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Quaker Thought and Life Today





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THE PHOTOGRAPH ON THE COVER, from the United Nations High Commissioner for Refugees, is of an Ethiopian refugee, one of forty-eight thousand who last year, according to World Refugee Report, found asylum in Sudan. The report is issued annually by the United States Committee for Refugees, Inc., and includes statistics and illustrated reports on the plight of refugees—17,587,405 in 1970—in all parts of the world. American Friends Service Committee is listed as one of seventy-one voluntary agencies that work in "one hundred nineteen countries and every continent, often in active partnership with Governmental and Intergovernmental bodies" to give medical care, clothing, technical assistance, and other kinds of help to refugees.

Today and Tomorrow

Is This Trip Necessary?

THE TIME has come for Quaker committees, organizations, and publications to ask themselves several questions:

Are we necessary—or are we like what H. L. Mencken called dead Bible societies and should disband, the bright dream at conception having been fulfilled or found too dreamlike?

Are our appeals for money merely to keep alive our vested interests? Are we too softhearted to face this hard likelihood?

Is all the money we spend on junkets, conferences, and intervisitation really necessary? Could they not better be called just plain vacations, expenses paid or tax-exempt?

Were any new problems discussed or were there more than two or three new faces at those meetings in Sweden and England and Ocean Grove—and will there be in Ithaca and Australia?

Could the thousands of dollars spent by old Quaker hands on those pleasant trips be spent better in feeding starving children or putting underprivileged young people in college or helping a small, struggling Meeting to keep alive?

Who reads all that mimeographed and printed stuff that we put out?

Can overhead be justified in terms of production of useful goods and services rather than in terms of keeping the tired, old outfit breathing a while longer?

The answers may be yes, yes, but still the questions should be asked.

Accept No Substitutes

OVER THE PAST few months we have clipped a dozen reports and articles about present dilemmas and predicted problems of churches. They lead us to the worried conclusion that for survival the secularians, late and soon, are becoming too much with us in what we take to be confusion of faith and works.

The reports tell of new projects for social action, however that is defined; mergers; movement of congregations to suburbs and goody-goody efforts for what is left in city centers; lectures without end on social problems; entertainments as inducements to get people into churches; church periodicals that devote much of their space to articles that belong more properly in general magazines; and the appointment of vestrymen and such whose forte is public relations (however that snake in the grass is defined), as though "public relations" (Quakers may read "interpretation" or "outreach" or "advancement") can rectify the shortcomings that have led to deep drops in

numbers of communicants, attenders, members, or responders to appeals for money.

A case in point is a proposal by three lay members of the Diocese Planning Commission of the Episcopal Diocese of New York to shut down all missions and aided parishes in the Diocese.

About it, D. Keith Mano wrote in *New York* magazine: "I bet those words have a sad, familiar ring. You guessed it: 'Outreach in stress areas' does not stand for the gospel and sacraments of Christ. It does not stand for pastoral work with Christian congregations. It does stand for such things (many of them worthy) as aid to women's lib, the peace movement, the Abortion in Every Pot Committee, radical artistic experiments with the Eucharist, and, oddly enough, for a very special emphasis on the legalization of homosexuality. Nothing wrong with any of this in philosophy, but not exactly what the vast majority of Episcopalians envision when they seek for their families 'the peace of God which passeth all understanding.' It's not charitable or love-filled or 'outreaching.'"

People, we think, want more than this, more than platitudes, slickness, shadows, and substitutes for the real thing, the genuine, the old-time religion, whether we call it primitive, unadulterated Christianity, or Christness, or entire devotion to God, or the hopeful yearning to nourish the molecule or more of Godliness God put in us at birth.

The young spot this phoniness. Some of the rest of us are just public relations guys.

Oddments

INTO OUR DOSSIER of obiter dicta about Quakers went a part of the account in *The New York Times* of the wedding of Tricia Nixon and Edward Finch Cox: "The religious ceremony, a member of Mrs. Nixon's staff said yesterday, was a blend of 'bits and pieces' from the rites of the Methodist, Episcopal and Catholic churches, selected by the bride and groom. While Tricia was growing up, she and her parents regularly attended Mr. Latch's Methodist church in their neighborhood in northwest Washington. The President was reared as a Quaker but has not had firm affiliation since with any particular denomination."

Also, in *New York* magazine, an article, "Harry Helmsley Does Not Own All of New York . . . Yet," by Peter Hellman, about the real estate brokerage and management firm of Helmsley-Spear, "the largest such real estate house in the country": "There is a spareness to him . . . which is probably a reflection of his upbringing in the modest household of a Quaker dry goods salesman in upper Manhattan. . . . With his quality of Quaker simplicity, in contrast to Wein's flair, and a feeling he generates—despite a pair of the narrowest eyes in town—telling you straight or not at all, Harry Helmsley began to command as much confidence where it counted as Wein. . . ."

Inner Darkness

by Thomas E. Lindsley

"Take heed therefore that the light which is in thee be not darkness." (Luke 11:35.)

INNER DARKNESS plagues us all. It is the darkness created by lack of knowledge, lack of human compassion, lack of discipline to accomplish what needs to be done, lack of insight into how to correct a wrong, or lack of insight into how to make a significant contribution in a situation.

It is created also by the awkwardness that exists in some situations. Regardless of circumstances and consequences, most situations must be dealt with at the moment, and even though words fail in communicating precisely what is intended, love and an open spirit may communicate better than the words.

"... Behold, now is the accepted time; behold, now is the day of salvation." (II Corinthians 6: 2.) A Friend might say, "Speak to that within him which is of God," or "Speak through him (the darkness) to the light."

Regardless of the words chosen, the important thing is to react with compassion and speak from "where you are at" to "where he (or she) is at." Misunderstandings occur, and sometimes one is more pertinent than at other times because the darkness creeps in—that is, the darkness of lack of knowledge, of a phrase misused or misunderstood, or the wrong tone of voice, or something not said because the right word would not come forth. Some of these occur to us all at one time or another.

What gives one the creative insight to see in a situation what needs to be done? It is partly the problem-solving process of our brain that makes it possible for us to see new or better solutions to daily problems of life. But within what context? This is the crux of the problem.

Some Friends believe that nearly all human encounters during a day are potentially a creative experience for all involved. It depends on what one brings to the situation. Is it fair or even natural to bring unresolved problems to every situation? It is far wiser to greet every situation as it is; that is, as an opportunity to expand one's awareness of oneself and to expand one's awareness of a new situation and then to participate in every situation one meets in such a way that the creative process is tapped, the situation is dealt with, and one can go on wholeheartedly to the next situation.

To live creatively every minute is the way. It is enough simply to live and let live and let living give one the knowledge and experience that comes from life. Knowledge and experience come in no other way.

Three attributes are needed, though, to be externally

aware of a situation while being internally involved in its solution.

The first is a firm grasp on the present—the commitment to act here and now.

The second is a continual awareness that the past is done and to be learned from but not to be held onto.

The third is a knowledge that the future is a child of the present, although one should not take the future too seriously by always planning for something that never happens.

One is on the knife edge of the present. A slip backwards, and one is in the past. A slip forward, and one is in the future. It is only now that one can influence the future by a decision or conscious act.

Practice at continual edge-hopping keeps one's wits sharp and provides a series of meaningful new encounters, which continually enrich one's life. This alone is enough justification for action, but similar entreaties have been voiced for nineteen hundred years: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: Lest coming suddenly he finds you sleeping. And what I say unto you I say unto all, watch." (Mark 13: 33-37.)

Edge-hopping as a necessity for life seems more pertinent today, than to edge-hop as the result of an admonition that the master may come. Parenthetically, the result is the same. Only the language has changed, and perhaps it is the changes in lifestyles that dictate the changes in the language. Everything changes, but everything remains the same.

The goal of living and participating in situations now must be contrasted with that which accrues to those who give up and stop trying. Those who give up may exhibit characteristics of the person who has given up reacting and growing in the "now" situation and instead has resorted to shutting his mind to new experiences. They have given up some of their life already, and one wonders if *now* is not the time, when will the right time come?

The use to which the light is put and the manner in which love is given or denied in a thousand ways daily as one goes from one situation to another in the conduct of daily business should cause us all to ponder in introspection.

"He that saith he is in the light, and hateth his brother, is in darkness even until now." "Hate is darkness, love is light." Both statements contain clear admonitions as to which direction one must go to find the light. "Take heed therefore that the light which is in thee be not darkness."

Many situations one lives through and meets with aplomb at the moment may in truth not have been met in the right spirit—after thought and later events reveal these occurrences.

One learns. It is the process of learning and refining

thoughts and ideas that results in an increased awareness—accomplished only by sensitivity and willingness to act in the moment when action is needed. This culminates in a growth process of enrichment within and a naturalness of expression toward others, which serves to assist one's own development while developing the trust and confidence of others. In turn, this leads away from darkness.

If inner darkness is the absence of love, then with love it may be possible to achieve the presence of the Inner Light.

Inner Light

by Peter Fingesten

BECAUSE TRUTHS lose their freshness of impact through overuse, many modern philosophers and theologians advocate a language cleansed of clichés or the employment of new terms that enable us to reach new insights and are more relevant to our thinking. Careful redefinitions of traditional terms and concepts are necessary lest they lose their depth.

Inner Light, to a believer, suggests one thing; to someone unfamiliar with it, it means something else.

When we say Inner Light, what do we mean?

Do we mean an actual light shining in some secret recess of our innermost being?

Under what circumstances is the term just a poetic image, or a figure of speech?

Under what circumstances does it shift to metaphor or symbol and finally becomes an experience?

Used colloquially, "inner light" is a poetic image, a figure of speech related to "illuminated" and "he is a shining light." As a figure of speech, it may not have to refer to anything spiritual at all but is an elegant way to suggest intelligence, leadership, or inspiration. It has been used thus by non-Quakers in general discourse.

Used as a metaphor, Inner Light specifically refers to that of God in every man. Since a metaphor does not literally denote but establishes a comparison with another concept, it will be employed in this manner by those familiar with its Quaker meaning, yet does not necessarily imply belief in it. Inner Light, as a metaphor, expresses something more meaningful than a figure of speech.

Meant as a symbol, Inner Light acquires considerable depth. A symbol in its highest sense evokes abstract content or even a higher reality, but a symbol is always less than the concept referred to. Inner Light as a symbol acquires great power since it connects with light as the universal symbol of God and will be employed in this sense mostly by believers.

Those who speak of the Inner Light as being shining, brilliant, warm, and so forth, fall back upon metaphor.



