members of the group."

There is some obscure evidence of controversy about another name, "Children of Light." Fox mentions in 1650 the conversion of Rice Jones, a member of a group of "Separates" and shattered Baptists, but Jones soon gave up his Quakerism. There is a group of manuscripts in Friends Library, London (Portfolio 10/42), which I can only understand as the written evidence that Friends collected against the claim that the term "Children of Light" had been used by Rice Jones and his companions. The London Central Meeting in 1687 on the contrary, declared that Rice Jones and his company never had used the terms "Quakers" or "Children of Light." Their evidence is from letters of Nottingham Quakers and from the lost written *History* (pages 12 and 46) of Oliver Hooton, son of Elizabeth Hooton, one of Fox's earliest converts.

NOW AND THEN

### Two by Frederic Vanson

#### The Sun Indoors

God is no more the theologians tell me  
but on my table the sun bursts.  
In the black vase the upreaching curves  
explode into a yellow yellower than cornfields,  
and I have watched the daffodils open  
each a small sun.

The spiraling leaves have at their gothic tip  
a tinge of gold. In rainy January,  
the skies leaden beyond the studio window,  
the sun bursts on my table, and God is no more  
than this growth to perfection  
a millionfold magnified.

#### A Johannine Sonnet

In the beginning was the making Word,  
The power proceeding that shaped star and sun,  
So that no single quickening atom stirred  
But by His engendering will, nor any one  
Of all the multitudinous stars began  
To light eternity. But by His hand  
Was rock and ocean and the silent land  
Brought from first chaos to be home for man.

In the beginning was Love, and since He made  
Our answering hearts to know Him and return  
Some scruple of that care, we are afraid,  
Lonely and lost unless, simple, we learn  
To answer His need of us: when Love's obeyed  
We are no more in guilt and loss and blame,  
But sons and praisers of His holy name.

# I Keep Thinking About a Young Policeman

by Frances Evans Layer

I HAVE TAKEN PART in several peace demonstrations. The silent vigil is most congenial to me; everyone stands and says his prayers, and no word is spoken. Perhaps one person holds a banner that in a few words gives the purpose of the vigil. Another may pass out leaflets.

I wonder: Are any vigils really effective in reaching the uncommitted, or are they merely ego-satisfying experiences for the participants?

I found myself thinking at one vigil: "Surely none of us here has any illusions about any great results from our standing here—but still we are not ready to relinquish our faith in what that Spirit which brought us here can accomplish if enough people will act in this and other ways at its prompting."

One demonstration I took part in was not inspiring or memorable except for a young policeman and a young girl. She came with a handful of daisies, which she gave to all the policemen. They accepted them graciously.

The young policeman came to us in the friendliest way and told us about a woman who had said to him, "If any of those peaceniks hurt you, I'll kill them!" I think he realized we had the utmost goodwill for him and would not dream of hurting him—or would let anyone else hurt him if we could prevent it. It was a beautiful moment as he stood with us.

David Schoenbrun says that the peace people must realize that newsmen are people and share "your ideals and goals for a better world." I think this is true of most of the police, too, and that most peace people realize it. One cannot blame the police for being prepared for violence. There are a few extremists in the peace movement and there are a few untrained, rash police. They are the ones who make us uneasy.

I joined a demonstration at the post office the morning of April 15. Cars were coming by with people who were mailing their tax returns. We tossed our leaflets in the cars or handed them to people. The leaflets stressed that more than two-thirds of our federal taxes go for war.

One woman accepted a leaflet. When she saw what it was, she thrust it back at me angrily. "I have a son in Vietnam," she screamed. "Keep your leaflet!" I dropped back; the force of her rage made me feel ill. Oh, how peaceworkers wish the mothers of sons in Vietnam would understand we are not against their sons. We honor and sympathize with them. What we oppose is the war system. We feel their sons are the *victims* of this barbarous system.



Can we never communicate our concern and sympathy for the sons in Vietnam?

Since I am timid, why do I take part in demonstrations? Well, I talk about being for peace—and must one not act and witness, as well as talk? A. J. Muste said you have to speak with your whole being. We say we love our children and our grandchildren, but what does that mean unless we try to build a better world for them—a world without war, racism, poverty, injustice?

I keep thinking about that young policeman. He made me realize the meaning of the statement, "Where the spirit of the Lord is, there is liberty."

The question persists: How can we make our efforts for peace more meaningful, moving, and effective?

## Nurture of Our Youth

WE ARE DEEPLY IMPRESSED with the importance of the religious instruction of our younger members, during school years and after. Provision is needed whereby young people, especially those in situations away from home, may be drawn together for the serious and systematic study of the Bible and of religious history. Study circles have often been found to be of great benefit, and courses of lectures in week-end or other conferences have been a stimulus to further study. Any teaching, to be effectively conducted, requires wise and spiritually-minded leaders; and it should be our serious concern that advantage be taken by our members of opportunities for acquiring the necessary knowledge and training. Efficient teaching of this kind will promote the building up of our younger members in a well-grounded faith in Christ, in sound principles of conduct, and in an understanding of our Christian testimonies.

*London Yearly Meeting  
Christian Practice, 1925*

HEEDFUL of the injunction to care lovingly for our youth as we beckon to them, we lay upon each Friend the awesome responsibility to call them when they fall short, and to be ever near them and support them whenever they need that help. This we must do without ever being officious, and if we fail here at our own doorstep, then we are nothing, and have done nothing with all our deliberations and high aspirations. We earnestly entreat each Friend to keep his mind open when we are in their presence, for cannot they lead us?—*Report from the Meeting for Worship and Ministry, Green Street Monthly Meeting, Philadelphia, 1969.*



# Junk Art and the Ecological Awakening

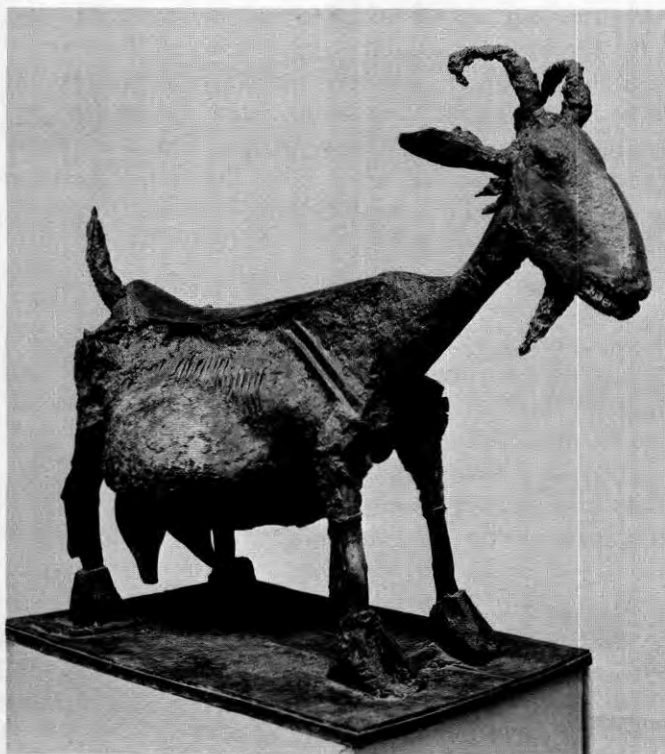
by Dorothea Blom

IF POETS and artists and the Scriptures are right, all the world is a language of God wooing us to take part in continuing creation. It is a huge love affair, always beginning here and now.

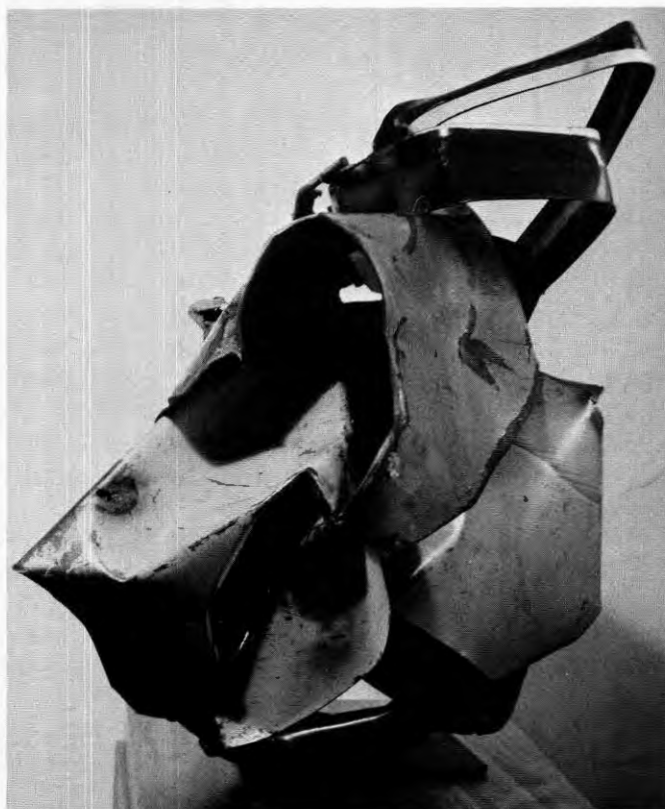
The here-and-now we find ourselves in is in part a junk culture, junk being the most visible symptom of accumulating threats to the ecosystem. Is junk a part of the language of God?

For some years art has been implying something about this, and the one thing a living art requires is that the community see and respond in a new way. It insistently works on us to break our habitual way of seeing and therefore our mechanical way of reacting to what we see.

If we fail to see the junk, having developed blindspots, we are that much less alive. We may see it with anger ("Those dreadful people who threw the trash there") and contention ("Those terrible companies that make those non-returnable cans"). Contention is a waste of energy and creativity; it burns you up with no return, as if you threw your inner force into a bonfire. Contention never wins; it drives others into the defensive.



Photograph by Soichi Sunami, courtesy The Museum of Modern Art  
She-Goat, by Pablo Picasso



Photograph by Walter Rosenblum, courtesy Joseph H. Hirshhorn Collection  
Untitled, by John Chamberlain

Love junk? It is an eyesore. It pollutes. It represents irreplaceable resources. It threatens to accumulate beyond our capacity to dispose of it. What can art say to all this?

Art ever since the days of late Cubism has been saying, in effect: "Stop taking offense at junk. See it as shape and form and texture and color. See its abstract values. See it as a part of a lovable world and as world stuff in process, rather than at an end. Then you have choices. Junk will generate energy, instead of burning it up; then energy is released to support imagination. Love, energy, and imagination! They can make technology and knowledge serve life. They will save us from deeper and deeper inroads of junk and all it symbolizes. Yes, love junk! Find it worth something, even worth salvaging in a world worth salvaging."

From Collage and Dadaism—decades ago—to Pop Art and Minimal Art in the sixties, there is in art a varied imagery of objects made to use and throw away. Sometimes junk is the medium and the subject all at once: Kuniyoshi paints an old car dumped in a field in 1940. Picasso combines junk and traditional sculpture to create a masterpiece in 1950. Nevelson creates high-relief walls of bits and pieces of cultural rejects. Chamberlain forms a monumental structure from crumpled fenders. Stan-kiewicz welds familiar metal castoffs into a witty and playful apparition. Junk then becomes value, a liberating form of value.

Liberation is a point in Monsignor Fox's "printed happenings," called "Full Circle." Full circle implies full life and grew out of a program in Harlem of arts, festivals,

and attempts to discover relationships and initiatives that affect environment. On the cover of one of the printed happenings is a photograph of an old tire.

That all too familiar piece of junk became for me a symbol of full life. On a walk in the woods one day, I suddenly saw a discarded tire on the ground. Vines were growing in and over it. A leap of loving recognition sprang up in my heart. I had passed that way many times, but I must have blocked out that tire until then. Now it called up my love of life and released a new energy in me. It gave me a freedom of choice as to what to do about that tire. For me this little experience became my own private parable of relation to junk.

