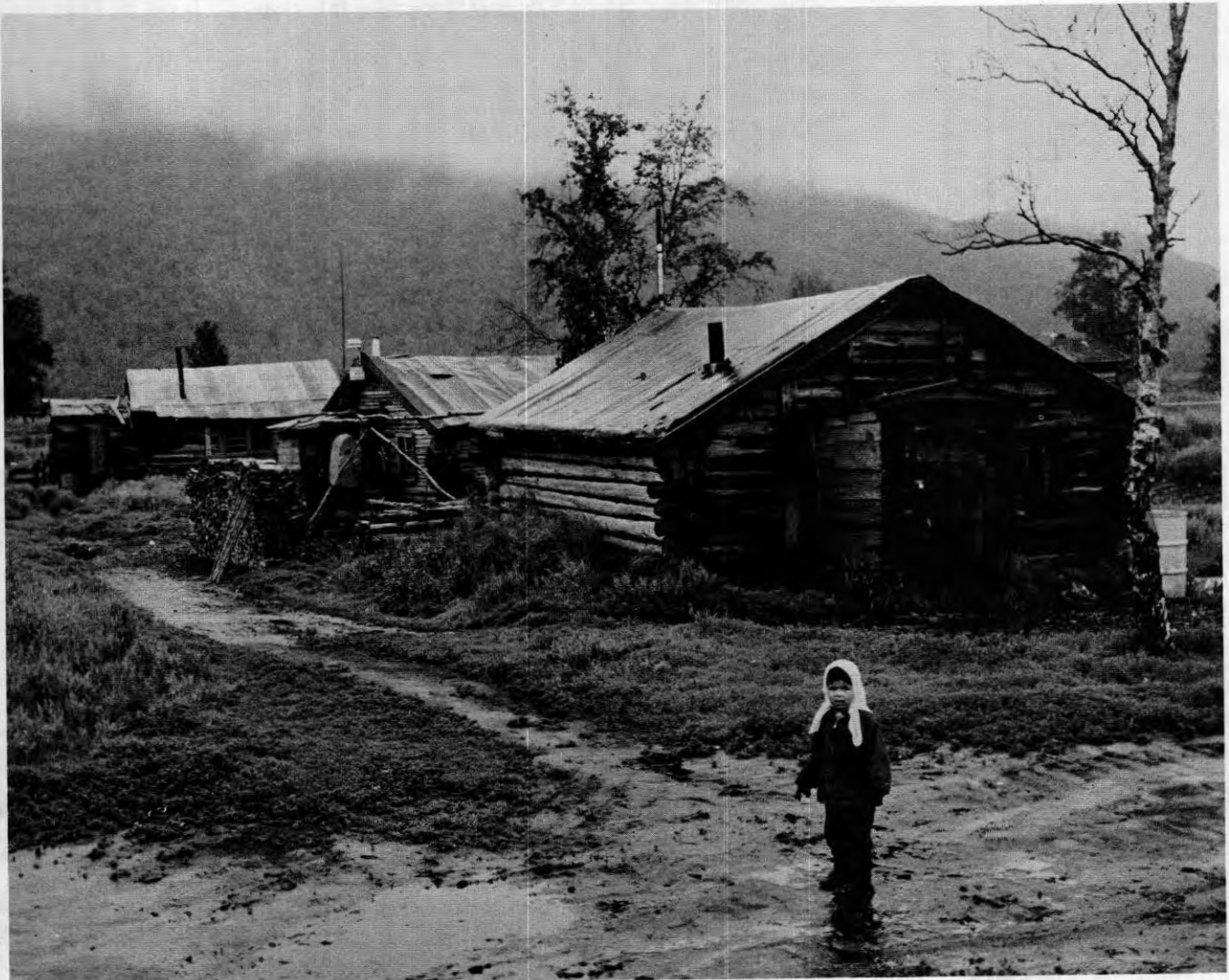


February 15, 1971

FRIENDS JOURNAL

Quaker Thought and Life Today



THE FRIENDS SCHOOL
BUCK LANE
HAVERFORD, PA. 19041



FRIENDS JOURNAL

February 15, 1971
Volume 17, Number 4

Friends Journal is published the first and fifteenth of each month (except in June, July, and August, when it is published monthly) by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 563-7669.

Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

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Subscription: United States, possessions: one year \$6, two years \$11, three years \$15. Foreign countries (including Canada and Mexico): one year \$7, two years \$13, three years \$18. Single copies: 35 cents, unless otherwise noted. Sample copies are sent on request.

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Friends Journal Associates are those who add not less than five dollars to their subscriptions annually to help meet the over-all cost of publication. Contributions are tax-exempt.

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THE PHOTOGRAPH ON THE COVER, of an Alaskan Native child near her village home, is by Theodore Hetzel, head of the engineering department of Haverford College and executive director of the Indian Rights Association. Another of his photographs illustrates an article on changes in the Indian Health Program, on page 118. He wrote:

“Villages of Alaska are growing rapidly, because the population is increasing, the children are required to go to school, and families want to stay together. There is very little for men to do now that the nomadic life of the hunter is impractical and most village jobs (teacher, trader, postmaster) are held by whites. Poverty and poor housing cause poor health. The death rate of Natives is two and one-half times that of white Alaskans.

“They are twenty percent of the population and ask that they be given title to ten percent of the land, but the Congress proposes to give them less than three percent. The State usurps the nine hundred million dollars from the oil companies and ignores the claims of the Natives.”

The contributors to this issue:

HOWARD H. BRINTON, director emeritus of Pendle Hill, is a member of Monthly Meeting of Friends of Philadelphia. He has written a number of Pendle Hill Pamphlets, the latest of which is *Evolution and the Inward Light*, subtitled, *Where Science and Religion Meet*. In the introduction, Howard Brinton explains that this essay “is a supplement to my former statement on the cosmological significance of George Fox’s philosophy, *The Religion of George Fox* (Pendle Hill Pamphlet 161). . . . THOMAS BASSETT is archivist in the University of Vermont and curator of the Wilbur Collection of Vermontiana. A member of Burlington Monthly Meeting, Vermont, he is on the permanent board of New England Yearly Meeting. . . . JOHN A. YEATMAN was director of pupil personnel in the American Overseas School in Rome. He teaches English as a second language to Italian adults and is director of the residence hall in the Istituto Linguistico Internazionale, a school near Turin, operated by the Baptist Board of Foreign Missions. He is a member of London Grove Monthly Meeting, Pennsylvania. . . . PATRICIA ALICE MCKENZIE, a number of whose poems have appeared in Friends Journal, is a doctoral student in University of Florida, belongs to Gainesville Meeting, and has worked for American Friends Service Committee. . . . GEORGE PEARSON, a member of Chesterfield Monthly Meeting, Trenton, New Jersey, is an engineer. He is a volunteer tutor in Mercer Street Friends Center, in Trenton. . . . CLIFFORD NEAL SMITH, formerly professor of management in Northern Illinois University, feels that “Friends must reexamine the state of business life and practices (much in the manner they did in the late 1600’s in England) to determine wherein it has deviated from the norms of morality and humanity.” . . . GILBERT C. PERLEBERG has been clerk of Fifteenth Street Preparative Meeting, New York, and has served on many of its committees. A retired electrical engineer, he publishes and edits a German-language monthly circular letter.

Today and Tomorrow

One More Day

A NEWSPAPER CORRESPONDENT in Vietnam reported that the hope and prayer of American soldiers there was, "God, please give me one more day."

One more day of life. One more day to see the sun. One more day to hope, to live, to be with people, to know that God granted their wish, to savor the bodily processes of living, to remember joys and look ahead to joys to come.

One more day for us: One more day to hope, forgive, be forgiven, enjoy, love, serve, work, look, see, achieve.

Please, God, give us one more day.

Please, God, let us make the most of that day.

Hallowe'en Shall Not Take Place

THE 1971 EDITION of the plain Friends Calendar has a revised and very attractive format, as well as the customary collections of choice and memorable quotations. For those and other reasons we recommend it to all.

It also contains unexpected internal evidence that those quotations are really and truly meant to be taken with utmost seriousness. We refer to the sheet for Tenth month, on which both the 30th and the 31st are shown as falling on Seventh-day. The next sheet shows the first day of Eleventh month as falling on second-day.

If we thought this was a mere typographical error, we would not even mention it, being vulnerable on that score ourselves. We are aware, though, that the 31st of Tenth month is a day celebrated among outward folk as Hallowe'en.

We know of Meetings in which, when Hallowe'en falls on First-day, the children in First-day school are treated with special observances, pumpkins and costumes, and such. And, of course, Friends who seriously use the Friends Calendar tend to be the same Friends who hold fast to the ancient Quaker testimony against the keeping of days.

So this year, Friends who think of the day of worship as Sunday will gather as usual, but for Friends to whom it is First-day it will not take place.

The clincher is a quotation on the Tenth month sheet, an exhortation from Stephen Crisp: "Be diligent to feel the power to which all things are possible." Including the power to arrange things so there are two Seventh-days in a row followed by a Second-day. It gladdens us to believe that some among us still really do know a power to which all things are indeed possible; we need all of that we can get.

Miscellany

✓ "Words are intellectual constructs, they come dry from the mind and we try to keep them dry, like powder. Tools to be bandied about swiftly, used for our bland busy projects, little efficiency experts to be sent trotting down hallways on trimly shod feet. Words are coin, hard to the teeth, not custard or ever cream. We expect them to hold firm, make sense, and go back into our heads where they come from."—Walter Kerr, in *The New York Times*.

✓ "A church is not something to put in a museum under glass. It is a living thing, and each century makes its contribution to the cathedral, so that it becomes a continuing expression of the faith of everyone who worships there."—Bishop Virginio Dondeo of Orvieto, Italy, defending the installation of modern bronze doors in the cathedral.

✓ "Put it this way: There is a world of reason, modesty, charity and trust in the midst of, and opposed to, the oppressive and contentious world of deceit, anger, vilification and self-righteousness now made so manifest all about us again, as 20 years ago, by would-be exploiters. This former world is created and precariously maintained in all generations by civilized men, a world for which in the depth of our hearts I am sure we all yearn."

—Nathan M. Pusey, president of Harvard University

✓ "Extremism bent upon polarization of our people is increasingly forcing upon all the American people the narrow choice between anarchy and repression. And make no mistake about it, if that narrow choice has to be made, the American people, even if with reluctance and misgiving, will choose repression.

Ironically, the excesses of dissent in the extreme left can result in repression of dissent. For repression is preferable to anarchy and nihilism to most Americans. . . .

It is time that the greater center of our people, those who reject the violence and unreasonableness of both the extreme right and extreme left, searched their consciences, mustered their moral and physical courage, shed their intimidated silence and declared their consciences."

—Senator MARGARET CHASE SMITH

✓ "The time has come to break decisively with the past and to create the conditions for a new era in which the Indian future is determined by Indian acts and Indian decisions."—President Richard Nixon

✓ "Friends desire that all children be taught the true conception of patriotism and service to their nation and to humanity. He is a true patriot who exerts himself at all times to make his country a potent factor in the advancement of the world. He who works to improve the civic, economic, social and moral condition of his country and the world is more truly patriotic than he who exalts his own nation at the expense of others or supports and justifies its actions irrespective of right or justice."

Faith and Practice, NEW ENGLAND YEARLY MEETING

The Quaker Muddle in the Nineteenth Century

by Howard H. Brinton

THEOLOGY has become an unwelcome word to many Friends, especially those who used to be called Hicksite. This is understandable, since at the time of the separation in 1827-1828, they suffered from attacks by English and American Orthodox. A religious system without a theology, however, is like a ship without compass and rudder. George Keith (1639-1716) was the first Quaker to notice how heretical, by Puritan standards of orthodoxy, the early Quakers were.

The first three leaders were Fox, whose powerful leadership held together a group that had a minimum of organization and no written creed; Penn, who did much besides founding Pennsylvania by leading in London the meeting for sufferings, which was largely a lobby to help Friends in prison and to elect members of Parliament who did not support the persecutors; and Barclay, whose works gave the Quakers their first systematic elucidation of their theology.

All three wrote much about their beliefs and of their approval of each other. Their theology was simple. Its essence is what Albert Schweitzer called reverence for life. In John's Gospel, life and light are the same thing. To him, life, a word that occurs fifty-six times in his Gospel, referred not to the quantity but to the quality of life.

Their theology is close to that of many modern thinkers, such as Tillich, Bishop Robinson, and Buber, who are considered modern, although they were anticipated long ago by John's Gospel and the Quaker theologians. These modern thinkers do not have a clear place for Christ in their systems. If they had followed John in making the eternal Christ the Creator, "the way, the truth, and the life" and in making the human Christ an incarnation of the eternal Christ, the *logos* (or "Word") of God, all the more so because he was human, their systems of theology could have been more complete.

The central problem in Quakerism in the nineteenth century was the means of "salvation," a word Quakers had not often used before that time. One group believed that we are "saved" by following the Light Within, regardless of what measure of it we may have. The other group believed that we are "saved" by the sacrifice of Christ on the Cross and by his blood.

The second theory is seldom found in Quaker literature before 1800. The first is close to the doctrine held by Fox, Penn, and Barclay, who based their doctrines principally on John's Gospel.

John's Gospel needs further explanation in order to dis-



Negelspach

Woodcut by Gerard Negelspach

cover the relationship between the eternal Christ, whom John calls the creator, present from the beginning, and the historical Jesus, who lived at a certain time and place. The relation between the eternal Christ and the temporal Christ can be found in the writings of Fox, Penn, and Barclay.

Christian theology is still in a muddle regarding this problem of the relation between the eternal and the temporal Christ. I have attempted to explain this in three Pendle Hill pamphlets: "Ethical Mysticism in the Society of Friends" (number 156), "The Religion of George Fox" (161), and "Evolution and the Inward Light" (173). I think the powerful impact of the Methodist revival throughout the nineteenth century threw Quakerism off its original course. In the Quaker journals and other Quaker literature before 1800, I have found little that differed radically from the theology of Fox, Penn, and Barclay. By 1800, however, the impact of the Methodist revival is evident on all forms of Quakerism throughout the nineteenth century.