The Two Faces of Man, lithograph by Peter Fingesten

Even Sir Thomas Browne's beautiful image, "light is the shadow of God," is a poetic metaphor trying to exalt the Divine. In fact, it is a hyperbole with respect to light that is sufficient in itself, as in the statement, "I am the light of the world." Christ did not say I am *like* the light, or the light is *like* me, which would have been similes. His original statement has a stunning power and simplicity transcending symbol (*I am the light*), metaphor, and figure of speech.

When does the concept of Inner Light become transformed from metaphor to symbol and finally to a reality? Those who have experienced the Inner Light, that is, achieved an awareness of that of God within, have moved beyond symbol to its reality. Only when one speaks of it does it automatically become a symbol again, while through overuse in more casual conversation and elaborated with comparisons, does it slip back to a metaphor or simile.

In other words, there is the possibility of an instantaneous transformation into two directions, one from the symbol to the lesser plane of metaphor, and the other, from the symbol to the higher plane of experience, which transfigures it to a reality.

The Inner Light is known only by its effects and remains invisible, but that does not mean that it does not exist.

Many phenomena are produced by causes that are so remote that they seem not to be connected to the phenomenon at all or are simply as yet unknown. Just as they are two invisible lights in the spectrum, on the one extreme infrared and, on the other, ultraviolet, which are invisible to the eye and yet are known by their potent heat effects,

Beauty Seen and Heard

I have an early tryst to keep
As dawn rolls back star-studded night,
A tryst with one small feathered friend
Who, at my whistle shrill
O'er treetop soars, then brakes his flight
To light upon my hand.

Time waits, a breathless pause, a cautious eye on mine,
One raisin, two, then arrow straight
To bath nearby he flies.

His wings outspread, with splatter and splash
He agitates the pool; then poisoning briefly on the brink
He fluffs his feathers dry.

At twilight when the world is still,
He sways on branch against the sky,
Anticipation stays my breath, with lifted heart I wait.
Then, vibrant, piercing sweet, his song
Pours from his pulsing throat.
A hush, and, as creeping dusk softens the dying day,
The little bird, his joy expressed, wings silently away.

My gratitude to Thee, O God, for beauty seen and heard,
And treasured ever in my heart
The trust of one wild bird.

FLORENCE MEREDITH

so there is a quality in man that also is invisible but is described as Inner Light and is known by its effects.

The Inner Light, not being either a visible or an invisible light, could be said to be a kind of light of light, in the same sense as God may be said to be the nature of nature, the creativity of all creativity, or the energy of energy. God is not to be identified with phenomena, yet without God nothing could exist.

In this manner of thinking, the absolute transcendence of God remains unquestioned, while immanence is the *modus operandi*. Judaism, for instance, acknowledges only the transcendence of God, while Hinduism recognizes only the immanence of God. This is their limitation, since two poles are needed for the current to flow. The Inner Light is indeed that of God in every man that keeps the integrity of God intact analogously to the rays of the sun, which proceed from it yet keep its light intact.

The term "spark," or "scintilla," employed for Inner Light by the medieval mystic Meister Eckhart, underscores the concept that it is thrown off by the very center of spiritual light, identical with it in quality but not in quantity. To George Fox, Inner Light is synonymous with Christ, the light that enlightens every man.

The belief in the Inner Light puts man into a new perspective. It is the source and goal of his spiritual life. Every human being carries that of God in him. Thus he has the latent possibility to become incandescent, but the instrument must be put in contact with the source of power—which Quakers call the Inner Light.

Women's Names and Women's Places

by Joy Belle Conrad-Rice

WOMEN'S NAMES, like women, have long been ignored. The history books leave out *herstory*. Until recently married women have been dead in the eyes of civil law, a hold-over from medieval and old English law.

In the Colonies, it was not unusual for the records of births, marriages, and deaths to remain blank or inaccurate for females, out of ignorance, negligence, and indifference, for, after all, women were less important, and the males had to be kept track of if property and inheritance rights were to be guaranteed them.

Fortunately, the Quakers thrived in America, and by the abolition period many activists were Quakers or closely connected with Quakers. Quaker faith encouraged equality of men and women, and it is no wonder that before the Civil War most of the determined persons working for women's rights were Quakers. Lucretia Mott, Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone, and the Grimké sisters were strong partly because Quakers were strong at that time.

Lucy Stone did not marry until she was thirty-seven, so opposed was she to subjugating herself to a man. For her, a wife's exchange of her name for her husband's had become a symbol of woman's whole subjugation. She kept her own name when she married Henry B. Blackwell; that insistence turned out to be her most valuable contribution to the feminist movement.

It is acceptable now for some married women to use their maiden names for professional purposes, but for legal and social purposes they are barred by custom and often by state law from using their maiden names.

In the state of Washington it is a matter of custom or common law that a woman assumes her husband's surname upon marriage. It is not statutory law, as in twenty-one states. Most people in Washington believe it is provided by statutory law, and it is usually impossible therefore for a married woman using her maiden name to claim ownership of property, a credit card, an air ticket, and so forth.

To help clarify this confusion, I wrote a bill that would provide that upon marriage a woman may continue to use her maiden name, or she may use her husband's name, or she may use any combination agreed upon by both parties to the marriage. The marriage certificate shall be signed with the full name she has elected to use. The same goes for the man or the couple. The name or names decided upon become the legal name or names, and so the cost and

routine of a change-of-name petition are eliminated. At the top of the application for the marriage license, the foregoing provisions shall be "set forth in a manner easily read by the applicants." The senate version of the bill passed from the Judiciary Committee to the Rules Committee, where it died.

The several months of lobbying for the bill and other bills pertaining to women took effort and hope, for of twenty-four bills introduced, some did not even get a hearing. Only two were enacted. The obstacles were many. The legislators, who struggled with economic problems, budgets, redistricting, political partisanship, and other major issues, did not give women's rights a high priority.

We also faced other subtly sexist attitudes and overtly sexist language and behavior. Only a few of the women citizens tried to organize a sustained lobbying effort. Newspaper reporters, except one or two women, ignored or ridiculed the bills and the women's efforts.

Unlike many other bills, the bill was easy to comprehend and to satirize, for many persons do not admit that names make a difference. In my efforts to convince people that names are important, I have found that it is the married woman who shouts the loudest that it does not matter if she gives up her name (or her daughter gives up her name)—it is just a name.

The counterargument is: Would her husband give up his name upon marriage? No. A man is conditioned to take pride in his names; a woman is conditioned to take little or no pride in her names, for her parents expect her to change her name upon marriage. Indeed, a man considers it an honor to "give" his wife his name. I believe no woman should relinquish her name upon marriage. I believe both paternal and maternal genetic and cultural lines should be preserved openly.

The name bill will be filed again in 1972, and citizens of Washington will continue to hear about the subject.

I have brought the matter before the University Friends Meeting in Seattle. In Quaker pamphlets on marriage and in the Discipline, the ceremony is described and includes the words, "the wife signs the surname of her husband." Those words could be altered easily to include the concept of free choice as to what name or names the wife and the husband choose to be known by.

Letters from Friends I received in reply to my letter in Friends Journal (March I, 1971) have been unanimous in lamenting the confused state of married women's names and titles, a confusion that would be lessened if a woman, like a man, carried the same name from birth to death.

Both lines from both parents may be carried down through generations in many ways. My proposal at this time is that both spouses use hyphenated names and that their four surnames be placed on their child's certificate.

If it is cumbersome to use four names in daily life, one paternal and one maternal name could be chosen; thus the

surname could be shortened to a double or hyphenated name. For example, I have added my mother's family name to my father's family name—Conrad-Rice. If I have children by, for instance, John Doe-Smith, their last name would be Doe-Smith-Conrad-Rice, easily shortened to Doe-Rice or any other combination that picks one name from the mother's line and one name from the father's line.

They That Hunger and Thirst

ONE HELPFUL WAY to find out whether you have gone to sleep spiritually is to return to passages that are rich but so familiar that you run the risk of not really attending to them.

For me, the Beatitudes have been such a touchstone over years of regular use; a single one may keep me occupied for weeks or months.

"Blessed are they that hunger and thirst after righteousness, for they shall be filled." Most of the other Beatitudes refer to some reward or consequence that does not seem to be connected intrinsically with the quality referred to, but this one seems at first to be a clear case of virtue's being its own reward or a need bringing its fulfillment.

Our hungering and thirsting after righteousness is therefore not to be a mere wishing to be good or a "wanting" to follow God's will. It is to be felt as a vital need, as a requirement so essential that without it we die. When the alignment of our will with God's is seen not as an extra or as something we plan to do when we get around to it or as something we can virtuously sacrifice ourselves to from time to time, but as part of the very meaning of what it is to be human, to be created in God's image, then only does that humanity truly come alive.

But what is the righteousness after which we hunger and thirst?

Surely not self-righteousness, although it is all too true that those who seek self-righteousness are certainly filled with it. The term translated "righteousness" is also variously translated as "justice," "goodness," or "the right," but translation as such does not provide definition.

From the context of the Beatitudes, we can infer that righteousness is to be understood as doing God's will.

That will can be seen in the two great commandments and in the Lord's Prayer, and we can express it by saying that it is God's will that our wills be aligned with His will. But it is also within our power to misalign our will, to be off center and off the track, to be less than alive.

Can we specify more closely the content of God's will?

Not here and now and not more than is already done in Scripture and great religious literature, because to do more would be to read the mind of God, and to anticipate the uniqueness of the moment of meeting.

SCOTT CROM

Did George Fox Say It?

Letter from the Past—254

FREQUENTLY I have asked myself or have been asked the question, "Did George Fox say it?" It is not always easy to answer.

For one thing, Fox wrote (or dictated) a prodigious amount. The pamphlets issued during his lifetime come up to about two hundred fifty. Three large folio volumes were issued after his death: His *Journal* in 1694, including many letters, more than four hundred Epistles in 1698, and a collection of some of his earlier pamphlets, called "Doctrinals" for short, in 1706. In terms of sheets folio they added up to six hundred five. These, with a few additions, were printed in 1831 in eight octavo volumes and come to a total of three thousand four hundred seventy pages. We have in the huge *Annual Catalogue of George Fox's Papers* evidence of much unprinted writing of all varieties.

A Friend has compiled a kind of concordance of much of the available material and kindly answers specific questions of this kind. For example, when I observed the phrase "Mind the Light" featured in bronze over the fireplace in St. Petersburg Meetinghouse, or when its use for many years on one of the seals of Swarthmore College was challenged, he could confirm it at least as genuine and indeed typical of Fox, in wording even if not in the present-day application. Undoubtedly the sentence on a sundial, "I mind the light, dost thou?" is similar.