Love junk? If we see it as something of value, worth salvaging (in a world worth salvaging), we shall yet create, as Martin Buber said, "a world that is house and home, a dwelling for man in the universe." The word "ecology" itself comes from the Greek word meaning house.

### Truth

Blessed are the open-minded  
for they shall be enlightened.  
God is truth.  
God the father, truth eternal.  
Son of God, truth in person.  
Holy spirit, truth within; the inward light.

Is the spirit of truth more elusive  
when we cannot see the sun?  
Or can we then more patiently  
wait upon the Lord?

Can we by bits and pieces find  
the way, the truth, the life?  
Or will we then upon the sand  
our house cause to be built?  
Have we completely lost our way  
and cannot find the rock?

Have you ever been led to believe  
that which is not the truth?  
Or have you sometime led  
someone else astray?  
What then?  
Disharmony  
or reconciliation?  
Does not the truth endure  
and all else pass away?

What does it matter what we eat or drink,  
what we consume?  
Can we thereby move closer to the truth,  
or sometime move away?

Is there not both here and abroad  
a disregard for facts?  
Has truth offended man so much  
he feels that doing violence to truth  
will make a better world?

BEN RASMUSEN

## Listening Comes First

by Candida Palmer

MEN WHO HAVE LAID their personal freedom on the line for the sake of conscience are not easily impressed by platitudes about tolerance and charity. They tend to scorn demonstrations of solidarity by outsiders that do not represent significant sacrifices for peace and love. There is bitterness when, among concerned sympathizers who picket a jail repeatedly, there cannot be found a babysitter needed by the wife of a prisoner so that she can look for a job to support their children.

The CO's, Quakers included, tend to feel themselves political prisoners, rather than victims of religious persecution, and their stance will more likely be that of the fire-brand radical than the self-effacing religious martyr.

What, then, are suitable subjects for those of us who visit prisons to discuss with prisoners?

Each prisoner has individual needs and problems, special facets to his case. What you say must vary accordingly. Most important, though, is not what we say but what we are prepared to listen to.

The prison grapevine is a vigorous plant. Inmates usually know what is going on in other Federal institutions across the country. Of intense interest to them is how *the movement* is faring; who is under indictment; the outcome of trials and appeals; which verdicts have been overturned or sustained and on what technicalities. Among the CO's there may be a Panther or two, and they also have a lively "news service." So the "good news" they are all thirsting to have brought in is that their side, *our side, the movement, is succeeding.*

Besides personal, individual visits, they enjoy group visits where all the latest news can be hashed and rehashed, often in graphic, argumentative style. Prison authorities fear the solidarity of these CO groups and separate them as much as they can on work crews, cell blocks, meal shifts, and so on.

An official visitor to CO's, in these group visits, provides them the opportunity also to recharge their batteries with one another. They are gleeful over endless prison redtape or outraged by the stupidities that are perpetrated daily.

They never, never, never want to hear from those not behind bars "all that sentimental stuff about going along with the (prison) administration." When one fellow is called out from our visit to see his caseworker or parole board, the chorus of well-wishers shouts a hearty, "Give 'em hell!" We get to hear a great deal of "pig talk" and



"pig" language, toned down, no doubt, for our shell-like ears.

Besides bitterness, we also see distress that most inmates are not concerned with "idealistics" but with getting out as soon as possible, either by being "good", or by leaving through the barbed wire.

We take highschoolers along during their vacations—to hear, see, and feel prison, to eat there, be in on the grapevine—for their time as visitors or visitees may not be far off. The cultural shock experienced unnecessarily by most people when contemplating prisons thus can be made less traumatic.

Of greatest concern are the under-twenties. Often the draft has caught them too soon, and they have not been adequately prepared. They have not envisaged the full consequences. Often they want out. Then their imprisonment becomes a long, harsh ordeal.

The young men, their families, and Meetings, should be acquainted with the entire legal ramifications and procedures. They also see writings that "tell it as it is" from inside. There are books written by ex-convicts. Some underground newssheets also supply this kind of background.

The stay in a local or state prison before a man is assigned to a Federal institution is the hardest part, and conditions in these jails cry for reform.

Have I answered the question we are asked oftenest: What do we talk about to the men? Or have I told only what we listen to? But listening does come first.

### Footstep Reflections

The street unwinds  
with a light dimmed by darkness  
And soot falls  
in jangled patterns, on the wet street.

Did you ever examine  
a street light's rays?  
The trees web the true vision  
of broken glass and chipped paint of the lamp  
But the light—the light is pure, and hard to envision  
in a world of shadows.

The darkness is chalky black and engulfs  
the child within me.  
I walked the reflections of the street rays  
blending into the night  
having been my home—alone—  
a light within a dark void.

The patterns of life are jangled  
as the light within  
and on the speckles of water, concrete and tar  
The street offers a format for both.

NOREEN DRESSER

## A Concept of Love

by Kenneth Johnson

MANY POPULAR SONGS, stories, and movies of the day present a misleading, sentimentalized concept of love. As a result, many people, particularly young people, believe that love for another person consists solely of what you feel at some intense moment.

For them, love is like standing on a mountain peak. Only moments before, you were part of the crowd in the valley below. Suddenly, because you learned that the one you love also loves you, the two of you were catapulted to a mountain peak—and there you stand in the sunlight and gaze in wonder at the blue sky and at the green trees in the valley. Then you close your eyes and try only to make this lyrical moment of love last as long as you can.

I do not mean to dismiss such moments. They are truly priceless.

Only a misguided sentimentalist, however, will say that such moments are "what love is all about." Actually, these moments are just one part of what being in love is all about.

Love does not consist solely of one or more lyrical, static moments. A mature love-relationship is a process. Thus, when two persons first experience a lyrical moment of love, they have not reached the climax of a love affair. They have reached the beginning of it. At that moment, besides having been catapulted to a mountain peak, they have been given a packet of seeds, seeds that can produce many beautiful flowers. That is to say, their first moment of love is not only a time of fulfillment; it is also a time of great promise.

If, then, two persons want to feel love in the days to come, they must not passively wait and hope that, somehow, another moment of love will magically sweep them off their feet again. Rather, they must take the seeds of love they were given and plant them and water them and, as they bud, remove the weeds of disagreement that threaten those buds.

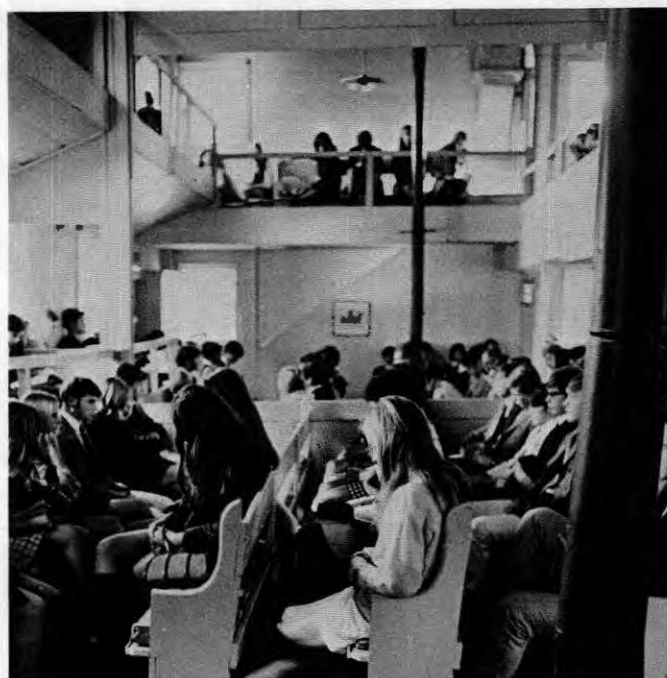
What lovers, and married couples, must do is to nurture actively the love they share. If they do not, there will be no more mountain-peak moments. Nor will they continue to experience something more prevalent and at least as fine: A feeling of love that, hour after hour, floats quietly through their veins.

In sum, despite what sentimentalists may say, love is more than a spontaneous, static, momentary feeling. Love is work. Sometimes it is hard work, but it is work that brings matchless rewards.

## Queries from Friends Academy



*Do Friends keep to moderation and simplicity in their standards of living? Are our homes places where God becomes more real to those who live there and to those who visit there?*



*Do Friends endeavor to maintain a loving spirit to members of all races, religions, and nations, and do we labor for a just and generous policy toward them?*



*Do we maintain Friends' testimony against war in every respect and try to exert our influence in favor of the settlement of all differences by peaceful methods?*



*Are love and unity maintained? If differences arise, is due care taken to reconcile them? Are we careful to avoid tale-bearing and detraction?*



## Reviews of Books

**The Greening of America: The Coming of a New Consciousness and the Rebirth of a Future.** By CHARLES A. REICH. Random House, New York. \$6.95.

IF FRIENDS will read this book, most of us will find out something that is true about ourselves, about young people, about the United States of America, and about the revolution that is currently shaking this country to its roots, a revolution toward which Friends so far have been largely irrelevant or reactionary.

The revolution is one of consciousness, or how we see ourselves and see the world. In Professor Reich's terms, I would suggest that about forty percent of Friends are in Consciousness I, a mode relevant to the nineteenth century, which regards individual rights and freedoms as paramount, sees free enterprise in individual terms, and would like to do away with big government, State regulation, and welfare.

They may be better able to empathize with Consciousness III than those of us in Consciousness II, where I think perhaps fifty percent of Friends reside. C-II developed with the New Deal and has grown with astonishing speed into the mindless Corporate State of which we are all slaves. Individual rights are subsumed to the common good; the expert determines and we all contribute to the best way; we are regimented from birth by schools, the corporation, the military, and by democratic forms empty of democratic control to serve a technology that must advance and be utilized because it exists.

If ten percent of Friends have realized Consciousness III, it is the youngest and least weighty fraction of us. Yet this is the Movement that fans Reich's hope, and mine. If Friends are not to continue irrelevant or moribund, I think we shall wish to join and help the Movement into Consciousness III in this country.

Consciousness III rejects the corporate state philosophy, cares little for affluence and nothing for status, and tends to live simply and lovingly and in tune with the environment. It experiments with education, religion, drugs, and family relationships. In many important ways it remains to be defined. Small groups and face-to-face relationships are its main milieu, although massive confrontation with the establishment often happens, and a mass subculture of music balances this view.

How can Friends in their corporate wisdom join this Movement? Perhaps fortunately, I don't know all of the answers to this question. Yet I think this is our most important work; I think Friendly light, thought, and practice are relevant, and I would like to see us support the Movement in every possible way. The great joy Charles Reich brings to tired radicals (not liberals), however, lies in the overwhelming sense one gains from his book that the Movement will go on whether we join or not. It has appeal, verve, and momentum.

One way we can show our will is by participation in communes. The young and the revolutionaries are living together, supporting each other in providing room for individuals to grow and to break out of the slavery enforced on them by Consciousness II. They emerge from these living experiences treading lightly upon the face of the earth, not destroying, not disturbing our environment more than necessary, living in harmony with all fellow creatures. What is more Friendly?

They also float a lot, bumping from one destroyed commune to another, easy marks for the predacious, finding and building little of permanence in their lives. Friends have experience, ideas of trusteeship, and a way of doing business that speaks to these conditions.

Paul Goodman keeps harping on the theme of incidental education, which would allow the kids to do meaningful things and abolish the schools. This is right down the line of Consciousness III. Friends can reorder their lives to accommodate these proposals and participate meaningfully in the Revolution.

Inhabitants of communes typically share their incomes, one-hundred percent, until the workers get sick of the drones. Friends have sharing funds, to which we contribute tightly. Surely we can meld these ideas into something that works for both groups, and avoid all war taxes in the bargain. But we won't do this as slaves to Consciousness II.

How, then, can we change our Consciousness, too? I suggest that we get next to reevaluation counseling (*Friends Journal*, January 1, 1970), whereby we learn that we are infinitely intelligent (that is, flexibly and relevantly able to meet new situations), loving, and zesty, and we begin to act our magnificent potential.



