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Quaker Thought and Life Today





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THE PHOTOGRAPH ON THE COVER was taken in Coeur d'Alene National Forest, Idaho, by Robert Goodman. Another tribute to the majesty of nature is in the poem on page 136, by Eloise Ford, which echoes the message of Psalm 19:

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech or language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

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Today and Tomorrow

Wild Horses

NOT LONG after we printed a photograph of wild horses in northern California we saw articles in Philadelphia and New York newspapers about the plight of mustangs, which are being hunted down for dog food, shot by so-called sportsmen, and crowded by man's animals and machines.

It seems that several persons and groups have espoused the cause of saving the wild horses from extinction, that some states do have laws against killing them, and that, at least in some places, their numbers actually are increasing.

As interesting to us as the details of the situation is the philosophy behind it, that living creatures have a right to live and that even amid the massive human suffering in the world thought also needs to be given to the survival of others of God's creatures.

A not unrelated point was made by Hope Ryden, author of *America's Last Wild Horses*: "They try to say people who love animals don't care about people, and it's simply not true; people who love animals, love people; it's the people who are cruel to animals who are cruel to people."

Unity, Etc.

WE WERE EXPOSED endlessly in our formative years to the trinity of unity, emphasis, and coherence. The books we had on grammar and writing in each of the four years of high school stressed the importance of saying one thing in the weekly theme, saying that thing so that its message was inescapable, and saying it so its various parts stuck firmly together. We were never sure about the exact distinction between unity and coherence, but we could repeat the textbook definitions whenever a test called for them. (Less important, then, were other attributes of good writing and speaking—and, maybe, living—succinctness, appropriateness, interest, and movement.)

So drilled into our heads were the three peaks of Darien that we applied them in a number of ways in and out of school. We compared the teachers' comments on our essays and would boast, "My unity is improving!" or "My coherence is noteworthy!" or "Miss Lewis is emphatic that my sense of unity is coherent!" When three of us walked home from school together, we would announce, left to right, "I'm Emphasis!" "I'm Coherence!" "I'm Unity!"

Our animals had those names chosen for them before they were born. A litter of kittens would also have, for four, five, and six, Morunity, Moremphasis, and Morcoherence. For bull calves we preferred Emphasis, and the sequence needed adjustment.

That the three words and three concepts, like many others, had a larger application and relevance may have

escaped us then: One point at a time or several points whose relationship is clear and properly stressed.

During the years and experiences and exposures to a million thoughts and deeds since then, unity, emphasis, and coherence have stayed with us. Now, however, we may have different terms: Synthesis of the many aspects of life into a manageable unit, the putting of bits into some order of priority, and adherence to some logical connection in what we think and do.

Good Samaritan

A NEIGHBOR, an upright, churchgoing, and modest man who is not given to sermonizing, gave us a kind of sermon last Thursday evening. That is what we call "trash night," when all of us put on the curb the week's accumulation of bottles, cans, paper, newspapers, garbage, and other unwanted stuff for somebody to take away in mammoth trucks and add to the mountains of our environmental extravagance.

At the curb, rummaging through the boxes and plastic containers, was a man with a hungry, shivering look. Rummaging is frowned on in our neighborhood, for the garbagemen leave everything not properly tied or contained. Our neighbor's first reaction, then, was anger; the street has too much litter as it is.

"I asked him what he was doing," our neighbor said. "Or perhaps I said, 'Don't do that!' He looked at me with the forlorn, withdrawn look I've seen on other faces in the ghetto.

"I thought I'd find some clothes or something to eat."

"I did not ask him much, but I found out that he was homeless, hungry, cold, and jobless.

"Then I thought of somebody I haven't thought of for a long time, the Good Samaritan. Not just the story. Not just the instruction to be good to poor people. Not the moralizing discourse. The *man*, the Samaritan, himself. I'm going to be that man, not just act a part or do lip service to sweet charity.

"Wait a minute," I told him. I went in the house, got some good clothes, not trash, and went back and gave them to him. I did not want to hear his thanks.

"God bless you," he said.

"God has blessed me," I replied."

Strange Camaraderie

THE PRACTICE of wearing buttons and adorning automobile bumpers creates fellowships of intention.

Other fellowships blossom spontaneously, as when we are asked the way by strangers, sometimes in surroundings strange to us. There is an initial pause of hesitancy when questioner and questioned look at the ground and then look up when they discover themselves to be members of "the fellowship of orthopedic shoes."

My Several Bases for Hope

by Edward F. Snyder

THE PRESENT GENERATIONS may be said to be walking through the valley of the shadow of death. We sense climax—of war, overpopulation, and an environment unable to support life. We sense that events are out of control and that the past is breaking up.

In our search for the villain in the piece, we find it fashionable to focus on the establishment or the system as the enemy that must be rooted out. I see the evils in existing systems, but my problem is to find economic and political institutions that will lead us out of the valley.

I have seen some alternatives in the Soviet Union and eastern Europe. They have advantages, notably a wider sharing among the lower economic strata, but Utopia is not there, especially in terms of creativity and freedom of the human spirit.

My two years in southeastern Asia tempered some of my views on political systems. Authoritarian governments can be repressive and aggressive, but, as Gunnar Myrdal pointed out, the "hard states" can make progress in raising living, economic, and social standards.

Basically, in all this, I am with Pogo, who says, "We have met the enemy and he is us"—our egos, our pride, our desires, our greed, our excuses, our rationalizations. The institutions *per se* are not the enemy. People conceived them. People operated them. People can change them. True, it is harder to change an institution that has been around for centuries than one that has been around for a year—and some are strongly entrenched, like war, exploitation, and racism.

Some fundamental changes have been made against entrenched institutions. Consider three—the abolition of slavery, the establishment of the principle of universal free education, and equal rights for women. The reforms in all three started with a tiny minority of dedicated individuals and with travail.

Travail—struggle—is the context for human existence. In the first, the inner struggle was to overcome ego, pride, self-centeredness, seeking to move out of a small orbit into the suffering of mankind and to make manifest through intelligence and action the values of love and compassion and justice.

On the corporate and governmental level, the struggle is for concerned people to infuse these life-giving and people-supporting values into outmoded systems or to use their energies to build alternative systems. That is done through education, witness, example, and legislation.

There are no bystanders in this struggle. Inertia or drift bring negative results. Positive action is needed for positive results. As Plato said, "The penalty that good men pay for not being interested in politics is to be governed by people worse than themselves." As my grandfather often said, "Nothing worthwhile is ever achieved without great labor."

A difficult task in this inner and outer struggle, I find, is to keep open, to keep listening, and to avoid tuning out, writing off, depersonalizing, and categorizing people with whom we disagree. Frustration leads to disillusionment, cynicism, and pessimism, which make it easier to lose faith in the ability of an individual or a society to change.

I have several bases for hope that we can pass through the dark valley into a world that preserves the values on which our faith rests.

There is hope in the reality that mankind's survival is at stake.

The instinct for self-preservation is powerful. No rational leader can hope to protect his nation's vital interests by going to nuclear war. We know that "small wars" can flare into worldwide conflagrations. We know that a divided nation cannot endure. Leaders of all nations recognize that domestic peace and the survival of the national community depend on the creation of a society in which all minority groups are treated justly and equitably.

I find hope in the fact that we live in a shrinking, increasingly interdependent world. Increased communication, travel, trade, commerce, and tourism are knitting together all peoples in an identity of interest. I rejoice at the ever-increasing international flow of students, teachers, technical-assistance experts, and travelers. People are joining hands in international religious, professional, scientific, civic, and youth organizations, which undercut claims of national loyalty and stress other facets of a whole life.

I derive hope from knowing that a post-nuclear generation soon will be coming to political power in many countries.

The future now is finite. These young people have grown up facing the possibility that leaders and forces can snuff out their bright hopes and expectations. Their real life expectancy is not seventy years, as the actuaries tell them; they know instinctively that it is shorter. This subtle fact will affect profoundly future policies. We cannot foresee those effects, but I believe they will be beneficial, for they require development of less violent ways of settling human disputes and greater cooperation.

I see hope in the fact of adversity and suffering. There is not much hope in a proud and stiff-necked people. Isaac Pennington saw the need for us to become little and low before we could grow in wisdom and insight. The great depression in the thirties was necessary in order to bring about a climate in which far-reaching economic and social

reforms could be made. The Cuban missile crisis so shook American and Soviet leaders that they vowed to attempt to avoid such occurrences in the future. The test ban treaty is, I believe, directly related to the fright generated by that confrontation, although many felt that it was the classic case of the elephant laboring and bringing forth a mouse.

I have often wondered what series of events would be necessary to bring the world's leaders to the recognition that there is no alternative to world disarmament under law. Must it be a nuclear war or a nuclear accident? Or can mankind learn without such a harsh taskmaster?

Events of the past several years may have given leaders of some of the great powers pause to consider the limits of their authority; perhaps these events have instilled some measure of caution, if not humility, into policy making. There has been, for example, the ruthless Soviet military action in Czechoslovakia and the worldwide revulsion to it, the Chinese failure to accomplish the goals of the cultural revolution and the great leap forward, and America's own continuing moment of truth in Indochina, as we realize we have already lost the war so far as our conscience and our ideals are concerned, no matter what the outcome on the battlefield.

Perhaps the current soul searching in the United States over the war may help create the climate in which real peace may become possible. This is the only answer I can give to parents who have lost sons in Vietnam. They did not die in vain if their death helps our nation to learn to take a more benign, peaceable, and constructive role at this crucial point in world history.

I see hope in the ability of the human spirit to overcome tyranny, to break out of sterile, bureaucratic molds, and to oppose and overcome those who would enslave it. Time and again throughout history this has happened and is happening today. I am inspired by the acts of conscience of those Soviet writers and others who have protested and who have been put in jails or mental institutions in an attempt to silence them. I am amazed at the courage, fortitude, and largely nonviolent action of the Saigon students who demonstrate for peace, who refuse to be intimidated by police torture and brutality, and even maintain and enlarge their witness. I see great hope in the hundreds of thousands of young Americans who are trying to change a system they believe to be immoral and unjust. I see hope in the fact that in Vietnam the application of massive military technology to a small developing country has not been able to prevail over widespread opposition of large numbers of people. If the United States military efforts had been successful, that would have been bad news for the world.

It would have indicated that might does make right, and that the nation with the greatest firepower and military force—whether our own country or another—could

Publishing Truth

We hold it to be one of the first duties of a Christian Society to proclaim the Truth. The most important means of fulfilling this duty is through our daily life and conversation, which ought to be so sincere and honest, so pure and loving towards all, that they speak more loudly than any mere verbal expressions of our belief. Nevertheless, we need to put into words the truth which we have come to know, and this should be done afresh generation by generation. For, while the Truth is eternal, our understanding of it should enlarge, and our expression of it must change, as the meaning of the words we use becomes changed in course of time.

—A WORD TO ALL WHO SEEK TRUTH, 1920

eventually take over the world. It has not as yet happened.

Finally, I find hope in a faith that there is a divine power at work in the world and in human affairs, whose essential nature is love, not hate or division. I find hope in a faith that this power is an active force in the struggle now going on in the world, and a support, encouragement, and guide for those who seek it. There is an ocean of darkness and death. How can we deny it? There is also an ocean of light and love overflowing it and working in the world. If we choose, we are privileged to participate in a human-divine interaction to fulfill and expand life and love in the world.

This hope cannot be proved objectively. It cannot readily be shared. It certainly cannot be communicated convincingly to those who doubt its existence. It can only be discovered by experience, and if we doubt, but seek, we may experience in our own lives that power with such vivid reality that all doubts are washed away.

These are my sources of hope, which balance despair. This is hope tempered by an awareness of the need for struggle, prepared for suffering and travail, and mindful of the possibility of failure, yet always open to sharing beauty, joy, and fellowship along the way.

The primary opportunities in the next twenty-five years seem to me to lie in the direction of infusing human values and the concepts of caring, compassion, and respect for human personality into our increasingly technological, scientific, machine-tooled world. We must establish that man controls the machines he has created, that he will use them for creative and nonexploitative purposes, and that he will not submit to their benign tyranny for reasons of efficiency or convenience.

It is possible that if mankind does walk safely through this time of trial and testing, future generations will look back upon this period with a sense of envy and excitement at the challenges and opportunities as well as the dangers we face today. Christopher Fry wrote in *A Sleep of Prisoners*, "Thank God our time is now when wrong comes up to face us everywhere, never to leave us till we take the longest stride of soul men ever took. Affairs are now soul size. The enterprise is exploration into God."

Creative Reading: Howard Thurman

by Elizabeth Yates McGreal

IF HOWARD THURMAN has one symbol that he cherishes more than another, it is the fish. I commented, once in his office, on the number and variety of fishes he had around him. His mobile face lit up with a smile; his deep-toned voice gave me my answer, "They say yes to life."