Another friend, accustomed to the use of a computer, believes that he can use it someday to decide for or against Fox's authorship, but he has not had a chance to program the process. It takes money and a bigger "memory" than the local computer provides.

I mention a few cases of doubtful authenticity.

"*Let Your Lives Speak.*" This is the featured phrase in the bronze tablet on the rock called Fox's Pulpit at Firbank Fell, erected in June 1952. This replaced an earlier inscription, probably identical, and selected perhaps by Ernest E. Taylor. The words, however, are not quite as Fox would have expressed it. He often said, "Let your lives *preach*," or "Let your lives and conversation [behavior] *preach*" but not, I think, "speak." The words on the rock are now the title of a pamphlet on Quakerism by Elfrida Vipont Foulds. The Sandy Spring Friends School, adopted, at the suggestion of Brook Moore in 1959, the same words as its motto and includes them with its name and date on its seal.

"*Speak Truth to Power.*" This is the title of a pamphlet prepared in 1955 by a working party of American Friends Service Committee. It is doubtless intended to have a

Quaker ring. It is not, however, attributable to Fox or any other known Friend. One suspects the modern writers invented it.

"*Wear it as long as thou canst.*" Samuel M. Janney, in his *Life of William Penn*, near the beginning of the third chapter tells that young William Penn once met George Fox and asked him about his continuing to wear his sword. These familiar words are Fox's reply, but Janney, writing in 1852, admits that it rests on hearsay evidence (Penn wore a wig, and Fox had very long hair, but the quotation is not applied to them, although there is a letter by Fox defending Penn's use of the wig).

Janney's note is: "Related to me by J. P. of Montgomery County, Pennsylvania, who heard it from James Simpson." The text of Janney is unchanged at least through the eighth edition (1882). I think James Simpson is the well-known Friend; he was born in 1743 and died in 1811. How did he get the story? How is the phrase to be taken? According to the intimate reminiscence by Judith Milledge, the late Kathleen Lonsdale "was well aware of the shrewdness of George Fox's injunction." An American Quakeress, an equally strong pacifist, however, wrote me lately that she regretted to hear a Quaker use the story as condoning violence when a revolutionary believes violence is the most effective method of achieving justice.

"*We are nothing, Christ is all.*" According to Fox's *Journal*, as edited by Thomas Ellwood in 1694, this was part of Fox's response at his examination at Derby, after which he was committed to the House of Correction as a blasphemer. These words are not blasphemous, however, and they are not found in the dictated journal manuscript on which the account of the trial is based. That refers to another account in manuscript; such an account was available in London after 1694. (*Annual Catalogue*, 1, 27A.)

This situation is the opposite of the one I discussed in Letter 232. There apparently Ellwood toned down some words of Fox in a letter to Cromwell while a hostile encyclopedia article of 1794 attributed to Fox more blasphemous-sounding words. Unfortunately, the latter version had been discovered and published by an anti-Quaker writer. Its text is probably more correct. The author of the most recent book on Fox makes the most of other tendentious changes of Ellwood and derives from this process an unfamiliar picture of "Dear George."

"*Let their learning be liberal.*" I received from George Fox (formerly Pacific) College in Northwest (formerly Oregon) Yearly Meeting in 1967 an appeal for funds with a prepaid return envelope giving a picture of the following plaque: "Let their learning be liberal . . . but let it be useful knowledge such as is consistent with truth and godliness.—George Fox."

I looked up the latest catalog of George Fox College and found the quotation used in the text and as a picture,



Photograph by Theodore B. Hetzel

George Fox in Ecstasy,
Charles Willson Peale, after the engraving by Honthorst
 (Treasure Room, Haverford College Library)

evidently of a wooden plaque on one of its buildings. There were also other plaques of George Fox passages with the refrain, "the George Fox way." Looking back further, I came upon a longer passage in the catalog for 1961-1963. After mention of George Fox, it read, "From his *Journal* came (sic) the following excerpts: Let their learning be liberal . . . but let it be useful knowledge such as is consistent with truth and godliness, not cherishing a vain conversation or idle mind, but industry is good for the body and the soul and the mind."

But the above sentence, some Friends will recognize, is evidently not from Fox, but from William Penn's farewell letter to his wife, Gulielma, written in 1682 but not published until long after. In Penn's form, the first word is "Let" not "For," and at the end he wrote simply "good for the body and mind." In the omitted sentence: "Spare no cost, for by such parsimony all is lost that is saved," Penn shows that he is speaking not of a "liberal education" as we use the term, but of financial generosity, an even better motto for an appeal for funds.

I at once directed this to the attention of the president and of the teacher of Quakerism at Newberg, and recently I am informed that in their literature and on their buildings this sentence either is not attributed to Fox or not used at all. So I feel free now to mention it here. The present administration is not responsible for the error and has corrected it after a decade.

Poor George Fox was maliciously misquoted by his enemies in his lifetime—according to Letter 252, as early as 1654 "in the chiefest assembly of the nation"—that is, the halls of Parliament itself. It would be a pity if today he should continue to be misquoted by friends and Friends, even if only

NOW AND THEN.

The White Man's Burden

by Albert E. Moorman

DR. BAGCHI sat opposite me in the little Friends Service Unit office in Calcutta. An alert, handsome young man, he had come to talk to me about a health center and dispensary in East Bengal, which needed one of our microscopes and someone to teach their local doctor how to use it. This was in 1945 and the village—Hyderabad—is now in East Pakistan.

I, a biologist with specialization in parasitology and a new United States member of this Quaker relief and rehabilitation unit, had been assigned the microscope distribution job. Dr. Bagchi's suggestion that he take me to a small Bengali village far off in the back country seemed to me an excellent way to get oriented in the job. Bagchi emphasized that the going would be rough and the food and living conditions definitely non-European. I know I looked very green to him. My appreciation of this very ignorance made me jump at the chance to learn under the tutelage of a friendly, intelligent person like Bagchi. We arranged to leave within the week.

The microscope and a small assortment of slides and stains were in one small box. I had a personally chosen variety of medicines in a small leather case. My bedroll contained clothing, shaving kit and toothbrush, and other small odds and ends. Unrolled, it served to soften somewhat the hard plank beds of the more pretentious village homes and the beaten earth of the usual mud and thatch hut. My traveling costume was simple: Shirt, khaki trousers, heavy-soled sandals, and a sun-helmet. We left Calcutta from Howrah station, in a bedlam of shouting passengers. Our carriage was an inter—for intermediate, between second and third class. Bagchi would probably have traveled third class if he had been alone, but in concession to a European he took the more expensive and theoretically less uncomfortable inter. As he confided to me later, aboard the river steamer on which we traveled for several hours, "It is certainly expensive to travel with a white man!"

We were on the steamer much of the night. It went down river, discharging us about midday at a small village. Here Bagchi hired a boatman to take us up a tributary stream to the village of Hyderabad—nearly nine hours of poling and paddling. During part of the journey, the boatman and Bagchi waded and pushed, while I lay in the prow and parted the mass of water hyacinths with my hands.

As we drew the boat up to the edge of the village, we were welcomed by a group of excited people. Young Dr. Sarkar, whom I was to train, was almost hysterical

NO MAN can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?—Matthew 6: 24-25

with joy at the prospect of learning more accurate methods of diagnosing certain diseases than he had acquired during his short time in medical school. He was somewhere in his twenties; a short, slightly built lad with a guileless face that reflected accurately his quickly changing moods. I found him willing enough at first. The language barrier was an obstacle for both of us, for he neither spoke nor understood English well, and I was almost dumb in Bengali.

A better pupil, and a more mature person, was his assistant, Ranjit Sen. Thin, and quick-moving, Ranjit had been a government veterinarian until dedication to humanity had moved him to leave animals for people. His work around the dispensary consisted of administering injections prescribed by Dr. Sarkar, bandaging wounds and ulcers, and in general performing much of the physical contact work with patients which in America is done by the doctor himself. He was well liked by the people he treated. I was soon devoting much of my teaching time to him.

Our first night at the village was the last night of a festival. The village elders asked me to make a speech. I can still bring to mind a clear image of myself standing in the village square near a rough table on which sat a kerosene lantern, surrounded by rows of seated men, whose bearded faces were turned up to me. I spoke briefly of the Friends Service Unit, of our work in India, and of my gratitude for this opportunity to know them. Then my host rose and translated—at least, that was his stated purpose. Later Bagchi remarked drily, "They were good speeches—both of them."

After an initial period of shyness and even awe—I was the first white person many of the villagers had seen—the male adults and the children accepted me with simple friendliness. The women, of course, kept aloof. There was only one exception to this. The widowed sister-in-law of my host occupied herself with dispensary duties, especially those concerned with the children. Her husband had been a doctor who committed suicide in despair at his inability to cope with the health problems of the area. She was of sterner stuff—or else more resigned to fate—and worked quietly at her tasks until her death from some undiagnosed cause a year after I left the village.

Dr. Bagchi was not long at the village with me. He mentioned one day that his arm hurt, and there were some red streaks in the forearm. He refused to let me

make a blood examination; in a very human, illogical way he feared to know what I might find. One evening, however, I approached him while he was chatting with some friends and insisted that he allow me to take a blood sample. Afraid to lose face by refusing, he grudgingly submitted. As he and I suspected would be the case, I found that he had filariasis. He left for Calcutta the next day to take treatment under a specialist at his former medical college. A few months later I met him in Calcutta, and he assured me that the treatment had been a success. Bagchi was fortunate; he did not develop elephantiasis, which is frequently the fate of those who are heavily and repeatedly infected with the mosquito-borne filarial worms and who have no access to treatment. They become the beggars whose enormous legs, arms, and scrota incapacitate them for any occupation except begging.

Bagchi's leaving was probably a good thing for my relations with the villagers. Keeping himself rather aloof, he stood between me and the rest of the villagers. With him gone, my contacts were either direct or through Ranjit and Sarkar, and I was treated less as an official and more as a friendly guest.

Mr. Das, the owner of the house in which I stayed, was a courteous host. He told me he had been imprisoned without trial as a terrorist during the earlier anti-British troubles. As one result of that experience, he became an avowed Communist. My main meal of the day was eaten in the late evening, and Mr. Das usually sat with me as I ate. We had some friendly arguments about communism, religion, and politics, arguments that left us both at the same door by which we entered. I think Mr. Das was a fair sample of the type of Indian Communist I met frequently during my stay in India. He was above average in intelligence and education and had a strong desire to help his people improve their economic condition and a distrust of Western governments.