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I would make a final note on the progress of the Revolution, which we must understand takes place in consciousness, not in bloody overthrow of some unwelcome regime. Fathers, mothers, industrial robots, great scientists, corporate executives, immoral politicians—all are good candidates for the necessary change. The necessary change is a moral issue. Big science is hierarchical and task oriented, as are big government, big business, and big crime. The weighing and choice among moral issues is best done by small, face-to-face, religious groups, not by high-powered individuals acting through hierarchies. And tasks (like wars, the SST, and moon shots, for example) are best decided in small, face-to-face, religious groups, not in individuals or by hierarchies controlling masses through hucksterism and hysteria, in turn controlled by special interests.

Professor Reich modestly attributes the popularity of the book to his fortunate articulation of what everyone is thinking. He is working on another book, which will tell us young people

something about our goals, ambitions, and methods of achieving these. Quakers have been helping him write this second book, too, for three centuries.

ROBERT R. SCHUTZ

**A Short History of a Long Travel from Babylon to Bethel.** By STEVEN CRISP. Illustrated by drawings from woodcuts by FLO-ANN GOERKE, and with an introduction by ANNA COX BRINTON. The Tract Association of Friends, 1515 Cherry Street, Philadelphia 19102.

THIS ANCIENT QUAKER ALLEGORY was first published in 1711, twenty years after the author's death, and frequently reprinted, but not recently. It was an admirable idea to reprint it with new drawings as a book, for books are unusual in the Tract Association's simpler output. It deals with the excellent guidance of the Light. Its format is attractive and its lesson timeless.

As the only early Quaker allegory it invites comparison with John Bunyan's *Pilgrim's Progress*. As the introduction shows, these two seventeenth century allegories differ, as Quakerism differs



Woodcut by Flo-Ann Goerke, from *A Short History of a Long Travel from Babylon to Bethel*

from the Puritan understanding of the religious pilgrimage. The brief introduction must be almost the last literary effort of the late Anna Brinton. It is characteristic of her.

HENRY J. CADBURY

**Physician to the Mayas.** By EDWIN BARTON. Fortress Press, Philadelphia. 208 pages. Illustrated with photographs. \$5.95

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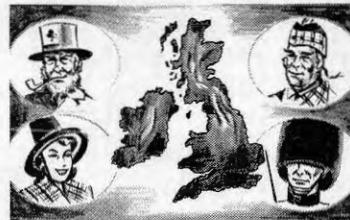
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where the Cakchikal tribe of Mayas has lived in passive acceptance of disease and death right up to the present decade, came the Kansas physician, Dr. Carroll Behrhorst. To be accepted took time. To heal them, moved by the Spirit and serviced by science, presented fewer difficulties. But to proceed so as to restore them by preventive measures, education, and the training of others represents a unique and ongoing venture.

This is an exciting sequence of anecdotal tales, based on truth, not of the familiar missionary doctor, but of the doctor with a mission. Told by a friend and visitor to his clinic, it illustrates even to those of us in the neglected modern metropolis what is meant by the delivery of health care through combined faith, skill, and dedicated concern.

WILLIAM A. PERERA

**The Friendly Invaders.** By D. WATSON ATKINSON. Doylestown, Pennsylvania. 84 pages. \$2.00 + 30¢ mailing charges. Obtainable from Beulah Atkinson, R.D. 2, Newtown, Pennsylvania 18940.

THIS is a special book. Posthumously published by the author's wife, carefully edited by Laura Lou Brookman; privately printed by Charles Ingerman, a member of the author's Meeting in Wrightstown, Pennsylvania, in an edition of five hundred copies; containing vignettes and a recurring line drawing by Taylor Oughton of the Wrightstown Meetinghouse, it is essentially an account of the chronological development of a single locality inhabited by Friends in Bucks County.

It presents a wealth of facts, names, dates, and quotations gleaned and sifted by the author, largely from its minutes and records dating from 1684.

Gems abound. One is the caution to overseers (minuted Tenth-month, fourth, 1739) concerning too great use of spiritual (sic) liquors. It details a steady march of incidents, statements, statistics, and facts of daily life. It will be the exceptional Friend reader from the Middle Atlantic area who does not find an ancestor or two mentioned by name somewhere within these pages.

It overflows with Americana and Quakeriana. Here are a few random samples: "A new road" (in 1850), which never received any other name. Indians, who "lived with nature and were part of it, with no thought of exploitation," who "believed in the Great Spirit, the creator of heaven and earth and all things... believed that all things, alive and inanimate, had souls."

The farmer, who "fenced his fields to keep the animals out." "...Dropped from membership in the Meeting, the recorded reason being 'marriage with his first cousin.'" "Desks of the 1870's were the first to carry inkwells and girls with pigtailed had a problem with boys who sat just back of them." "Single (black) men and women, working on farms, always ate at the family table. ... A Virginian, 'hired off the road' as a farm hand by Clara Atkinson in 1901, learned to read and write while her children studied their lessons after supper by the light of the same oil lamp."

And many more. Facts, names, dates, statistics. But who can tell when some carefully recorded item of little or no present interest may be just the one which a future researcher will have been seeking to settle a moot point?

M. C. MORRIS

**What Belongs to Caesar?** By DONALD D. KAUFMAN. Herald Press, Scottsdale, Pennsylvania. 126 pages. \$2.25 (paperback)

DONALD KAUFMAN treats the history of taxation, analyzes passages of the Bible used to justify payment of taxes, presents the arguments against paying taxes that support war, and reviews the alternative positions one may take. He includes numerous quotations, footnotes, references, and two indices.

The most famous Biblical quotation is, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." The author gives good support to the view that this statement does not relieve us of any responsibility to refuse to pay taxes spent for war. He points out that everything is God's ("The earth is the Lord's and the fullness thereof, the world and those who dwell therein."). All anyone can owe to "Caesar" (that is, to governments instituted by men) is what the government may justly require for the carrying out of God's will in the orderly management—*under God*—of human affairs. That, in the light of Christ's teachings, certainly cannot include warfare.

The book is convincing and is a valuable reference, but it would be even more valuable if the author had felt as free to quote from the Bible as he was to quote from other books and articles.

FRANCIS W. HOLMES

**The Wisdom of the Dragon.** By INDUK PAHK. Harper & Row, New York. 96 pages. \$3.95

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proverbs. An example: "Yearning for something unobtainable is like hunger for a cake in a picture." Alongside it is a drawing (one of many by Gloria Kim) of a little girl looking at her drawing of a couple of cakes. Added point is given by the knowledge that there are almost no ovens in the homes of Koreans and that there is little sugar in their diet. Cakes and sweets are seldom obtainable.

Another: "Cake gets smaller when passed around, but words increase from one to another."

Many are like ours: "Money has wings," and, "There are blessings in disguise." One that would never be said in the United States is, "A good neighbor is as good as one's cousin." They have some we could do well to consider thoughtfully: "Even a fish wouldn't get into trouble if it kept its mouth shut."

The drawing of a fish grabbing a hook is a warning to us who talk too much.

The author says, "A proverb is the experience of many and the wit of one."

MARGARET GRANGER UTTERBACK

**Biblical Archaeology and History.** By PAUL W. LAPP. The World Publishing Company, Cleveland. 129 pages. \$5.95

THE AUTHOR CONTENTS that "The Christian Bible is a source book of history, not a history book" and "The Biblical records partake of the same characteristics and limitations as other historical sources."

The major part of this book is devoted to explaining what these limitations are and how the attitudes of various scholars to them influence their work. A briefer discussion of the practical and theoretical limitations of archaeological re-

search is given. Little is said about the actual content of recent studies of the Biblical period, but the endnotes provide references to the more important published works.

The subject is important and is well handled. It applies to the study of the textual and archaeological records of any period or place and deserves to be read by all who have an interest in any form of historical studies.

LAUREL PHILLIPSON

**Running Riot: A Journey Through the Official Disasters and Creative Disorder in American Society.** By ARTHUR I. WASKOW. New York, Herder and Herder. 174 pages. \$5.95

IT IS NO NEW DISCOVERY, the author asserts, that our government "ran riot" throughout the sixties. In support of this position, he offers two sets of essays centering on the significance and implications of Negro insurgency and peace-student-radical insurgency. The responses to these challenges constitute a disturbing ten-year journey characterized by what is termed official disasters and creative disorders.

Arthur I. Waskow, a Fellow of the Institute for Policy Studies, suggests that several conditions might prevail in this country by the end of the century. In the light of present trends, we could easily experience the repression of all insurgency by a powerful military-industrial complex, a situation that could be followed by a thermonuclear war or planetary pollution. Among other possible outcomes is listed a catastrophic civil war that could signal the end of United States power and prestige as we now know it. We are reminded, however, that we have the potential for a life-oriented society through our technological skills and the effective action of a potent, transnational class of involved individuals.

Quakers may be especially interested in the brief discussion of Friends Committee of National Legislation. Their efforts to disseminate information relating to bills before the Congress and also to publicize the rollcall countdown is commended.

WILLIAM DAILEY

**Dictionary of Comparative Religion.** Edited by S. G. F. BRANDON. Charles Scribner's Sons, New York. 704 pages. \$17.40

THE PUBLICATION of a one-volume dictionary dealing with all the world religions is an ambitious undertaking. The present book informs especially on Ori-



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ental and ancient religions, but satisfies the reader also about modern schools of thought, as, for example, on Barth, Tillich, and Existentialism. Almost all contributors are British, and European references are favored. The little article on Friends offers frugal fare and is based on the outdated Hastings Encyclopedia (1908-1926). Elizabeth Fry is mentioned but not William Penn or John Woolman.

A new edition ought to correct the factual and typographical errors in the rest of the book that seem almost unavoidable in a work of this kind. Yet the labor involved is respectable and the arrangement serviceable.

WILLIAM HUBBEN

**Forty Poems Touching on Recent American History.** Edited by ROBERT BLY. Beacon Press, Boston, Massachusetts. 104 pages. \$5.95

WHAT HAVE poets to do with political events? More than you may have thought, according to Robert Bly. "Poems touching on American history," he says in the introductory essay, "are clearly political poems. . . . The true political poem does not order us to take any specific acts; like the personal poem, it moves us to deeper awareness."

So, here are poems by Walt Whitman, Ezra Pound, Theodore Roethke, Robert Lowell, Kenneth Rexroth, Federico Garcia Lorca, and others. It is Robert Bly's contention that the poets, more clearly than others, have seen hidden impulses in the American psyche that have produced many of the events that create our foreign and domestic problems.

This is not comfortable reading. William Vaughn Moody's poem, "On American Island Wars," was written in 1898 when the United States invaded Cuba. Louis Simpson, Thomas McGrath, and Pablo Neruda have written powerfully about more recent invasions across the Pacific. Besides wars, there are poems here about this country's relations with dictatorships in Latin America and Spain, industrialization, corruption, and overgrown cities. One curious choice is entitled, "An Imitator of Billy Sunday."

There are some fine poems in this anthology, but reading all of them at one sitting is not recommended. In these times of death, destruction, and international crises, it may seem too much to think about the errors of the past. Yet, if facing mistakes is the first step in erasing them, surely these poets are speaking to us all.

LAURA LOU BROOKMAN

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# Letters to the Editor

## Friends General Conference

SOMEWHERE between my pen and the printed page a slip occurred in my letter [October 1] about the 1970 General Conference for Friends and Friends General Conference. The second sentence of the first paragraph should have read: "It takes no firmly fixed theological position, but it does tend to be liberal rather than conservative. Although it publishes some materials and recommends others, it lays down no hard and fast curriculum program, believing that religious education is much more than mere materials."

AMELIA W. SWAYNE  
Newtown, Pennsylvania

## Part of the Greater Whole

BEATRICE S. REINER (Friends Journal, October 15) separates seekers into three types with emphasis on the third type, for whom "meeting is an occasion when we may look into ourselves and try to make sense of what is there."

It is sad to think there are those who do not benefit by the opportunity in meeting for worship to get away from self, to feel a part of the greater whole, and to be refreshed and strengthened by this experience.