This is not surprising, because Methodism has much in common with Quakerism, for Methodism, like Quakerism, emphasizes religious experience.

There are at present five independent groups of Quakers in America: Friends General Conference (formerly Hicksite, now includes Orthodox bodies in Philadelphia, New York, and New England); Friends United Meeting; the Conservative or Wilburite groups; the Fundamentalists; and new Yearly Meetings.

By 1800, the Philadelphia Orthodox showed an influence of Methodism, particularly in the city Meetings, but there was no change in the method of worship. The Philadelphia Hicksites, especially in the country, preserved much of the earlier Quaker theology of the seventeenth and eighteenth centuries, but they became more rational and intellectual than the early leaders.

Edward Hicks, the painter (a distant cousin of Elias Hicks), declared he was neither a Hicksite nor an Orthodox, but a Foxite, which is nearly the truth. He attempted to avoid both the intellectualism of the Hicksites and the puritanism of the Orthodox.

The Orthodox were sure they were right because they were like other Christians in their theology. The Philadelphia Orthodox, however, by the middle of the nineteenth century, came closer to the Wilburite position and openly endorsed the Wilburite part of Ohio Yearly Meeting. A letter by Jonathan Evans in John Wilbur's journal makes this change clear.

The Wilburites came the closest to the early Quakers of any of these groups, although they did support an Orthodox Puritan theology, but they never put much emphasis on it. I say this because I have found them to be very anti-Hicksite.

The third group, originally Five Years Meeting and now Friends United Meeting, was originally designated as the followers of Joseph John Gurney. Gurney was accused by the Wilburites and the Wilburite part of the Philadelphia Yearly Meeting of being too close to the Anglicans and Puritans in his theology. He never advocated any change in the Quaker form of worship, however.

The group that was first called Gurneyites adopted a creed in 1922 and made a radical change in the form of worship so that it approximated Methodism in theology and in methods. They adopted paid pastors, vested choirs, and a programmed worship.

The fourth group, whom we can call the Fundamentalists, adopted a more evangelical theology than that of Five Years Meeting. They are Biblical literalists, although they do not adhere to much of the New Testament, especially the part that supports pacifism. They adhere closely to the Old Testament doctrine that an angry God can be appeased by a blood sacrifice and that this sacrifice was made by Jesus himself. Christ's sacrifice is valid in obtaining "salvation," and the method used in many of their churches is the revival meeting equipped with a mourners' bench for potential converts. They repudiate, generally, the doctrine of salvation through the Inward Light, substituting for it a belief in salvation through faith in the sacrifice of Christ. The following quotation comes from the Book of Discipline of Ohio Yearly Meeting (Fundamentalist): "And we repudiate the so-called doctrine of 'inner light' or the 'gift of a portion of the Holy Spirit in

the soul of every man,' as dangerous, unsound and unscriptural."

The fifth group consists of new, independent Meetings, all of which adhere to the classical (nonpastoral) form of Quaker worship. There are five such Yearly Meetings: Pacific, Southeastern, Lake Erie, South Central, and Southern Appalachian.

I have been aware that these new Yearly Meetings are active and growing. Many of their members are deeply interested in Quaker action, particularly in behalf of peace. Some of their members are interested also in the theological basis of original Quakerism, particularly the basis as described in John's Gospel.

This article only skims the surface of the character and beliefs of these five types of Quakerism. Friends World Committee avoids theological questions by confining itself to Quaker action. This enables it to believe there is more unity in the Society of Friends than there really is.

To return to Edward Hicks: He declared that if Quakers could not get together on theology, they could at least get together on good works and that "the Society of Friends might once more flow together, beating the swords that have been employed in smiting each other into something like the ploughshares of humble industry and Christian benevolence."

That wish has been fulfilled. The Quakers in the nineteenth century were so muddled in their religious thinking that it is not surprising that the Society of Friends dwindled and almost perished. The part that depends on revival meetings increased rapidly toward the end of the century, but, with increased college education, revival, meetings no longer have the same appeal.

If the present condition of Quakerism in the United States is to be understood, theology must be considered, since the original difference between these groups was mostly, though not entirely, theological.

The Judgment of the Meeting

Neither a majority nor a minority should allow itself in any way to overbear or to obstruct a meeting for church affairs in its course towards a decision. We are unlikely to reach either truth or wisdom if one section imposes its will on another. We deprecate division in our meetings and desire unanimity. It is in the unity of common fellowship, we believe, that we shall most surely learn the will of God. We cherish, therefore, the tradition which excludes voting from our meetings, and trust that clerks and Friends generally will observe the spirit of it, not permitting themselves to be influenced in their judgment either by mere numbers or by persistence. The clerks should be content to wait upon God with the meeting, as long as may be necessary for the emergence of a decision which clearly commends itself to the heart and mind of the meeting as the right one.

London Yearly Meeting,
Christian Practice, 1925

The Care and Keeping of Paper

By Thomas Bassett

WHAT RESPONSIBILITY does a person have for preserving the letters, manuscripts, and papers from which some of the truth of the past may be detected?

Or is he responsible, rather, for preserving the anonymity of those whose verbal footprints may suggest a distortion of the image of their private deeds and views?

Some, like Templeton, the rat, in *Charlotte's Web*, save all kinds of rubbish. Others, tired of stepping around the stuff, destroy everything. Grandfather was interested in the records of the old Quaker burial ground by the lake. Who is interested today? Let the dead bury their dead. Unite on present programs; do not divide over past possessions. The clean housekeepers burn it all, not having time to select and weed.

We may destroy for other reasons, symbolically to close an episode, or because we think the records of a fight continue it. The meetinghouse is paid for; burn the mortgage. The student has been graduated; weed out his folder. The story is published; destroy the notes of the interviews on which it is based. The love is cold; the love letters are embarrassing now. Let bygones be bygones.

Such wholesale destruction is vandalism, for the vandals were among those barbarians who in their ignorance erased the records of the ancient world indiscriminately. Our modern destroyers of records, however, operate on apparently civilized assumptions. With the Romans, they assume that the records of the significant past relate only to public events—the trial and execution of Jesus, but not the Last Supper. Surely the private papers of a simple Quaker make no difference.

Then there is the Christian assumption, this concern about the letter and the spirit. Jesus inveighed against the scribes, fussy about jots and tittles, and against lawyers and judges who prayed regularly in the temple but cited precedents in the records to oppress the poor. He advised his followers, if they were haled into court, to use an unpremeditated defense, dictated by the spirit, without a pile of documents. Many of our Disciplines start with a carefully preserved letter from the elders at Balby, reminding that the letter kills, but the spirit gives life.

Yet Jesus spoke out of his scriptural heritage, not to destroy but to fulfill the law and the prophets. Friends have known the Bible well and have used it regularly to confirm their own leadings. We hear echoes of George Fox convincing Margaret Fell in Ulverston steeple house: "The Scriptures were the prophets' words and Christ's and the apostles' words, [which] . . . they enjoyed . . . from the

Lord. Then what had any to do with the Scriptures, but as they came to the Spirit that gave them forth?" I think this establishes priorities; it does not advise against treasuring the written Word. First come to the spirit; then go to the record. Enthusiasm precedes learning.

What Friends think of the Bible—a portable library of everything from myth and genealogy to war history, love poems, and personal letters—applies to any significant record since. What records of wrestling or walking with God will refresh or confirm the latter-day spirit? Each set operates in its own sphere and according to the purposes for which it is used. But if we acknowledge the priesthood of all believers, that "Christ has come to teach his people himself," then every member will leave a luminous trail which should somehow be economically preserved *ad majorem gloriam dei*. Memorials of deceased Friends attempt this.

If we save the very personal records of many Friends' families, usually destroyed because "merely personal and of no interest to any one except my children," we may be able to understand how latter-day Samuels are nurtured.

In sufficient number and variety, records are anti-idol insurance. David, the shepherd-poet, and King David, who coveted Uriah's wife, are both recorded. If we have the unexpurgated journal and correspondence of George Fox, we shall see him in sickness and in health. He will not be in danger of deification.

Records are also anti-devil insurance, preserving traces of that of God in those well-hated in their time—a president, radical, hippy, spy, policeman, or Grand Inquisitor. Each remains a hated witch until the historian as exorcist, supplied with his materials, can end the witch hunt and weave the hated acts into the common tragedies of the period, with all sides "folded in a single party," in T. S. Eliot's terms.

Perhaps the strongest fear of preserving papers is that they will be used against us or our children. To keep the record of an evil deed is to force the doer to testify against himself. In George Orwell's nightmare of 1984, every intimate doodle went into a data bank for use in the ultimate destruction of everyone opposing the establishment. While damage can be done to the living, the record must be restricted.

The record cannot, however, damage the dead. To think so is to believe in ghosts, in anthropomorphic immortality. Macbeth learned that once Duncan was in his grave, after life's fitful fever, *he* slept well. The malice and menace of this world could not touch him. As for heirs, the sins of the fathers are not visited on the children as a result of their being known. No more can descendants claim the unearned increment of their ancestors' good deeds.

At every level up to the broadest scale of world war, the gravediggers of the past tell us to wipe out the record and forget it, but the alternative is worse. To distort or destroy

the record may keep the war spirit, or a lost cause, alive, but it cannot keep the peace. The losers cannot make a bad dream come out right. The winners cannot forever suppress the costs of victory. Truth crushed to earth will rise again.

Let us bring the role of records in understanding conflict back down to the Quaker framework. When Friends do business, each proposal, however small, threatens a vested interest. Everything on the agenda represents some difference on how or whether to change that needs reconciliation. Agreement (peace on this issue) produces a minute, the record of that settlement, which is neither "a scrap of paper," to be rejected lightly tomorrow, nor an immutable, authoritative, and sacred Scripture. It may become a dead letter. It describes a situation at one time, but God may yet shed more light, and cause His children to reopen the question. When two parts of the same group grow in different directions (or decay, alas, in different ways), differences again arise. Certainly the minute book, the repository of a whole series of "treaties," adding up to the skeleton of our tradition, should not be destroyed so that by-gones can be by-gones.

As minutes grow older, they must be translated to be of further use. To make these dry bones live, we shall need to have additional papers reflecting "the intentions of the framers," to appreciate the settlement. If the record is one-sided, the risk is real that retelling arouses old antagonisms. But with full documentation on each side, and for the costs as well as the plunder, the result is the realization of the drama and the reasons impelling to peace. The reunion of separated Friends groups would be fragile without understanding the separation, to refresh the spirit of unity.

We have not yet learned to deal with the paper pollution problem. Oldtime Quaker farmers and businessmen dealt directly with persons and things and left only brief written records. Our present urban-verbal membership of teachers, editors, writers, bureaucrats, lawyers, and librarians—word dealers all—attack their "dead files" problem with ZPG—Zero Paper Growth. We cannot get our work done if we accumulate archives in apartments and offices or take time to select what to save. We must therefore transfer our personal responsibility to Quaker librarians.

Admittedly the present Friends libraries are scarcely able to cope with a representative sample of recent papers. Another essay should spell out the need for greater cooperation between the collections of Friends, historical societies, and universities, the criteria for records retention, and the problems of filming.

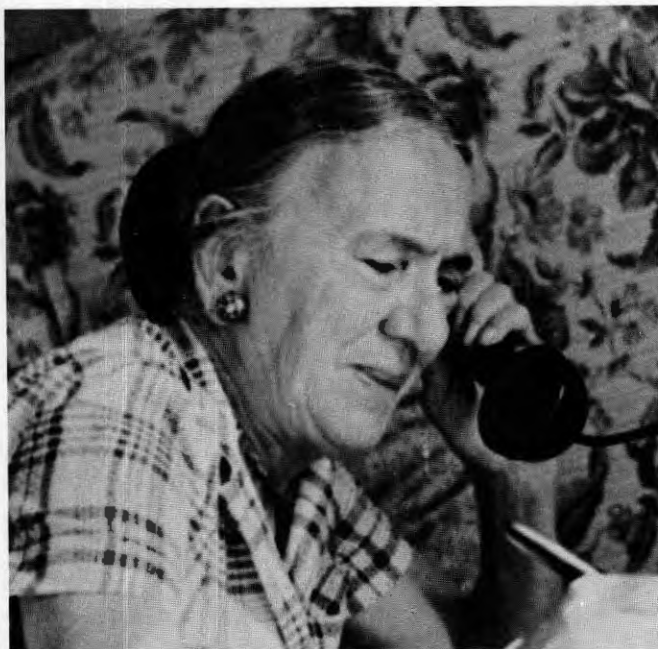
With library help, we may abandon the care of the papers that clutter our lives and relate our simplicity to our sincerity. If we are sincere (meaning, literally, poured out together, without guile), we can comfortably acquiesce in the publishing of truth out of these archives so that all who speak may read the messages of God to His people.

A Quaker Portrait: Maria Comberti

by John A. Yeatman

"HOW PRECIOUS TIME becomes with age," said Maria Comberti. "There are so many things I want to do and so little time in which to do them!"

Maria Comberti wasted no further time on regrets but was off on another subject. The lives of some people are



Maria Comberti

so interwoven with the society in which they live that it is hard to separate the two. Of such a mold is Maria Comberti. At seventy-eight, she still has an unquenchable thirst for living in every sense of the word.

When I was driving from Rome to Turin, I decided I must go out of my way and stop in Florence, which has been Maria's home for thirty-two years. When I finally located Via Belvedere, I was facing a hill that rises almost straight up. The street on both sides was lined with stone walls, which are "recent"—only five hundred years old and the third since the original Roman wall.

Number 29 is halfway up this incline. One enters through an old wooden gate that opens on the grove of olive trees, an aged fig tree, and the panoramic view of Florence. Here, within a few minutes' walk of the busy metropolis, is a place of peace and tranquillity. To Maria's hundreds of friends who have spent time at Number 29, it has been a home away from home. The house itself was built in 1600 as a monastery.