Since the fish was a symbol of the early Christians, a leap across the centuries prompts the assertion that Christianity itself is a "yes" to life. As lived by someone like Howard Thurman, it is. In his sermons, his books, his recordings, in himself, he has been uttering the affirmative since, as a small boy in Daytona, Florida, he did what no Negro child had yet done—went beyond the seventh grade, to high school, to college, to divinity school, and then to preaching, teaching, and writing.

When aware of his destiny, he put himself in God's hands, and this is what he asks others to do: "Surrender your inner consent to God. This is your sovereign right. This is your birthright privilege. Do it in your own name, in your own way, for this you need no special sponsorship."

A few years ago I was asked to write the story of his life, for, although he is known by many in many parts of the world, not a great deal has been known about him. He had been a personal friend for years, I was familiar with his books, and I had often heard him preach, but something much closer was needed. During his last summer in Boston as Dean of Marsh Chapel and professor in the School of Theology of Boston University, he set up a month of days when we could talk together.

As soon as we sat down in his office to commence our conversations, he told his secretary he was not to be disturbed.

He spoke slowly, thoughtfully, reaching deep into his mind and memory for answers to my questions. I took brief notes to help me remember key points, unusual words and phrases, and changes in subject.

Sometimes he would pause, as he will in a sermon, as if waiting for the words to reach him, and this enabled me to catch up with myself. How I blessed those pauses! Sometimes, when I asked him a question, he would say, "Now let me think about that," and it might be several minutes before the answer would come. When it did, it was different from anything I had expected, and always rewarding.

Sometimes he said to me, "I can't answer you now. I've got to do some homework on that." A day or two later he would return to my question with the answer ready. More

than once he said to me, "You're doing things to my mind. I haven't thought about this since I was a little boy, but I'm going to think about it now."

Evening after evening, when I returned home, it took me many hours to write up my notes, so rich and luminous had his responses been.

When I asked him about prayer, he replied, "The discipline of prayer is to keep oneself open to God and be ready to respond. The answer comes when there is an inner quickening, a *quicken*ing."

People had often asked why Howard Thurman was not in the visible forefront of race relations. Turning this over to him, I touched on the keystone of his life. At Colgate Divinity School in Rochester, New York, Dr. Cross was one of the professors who influenced Howard greatly. When Howard's studies were completed, Dr. Cross asked him what he was going to do, and Howard replied that he had a church in Oberlin, that he was going there to take up his work.

"I think, Howard Thurman, you have the ability and the gift to make a creative contribution to American religious thought. You are sensitive, and you are a Negro. No one could blame you if you did battle on the racial problem, but, as your friend, I say to you that to do so would be a waste. This must be done, but your gifts are in another direction. All social questions are temporary questions. They are a part of the total growth of the race to maturity. If a man's energy goes into a social problem, when that is no longer relevant, his work is done. You, Howard Thurman, should address yourself to the timeless hunger of the human spirit. Doing so, your greatest capacity will be released."

He gave me those words slowly, with many pauses between them. I took them down as he said them. When he finished speaking, he asked me to read my notes back to him. So important were those words, such power of direction had they given his life, that they must be recorded accurately.

That summer of 1963 marked his formal retirement. Free from routine, he was able to embark on what he called "the wider ministry." It took him to Africa, Israel, Australia, Hawaii, and finally to San Francisco. There Howard and Sue Bailey Thurman have their home, and it has been their base ever since.

All during those months I was working on my material and, as we had agreed, sent it to him in folders of fifty or sixty typed pages at a time. He read them, sometimes amplifying a statement, clarifying a point, or correcting a date, and then returned them to me. He did not change my approach in any way; the interpretation of his life, he felt, was for me to make. He liked the way I had divided the book into sections—*He Wonders, He Prepares Himself, He Serves*. He liked the subtitle, *Portrait of a Practical Dreamer*. (John Day Company, 1964).

The Link

When a little boy across the world dies,
I feel it;
Yet I find this not extraordinary,
for my young son feels it also.
Even as we are each alone,
we are inevitably linked.
As one, we die in pieces.

MICHAEL TERNE

He had given me a list of persons to talk with further. I had also made my own list, and these several conversations filled in my material.

"What will you remember longest about your work with Dr. Thurman?" I asked a former student, now an active minister. "To be as creative as I possibly can be in everything I do," he answered.

It was Sue Thurman who gave me what seemed the most significant slant. Simply and with quiet joy she said, "He leads men home."

The wider ministry continues, but it is often referred to now as "the extended family." A recent letter from Howard Thurman made me realize that the world is still very much his home. "The last year or two have been more demanding than any other comparable period—lectures, seminars, preaching, writing, a TV series. It would be simple if I could talk with you."

His friends find him in his books, a lengthening list that will be added to this spring when *The Search for Common Ground* (Harper and Row) appears.

They hear him—his splendid voice—in his recordings, one of the most recent being *Deep River*, an interpretation of five Negro spirituals sung by the Howard University Choir and recorded at the Centennial Vespers at the university.

Those who are near New York during March will be able to hear him in person when he serves as guest preacher at the Community Church.

This spring marks ten years of creative service for the Howard Thurman Educational Trust, funded by Howard and Sue and sustained by them and the many who learn of it and believe in its purpose. The resources of the trust are used in areas where little or no financial aid is available and generally along educational lines to give people a deeper sense of root in the society or greater confidence in their vocations. It is international and interracial in scope, for the Thurmans' strong belief is that one culture enriches another as it accepts and respects.

The trust's dedication to the present and the long future is not unlike the dedication Howard gave in one of his early books to his two daughters "—and to the future of their generation in whom the struggles of the past will find fulfillment."

Great Open Design on Jupiter

by Howard G. Platt

WHEN BILL AND JOHN left Mars they decided to visit Jupiter. Well, not exactly Jupiter, but a big satellite of that planet called Ganymede. Unlike its parent, this satellite was presumed not to be made of gas but to be solid. Even more, its qualifications suggested an atmosphere, but of what nature no one knew. Just anything to exercise a greenhouse effect to hold captive some of the sun's heat would be most acceptable.

Luck was with them, for when they touched down, still wearing their helmets and trim suits, they had solid ground to walk on.

The surface was rough, but they easily could hop from one upturned rock to another.

"Come, Johnny," called Bill, "this little planet, for that is what I think it is, may be almost as large as Mercury—but, please, no large jumps, or you may wind up in the next county. Quit fooling around and look over to your right. See that vegetation? It looks like avalanche lilies with no inhibitions."

They stared at the growth. True enough, plants were growing in tall abundance.

"It seems as though life goes on everywhere. If you cannot live on the planet you live on a satellite," John ventured.

Both travelers stared hard at the vegetation and saw eight creatures emerge and come toward them. The newcomers were tall and thin and had great, broad, flapping feet, which rode over the rough terrain with ease. They eyed the two anthropological travelers with a disconcerting stare. Approaching to about twenty-five feet, their leader spoke loud and clear.

"Our seers told us you were coming and said you showed some sense when you named our ancient home planet Jupiter instead of Zeus. Personally, I don't understand what they were talking about. Well, say something"

"Well, as a starter, you live here and not on the planet. What is your feeling about the planet?"

This seemed to be the wrong thing to say, and the resident group stood as though stunned. Whereupon they all turned and bowed toward the celestial object under consideration. It was truly beautiful now, with colored bands showing in the gathering dusk. They all watched with increasing awe as a great red glow appeared near its center.

"Bill, isn't that the most beautiful sight you have ever seen? You know, it is a rainbow in a circle. I never saw that happen before."

The Language of the Sun

In every sunset all around the world
There is a keen delight in myriad hues
Which splash across the sky and form the clues
To dreams of hope and joy. Like flags unfurled
The varied colors through the air are hurled
Until in earth and sky a glow endues
Each sight and sound with glory. Then we muse
Upon the ways in which our lives are swirled
From calm to turmoil, peace to noisy cry;
Whereas a gentle gleam can shatter grief
Of blackest night. It seems no man is bound
To let his thoughts and deeds be turned awry
When he can know a trust and glad belief
In Order. There, a radiance is found.

ELOISE FORD

The greatly mollified resident leader now spoke with real triumph: "What you are seeing is the only beauty possible. This is it and all of it."

"Well, my friend, this is a breathtaking sight, but you know. . . ." began Bill.

"Please, Earthling, let us have no buts. There is only one beauty, and it is all described in the Writings."

"You mean that as great as this is, there must be no attempt to reach beyond?"

"Well, if anyone tries, he will wind up in that red glow."

The resident leader continued: "What you are looking at is our God, the Great Open Design. He is the planet as well as its spirit. One is the same as the other. So, naturally, our sacred number is two. All of our great institutions have *duo* as a prefix to their names."

Bill, now feeling that a slight change of subject was indicated, ventured: "This satellite, Ganymede, while a good bit larger than our moon, is only a minor planet. Do you have any overpopulation problem?"

"We certainly do not, as we eliminate all who are not true believers."

"Quite a bunch of those, huh? But, true believers of what?"

"Everything that the Great Open Design has told us, of course. Whatever he said is right for all time."

"May I ask how you know what he said?"

"You obviously are ignorant. A long time ago we had a group among us who killed many of the wild animals that ate the plants we needed for food. This outstanding group that did the killing told us that they felt the Great Open Design favored them because of their efforts in this matter, to the extent of giving them his final and complete message. They have since passed that message on to the rest of us."

"He will never give another message?"

"Certainly not, and that message permits no deviation."

Now John spoke: "Just how did this group kill the animals?"

"Obviously by throwing rocks—how else? What is more,

we will tolerate no deviants, and that is how we have kept so pure. We are certainly favored of all of the planets."

John kicked at a piece of ground that was standing on end and ventured: "Do you accept any concept of immortality?"

"Of course, we are never without a feeling of real humanity. The red glow you have seen is where the Great Open Design takes the souls of all who seek for fresh inspiration. We don't have any personal experience about what the red glow actually is, but our seers assure us that this is the region where sin is burned out of deviants."

"And then they come back?" Bill asked.

This again was a question leading to a certain embarrassment.

"Well, some say they do, but most of us say they are lost for good. Now let me ask you visitors a question. Are you also troubled by the so-called mystics, who feel that something more may be coming? Oh, you know what I mean; just plain disturbers."

"There was a time, of course, when the earth was supposed to be flat, and it was only through disturbers that we realized the truth," John said.

"Well, isn't it flat?"

"No, of course not."

"How do you know that?"

"In about a dozen ways our scientists showed us the truth."

"You certainly were silly in that. Our motto in any problem has always been, seek the seer."

The pragmatic John passed this up and then gently asked, "Do you have any industry here? Making things, that is."

"I don't quite follow, but every family makes what it needs."

"That sounds fine, but do any of your groups try to wrest land away from other groups and kill people in the effort?"

"What an outrageous thought! No, we have never done that. I wonder what the seers would say. Isn't it interesting that we have never thought of that? We only kill to save our purity."

Here Bill stood up and said, "John, no more of your ideas. We had better get away before we ruin them or they ruin us."

"Wait, Bill, I have one more question. I will only observe and not judge, but still, this should be asked. Do you folk have any problem that seems difficult to solve, seers or no seers?"

The resident leader glared hard at John. "Yes, to a small extent we do. The animals that eat our food seem to be increasing right at this time."

"Good gracious, that can be coped with. Just go after them with bows and arrows."

"What are bows and arrows?"

We Need to Publish the Teachings of Jesus

by Howard Rogers

I SPENT two days at a state college working with a student group working on alternatives to the draft. I learned, to my dismay, that none of the two hundred men who wanted to talk to us was connected with any church. They had been exposed to religion but had become so bothered by the contradictions that they had given up on it.

I can see their point of view. I was taken to Sunday school at an early age and there was shown the many loving aspects of the life of Christ, which seemed beautiful then. Now, fifty years later, they still do.

Yet, when I sat in church with my parents, things seemed different. The church was dark and gloomy; there seemed a great sense of fear instead of love. Worst of all was a large artillery shell by the pulpit. I used to sit waiting for it to blow us all to bits. My father was then inspector of machine guns at a large munitions plant, and news of the First World War drifted into household talk. The flags, the shell, and the singing of "Onward Christian Soldiers" made church seem a grim and bitter thing.

As I grew older, I experienced a lessening of this difference between the sense of love expressed in the Sunday school and the grimness of the church. In the end, after leaving home and finding the same difference elsewhere, I avoided churches.

One day, quite unexpectedly, our older boy told me that as far as he knew I had always thought as Quakers do and should become a part of the Society of Friends. I became a Friend; I have been grateful ever since that there are other ways of looking at things than those I once knew.