Rufus Jones says that "worship is immediate spiritual fellowship with God and with each other."

DORIS JONES  
Gwynedd, Pennsylvania

## Symbolism

I SHOULD like to add my assent to Margaret Snyder's letter (October 1) in response to Peter Fingesten's provocative discussion of symbolism. His main point was that traditional symbols of religious concepts and experience are less universal than the experience itself, and are receding further and further into meaninglessness as modernity advances.

As a student of such thinkers as Carl Jung, Mircea Eliade, and Joseph Campbell, I agree with Margaret Snyder that Peter Fingesten does "less than justice" to the perennial, self-renewing power of certain basic symbols. As a university teacher of world religions, I find the communicative power of symbolic religious art and language often able to cross vast barriers of time, space, and culture to reach modern young people. In fact, as anyone familiar with the contemporary youth culture knows, usual-

ly the more exotic a symbolic form is, the more powerful it seems!

I suspect the problem lies in distinguishing between the role of particular symbol-systems in traditional societies and the symbol's role in a society of symbolic pluralism such as ours. In the former, a particular symbol-system serves to stabilize the society by providing everyone common points of psychic orientation. In the latter, we are exposed to a multiplicity of unrelated symbols, secular and religious, out of many backgrounds, which are not pre-arranged into a comprehensive system for us. But we do not, I think, find the ancient archetypes—perhaps remythologized—without almost subliminal appeal.

When I left a denomination far more oriented toward a particular system of visual and verbal symbols to become a Quaker, I did not feel that I was rejecting the role of symbols in human life and expression. One cannot do this, any more than one can reject the universe.

Rather, I became a Quaker because I found that this made it possible for me to be more open to symbols and appreciative of them in all sorts of traditions and as they are spontaneously created in the life of a fast-changing society. Attachment to a particular symbol-system did not give me the kind of openness and flexibility I felt was called for in this society of symbolic pluralism.

I saw Quakerism as a kind of "neutral ground" out of which I could be entirely open to "that of God in every man" which speaks out of his symbols, old and new, traditional and spontaneously created in life-situations, or in dreams and art.

ROBERT S. ELLWOOD, JR.  
Los Angeles

## Counting Our Sheep

FRIENDS WORLD COMMITTEE for Consultation, in its report (Friends Journal, September 15) of worldwide Quaker headcount, errs in describing Illinois Yearly Meeting's membership statistics. This four-state aggregation of Friends appears in the FWCC overall 1968-1969 tabulation as 997\*—the asterisk incorrectly "indicating Yearly Meeting affiliation with Friends United Meeting and Friends General Conference." The actual 1969 total was 1,037.

Only two IYM constituent groups

(both in northeastern Illinois) are so dually affiliated, and their combined membership totals were divided then at 188 to avoid duplication. As IYM statistician for the past quarter century and a founding member of the 57th Street Meeting ("United") in Chicago, I hope to set this much of the record straight.

HAROLD W. FLITCRAFT  
Oak Park, Illinois

## Wealth and Labor

CLIFFORD NEAL SMITH (Friends Journal, October 1) presents assumptions supporting his reasoning that do not correspond to the data presented by others. He states that "probably" there is not more than twenty-five hours work weekly available in the United States. He states that there is an already glutted labor market, and if there would be rational planning plant output would be much reduced.

While I find nothing wrong with his conclusion that the problem of distribution of wealth should be solved, for reasons other than he presented, I fear that stressing wealth distribution might divert public attention from the real causes of misdirected public policies.

Rational planning (not easy to realize) exists in Europe's Eastern bloc—or rather has existed and is on its way out, as it is rather a hindrance to the satisfaction of public demand. In the West European countries for many years there has been a severe labor shortage despite a forty-four and forty-eight-hour work week, with a perhaps worse distribution of wealth than we have.

There is no reason to assume that our policy-making establishment is incapable of reasoning, but we all know that our reasoning suffers when we are fearful. And the vast majority of all people here and in other "developed" countries has reached a state where there is little expectation of something better and a great fear of losing what has been reached.

Let us remember these words "We have nothing to fear but fear itself."

RICHARD B. BLASS  
Deal, New Jersey

## Decentralization

THE SUGGESTION that Friends decentralize their offices does not seem to be very thoroughly considered for the Philadelphia area. Is an office only a center for the telephone and for mail? Who handles these communications and where do the workers live or commute to the office outside Philadelphia?



If committee appointees represent many different Meetings, it will be almost impossible to arrange car pools for the attenders. Does Philadelphia Yearly Meeting expect every office worker, every committee attender, to drive his own car and then provide acres for parking? Why do we ignore public transportation that radiates from a central focus where efficient offices may find aids that will expedite their services?

How does an office function?

MARGUERITE HALLOWELL  
Philadelphia

#### A Cure-All for Quakers?

COULD IT BE that the cash for social programs lies tied up in federal agencies, most of which very much resemble Indian Affairs—whose operating manual now is some ten yards thick? This manual has served effectively to remove, among other things, vast areas of reservation land from the tribes that the government intended originally to benefit. That is par for the federal agency course and brought us such benefits as Ralph Nader. Contrast this with NASA's operations, where in ten years they journeyed to the moon, then phased out most of the contractor expense—all according to a plan. Is regulating Indians more complicated than getting to the moon on a ten-year schedule?

Possibly the time now is exactly right for an independent political party dedicated to phasing out according to specific plans the majority of the Washington agencies! For isn't it obvious that the two political parties have grown much too comfortable living with this raft of agencies over the years to be able to do anything constructive or destructive about them? Instead of Washington, state governments would carry out minimal agency functions as prescribed in policies laid down prior to each agency's planned phaseout and be supervised as to performance by a single federal agency empowered to recommend new legislation to the Congress as needed.

JOSEPH W. LUCAS  
Cocoa Beach, Florida

#### All Points of View

THINGS MAY BECOME sticky when in a constructive sense all decent options are not available in print. As far as I know, no books are available on the Job Corps, sheltered workshops, or child day-care centers, at least none the average person can use. Nor does the *Abridged Reader's Guide* list any magazine articles on such subjects. The 1969 *Guide* shows only

two articles on migrant labor, one in *Saturday Review* and one in *The New York Times Magazine*. Nothing is listed under day-care centers or sheltered workshops.

Yet some things are changing rapidly. Where there were no books a few years ago about racial problems, now there are many, and libraries are responding. A branch library in Portland had only nine titles under the heading Negroes in 1966 and in 1968 had more than two hundred. Since the North Portland branch is only three blocks from Jefferson High School, which enrolls nearly one thousand black students, this is quite a change.

We need the same sort of change in many other areas. I hope that some of the people who are in the Society of Friends can get busy and create titles that can be used in these needed areas. How or who prints them is of little importance, yet the point of view is important. All too often in books or articles on such matters there is a sense of limitation to only such options as are available under our status quo. This often is not much of a choice, yet if this is all that publishers have to work with, then the fault is not theirs.

HOWARD ROGERS  
The Dalles, Oregon

#### Silence and Peace

HEAVEN has been defined as the place where all that is not music is silence. It is not a dead silence, however; it is a creative silence. The Will of God is for action. Jesus said, "The Father works and I work."

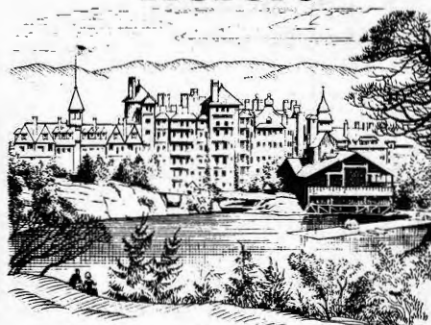
Recently all of us heard a talk on peace, on proposals for peace. In all the final sentences of that talk, the word "peace" occurred at least once, if not twice. It reminds one of Jeremiah's reproach: "They cry Peace Peace! when there is no peace"—not in Vietnam and not in our own country. Now the violence has spread to Canada and to the hijacking of planes all over the world. Everywhere a few individuals are trying to change the world by using violence against their fellow men.

What we need first is silence. And then the works of peace in Vietnam, and here at home. And then, I hope, around the world.

GILBERT C. PERLEBERG  
Fort Lee, New Jersey

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# Friends and Their Friends Around the World

## An Ecumenical Occasion In Waterford, Ireland

by William M. Glynn

THE ATTENDANCE of large numbers of Roman Catholics and others at a recent burial service in the Presbyterian Church in Waterford, Ireland, followed by a Meeting for Worship in the Friends' Burial Ground, was felt as a testimony to the Grace of God in the life of Fritz Marckwald, a former refugee from Nazi persecution.

On arrival in Ireland in 1939, Fritz and Mirza Marckwald were given a home by the late Edwin and Jessie Jacob, of Tramore, County Waterford, who cared for them as members of their own family. When they had sufficiently recovered from their shattering experience, the Marckwalds moved to Galway, where Mirza's skill as a hat designer enabled her to obtain employment. Fritz's people had been associated with the Dresden china industry, and this eventually brought him back to Waterford to join the staff of the rapidly developing glass company.

Of a gentle and sensitive disposition, Fritz had suffered much from the Nazi régime, from the difficulties facing a penniless refugee, and, occasionally, from resentment shown to him as a foreigner. He remained unembittered. His kindness towards others never failed and was particularly appreciated by his junior colleagues and other workers in the glass factory. His knowledge of finance was freely at the service of others.

Though making little profession of religion, he was a faithful and useful member of the Presbyterian congregation. His wife, on the other hand, is a practising Roman Catholic. This divergence in religious affiliation, coupled with their experience of the openheartedness of Edwin and Jessie Jacob, led them, some years ago, to ask that they might be laid to rest, when the time came, in the Friends' Burial Ground.

The service in the Presbyterian Church was conducted by a visiting clergyman from Ulster and attended by a large congregation of Protestants, Catholics, Friends, and others. Sitting in a front pew was a Roman Catholic priest, Father Patrick Flavin, a close

friend of the Marckwalds. Following this service, the funeral cortege moved across the city to the Friends' Burial Ground where the congregation re-assembled in the sunshine around the open grave. The Meeting opened with a reference to Friends' way of worship and an appreciation of Fritz Marckwald, whose Christian way of life had drawn out the affectionate regard of so many. The gathering then settled down to a few moments of deep silence. Presently, first a son and then a daughter of Edwin and Jessie Jacob contributed, Charles by reading the thirteenth chapter of First Corinthians, and Marguerite Skelton by leading in the recital of the Lord's Prayer. After a further silence, Father Flavin read from the new English version of the Roman Catholic Burial Service. The responses came clear and joyful from the many Catholics present.

As we moved away small groups gathered, discussing the significance of this unrestrained fellowship in which all sense of denominational differences had been lost. "Thank God," was the comment of an older man who, in his youth, had been a member of the Irish Republican Army: "Thank God I have lived long enough to see this happen."

## Friends Medical Society

MEMBERS of Friends Medical Society, an association of Quaker physicians in the United States, at the annual meeting in November heard Christian M. Hansen describe his work in the Mississippi Delta, and in black poverty areas of Trenton, New Jersey. Bela Bannerjee spoke about the Mitraniketan Project, an outreach of Community Services, Incorporated, of Yellow Springs, Ohio.

Victor C. Vaughan III, chairman of the department of pediatrics of Temple University Medical School and a member of Germantown Monthly Meeting, Philadelphia, is chairman of the Society. Joseph Stokes, Jr., also from Germantown Monthly Meeting, is executive secretary and treasurer.

## A Helping Hand

CANADIAN YOUNG FRIENDS collected more than a thousand dollars to help underprivileged children camp at Nee-KauNis, Yearly Meeting camp in Ontario.

## Some Notes about The St. Louis Conference

by Isabel N. Bliss

AT THE GATHERING of Concerned Friends to consider our Quaker future together in St. Louis in October, at which I was a delegate and about which I made some notes intended to be supplementary to more formal documents, the chairman instructed those who presented reports of discussion groups to be brief, clear, obedient, and loving.