Hospital Sketch

And the sickness is all over the land.—

John Sharnik, CBS News.

Deftly, tenderly,
The Great Supervisor in the skies
Leans over the gold bar
Of the world's bed
And gives a weary, wound-scarred people
Morning care.
Soothingly, gently,
She dries a multitude of faces
With the wind,
Hangs a million washcloths
On a rainbow,
And breathes a miracle of cleanliness
In the air.

A moment she pauses; then,
With patient sorrow, she says,
"Such a lot we have to sterilize tomorrow!"

EDNA PULLINGER

Maneuvering the hill with my small car was a struggle. Walking up the following day was even more arduous. I learned later that Maria climbed the hill daily until recently; now she walks down and rides up.

When she invited me my first morning to walk with her into the center of Florence, I was delighted. Because of the increasing noise and number of automobiles (a plague in every Italian city), I stayed close to catch her every word as we moved along at a fast pace.

I became aware quickly that a lifelong concern with Maria has been peace. In the cause of peace she has traveled throughout Italy and the world as a translator and participant in meetings of the Fellowship of Reconciliation, "Amici dei Friends," and other groups. She was a participant in the Vietnam peace march from Perugia to Assisi.

A sore spot for some years in Italy's international relations has been an area in its northeastern corner known as the South Tyrol. Here, in this location, Italian- and German-speaking people find living side by side difficult, and here Maria has worked on and behind the scenes to promote better understanding. After the Second World War, she was instrumental in founding in Florence "Aiuto Spicciolo," a group designed to provide legal, medical, and social services to those in need.

As we wound our way through the narrow streets, full of Fiorentini and their cinquecentos, I noticed metal plates high up on the walls of various buildings. They were inscribed with a date and showed the heights to which the Arno flood waters reached November 4, 1966, when they took one hundred twenty-six lives, damaged a million books, and floated twenty thousand cars away. Friends and others who have received her Christmas letters describing this tragedy know that Maria opened her home,

which is on higher ground, to her less fortunate neighbors down below. As treasurer of ACEF (Cultural and Educational Aids for Florence), she has waged a not-always encouraging battle for funds to keep a school going for children of families of victims of the flood.

As we crossed the Ponte Vecchio, I stopped to observe the fishermen.

"In all these years, I've never seen a single fish caught," she commented. "But we mustn't linger. These men are superstitious and believe old women bring bad luck."

"Maria," I asked, "is there a Friends Meeting here on Sunday?"

"My dear," she replied, "I'm the only Quaker, and I meet with myself every day."

Maria Comberti dates her Quaker beginnings from 1949 and the Italian island of Elba. There it was that a visiting young American Quaker explained Friends to her, and there it was, she says, "I felt myself completely in harmony with their way of life."

She was invited to join Switzerland Yearly Meeting and accepted. She grew up as a Catholic and spent two years in a convent. One morning at a group confession (she was fourteen), she startled the old priest by blurting out that she could not believe the Immaculate Conception. She abandoned Catholicism when she was sixteen.

Maria was born in Italy and was taken to Germany at the age of three. She returned to Italy in 1938 to avoid reprisals against her Jewish husband.

Maria, a great-grandmother, says of the younger generation: "We should love them and leave them alone. Their problems can only be solved by themselves." Like all good Italians, Maria calls herself a "shameless shouter" when the Fiorentini play calcio (soccer) at home.

At dinner that evening we were six—a German-American couple, a German baroness, a German missionary-author recently returned from forty years in Africa, Maria, and myself.

Most of the conversation at the table was in German, which is Maria's best language; the others are Italian, English, and French. As we were finishing our fruit and wine, Maria told us about her newest "career."

"I had always desired to take part in a film," she said. "One evening a friend came to visit and brought along a friend, who was a film director. They needed an old lady to open the door, and I got the job. The film is *The Statue*, with David Niven. I had to open the door fifteen times until it was right." She demonstrated how she had learned to pivot in the process.

Time. Precious time had run out. It was necessary for me to continue my trip north. In leaving, I knew I would long remember the inspiration and dedication of this remarkable woman. Most of all I carried away from 29 Via Belvedere the feeling of having been a part of a warm family gathering.

A Case of Twitchy Knees

by R. W. Tucker

MANY OF US remember Friendly practice in regard to prayers in meeting for worship. A Friend who "appeared in supplication" knelt, and everybody else rose.

The practice had drawbacks. Friends who knelt in prayer would begin, "Dear Heavenly Father" and then pause, while everybody else rose; some sublimely proceeded and consequently their first sentences were not heard. A large meeting could take a full minute to get to its feet. The process was noisy.

Hicksite Friends abandoned the practice years ago. Arch Street Yearly Meeting abandoned it shortly before the unity of 1955. One can still tell former Arch Street Meetings from former Race Street Meetings, among other ways, however, by whether Friends who pray rise to do so or kneel to do so.

About the only opposition to the change, other than in terms of traditionalism, came from a Friend who vouchsafed that having everybody rise was good for the circulation and, like a seventh-inning stretch, kept Friends alert. His argument did not appeal to Friends who otherwise favored the older practice merely because it was older.

Yet there was a sound reason why Friends originally and for most of their history rose for prayer. That original reason has come to be a major affliction of conscience for me to the point where I suffer from twitchy knees when a Friend appears in supplication.

Not long ago I yielded to the impulse. I rose. I felt singular and uncomfortable, but I also felt relieved in conscience.

The original reason for rising for prayer was simply that it was the other side of *not* rising for people or for national rituals.

Early Friends would not rise for judges or kings; they would not remove their hats; they insisted this was an honor reserved to God (or in the case of hats, to God and hot weather). This practice was one of the main testimonies original Friends suffered for. They were convinced that men were as one before God and that man should not give ritual honors to other men. Because they did not rise or take off their hats for kings and judges, saying they did so only for God, it followed that they *did* do these things for God, when they spoke in meeting or when anyone knelt in supplication.

I have reached the conclusion that isms are the idolatry of our times, and the worst and most pernicious ism is nationalism. I therefore find a stop in conscience over ris-



Adoration, by Gerald Hardy

ing for the rituals of nationalism, which to me thus have become a pinch of incense on the altar of a false god. It is an uncomfortable and sometimes frightening position to have reached. I have discovered that behaving conventionally is even more painful.

I cannot believe it is the Lord's will that mankind should wipe itself out or that His people should collaborate in the extinction. To oppose war means opposing statism and a world of anarchic individual nations, and that means opposing the rituals of statism by which nations brainwash people through habitual actions, whose nature is to acknowledge the supremacy of the state over all moral issues. To refuse to rise for national anthems is to bear witness that this conditioning can be fought off.

If I take the position that I do not rise for national anthems or flags or judges, but only for God, am I not compelled to make sure that I do rise for God?

It is this thought that has been making my knees twitch in meeting for worship and has forced me into an almost obsolete Quaker practice, which most Friends do not understand, any more than do most outward folk when I refrain from rising for the rituals of the state. But to Friends, no less than to the people sitting next to me at an outward occasion, I have an obligation to explain a singular position. With Friends I feel I must go farther and lay this on your consciences. Have we abandoned an ancient testimony at that moment in history when it was again becoming highly relevant? Should we not reconsider the matter?

Lead, Kindly Light

by Patricia Alice McKenzie

DON WISMER's article, "A Seeker Looks at Quaker Meeting Mysticism," in *Friends Journal*, has stimulated me to examine my own understanding of the communication that takes place in a meeting for worship.

Coming from a Catholic background, I find it natural to think of this communication in terms of the communion that is represented in many churches by the sacrament of the Eucharist. Interpretations of its actual meaning vary from one denomination to another, but a common feature is its celebration through a visible rite.

With profound wisdom, the Catholic Church describes this sacrament as a "mystery of faith." Many Christians would disagree with the Catholic dogma that Christ becomes present in actuality at the celebration of the Eucharist.

That interpretation can strike the Protestant consciousness as a form of idolatry; the doctrine of transubstantiation has provoked much theological controversy. Yet the Catholic ritual of communion—linked as it is to a concrete and literal ceremony—expresses an essential truth, which I think is realized in a more direct way in Friends meetings. Christ said, "Behold, I am with you always." His life was not only an historic event. It is also a continuing reality.

Some religious groups believe this continuing reality can be embodied or symbolized through a ceremony involving certain ritual actions. The new wine, however, has burst the old bottles. It seems to me that Friends, in the silence or the spontaneous utterances of meeting, can achieve the experience of communion that other groups associate with set forms. They do not act it out in motions and words sanctioned by an ecclesiastical authority. They do not convey it through symbols that "stand for" a deeper reality. Friends seek the reality itself as they attempt to hear the will of God and to share their discovery with others.

This is not to say that other Christians fail to participate in meaningful communion—but it is to reassert the historic Quaker insight that creeds and rituals and ecclesiastical authority do not constitute the relationship of God and man.

I tend to think of techniques of meditation such as concentrating on breathing or repeating a divine name as equivalent to a ritual or ceremony, similar, perhaps, to the custom of saying the rosary. Such practices may have their own value in calming the mind or fostering an attitude of devotion, but they do not necessarily do so, and they do not necessarily lead to a sharpened awareness of the effect that the teachings of Christ should have on

human conduct. I suspect they have a limiting effect: All too easily a habitual practice becomes an automatic and satisfying matter, an end in itself, obscuring the purpose originally held in view.

This leaves one with the problem Don Wismer presents: What to do with one's mind during the silent meeting.

It is a familiar problem for me. Surely others have also experienced during meeting a restlessness or preoccupation, when thoughts whirl over the surface of consciousness or sink heavily to the bottom of the mind. At such times, I often have thought back to ideas of meditation formed during my years in Catholic schools. I remember concentrating on certain patterns of words in an effort to combat "spiritual dryness," or gazing fixedly at pictures and statues that almost seemed to have a life of their own. The kind of piety that was then accessible through such practices, however, no longer is possible or valid for me. I cannot (dare not) despise it; much of it raises happy memories, but I feel that it is unrepeatable.

It is as if the religious ideas and practices that I was given by the Catholic Church have found a fuller development in the worship of Friends. When I sought membership in a Meeting, it was with the hope that this step was not a rejection of my Catholic tradition (though Catholic and Quaker convictions regarding authority appear to be mutually exclusive), but was, rather, a culmination or continuation of its essential values.

Because of my own road to Quakerism, I believe Friends can have an important place in the ecumenical movement, although the nature of this role is not one I can define clearly.

Despite the sectarian appearance Quakerism can assume, I think it has a universal element, and I look forward to the time when we shall be able to grasp more fully the nature of the Light we seek in our Meetings and the relationship that Light bears to the Spirit that is renewing the Catholic Church. Problems of war and peace and social justice, which have absorbed so much Quaker attention over the years, would surely be more amenable to solution once a greater harmony had been achieved among different religious traditions.

I suspect Quakerism can be a dynamic part of the ecumenical process without surrendering its witness or its worship. A consciousness of such a responsibility, should it emerge, would be the product of deep searching in many Meetings, however.

John Newman, the Anglican scholar who became one of

Patriotism

THERE IS A FORM of true patriotism which is concerned with the goals of the country, in contrast to blind obedience to superiors. . . . I believe there is a freedom not to kill, which I consider a basic human right.

HARVEY COX

the most luminous of Catholic thinkers, prayed, "Lead, kindly light."

When reading of the religious travail of Fox and Wesley and Newman, I am stirred to wonder at the power of the Light that led them in seemingly different directions. Evidence of a divided Christendom is disturbing, but we must not conclude that this division cuts off communication at all levels or that greater harmony can never be achieved.

This is a time of renewal and of revolution.

In such a time, it is important to remain free of practices and attitudes that might narrow the ground that has already been gained. To see the Light more clearly will require increasing freedom and breadth of view. I am not sure that a more conscious emphasis on mystical methodology would serve to promote this state of mind.

In his pamphlet, "A Quaker Meeting for Worship," Douglas V. Steere quotes Robert Barclay's statement, "As our worship consisted not in words so neither in silences as silence, but in a holy dependence of the mind upon God; from which dependence silence necessarily follows in the first place until words can be brought forth which are from God's spirit."

This dependence, this willingness to "rest in the Lord, wait patiently for Him" may be the firmest basis for that union with God in this life that Don Wismer discusses in his essay.

I am not sure, though, whether union with God in this life is the same thing as "a final realization of the Inner Light," which also is mentioned in the article. If these two ideas are understood as identical, however, I would then be inclined to question the view that Friends are hindered in reaching such a goal because they "avoid dealing with the whole problem of mystical methodology, and in so doing avoid precisely those methods that might lead them to a final realization of the Inner Light."

Thinking of my own experience, I suspect that a more complete union with God evades one not so much because of a lack of willingness to explore mystical methods as because of a lack of willingness to put into practice the insights that have already been received. An imperfect perception of the Light shed in a meeting for worship seems less deadly than a lethargy or resistance regarding practical implications.

I am interested in the mystical aspect of the communion that takes place during a meeting, but I find that an effort to focus my thought directly on it is not always helpful. I am divided between a desire to understand better this mystical dimension—for there may remain much spiritual energy that we have not yet tapped—and an uneasy sensation that the Light already available is quite bright enough, thank you, to illuminate my shortcomings.

This may be one reason for the phenomenon observed by Don Wismer: "Friends seem to be wandering and

The Right Spending of Income

IN SPENDING MONEY the Christian will consider how his actions affect society. He will take thought as to how his expenditure upon himself and his family may be to the advantage of the community as a whole. He will consider whether there is a reasonable relation between the labour expended on producing the things he buys, and the real satisfaction yielded by their use. He will endeavour to share his good things with others, and will guard against expenditure that neither increases his own efficiency, nor ministers to the happiness of others.