I am sorry, though, that there still seems to be no lessening in the grimness of the Christian message as given by many denominations. In my community in four years I have yet to see in the religious section of the daily paper any concern except that one must believe to be saved. If this approach by the church met the needs, I would have no argument. In the past year, the sheriff has taken eight of our young men, who were suffering from drug abuse, to a mental hospital. Three other men have taken their own lives in recent months.

To combat such tragedy, I suggest that the Society of Friends publish the teachings of Jesus in a small format. These teachings seem to have become lost in the day-by-day actions of institutionalism. I do not recall in the published arguments over prayer in the schools seeing any mention that Jesus said not to be like the Pharisees who pray in public, but to go off quietly, for the Lord knows what is in your heart.



Drawing by Peter Fingesten

"We need simple books. . . ."

I have come across a few books that offer interpretations of the Scriptures different from those of my childhood. I have found these in collections at Meetings or in the homes of Friends. I do not find them in libraries or other places frequented by the general public. This seems tragic. We may be in danger of losing everything by default rather than intention.

Such books must be simple. Jesus himself spoke simply, and throughout his teachings there was always a deeper sense of compassion than the world had known.

Let me give an example. Those who insist the Christian must support his country in war point out that Jesus said one should render unto Caesar that which is Caesar's and to God that which is God's. As I heard things as a boy, Caesar owned all of me. Now it seems there is valid reason to give Caesar only what one cannot avoid and give to God all that one can manage to do. This makes things quite different.

In Romans 13: 1, Paul asserts secular authorities must be obeyed because they are ordained by God. This passage has been used to demand obedience to dictators, but Paul goes on to show that he was talking about decent rulers who were no threat to good works. There seems to be no discussion of what to do about bad rulers.

In my own experience whenever I have tried to work with anyone who considers himself a fundamentalist and wants to go back to the Bible, we were at cross purposes in seconds. For these people would pick out the grim parts of the Bible, while I wanted to talk about the wonderful teachings of Christ. It is true that Jesus said the greatest gift one can make is to give one's life for another, but Jesus did not mean giving one's life for the state in an act of war.

We need simple books to point out that this does not need to be so.

Overleaping the Wall and Back Again

by Francis D. Hole

I LIVED IN A HOUSE with a low wall all around. It had no doors. The climate was as in Eden, and there was open space, between posts, from the top of the wall to the thatched roof. There, I and my family ate and slept, and grew together, one family in a village.

Each day we leaped over the wall. I remember springing out of the house, alone or in company, and disappearing into the forest to gather fruits, nuts, and edible leaves and to dip a pitcher of water from the spring in a clearing.

Birds, insects, and mammals populated the forest and had nests, burrows, and colonies of their own. The chief impression I had of the forest and its meadows was of an enveloping spirit of beauty, peace, life, rightness. The forms around me witnessed to a Divine Presence.

That was indeed a balance of nature, and our human lives were integrated with it. We took our share of provender, enough to have a good life, but we did not increase our numbers or our desire for more things. In our daily meditations, the spirit of the forest informed us. The interior life was our limitless frontier.

Up then, noble soul! Put on thy jumping shoes which are intuition and love, and overleap the worship of thy mental powers, overleap thine understanding and spring into the heart of God, into his hiddenness where thou art hidden from all creatures.

This saying of Meister Eckhart I give as quoted by Aldous Huxley in *The Perennial Philosophy*, except for the substitution of modern word, *intuition*, for the original scholastic term, *intellect*. The sentence describes a sortie over a wall into the hiddenness of God.

The call to the noble soul could be to hurdle not just the wall of understanding but every other major wall: To overleap the worship of the sexual powers, overleap one's sexuality; overleap the worship of the physical powers, and overleap one's physical soundness, weakness, or suffering.

As human beings in the flesh, we have souls that dwell within walls that are integral parts of our lives.

There is more. We should not dispense with physical self, sexuality, or mental powers, but, rather, they should be overleaped with regularity. The soul fulfills itself in God's hiddenness, where no creatures have form, only potentiality. From that, the new structure of mind and body and culture will come, if we take care to bring it back—our share of provender. To leap over the wall is prelude to leaping back again.

Prophets among modern scientists tell us that we human beings have from twenty years to a century to go before we

blot ourselves (and all life?) off the face of the earth by one or more of a number of processes, if these continue.

The art of checking is fundamentally the art of asceticism and prayer. That is an interior athleticism. An athlete reforms his old habits of eating too much and having too many activities. Just so, our inner selves embrace a rigorous training regime in order to gain strength to cope with external and internal sources of anxiety. We can make ourselves worthy of this kind of balance of human nature.

As Quakers, we are lucky to have learned to thirst for quiet worship, where we seek just enough to live by—no excess demanded. As seekers and finders we are placed in a position to overleap ourselves into God's hiddenness and back again.

We can bring back an insight into the destructive power unleashed on this continent and the world and by contagion in ourselves.

We can bring back an insight into the intuitive, loving power in people, which may now come into its own, because there is no viable alternative.

Dear Friend

ONCE, LONG AGO in the worldly world, I prided myself on knowing the use of four different forks and on never resorting to almanacs for correct forms of address for Honorable Clerks and Judges, or Their Excellencies the Ambassadors, or Bishops Reverend, Right Reverend, and Very Reverend. I knew when to curtsy, when to extend my hand, and when to wait until my betters offered theirs.

The pride felt hollow even then, and when I learned that William Penn refused to doff his hat and called his father *thee*, the bubble burst, and I was freed of past constraint.

The world is still the same, although I have changed. It is easy enough to call my Quaker neighbor *Friend*, but have I heart to call my dentist merely *Mary Bright*? Has not the doctor earned a title? To omit the title looks ignorant and rude and does not show the intended affirmation. Worse yet, if I should write a heartfelt plea to powerful men, would not my case be prejudiced by such crude omission? Surely it would not be flattery to put the title in the address; flattery is noticed; here only omission catches the eye, and that as insult.

No, I do not wish to offend; but even *Miss* and *Mister* repel my heart, and so I seal into my envelopes this message, drawn from a stack of printed cards that by their very available quantity bolster my confidence and keep me from breaking faith with myself:

Dear Friend, I mean no discourtesy when I address you by name, without your usual title. By conviction, I omit all titles, as artificial barriers between human beings. Allow me my quirk. It is my attempt at respecting all persons in a world where the visible differences among men are great.

To this I sign my name,

—GUNDA KORSTS

A Quaker Portrait: Hanna Monaghan

by Roland Frambes

IT IS HARD to get Hanna Darlington Monaghan to talk about her past. She prefers to look to the future, and that she does with the verve one expects in men and women a quarter of her age.

If Hanna Monaghan had lived a "normal" Quaker childhood, the rest of her long, active life might have been different. Different, too, would have been the lives of those she came in contact with, for their lives would have been lacking the light she has shed along the way.

I did learn from her that her mother, Anna Jackson Monaghan, was read out of Meeting for marrying a non-Quaker. Hanna was reared a Quaker, but she was an adult when she joined Swarthmore Meeting. Soon thereafter she started her studies of early Quaker beliefs and George Fox's life, which culminate in the recent publication by Franklin Publishing Company, Philadelphia, of *Dear George*, her book about him.

Its subtitle, *George Fox: Man and Prophet*, reveals something of the character of her study of the Quaker leader. Few people today regard Fox as a prophet; even fewer are aware of his demonstrations of God's transforming power.

Hanna Monaghan feels that Ellwood's editing of Fox's *Journal* weakened his message for future generations; that was done, she believes, to present him before the world as a conventional hero. She has spent years in studying the original *Journal*. She made three trips to England and Ireland to walk in "dear George's" footsteps.

Through this study she found "the vision the early Quakers had; the urge, the power, which enabled women as well as men to endure the hardships, the filth, the vermin, the cold of the seventeenth century prisons, even death itself, for the sake of passing on the glorious tidings to the suffering world." How different this was "from the diluted version which had been fed me as a child!"

The late Harry Emerson Fosdick, in his foreword for *Dear George*, wrote: "While her delineation of the background and her interpretation of the varied incidents are illuminating and interesting, she achieves a distinguished result by letting George Fox himself—and others too who actually saw the events—have a major part in the narrative."

"In consequence this book transports the reader back three hundred years into the midst of the seventeenth century. The author has evidently saturated herself with the lore, culture, and customs of the time, so that the



Hanna D. Monaghan, painting by Helen Gilbert

reader does not so much hear George Fox's story as live it with him."

Hanna Monaghan studied art and drama, and she demonstrates both arts by transmitting the sights, details, and colors of the dwellings, prisons, and hillsides where George Fox walked. Her sense of drama makes real the man as he preached his vital message.

In writing *Dear George*, Hanna Monaghan carried on a family tradition as well as Quakerism. Her non-Quaker father, James Monaghan, a lawyer, was Pennsylvania State Reporter and editor of Monaghan's Digest. Her brother is Jay Monaghan, a noted Lincoln historian-writer. An ancestor, Anthony Jackson, helped found three Meetings in Ireland before settling in Harmony Grove, New Garden, Pennsylvania, in 1725.

A painting by Helen Gilbert of Hanna Monaghan hangs in her home in Nantucket. It reflects the purpose and spirit that undergirds Hanna Monaghan's life, whether writing her book about George Fox or converting a Nantucket barn into a charming home. Last year, Miss Monaghan gave her West Philadelphia home to Friends. She had found meetings were being held in the neighborhood in extremely cramped quarters. The studio in her home is large enough for gatherings of fifty persons, and she hopes her gift will be used for that purpose. She now divides her time between her homes in Buck Hill Falls, Pennsylvania, and her island retreat on Nantucket, Massachusetts. In January she began a strenuous lecture-visit to the West Coast, talking to women's and church groups of all denominations about George Fox and her book.

On Adding Fractions in Meeting

by Charles K. Brown III

TWICE in the past few months in meeting, someone has warned against a compromise or some resolution of a conflict that could be thought of as a least common denominator. Perhaps because I believe that figures of speech are useful if properly employed and because I know how useful a least common denominator is for adding fractions, I feel the need to make a defense of LCD. (It might be added parenthetically, that LCD is so important that in many of my algebra classes it has been personified to Elsie Dee!)

Since I believe that God's will is something to be sought and to be followed if found; since I believe that no one of us human beings has all of God's will in his experience, but that every human being is capable of knowing it in part, and recognizing it even when he was not able to discover it himself; and since I believe that a Friends Meeting, be it for worship only, or for business as well, is a corporate search for Divine leading, therefore, it seems to me that very often we must be adding our fractional parts of understanding, together with the Grace that God contributes.

It follows, then, that the addition of these fractions will be most successfully accomplished with a least common denominator.

It should be pointed out, perhaps, that to add one-half and one-third, the least common denominator is six, although a higher denominator, any multiple of six, could be used. However, to add $1/239$ and $3/417$ requires a much larger number. The more deeply Friends have considered a problem, separately, and the more complicated their contribution to a solution, the more difficult it may be to find the common denominator. It is always possible, but it takes time and patience.

Actually, we can stretch the figure just a little more. In the example of the previous paragraph, the least common denominator is not the product 239×417 , since $3/417$ is equivalent to $1/139$. It would be useful, in Meeting, if we made sure our contributions were reduced to lowest terms. It has been my experience that often in Meeting, what has seemed to me like $34/51$ comes out $2/3$.

Finally, when we sum up the whole of the Meeting, it is not just our fractions that are being added, but God adds to them, so the whole is more than the sum of our partial contributions.

It is likely that this process is not limited to the Society of Friends, and that political compromise may very well be God's will. This should not be confused with the logical

converse. That is to say, I am not suggesting that every political compromise is God's will. It may be, but I doubt it.

What is true is that God's will when it is fully comprehended may seem like a political compromise, or like a revolution, or like anything. God is infinite. Through Him all things are possible. He shares with us. Let us be grateful and put our contributions together to His glory and to the constructive approach to our problems.

The Mighty Acts of God

PSALM 136 is not one of the most familiar to us. We tend to prefer the psalms we can use in private devotions; this psalm evidently was written for use in public worship. Half of the Hebrew choir would sing the first part of each verse; the other half would sing back the liturgical refrain: "His love endures for ever." Thus sung, the psalm becomes a majestic affirmation of the Hebrew people's faith in their God's love and enduring sovereignty.

How could the Hebrews have such an intense faith in the enduringness of God's love? They pointed first to the wonders of His act of creation: The earth, the heavens, the sun, moon, and stars. How did they know that God created the world? Could it not have been simply a great cosmic accident?

The Hebrews never saw God create the universe, but they could point to acts of God which they—or their ancestors—*had* seen. And so the psalm continues with a recital of specific deeds or events in the history of their own nation. These were events they could remember because their forefathers had observed and lived through them. God had struck down the oppressing emperor and brought Israel out of Egypt "with strong hand and outstretched arm." He had divided the Red Sea, led the people through the wilderness, led them to victory over great kings, and finally, had given the land of Canaan to the Israelites. In these events of national deliverance, the Hebrews recognized the mighty, enduring love God was showing them.