That impresses me as a formula that may have many applications and may help point up something of what the Religious Society of Friends is facing.

*Brevity.* I have to stretch this a bit to make it fit my scheme of approach by calling it the time element. The conference was closely scheduled. We had a rather solid sequence, which included plenary sessions, discussion groups, worship, and a conference luncheon. This was probably the most practical plan under the circumstances, but I longed for more time to absorb the rapidly delivered ideas and to round out acquaintanceships informally.

Reports from discussion groups admitted the difficulty of getting below safe, rational levels to the more sensitive emotional ones. We all came under religious concern, but ideas are distinct from feelings. Is this not especially true in religious context? We acknowledged the need for knowing and accepting one another as whole persons. Yet, given the peculiar situation of Friends, this will require much more time than we had. We made a modest beginning, and for this I am grateful. The distance we must all still travel, however, is so great that we will need patience. It is probably good to undertake this journey together, but I would caution all of us to avoid unrealistic expectations of quick visible progress. God's time is not measured in man's units.

*Clarity.* The gist of a remark in my discussion group was: "Many Evangelicals do not evangelize; Friends United Meeting is not united; Conservatives are probably liberals; and General Conference is too general. If we cannot even describe ourselves properly, how can we expect anyone else to understand us?"

The remark indicates some of the pitfalls in labels and terminology. We need to labor patiently and openly, since words that convey a meaning evident enough to some may at the same time strike others as too scholarly,



loaded with emotional cargo, or not customary. What is liberal, justification, witness, hermeneutic, conversion, orthodox, mysticism, humanist, existential?

The search for clarity does not stop even with agreed-upon definitions of words, since Friends have given the terms "clarity" and "clearness" special meanings. In a spiritual sense, we are "clear" about that which we believe to be revealed to us beyond doubt by the Light of God. We talked about the need to share with each other whatever Light we may have in order to increase clearness in many areas.

**Obedience.** "Our business . . . is obedience—hearing the word of the Lord and doing it." This statement by Lorton Heusel was echoed again and again. It was stressed especially by the younger Friends out of the nonpastoral tradition, but they were by no means alone. "Faithfulness" was similarly used. Of course, trouble comes the moment one asks, "Obedient to what or to whom?" Here our prejudices are likely to surface; I recall the remark that sometimes integrity looks like paralysis. From one delegate I heard, "Is it possible to ask an Evangelical Friend not to be judgmental?" Later, in the same group, an Evangelical exclaimed, "You nonpastoral people are so inflexible!"

There was recognition, variously phrased at various times, that those who proclaim the Lordship of Christ would do well to add more social dimensions. By the same token, those who are already active in social concerns would do well to search more earnestly for Christ at the center. Willingness to be obedient to the guidance of the Holy Spirit was accepted as overriding all other formulated goals.

**Love.** The first position paper spoke of "our tremendous need to really see one another, to really hear one another, to really love one another" and declared, "Our stereotypes are so fixed . . . [that there is] a trust problem." The observation that followed was, "What a giant leap we will take . . . when we can talk across our differences openly and honestly. . . ."

For each of us there were poignant, tendering moments. A prayer given in the closing worship period touched me deeply. "If I have offended you, I ask your forgiveness. And if I should think I have no need to be forgiven, forgive me for that." A few moments later all of the delegates were caught up in a full circle, hands joined, singing Malotte's "The Lord's Prayer" in rich harmony. I was moved to tears.

## The Remarkable Jessamyn West

by Cleveland Amory, in  
Saturday Review

WE MET the remarkable Jessamyn West, slightly the worse from a lecture trip, at her room at the Plaza Hotel. "If you notice an absence somewhere," she told us, "I died somewhere between Columbus and Cleveland." She looked around her room, however, with obvious approval. "So many hotels," she said, "are made for standardized people."

Miss West, whose latest book is *Crimson Ramblers of the World, Farewell*, also had just returned from a radio program in which she had had the disconcerting experience of being bleeped. "I'm going to write a book called *The Censored Woman*," she told us, "by 'J.' " She explained that M.F.K. Fisher, who was also on the program, had said something about there being "sanctimonious bastards in the Quaker sect"—to which Miss West had replied, "I may be sanctimonious, but I am not a bastard." "And do you know," she told us, "her 'bastard' wasn't bleeped—just mine."

"I would like to get across, though," Miss West told us, "that I am not just a Quaker writer. I have not lived just the life of a Quaker, and I do think I know a bit more than just the life of Quakers in Indiana a hundred years ago."

The daughter of a rancher, Miss West was born in Indiana but grew up in Yorba Linda, California, now famed for being the birthplace of Richard Nixon. "He lived," she told us, "right across the irrigation ditch. My family is related to him," she went on. "Richard's mother and my mother were first cousins. Richard's father was my Sunday school teacher, and my father was his Sunday school teacher," Miss West said. "My family are Republicans," she said, "but I'm temperamentally and practically a Democrat."

"When I was ten," she told us, "I was cutting paragraphs out of stories and pasting them in a scrapbook, under the title *How Stories Begin*. I would also cut out paragraphs at the end, for my *How Stories End*. I remember being hard at work, too," she said, "on how to avoid 'he said' and 'she said.' My favorite was 'he belched.' I was brought up in a rural Quaker community, where I never saw a living writer or even anyone who had seen one. To be a writer you have to first stick your neck out and take a chance, and then be willing to make a fool of yourself and give yourself away."

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As a Quaker, from the cradle I was taught not to stick my neck out and take a chance, not to make a fool of myself, and not to give myself away. I longed to be a writer, but I never spoke of it to a single human being. My first favorite book was *Sunbonnet Girls and Over-all Boys*. My first real writing crush, though, once I'd gotten over Zane Grey, was Katherine Mansfield. There was a time when I thought I couldn't start a day without reading her *Journals*."

Miss West, whose husband teaches at Berkeley, has herself kept "enormous journals" ever since she can remember. "I keep writing them," she said, "but I don't read them. You have to make up your mind whether you're going to be a reader or a writer. The trouble with me is I never did. I remember Gertrude Schweitzer said she only allowed herself thirty minutes a day reading time. I couldn't do that. All I know is if I'm not writing, I'm an unhealthy, miserable, moping person. I don't think of myself as a crusader. Maybe I'm just writing to stay in a state of health."

Before departing, we noted that *Crimson Ramblers* was a book of short stories. We asked Miss West what was the difference—if there was one nowadays—between a long short story and a short novel. "There is still a difference," Miss West said. "But it's all really a matter of form." She paused. "And the best definition of form I ever heard," she said, "was Kenneth Burke's. He said form consists of arousing the appetite of the reader and then the satisfaction of that appetite."

(Reprinted with the permission of *Cleveland Amory* and *Saturday Review*.)

## A Summer Experience for Youth

THIRTY TEENAGE FRIENDS will have an opportunity to participate in the Quaker Youth Pilgrimage in America, organized by Friends World Committee for Consultation.

The entire group during mid-July to mid-August will visit Meetings of all kinds from Indiana through Ohio to North Carolina, then up the Atlantic Coast to Boston. Young Friends from the United States, Canada, Jamaica, Mexico, and Europe will be included. A married couple from Europe and a single American adult will accompany the group.

The thirty-day trip will cost three hundred and fifty dollars. Applications are to be submitted by December 31 to Friends World Committee, 152-A North Fifteenth Street, Philadelphia 19102.

## A Concern to Spread the Good News

by Katherine H. Wright

THE BIBLE ASSOCIATION of Friends in America is founded on the belief that we must absorb into our lives the teachings of Jesus Christ and the words and spirit of the Bible and communicate directly with God through prayer, in order to stay alive spiritually. We also believe that "unto whomsoever much is given, of him much shall be required." We are under obligation to see that all who seek shall be helped by us to receive the great help, strength, and comfort that the Bible affords.

Organized in 1829, until 1908 the Bible Association had many auxiliaries. At present the membership is small. We meet quarterly in Arch Street Meetinghouse, in Philadelphia. Could it be that our decrease in strength is the result of the adherence by a number of Friends to the view of George Vaux, who wrote in his *Historical Sketch* of 1896 that there is in the Society of Friends "a prejudice or view that anything more than a reverent view of the Bible and committing to memory word for word was dangerous and not to be encouraged, lest it should place too much reliance on the outward and too little on the inward?"

This year, more than nine thousand Bibles, New Testaments, and Portions were distributed in the United States by the Bible Association. (A great number of these were Portions distributed by the American Board of Mission to the Jews.) Two hundred dollars was allotted for Bibles for Burundi and Bolivia. Our income is derived primarily from invested funds and from legacies.

We extend to all who share our concern to spread the Good News of Jesus Christ and the other great wealth of the Bible an invitation to join us in our efforts and outreach.

(Katherine H. Wright is secretary of the Bible Association of Friends.)

## The Call to the Christian Ministry

All true ministry of the Gospel is from the appointment of the Lord Jesus Christ; and it is He who, by His Spirit, prepares and qualifies for the work. The gift must be exercised in continued dependence upon Him; and blessed is that ministry in which man is humbled, and Christ and His grace exalted.

This ministry is not limited to any specially ordained class, but the divine call may be to man or woman, learned or unlearned, old or young.

*London Yearly Meeting Epistle, 1925*



## Letter from England

by M. David Hynard

WHAT A WEEK to end October! First thing Monday morning the Duke of Edinburgh set about the culmination of a crusade he began seven years ago with the first "Countryside in 1970" Conference. This year the third and final conference had the twenty-three-nation European Conservation Year activities to boost attention on the world's drastically diminishing natural resources and rocketing population.

"Conservation," he said, "is a moral, an ethical, even a religious matter," later observing that "third and fourth children are usually unintended, although the first two are very much wanted." Next, he questioned the need of the military services for so much of Britain's outstandingly beautiful areas—the armed forces currently hold twice the land they did thirty years ago. A growing and increasingly urban population needs quiet, open spaces and coast for physical and spiritual refreshment.

Then it was the turn of the British Council of Churches. A Council working party's two-year study, "Violence in Southern Africa," ready for publication weeks ago, was being held until the day after the council's autumn assembly, since the unanimous and unequivocal conclusions reached had rent the sponsoring department from top to bottom.

The basic finding was: "The time has come to show our solidarity with those seeking radical change and struggling for freedom in Southern Africa. It is too late to insist that our support should be confined to those pledged to nonviolence."

To cap the lot, Prime Minister Edward Heath's "new style of government"—elected in flaming June with a classic Truman-Dewey defy-the-opinion-pollsters-type victory—rounded out its first balmy, quiescent one hundred and thirty days with an interim budget, promised during the election to cut public spending and reduce inflation. The cuts go deep: National Health Service prescription charges to patients raised sixty percent, free milk for school-children over seven years canceled, school meal charges up fifty-five percent, farm supports replaced by import levies that will raise food prices—yet it was the promise to bring down prices to housewives that had caught the



THE FIRST NINETY DAYS on parole is the period in which a man or woman is most likely to commit another crime and be returned to prison. The problem is intensified for a woman if she leaves prison with little money and no place to go except, perhaps, to a cheap hotel. In the accepting and nonjudgmental environment of the Elizabeth Fry Center, in Los Angeles, founded by the Pacific Southwest Region of American Friends Service Committee in 1966, the rate of recidivism is reduced.

The program of the center helps a woman who has gone through the traumatic experience of imprisonment to regain her self-respect. Plans also are under way to do research on approaches to correctional problems.

Some failures, of course, are inevitable, but the release record of center residents shows that approximately fifteen percent fewer of them return to prison than women do who are released to other living arrangements.

It costs nearly four thousand dollars to keep a woman in prison for a year at the California Institution for Women but only a little more than six hundred dollars to keep her on parole. Figures differ somewhat in other states.

The Elizabeth Fry Center has been funded by the Federal Law Enforcement Assistance Administration for the next year. Federal funds are channeled through the California Council on Criminal Justice with the expectation that the center can ask for renewal of the grant for another two years.