I have several mental pictures of Mr. Das. One of these I feel to be deeply significant of Indian values, and yet I cannot quite define that significance. I watched one day from my room as Mr. Das drove four small Indian cows around and around a circular space in an open courtyard. As they walked they threshed the grain from the rice that was spread on this earthen threshing floor. I wondered idly how—if at all—a certain contingency was met. I soon found out. Mr. Das, who had been mechanically following the slow-moving cows and whose expression was that of a man contemplating some philosophical problem remote from his task, stooped suddenly. With a quick and sure flick of his wrist, he scooped a handful of straw from the ground and rammed it under the tail of one of the cattle. The droppings were caught; my question was answered. Mr. Das resumed his pace, with no change in his aristocratic, somber face. I had gained a slight insight into Indian standards.

As the time came for me to leave Hyderabad village I asked Ranjit to hire boat transport to the town of Comilla, which is on a railroad. The next day he came to me rather shamefaced and said that he could get a boat with two boatmen, but that when they learned that I was a white man (and therefore rich) they added several rupees to the price. I assured him that I understood the situation and that it was quite all right for him to hire this boat and crew. We decided to get the most for our money by taking with us a sick woman, who needed an operation at the Comilla hospital, and her husband.

The train at Comilla was late. Ranjit and I sat on piles of baggage, waiting quietly. We were reluctant to say goodby.

Finally I boarded the train and then leaned out the window for a last word as we started to move. Then Ranjit spoke his farewell sentence.

I thought then that I had received a great personal compliment; I have since come to believe that instead I heard an epitaph—the white man's epitaph in the East.

"I find much good in you," said Ranjit, slowly. "I did not know that a white man could be like you."

The Rose Window

TOWERING above the ancient white walls that surround the city is the great cathedral, York Minster, which can be seen for many miles. It is the largest Gothic church in England and is renowned for the glory of its stained glass, the most beautiful example of which is known as the Rose Window.

The first time you see it, the setting sun seems to pick out a number of brilliant colors in tiny shafts of light. Indeed, it is only after several minutes of contemplation that the glory of the window as a "single unit" becomes evident.

Only then do you realize something of a masterpiece the architect created the better part of a thousand years ago.

It is said the tiny pieces of glass were collected from all over Europe. The only question with which the architect was concerned was how would each reflect the light, in harmony with the others, to carry his conception of the whole.

Perhaps, in some degree, that window finds its parallel in a typical meeting of the Society of Friends. In that sense, it could be said, every Sunday we build a window together. While the contributions of those who are moved to speak may reflect the more obvious colors, others, by the silence of their spirit, have had an equal share. For they have provided the softer shades which have formed the background of the entire work.

The Architect who cemented these together with Love built a window of permanent worth, one on which the sun will never set.

OLIVER K. WHITING

The Witness and Insight of Others

by D. Elton Trueblood

THE QUESTION of Quaker unity cannot be faced seriously without a recognition of the uniqueness of our problem.

We Friends are confusing to others, partly because we do not fit the patterns with which most people are familiar, Quakers being radically nonconformist as far as the general Christian community is concerned. We are religious in that we are not an ethical culture society, but we are not a church in the conventional sense of the term.

In representing Friends at ecumenical gatherings, such as the one in Amsterdam when the World Council of Churches was formed, I have been conscious of the problem we are to other Christians. We stress commitment, but we do not recite a creed. We are Christ-centered, but we have close fellowship with those outside conventional Christian borders. We stress the importance of communion, but do not employ bread and wine. We have no ordination, but we have a strong ministry. In a deep sense, we are a church, but we have no hierarchy.

The perplexity we produce is illustrated by the frequently asked question about the Quaker ministry. When I am asked whether Friends have ministers, I am almost embarrassed by the ineptitude of the question. I am tempted to reply that, in our earliest, extremely vital period, we had almost nothing else. We must try to answer the question seriously, of course, but it requires explanation. It helps some if we quote William Penn: "It is a living ministry that begets a living people; and by a living ministry at first we were reached and turned to the Truth."

Many who have known Friends in only one geographical area are surprised to learn that many Friends have pastors or desire to have pastors. Some are puzzled to find that we are different from the Church as they know it. Others are puzzled to learn that we are less different than they supposed. Many are surprised to learn that we do not wear a peculiar garb or that not all of us use plain speech.

Perhaps the greatest problem which we face now is not that of our difference from others but that of our differences among ourselves. I have experienced these at first hand, having been a member of Iowa, New England, Baltimore, Philadelphia, and Indiana Yearly Meetings. I have had close connections also with Friends in North Carolina, California, Ireland, and Great Britain. Earlier this year I visited the largest Yearly Meeting, that in East Africa.

The most important variations among Friends are not between Yearly Meetings, but within them. The more we travel the more we realize that our spectrum is wide, not in regard to practice but in regard to belief.

It is unfortunate that some Friends are unaware of the existence of others who differ from them radically.

During a visit to Friends in Taiwan, where there are many Quaker congregations—all nurtured by Ohio Yearly Meeting (Damascus)—I was keenly conscious of the fact that there are Friends who are not even aware of their existence. Not a few members are unacquainted with Friends in northern Ohio, who exhibit a greater vitality than do Friends in almost any other area. One reason is that the Yearly Meeting that gathers at Damascus has never been a constituent part of Friends United Meeting or of Friends General Conference. Ashamed as we are to admit it, it can be said that many Friends are satisfied to be a sect within a sect.

Because our variations are so great, I doubt whether there is any single possible formulation of faith to which all groups of Friends would be willing to adhere. The variations—some of them mutually contradictory—are part of the price we pay for freedom and individuality. I am willing to pay the price.

I am grateful for the spirit in which concerned Friends gathered in St. Louis last October to consider this matter of Quaker unity, because it is the spirit that does not permit our variations to lead to despair or further separations.

At this point in our search for unity we shall do best to emphasize certain preliminary conceptions. If we can begin with them, we shall be ready to move forward wherever the light of experience guides us.

The first step toward a united Friends witness to the world is the adoption of an antinegative stance.

It will help immensely if Friends of all varieties try to see what they are for, and not primarily what they are against. If we understand our heritage we shall never define ourselves as those who reject baptism and holy communion, because, in fact, we believe in these with all our hearts. We seek to be so deeply immersed in the love of God that it amounts to total commitment. Just as we are not saved by participation in ceremonies, so we are not saved by lack of such participation. At no point in our lives will mere negation suffice.

A second step is the bold recognition that our fellowship is and ought to be radically Christ-centered.

We do not know, and we cannot know, all of the avenues to which this will lead us, but we at least know where we ought to start. If we try to represent a religion-in-general, we shall thereby deny our major heritage. No person who engages at all in the study of early Quakerism can doubt what the object of the central commitment of Friends was. The revolutionary change, which turned young George Fox from a seeker into a finder, was his recognition of the live possibility of immediate contact with Christ, who is alive. "There is one Christ Jesus," said the inner voice, "who can speak to thy condition." The reported strategy of Fox was expressed in the words, "I took men to Jesus Christ and



Photograph by Joseph A. Levine

left them there." If contemporary Quakers can adopt this strategy, our future is full of hope.

A third step consists of the determination to combine in one context the inner life of devotion and the outer life of service.

If we fragment our experience so that we settle for mere social action or for mere piety, there is not only no chance of unity, but also no chance of continued vitality. Our best exemplar in the pursuit of wholeness is John Woolman, who is known for his Christ-centered life of prayer and for his people-centered life of service. Unless we can hold together the roots and the fruits of our religious experience, we shall surely die.

A fourth step is our decision to learn from one another.

No segment of Quakerdom is doing well enough that it can reasonably feel that it is self-sufficient. Too much of Quaker history has been written from a parochial or local point of view. We must resolve anew to try to be fair to all parties and to see Quakerism as an entire movement, even though it contains contrasting and complementary emphases. We cannot speak of Quakerism with any authenticity, unless we are acquainted with all of the major current brands.

What is abundantly clear is that each Quaker group needs the witness and the insight of the others. Once we understand this, we may not have achieved unity, but we shall have embarked on the right road.

A Memorable Meeting

by Margaret Granger Utterback

THE DAY BEFORE had been cold, rainy, and windy and had a few snow flurries. Should Reno Meeting postpone the retreat scheduled for the next day? There are two small houses on this ranch in Honey Lake Valley, and we decided that we could use them if worst came to worst.

The sun rose the next day in brilliant reds and gold, however, for the loveliest day we had all season.

My Baptist neighbor telephoned me that she was glad it was such a nice day for the retreat. When I cannot drive the one hundred-fifty-mile round trip over the mountains to my Meeting, I usually drive two miles to the Baptist Church in Janesville, California, population two hundred sixty-five. They are friendly, loving people, and I had invited them to join Quakers in a silent retreat here at the ranch. I think the idea of silence from ten o'clock to mid-afternoon kept most of them away.

Reno Monthly Meeting is a small, rather new Meeting, but eleven came. Among them were two Baptists and four students from the University of Nevada, a group that grew closer and closer together as the day went on. Before we began, we had a few words explaining the silence. Several had never attended a silent Friends meeting. A bit was read from T. Canby Jones's article in *Friends Journal*, "A Sincere Longing of the Heart" (February 1, 1971).

At ten o'clock our meeting for worship was held in the living room, where windowed doors frame a far view of the snow-covered High Sierras and pine trees and sage in the foreground.

Afterward we separated and walked over the ranch, up and down the hills, and across the mountain brook. The vast silence of the mountains and blue sky was broken only by the songs of bluebirds, meadowlarks, and robins and the peaceful murmur of the brook. A few wild flowers smiled at us with pink and yellow faces. Wild mallards sailed in the swimming pool. A herd of deer leaped silently across the hills and sage.

We went out with joy and were led forth with peace. The mountains and the hills broke forth into singing, and all the trees of the valley clapped their hands.

At one o'clock we gathered in the house to eat lunch in silence. Everyone had brought sandwiches and a piece of fruit. Then some found books and pamphlets to read. Many walked out to sit in a sunny place.

At two-thirty we gathered in the living room and reluctantly broke the silence. We wanted to share our experiences before we separated. Many had a long drive home.

How can silence be put into words?

It was the deepest silence I had ever experienced. All had felt God's loving presence, some to their astonishment. The tremendous simplicity, the joy of the moment, and the rhythm of going apart and coming together was most meaningful to one Friend. One student said she was a bit nervous at first; the sounds of birds and brooks were good to hear.