The God whom they praised was, indeed, the creator, but they knew Him as their creator only because they first recognized Him as their deliverer. He was, first of all, the God who had in these historical events so drastically changed the fortunes of this people.

Not only the Psalmists, but also many other Old Testament writers, harked back to these great historical events, when they tried to define or point to the God whom they worshiped. These events were the "Mighty Acts of God." The greatest was the Exodus—the escape of a band of slaves from Egypt. How did they know of God's enduring love for them? Because he had delivered them from slavery and made them into a people, with a history of their own.

T. VAIL PALMER, JR.

The Correspondence Gap

by Emilie Carstens

*Firbank Fell Friends School
January 15*

Dear Mom,

Don't tell me I'm going through a "stage," or that the stretch from Christmas to spring vacation is the hardest. You told me that last year. You didn't address yourself to the questions in my last letter.

I'm willing to skip the matter of quitting school before I graduate, but I ask you again—a little louder this time—do you think the educational system is doing what it ought to be doing? And what in your view ought it to be doing?

Now I've said enough and can go on to other things. It has been snowing, thickly and beautifully, in the last few days.

I'm not sure what I'm getting at in those first two paragraphs, but had we better assume that this refers to some time after I'm twenty-one?

With ten bushels of love, freshly picked,

Sis

*Home,
January 20*

Dear Sis,

I'm glad you're having snow and aren't down with flu. Are you wearing your boots? Is your blanket warm enough? Did you remember not to give the white sweater to the laundry and sew on a nametag?

We had potluck after meeting—ten turned out. The cat and dog are okay, but they miss you. Your father and I think staying in school to graduate is best. Lots of luck with the exams! We know you'll make good grades.

About the educational system, I just read such a good article and will save it for you.

There are some words you use which you could perhaps look up again in the dictionary—such as rage, blame, irrational, reprisal, anger, hostility. They don't all mean the same



thing. Tell your language teacher about our getting the new book, and remind your brother to send a card to his grandmother in the hospital. You, too.

Love always,

Mom

*Firbank Fell Friends School
February 5*

Dear Mom,

It was silly of me not to write more explanation about that emotional bit, but I was sort of occupied by the education thing.

My use of the word "rage" I now think says less about you than about me and my way of reacting.

Write me something long and good,
Best I have, XXX

Sis

*Home,
February 20*

Dear Sis,

I have been too busy with Meeting business to write. The clerk went to Florida for a month.

Your father and I are so glad you're getting to be interested in so many new and worthwhile things. I read another article I'm saving. I got you another pair of red knee socks for the cold weather.

Love,

Mom

Do You Remember?

Do you remember
When we knew all earth
To be a faery ring,
And each day came
Breathing of wonders
Like a shell from the abyss?
When we mined opal
From the sun-struck dust,
And portents found
In each new-fallen leaf?
Climbing up above
The starry sill of night,
We glimpsed new suns, and moons
As yet unverified.
Ensorcelled birds came to our hands,
And summer's fruit fell at our feet
For wishing.
Let us put by these clocks and
calendars;
Forget the foolish, grown-up games;
If we retrace our steps, perhaps . . .

ANN RUTH SCHABACKER

Hypothesis

Truth is the river,
not the channel;
the direction,
not the road;
the ocean,
not the shore.
It is a fire and flowing,
not stone.

CAROLYN W. MALLISON

A Pot of Red Tulips Speaks to a Mourner

Shed your warm tears on me,
The tears of
Suffering
Are unlike other tears;
Gentle are they,
Warm are they,
Healing are they,
Giving forth the
Sweet aroma of pain
In the dewy stillness of the
Overflowing heart.

Let us three do our crying and our
Growing, together,
He, in some other sphere,
You, in the moist stillness,
I, in the wet earth.

So is all growth,
Slow, secret, silent.
So is all pain. . . .
Until we come at last
To that most secret, silent place
Where pain
Is no more.

TERRY SCHUCKMAN

Old Posters and Memorabilia

For home and den, suitable for framing. Any item of your choice \$1.00 each. Pony Express Notice Gen Robert E. Lee Funeral Notice Confederate decoding chart, Anti-Lincoln Cartoon; Jefferson Davis Election Notice; President Johnson impeachment ticket; Army orders on President Lincoln Assassination; Army Discharge Certificate; Gold Mining Stock Certificate; Draft Exemption Certificate; \$1,000 Reward for Gen Morgan; Slave Dealer Poster; Confederacy Law of Treason Poster; Recruiting Poster; Abolitionist handbill; Underground Railroad Poster; List of slaves for Sale; K.K.K. Notice of new organization; Uncle Toms Cabin Poster; \$500 Reward for runaway Slave; Civil War Recruits Handbill; Lynching Poster; Slave Auction woodcut; Civil War handbill for Brooks Pat; Richmond Fredericksburg & Potomac Railroad Notice; Civil War Ambulance woodcut; Slave Chins Devices; General Orders Headquarters department of the South; Confederate Soldier woodcut; Horses wanted Notice; Calamity Jane handbill; Buffalo Bill Poster; Annie Oakley Poster; Reward Posters — Billy the Kid; Jesse James; Frank James; Francisco Pancho Villa; Joaquin; Belle Starr; John Wilkes Booth; The Daltons; Black Bart; Bill Doolin.

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Reviews of Books

Kinds of Love. By MAY SARTON. Norton. \$5.95

THE PEOPLE of Willard, New Hampshire, write the history of their town in preparation for a bicentennial celebration and find the journey into the past illuminating.

A thriving nineteenth-century economy, jeopardized by twentieth-century changes, is saved by the summer visitors who become permanent residents. Within this framework, compassion and clarity are balanced, as are youth in tumult and age in repose.

Deeply moving is May Sarton's understanding of what happens to people who must live within limits imposed by physical frailty. The triumph of acceptance is the book's shining quality. Wisdom is here that many are seeking.

ELIZABETH YATES MCGREAL

The New Religions. By JACOB NEEDLEMAN. Doubleday. 245 pages. \$5.95

JACOB NEEDLEMAN wrote this book because of California. Since 1962 he has been living there, teaching in San Francisco State College and trying to understand the phenomenon of California. He has encountered many new teachings from the Orient and asked why they attract increasing followings. He thinks it is largely because they reintroduce the cosmic dimension that dropped out of Western religion with the scientific revolution.

"Religion became a matter between man and God; science took care of the cosmos—and very quickly erased all concepts of mind and intelligent purpose from it," he writes. "In contrast, Eastern cosmology presents us with a nature and a universe saturated with purposes and a consciousness which we do not understand."

Central to the new religions is the concept of instrumentality. Almost all the Eastern religions are self-centered; that is, their goal is the release from suffering—my release and mankind's. Everything tends toward this, and what helps is good, what hinders is evil. Suffering is inner conflict, which is caused by contradictory satisfaction of desires. Thus satisfaction of desires cannot be happiness, as many Americans believe. Eastern religion seeks the transformation of desire; ethics, moral codes, and rituals exist for this purpose. Contemporary Western religious forms exclude the mind, lack practical techniques and discipline, and value ritual

only for emotional uplift. They have left the "essential improvement of human life" to psychology. The great religions of the world, including Judaism and Christianity at their purest, however, pass judgment on us, and we are not fit to judge them without submitting to their instruction, because our minds are in an undeveloped state.

The new religions that Jacob Needleman discusses in detail are all based on Hinduism, Buddhism, or Sufism. He has chosen ones that young people flock to or that he guesses will have significance in the future.

He asks whether these new religions can really speak to our Western condition. At this point we cannot tell what impact they may have because we do not know what our condition is. If they can bring us once again to a sense of the urgency of finding our place in the universe, that will be a great deal.

ELIZABETH R. BALDERSTON

Giant, The Pictorial History of the Human Colossus. By POLLY JAE LEE. A. S. Barnes and Company, Inc. 148 pages. \$12.50

GIANT is a profusely illustrated record of the changing status of the human physical giant from prehistoric times to the present. Polly Lee, a Friend who is a librarian in Pontiac, Michigan, has tried to sort fact from myth about giants and presents fascinating glimpses into personal lives of giants who became part of the circus world and the relative few, in the past century, who did not.

She notes the decline in recent decades of the circus sideshow, which featured freaks of various kinds, including giants. She points out, however, that a height of seven feet or more is no longer as exceptional as it once was, because of improved human nutrition, especially in the Western World. Men who in the past might have been thought of as giants—Wilt Chamberlain and Lew Alcindor, for instance—are prominent figures in the sports world and are certainly not considered freaks.

The history recounted by Polly Lee is interesting, but the writing, especially of the picture captions, is in a naive style. The most significant aspect of *Giant* is undoubtedly, as the publisher states, that it is "the first comprehensive work on giants, real and imaginary."

JOYCE R. ENNIS

Gilbert McMaster — ein Lebensbild.
 Von ALFRED BIETENHOLZ-GERHARD.
 Gekürzt und ergänzt von Anneliese
 Hewig, Quäkerhaus, 328 Bad Pyrmont,
 Germany. 23 pages.

A SUBTITLE explains that this Lebens-
 bild is a "life-portrait" of a great inter-
 national Quaker figure, "Gilbert Mac-
 Master (1869-1967) und seiner Lebens-
 gefährtin Marga (1879-1967) nach
 seinen eigenen Aufzeichnungen."

Anneliese Hewig, a member of Berlin
 Monthly Meeting who was honored for
 her forty years of work in the German
 Socialdemocratic Party, has condensed
 some four hundred typewritten sheets
 of McMaster's diary and notes.

Gilbert McMaster first went to
 Germany as a business man.

Born in his grandfather's farmhouse
 in Poland, Ohio, only four years after
 the end of the Civil War, Gilbert Mac-
 Master went to work as a farmhand
 after the death of his mother and
 brother in 1881. His education had to
 be frequently interrupted by long peri-
 ods of work.

He became a representative of a
 shoe-findings concern, and it was to
 establish a similar firm in Germany
 that he arrived in Hamburg, where, in
 1901, he married Marga Kroll. By
 1906 he had opened his own business

and later had nine branches in other
 countries. When war came, he left
 Germany for Switzerland. A year spent
 in the United States put him in touch
 with the incipient Quaker Child Feed-
 ing Program in Germany. Subsequently
 he and his wife volunteered to work in
 it, renouncing their planned revival of
 the business interests abroad. It was at
 this time that Gilbert McMaster joined
 the Society of Friends, in the Fifteenth
 Street Meeting, New York, to which
 his grandmother had once belonged.
 Later (1925) when Germany Yearly
 Meeting was started, he transferred his
 membership there.

Gilbert McMaster in 1920 started
 on the large-scale relief program across
 Germany, which, in turn, involved him
 gradually in the widespread representa-
 tional, interpretative, even semidiplo-
 matic Quaker activity that was to claim
 much of the rest of his life.

During the next period (1925-1930),
 McMaster was occupied mostly with
 relief and interpretative work at the
 Quaker Center in Berlin, with occasion-
 al trips into Russia. Then, just when
 he and his wife were finally looking
 toward a home of their own in Swit-
 zerland, the advent of the Hitler régime
 brought the MacMasters, at Clarence
 Pickett's call, back to Germany and

Austria to intercede as well as they
 could for its political and other vic-
 tims in and outside of prisons and con-
 centration camps. During the Second
 World War they were again in Switzer-
 land, where their activities were con-
 fined to attempting to keep people on
 both sides of hostilities in touch
 through letters so harmlessly worded
 as to pass the censor easily, as well
 as forwarding CARE packages.

In the postwar years and up until
 1950, the MacMasters were again
 active in relief projects in Switzerland,
 Germany, and France. Their last years
 of residence in Basel were marked by
 ill health. Toward the end, Marga had
 become totally deaf. In accordance with
 their wishes, their ashes rest in the
 Quaker burial ground in Bad Pyrmont.

I saw Gilbert McMaster in Basel
 when he was nearing his ninetieth year.
 Naturally I had to introduce myself and
 explain that I had first met him in Ber-
 lin in 1923, when I was on my way to
 Russia to work with the famine relief
 program. He accepted this charmingly,
 without the slightest pretense of recall-
 ing what it was manifestly impossible
 for him to have remembered. He
 laughed heartily when I recalled how
 he had reassured me when I confessed
 to having grammatical difficulties with

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- March 12-14 *Creative Dance Workshop*, led by Anne Smith.
(Registration for this conference is complete. We hope to be able
to schedule another workshop in the future.)
- April 5 *Quaker Biographies*, Henry J. Cadbury.
First in a series of ten public lectures, Monday evenings
at 8:00.
- April 9-11 Pendle Hill Retreat, with Douglas V. Steere
- April 16-18 An Encounter Retreat, led by Keith Irwin.
- April 30-May 2 Married Couples Weekend, led by Bob and Margaret Blood.
- May 14-16 A Sensitivity Training Weekend, led by Bob Blood.
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my first spoken German. "Oh, the
der, die, and das," he had said, "I never
bother with trying to decline them. I
just say 'd . . .' for all three, and people
understand me all right!"