Part of the budget comes from payments for room and board by residents. Other support is expected from Friends of Elizabeth Fry Center, whose membership is open to all. AFSC is helping the center raise matching funds required by the LEAA grant.

Tom Nelson continues to direct the center. Osmyn Stout, of Whitleaf Friends Meeting, Whittier, California, is chairman of the new board which was organized when Elizabeth Fry Center was incorporated.

ELINOR ELY ASHKENAZY

floating voter. Overseas, military forces will go back to Malaysia, the Royal Navy to the Indian Ocean, and Edward Heath still has not denied he will send arms to South Africa. Anyway, for these economies, income tax for most people *liable to pay it*—and the poorest, of course, pay none—will be cut by six percent. The Opposition responded, perhaps predictably, with cries of "We're back forty years," "Proposals of a vicious class nature," "A new Dickensian age—God bless us, everyone."

Still, by the end of the week the Duke's plea had brought the Defense Secretary's agreement to see how much land could be released—particularly abundant stretches of coastline and moorland beauty—and financial minds were beginning to see potential economic advantages in the program for faster growth.

"Boost the wealth of the country," goes the argument, "and we will be better able to meet the needs of the minorities."

The experience of the United States,

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however, where the standard of living has tripled in a generation, yet the same number of people live in real poverty and the ghettos get worse, is not encouraging. Priority for growth, with equality later, surely leaves minorities at the politicians' whim. And who will say when the nation can afford to dispense greater equality?

After all, affluence increases appetite.

But home prospects are as nothing compared with the despair of oppressed Africans. In the five Southern African countries of Rhodesia, South Africa, Southwest Africa, Angola, and Mozambique, the thirty-one million nonwhites ruled by four million whites have no say in their own government and do not have the most elementary human rights. Their overpowering frustrations are now being professionally drawn into highly organized guerilla movements, in which Russia and China are likely to become increasingly involved.

The report of the British Council of Churches recognizes the Christian's dilemma in his determination to love at all costs as being the true pattern of discipleship, but that, for most men, both inside and outside the church, the law is their highest aspiration. Thus, "for most of us, our social understanding of 'love' has not taken us beyond understanding of elementary justice."

The report concludes: "Silence and smooth words have been responsible for the long failure to understand what is happening and have permitted an indecision which is a reproach to Christians in Britain. Failure to speak out now would be dishonest."

The African's view may well have been summarized by R. A. Tsehlana, President of the Student Christian Movement: "The black people of South Africa don't want your blessings; you have no blessings to give. What you are being asked to do is to redeem Christianity."

## Letter from Japan

by Yukiko Backes

IN KYOTO, JAPAN, some four hundred delegates from forty different countries got together for the World Conference on Religion and Peace (from October 16 to October 21). I am happy to tell you there were Friends representatives: Kenneth Lee from London, Martin Cobin from Colorado, Marjorie Nelson from Connecticut, and Fumiye Miho from Tokyo. I participated as a visitor.

There were three study groups through the session: Development, disarmament, and human rights. The delegates were mainly professional religious leaders from different religions all over the world. Of course, their main concern was focused in the Vietnam War, and they were trying to bring up some concrete program for bringing peace to Vietnam by nonviolent means. It was strongly remembered that the days of long silence by religious people has passed—the sin of silence.

In human rights discussions, conscientious objection was mentioned and it was a focus of attention. When they had a panel on "Education for Peace," world traveling was mentioned and also the exchange of true information about their own countries for peacemaking as a creative end.

Since Friends have been so enthusiastic about the world ecumenical movement, I wonder why we, even Japanese Friends, were so hesitant to organize the conference. Probably we should have put out materials about peace-work and study, nonviolence, and ecumenical activities in the conference hall so that they could have more opportunities to know us and to organize peacemaking activities together internationally. (There was a Japanese pamphlet about American Friends Service Committee on the table in the conference hall.)

What Friends are doing in your country is always of interest to us.

(Yukiko Backes is Clerk of Osaka Monthly Meeting, Japan.)

## Testimony Against the Draft

IN RESPONSE to an invitation from the White House Conference on Youth, Draft, National Service and Alternatives Task Force, James E. Bristol, of American Friends Service Committee, prepared testimony, in which he explained why AFSC, although it has developed



programs in which conscientious objectors may fulfill their alternative service obligations, is opposed to the conscription system.

"The draft . . . provides the manpower for large-scale military interventions overseas without approval by the Congress and the people . . .," Jim Bristol said. "Conscription thus becomes the key element in enabling administrations, whether Democrat or Republican, unilaterally to commit the nation to war, even when that involvement proves to be dangerous to the national interest and to the state of health of the economy . . . . It undermines the ideal of voluntary service freely given to one's community, nation, or world. It violates the traditional American guarantee of religious liberty and freedom of conscience . . . . The American Friends Service Committee is unalterably opposed to any form of compulsory national service . . . for the obvious reason that we regard the principle of compulsion as unsound, undemocratic, un-Christian, and un-American."

#### T. Wistar Brown Fellowship

APPLICATIONS may be submitted for the T. Wistar Brown Fellowship in Haverford College for the academic year 1971-1972. Fellows spend at least nine months doing research in the Quaker Collection of the Haverford College Library and in other collections.

Recipients have included E. Raymond Wilson, emeritus secretary of Friends Committee on National Legislation, who is writing a history of that body; Kenneth L. Carroll, of Southern Methodist University; and Larry Gara, of Wilmington College.

Letters of inquiry may be directed to the Office of the Provost, Haverford College, Haverford, Pennsylvania 19041 or to Edwin B. Bronner, Librarian and Curator of the Quaker Collection.

The T. Wistar Brown Fellowship is usually awarded to a postdoctoral candidate and carries a stipend of six thousand dollars.

#### China Camp Grows

AN ADDITIONAL FIFTY ACRES has been acquired by the New England Yearly Meeting China Camp Committee.

The recent acquisition, adjacent to the present site, doubles the size of the camp and helps preserve its wilderness aspects. Monthly Meetings made substantial loans to enable the Yearly Meeting to take advantage of this unexpected opportunity.

## Classified Advertisements

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

*The rate is 15 cents a word; minimum charge, \$3. If the same ad is repeated in three consecutive issues, the cost is \$6; in six consecutive issues, \$10. A Friends Journal box number counts as three words.*

*Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, 19102.*

## Positions Wanted

THE PRISON TERM I served ten years ago makes it hard for me to get a job. I have worked hard to support my wife and two young daughters. I am 39, have been a punch press operator, and have loaded trucks. I enjoy being with people and am willing to do almost any kind of work. I do not drive. Robert Caldwell, 2039 Spring Garden Street, Philadelphia 19130.

TRAVELING COMPANION. Mature, male college student will be companion to older person or family traveling abroad summer 1971. Can cook, drive, converse well. Box M-501, Friends Journal.

ANTIOCH GRADUATE (Friend), 28, seeks position with educational, religious, medical, or other social service organization. Creative, administrative experience (good follow-through), excellent typist, gifted with children and adults. Box O-489, Friends Journal.

## Positions Vacant

PRINCIPAL OF FRIENDS SCHOOL, suburban Philadelphia, by September 1971. Grades K-VI. Opportunity for individual concerned with Friends education and growth, development, and spiritual nurture of children. General supervisory responsibility for school under care of Meeting-appointed School Committee. Write Box L-502, Friends Journal.

DIRECTOR AND ASSISTANT DIRECTOR—Home for emotionally disturbed children. Rural setting, California. Write Box S-499, Friends Journal. Inquiries promptly answered.

## Services Offered

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## Holiday Gifts

HANDCRAFTED GIFTS made by poor people. Toys, jewelry, handbags, decorative items made of beautiful natural materials. Send for catalog. Liberty House, P. O. Box 3468, Jackson, Mississippi 39207.

GIVE A GIFT OF LIFE. The Committee of Responsibility will send an attractive gift card notifying anyone you designate that a gift of five dollars or more to help bring war-injured Vietnamese children to the United States for specialized care has been given in their name. Contributions are tax-deductible. Help this Christmas to be a really meaningful one. Send your gift list and check to: The Committee of Responsibility, Inc., 1621 Connecticut Avenue, N.W., Washington, D.C. 20009. (202) 387-8989.

LEO TOLSTOY'S advice to a draftee, printed and designed in limited edition of 2,000, by Leonard Baskin. Written in 1899 to a young man faced with the alternatives of accepting military duty or refusing it, this booklet holds relevance today. Proceeds will be used towards furthering peace education. Ten dollars. American Friends Service Committee, 48 Inman Street, Cambridge, Massachusetts 02139.

## Books and Publications

A HOLIDAY TWOSOME: "Country Inns & Back Roads": \$2.95 (the only book devoted to seeking traditional hospitality); and "Country Inn Cookbook": \$2.45 (recipes from these same inns). Order both for \$4.25. The Berkshire Traveller, Box 359, Stockbridge, Massachusetts 01262.

ANTELOPE IN THE NET to Wrestling is the range of the contents of the new publication, *Games Enjoyed by Children Around the World*. Games are classified as to age span and character and identified with country of origin. Available at fifty cents from American Friends Service Committee, 160 North Fifteenth Street, Philadelphia 19102 or International Recreation Association, 345 East Forty-sixth Street, New York 10017.

SESQUICENTENNIAL SCRAPBOOK of Indiana Yearly Meeting: 64 pages of interesting, amusing, significant memorabilia. \$1.50. Checks payable to Indiana Yearly Meeting. Orders to Willard Heiss, 4828 North Illinois Street, Indianapolis 46208.

CHILDREN can share their joy with lonely, forgotten children here and in other lands with the help of projects suggested in the 1970 Christmas brochure of American Friends Service Committee. "O, tidings of comfort and joy," a two-color, twelve-panel folder, is available to anyone who sends a self-addressed, stamped, number ten envelope to Childrens Program Publications, 160 North Fifteenth Street, Philadelphia 19102.

TERTIARY THROUGH TURBINES: The New York Westerners Brand Book reports details and significance-to-you of social, economic, and environmental changes in the American West. It is a nonprofit quarterly. Corresponding memberships are five dollars a year. For free copy of Volume XVII, Number 3, write Edward Elliott, 787 East 35th Street, Brooklyn, New York 11210.

AN AID TO OUTREACH—a small drama about a big idea. The text of a unique dramatic presentation, "No Time But This Present (The Now Idea)," by Marjorie Penney Paschke, can easily be adapted for use by any Meeting that is seeking ways to tell its community about the history and aspiration of Friends and its own part in the "Quaker adventure." The attractive mimeographed booklet is available at \$1.25 a copy (postage and handling included) from Schuyllkill Friends Meeting, 37 North White Horse Road, Phoenixville, Pennsylvania 19460.

THE POWELL HOUSE COOK BOOK is full of good things! Order it from: Powell House, Box 101 (P) Old Chatham, New York 12136. \$3.50 postpaid.

DANIEL BERRIGAN, peace activist priest, reads his own poetry on a long-playing, stereophonic record. On the flip side, a rock mass, by John Hostetter, Allan Servan, and David Turner. Stirring performance, excellent reproduction. Only three dollars each plus 50¢ postage. Available only from Friends Book Store, 302 Arch Street, Philadelphia 19106. Telephone 215 MA 7-3576.

## Wanted

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FREE SAMPLE COPY, *Disarmament News and Views*, biweekly newsletter. Address: 400 West 23rd Street, New York 10011.

HANDSOME AND UNIQUE CHRISTMAS CARDS. Special offer: Edward Hicks' famous "Peaceful Kingdom" reproduction now only ten cents each for 100 or more. Prompt free delivery. Planned Parenthood Cards, Box CFJ, Newtown, Pennsylvania 18940.

**Friends CALENDAR 1971**

first month

LOOK UNTO THE ROCK WHENCE YE ARE Hewn, AND TO THE HOLE OF THE PIT WHENCE YE ARE DUGGED.