We felt that Jim, a student, had a mystical experience, and we were grateful that he shared it with us. He said that he had seen God's face in the white clouds and blue sky up above the high, snow-covered mountains. He had found a longed-for inner peace.

One young woman wrote me afterward: "I have been through a difficult year and truly felt rejected by my family and friends. I had begun to wonder just how much God expected of me. The retreat was a beginning for me, for it allowed me now to go forward. The great sharing with the group was overwhelming."

One woman, who had been interested in Quakerism, but had never lived near a Meeting, said when she left, "It's been a dream come true." The Sunday following she drove ninety miles to Reno Meeting and brought her seventeen-year-old daughter and a friend. They come this long distance regularly now.

Comfort

I am no Orpheus
des
cend
ing
Singing into depths
of
God
knows

what ails you
Lowering power to wind
Ropingly around world woe while
Nattering hounds snap snarled smiles
Beneath ankles ascending, dainty.

Manned walls of me-stone steadily raised
Self-years cemented ages ago
Bar which path heartfeltness might find.

"Rest the remains which still dare to be hurt"
Is scant warmth, but all I can offer.
Yet,

Reality soars more star high than walls.
Love showers down and I can't manage myself,
Hands webbed with wonder, enough
To stuff Godness whole into my crabbed shell.

Not tears only fall; splash subtle rebounds—
See gleam sparkle streams quick flicker to need:

There's Love enough left for You.

NANCY BREITSPRECHER

Reviews of Books

Woolman and Blake. By MILDRED BINNS YOUNG. Pendle Hill Pamphlet 177, Wallingford, Pennsylvania. 32 pages. 70 cents

IT IS NOT SURPRISING that a comparison of John Woolman and William Blake should have appealed to Mildred Young, whose sensitivity and prophetic instinct are well known to readers of the Pendle Hill Pamphlets. As the introduction states, "When she writes of poverty, voluntary (Woolman) and involuntary (Blake), as she does in the present pamphlet, she knows whereof she speaks"—having dedicated so much of her life to helping those whose rights and privileges as human beings have been denied them.

It is on this point—the misuse of riches to perpetuate poverty; the oppression and exploitation of one human by another—that Mildred Young finds that the deeply felt convictions of the two men converge. There are other similarities. For example, of spirit: The "binding and chaining" of both to tasks laid upon them and the freedom they found therein and of life—the fact that both were rejected (or not listened to or not heard) by their contemporaries.

There are also dissimilarities. Blake spoke to an unseen and (as it turned out) as yet unborn audience. Woolman addressed himself to a definite community of Friends, many of whom were known to him personally. Blake expressed himself "with fire and passion"; Woolman (to use the author's quotation from F. Tolles) "must have been the quietest radical in history." Their complexity and simplicity, their personal economics, and their attitudes toward the sexes, slavery, and the like are all sympathetically compared.

What surprises and pleases the reader, then, is not that Mildred Young should have chosen precisely these two men to compare and contrast, but rather that she should have been able to do it in such a harmonious manner. From the start of the first chapter, in which she indulges a speculation as to whether the two might ever have met in England (Blake outlived Woolman by fifty years), her theme develops so smoothly that this particular juxtaposition seems the most natural one in the world to make. The two words "insight" and "mercy," which the author says express both Woolman and Blake, also can easily be applied to her treatment of her subject. One of the many apt quotations,

this one from the later John Woolman, sums up the pertinence of the pamphlet to our own times:

"There are few, if any, who could behold their Fellow Creatures lie long in Distress and forbear to help them, when they could do it without any Inconvenience; but Customs requiring much Labour to support them do often lie heavy on the Poor, while they who live in these Customs are so entangled in a Multitude of unnecessary Concerns, that they think but little of the Hardships which the poor People go through."

Breakings. By HENRY TAYLOR. Solo Press, 1209 Drake Circle, San Luis Obispo, California 93401. Limited edition. 13 pages. Paper, \$2.00; cloth, \$5.00; autographed copies, \$15.00

PEDIGREED horseflesh and less pedigreed human flesh, face-saving devices for beast and man, mordant political and social commentary on the current equine and human scene—all these in combination make up the subject matter of this beautifully printed, seven-poem booklet. Elsewhere the author states that "none of the poems in this book have the kind of overt Friendly background that is reflected in such poems as Friends Journal prints."

If, therefore, the reader is looking for a complete change of poetical diet, here is one place he can find it. If he orders the book through the Solo Press, royalties will accrue to Goose Creek United Monthly Meeting, in which the poet grew up. Henry Taylor, who has won critical acclaim as one of America's outstanding young poets, is now professor of English in American University, Washington, D. C.

M. C. MORRIS

Whisperings from the Ancient Past. By KENNETH R. JONES. Introduction by FRANK ANKENBRAND, JR. \$3.00, from the author, Greenwich, New Jersey.

SOUTHERN NEW JERSEY seems to be a fertile breeding ground these days for Quaker teacher-poets of rare sensitivity. Here we find two of them, with Frank Ankenbrand, Jr., of Greenwich Meeting, observing in his introduction to this collection of verse by Kenneth Jones of Salem Meeting, "There is over all in his writing a spirit of silence—the Quaker absorbing, digesting the life, the very atmosphere around him . . . At times his verse hits the anvil with re-

sounding blows; at others, misses or near misses."

Perhaps the verses hitting the anvil with the most resounding blows are those dealing with man's proclivity to war—a human aberration in which Kenneth Jones some years ago found himself a reluctant participant. Brooding on this phenomenon of men who (in his "Apocrypha") "Made a perfect firecracker / And blew their world apart," he narrates in "Our Lorelei" how "We stamped our brand / On gold and fleece, / On kings and slaves, / And on the ways of human beings. / We followed our Lorelei / All the way to the faraway / Boulder-shores of the Orient. / There the thrust of Western man / Has met its Waterloo . . . / Has met its Vietnam!"

Still, not even the barbarism of war can quell the creative urge of weavers of poems, which (according to Kenneth Jones) "are made by desperate minds / Shuddering in view / Of the fleetness of time / And the depths of bottomless / Eternity. / And so are the names on children's desks / And cast-iron monuments. / And so are little babies made."

FRANCES W. BROWIN

The Sheppard and Enoch Pratt Hospital, 1853-1970. By BLISS FORBUSH. J. B. Lippincott. 266 pages. \$7.50

IN 1957, while Bliss Forbush was headmaster of Baltimore Friends School, he was appointed to the board of trustees of that venerable private psychiatric hospital in Towson, Maryland, near Baltimore. When he retired as headmaster in 1961, he began a new career, as president of the hospital board. In the ensuing ten years he has become so much a part of the life of the hospital that he has written two books about it.

The first was a biography of its Quaker founder, Moses Sheppard. The second is a biography of the hospital itself—a chronicle of its founding, growth, and vicissitudes, drawn largely from the reports of its board, its superintendents, and others professionally associated with it over the years.

He gives sketches of the careers of each noteworthy person (not excluding himself), impartially interspersed among a forest of facts about financial and economic matters of the kind so essential to the management of any institution. Among the hospital's most distinguished physicians, for example, was Harry Stack Sullivan, a pioneer American psychoanalyst. Several pages on the work of this eccentric genius are fol-

lowed by a section on the economics of the dairy barns.

Between the lines of facts and figures the reader senses Bliss Forbush's devotion to his work for the hospital and his delight in its history and in the associations with the remarkable people on its staff in recent years. He has given us a clear picture of the usefulness of a great psychiatric hospital in the treatment of the sick and in the education of those dedicated to their care.

ROBERT A. CLARK, M.D.

Paul. By GUNTHER BORNKAMM; translated by D. M. G. STALKER. Harper & Row. 217 pages. \$7.50

GUNTHER BORNKAMM, author of *Early Christian Experience* and *Jesus of Nazareth*, wrote *Paul* as a sequel to the latter. *Paul* may be hailed as an authoritative work.

The author is professor of New Testament Exegesis in Heidelberg and the pupil of Rudolf Bultmann. Written in two parts, "Life and Work" and "Gospel and Theology," with analytic conclusions searching deeply into likenesses and differences between the teachings of Paul and Jesus, this is a book for religious scholars. It attacks such commonly accepted beliefs as Paul's being educated at the feet of Gamaliel; "He may or may not have been a pupil of Gamaliel the older." (Acts 22: 3). He maintains that Paul was not present at the stoning of Stephen. Cherished traditions are mercilessly challenged.

WILLIAM M. KANTOR

The Pennsylvania Dutch. By LUCILLE WALLOWER, assisted by PATRICIA L. GUMP. Better Government Associates, Bryn Mawr. 74 pages.

OF ALL BOOKLETS for grade-school children on the Pennsylvania "Dutch," this is the most recent, informing, and accurate. It is written in short, simple sentences. Well-chosen photographs and line drawings illustrate the people, their dress, homes, art, and other cultural properties. Things are suggested to lead the child to learn by doing, such as paint a poster, write a letter, study a map, make a model, or be a guide. Places to visit in Pennsylvania are suggested, and a good bibliography of children's books is included.

The author has a fine feeling for the beliefs and ways of life of the various Pennsylvania German groups. The book imparts a sympathetic appreciation of the people, their history, beliefs, and customs.

MAURICE MOOK

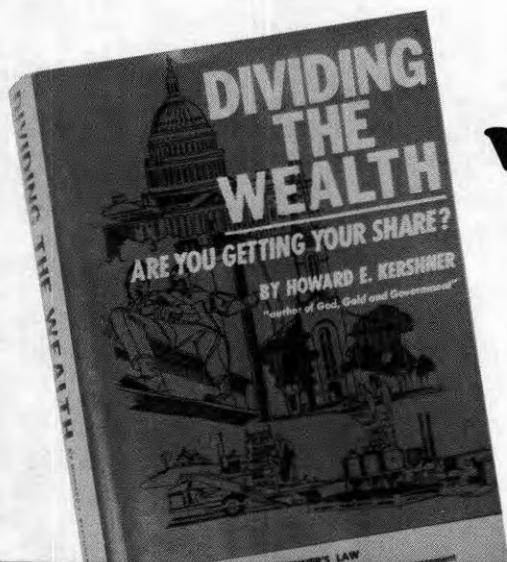
Patriotism in America. A Study of Changing Devotions 1770-1970. By JOHN J. PULLEN. American Heritage Press. 206 pages. \$6.95

THIS TRECHANT BOOK begs to be interviewed rather than reviewed. It is fast moving and journalistic in style. It raises more ultimate questions than it does final answers.

Although John Pullen's treatment of patriotism in America is primarily historical and political, his book is surfeit with philosophical implications. His definition of patriotism—love of coun-

try and a willingness to act in its best interests as dictated by individual judgment and conscience—permits objectivity and sanity.