He was indeed a man whom people
of all nationalities understood and who
understood them.

M. C. MORRIS

Was Jesus Married? By WILLIAM E.
PHIPPS. Harper and Row. 239 pages.
\$5.95

THE SENSATIONAL title of the book
quickly loses its surprise effect in the
reading of the opening pages. This
serious and thorough study of the
problem in question contains an im-
pressive array of Biblical facts and in-
terpretations of the kind that religious
instruction on all levels and in almost
any denomination seldom provides.

Dr. Phipps, professor of religion and
theology in Davis and Elkins College,
West Virginia, maintains that Jesus
was probably married during the "hid-
den years" between the ages of twelve
and thirty.

The New Testament, of course, con-
tains no direct hint concerning such a
condition, yet it pictures Jesus as un-
derstanding women and enjoying their
company in contrast to the ascetic John
the Baptist, who adhered to the Essene
style of life.

It was the sacred duty of any Jew
to rear a family (the Hebrew language
had no word for "bachelor"). Many
Biblical passages also refer to the mar-
ried status of the apostles and the
early Christian community in general as
being that of the people in general.
The ascetic or celibatary view devel-
oped later and was the result of Greek
influences during the first two or three
centuries of the Church.

The Jewish concept of the wholeness
of all spiritual and physical aspects of
life included marriage and sex life in
this God-created order. Such views
agree with our contemporary trends in
moral philosophy that stress the close
interrelation between the physical and
psychological needs of man. The dog-
matic aberrations of theology concern-
ing sex that started in the second cen-
tury and has lasted into our time have
caused uncounted unhappiness, malad-
justment, and guilt feelings in individ-
uals and groups, especially the clergy.

This remarkable book requires the
thoughtful and imaginative kind of
study that is always its own reward.

WILLIAM HUBBEN

**"That of God in Every Man"—What
Did George Fox Mean by It?** By
LEWIS BENSON. Quaker Religious
Thought, Vol. XII, No. 2. Rio Grande,
Ohio. 47 pages. 75¢

Evolution and the Inward Light. By
HOWARD H. BRINTON. Pendle Hill
Pamphlet No. 173. Wallingford, Penn-
sylvania. 47 pages. 70¢

A YOUNG FRIEND facetiously described
certain traditional phrases as Quaker
catchwords. In an interesting coincid-
ence, 1970 produced two scholarly es-
says that discuss our two favorite
phrases in the perspective of origin,
meaning, and possible use today.

One cannot read either essay without
reflecting on two parallel developments
within contemporary Quakerism: While
the familiar *Inward Light* and *That of
God in every man* have become uni-
versalized in Quaker parlance and
journalism to a point of imprecise
vagueness, research into early Quaker
origins has been actively pursued by
English and American scholars.

One is brought to ask: How come
that these trends remain polarized even
today? That Quaker writing and min-
istry diverge sharply between those in-
formed of the original idiom and those
preferring to use catchall designations
for benign Quaker generalities?

Lewis Benson's essay was given as a
lecture to the Quaker Theological Dis-
cussion Group. Appearing in the
group's publication, the format is schol-
arly and liberally annotated from Fox's
voluminous writings. Two criticisms
are included, by Canby Jones and Fran-
cis Hall, plus the author's rebuttal.
Lewis Benson provides much historical
material for the usage and develop-
ment of *That of God in every man*, to
the twentieth century. Some passages
are must reading for anyone involved
with Quaker writing, speaking, or pub-
lishing.

Howard Brinton traces the *Light* to
early Christianity, the Gospels, and
Epistles of Paul, to a Quaker Christol-
ogy and Logos philosophy of evolu-
tion. Sections on Quaker interpretation,
the Beloved Community, are particu-
larly noteworthy. For this reviewer, How-
ard Brinton's readable essay concludes
with the section on Quaker Community.

Both author-scholars have rendered
us less studied Friends a profound
service. May we avail ourselves of this
before our catchall *catchwords* dissipate
further toward empty clichés—a failing
we abhor in ritualistic church language.

CANDIDA PALMER

Half-a-Love. By JOHN MOSES PIPKIN. Windy Row Press, Peterborough, New Hampshire. 96 pages. \$4.00

LOVE makes vulnerable, admittedly/But lets its scars be worn contentedly."

"Up is not for those Disposed to introspection, But for the nimble-ethic-ed." "God is not a speaking-to God; He is a thinking-to God."

Here is a love affair with words—not half-a-love words only, but total-love words as well.

Like artfully laid stones for walls built along meandering country roadsides, the words that make up the poems in this volume wander along the synapses of the consciousness, sometimes taking the heart away, and often leaving after-images in the memory.

The subject matter of the poems includes such contemporary, but universal, themes as love, hate, nature, boyhood, youth, nonviolence, cities, God, sin, hell, death. The themes are developed with wit, wisdom, tenderness, and compassion.

The author, a native North Carolinian, has been farmer, Quaker minister, and is professor of religion in Guilford College. He is now president of the North Carolina Poetry Society.

There are many quotable gems in this book—of use, for example, to speakers. The book would be a delightful gift-list item—for young or old alike.

EDNA PULLINGER

Mooncoin Castle or Skulduggery Rewarded. By BRINTON TURKLE. The Viking Press. 141 pages. \$3.95

FROM HIS HOME in the old north tower, Jeremy the jackdaw could survey the countryside below and all that went on. Thus he learned that the ancient castle, his home for twenty years, was to be torn down to make way for an American-style shopping center.

But what could he, an old jackdaw, do to stop it, especially as all the others who made their homes in the castle had flown out on him after his big speech and were even then hunting homes elsewhere? Then he thought of his old friend the ghost, Patrick deLucy, and flew down to arouse him. When Patrick, in his usual costume of velvet and lace, had fully materialized, the two friends sat long in the moonlight discussing possible action.

All ages should enjoy and laugh over this latest book by Brinton Turkle. Its setting is in Ireland, recently visited by the artist-author, whose illustrations seem just right, too. Where else could

he have found Jeremy, the jackdaw who collected things as well as information; Professor Hyde; Maude Muldoon, with her spells; sundry workmen, on whom

strange ones were cast; and the "Unmentionables" in strange attire, playing new music?

EILEEN B. WARING



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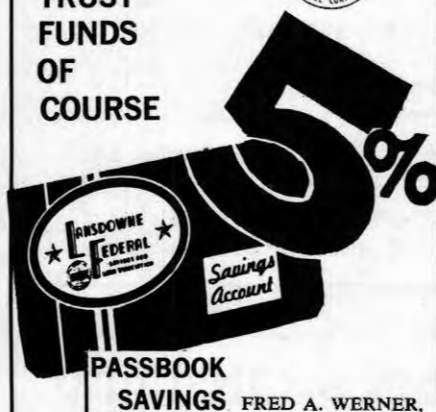
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Pamphlets by M. C. Morris

A Christian Affirmation. By MAURICE A. CREASEY. Friends Home Service Committee, London. 11 pages. One shilling

TO THOSE OF US fortunate enough to have enjoyed a term at Woodbrooke under its well-known director of studies, Maurice Creasey, it has been evident how concerned he has been about how to fill what apparently he considered a sort of "creedal gap" in Quaker theology. Not so evident to some of us was his reason for insisting on the significance for Friends of what many might consider a dogma from which Quakers were fortunate to have been liberated.

Presumably not only his own pre-Quaker background but also his observation of the difficulties often encountered by Friends in trying to explain to others what Quakers do believe have convinced the author that such a short affirmation of a Christian belief as first reprinted here in booklet form is timely, if not overdue.

Particularly valuable are the four short articles that originally appeared in *The Friend*. Maurice Creasey tries to define and interpret for himself familiar phrases based on the Apostles' Creed, words that many have thoughtlessly reiterated or uncomfortably accepted during a good part of their lives.

His service to others lies in his permitting his readers to experience with him how one Friend has grappled with definitions of terms which are all too easily accepted or rejected but not so easily thought through and interpreted.

The First Hertford Quakers. By VIOLET A. ROWE. Religious Society of Friends, Railway Street, Hertford. 48 + 35 pages.

USING the Hertford Meeting Minute Book for 1650-1700, wills and land deeds, lists of ratepayers in the borough records, bills, and personal accounts of Meeting members, county court records of the time plus an anonymous shorthand report and similar primary source material, Violet A. Rowe has written a readable account of the devoted, stubborn, courageous body of Friends who worshiped in "the oldest surviving Quaker Meeting House to be built as such in the world."

In its pages, a number of the early stalwarts—"and it does seem as if the

leading Friends included a disproportionate number of maltsters and brewers"—pass in review. The venerable butcher and land proprietor, Henry Sweeting, and the maltster, Henry Stout, stand forth in particular profile. Regarding the latter, a paragraph begins:

"There has been some discussion among local Friends and others as to whether the name 'stout' as applied to a particular brew of ale derives from the name of Henry Stout, and certainly it is curious that the first known use of the word does belong to the year 1677. . . ."

Turning dry documentary details into intimate events of everyday human life, the author helps us to empathize with this early group of our progenitors—whether under persecution for disobeying the Conventicle Act, taxing themselves, upon release from prison, to build their meetinghouse (now celebrating its tercentenary year), defending their beliefs in religious controversies; or testifying at the strange trial of Spencer Cowper for the murder of Sarah Stout.

Window on Education. Taped and edited by KENNETH MCCAULEY. The Sidwell Friends School, 3825 Wisconsin Avenue N.W., Washington, D.C. 20016. 17 Minutes.

NOT A BOOK, not a pamphlet, but a 33-1/3 RPM recording of a panel discussion held in Sidwell Friends School on November 21, 1969 that became "a major Washington news story."

Four panelists, three of them Sidwell Friends parents, were introduced by members of the class of 1970 and answered questions put to them by the students.

You hear in turn Stephanie Fain, editor-in-chief of *The Sidwell Friends News*, introduce David Brinkley of the NBC News; Thomas Yondorf introduce Max Frankel, chief of the Washington bureau of *The New York Times*; Sherrill Slack, Nicholas Johnson, Federal Communications Commissioner; and Brian Murchison, Clark Mollenhoff, Special Counsel to the President and the chief White House trouble-shooter on the Haynsworth nomination—which the Senate voted to reject one hour before this second annual news assembly was held.

Tones and overtones of the panelists' responses create the major interest for the listener—perhaps because of what is hedged or evaded as much as of what is answered.

Cinema
by Robert Steele

ROBERT JONES, a recent graduate in communications of Boston University, was helped by two friends, Christopher Knight and James Coyne, to make his first feature film, *Carry It On*, about the life and commitments of Joan Baez and her husband, David Harris. They shot one hundred thousand feet of film, which has been edited to run eighty minutes. Shooting was done in the Baez-Harris home near San Francisco, and on a national concert tour with Joan, then pregnant. The film is black and white, made in *cinéma-vérité* style, and cost one hundred sixty thousand dollars.

Robert Jones said, describing his approach to the film, "We tried not to get in the way. We weren't interested in putting our signature on the film." Consequently, a viewer does not think about the form or style of the film. We meet Joan and David before he is hauled off by Federal marshals to serve a three-year prison term because of his refusal to cooperate with the draft. Joan

asks the marshals in the kitchen of her house if they would like to have a cup of coffee. One of David's friends puts an anti-war sticker on the marshals' car while they are in the house.

Joan is warm, human, beautiful, and honest. Of the thirteen songs she sings, "O Happy Day" and "He Shall Be Released" stick in the memory longest.

When Robert Jones was shooting Joan as she ironed clothes or went to the refrigerator, she would ask, "Why film this?" He answered, "Political philosophy is O.K., but it will have no force or conviction if there is not a personality behind it. You have to sell Joan first, then the philosophy—although the philosophy really moves along with Joan."

Because it makes no apparent effort to be political, *Carry It On* is a disarming political statement. The selling is done by Joan and David even though they are not salesmen. If one turns off what they believe about the war and state of the nation, one cannot turn off the film totally, because the principals are not kooks. They are genuine, committed human beings.

When Joan is asked something about "our democracy," she says, simply, "We

have no democracy." Her husband, who has been imprisoned for his beliefs, has said, "You get busted for three years just as if the government has a deed of ownership for a person." When she is asked about revolution, she responds that revolution means different things to different persons. "We must have a revolution in our scale of values that will place human life above property, political advantages, and money. We must make love and not war."