*London Yearly Meeting
Christian Practice, 1925*

searching during meeting for worship, never quite sure what to do with their minds, never sure how to compose themselves so that the Inner Light might dawn forever." We have this treasure in earthen vessels, and our communion is not yet perfect.

But in one sense the situation Don Wismer describes offers an advantage rather than a disadvantage. It indicates that a search is in progress. I do not regard the process of endless searching as a good thing in itself, but I do think the conditions for search must not be cut off.

Such Light as we receive often comes through search, rather than through an effort to compose ourselves. Regardless of our approach to meditation, it seems unlikely that the Inner Light will dawn forever, but there does seem to be a progressive and continuous revelation which we are required to follow as best we can.

Henry Cadbury described this unfolding revelation at Philadelphia Yearly Meeting. He traced the history of Friends' concern with racial justice from colonial times onward, and I pictured a constant interaction of spiritual enlightenment and vigorous action. Worship and work are the feet that move forward the body of Truth. Rufus Jones has emphasized that the life of action and the life of the spirit are two parts of one whole. As one progresses, so can the other.

The goal of attaining union with God must involve our relationships with others. Even the most receptive waiting and listening in meeting can fail to bring us closer to the Light if practical programs lag too far behind.

The persistent travel and work of John Woolman helped to wear down the practice of slaveholding among Friends. To an amazing degree, he made his daily life responsive to the Light he saw. Largely through his efforts, other Friends were able to see the evil of slavery.

The Light already at hand shows work to be done.

As work is accomplished, more light may be given—perhaps unsought.

We move step by step, in a rhythm of work and worship. We must be willing to follow the Light we already see in order to go forward.

Instead of Reparations

Letter From the Past—250

PERHAPS IT IS NATURAL that the earliest Quaker books against slavery are the least well known. One, printed in 1715 and called the *American Defence of the Christian Golden Rule*, has survived apparently only in one complete copy in the British Museum and a defective copy in the Boston Public Library. Reviews compiled in the nineteenth century of Quaker antislavery literature mention neither the book nor the author.

The author was a Scot, who settled in East Jersey, in about 1684. His name was John Hepburn or Hebron. That he was a Friend might be inferred from the contents of the book. I finally succeeded in proving it, not from any extant Quaker records, but by a couple of attestations to his signature of affirmation. It is not surprising that recent discussion among Friends about reparation should have overlooked his references to what he calls "retribution" to slaves and should begin with those of the much later West Jersey writer, John Woolman.

Like Woolman, and like Elihu Coleman, halfway between them, Hepburn writes "to prove the unlawfulness of making slaves of men." The masters who do so are called not only to repentance but to restitution to the Negroes. John Hepburn evidently realized that such literal restitution was unlikely. Here he introduces his original and unexpected suggestion of an alternative. He asks:

"What and if our Negro-Masters should live and die without making any restitution at all to their miserable slaves whom they have so unjustly wronged? The question then will be, Whether they may expect ever any restitution at all? I answer this question in the affirmative, that they may certainly expect it.

"But for the further understanding of the answer, I suppose then that God hath allotted unto all mankind an inheritance of eternal life, and has written their names in the Book of Life, and this appears by the frequent mentioning of it in Scripture of the blotting their Names out of the Book of Life, which could not be, except their Names were first written therein. . . .

"It cannot stand with the Justice of God that the Negroes or the wronged shall have no Restitution at all; and seeing then that they must be restored of the wrongs that they have suffered, it must be restored out of the Property of him that hath wronged them; and this Property is his interest of Eternal Life, and such a proportion of this as will be equivalent to the Wrongs done unto the Negroes or any others, must go to make up this Restitution; for they will have it.

"For they will have it made up out of your [that is, the

Masters'] Portion in Glory, if you have any left for yourselves; and if you have not, you may expect so much the more Torment; and if the Negroes or Wronged have no Portion left in Glory to be increased by it, they may expect to have so much the less Torment."

In other words, John Hepburn did not expect the slave-owners in this life to compensate the slaves for the injustice suffered. But he believed masters and slaves had each a kind of credit and debit account in the future life that entitled them each to so much glory or so much torment. God would square the account between them by adding or subtracting on the two sides of the ledger to benefit the slaves at the expense of the masters who had wronged them by holding them in slavery.

This may seem to us an ingenious solution of the problem of justice, and it agrees with orthodox religious views about the future, but as a substitute for such reparations as the slaves or their descendants would like to obtain from the masters or their descendants it would hardly seem today satisfactory.

One can rejoice that when Quaker slaveowners finally freed their slaves they pretty often repaid them with more immediate and tangible remuneration—back wages.

NOW AND THEN

As I Sat in Meeting

A BRILLIANT SUN burned its way across a winter sky as the meeting for worship centered in. As a beam of light illuminated the silence, a question came: "Why cannot the flame that burns within each of us shine as brightly?"

Is it because we smother the light by being opposed to things, rather than for their alternatives? We oppose war, discrimination, alcohol, drugs, the death penalty, and a planned meeting for worship; should we not proclaim ourselves for peace, clearness of mind, and a Christian approach to justice and stress that we all are ministers of the truth? Is it not expected of us as ministers to keep the faith? Does this mean to keep it to ourselves or to keep the faith that Christ had in us to spread his message?

Jesus indicated he came not to sit with the righteous. Is this not what we are doing when we keep the light to ourselves? Should not the outcasts of an uptight society be made welcome in our midst? Is there not that of God in every person, or do we consider ourselves the chosen few?

What was Christ's anguish on the cross? Was it the crown of thorns, spikes, thirst, pain—or was it the knowledge that those he loved would not keep the faith?

Should we not question ourselves and try to let the light within burn brighter, so its glow will spread warmth and dispel the shadows around us? Do we wait in silence for the demise of the Meeting, when it should be a strong, active implement in the community?

GEORGE PEARSON

Judge Not

by Clifford Neal Smith

QUAKERISM, in its original sense, is impossible to practice in the United States today. The competitiveness that so dominates our country is more corrupting, more insidious, and more pervasive even than the political forces amassing against our activists, and, of course, it is very un-Quakerly.

If one looks at the public schools—which most Quaker children now attend—it is clear that the system of reward and punishment is based almost entirely upon competition.

Children are usually pitted against each other in a merciless struggle for grades. Examinations give no consideration to individual qualities. Yet, the careers of these children are based on the resulting grades.

The extent of the aberration of the public school system can be seen in the attitude of the dominant society toward competitive sports.

Here is an example of the hidden way in which competitiveness has been a detriment to human relationships in my town.

My hometown has a strong football team, which is ardently supported by local businessmen. Five miles away is another town with a football team supported with equal local fervor. The two teams have been rivals for three generations. Each year's game is a matter of impassioned interest.

Within the last decade both these towns have grown markedly, and their two municipal hospitals can no longer meet accreditation or space requirements. A proposal was made to merge the two hospitals into one large, modern complex to be located equidistant between the two towns. Despite obvious cost savings, the proposal has been rejected for no apparent reason other than the rivalry and suspicion between the two communities engendered and perpetuated by the annual football encounter—a ritual battle anthropologically similar to headhunting forays in stone-age villages in the highlands of New Guinea.

The practice of interpersonal competition is inculcated in the public schools, but it is not limited to them. Adults, intent upon earning a livelihood, are the most pitiable victims of the competitive system. What experienced adult does not know that the way to worldly success and promotion—or even of maintaining one's position—is over the bodies of one's colleagues? This comes about because no one has job security. Unlike most European countries, the United States has neither labor laws prohibiting layoffs nor a legal basis under which one might appeal for redress of flagrant wrongs. In academe, the system is

hardly better, for tenure, in the face of administrative disfavor, is a weak shield against determined vindictiveness. As a consequence, neither in business nor academic life can one "afford" to show compassion or fairness to one's colleagues; to do so may mean the loss of one's livelihood.

And so it is that Quakers cannot, in fact, practice their ancient beliefs—peace, goodwill, and cooperativeness—in today's American society. Every Friend bent upon making a living must bow to the competitive system. Without much thought, we test or are tested, grant and receive academic degrees and hierarchical titles, and fill out personnel forms that evaluate our subordinates and curry favor with superiors.

We submit—all our lives—to being ranked and to ranking one individual above another. This, I believe, is a falling away from our ancient truth: That each person has equal access to the Inner Light, and that none shall be above another.

Would it be possible to eliminate or ameliorate the worst excesses of the competitive system?

Although some ameliorating measures might be instituted, it is difficult to see how the ethos of an entire society could be changed without fundamental changes in its political and economic structure. Probably few contemporary members of the Society of Friends would be willing to go so far.

Salient characteristics of religious sects often are revealed when we become aware of the Biblical injunctions they choose to ignore. The present Society of Friends appears to ignore the admonition: "Judge not, that ye be not judged."

Passing judgment is but the end result of competition. By participating in team combat or school examination or personnel evaluation, we acquiesce in the un-Quakerly practice of judging one person to be better than another.

The Helicopter

Safe, from the farmhouse window,
We watched in the gathering dusk
The helicopter, jewelled with navigation lights
More splendidly than any gaudy insect,
Circle the black cone of Tryfan,
Endlessly maneuvering to gain or lose
A few feet of height, some balance of thrusts.

It was curiously beautiful, yet this beauty
We should not have seen but for the terrible fall
Of a climber missing his handhold
In the blustering upland winds of Wales.

Having been glad to see the aerial dance
Of this machine, so much more beautiful
By dusk than by day, we were glad to hear of the rescue,
Were glad to know that this strange and jewelled device
Was an instrument of mercy also,
Carried a precise and practical compassion.

FREDERIC VANSON



Yes

AGAIN AND AGAIN I am surprised to find that almost any verse of the Gospel contains, in the fewest words, the message of all of them.

On the way to Meeting one day, I opened the New Testament and came upon a passage in which one word seemed to bring the full message of the Gospel. The word was *Yes*.

Luke tells how Jesus is brought before Pilate and accused of perverting the nation and saying that he himself is Christ, a king. Pilate asks him, "Are you the king of the Jews?" Jesus answers, "You have said so." That, according to the commentaries, is merely a less abrupt and more polite way of saying "yes." Pilate immediately turns to the chief priests and the multitude and says, "I find no fault in this man!"

Why does Pilate say this? Jesus must have spoken from the depths, quietly, not aggressively, and out of faith in the Father. Pilate, sensing that this man would never hurt anyone and annoyed at the demand that he, a Roman administrator, do something foolish, turns to the crowd and says angrily, "I see no fault in this man!" That Pilate was a man of temperament we see from the end, when Pilate washes his hands publicly to say, "Leave me out of this!"

Why does Jesus say *Yes*? Nowhere does the Gospel report that Jesus said he was the king of the Jews. But, speaking out of a deep respect for the Father, for the work that he, Jesus, has been sent to do for man, and even for Pilate, Jesus agrees that he is, in a sense, king of the Jews: He is remolding their lives, fulfilling their ancient longings, meeting their urgent need, and even, by his teaching, trying to save the great city of Jerusalem from destruction—a thing he was unable to do; an insurrection led to its destruction some forty years later. Jesus did not rule the Jews and did not want to. In the deepest sense, however, although they did not accept him, he was their king.

There is an old hymn, "Lead on, O King Eternal." Is Jesus our king? He does not, as king, want to coerce us, but he stands as our leader, example, and teacher, who would transform our lives and fill them with a new content, a new joy. In this sense, he is indeed our king.

When Jesus said that one word, *Yes*, all that being such a king meant was contained in it and could be felt, even by Pilate. Out of it spoke faith, dedication, courage, love of the Father, pity for man, and truth. The whole message of the Gospel is in that one word.

GILBERT C. PERLEBERG

Parting

After Tu Fu

Times are bad, storms in the East
and in the deep South. One runs to book and rule,
worn by human nature as if one had
chosen in oneself before friends strangers.

From sycamore branch a gilded bird still sings,
ah, life is choosing us ancient companions.
Eyes meet for once, and a gesture of departure
leaves its light imprint on forgetful flesh.

There is always more to be said, or nothing at all.
Let go, except that devastating, small sure taste
of nature sought, rarely reached, that will not leave,
puts beyond any sadness light movements of laughter.

LYON PHELPS

Dreamers All

They told me, Father Tolstoy, that you were wrong,
A dreamer of false dreams, to plead for peace;
Since men had always fought, and since the strong
Subdued the weak, this way would never cease.
As one who'd fought, you knew the way of war,
You saw its rotten heart and probed it deep,
You seized the ugly truth and held it high,
They quickly turned away, and feigned to sleep.

Nor will men listen now, they still reject
The way of truth, to take the warlike parts,
While peace asks only this—our trust, our love—
And kindly thoughts of others in our hearts.
Dreamer they said of you, as long ago
They spoke of Christ, while Roman troops, with zeal,
Plaited a crown of thorns on him who dared,
Speaking of love, men's wounded hearts to heal.
And Paul they called a dreamer, who wrote of love,
Who preached the Prince of Peace to Caesar's boys,
While Nero, filled with scorn, would light his flares,
His living sacrifice to pagan joys.

Dreamer, and God's poor fool, 'twas thus they named
Francis, the little brother of the poor,
So, while they loved the beauty of his dreams,
They judged that radiant path most insecure.
Fox, too, they named a dreamer, who spoke of peace,
A way of life which has no need for war;
"There's no such way," they said; "for war has been
Since men at first made spears and long before."
They ridiculed Penn's dream, who'd build a state
Among the trees, who'd trust a native chief,
As though love's way would conquer savages,
And simple words of trust win their belief.

They laughed at Gandhi's dream, that little man
Who made of moral force a way of life,
Who dared to live for truth, to love his foes
And with fraternity to conquer strife.
They told me, Father Tolstoy, that you were wrong,
A dreamer of false dreams, to plead for peace,
Since men had always fought, and since the strong
Subdued the weak, this way would never cease.