Isaiah 51:1

| TWELFTH MONTH — 1970 |    |    |    |    |    |    | SECOND MONTH — 1971 |    |    |    |    |    |  |
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| 22                   | 23 | 24 | 25 | 26 | 27 | 28 | 19                  | 20 | 21 | 22 | 23 | 24 |  |
| 29                   | 30 | 31 |    |    |    |    | 25                  | 26 | 27 | 28 | 29 | 30 |  |

Be not discouraged. Christ is alive. He is knocking at your door. Invite Him to come in, give Him full control. He will awaken you. He will send you forth to accomplish that which seems impossible. He will go with you. You will not be alone. For He has promised, "Lo, I am with you always."

Charles F. Morley

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### 1971 FRIENDS CALENDAR

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## MEETING ANNOUNCEMENTS

Meetings that wish to be listed are encouraged to send in to Friends Journal the place and time of meetings for worship, First-day School, and so on. The charge is 35 cents a line per insertion.

### Argentina

**BUENOS AIRES**—Worship and Monthly Meeting one Saturday each month in suburbs, Vicente Lopez. Convenor: Hedwig Kantor. Phone 791-5880 (Buenos Aires).

### Arizona

**FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

**PHOENIX**—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School. 17th Street and Glendale Avenue. Chester W. Emmons, Clerk. 9639 N. 17th Street, 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., Barbara Fritts, Clerk, 5703 N. Lady Lane, 887-7291.

### 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 AREA**—Preparative meeting 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.

**MARIN**—Meeting for worship, Sunday 10 a.m., Mill Valley Community Church annex, Olive and Lovell. Phone (415) 388-9475.

**MONTEREY PENINSULA**—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-9991 or 375-1776.

**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, 10:30 a.m. Discussion at 11:30 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 Street (YMCA). Meeting, 10 a.m.; discussion, 11 a.m.

### Canada

**HALIFAX**—Nova Scotia. Visitors welcome. Enquire Clerk, John Osborne, 18 Harbour Drive, Dartmouth, 469-8985. In Yarmouth, call Jean Morse.

### 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.

**NEW MILFORD**—HOUSATONIC MEETING: Worship 11 a.m. Route 7 at Lanesville Road.

**STAMFORD-GREENWICH**—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

**STORRS**—Meeting for worship, 10:45, corner North Eagleville and Hunting Lodge Roads. 429-4459.

**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., 11:00 a.m.; at 101 School Rd., 9:15 a.m.

### District of Columbia

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m.; adult discussion and alternate activity, 10 a.m. - 11 a.m.; babysitting, 10 a.m. - 12 noon; First-day School, 11 a.m. - 12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

**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-CORAL GABLES**—Meeting 10 a.m. 1185 Sunset Rd., Clerk: 261-3950, AFSC Peace Center: 443-9836.

**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 30306. Tom Kenworthy, Clerk. Phone 288-1490. Quaker House. Telephone 373-7986.

**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.

**CHICAGO**—Northside (unprogramed). Worship 10 a.m. For information and meeting location, phone 477-5660 or 327-6398.

**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 968-3861 or 665-0864.

**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 Friends Meeting. Worship 10:30 a.m., in temporary quarters. 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.

**INDIANAPOLIS**—Lanthorn Meeting and Sugar Grove Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

**WEST LAFAYETTE**—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Elwood F. Reber. Phone 743-1189.

## Iowa

**DES MOINES**—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. Phone 274-0453.

**WEST BRANCH**—Scattergood School. Worship, 10:30 a.m. Phone 319-643-5636.

## Kansas

**WICHITA**—University Friends Meeting, 1840 University Avenue. Semi-Programmed Meeting for Worship 8:30 a.m., First-day School 9:45 a.m., Programed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

## Kentucky

**BEREA**—Meeting for worship, 1:30 p.m., Sunday, Woods-Penniman Parlor, Berea College Campus. Telephone: 986-8205.

**LEXINGTON**—Unprogrammed meeting. For time and place call 266-2653.

**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

**DAMARISCOTTA**—(unprogramed) Public Library, Route 1, Worship 10 a.m.

**EAST VASSALBORO**—(programed) Paul Cates, pastor. Worship, 9 a.m.

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

**NORTH FAIRFIELD**—(programed) Lelia Taylor, pastor. Worship, 10:30 a.m.

**ORONO**—(unprogramed) Coe Lounge, Memorial Union. Worship, 10 a.m.

**SOUTH CHINA**—(programed) David van Strein, pastor. Worship, 10:30 a.m.

**WINTHROP CENTER**—(programed) Paul Cates, pastor. Worship, 11 a.m.

## Maryland

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

**ANNAPOLIS**—Worship 11 a.m., at Y.W.C.A. on State Circle. Phone 267-8415 or 268-2469.

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

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

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

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

**UNION BRIDGE—PIPE CREEK MEETING** (near)—Worship, 11 a.m.

## Massachusetts

**ACTON**—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street. Patricia Lyon, clerk, (617) 897-4668.

**AMHERST-NORTHAMPTON-GREENFIELD**—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 549-0287.

**BOSTON**—Worship 11:00 a.m.; fellowship hour 12:00, First-day. Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone 227-9118.

**BOSTON — VILLAGE STREET MEETING**, 48 Dwight Street. Worship and Fellowship Hour—First-day 3:45 p.m.

**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.

**SPRINGFIELD**—Meeting for worship 10:30, Council of Churches Building, 152 Sumner Avenue. Phone: 567-0490.

**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, 10 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.

**ST. PAUL**—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 737-7040.

**RENO**—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1029 N. Virginia Street. Telephone 322-3013. Mail address. P.O. Box 602, Reno 89504

## New Hampshire

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone 643-4138.

**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, Douglas Meaker, Box 464 Milford, N. J. 08848 Phone 995-2276.

**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.

**GALLUP**—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeyta, clerk. 863-4697.

**LAS VEGAS**—828-8th. Write for information.

**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.

**GRAHAMSVILLE**—Greenfield and Neversink Meeting—Worship, First-days, 10:30 a.m. From Easter till Thanksgiving, in the meetinghouse; during winter, in Friends' homes. Call 914-985-2852.

**HAMILTON**—Meeting for worship Sunday, 10 a.m. Chapel House, Colgate.

**MANHASSET, LONG ISLAND**—First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug. 10 a.m.) Northern Blvd. at Shelter Rock Road.

**NEW YORK**—First-day meetings for worship, 9:45 a.m., 11 a.m., 221 East 15th St., Manhattan. Others 11 a.m. only.

2 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St. Brooklyn  
137-16 Northern Blvd. Flushing  
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

**POUGHKEEPSIE**—249 Hooker Ave., 454-2870. Silent meeting and meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: one meeting only, 10 a.m.)

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

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

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

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

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

**ST. JAMES, LONG ISLAND**—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

**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, 11 a.m. Clerk, Adolphe Furth, Phone 544-2197 (Durham).

**CHARLOTTE**—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue. Phone 525-2501.

**DURHAM**—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

**GREENSBORO**—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00, Mel Zuck, 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. Edwin O. Moon, Clerk, (513) 321-2803.

**CLEVELAND**—Community Meeting for worship 7:00 at the "Olive Tree" on Case-W.R.U. campus 283-0410; 268-4822.

**CLEVELAND**—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., University Circle area. 791-2220 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.

**BRISTOL**—Meeting for worship and First-day School, 11 a.m. Market & Wood. 639-6138.

**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.

**FALLSINGTON (Bucks County)**—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. Five miles from Pennsylvania, reconstructed manor home of William Penn.

**GWYNEDD**—Sunneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 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. Meeting for worship 10:30 a.m. followed by Forum.

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

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

**LANSLOWNE**—Lansdowne and Stewart Aves. Meeting for worship 11 a.m.

**LEHIGH VALLEY-BETHLEHEM**—on Route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.



**LEWISBURG**—Vaughn Literature Building Library, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

**MEDIA**—125 West Third Street. Meeting for worship, 11 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

Fair Hill, Germantown and Cambria, 10:15 a.m.

Fourth and Arch Sts. First- and Fifth-days.

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane. Powelton, 3721 Lancaster Ave., 10 a.m.

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

**PHOENIXVILLE—SCHUYLKILL MEETING**—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10:15; Forum, 11:15.

**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.

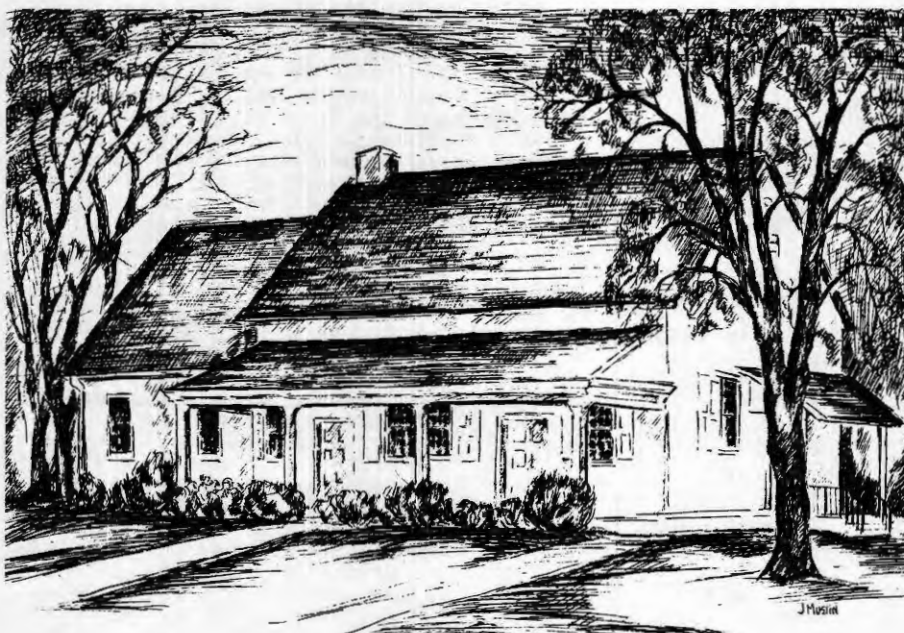
**SWARTHMORE**—Whittier Place, College campus. Adult Forum, First-day School, 9:45 a.m. Worship, 11:00 a.m.

**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.



Abington Meetinghouse, Jenkintown, Pennsylvania

**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

**NASHVILLE**—Meeting and First-day School, Sundays, 10:00 a.m., Scarritt College. Phone AL 6-2544.

**WEST KNOXVILLE**—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton. Phone 588-0876.

## Texas

**AMARILLO**—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

**AUSTIN**—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Eugene Ivash, Clerk, 453-4916.

**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. Dale Berry, Clerk, 763-7284.

## Vermont

**BENNINGTON**—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street.

**BURLINGTON**—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-985-2819.

**MIDDLEBURY**—Meeting for worship, Sunday 11 a.m., back of #3 College Street.

**PUTNEY**—Meeting for worship, Sunday, 10:30 a.m., home of Peter and Phyllis Rees, West Hill Road, two miles from village.

## Virginia

**CHARLOTTESVILLE**—Meeting and First-day School, 10:30 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 Sunday 10:30 a.m., 1st and 3rd Sunday of month, 202 Clay St. Blacksburg, 2nd and 4th Sunday Y.W.C.A. Salem. 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.

**WAUSAU**—Meetings in members' homes. Write 3320 N. 11th or telephone 842-1130.

## Coming Events

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

## December

4-6—"New Frontiers in Adoption," with Peter and Joyce Forsythe. Pendle Hill, Wallingford, Pennsylvania 19086.

6—Adult Forum, Valley Meetinghouse, Old Eagle School Road, Strafford, near King of Prussia, Pennsylvania, 10 A.M. Richmond P. Miller will speak on our spiritual heritage and its relevance in today's world.

6—"Change on the Worldwide Scene," address by Scott Nearing, Frankford

Friends Meetinghouse, Unity and Waln Streets, Philadelphia, 3 P.M.