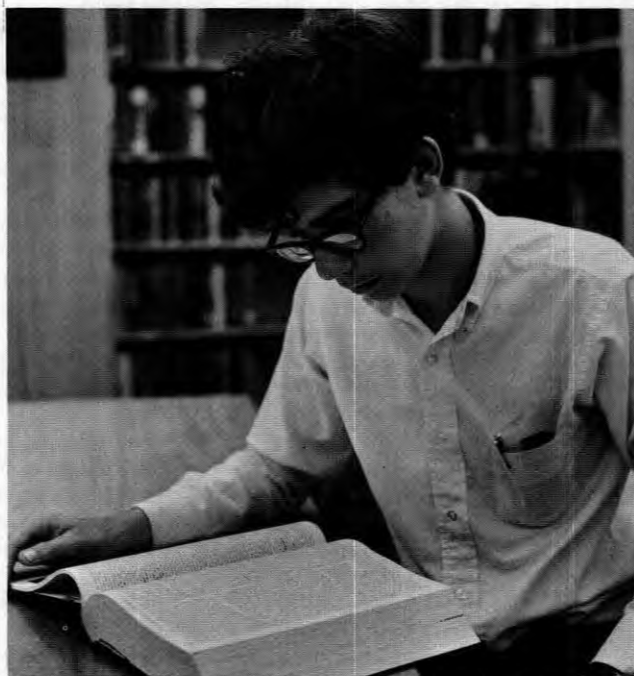
Although this is a contemporary love story, Joan and David are not romanticized. We are sympathetic with them because their deprivations—her loneliness and their rare, controlled visits—are not overplayed; they do not consider themselves heroic. Addressing a high school rally, David says, "A hero is someone who teaches people what they can be."

The ideological intensity of the film grows from the thinking of Joan and David about revolution, nonviolence, commitment, and the need for work and courage. It seems to be obvious, commonsense truth.

As I left the movie, I felt that if we all were to carry on the way Joan and David do, there might be hope for us.

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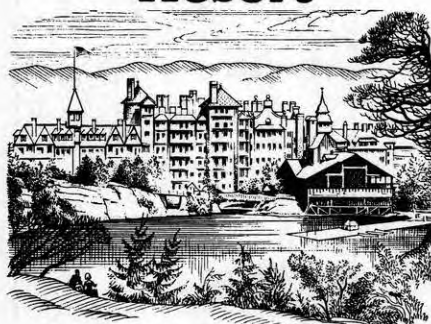
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Letters to the Editor

Now I Lay Me

KATHERINE D. HILL's version of her children's prayer (Friends Journal, December 1) interested me very much.

My mother (who left us last spring, aged ninety-seven) taught us four children a version of "Now I Lay Me" that also avoided a reference to death:

Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep,
Guide Thou my steps, when I
awake,

In paths of Love for Thy dear sake.

I said it as Mother taught me every bedtime when I was growing up—and find I am not yet too grownup—at seventy-three!—to dispense with it.

I wish I had asked Mother where she found it. I doubt that she herself composed it.

Perhaps somebody can give the source of the prayer as I learned it from Mother and as I in time taught it to my own three children.

BARBARA C. CROCKER
Fitchburg, Massachusetts

Property

I WOULD LIKE to respond to the article "The Use of Property: A Dilemma for Friends" (Friends Journal, January 1) by submitting that it would be best if all property were disposed of.

If we as Friends hang more than one testimony on the advice of Jesus, why do we not hear him when he says: "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven."?

The difficulty with property is that once you have it, you must pay for it, maintain it, and care for its use. Where gross abuse of property does not exist, as in most cases, there is such a preoccupation with seeing that bond coupons are clipped, grass is well trimmed, and the twenty-year mortgage is paid on time that social and spiritual concerns are shunted aside. Friends seem to have developed in their property a moral equivalent of the defense budget.

Friends uniquely have no need of steeplehouse or any external trappings, yet most cannot imagine trying to do without them. Where Meetings have no property, they meekly retire to the YMCA, which is a pity. What a little creative experimentation might do! How much more inspiring would be a meeting on a grassy knoll or, more relevant, a meeting in a nearby migrant

labor camp. If Meetings double in size after getting a new meetinghouse, are the new Friends attracted by Friends or by the walnut walls, plush carpeting, and the feeling of establishment, permanence, and respectability that the structure has?

You cannot serve both God and mammon. Friends must choose which road they shall take and whether or not their time and money shall be expended on God and people. The value of all church property, including that of Friends, is more than two hundred billion dollars. What could Friends do with their share if they were possessed of the spirit that shakes the country for ten miles around?

GARY MARTIN
Des Moines

Friends in Newfoundland

FRIENDS will be glad to learn that the St. John's Friends Worship Group no longer meets on Military Road. The YWCA facilities on that road proved to be larger than we needed. Visiting Friends may get in touch with us by calling any of the telephone numbers listed in the religious section of the evening newspaper.

Friends in Newfoundland now number about the same as Henry Cadbury's research revealed here at the start of the eighteenth century—a family or two. But this promises to change with the rapid growth of the university and the growth of the new medical school.

Visitors are welcome. Sample our pure air, pure water, and North America's only pacifist police force.

JACK ROSS
St. John's, Newfoundland

Women's Names; Help Wanted

I AM WRITING an article about women's names—married women's names, names of divorced and widowed women, women who are taking new names in reaction to the system that obliterates the matrilineal names, titles of women and men, and so forth.

I would like to connect my idealized usage of names and titles with Quaker custom, in that to my knowledge they have most closely come to the practice of recognizing the worth of both men and women.

Ideally, I would have each person be addressed by his or her given and family names, with no titles. Wasn't it at one time the Quaker custom to say things like, "How art thou, John Doe?"

and "How art thou, Jane Smith?" (The latter applied if the woman was single.) Did Quakers ever call Jane (if she was married to John Doe) Jane Smith (her maiden name): If not, why not?

I need books on Quaker custom to aid in research on this subject. Does anyone know of any and where they might be obtained? Perhaps readers of Friends Journal know of publications dealing with this subject, or do they have clear thoughts on the matter?

I shall appreciate hearing from Friends about this and shall surely let them know if anything interesting develops. My address is 2315 Nineteenth Avenue East, Seattle, Washington 98102.

JOY BELLE CONRAD-RICE
Seattle

Love

GLENN MALLOY, a young man who was facing the draft and many fears and perplexities, gave this message in our meeting for worship:

"Love is not like a light switch that can be turned on when darkness comes. Love comes gradually, subtly, inconspicuously, and in infinite amounts of

degrees. Love transcends all words and matters. Love is the panacea of troubled spirits within all of us.

"Love develops as each takes off his mask, and as each becomes naked in front of another, he learns the other's strengths and frailties. Intimacy grows. Fears diminish. Each is a mirror that reflects the true self. All learn to accept themselves and, slowly, the world around them."

PENELOPE TURTON

Framingham, Massachusetts

Spiritual Discoveries

FRIENDS JOURNAL takes a long time to reach Australia. Now, in March, a reaction comes to Esther Hayes Reed's letter in the issue of November 1 about the word "worship." We Friends do not often make our Meetings into "meetings for worship." But is not the name "meeting for worship" a continual challenge, a reminder of what they should be? Let Friends continue to look at their fellow men in brotherly caring. But may they also look up to a Father.

Let us continue to be cautious in our

words, each one claiming no more in belief than our own experience leads us to. But may we also look respectfully at the great spiritual discoveries of the ages.

Each one of us may have to begin where the member of Alcoholics Anonymous begins, saying simply that there is a power outside himself which can help him. But we can think wonderingly of a more advanced stage. A follower of St. Francis of Assisi spent a night in the same room as Francis and hoped to get some understanding of where such joy and peace came from. He did. He saw Francis on his knees and heard words of adoration, "My Lord and my God."

KATHLEEN HASSELL

St. Georges, South Australia

Folklore, Quakers, Doukhobors

I WISH TO COMMENT on Clarence Wollen's request for Quaker rhymes (November 15).

He gave an example of a game, which he called "Early Berly." It contained the formula, "How many horns stand up?" This game is internationally

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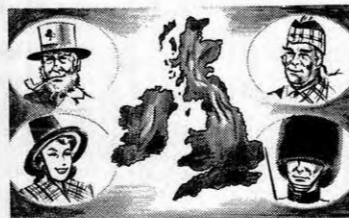
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known and was familiar to the ancient Romans and Egyptians. I refer to Paul G. Brewster's "Some Notes On The Guessing Game," (under the title, *Bealoideas: Journal of the Folklore of Ireland Society*, Volume 12 (1942), 40-78. It is also reprinted in Alan Dundes's anthology, *The Study of Folklore* (Prentice-Hall, 1965).

I am studying the folklore of a sister sect, the Russian Molokans, now residing mainly in California. I was hoping someday to do a study of my own religious group, the Quakers, and would therefore enjoy receiving correspondence from Clarence Wollen and others. In the 1969 *Journal of American Folklore Supplement* it is noted that Professor Richard Bauman, 2404 Sonora Court, Austin, Texas, also is doing some research on Quaker folklore.

I enjoyed the article on the Dukhobors and the Friends by Kathleen Hertzberg. The Dukhobors feel close to the Quakers, as do the Molokans. That is one reason that I have been allowed to come as close to them as I have. One of the most knowledgeable scholars of the Dukhobors is a colleague of mine, Mrs. Ethel Dunn. Her address is the same as mine: Highgate Road Social Science Research Station, Inc., 32 Highgate Road, Berkeley, California 94707. She welcomes correspondence which has to do with Dukhobor settlement and relations among Quakers, Molokans, and Dukhobors.

WILLARD B. MOORE
Berkeley, California

Animals in Meeting

I GREATLY ENJOYED R. W. Tucker's piece in the January 15, 1970, issue, belatedly encountered, on animals in meeting; and I want to tell a story.

This was at Twentieth Street in New York, before that meetinghouse became a museum.

It was, in the first place, a gorgeous spring morning, and the doors were open. After we had all settled, a big, shaggy, friendly mongrel came in—tongue lolling and tail wagging—and walked halfway up the aisle.

Sensing the silence, he looked around, fell flat as the Sphinx on his stomach, lowered the big head on forepaws, and waited with us.

It was one of those lyrical meetings that takes off on a common theme and develops it symphonically, with decent pauses between talk, here an illustration, there a contrast, next another variation, and back. The full hour went by gloriously. And then, when everybody

turned to shake hands with the neighbor, the big, friendly dog sat up abruptly, wagging his tail joyously, and out he went, down the steps.

I haven't forgotten it and never will.

CLAYTON D. LOUGHRAN
Baltimore

The Baby Maker

FRIENDS may be interested in the film, "The Baby Maker," because a central image in it is the Edward Hicks painting, "The Peaceable Kingdom." The film is the story of an affluent young couple, who, after ten years of marriage and after a hysterectomy, have decided that they do want a child but do not want to adopt one. They enter a contract with a young woman to carry the husband's child. The time period of the film is the nine months' pregnancy.

Accompanying the physical growth of the embryo are the emotional and psychological changes of the three adults. Just as tension is created in the Edward Hicks painting by the silence and tolerance of the animals, so is tension created with the tolerance, understanding, and love generated by these three individuals.

I am prompted to write to solicit Friends' views on this film and to share this item of humor. One of the classified advertisements in your December 1 issue offered a reproduction of "The Peaceable Kingdom" as a Christmas card. It promised "prompt, free delivery." It was sponsored by "Planned Parenthood Cards." Had they, too, seen this film?

J. CALVIN NELSON
Hamilton, Ontario

The Homosexual

I AM WRITING to raise a question as to the Quaker viewpoint on the homosexual: How do Friends feel? How do they make the homosexual feel? Is he welcomed? Is his membership welcome?

Do we exclude him from our lives, or is he welcomed as a person? How would Christ react? Does the "all loving" God also love the homosexual?

I think we need answers now—now that the homosexual is coming out into the world. He (and she) is asking "Does anyone care for me? Is there a God who doesn't condemn me for being myself and who will help me in this hostile world?"

I hope you will answer me and in doing so answer the homosexual and help the gay Quaker come out, too.

DAV FAIRALL
Glendale, California

Friends and Their Friends Around the World



Caroline Elliott and her
young Nigerian patient

An Upright Position and a Little Dignity

by Caroline Elliott

SOMETIMES a simple piece of equipment can make a radical difference in the way a child views the world. I was able in my work in Nigeria to give several children the opportunity to change in a small way their worldview and their struggle. I was able to do this, not through any extraordinary expertise but because I knew that something simple should and could be done, even in this setting.

The story of Nse Udo is an example of the impact on a child's life of a small change I was able to make.