AVERY D. WEAGE

Reviews of Books

The Invisible Pyramid. By LOREN EISELEY. Charles Scribner's Sons. 173 pages. \$6.95

THIS BEAUTIFUL and profoundly sad book I take to be the mature meditation of Loren Eiseley on what he has learned, discovered, and taught during his lifetime as a naturalist. He speaks of himself also as an archaeologist; he surely is a philosopher and a poet.

He finds man in two worlds: First, the green world or "the sunflower forest," in which men lived for millions of years; second, "the world of culture," possibly not more than forty thousand years old, when men invented language and could pass on to their fellows what they observed and thought and to their posterity what they had learned. At that point the second world began its long arc through advancing technology to the overwhelming of the world of nature.

As one example, he gives "the zero, invented twice in the mists of prehistory, once by the Hindus and once by the Maya," without which we could not have arrived at our era where we are "the world eaters," "the spore bearers," "the time effacers" of our planet.

Loren Eiseley sets modern man's sense of freedom in the universe (a senator could boast after the first moon landing: "We are masters of the universe. We can go anywhere we choose.") against the fact of man's imprisonment within a tiny range of temperature and pressures and other dependences on the unique conditions of this planet and against the brevity of his life span, no more than a flying spark's life in proportion to the light-years of the cosmos.

Yet there also is the fact of consciousness. "In man . . . consciousness looks out isolated from its own body. The body is the true cosmic prison, yet it contains, in the creative individual, a magnificent if sometimes helpless giant. . . . The giant confined in the body's prison roams at will among the stars."

And then in one of the few notes of comfort in the book, he adds: "More rarely and more beautifully, perhaps, the profound mind in the close prison projects infinite love in a finite room. This is a crossing beside which light-years are meaningless. It is the solitary key to the prison that is man."

This he said as a poet. As a scientist:

"Today man's mounting numbers and his technological power to pollute his environment reveal a single demanding necessity: the necessity for him consciously to reenter and preserve, for his own safety, the old first world from which he originally emerged. His second world, drawn from his own brain, has brought him far, but it cannot take him out of nature, nor can he live by escaping into his second world alone. He must now incorporate from the wisdom of the axial thinkers an ethic not alone directed toward his fellows, but extended to the living world around him. He must make, by way of his cultural world, an actual conscious re-entry into the sunflower forest he had thought merely to exploit and abandon. He must do this in order to survive."

But, by way of contrast, he also states, "Science . . . contains one flaw that partakes of the nature of the universe itself. It can solve problems, but it also creates them in a genuinely confusing ratio." And "man is our most recalcitrant material."

MILDRED B. YOUNG

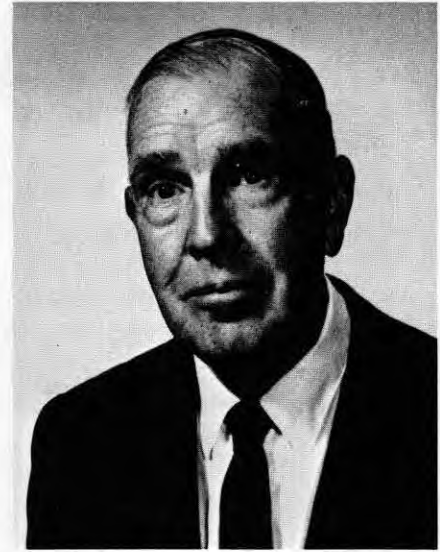
In and Out of Town. By R. C. SMITH. Branden Press, Boston. 104 pages. \$5

SOME READERS may remember brief, delightful essays in *The Friend*, one of the ancestors of *Friends Journal*, by Robert C. Smith, of Moorestown, New Jersey, Meeting.

Frequently those charming essays were about Philadelphia scenes—nostalgic recollections, inspired, perhaps, by the demolition of an old building, that recalled bits of the history that had occurred on that site.

Robert Smith has a gift for being aware of the scenes behind the immediately visible scene and for setting the present in the context of what has gone before.

In And Out of Town presents twenty-eight essays of this type. Not all the scenes are in Philadelphia; but many give glimpses of Philadelphia sixty or seventy years ago: Before exhaust fumes had replaced the sweaty smell of horses; when the city was still civilized; when the great trainshed of Broad Street Station, with the beautiful steam locomotives, ushered travelers to railroad journeys more interesting than rides in an office building elevator; and when railroad officials were more interested in running railroads than in making devious investments.



Robert C. Smith, author
of *In and Out of Town*

These essays are as relevant to modern urban problems as is a vacation to an urban renewer. Recalling a past in which, despite the prevalence of human beings, there was a kind of integrity and civility, *In And Out of Town* refreshes the soul of the reader and suggests the possibility of going on into the future to the integrity and civility appropriate to the new circumstances.

RICHARD R. WOOD

The Urgency of Marxist-Christian Dialogue. By HERBERT APTHEKER. Harper and Row. 196 pages. \$6.95; \$1.95 paperback

THE MARXIST-CHRISTIAN dialogue, going on for the past three or four generations, has been restricted to experts in theology and philosophy. Only recently has it become interesting to a wider circle, especially to the younger people. There have been intensive discussions in many college groups. Marxist principles are studied by young radicals, black and white. Empty political slogans are beginning to be replaced by critical analysis.

This new development, one which is healthy and necessary, will be greatly helped by Herbert Aptheker's book. It is, like all his writings, a sincere, scholarly work and very readable. It is a welcome contribution to break down old stereotypes.

In discussing the principles of Marxism, he stresses the system of moral values of socialism. He demonstrates its hope in the future of humanity, an element that Marxism shares with Christianity. Two chapters are of special interest to Americans, "Racism and Religion" and "Sex, Women, and Religion."

The book is an invitation to clearer

thinking and to a dialog established on the firm foundation of knowledge and truth—certainly a worthwhile endeavor for Friends.

EDMUND P. HILLPERN

Gurukula Education in Free India. By B. SHARAN. Privately printed. \$2

Much is being said these days about Gurus, the wise teachers of ancient India. Dr. Sharan of Banares Hindu University in this short book shows that the Gurukula system has never completely died out, and he thinks that it is the best system for Indian education today, which is in need of a vast overhauling.

When he speaks of the Gurukula system, he is not referring to the "forest, with its paraphernalia of skins and staves, matted hair, begging and other austerities," but of the underlying principles which are moral and spiritual in

aim, and are geared to the individual in method, with much simple living and high thinking. It is an almost ideal one-to-one system with a strong personal almost parental bond between teacher and student. One would think it a difficult system to apply to mass societies of today, however.

He lists the great teachers of Europe from Socrates to Abelard to Montessori. He considers all of them Gurus and points out the similarities in their aims and methods—notably the personal bond and regard for individual differences.

In Sharan's plans for India there is much of patriotism, obedience and submission, and self-discipline, and the teachers are more important than the books.

India needs many, many dedicated teachers (Gurus) and so does America!

NANCY STEVENS

Pamphlets
by M. C. Morris

God in Every Man. By L. HUGH DONCASTER. (Swarthmore Lecture Pamphlet) Friends Home Service Committee, Euston Road, London N.W. 1. 83 pages. Four shillings, twenty pence

IN THIS FIRST PAMPHLET edition of the 1963 Swarthmore Lecture, Hugh Doncaster interprets as "a personal statement of faith" and in his own "un-theological" language the so often quoted phrase from George Fox's Epistle No. 150 of 1657. He chooses five headings: Experience, Christ, universal, sin, and unity. In the first, he finds the touchstone of difference between Quakerism and forms of religious observance that depend on creeds and theological statements of doctrine.

He faces squarely such questions as unitarianism vs. trinitarianism in Quakerism, the nature of the inward light, Quaker theology, the divinity of Christ, unity-diversity and uniformity, faith (and practice!) and the like. Here are helpful ideas and much food for thought.

This Life We Take. By TREVOR THOMAS. Friends Committee on Legislation. 2160 Lake Street, San Francisco 94121. 34 pages. 25¢

THIS FOURTH REVISION of a definitive "case against the death penalty" effectively explodes the deterrence theory right at the start with the statement that in the eighteenth century "picking pockets, itself punishable by death, thrived at public hangings when 'everybody was looking up.'" Britain abolished the death penalty in 1969 as "not a deterrent to serious crime, but an affront to humanity."

Social and economic conditions, rather than the presence or absence of the death penalty, affect the prevalence of murder and crime. Rehabilitation and prevention are stressed as the alternatives for "taking a life for a life," when we no longer take "an eye for an eye or a tooth for a tooth." The questions of caprice; chance of error, unfairness, and the like in criminal trials; the "economy," often claimed as rationale for capital punishment; the relationship of poverty to frequency of conviction; and "legal" and "medical" insanity are discussed.

One is tempted, upon concluding this pamphlet, to apply all the arguments adduced in regard to crime to the greatest one of all, war itself, and to ask:



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How long will it take the world to learn that the nuclear threat has no permanent deterrent effect, either?

Holy Morality: A Religious Approach to Modern Ethics. By CAROL R. MURPHY (Pendle Hill Pamphlet 169). 23 pages. 70¢

CAROL MURPHY has set for herself the difficult task of elucidating the confrontation of the moral or ethical idealist with the world of manipulation and oppression in which he finds himself. Conventional psychological or philosophical terminology, if it does not actually obscure, still fails to portray adequately the poignancy of the individual's pilgrimage toward holy simplicity, which is the theme of the pamphlet.

Burdened by a background legacy of the breakdown of traditional paternalistic morality (and its moralistic attempts at indoctrination), developing through immaturity—whether in moralism or (more recently) immoralism, the struggle toward greater awareness of the "personhood" of previously assumed "impersons" (especially among the poor, the black, the deviants, the "enemy") continues; the struggle by means of a "forward motion of the whole self" to achieve by way of "actualized peak relationships" an "interaction of human and divine creativity."

Aside from demonstrating the inability of the present reviewer to handle this type of language as skillfully as the author of the pamphlet, does not the foregoing paragraph reveal the difficulties inherent in using some words—and the need to coin others?

Not until one reaches the final sentence of the appended suggestions for supplementary reading does one find in it a way of using, out of context, her own words to characterize more simply the essence of her pamphlet: "... more important than any theoretical discussion is getting the feel of the quality of saintly simplicity, in lives read about or known directly."

Old Quaker Dalton. By J. T. MARSH. Manchester Literary and Philosophical Society. 36 George Street, Manchester M1 4HA England. 21 pages. One dollar (includes postage)

IT IS AN INFORMATIVE booklet. John Dalton would have been called a "philosopher" in his day. We learn that probably the first occasion on which an English Quaker meetinghouse served as a science lecture hall was in 1842, when the one in Manchester was ap-

proved for use by the British Association for the Advancement of Science, perhaps as a tribute to "Old Quaker Dalton," then seventy-six years old and in poor health. We learn, moreover, that Dalton was a man with a dry sense of humor.

A single illustrative anecdote: Dalton, returning from having been presented at court (1834), confronts a Quaker group eager to hear all about it. Dalton demurs, but tells them: "... I have been struck on my way hither by the appropriateness of the name to the vocation of a man, having seen on the signboard of a tailor, Thomas Bumfit, Breeches Maker."

The author has done an immense amount of research among Manchester Meeting minutes and other documents to give us a most readable and authentic account of the life and times of a fine "experimenter and philosopher," from his unrecorded birth in 1766 to his controversial funeral in 1844.

The Seeker, A Modern Quaker Approach. Autumn, 1969. 20 pages. 2 shillings. Seekers Association, Winifred Odell, Secretary, Wayside, Dunsford, Exeter, Devon.

JULIAN HARRISON, chairman of Seekers Association, makes a strong plea for a society "in which everyone is treated as an end and no one as a means, in which there is real respect for everyone, and in which problems are tackled pragmatically and not dogmatically." He reminds us that "discussion and disagreement are essential to treating people with respect."

John M. Quigley contributes an article on "Maturity, Growth and Sickness in Religion," based on the "orthopsychology" of Abraham H. Maslow. He wonders whether Maslow's "self-actualizer" would feel at ease in a company of Quakers. ("What is it about our Society of Friends which, far from attracting the needy multitudes, merely bores them?") Are we sick? Are we mature? Have we lost our primary loyalty to the spirit of Jesus, of which it is our duty to remind others? What of our second mediatorship—that between Christianity and other religions? "Like our beloved Master, we must welcome from East and West all who desire to sit down with him in the Kingdom of Light."

A final article by Damaris Parker Rhodes treats of the "Difference between Mysticism and the Plunge into the Abyss Beneath." "In order to master the outer world, man has been

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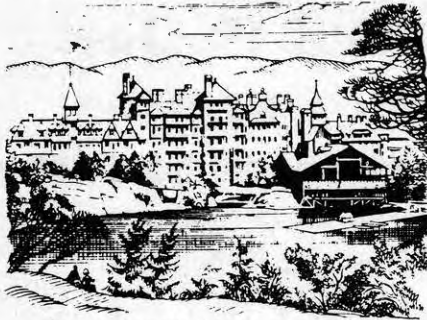
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steadily losing his hold on the inner. To be true to the Christian heritage is not to derogate matter but rather to believe that matter can be energized spiritually at every level."

Science, Religion and the Student. By KATHLEEN LONSDALE. Friends Home Service Committee, London. 15 pages. 1/6

WHAT DO MEN believe, and what makes their belief effective for themselves and credible to others? "Why hasn't religion made us love one another?"—or humanism either, for that matter? What makes modern students either react violently against science (and its failure to solve world problems) on the one hand, or reject religion along with "superstition" (or regard it merely as "unimportant") on the other? What is it that will give students the confidence they wish and need?

Such questions are thoughtfully dealt with in this pamphlet by a well-known Quaker crystallographer, who speaks with the authority of a straightforward, clear-thinking, and very human seeker. She knows students, and she knows the Bible. It is no wonder, then, that so much wisdom is condensed into fifteen pages or that they are crowded with so many quotable passages.