## January

3—"Our Changing Environment—Can We Improve It?" Panel discussion, with J. Malvern Benjamin, Jr., Kermit Fischer, Grant R. Doering, and Mrs. Julian Marshall, Frankford Friends Meetinghouse, Unity and Waln Streets, Philadelphia, 3 P.M.

20-22—Married Couples Retreat at Pendle Hill, for members of Philadelphia Yearly Meeting, led by Charles and Eleanor Perry and sponsored by the Yearly Meeting Religious Education and Family Relations Committees, 1515 Cherry Street, Philadelphia 19102. The emphasis will be on marriage enrichment, not marriage counseling or sensitivity training.

## Announcements

### Births

MORREL—On September 23, a daughter, THEA MORREL, to Ward and Mary Elizabeth Morrel. The father is a member of Birmingham Monthly Meeting, West Chester, Pennsylvania.

TEITELMAN—On October 10, twin sons, STEPHEN ALBERT TEITELMAN and BRAM EDWARD TEITELMAN, to Edward and Mildred Teitelman. The parents are members of Newton Monthly Meeting, Camden, New Jersey.

### Marriages

BACON-WOERNER—On October 18 at Radnor Meetinghouse, Ithan, Pennsylvania, MARGARET SCATTERGOOD BACON, daughter of S. Allen and Margaret H. Bacon, and CHRISTOPHER ROBERT WOERNER, son of Mrs. Kurt Woerner and the late Dr. Woerner. The bride is a member of Germantown Monthly Meeting, Philadelphia.

GASKILL-HOLMES—On August 29, in an evening candlelight ceremony in Woodstown, New Jersey, Meetinghouse, EMILY BUZBY HOLMES, daughter of William and Emily Buzby Holmes, and Robert Gaskill.

MINOT-CHESTNUT—On August 9, in Old Greenwich Meetinghouse, Greenwich, New Jersey, under the care of Woodstown Monthly Meeting, New Jersey, MILDRED J. CHESTNUT, daughter of James and Betty Chestnut, of Woodstown, and EDWARD MINOT, of Lexington, Massachusetts.

VOLKERT-WILSON—On September 5, in Parpan, Switzerland, JANE VOLKERT, daughter of George and Elizabeth Volkert, of Málaga, Spain, and MICHAEL WILSON, son of Dan and Rosalie Wilson, formerly of Pendle Hill, now of Green Valley, Arizona. The bride and bridegroom are associated with the Centre Quaker International, Geneva, Switzerland.

### Deaths

CARTER—On September 29, in Stapeley Hall, Philadelphia, MARY PIM CARTER, aged 88, a lifelong member of Germantown Monthly Meeting, Philadelphia. She devoted many hours in her later years to featherstitching baby blankets for American Friends Service Committee's overseas

relief. She had a deep interest in the Bible and in nature study, and her humor was appreciated by her friends.

DAWSON—On September 27, PERCY MILLARD DAWSON, aged 97, a member of Palo Alto Monthly Meeting. He was a physiologist, taught in the University of Wisconsin, and wrote several books. A physical fitness enthusiast, he took weekly six- to eight-mile hikes from the age of 91 until early last summer.

FURNAS—On October 8, in her home near Waynesville, Ohio, SARAH HILL FURNAS, aged 86, wife of Seth E. Furnas, Sr. A faithful member of Miami Monthly Meeting, Waynesville, a devoted wife, mother, and friend, she will be greatly missed. Surviving, in addition to her husband, are a son, Seth Jr.; a daughter, Sarah C. Cook; and six grandchildren.

LOWRY—On August 8, ANN GIDLEY LOWRY, aged 90, a member of Flushing Monthly Meeting, New York, and North Dartmouth Monthly Meeting, Massachusetts, the widow of Robert P. Lowry. She wrote the booklet, *The Story of the Flushing Meetinghouse*. She was a teacher and assistant principal in Westtown School. She was a truly warm and wise Friend with fine spiritual insights, which she often expressed in Meetings for worship in beautiful poetic images. Her great contribution was the spiritual, joyous, radiant quality of her life and outreach.

LESTER—On September 3, as a result of a boating accident in Rock Hall, Maryland, HERBERT C. LESTER, Sr., aged 65, a member of Chester Monthly Meeting, Pennsylvania. A former clerk of Chester Quarterly Meeting, he was a very active, concerned member of his small Meeting. He is survived by his widow, Elizabeth; two sons: H. Clifford, Jr., of Swarthmore, Pennsylvania, and Donald, of Thornton, Pennsylvania; and eight grandchildren.

MICHENER—On April 26, at his home in Lake Wales, Florida, DWIGHT W. MICHENER, aged 72, for many years an active, concerned member of Montclair Monthly Meeting, New Jersey. His energetic efforts and wise counsel were always given without stint. After his retirement as director of Research for Chase Manhattan Bank, he made trips to Jamaica in the interests of Friends Crafts Industries, Friends Educational Council, and to attend Yearly Meeting. He was a member of American Research Council. He worked in France for American Friends Service Committee following the First World War. He was twice a delegate to Friends World Conferences and was finance committee chairman of Friends World Committee. He pioneered in the Lake Wales community and Lake Walk-in-Water worship group.

MILLER—On October 18, ALICE MILLER, of Los Angeles Monthly Meeting, aged 95, the widow of J. Calvin Miller. She was a teacher for many years. She was always at the very heart of her Meeting. Friends found great strength in her beautiful quotations from the Psalms and deeply moving prayers during meeting for worship. She is survived by a son, Davis, and two sisters, Fannie Timberlake and Margaret Simkin.

PARSONS—On September 27, following a long illness, MURIEL TYSON PARSONS, aged 81, a lifelong member of Menallen Monthly Meeting, Biglerville, Pennsylvania. She is survived by a daughter, Jacqueline Par-

sons James, of New York, and a sister, Corinne Tyson Lambert, of Cape Cod.

REYNOLDS—On July 13, at the Greenleaf, Moorestown, New Jersey, FRANCES ALLEN REYNOLDS, a member of Manasquan Monthly Meeting, New Jersey. She was a First-day School teacher and superintendent for many years. She was always a practitioner of her faith in meeting for worship and all activities of the Meeting, a gentle, kind, and happy member.

SONNTAG—On October 24, WOLFGANG SONNTAG, a member of Stockholm Friends Meeting, aged 59, author of *Fridtjof Nansen ein Held des Friedens*. He helped develop Sweden's International Voluntary Service and studied at Pendle Hill and Woodbrooke.

WRIGHT—Suddenly, on October 22, in Lakeland, Florida, CLARK B. WRIGHT, aged 74, a member of Lansdowne Monthly Meeting. He is survived by a daughter, Elizabeth W. Jonitis; a son, Clark B. Wright, Jr.; four grandchildren; and a great-grandson.

### Sufferings

*Meetings, families, or friends may wish to send to Friends Journal the names of Friends and attenders who are in prison or face other action for their beliefs. Information about writing, visiting, and otherwise supporting imprisoned Friends is available from Peter Blood, c/o New Swarthmore, R.D. 2, Clinton, New York 13323.*

GEORGE CROCKER, Minneapolis Meeting: Four-year sentence for refusal of induction, in Federal Prison, Milan, Michigan 48160.

ALLEN GIBAS, Minneapolis Meeting: Suspended sentence for refusal to complete civilian service under the draft. He has been assigned to probationary work under the court.

STEVEN TATUM, Haddonfield Meeting, New Jersey: Suspended sentence for refusal to perform civilian service. He has been assigned to two years of probationary work.

JAMES (BUD) ALCOCK, Wilmington, Delaware: Reimprisoned for violation of parole conditions, in Federal Prison, Allenwood, Pennsylvania 17810.

RICK BOARDMAN, Acton Meeting, Massachusetts: Federal Prison, Allenwood, Pennsylvania 17810.

ROBERT W. EATON, Annapolis Meeting, Maryland: Federal Prison, Allenwood, Pennsylvania 17810.

FRANK FEMIA, attender of Germantown Meeting, Philadelphia: Federal Prison, Ashland, Kentucky 41101.

TODD FRIEND, Orange Grove Meeting, California: Federal Prison, La Tuna, Texas, P.O. Anthony, New Mexico 88021.

WALT SKINNER, attender of Orange Grove Meeting, California: Federal prison, Lompoc, California 93436.

DECOURCEY SQUIRE, Morgantown Meeting, West Virginia, awaiting trial for destruction of draft files, in Monroe County Jail, 180 Exchange Street, Rochester, New York 14604.

RALPH SQUIRE, Morgantown Meeting, West Virginia: Federal Youth Center, Morgantown, West Virginia 26505.

SUZANNE WILLIAMS, attender of Mount Toby Meeting, Massachusetts, awaiting trial for destruction of draft files, in Monroe County Jail, 180 Exchange Street, Rochester, New York 14604.



# PENDLE HILL

## Quaker Center for Study and Contemplation

### Coming Events . . .

- December 4-6* New Frontiers in Adoption, with Peter and Joyce Forsythe.
- December 31-January 3* Midwinter Institute, "Bloom, Frozen Christian!" Led by David Castle and Bob Blood.
- January 9* Pendle Hill Winter Term begins.
- January 11* The Hidden Image of Man, Maurice Friedman. First in series of nine public lectures, Monday evenings at 8:00.
- January 12* Counseling Workshop, Bob Blood. First session of a course for nonresidents, Tuesday mornings at 9:30.
- January 29-31* Married Couples Weekend, led by Bob and Margaret Blood.

for further details, write

L. W. LEWIS, Pendle Hill, Wallingford, Pennsylvania 19086

### Christmas Gift Suggestion . . .

A subscription to the  
Pendle Hill 1971 Pamphlet Series

6 pamphlets \$4.00

Write Bookstore

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Wallingford, Pennsylvania 19086

## GEORGE SCHOOL

A FRIENDS BOARDING SCHOOL IN BUCKS COUNTY, PENNSYLVANIA



- Eric G. Curtis, *Headmaster*
- College preparatory
- First consideration to Friends and alumni children who apply before January 1, 1971 for the 1971-72 school year
- Tuition aid available
- All applicants are required to take the Secondary School Admission Tests scheduled December 12, 1970 in this country and abroad
- Address inquiries to  
R. BARRET COPPOCK,  
*Director of Admissions,*  
Box 350, George School,  
Newtown, Pennsylvania 18940



*Picture courtesy UNRWA*

# WHO CARES?

## Who Cares About Fatima?

All her short life has been spent in a dreary refugee camp in Gaza.

Home for her parents, her six brothers and sisters, and herself is two rooms, 10x10 in cinder block barracks.

When it rains, the roof leaks, and the floor is damp.

One brother has tuberculosis

Her father has no job, and there is never enough to eat.

Nor reason to hope in the future.

**Who Cares?** The American Friends Service Committee cares about all the innocent victims of the long conflict in the Middle East. We care equally about Fatima and her counterpart, Rebecca, who has grown up in an Israel at war, in a climate of fear.

**Because we care,  
we are trying to find ways to help.  
Among them:**

1. We are operating Pre-School Play Centers on the Gaza Strip in cooperation with UNRWA where children like Fatima can receive basic daily care, and learn what it is to play.
2. We are talking with both Arab and Israeli leaders about ways to end the conflict. Out of two years of such patient talks has come a study, **SEARCH FOR PEACE IN THE MIDDLE EAST**, which does not take sides, but suggests avenues toward peace. Landrum Bolling, president of Earlham College served as editor.

**If you care too, won't you help?**

- Write a check today to support the Middle East Refugee Program.
- Send today for a copy of **SEARCH FOR PEACE IN THE MIDDLE EAST**.

**Yes...** I want to support the AFSC Program on the Gaza Strip.

**Yes...** I want to order a copy of **SEARCH FOR PEACE IN THE MIDDLE EAST** (75 cents, 45 cents apiece in quantities of ten or more)

Enclosed please find my check for

\_\_\_\_\_

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STATE \_\_\_\_\_ ZIP \_\_\_\_\_

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