Nse, a boy about thirteen years old, is an orphan who lives in a children's home in Anua, South Eastern State, Nigeria. Sometime in his past he must have had poliomyelitis or a similar neuromuscular disorder, which left his right leg useless. Because of lack of treatment, it drew up into a fixed bent-knee position as the muscles wasted. So Nse began to crawl. He used his arms and good leg to push him along in a face-up, crablike manner.

The day I met him, he had come to the Quaker Service hospital, in which I work, complaining of pain in his strong leg. Because of the years he had crept, the unaffected leg was beginning to have destructive joint changes. The doctor called me for suggestions.

I asked them why he did not walk with crutches, but nobody seemed to know. I got him to stand holding on to a table, and I measured him. He seemed unsure about what was going on, but he was willing, helpful, and bright.

When he left, I watched him crawl down the road, avoiding puddles by in-

credible maneuvers with his two strong arms and one leg.

Two days later, I brought to the orphanage a pair of simple, inexpensive crutches. Although I could not do anything for the affected limb, I could help him stand and walk.

Nse was called to the office by the reverend sister in charge, and I soon saw him coming—like a small animal—down the dusty path and up the three steps to the sitting room where we were waiting. I showed him the crutches and demonstrated how they were used. Without hesitation, he took them and started across the floor. He slipped a little, but his coordination and rapid mastering of the technique were amazing. Breaking into a big smile, he started out the door. I slowed him down enough to teach him how to get up and sit down, and go up and down steps with the crutches—but then I could hold him no longer.

We went back in for a cup of tea with the sister. I warned her that he should keep his weight on his hands, that he might have pain for a while, and that he should come see me at the hospital in one week. As I left, I saw Nse coming down the path on his crutches, followed by a parade of children cheering him on.

He thanked us and then detoured toward the chapel. He went up the steps, sat down, laid the crutches down neatly, and then crept into the chapel. I do not know why. Maybe it was just because he was used to going to evening prayers this way, and the crutches were not quite familiar enough yet.

Nse did not come back to the hospital as I had asked. When I inquired at the home, they said he was doing well and used the crutches constantly with no complaints.

He really had not reason to see me again. He had what he had needed for so many years—crutches, an upright position, and a little dignity.

(Caroline Elliott is a physical therapist with the Quaker Service Medical Team in Nigeria. Since the end of the war, a team of some twenty Americans and seventy Nigerians have been rehabilitating a hospital, providing rural medical services, helping reconstruct war-torn villages, and helping to plan for lost children.)

A New Way of Life for Turkana Nomads

by Annice Carter

THE UNITED SOCIETY OF Friends Women is helping East Africa Yearly Meeting Friends in a project of outreach to nomads in Turkana, northwestern Kenya. Drought has killed many of the cattle on which these people depend for food and livelihood. The Kenya government, which is trying to relocate the Turkana people on the shore of Lake Rudolf, has asked the churches in Kenya for assistance.

East Africa Yearly Meeting, therefore, has agreed to set up a technical school and manage a home for orphans. Ersal and Dorothy Kindel, of Friends United Meeting Board on Missions, have gone from Kaimosi, where they were working, to Kalokol, on Lake Rudolf, to help open the school.

A dustproof cement block house for the Kindels is an immediate pressing need, for which USFW has undertaken to raise cash and collect trading stamps. The construction of this house, which Ersal Kindel already has begun, involves local boys and men, who are learning to make blocks and use them in building. The house thus is part of a training program as well as living quarters for a family.

Other projects planned for Kalokol are an electrical generating plant and piping in water. The main industries of the new settlement are fishing and drying fish.

Cash and stamp books to support this undertaking may be brought to the USFW Conference, June 12 to 16 in Wilmington, Ohio, or sent to me at 305 South East Street, Plainfield, Indiana 46168.

(Annice Carter is secretary of Christian service for the national United Society of Friends Women.)

Good Cheer

PURCHASE, New York, Friends solicit from any willing member a plant to be enjoyed during meeting for worship, then delivered to some sick or lonely Friend.

Crafty Quakers

THE CRAFTY QUAKERS are a group of Wrightstown, Pennsylvania, Friends who meet afternoons to make articles that will be sold to raise money for the Philadelphia Yearly Meeting Combined Appeal.

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Courtney Solenberger (left), a senior in Friends' Central School, and Loren Tobia, a sophomore, talk with Thomas A. Wood, headmaster.

At Friends' Central School, A New Headmaster

THOMAS ATHERHOLT WOOD is the new headmaster of Friends' Central School in Overbrook, Philadelphia. He succeeds Clayton L. Faraday, who was acting headmaster after the death of Merrill E. Bush in February, 1970.

Thomas Wood is the son of Mrs. Frederick S. Wood and the late Frederick Wood of West Chester, and a graduate of The Choate School and Haverford College. He received his doctor's degree in Elizabethan literature from the University of Birmingham, England. He taught English and coached sports at The Hill School in Pottstown, Pennsylvania, and later was assistant to the president of Athens College in Greece; an instructor in English and an admissions officer in Phillips Exeter Academy; and assistant headmaster and principal of the upper school of Friends Academy, Locust Valley, New York.

Friends' Central School, established in 1845, is a coeducational country day school with five hundred fifty-five students from kindergarten through twelfth grade.

The school is active in art and music. Members of two choruses recently performed in "Aida" and "Carmen" with the Philadelphia Lyric Opera Company. The senior high chorus has been invited to be a part of the large Independent School Chorus in a performance in Baltimore.

The Friends of the Arts sponsored

an art exhibition by upper school art instructors John A. Cederstrom and Kenneth J. Kauffman. A permanent collection fund has been established for purchases and maintenance of works by Philadelphia artists.

A Thanksgiving program, "A Day of Judgment," was written by Douglas Baird, a senior who spent his junior year as the exchange student at the Kurt Huber Gymnasium in Grafelfing, Germany. This year Susette Gerstmeier and Petra Maier-Schoen are spending their year at Friends' Central while Eileen O'Neill, a Friends' Central junior, spends her year in Grafelfing. Friends' Central and the Kurt Huber Gymnasium have been affiliated through a student exchange program since 1956. A carnival is held every spring to raise funds for the program. The lower school is affiliated with the Centro Educativo Italo-Suizzero in Rimini, Italy.

Friends' Central School operates on a trimester program, which has provided the opportunity for weekly discussion groups on relevant topics among members of the junior and senior classes. The third trimester presents seniors with a credit-noncredit program, in which each student studies three subjects in depth, one of which must be English.

Upper school students recently sponsored a work-day and a car-wash to raise money for a nonwhite scholarship sponsored by the student council. The class of 1969 sponsors a black scholarship fund as its gift to the school.

Quaker Caucus in Massachusetts

by T. Noel Stern

AN INFORMAL GROUP, the Quaker Caucus, has been meeting in Friends homes in southeastern Massachusetts since last summer. It is concerned with problems of the black ghetto and of the poor in New Bedford.

New Bedford had riots and burnings. Four black persons were shot. One was killed, allegedly by three white youths. Another shooting was followed by a raid by police on a store occupied by two Black Panthers and sympathizers. A large group of blacks was held in extremely high bail.

The problem in New Bedford is complicated by the unemployment rate of 10.2 percent and by much higher unemployment among black youth. A further problem is the charge of brutality on the part of a few officers in the New Bedford police force and charges of unfair and illegal bail procedure in the Third District Court in the city.

The overall situation has been the subject of a report by City Councilor Thomas Atkins of Boston, a young black attorney who has become a national figure. Thomas Atkins reported on the New Bedford situation to Governor Francis Sargent.

The Quaker Caucus has centered on the treatment of poor persons by the police and by the local criminal court. At one session, the caucus heard from two black students at Southeastern Massachusetts University. One had been arrested in the "Black Panther" raid. The brother of another was arrested in a related incident.

One meeting of the Quaker Caucus was in my home. Andrew Grannell, pastor of Allen's Neck Meeting, presented a report on relations between blacks and police in New Bedford. Wallen Bean, pastor of Smith Neck Meeting and Coordinator of the Fall River Mental Health Clinic, spoke of work with minority people and drug addicts and with police and court in Fall River, the "twin" city of New Bedford. Dan George, attorney for the legal services of the Office of Economic Opportunity in New Bedford, explained bail procedures. The bail law of Massachusetts is progressive, but the administration of the law falls short. The result is a difficult situation for poor persons held on criminal charges.

David Spinney, of Lynn Friends

Meeting, and Dick Wilson, both of whom represented the New England office of American Friends Service Committee, presented a proposal for court watching in New Bedford: Criminal court proceedings would be monitored by Friends and by high school students. Similar projects are being started by AFSC in Worcester and Springfield. It is hoped that a Quaker presence in court will contribute to improved bail conditions for poor people and improved court procedures.

The New England project is inspired by earlier work in court watching by Friends in Pennsylvania. Media Third Street Meeting conducted a court-monitoring project in Chester, where there is a large black and poor population.

Members of the Quaker Caucus in southeastern Massachusetts come from six Meetings: Allen's Neck, Mattapoisett, North Dartmouth, Providence, Smith Neck, and Westport.

Jesus Christ, Superstar

A CHANGE OF PACE for attenders of the adult conference class of Central Philadelphia Monthly Meeting was provided by a presentation, on phonograph records, of the rock opera, *Jesus Christ, Superstar*, written by two British Roman Catholic priests. For those whose ears are not attuned to rock, the words were projected on a screen. As Friends entered the room usually used for a coffee period following meeting for worship, they found themselves in a coffeehouse atmosphere: The lights had been dimmed and the overture from the opera already was playing. After a short time for coffee and conversation, all were encouraged to sit down and listen seriously to the presentation, which is a rendering in contemporary idiom of the events of Passion Week.

Silent Day

BALTIMORE Monthly Meeting, Stony Run, schedules a "silent day" every Wednesday to give members "a quiet and peaceful evening away from radio, TV, and telephone." A six o'clock supper together is followed by an evening of quiet reading and meditation.

A Thoughtful Move

THE PROPERTY and Ministry and Oversight Committees of Plainfield, New Jersey, Meeting have been aided by the local fire department in making trial arrangements of benches in the meetinghouse.

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Classified Advertisements

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

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

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

Positions Wanted

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.

QUAKER SALES EXECUTIVE wishes to obtain job in Philadelphia area that would enable him to spend more time on friendly activities. Daniel Devlin, 63 Shadywood Road, Levittown, Pennsylvania 19056.

SUMMER POSITION (child care, tutoring, assistance with light housekeeping) desired by female college student. Will drive. Box M-507, Friends Journal.

Positions Vacant

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.

FAMILY PHYSICIAN—to administer and help develop family-centered, community-supported group practice in small university town. Option to affiliate with university family medicine teaching program. Please write Eugene S. Farley, Jr., M.D., Family Medicine Program, 335 Mt. Vernon Avenue, Rochester, New York 14620.

HOUSEHOLD HELPER for able, active, older woman. Light housekeeping, some cooking. Live-in preferable. Interesting center city location. Reply Box M-506, Friends Journal.

DIRECTOR, Long Island-based North American center of world college. Should have broad educational understanding, ability to give leadership to North American program of experimental world college. Cross-cultural experience desirable. Salary in 'teens. Send two copies of résumé to Friends Journal, Box F-508.

LIVE-IN HOMEMAKER for father and five children. Telephone 215-CH 8-0385; or write John Connors, 352 East Gowen Avenue, Philadelphia 19119.

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.

Camps

CAMP BIOTA—Boys 8-14. Small group. Warm, professional staff. All activities plus natural science program. Friends welcomed. Romeis, 1120 Glendale Lane, Nashville, Tennessee 37204.

Etc.

CONFERENCE FOR QUAKER WRITERS, Lake Minnewaska Mountain House, New York, March 12-14. Are your concerns and skills as a Quaker writer finding adequate expression in this revolutionary age? Share your problems, experiences, and hopes with others. James Shuman, Laura Lou Brookman, Herta Rosenblatt, Candida Palmer, William Hubben, and William Wilson Atkin are among those with writing-marketing-publishing experience who plan to attend. Fee of fifty dollars includes two nights' residence, meals from Friday night through Sunday noon, and conference expenses. A small scholarship fund will be available. All Quakers interested in writing are welcome. For further information and registration form address Raymond Paavo Arvio, Box 491, Pomona, New York 10970.

INSTITUTE FOR SEX RESEARCH, Summer Program in Human Sexuality, July 11-22, 1971: General lecture course in human sexuality, workshops in sex education and counseling, informal discussion groups. Certificate of attendance, \$325, includes housing. Registration ends May 30. Write Summer Program, Institute for Sex Research, Bloomington, Indiana 47401.

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Accommodations Abroad

FRIENDS IN STOCKHOLM have two small rooms to let during June, July, and August in their meetinghouse, Kväkargården, Varvsgatan 15, 117 29 Stockholm (telephone 68 68 16). Centrally located. Shower available. No meals. Single person, Sw. Cr. 15 per room per night; two persons, Sw. Cr. 20.