Man and the Economy. American Friends Service Committee (Community Relations Division). 160 North Fifteenth Street, Philadelphia 19102. 39 pages. 95¢

TWO EXPERIENCED activists wrote the foreword to this pamphlet, whose subtitle is, "The Social Implications of Economic Patterns." Caesar Chavez, of United Farm Workers, stresses the importance of human values, whether in the sharing of power, sharing in decision making, or other reforms that will be necessary if the economy is to develop or even survive. Anthony Henry, of National Tenants Organization, points to the rapid changes in our economy and warns that "AFSC thinking on the economic system cannot and should not be seen as final." Each recognizes the timeliness and accuracy of the AFSC analysis and insists that its real value lies in its use as a call to action rather than as one more study document.

Opinion and conclusions in the booklet are based on the experience of AFSC in problem areas, such as community relations. Guiding principles, employment, housing, education, income, health, justice, and national resources

are discussed. Roadblocks AFSC workers have encountered in their efforts to combat discrimination and reduce tensions and inequities in many fields are listed.

Humanists and Quakers. By HAROLD LOUKES and H. J. BLACKMAN. Friends Home Service Committee, Friends House, London. 47 pages 3/6

THIS EXCHANGE of ten letters, signed simply "Friend" and "Humanist" alternately, was published as the result of a conference between several members of the Society of Friends (one of whom was Harold Loukes) and two members of the British Humanist Association (one of whom was H. J. Blackman.)

That for Quakerism the answer is not "either-or" but "both-and" is evident even before one has read this well-written booklet.

The basic thesis is that both can expect to continue a close cooperation in their efforts to improve society. As "Friend" puts it: "As men and women we have to organise and be organised, and to remain men and women we have to save ourselves from the fanaticism and from the cynicism of those who do the organising." But Humanist and Quaker must each reserve the right and privilege of differing "religiously," almost by definition; as "Humanist" puts it: "The like-mindedness, shared assumptions, is important for 'horizontal' communication and solidarity. Quaker meetings involve a 'vertical' plane as well, upon which the horizontal plane depends."

Lists of study questions and books for supplementary reading are appended.

Act Truth. By HUGH BARBOUR. Manasquan and Shrewsbury Monthly Meeting, New Jersey. 35 pages. 50¢

THIS NINTH ANNUAL Shrewsbury Lecture was delivered June 14, 1970 as "Bases of Quaker Social Concern" on the occasion of the reopening of the Shrewsbury Friends Meetinghouse, which fire damaged in 1968.

The author wrestles with the problem of how a Quaker ethic may be found today which will underwrite Friends' testimonies and service programs and at the same time serve as a basis for dealing with the social ills of our time as well as for the business of personal daily living. His conclusions may not indeed be acceptable to every reader, but the road by which he reaches them takes many an instructive turn, and there is much that will interest most along the way. One quotation seems

especially apropos: "Each culture, for instance, has its own life, and in foreign countries 'highly trained social workers are notoriously bad at recognizing the delicacy of the social pattern . . . better work is done by untrained volunteers of good sense and imagination who are prepared to learn the hard way.'"

Dean Freiday contributed a helpful preface.

Orange and Green (*A Quaker Study of Community Relations in Northern Ireland*). Northern Friends Peace Board. Brigflatts, Sedbergh, Yorkshire, England. 51 pages 3/6

DENIS P. BARRITT, for the Ulster Quarterly Meeting Peace Committee, and Arthur Booth, for the Northern Friends Peace Board, representing a working party of six Friends, have done an outstanding piece of work in editing this booklet. It is an informative and dispassionate background study of conditions in Northern Ireland and is packed full of readable material covering the historical, social, political, and religious facets of the "Irish problem."

Arthur Booth wrote in a letter of the visit Barrington Dunbar had made to Yorkshire. The booklet was discussed. Barrington Dunbar was "fascinated to realise how great the similarities are in any divided community: for Northern Ireland, read the United States, for Protestants, read Whites; for Catholics, read Blacks."

An instance is the sentence: "It is sometimes said, in this field of specialised and high-level social service [hospital work] that Catholics with the necessary capabilities and experience are not available, and those that are are hopelessly overcommitted. But a breakthrough has to be made at some point, and if bridge building between the two communities is genuinely desired, there may be no better way than to invite members of the minority to share in the thinking and planning of those socially useful projects which affect the whole population."

This passage likewise illustrates the factual, reasonable spirit in which the authors suggest positive lines along which possible solutions may lie, and it is this spirit that constitutes the strength of the booklet.

Kicked by God. By SOK HAN HAM. 19 pages. Wider Quaker Fellowship, 152-A North Fifteenth Street, Philadelphia 19102.

GENUINE HUMILITY, strong self-respect, and a lifetime of striving and suffering

are in this booklet. The author, referred to by Douglas V. Steere in the Introduction as "a kind of Korean Gandhi," has more than once followed the "flow of history which does not stop merely with the changes of national boundaries" as a political prisoner and, upon being released, from "yet another prison cell . . . called 'Korea' or 'home' . . . the only difference being that it was a little larger." He recognizes the existence of "a world revolution in which the structures of human society are basically changing"; he also has done a good share of helping the change to come about sanely by stimulating the "renewed appreciation of the East," which, he maintains, "will furnish the key to the revitalization of the stagnated Western culture."

"I do not deny the Cross," he writes. "I only say it is not for us simply to adore and behold from a distance, rather we must strive to bear the Cross in our bodies. I do not neglect prayer. I only maintain that public prayer is all too often no more than formality and the self-flattery of men, and thus we should avoid public prayer insofar as possible."

Quakers and Modern Industry. By EDWARD W. FOX. Friends Home Service Committee. London. 27 pages. 2/6

EDWARD W. FOX is eminently fitted by his experience in personnel management and welfare to discuss problems of modern production and what Christian—more specifically, Quaker—attitudes toward them have been and might be.

The types of problems considered include responsibilities of management, the bewilderment and suspicion among workers because of complex and sophisticated techniques available to management, participation of workers, conflict, and "without pretension or hypocrisy."

"Unions tend to represent industrial power rather than social need. . . . To be of value, [participation] must not be just another palliative but the end product of devoted thought and toil towards better human relationships." "Many Quakers find themselves lost . . . swept along in the scramble for material ends, where their ideal is in moral and intellectual excellence. . . . Often we wonder why we failed to bring a peaceful atmosphere into an argument. On checking over our contribution, we find that we have used provocative insinuations and phrases or have failed to define our terms properly."

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Letters to the Editor

Pogo and Satan

EVELYN MOORMAN in her letter (December 15) tells of being bothered by insistence on the notion of Jesus Christ as Savior. This discomfort is clarified for her by the question that Howard G. Platt ("The Great Open Design on Mars," October 15) has a Martian ask an Earthman: "Savior from what?" This reminds me that I was bothered by the Earthman's reply: Oh, a God who was disgusted with people and needed a sacrifice to appease Him." Surely that was a misreading of the Messianic message of Christianity.

The Pogo strip on January 3 had Churchy offering Howland Owl a box full of New Year resolutions to choose from. The owl tried a few, such as, "I resolve to stop bein' a pig and stop eatin' so much rooterbaggars . . . I resolve to stop bein' a slob and destroyin' the eeklogy. . . ." Rejecting them all in disgust, he kicked over the box and left in a huff. Pogo, having observed the scene with his usual bemused look, picked up a paper, saying, "Here's one he missed . . . not exactly a resolution tho.' 'God rest ye merrie, gentlemen, let nothing ye dismay.'" Churchy agreed that this is a sort of a resolution.

Friends will remember that the rest of the first verse of this beautiful carol answers the Martian's question: "To save us all from Satan's power when we were gone astray." Who is Satan? Pogo answered that one, too: Satan is the enemy, and "We have seen the enemy; he is us."

Oh, tidings of comfort and joy!
FREDERIC CUNNINGHAM, JR.
Haverford, Pennsylvania

The Unity of the Soul

DON WISMER writes in his letter (December 15): "The Absolute is manifest in me." I think that is perfectly true. It reminds me of John 14: 20 where Jesus says, "In that day you will know that I am in my Father, and you in me, and I in you." But I think "Union with the Absolute" is an unfortunate and misleading phrase, since it implies that I have a soul separate from the divine soul.

The God of Jesus was omnipotent and omnipresent: Creatively present in the starry heavens, the sun and earth, the lily, the sparrow, and all men, good and bad, even hardening men's hearts.

The term "soul" means spontaneous cause of motion. I believe there is but

one soul, the God of creative peace, or love—the indivisible spatial whole in whom all bodies and minds "live and move and have their being." This is also the message of India's perennial Vedanta and of Einstein's scientific space-time concept of God. Don Wismer and I and the sparrow and lily and molecule and the elementary body (organic) have one common soul whose intuition is creative peace.

All of us are the soul manifested in the human species, which has evolved on planet Earth through cooperation with the use of words, community, and culture. We need not rely on "external authority," but we all need help from beyond this private body and mind.

Friends worship is good, but I should like to see recognition of the one soul, or God, whose creative time-spirit (called the Word) is the "inward light" of love manifested in the historic Jesus. We should also try more often to express love in easy singing and folk dancing.

WENDELL THOMAS
Lugoff, South Carolina

Support for a Courageous Act

ON NOVEMBER 27, 1970 with the approval of Palo Alto Friends Meeting, the clerk, Robert Schutz, sent the draft cards of Thomas R. Coats with a covering letter to James Browning, Jr., United States Attorney, Justice Department, San Francisco. A copy was sent to Local Board 62, San Jose.

Excerpts from the letter follow:

"On Sunday, November 8, 1970, more than one hundred and fifty members and attenders of the Religious Society of Friends, Palo Alto, California, met in a special called worship service to receive and pass on to you the draft cards of Thomas Robinson Coats. We participate in this action and support Tom Coats in this civil disobedience pursuant to the following minute of the Meeting, adopted May 24, 1968:

"Upon request and only after consultation, the Palo Alto Monthly Meeting will hold a special meeting for the acceptance of the draft card from any young man who feels under divine compulsion to refuse the draft; if approved, his card would then be forwarded to the proper authorities, with a letter of support."

"We have met with Tom Coats both in committee and in this meeting for worship, and we are satisfied that his action is deeply conscientious and

grounded in his religious belief, a belief which is consistent with the testimonies of Friends. We are glad to support him in his courageous act."

Tom Coats also wrote to Mr. Browning to explain his action: "... The draft was set up to raise an Army. To cooperate with Selective Service, to ask for their deferments, to send in the forms on time, and to accept alternative service was to be a part of the system which raises that Army. . . . I cannot be a part of that draft any more."

The deeply moving meeting of November 8 was attended by many members of Tom's peers, who had the unusual hair styles and dress of youth. There were also many older people in more conservative dress. All were welded into one, and many sympathetic messages were spoken.

ELSIE RENNE
Corresponding Clerk
Palo Alto Friends Meeting

Human Beings

MORE THAN twenty years ago, before I had any contact with Friends, I met someone who had resigned from the Society because she found Friends so unfriendly. While this may have been a hasty decision and she may have been unlucky in her Meeting, this is a point of view with which I now have some sympathy. I was warned before I joined the Society that Friends are *the* most difficult people to get to know, and this I have found is undoubtedly true. After eight years as an attender and nearly six years as a member I have very few personal friends in the Society.

I have come to the conclusion that Friends are failing in communication both with each other as persons at a more than superficial level and with the society in which they live. I have the greatest respect for the social and peace witness of Friends, both corporate and individual, but if we are to do more than just survive we must do better. Our meeting houses are stuck away in prosperous suburbs away from those who might wish to attend. Either the Society has an essentially Christian gospel of love and truth to preach to the seething millions by word or example or it hasn't, and if it hasn't it might as well close down now. It seems to me that our Meetings exist partly for the spiritual self-satisfaction of our own members. We just aren't getting across.

We take great pride in the fact that we are not bound by doctrinal conventions or creeds, but Friends are just as much bound by their own traditions and conventions as any Roman Catholic.

The unvarying meeting for worship—does it really meet the needs of the community in which we live; the cumbersome administrative machinery which may have been ideal long ago, but which may not be best suited to the needs of today—do we have to go on with it? We only cling to these things because it gives us a sense of security.

I wish Friends would stop thinking of themselves as Friends all the time and treat each other as persons. I wish Friends would value adventure more than security. I wish Friends would behave occasionally like human beings. Away with Quaker caution!

JOAN R. GRAY
Torquay, Devon, England

Birthright Membership

I HAVE BEEN increasingly concerned about the subject of birthright membership. For four years I have been on the Discipline Revision Committee of Iowa Yearly Meeting (Conservative). We have discussed the matter frequently. Some members feel birthright membership is an important part of our heritage and provides a good deal of security to children as they are growing up. Others feel equally strongly that the choice of religious affiliation should be an adult decision and that all young adults, no matter who their parents are or what their religious training has been, should make their own decisions. Our committee has decided to mention both systems.

I would like to know, however, what are the thoughts and trends about birthright membership in other Yearly Meetings. Could Friends write articles or letters for the benefit of us all? I am sure there are more arguments to be made on both sides. I and many others, I think, would like to have them.

MARJORIE H. SCHLITT
Lincoln, Nebraska

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Friends and Their Friends Around the World



Photograph by Theodore Hetzel
Native Alaskan Indian Children, Tanana, Alaska

A New Approach in the Indian Health Service

by Gracia D. Booth

PROGRAM DEVELOPMENT of the Indian Health Service of the United States Department of Health, Education, and Welfare has introduced a new position into the Indian Health Program—the Community Health Medic. The current critical health manpower shortage throughout the United States has a severe impact on the Indian and Alaska Native communities, especially those in remote areas.

Ten Indians are being trained as physician's assistants, to deliver essential health services to Indians and Alaskan Natives, even in isolated areas. Some can free highly trained professional staff in existing health facilities for the more difficult services. Others can work at a distance from but as an extension of established clinics and hospitals to provide a full range of routine and emergency health services. The new position, therefore, is an important link that coordinates efforts to overcome health problems and meets emergency needs of Indian and Native Alaskan peoples.