Pullen burrows into tough questions: The increasing dominance of the Presidency, the rightful function of the Congress in the formulation of foreign policy, the awesome power of the Pentagon, patriotism and the intellectual in America today, the "hippie" movement, and the "young Radicals." There is a hard look at conscription and at the feasibility of a volunteer



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Consultants: Ross Roby, M.D., Howard Page Wood, M.D.

army. The relationship of conscription to foreign policy and of foreign policy to patriotism is opened up. So is the murky question of how far the American public will support in bloody actuality a foreign policy they approve of in principle.

This book is not written from a pacifistic viewpoint. John Pullen's experience and historical knowledge of the military make possible insights that might well be initially obscure to the pacifist. Nevertheless, he has a profoundly sympathetic understanding of those who, out of a deep concern for the best interests of the country, have opposed warfare. Patriotism, he says, is a highly individualistic matter.

This is a hardnosed book, one that is down-to-earth but in no way down in the mouth. The first chapter, which reviews the consequences to American society of the Cambodian invasion, and a moving chapter, "Valor in Vietnam," are especially good.

ALEXANDER H. HAY

A New Ethic For a New Earth. Edited by GLENN C. STONE. Friendship Press, New York. 176 pages. \$1.95

FEW FRIENDS probably even know of the existence of The Faith-Man-Nature Group. This volume is a collection of papers presented to the Fourth National Conference of the group in 1969.

Glenn Stone, in the introduction, describes the group as having been "at work for seven years to focus attention and understanding on the ecological crisis in its religious dimensions; it brings together in interdisciplinary creativity ecologists and other natural scientists, population specialists, theologians, philosophers, government personnel, eco-actionists, religious leaders of many faiths, and journalists."

From the introduction and the preface by Senator Gaylord Nelson, through the ten papers to the final statement by the group as a whole—"A Statement in a Time of Crisis"—it is immediately apparent that the authors share a common concern to illuminate the root causes or cause of our ecocatastrophic situation as seen from their fields of specialty and expert competence, rather than catalog further statistics of imminent doom, which merely describe the natural consequences of these causes. We have enough and more of the latter. We have nothing like enough of the former, yet it is here, as this collection of papers begins to show us, that the real problem lies.

Basic attitudes of man toward nature

and toward himself, which historically and philosophically are essentially religious in their origins, have brought us to where we are. New and totally different, yet no less essentially religious, attitudes alone can save us from disaster which otherwise will overtake us and the planet which supports our life.

The parts and chapters indicate the scope: Perspectives on nature; philosophical and theological concepts of nature; a biologist's view of nature; the artist looks at nature; the concept of nature in physical science; faith and the informed use of natural resources; pitfalls and promises of Biblical texts as a basis for a theology of nature; theological soundings; stewardship of the earth; rehabilitation of cosmic outlaws; the changing environment; the responsibility of the church.

Some will respond more readily to some of these papers than to others, for much depends on the reader's background and special viewpoints. It is important to read this book—all of it. It is more important to understand, deeply, what it is beginning to tell us. This reviewer finds it impossible to fault this book in any way and recommends it as one of the most helpful books to appear to date on an important problem. Its recognition of religiously founded attitudes as crucial and central to our problems and their solution removes this book at once from a category of relative interest and value to one of fundamental relevance and ultimate importance.

JOHN W. CADBURY, 3RD

Dividing the Wealth: Are You Getting Your Share? By HOWARD E. KERSHNER. Devin-Adair Company, Old Greenwich, Connecticut. 165 pages. \$2.25

THE QUAKER LEFT has always been more articulate, and written about more widely, than the Quaker Right. Consequently, we forget that there is a deep current of conservatism, particularly in economic matters, within the membership of the Society of Friends.

One of the former associates of Herbert Hoover sums up his thoughts on the free enterprise system, and it is useful to run through the classic arguments of frontier capitalism, for they offer an insight into thought patterns and a reason why some older Quakers find a gulf between them and the younger activists of the seventies.

Howard Kershner believes in the virtue of saving—the accumulation of wealth—as the foundation of civilization. He is against the forced equaliza-

tion of wealth, such as is presently accomplished by progressive income and estate taxation, Social Security, and welfare programs. He believes that, because of today's high tax on wealth, we make it almost impossible to expand production of goods.

I, too, believe in frugality and saving, but what haunts me about Howard Kershner's thesis is the fact that, except in the entrepreneurial generation, the very wealthy do not ordinarily continue to use their great wealth for the production of goods thought to be of benefit to society. In country after country, it has been the custom of the very wealthy to live in great luxury while treating the less fortunate with disdain. Howard Kershner does not deal with this problem, yet it is one that is quite as crucial to this country as it is in the most benighted oligarchy.

He asks: "Are we to assume that a man is unemployed because he does not have a job at the trade, profession, or occupation of his choice in the place where he lives and at the wage scale to which he is accustomed? Is it not rather incumbent upon him, before he becomes a charge upon others, to seek other employment in other places and, if need be, for the time being at a lower wage? Until one has tried all these expedients, can it truthfully be said that one's unemployment is no fault of his own?"

As I considered his questions, I was reminded of the millions of black Americans who, because of the advancing agricultural technology (caused by the accumulation of wealth), have no further usefulness as field hands and who have migrated to the northern cities in search of work. The effects of this mass flight are to be seen in every city. Would it not have been better if, instead of complete nonregulation, the government had prohibited the use of advanced farm machinery until the black field hands could have been trained for other jobs and places found for them in an industrial economy?

In still another manner, Howard Kershner's thesis on unemployment seems to me to be faulty. Today, it is customary for manufacturers to lay off their workers whenever there is overproduction or when automation can replace workers. In effect, the present system relies upon its weakest members, the workers, to take up the slack brought about by faulty planning (overproduction) or by the full use of capital (automation). Would it not be better for the country if some sort of central-

ized planning authority had regulated the level of production and the introduction of labor-saving devices so that the workers were not so traumatically displaced?

To free enterprisers, any governmental planning or regulation is anathema. As a consequence, they have no way to correct the inequities caused by impersonal economic forces, other than blind belief in some mysterious working of the marketplace. Always their writings extol entrepreneurial virtues—frugality, self-reliance, hard work. Never do they tell us specifically how their principles will solve our social problems. It is for that reason that the world has, for the most part, passed them by.

Howard Kershner could do us all a great service if he would apply his principles to the specific social problems of our country in another book. What should be done about the military-industrial complex? Should a bankrupted Lockheed be subsidized, and, if not, how do we solve the consequences of worker displacement? What should we do about unemployment when even highly mobile engineers can find no work?

If his principles can provide us with useful answers to our problems, he need not fear the perils of creeping socialism; to the contrary, he will find Quaker liberals beating a path to his door.

CLIFFORD NEAL SMITH

Landscape. By G. TH. ROTHUIZEN. Translated by JOHN FREDERICK JANSEN. John Knox Press, Richmond, Virginia. 238 pages. \$6.95

A BUNDLE of thoughts, this, on the first fifty Psalms. It mentions Picasso and modern art (deciding that there is no such thing as modern or classic art, only good art and bad art); refers to God as the Great Juggler ("who takes our toil and trouble into His great hand. And lo, a rabbit of supreme joy springs into view and hops away over the new earth"); talks about the Nazi regime (its destruction of millions of Jews and its ultimate fall); and deals with permissiveness, although the word is never used ("We don't do them a favor by trusting them in everything and letting them do anything, simply because they're still young and look so innocent").

Dr. Rothuizen's approach is ostensibly eschatological; it takes us into the last of life, but it also leads us occasionally as far back as Genesis. It is a wide scene, this landscape, and it deals with the whole of life.

Dr. Rothuizen, who is professor of ethics in the Theological School of the Netherlands in Kampen, expresses himself in terms of his Dutch milieu, but he recognizes that his thoughts would be less than useful unless he speaks to people everywhere and unless what he says is relevant to life today.

The book is beautifully printed, sensitive, poetic, scholarly, and fresh. It should not be read at one sitting; rather, it is a book to keep at one's night table for dipping into before a thoughtful going-to-bed and for picking up first thing in the morning.

If *Landscape* is not too well organized, neither are the Psalms. For that matter, neither is life itself.

TERRY SCHUCKMAN

The Lady from Vermont; Dorothy Canfield Fisher's Life and World. By ELIZABETH YATES. Stephen Greene Press. 290 pages. Paper, \$3.95

READERS of a certain age today remember with fondness Dorothy Canfield's novels—absorbing stories of real people who dealt with problems in constructive ways. Those books, however, were only a part of the total achievement of an outstanding woman gifted not only in writing but also in the fields of music, languages, education, making friends, helping people, and just living.

Elizabeth Yates, who knew her well, portrays her development in character, independent thinking, and accomplishment. While her story has special appeal for young adults, particularly those with an ambition to write, such an inspiring, reassuring biography will be welcome to many, of whatever age.

The original text, published while Mrs. Fisher was still living, has been reissued with an epilogue, which puts her life in perspective, and a foreword by Senator George Aiken.

EDITH H. LEEDS

The Hicksite Separation: A Sociological Analysis of Religious Schism in Early Nineteenth Century America. By ROBERT W. DOHERTY. Rutgers University Press. \$7.50

SOCIOLOGICAL WRITING often is technical and obscured by jargon and thus has little to say to the layman. Professor Doherty's book is concise and clear and written in plain English. His title suggests a history, but the book has little information for a reader who wants to learn what the Separation was all about. The subtitle describes the contents. The author demonstrates here a method for the study of the social causes and characteristics of religious schism by ap-

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plying the method to Orthodox and Hicksite factions.

His thesis is that in times of rapid social and economic change, religion also changes. The "church," comprising the economically and socially secure conservatives, resists change, while the less well-to-do, pressured by alienation, discontented and confused, seek new religious movements or "sects."

An analysis of the kind of people attracted to church and sect can be made using demographic data, which is handily available for the Quakers of Philadelphia and vicinity in the 1820's. Professor Doherty makes no claim that this functional approach to history provides the answers, but it is a new method, based on data too often ignored, and it rounds out the "collective biography." He does not claim that simple, incontrovertible conclusions can be drawn using this technique. What is revealed is confusion and heterogeneity—but that, after all, is the essence of history and people.

GERTRUDE WEIR

Because It Is Right—Integration in Housing. By JAMES L. HECHT. Little, Brown and Company. 290 pages. \$7.50
THE READING of this book brings a rush of nostalgia for the dear old days in the early sixties when fair housing groups were organizing and agonizing, meeting and talking, recognizing racism for what it is, and getting into controversial actions like marching in front of real estate offices and into white neighborhoods.