Travel

SUMMER STUDYTRAVEL OPPORTUNITIES FOR HIGH SCHOOL STUDENTS. 4-8 weeks, optional work projects. East Africa, West Africa, Alaska, Mexico, South America, USSR, Scandinavia. Also special college age and adult trips. Brochure: Studytravel Dept. F, Friends World College, Westbury, N. Y. 11590; 516-248-2616.

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.

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.

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.

A Community Program on Prison Reform

AT ROCKINGHAM COMMUNITY COLLEGE of Wentworth, North Carolina, Rockingham County Preparative Meeting sponsored a community program on prison reform for citizens of the county. Its purpose was to inform the community about Christian, moral responsibilities to be sensitive to the needs of prisoners. The commander of the local prison camp had earlier met with apathy and rejection when he sought the cooperation of the community in instituting enlightened programs for the prisoners.

S. Collins Kilburn, director of social ministries of the North Carolina Council of Churches, and Frank A. Hall, district administrator of the State Department of Correction, spoke. Collins Kilburn described the conditions in the prison system that may make hardened criminals out of first-time offenders.

Frank Hall informed us about the programs that the Correction Department is attempting, such as work release and study release. Both acknowledged that the system is hampered by lack of personnel and funds and stressed that community interest is necessary before changes can be made.

The local prison commander, C. D. Vernon, answered questions about the camp and programs in which citizens can participate.

Friends and all interested citizens of the community were urged to write their state legislators to help obtain additional funds for the Department of Correction in the 1971 General Assembly. Many of the seventy-five persons present remained after the presentation to talk further with the speakers during an informal reception.

LINDLEY S. BUTLER

An Award Dinner

RESERVATIONS for the 1970 Awards Dinner of the Peter Doctor Memorial Indian Scholarship Foundation must be made by April 1. Scheduled in Tonawanda Indian Community Building, two and a half miles northwest of Akron, New York, the occasion will be marked by a tribute to Philadelphia Yearly Meeting Indian Committee. Robert L. Haines of Moorestown, New Jersey, is to receive the award. Reservations at four dollars may be made with Foundation Chairman Mrs. Raymond Moses, 689 Bloomingdale Road, Basom, New York.

MEETING ANNOUNCEMENTS

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

Argentina

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

Arizona

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

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 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 754-5994.

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.

REDLANDS—Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-9218.

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 455-6251.

SAN FERNANDO—Unprogrammed worship, 11 a.m. 15056 Bledsoe St. EM 7-5288.

SAN FRANCISCO—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.

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.

*Friends Journal Associates and Friends Publishing Corporation
invite you to attend their annual meeting and dinner
and to hear*

HENRY J. CADBURY

author of the forthcoming *Letters from the Past*
SPEAK ON "THE DEVELOPMENT OF A DREAM"

Friends Meetinghouse at Fourth and Arch Streets, Philadelphia
Meeting, 7:15 p.m., Saturday, March 27; dinner, 6 p.m.
Reservations for the dinner should be returned before March 17.

To: Friends Journal Associates (Box D)
152-A North 15th Street
Philadelphia, Pennsylvania 19102

Please reserve _____ place(s) at \$3.50 each. My check enclosed.

Name _____

Address _____

(I wish to join Friends Journal Associates and am adding five dollars therefor to the amount for the dinner reservation.)



Media (Third Street) Meetinghouse, Pennsylvania

Peter Walsh

NEW MILFORD—HDUSATONIC 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. 9:45, hymn sing; 10, worship; 11:15, adult study group. Babysitting, 10:15 to 11. 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—Lantern 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, Ben-nock Road. Worship 10 a.m.

PORTLAND—Forest Avenue Monthly Meeting, Route 302. Worship (unprogramed) and First-day School, 10 a.m. Adult discussion, 10:45.

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

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

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 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

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

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

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

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

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

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

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

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

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

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

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

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

Michigan

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

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

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

EAST LANSING—Worship and First-day School, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. 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, Mei 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, 532-5314.

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—Sunneystown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11:15 a.m.

HARRISBURG—Meeting and First-day School, 10:30 a.m., 6th and Herr Streets.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. Meeting for worship 10:30 a.m. followed by Forum.

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

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

LANSDOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 10 a.m.; worship, 11.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Central Philadelphia, Race St. west of 15th.

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

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

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

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powerton, 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 Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

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

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

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

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

SWARTHMORE—Whittier Place, College campus. Adult Forum, First-day School 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.

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

CHARLOTTESVILLE—Meeting and First-day School, 10:30 a.m., Hope House, 201 E. Garrett Street.

LINCOLN—Goose Creek United Meeting, First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

MCLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

ROANOKE-BLACKSBURG—Meeting for worship Sunday 10:30 a.m., 1st and 3rd Sunday of month, 202 Clay St. Blacksburg. 2nd and 4th Sunday Y.W.C.A. Salem. Phone Roanoke, 343-6769.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 11 a.m.; discussion period and First-day School, 10 a.m. Telephone MEIrose 2-7006.

Wisconsin

BELOIT—See Rockford, Illinois.

MADISON—Sunday, 9 a.m. and 11 a.m., Friends House, 2002 Monroe St., 256-2249.

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 273-4945.

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

Coming Events

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

March

2, 9, 16, 23—"Quakers and Kierkegaard," Chester Meyers, leader. 7:30 p.m., Minneapolis Meetinghouse. West Forty-fourth and York South.

7—"Catholics Work for Social Change," Dorothy Day and Catholic Worker activists from New York and Philadelphia, 3 p.m. Frankford Meetinghouse, Unity and Waln Streets, Philadelphia.

13—Tokyo, Japan, District Court—Barbara Bye, Wrightstown, Pennsylvania, Friend, will testify on her own behalf that she be permitted to re-enter Japan on her tourist visa. Supporters welcome. (She is being detained in the air terminal hotel

because she was counseling American soldiers and distributing leaflets and therefore, according to Japanese officials, was not a bonafide tourist.)

14—"Updating Quakerism," talk by Henry J. Cadbury, 2:30 p.m., Haverford, Pennsylvania, Meetinghouse, 855 Buck Lane. Care for young children. Sponsored by Meeting on Worship and Ministry of Haverford Quarter.

14—"Conscience and Law Violation," 4 to 9 p.m., Arch Street Meetinghouse, Philadelphia. Leaders: Dick Levine, Chris Moore, Jim Schrag. Supper, time for singing. Sponsored by Friends Peace Committee of Philadelphia Yearly Meeting.

26-28—Weekend gathering, Hudson Guild Farms, Andover, New Jersey, sponsored by New York-Westbury Quarterly Meeting. Topic: "Quaker Mysticism." Resource: *Ethical Mysticism in the Society of Friends*, by Howard H. Brinton (Pendle Hill Pamphlet 156). Registration, three dollars. Send to Jan Warner, 1425 Bellevue Avenue, Plainfield, New Jersey 07060. (Total cost, twenty dollars.)

27—Annual Dinner-Meeting, Friends Journal Associates, 6 p.m., Arch Street Meetinghouse, Philadelphia. Speaker, Henry J. Cadbury. All welcome. Send reservations (\$3.50) by March 17 to Friends Journal, Box D, 152-A North Fifteenth Street, Philadelphia 19102.

At Pendle Hill, Wallingford, Pennsylvania 19086:

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

March 1 The Power of Violence and the Power of Nonviolence

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

Announcements

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

Marriages

CODDINGTON-CHINSLEY—On December 5, in Stout Meetinghouse, Earlham College, LINDA CHINSLEY, daughter of Elwood and Edith Chinsley, of St. Louis, Missouri, and JON CODDINGTON, son of Parker and Jane Coddington, of Nashville, Tennessee.

HAINES-DOUDNA—On September 20, under the care of Stillwater Monthly Meeting, Barnesville, Ohio, REBECCA JEAN DOUDNA, daughter of Jean and Verna Doudna, of Barnesville, and THOMAS HARVEY HAINES, Jr., son of Thomas Harvey and Fern Haines, of Bonita Springs, Florida. The bride and her parents are members of Stillwater Monthly Meeting and the bridegroom and his parents, of Middletown Monthly Meeting, Lima, Pennsylvania.

HEISS-RAOUL—On December 19, in Rehoboth, Massachusetts, JANE DIETTE RAOUL, daughter of Henriette Raoul and the late Zadok H. Raoul, and STEPHEN CALVIN HEISS, son of Willard and Virginia Heiss. The bridegroom and his parents are mem-

bers of Lanthorn Monthly Meeting, Indianapolis.

LARGMAN-WHITSON—On November 7, SUE WHITSON and KEN LARGMAN, son of Franklin and Roselynd Largman. The bridegroom and his parents are members of Palo Alto Monthly Meeting, California.

MORROW-LOFTON—On November 25, in All Saints Episcopal Church, Carmel, California, NANCY LOFTON and DWIGHT MORROW, Jr. The bridegroom is a member of Wrightstown Monthly Meeting, Pennsylvania.

SKILTON-MARSHALL—On January 3, under the care of Haverford Monthly Meeting, Pennsylvania, ELIZABETH TAYLOR MARSHALL, daughter of E. Wayne and Gertrude P. Marshall, and DAVID WILLIAM SKILTON, of Venice, California. The bride and her parents are members of Haverford Monthly Meeting.

VANINGEN-BLACKMAN—On December 27, in the Grace Episcopal Church, Gainesville, Georgia, CHARLOTTE BLACKMAN, daughter of Edwin and Louise Blackman, and RICHARD VAN INGEN, son of Warren D. and Mildred M. Van Ingen. The bridegroom is a member of Springfield Monthly Meeting (Delaware County), Pennsylvania.

SMEDLEY-ENNIS—On January 23, in St. John's Episcopal Church, Ward, Pennsylvania, GAIL ENNIS, daughter of Charles and Frances S. Ennis, of Glen Mills, Pennsylvania, and JOHN D. SMEDLEY, Jr., son of John D. and Elizabeth H. Smedley. The bridegroom is a member of Springfield Monthly Meeting (Delaware County), Pennsylvania.

Deaths

CATCHPOOL—Peacefully, on January 11, in the home of her daughter, in Key Biscayne, Florida, RUTH ALLASON CATCHPOOL, aged 77. She is survived by her husband, E. St. John Catchpool, of Welwyn Garden City Meeting, Hertfordshire, England; a son, Frank; three daughters: May Roberts, Heather Moir, and Carol Holding; and eleven grandchildren.

KRIEBEL—On January 19, in Friends Hall, Fox Chase, Philadelphia, MABEL BURTT KRIEBEL, widow of William F. Kriebel. A member of Abington Monthly Meeting, Pennsylvania, she is survived by three sons: William B., Howard B. and John A.; a brother, Lloyd Burtt; and seven grandchildren. She attended Westtown School and was a member of the first graduating class of the Frankford (Philadelphia) Hospital School of Nursing.

PATTERSON—On January 13, JESSE TUCKER PATTERSON, aged 36, a member of Chesterfield Monthly Meeting, Chesterhill, Ohio. He is survived by his widow, Shelia, a daughter, Sarah Jane; a son, Briley Tucker; a sister, Bette Ann Barrett, of Cincinnati; and his father, John.

STANTON—On January 3, JOHN CURTIS STANTON, of Swarthmore, Pennsylvania, aged 16, a member of Middletown Monthly Meeting, Lima, Pennsylvania. He is survived by his parents, William Macy and Lois V. Stanton; a brother, William Macy 3rd; a sister, Linda Gail, of Swarthmore, Pennsylvania; and his maternal grandparents, John Curtis and Gail E. Plumb, of Yonkers, New York.

1971

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Our twenty-day “All Surface” Rail-and-Ship Trip will have Pastor Robert E. Cope as the leader. At present minister of the First Friends Church in Noblesville, Indiana, some of his many other pastorates include First Friends Church in New Castle, Indiana; University Friends Church at Wichita, Kansas; and the First Friends Church of Whittier, California. He will be a most delightful tour manager to Alaska this summer.

Our eighteen-day Deluxe Air-and-Ship Tour will be led by Pastor Keith Kendall. He is currently minister of the Leesburg Friends Church in Leesburg, Ohio. He has also served in Friendsville, Tennessee; Lafayette, Indiana; and Kingston, Jamaica. His travel experience, keen awareness of people, and love of good fellowship certainly will qualify him as an excellent leader with whom to enjoy our August adventure above the Arctic Circle.

FEATURES

Glacier National Park
Banff
Lake Louise
Vancouver, B. C.
Victoria, B. C.

Juneau
Ketchikan
Wrangell
Skagway
Trail of '98

FEATURES

Fairbanks
Kotzebue
Nome
Skagway
Sitka

Anchorage
Whitehorse
Prince Rupert
Portage Glacier
Mount McKinley Park

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