The essential qualification for acceptance in this training program is that the applicant be known to be acceptable to the tribal leaders of the Indians among whom he desires to live and work and to the professional staff under whose supervision he will operate.

The first ten students were selected on the basis of aptitude, academic potential, the ability to work independently as well as under supervision, and the ability to evaluate their own skills.

The one-month introductory course, at Desert Willow Indian Training Center, Tucson, concentrates on legal, moral, and ethical codes of conduct, health program planning, and the development of basic rules of sanitation. Special emphasis is placed on respect for Indian cultures and traditions.

The study course (four to six months) is in the newly completed Indian Service Medical Center in Phoenix. The remainder of the year is spent fulfilling internship and residency requirements in various Indian Health facilities. Navajos join in the Desert Willow Introductory Course, but those who wish to work among the Navajo pursue their study course in the Indian Service Hospital in Gallup, New Mexico.

A new six-million-dollar, five-story, two-hundred-bed, general, medical, and surgical hospital in Phoenix is a training and research facility and referral hospital for ten Public Health Service hospitals that serve tribes in California, Utah, Nevada, and Arizona. In addition to major services provided, the hospital contains a twelve-bed ward for seriously ill patients and patients on artificial kidney machines. Twenty-five beds also are set aside for research into diseases and conditions that severely affect Indians.

The average age of death among In-

dians recently has risen from thirty-nine to forty-two years, as compared to an average lifespan of sixty-nine years for other Americans, but much remains to be done.

The real needs, however, must be met without interfering with the many sound and positive aspects found in Indian culture.

When each Medic in training completes his (or her) internship in the Phoenix and Gallup hospitals, he is assigned either to a medical unit with professional staff or to an isolated area where he will work without direct supervision but always be able to reach professional superiors with short wave radio or telephone.

As a "general practitioner," he will deal with all health needs and handle medical problems that fall within the scope of his training. When help is needed, he consults with a supervising physician via telephone or radio. He will deliver babies, perform minor surgery in emergency situations, give family planning advice and nutritional, environmental, and sanitation information, and conduct well-baby clinics. He has dental training, for emergency service.

Following a twelve-month preceptorship (apprenticeship) in the field, the Medics, with their preceptors, will come together again at Desert Willow Indian Training Center for sharing experiences, professional consultation, and planning. The next training period will include a brief review of their previous training and any supplementary training that may be required.

In addition to providing professional health staffs with the knowledge, skill, and cultural background unique to Indian setting and health needs, this program is directed toward bringing Indians into the Indian Health field as members of the Indian Health Staff.

Eventually, if all goes as planned, Indians will administer most of their health and environmental programs and staff them with their own people.

(Gracia D. Booth is librarian and corresponding clerk of Pima Monthly Meeting, Tucson, Arizona. She taught for twelve years on a Navajo reservation.)

Keith Miller in Earlham

KEITH MILLER, the first graduate of the Earlham School of Religion, has been appointed visiting lecturer in counseling and in Christian communications for 1971-1972. He is the author of *The Taste of New Wine*, *The Second Touch*, and *Habitation of Dragons*.



Photograph by M. C. Morris

Gertrud Krause (left), clerk of Berlin Friends Meeting, is shown with Irmgard Schuchardt, to whom, on behalf of Berlin Friends, she presented a red rose and a letter of appreciation. The occasion was the seventy-fifth birthday of Irmgard Schuchardt, who has been a longtime representative in West Berlin of the Fellowship of Reconciliation. She was honored at two receptions.

Life at Forty in the District of Columbia

by Anne Z. Forsythe

WASHINGTON FRIENDS had a full weekend January 9 and 10 to mark the fortieth anniversary of the building of the Florida Avenue Meetinghouse and the foundation of Friends Meeting of Washington.

The occasion began appropriately in the handsome drawing room of the adjacent house, which was acquired in 1970.

The opening tea was attended by many Friends from near and from as far as New Hampshire. Their convivial conversation rang from the exposed rafters.

Friends were ready at 9:30 a.m. Sunday to hear a panel of four former clerks and four former Meeting secretaries reminisce about historic beginnings, highlights and heartaches, vision and accomplishments, and many saving humorous moments. The number of members has grown from one-hundred-forty-six to eight-hundred-sixty-seven (even after the exodus to Sandy Spring when Friends House opened as a retirement home). The meeting for worship has engendered three others.

Meeting for worship, with its usual variety of visitors, followed the hour of looking to the past. An abundant coop-

erative meal served in two sittings fed the throng.

In the afternoon, Friends met in ten workshops to consider such questions as growth and future change in our Meetings and in our city; our religious form and calling; and our pastoral function, especially our responsibility to young people.

In the general session, ten Friends allowed two minutes each, gave concise, interesting, and stimulating reports of the workshop.

Friends then centered down in quiet and, in closing remarks, Herbert Hadley, the Meeting's third secretary, led us, by emphasizing "let the dead bury its dead," to our deep needs and duties for the future: To examine our beliefs and practices, to discover what life is in them and to put people ahead of ideas and concerns.

Herbert Hadley summarized his message in several quotations:

"Today if ye will hear His voice, harden not your hearts."

"Today is the day of salvation."

"A man is saved when none of him is wasted."

"Let us rededicate ourselves to this goal: That none be wasted but all be to the glory of God."

"They that wait upon the Lord shall renew their strength; they shall mount up with their wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

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Headmaster



Tim Tanaka (left), David Kriebel, the U-2



Jonathan Gormley, collector of glass

What Boys Can Do With Bolts and Knowledge

by Elise Barash

KRANAKA ENTERPRISES UNLIMITED is a new organization that devises or modifies scientific instruments. Its two members, who contributed parts of their names to form the title, are George School juniors: David Kriebel, of Langhorne, Pennsylvania, and Timothy Tanaka, of New Hope, Pennsylvania.

Their first effort was dubbed the "Polluchie," when the two-year-old son of their science teacher stumbled over the pronunciation of pollution. In principle it is similar to a manufactured article that costs fourteen times as much to do the same job: Collecting water samples from specific depths in a lake or other large body of water. To build it the boys used a plastic pipe, a spring, two balls, cord, and nuts and bolts—cost, five dollars.

The U-2 is their own idea. It collects bottom samples for biological analysis from streams and lakes of any size or depth. It triggers itself when it touches bottom. David and Timothy paid ten dollars for the materials they used.

Turning to land projects, the boys enlarged on a basic procedure for detecting lead by devising a way to collect automobile emission. The Giant Sniffer measures the amount of lead put out by cars using various kinds of gasoline. A new project is a method of measuring air pollution.

Tim and David accompanied Alan D. Sexton, their science teacher, to a meeting at Tilton School in New Hampshire, where students and teachers from forty high schools worked to develop a course in water pollution. The November issue of Environment Magazine carries an article coauthored by David Kriebel, which tells of the participation of George School in the program.

Another student, Jonathan Gormley, is spearheading a student council project to collect glass bottles, jars, and containers, which are sent to a New Jersey company for recycling. So far, more than a half ton of glass has been sent on its way for rehabilitation.

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George Lakey

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Our Balance Sheet Is in the Red

by Gordon Burck

TO FULFILL my alternative service requirement, I work with a Mennonite Central Committee project on the Yugoslav coast, about a mile from Italy. My specific job and that of my partner is to haul garbage, cut grass, and do general maintenance work for a youth health center run by the Slovene Red Cross. The ten-acre facility serves about eighty children in winter and six hundred fifty in summer.

Although the work is ordinary and the unit will be disbanded next summer, the project has opened the door for MCC in Yugoslavia. A trainee program has been established through which eleven Yugoslav youths can be sent to North America for a year of study and experience on American farms. Meanwhile, we are trying to find a new project by which MCC can continue its presence here.

The people are friendly and hospitable. We have a limited knowledge of Slovenian, but we have been able to establish a good relationship with our peers. The isolation of the center, however, permits few outside contacts.

We rarely are aware that we are living in a "communist" country. Yugoslavia is emphatically socialist; the socialism is not government-run. Factories, for example, are run by the workers. There is practically no religious life. Baptisms, marriages, and funerals usually are held in Catholic churches, Catholicism being predominant in two of Yugoslavia's six republics.

We try to explain our presence here as being "better than going to Vietnam." When we attempt to explain our Christian pacifist objection to all war, how-

ever, we meet a stone wall, since many Yugoslavs died in the Second World War.

We frequently are reminded of the war by the observation tower and concrete gun mounts on the ridge of the peninsula where we are located. A more vivid reminder was a live seventy-seven millimeter shell—probably of American origin—that my partner dug up one day.

Our experience here reinforces the criticism leveled by A. J. Muste at Civilian Public Service camps in the Second World War: "The work was to have offered a special kind of pacifist witness and was to have been creative social work. . . . It soon became apparent . . . that the creative work was in the line of raking leaves and carrying stones from one place to another."

Through reading, contemplation, and personal contacts, we are able to salvage something of worth from our time, but unless some unforeseen avenues open up in our search for new projects, I am afraid the balance sheet for our service will be in the red.

(Gordon Burck is a member of Corvallis Monthly Meeting, Oregon. During vacations he has visited Friends in Rome, Copenhagen, and Vienna.)

Learning Passages by Heart

CHILDREN should be familiarised in early years with the Scriptures, and should be taught to learn by heart selected passages. It is important not to make the Bible distasteful by attempting to teach children what is beyond their capacity to understand, and passages before being learned should be carefully explained. Too great familiarity with phrases to which little or no meaning is attached often tends to unreality in religion; at the same time the beautiful words of Scripture, if wisely chosen, may be a powerful means of moral and religious training, and their meaning will grow clearer as experience deepens. If parents value the Bible highly, that will be the best guarantee of their children's interest in it.

Christian Practice, 1925

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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, Pennsylvania 19102.

Camps

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FAMILY PHYSICIANS to join full-time faculty of University Family Medicine Program. Prefer practice experience. Also need family-oriented internist and psychiatrist. Please write Eugene S. Farley, Jr., M.D., Family Medicine Program, 335 Mt. Vernon Avenue, Rochester, New York 14620.

MATURE FRIEND with organizational ability and aptitude for working with people to direct New England Friends Home. Twelve residents, rural setting. Write Jessie Jones, 728 Commonwealth Avenue, Boston, Massachusetts 02215.

PRINCIPAL sought by Greene Street Friends, an active, challenging, integrated lower school in Philadelphia. Opportunity for administrator to guide a program based on Friends educational principles. Reply to Box G-504, Friends Journal.

SECRETARY (typing, shorthand) for July and August, to live at Camp Choconut (see our advertisement in this issue). May exchange services for son's tuition. Other children welcome. Also needed: REGISTERED NURSE, MALE COUNSELORS. A working vacation in the mountains of rural Pennsylvania. Box 33F, Gladwyne, Pennsylvania 19035. Telephone: 215-MI 9-3548.

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HAWAIIAN TOUR—1971—August 4th-19th, including outer islands, also Los Angeles, and San Francisco, California. Elizabeth Smith, 14 Waverly Road, Wyncote, Pennsylvania 19095.

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I AM SEARCHING for a way to spread the Quaker message as a Meeting secretary, Friends pastor, or other challenging position. Willing to go anywhere but prefer Philadelphia area. M.A. in English; additional courses, seminary training. Ten years' experience with young people. Salary not a prime consideration. Single, 34. Statement of experience and my view of my Quaker commitment on request. Paul Reed, George School, Newtown, Pennsylvania 18940.

EXPERIENCED ACCOUNTANT and office manager is interested in work with educational, business, or other institution. Varied abilities and concerned interest in Friends' business principles need wider channels in which to operate. Accessibility to Friends Meeting desirable. Box M-505, Friends Journal.

Books and Publications

THE FRIENDS QUARTERLY for January 1971 publishes Pierre Lacout's address to the World Committee at Sigtuna entitled, "George Fox—Prophet for the 20th Century." Alice Robson reviews "Quaker Inheritance, 1871-1961," which pictures the Clark and Bancroft families. Send 65 cents for one copy or \$2.50 for annual subscription to Headley Brothers, Ashford, Kent, England.

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

THE FRIENDLY WAY is published quarterly at Kotagiri, Nilgiri Hills, South India, to provide news and views for Friends and friends in Southern Asia, with an outreach to East Africa and (sometimes) to Japan. Subscription rate for the American continent, \$1 (or by airmail, \$2), payable by check or by international money order to Marjorie Sykes, editor.

BRING THE PAST TO LIFE! Quaker Reflections to Light the Future, a collection of pictures. \$3 bound, \$4 loose. Friends General Conference, 1520 Race Street, Philadelphia 19102.

QUAKER RELIGIOUS THOUGHT—a quarterly presenting Quaker scholarship and thought. Usual format includes competent evaluations, plus author's response. Subscriptions: Three dollars, one year; five dollars, two years. Single copy, seventy-five cents. Quaker Religious Thought (J), Rio Grande College, Rio Grande, Ohio 45674.

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.

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.

ANOTHER LOOK at first-century Christianity and its relationship to pacifism, to community living, to spiritual healing, to Arianism and other "heresies" that plagued the early Church: All This Power—A Christian Dilemma. Why were these ideas, without regard to merit, gradually abandoned by the Church and denounced as heresy? The answer, according to author C. D. Preston, is found in Luke 4:5-8. "... All this power will I [the devil] give thee [Jesus]..." The Christian Church has utterly ignored this warning from the Council of Nicea in the fourth century until now. The argument runs to 132 dreary (?) pages, paperback. Extensive bibliography, provoking questions. Authorities quoted are fully identified. Privately printed. Order from Fellowship of Reconciliation, Nyack, New York 10960. \$1.50.

Lost in the Music, Gasping at the "Fleas"

THE LANCASTER MEETING, Pennsylvania, Peace Fair was a smash hit. It took organization and artistic talent. As late as Friday night the place was still a shambles. Only the homemade chicken soup seemed ready. But by Saturday morning, all was in order, in colorful and tasteful array.