James Hecht gives us a clear, readable summary of these actions, and all the problems, strategies, failures, and successes of the fair housing movement from then until now.

He knows what he is talking about, having been deeply involved with the active Buffalo fair housing group called HOME. He can point to some success—in changing attitudes and living patterns and in making some of the existing antidiscrimination laws actually work. He does not discuss black power. His book is about integration in housing.

James Hecht does make it clear that open housing, by itself, is not enough. Ending discriminatory practices is only the first step toward racial integration and solving the problems of minorities. In his last chapter, he comments on the crucial need for new moderate- and low-income housing in cities and suburbs and the immense changes that still have to be made in tax policy, the housing construction industry, and public and private attitudes.

The work of American Friends Service Committee is mentioned, but for one who was involved in Chicago and thought the AFSC role in fair housing was one of dynamic leadership, there is a tinge of hurt pride at the slightness of the mention. Wounded pride is only a small provincial quibble, however. This book is good and well-researched and useful. It is needed. It provides a crisp summary of where we have come from, how we got to where we are now, and what still needs to be done to achieve integration in housing.

ALICE WALTON

Books in Brief

by Bess Lane

Science and Faith—Twin Mysteries. By WILLIAM G. POLLARD. Thomas Nelson. 116 pages. \$1.95

WHAT MAKES the book noteworthy is the author's efforts to base his ideas, arguments, and beliefs on the feelings, hopes, and needs of people and on the findings of men and women of science. He seems to have faith in science, but he tells us science, too, has its own mysteries, its own problems. In reviewing the history of the development of life on this earth, the author makes it clear he thinks some unseen hand must have been writing the script.

The Great Ones. WILLIAM KALAND, Editor. Simon and Schuster, 176 pages. 75 cents

THIS BOOK, based on a radio series, is a collection of dramatized stories depicting the lives and works of ten remarkable black Americans. They portray man's heroic attempts to make the most of his gifts. They include word pictures of such leaders as Paul Laurence Dunbar, Harriet Tubman, and Frederick Douglass. The book could be the basis for biographical portrayal by drama groups.

Christians Awake. By J. ELLIOTT CORBET. Harper and Row. 131 pages. \$2.95

THE AUTHOR seems to take it for granted that it is not possible to separate the concerns of religion from the concerns of responsible citizenship. He writes about such problems as the tragedy of Vietnam, the courage of conscientious objectors, the problems of the poor, gun legislation, guaranteed annual income, and many others. One wonders why, in the light of his beliefs, he calls his book, *Christians Awake*, rather than *Jews Awake* or *Humanists Awake* or, better still, *People of the World Awake*.

Letters to the Editor

About Prisons

THE TWO excellent articles on prison in *Friends Journal* of July 1/15, written by Joseph Whitehill and Sam Legg, need to be held up in the light of B. F. Skinner's new book, *Beyond Freedom and Dignity*.

In fact, many of Friends' assumptions about war, crime, guilt, responsibility, insanity, brainwashing, parables, Jesus, freedom, dignity, the autonomous man, and such, need to be reexamined in the light of operant conditioning. B. F. Skinner may be offering us solutions to our problems, which we half believe already; and, only half believing, we cannot grasp, so stumble.

ROBERT R. SCHUTZ
Palo Alto, California

Recognition of Women

FRIENDS have been leaders in the assigning of responsibility to persons regardless of sex. Now, however, when people are awakening to the realities of discrimination against women, equalitarian attitudes of Friends have become more and more a matter of faith rather than practice.

While continuing to allow women generally a wider scope for involvement than do other institutions, Friends have fallen into the habit of reserving all positions of ultimate leadership—and most particularly, of decision-making and public attention—to males. This is probably a factor in the increasing use of paid professional help. Such second-level executive positions as are held by women tend to cluster around activities with youth and, sometimes, publications—low profile positions. This leads, in turn, to the reasonable-sounding objection, "There just aren't many equally qualified women," when someone urges that a woman be general secretary of Friends General Conference or executive secretary of American Friends Service Committee. There will be a dearth of experienced women candidates of broad background until women are given the opportunity to function at the top of local and regional hierarchies and not only in secondary positions. How many women now hold executive secretary positions in local Meetings or regional AFSC offices?

Putting our faith into practice should be a first priority in all hiring and assigning of responsibilities at this critical time. For a start, we should (temporarily) give definite preference to

women candidates for all decision-making positions and appointments; give definite preference to women in assigning Friends to represent or speak for the Conference as a whole, Yearly Meetings, and Monthly Meetings as well as subdivisions thereof; and offer help to all Monthly and Yearly Meetings in locating suitable women for such positions.

This preference status should continue until the proportion of women in positions of high status, high financial reward, and high influence reflects the proportion of women upon whom the Society draws for support.

We must do this quickly, for as a Society we are losing a whole generation of administratively talented and trained young women to the burgeoning women's organizations that also promote Friends' concerns; in these they are free to exercise their talents to their individual limits.

DOROTHY AND WILLIAM S. SAMUEL, JR.
Baltimore

Women on Payrolls

WHEN we attack the acute problem of unemployment and then exalt the women's liberation movement, are we not being rather ironical?

We know that too many women working has long been among leading causes of the job scarcity for men. A woman at home, where she should be, meant a man at work and security for a growing family. The so-called female occupations, as teaching and nursing, can well be filled by men. Men teachers in grade schools make excellent "school marms." Pay in educational work is good, and chances for advancement for men workers are better than for women. More and more men are being trained in nursing, a profession in which they are needed. Office and store positions are paying better—enough to attract heads of families.

So, if we want to make women's lib one of the best movements in our society, let us encourage its members to stay off payrolls, thus lessening the keen competition in the labor market.

ESTHER REED
Great Falls, Montana

Human Life

DISCUSSIONS of abortion probably will continue a long time, because Friends and others have not come to grips with the essential ethical nature of the problem.

The biological facts are relatively simple: Human biological life begins at conception and proceeds on a continuum to adult maturity sixteen to twenty years later. Abortion is a willful destruction of this life in its early stages, and this accounts for the ethical dilemma.

Who Shall Live? has endorsed the destruction of a certain class of human beings because of their small size and because they are unwanted. This is vicious and barbaric.

The indulgence of "unwantedness" is insidious and deceptive because it can so easily apply to human beings other than fetuses. It is the exact counterpart of the "wasting" of Vietnamese villagers, which has come to be "no great thing." In terms of rehabilitation alone, the "unwanted" fetus has a much better chance for successful rehabilitation, and with less effort and expense, than the "unwanted" alcoholic, the "unwanted" drug addict, the "unwanted" criminal, and so on.

It is a high time that Friends face the facts of human fetal destruction, call it what it is, and come up with some statement worthy of Friends attitudes toward human life.

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

Supporting the War

CERTAINLY many Friends are concerned about their support of the war. This may relate to the source of one's income. We are admonished to be good stewards and yet live at peace with all men. This starts with ourself—peace within.

Some may be concerned not to have income derived from unfair human relations practices, from industries that have military contracts, from oil exploitation, from foreign cheap-labor manufacturing advantages, and so on.

Do we discover the proportion of taxes that first go to the United States Treasury from industry? Often it is more than dividends to stockholders.

One may say, well, he wants to support the government! Yes, but when we know that about half goes for "inhumanity to man" in the form of destruction of natural resources and man's development—do we feel comfortable?

While inflation induces one to take all that comes normally, without concern as to how it is accrued, there are higher values, moral and ethical. There are many areas where investments can be converted into humanitarian services: Hospitals, rest homes, schools, colleges, and missionary work. Many

offer good-rate bonds and attractive annuities, which return a stipulated income for life. They are not influenced by market conditions and trade.

Let's examine the source of our "security." Let it be first that which "moth and rust does not corrupt," and then for the good of our fellow human beings.

SAMUEL COOPER
Camp Verde, Arizona

Wise and Foolish Giving

AN ADVICE in the Book of Discipline of New York Yearly Meeting reads: "Wealth in any form is a trust to be used wisely. Habits of industry and thrift, important as they are, sometimes

tend, unless carefully watched, to degenerate into habits of love for wealth and its accumulation."

I reflect: Man is man because he has to judge what is good and what is bad. He is never in doubt about what the inner voice tells him, but he is tempted to choose what is bad; namely, power. Money is power. The drive to acquire more money, more power, seems to grow more as more is accumulated. Power seems to have only one goal—more power. It is one of the greatest temptations for all men to use power not wisely but foolishly. There is only one way to avoid this evil—watch thyself carefully.

The opposite of wisely is foolishly—

but what is that? We, Friends, are involved in a thousand and one worthwhile programs.

All of them cost money. All are inviting, urging, shouting: *Give money!* And these programs are "certified" for the wise use of money. So, we give money and feel good because now we lived up to the advice of our discipline and can go on to make more money in order to give "wisely."

Be careful, Friend; avoid what four hundred years ago the monk Tezzel did: "So bald das geld im Beutel klinget, die Seele gleich zum Himmel springt." Be suspicious, Friend, against your real motivation. Evaluate wisely each time you drop a piece of silver into that great pot that is marked, "Contributions are tax exempt." It might be "foolish" giving.

When do I give wisely?

If I give myself.

Money cannot take the place of personal concern. The program you are supporting financially should have a real significance to you, to your philosophy of life, and to your endeavor to build the City of God.

Then, and only then, your donation is given wisely and is a real benefit to you and to the receiver.

EDMUND P. HILLPERN
New York

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Cooperation without a Name

MEMBERS of the Junior Chamber of Commerce (presumably of various denominations) of my city collect medications—salesmen's samples—from doctors' offices. The items are sorted by Episcopal ladies. They are picked up by a druggist (another Episcopalian). They are delivered to me by a Catholic, who helps pack them in boxes provided by a Jew. They are shipped by me (a Quaker). The airfreight is paid for by an organization whose chairman is a Unitarian. The recipients of these valuable goods are a Catholic hospital and a family planning association on St. Lucia in the West Indies.

A cooperative effort? Certainly. And yet not one of these persons or groups has ever met as a committee, and most of them do not even know the other's name.

HARRIET F. DURHAM
Wilmington, Delaware

Grand Rapids Meeting

WE of Grand Rapids Meeting are happy to have received the approval of Green Pastures Quarterly Meeting to become a Monthly Meeting after having been a Preparative Meeting since 1962.