It was all beautiful—the press of people weaving in and out of the open doors of the meetinghouse; lining up for the generous lunch (the Peace Meal); gathering in the Meeting room, lost in the music; finding friends to talk with; browsing in the bake shop and boutiques; choosing a plant from the porch; gasping at the "fleas."

Will we do it again? Yea, verily. Monthly Meeting agreed. Nearly everyone present gave a testimony in support of it. And next time, they said, we should like even more emphasis on the handcraft, the homemade, less on the commercial.

Not every feature of the fair was lucrative, except possibly indirectly. For instance, the basket weaving and folk singing—with no charge—were big drawing cards. Proceeds were given to American Friends Service Committee, the Committee of Responsibility for Injured Vietnamese Children, and the legal defense fund for our member, David Trimble, a conscientious objector to the draft.

ENA JUNE NADEAU



ALWAYS hold matches till cold.

MEETING ANNOUNCEMENTS

The Place Peniel

Of an evening
our young son, Jacob,
wrestled with a Stranger.
Neither won; nor
raised in anger stone
against the other.
They rolled in dust and thunder
then, panting, staggered to their
feet—and in such way as
only men can greet—assailed
each other: "Brother!"

MARK M. REDFEARN

Help for the Minority Contractor

AN ARTICLE and photographs in the December, 1970 issue of Independent Agent, the monthly magazine of the National Association of Insurance Agents, feature Fred D. Cooper, a member of Central Philadelphia Monthly Meeting, and his partner, Joseph Watlington, Jr. Their agency, Watlington & Cooper, Inc., is promoting a plan to help make small contractors bondable. The plan would enable minority contractors to bid on jobs that they would otherwise be unable to consider.

The primary avenue of growth of the small contractor, as stated in the article, "is frequently through subcontracting on a government or government-sponsored project. . . . Much of the time he fails to meet bonding requirements. . . . Under the Watlington & Cooper plan, representatives of local banks, contractors, surety companies, and community groups will advise the small contractor on criteria for bonding, then prequalify him for bonds of particular amounts."

A Step Toward Unity

UNIVERSITY FRIENDS CHURCH, Wichita, Kansas, has accepted an invitation to full membership in Nebraska Yearly Meeting (Friends United Meeting), in which it formerly held associate membership. It retains membership in the Kansas Yearly Meeting (Evangelical Friends Alliance).

A news release circulated by the church said: "Such a step is in keeping with the growing spirit of Christian unity. University Friends Church with its historic ties in Kansas Yearly Meeting and the Friends United Meeting now wants to indicate by this step that we shall strive for greater unity, understanding, and fellowship in Christ."

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, 1702 E. Glendale Avenue, 85020. 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—Unprogrammed meeting 11 a.m. First-days. Clerk 582-9632.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

LONG BEACH—Marloma Meeting and Sunday School, 10:30 a.m., 647 Locust. 424-5735.

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

MARIN—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell, 924-2777.

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.

REOLANDS—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—Meeting for worship, First-days, 10 a.m. 2160 Lake Street, 752-7440.

SAN JOSE—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

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.

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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 — Unprogramed meeting 10 a.m. in Galesburg. Phone 343-7097 or 245-2959 for location.

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

ROCKFORD—Rock Valley Meeting. Classes and Adult Discussion 10:15 a.m. Worship 11:15 a.m. Booker T. Washington Center, 524 Kent St. Phone 964-0716.

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

Indiana

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

INDIANAPOLIS—Lanthorn Meeting and Sugar Grove Unprogramed 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—Unprogramed 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

BATON ROUGE—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Stuart Gilmore; telephone 766-4704.

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) Skitikuk School, Benck Road. Worship 10 a.m.

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

WATERVILLE—(unprogramed) YMCA, Worship 10:30 a.m.

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

Maryland

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

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

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

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

Minnesota

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

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., 1101 N. Virginia Street, in the Rapp Room of The Center. 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.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe.

WEST LAS VEGAS—Las Vegas Monthly Meeting, 9:30 a.m., 1216 S. Pacific.

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' houses. 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, Julia K. Lyman, 1 Sherman Avenue, White Plains, New York 10605. 914-946-8887.

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

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

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

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

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 Pennsbury, 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.

HAVERTOWN—Buck Lane, between Lancaster Pike and Havertown 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 HAVERTOWN MEETING—East Eagle Road at Saint Dennis Lane, Havertown. First-day School 10 a.m., meeting for worship 11.

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

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

Central Philadelphia, Race St. west of 15th.

Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

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

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

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3309 Baring St., 10:30 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 Butter 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.

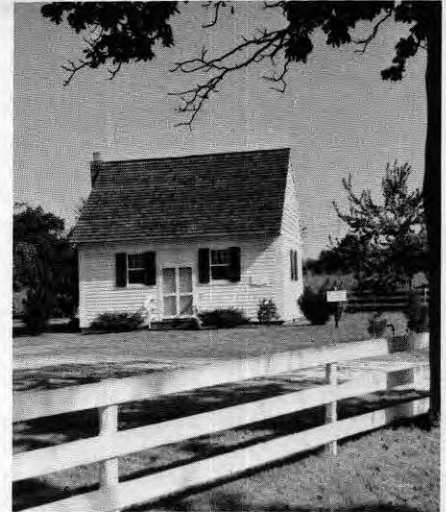
SWARTHMORE—Whittier Place, College campus. Adult Forum, First-day School and Worship, 11:00 a.m.

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.



Photograph by Richard C. Pullinger
Seaville Meetinghouse, New Jersey

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. David J. Pino, Clerk, HO 5-6378.

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

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

LUBBOCK—Worship and First-day School, 10:30 a.m., 2412 13th, PO 3-4391. 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., St. Mary's School, Shannon Street.

PUTNEY—Meeting for worship and First-day School, 10 a.m., at The Grammar School, Hickory Ridge Road, two miles from village.

Virginia

CHARLOTTEVILLE—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.

Sufferings

Meetings, families, and 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 Swarthmoor, RD. 2, Clinton, New York 13323.

JOHN BRAXTON, Gwynedd Meeting, Pennsylvania: Sentenced to two and a half years in prison for refusing to perform civilian work under the draft. In Lewisburg, Pennsylvania, Federal Penitentiary, awaiting reassignment

BARBARA BYE, Doylestown Meeting, Pennsylvania: Has been ordered to leave Japan because of the counseling she has done with American soldiers stationed there. Since she feels called to remain in Japan and continue this work, she has been confined for more than two months in the air terminal hotel in Tokyo.

ROBIN AND MARLIES HARPER, London Grove Meeting, Pennsylvania: Falsely assessed, after a decade of resistance to military taxes, for \$32,000 in alleged unpaid taxes, interest, and penalties. The Harpers actually refused less than \$8000, including penalties, over these years.

WAYNE LAUSER, Providence Meeting, Media, Pennsylvania: Spent one week in Schuylkill County Prison because of opposition to bail, before being released by a higher court on his personal recognizance. Wayne was arrested for refusing civilian work.

JANE MEYERDING, Abington Meeting, Pennsylvania: Sentenced to twelve months in prison for destruction of draft files, in the Connecticut Correctional Institution, Niantic, Connecticut 06357.

JOAN NICHOLSON, attender of Media Meeting, Pennsylvania: Sentenced to fifteen months in prison for destruction of draft files, in Federal Prison, Alderson, West Virginia 26505.

EARL REYNOLDS, Honolulu Meeting: Forced to leave Japan, the country which has been his home for the past decade, because of his attempts to open contacts with Mainland China.

DECOURCEY SQUIRE, Morgantown Meeting, West Virginia: Sentenced to fifteen months in prison for destruction of draft files, in Federal Prison, Alderson, West Virginia 26505.

RALPH SQUIRE, Morgantown Meeting, West Virginia: Released from Federal prison. Ralph was held a year and a half for refusal to register under conscription.

SUZANNE WILLIAMS, attender of Mount Toby Meeting, Massachusetts: Sentenced to fifteen months in prison for destruction of draft files, in Federal Prison, Alderson, West Virginia 26505.

Friends Who Remain in Prison:

JAMES (BUD) ALCOCK, Wilmington, Delaware: In Federal Prison, Allenwood, Pennsylvania 17810.

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

GEORGE CROCKER, Minneapolis Meeting: In Federal Prison, Milan, Michigan 48160.

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

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

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

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

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.

March

7—"Catholics Work for Social Change," Dorothy Day and Catholic Worker activists from New York and Philadelphia.

At Pendle Hill, Wallingford, Pennsylvania 19086:

Public Lectures by Maurice Friedman, 8 p.m., "The Hidden Image of Man"

February 15 Elie Wiesel: The Job of Auschwitz

February 22 Martin Luther King

March 1 The Power of Violence and the Power of Nonviolence

March 8 Problematic Rebel: A Dialogue with Today's Youth

At Powell House, Old Chatham, New York 12136:

19-21—Interfaith Conference: "The Future of Friends," with resource persons who attended the St. Louis Conference.

Announcements

Births

GARVEY—On December 26, in Detroit, a son, CHRISTOPHER MICHAEL GARVEY, to J. Michael and Elizabeth Copithorne Garvey. The mother is a member of Moorestown Monthly Meeting, New Jersey, and the maternal grandmother,

Josephine Copithorne, is a member of Germantown Monthly Meeting, Philadelphia.

MCKAY—On December 2, a son, DONALD RAYMOND MCKAY, to Raymond and Mary Pratt McKay. The mother is a member of Birmingham Monthly Meeting, West Chester, Pennsylvania and the father, of London Grove Monthly Meeting, Pennsylvania.

WATSON—On November 29, in San Francisco, a son, PYTHAGORAS CHRISTIAN WATSON, to Jane D. Balderston and Lewis O. Watson. The mother and the maternal grandparents are members of Middletown Monthly Meeting, Lima, Pennsylvania. The paternal grandmother is a member of Flushing Monthly Meeting, New York.

WOERTHWEIN—On July 21, in York, Pennsylvania, a daughter, CHARITY CATHERINE WOERTHWEIN, to Kenneth and Francine Woerthwein. The parents are members of Princeton Monthly Meeting, New Jersey.

Marriages

BOWER-MICHENER—On December 26, in Birmingham Meetinghouse, West Chester, Pennsylvania, JANE MICHENER and JOHN ROSS BOWER. The bride and her parents are members of Birmingham Monthly Meeting.

ERSKINE-HUNSINGER—On June 20, in Allentown, Pennsylvania, LOUISE ROWENA HUNSINGER, daughter of Mr. and Mrs. Ward B. Hunsinger, and DAVID JOSEPH MCLEAN ERSKINE, son of Andrew H. and Betty McLean Erskine. The bridegroom and his parents are members of Lehigh Valley Monthly Meeting, Bethlehem, Pennsylvania.

STEELE-BUFFINGTON—On November 14, in Kennett Square, Pennsylvania, LOIS JEAN BUFFINGTON and JAMES POWNALL STEELE. The bridegroom and his parents are members of Birmingham Monthly Meeting, West Chester, Pennsylvania.

TERRULI-SCOTT—On December 25, in Rochester, New York, Meetinghouse, ANN LERENE SCOTT, daughter of Lewis and Naomi Scott, of Spencerport, New York, and DAVID TERRULI, of Rochester, New York. The bride and her parents are members of Rochester Monthly Meeting.

Deaths

BARKER—On October 24, SAMUEL N. BARKER, of West Chester, Pennsylvania, aged 95, a member of Middletown Monthly Meeting, Lima, Pennsylvania. He is survived by three brothers: Thomas, Herbert, and Willard; a granddaughter; and a great-granddaughter.

DARLINGTON—On November 17, in Grasslands Hospital, Westchester County, New York, CAROLINE S. DARLINGTON, aged 69. She was for many years a social worker in Newark, New Jersey, and New York. She was a sister of the late Charles J. Darlington.

WELSH—On October 22, GEORGE A. WELSH, aged 92, a member of Middletown Monthly Meeting, Lima, Pennsylvania. He is survived by his widow, Helen Welsh; three sons: William Austin, James Conwell, and David Patrick; two daughters: Margaret L. Sinclair and Deborah Kirk Smith; twenty-two grandchildren, and seven great-grandchildren.

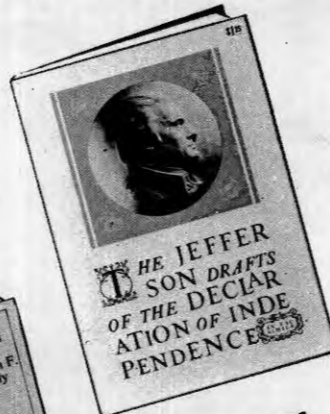
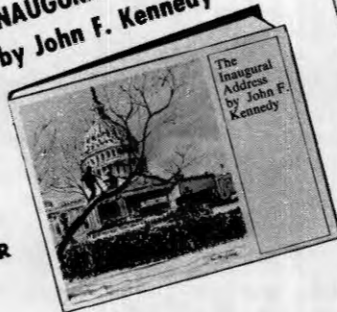
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AF 600—HOW TO LIVE WITH YOUR SPECIAL CHILD — George von Hilsheimer, Acropolis Books. New hope for "hopeless" children, this is a handbook for parents and teachers of children in trouble. Reg. \$7.50, **CH Book Club \$6.00.**

AG 360—WHAT GENERATION GAP? ? ?—James Louis Robertson, Acropolis Books. A provocative challenge to those who "don't trust anyone over/under 30"! Reg. \$4.50, **CH Book Club \$3.60.**

AH 395—IF TEACHERS WERE FREE — Richard Renfield, Acropolis Books. Revolutionary suggestions for future scholastic progress. Reg. \$4.95, **CH Book Club \$3.95.**

AI 585—SPECIAL CURRENT EVENTS PACKAGE. O SAY CAN YOU SEE— Helen B. and Philip M. Stern, and **VIOLENCE IN AMERICA—** Joaquin de Alba. Reg. \$2.95 and \$6.95. **Special CH Book Club Price for both books: ONLY \$5.85!**

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