Our membership consists of one unmarried person; two couples, whose children are grown up and are away; and one family with children ranging in age from nine years to twenty-two years. At our meeting for worship one recent Sunday we had thirty sincerely interested visitors, including five young people of college and senior high school age.

On the first Sunday of each month we meet at 2:30 P.M. in the Ammon Hennacy House (a Catholic Worker center) to serve students from Aquinas and Calvin Colleges and a few adult visitors. Further information may be had from me at 120 North Bear Lake Road, Muskegon, Michigan 49445.

CHESTER A. GRAHAM
Muskegon, Michigan

On Coming Home

I CAME HOME to America after a considerable time away, and my first impressions of good and bad, or bad and good—for the bad is what strikes one first—are poignant. Little things—big things.

What is happening to this country of ours which we have loved so much, for which we had such great hopes, and such disappointments?

A long train journey is depressing these days. It carries a sense of decay—old trains, dirty washrooms, peeling stations, endless heaps of old autos, old refrigerators, tin cans and broken bottles, paper and plastic, all the refuse of a civilization whose waste products are not biodegradable and will not go away.

And yet, and yet, one reads now of can-crushers for recycling and new systems for collecting and reusing the metal cans and other detritus, which now disfigure the landscape.

The amount of traffic on the highways is fantastic. And yet it has about it a rhythm and smoothness, which contrast favorably with the more lethal catch-as-catch-can driving of some of the so-called underdeveloped countries. Here you have at least a reasonably sure idea of what your neighbor on the road is going to do next.

The towns and cities through which your train rolls seem old and tired, too, too old to care in the older parts, but with a fever flush of neon, glass, and chrome in the new business strips along the suburban highways. Yet there are fascinating new church buildings in those new suburbs, which, we trust, will carry a message of hope to city and suburb alike.

The cities and suburbs are plagued alike by strikes in essential public services, but a new yardstick of "public health and welfare" may help to put the whole conflict of employer and employee into a softer and less destructive focus.

The exploitation and pollution and overpopulation of our environment remain, and yet "ecology" has come to mean something to millions beyond the professional few, and there seem to be signs of hope even here.

Brotherhood of men and nations is more and more recognized as an essential goal: Withdrawal from the senseless and brutal war is perhaps being hastened by the bewildered uproar over several developments.

Men, not machines—machines either of war or peace—must eventually triumph, or man will not survive.

THOMAS E. DRAKE
Nantucket, Massachusetts

Sincerity

FOR YEARS, vocal ministry in many ways has covered the subject of what a Quaker is, but it always seems to narrow down to one who loves or answers that of God in every man or one who seeks the truth.

Recently finding myself as the substitute First-day school teacher and quite unprepared, I decided to follow the lesson that was already on the blackboard: "What is a Quaker?" Under the heading, "A Quaker is—"my son wrote, "Supposed to be sincere." Not *is* sincere, but *supposed to be*.

Does not this really summarize what Quakers are without attributing to Friends those saintly standards that non-Quakers do and that are so virtuous that few Friends can measure up to them?

Sincerity can be carried through to all the Quaker clichés. For instance, not just talking about that of God in every man but sincerely trying to understand and answer it. With all the shades of truth, does not the idea of sincerely seeking the truth bring an even greater commitment to finding the truth?—instead of the hypocrisy of trying to find a shade of truth that confirms one's belief or cause and pushing those shades which do not into the background?

To the other ideals for which many Friends struggle and dream, would it not be nice if Friends would add that (at least according to my son) they are supposed to be sincere?

PAT FOREMAN
Los Angeles

Birthright Membership

TWO OF our three sons were born in England at a time when birthright membership again was a deep concern of Friends. We came down heavily on the side of those who criticized birthright membership, and the two boys were registered as provisional members, later to appear in the New Zealand list in small type, as opposed to the capital letters for Friends whose parents were Friends.

From age sixteen, both boys were reminded many times they were not members of the Society and should apply for membership, but nothing happened. Eventually the eldest, then twenty years old, left home to take up work in another city. Later I wrote to him that a new list of members was about to be issued and that for the first time in his life his name would not appear on such a list. Within a few days he had written his letter of application and his name reappeared in the list of members.

The second boy is now twenty-one and has just left home to take up a job in the north. He still maintains that it is ridiculous for him to apply for membership of something to which he has belonged all his life—but the new list of members is due out soon.

ALBERT CLAYTON
Hastings, New Zealand

World Federation

WAR devastates the environment, destroys families, facilitates atrocities and drug addiction, produces fatherless children, takes attention and money that should be spent on the environment.

War hangs on because Communism and capitalism are using violence in their competition to dominate the rest of the world.

The only solution is free elections in disputed territories. The popular vote may say: A plague on both your houses; we'll have our own kind of government and economy.

Free elections will be steps toward world federation, which is urgently needed to care for the environment and speed birth control. A federation is a sovereign union of states so that each state retains local powers. The representative councils of the world federation will deal with problems of the seas and resources.

With world federation there will be no war. Violence will be replaced with a new kind of voting—voting with world problems in mind.

WENDELL THOMAS
Lugoff, South Carolina

Friends Around the World



Haywood County Freedom Library, in the home of Sammaris Simms (second from right)

Fayette County Blacks: Still the Nonviolent Doves

by Virgie Bernhardt Hortenstine

BLACK PEOPLE of Fayette County, Tennessee, have made their second large-scale protest against the way Southern whites are still treating them. Month after month, black picketers, who needed the work time for feeding their families, carried signs nonviolently on the courthouse square: *Don't Buy in Somerville*.

To the same courthouse square came trucks carrying men with broadbrimmed hats and gray-white faces. The gun racks in their trucks often were loaded. Inside the trucks might be baseball bats and chains "to bag me some nonviolent doves," the driver might say as he sauntered up to his white friends on the square.

Dove hunting is still legal. White people bait fields and hide. After the shooting they pick up the small, soft, gray-and-pink bodies to eat as a delicacy. The current limit is eighteen birds a day in a season of seventy-five days. According to the actions of Sheriff Jimmy Bowling, it was also still legal to bag the blacks. This is what the boycott was all about.

The boycott began in 1969 after a white grocer and his son had been accused of blackjacking three black women and had gone free. The women were a hard-working employee of the

Farmers Home Administration, who had just been promoted over the grocer's wife, who also worked for the Farmers Home Administration; her sister, a school teacher; and their mother, a frail woman of sixty-two.

There was nothing so very unusual about the beating: Look at the black bodies found in rivers over the south through the years, without publicity. Look at the killing of Jerome Anderson in neighboring Haywood County two months before this beating, without even an autopsy or an investigation.

"Suppose two black men had beaten three white women?" somebody asked Sheriff Bowling.

"That would have been different," he replied before he thought.

Before the repercussions were over, there had been two killings and many jailings and beatings, including the beating of a black leader, John McFerren, while the police watched.

This second protest in 1969 recalled the first one, the Tent City days in 1959, when black sharecropper families moved into tents as a nonviolent protest after seven hundred families in Fayette and Haywood Counties had been given eviction notices when they registered to vote.

Northerners knew nothing of these southern matters in 1959 and were shocked to find out. A Tennessee black protest in those days brought national publicity. Powerful national organizations like the American Federation of Labor-Congress of Industrial Organiza-

tions and the National Association for the Advancement of Colored People came in. This is no longer the case.

Life in the dark tents in 1959-1962 was gloomy and miserable. People were stunned and confused. Sometimes the blind were leading the blind. Yet they had faith. Ten years later the black community was experienced in nurturing hope and patient with small, slow changes. Suffering was no new thing. Blacks faced their second mass action with courage and confidence.

Fayette blacks say they could not do it without outside help. They would be easy and constant prey to the Southern white man's bottomless bag of tricks. Yet outside help would be useless without their efforts and potential.

The many "outsiders" have run the risk of harassment, false arrest, and even brutality from white police. Among these visitors are workcampers of Fayette-Haywood Workcamps, an organization sponsored mainly by Quaker groups and black ministers' conferences. Workcampers, mostly of college age, have been working holidays since 1962, forming a Community of Concern.

The work of Fayette-Haywood Workcamps has been tied closely with the black movement: Whites threaten blacks who hold civil rights meetings in their homes or churches; workcampers help them build a community center (1962-1963). The Ku Klux Klan burns down a house (twenty-nine in Haywood County in 1966-1967); workcampers help local blacks build it up again. White Citizens Councils evict black people for registering to vote; workcampers help local blacks work on voter registration. The white-controlled county court refuses to accept a free food supplement from the United States Government in a county where black children are starving; workcampers help local blacks distribute a food supplement (1971). Acts of violence and injustice, which once went unnoticed, are publicized by letters to agencies of justice and in the Fayette-Haywood Newsletter. The newsletter is circulated in southwestern Tennessee and to a small but concerned group of contributors elsewhere.

From the standpoint of white racists, what is the point of oppressing black people when oppression only makes them stronger? From the standpoint of black militants, what is the point of violence when as a Christian you have learned the joy of loving your enemy? "Some blacks tell me I should hate whites for what they do to us, but I

just can't," said Tommie Jones, a Haywood County black leader, a firm believer in nonviolence.

The past ten years of change in Fayette County, after black voting began, reflect racial conflict, some gains, and some losses. The huge, bright-colored mechanical cotton pickers and the preemergence herbicides have replaced blacks in the fields for cotton choppin' and pickin'. In return, blacks who own their land are raising more squash, okra, and purple-hulled peas, which require hand labor. Some black workers have been accepted in local factories but on a last-to-be-hired and first-to-be-fired basis.

Thanks to the efforts of Art Emery, a Quaker from Iowa, the black-controlled Mid-South Oil Co-op has been going since 1965. Hayward Brown, of Lapeer, Michigan, read about Fayette County in the Fayette-Haywood Newsletter and moved there with his family of thirteen. Brown, who appears "white" and is called "black" because he is the grandson of a runaway slave, started a cooperative stamping plant, which is struggling to survive.

Many blacks have left the area and gone north, especially in Haywood County, where blacks have had the same problems as Fayette plus more brutality. Haywood blacks have not taken a strong stand to resist. Almost all young blacks in both counties still go north for a job as soon as they are old enough.

Fayette-Haywood Workcamps began Workshops in Community Leadership in both counties seven years ago to train local blacks to deal with their civil rights problems through nonviolent confrontation and through writing and telephoning federal and state agencies for justice. By using role-playing and other self-examining techniques, workshops gave some skills to emerging leaders. Leaders learned to overcome problems of amateurs—jealousy, fear, pettiness, opportunism. These workshops developed initiative for bringing in Antipoverty Programs. They began a program of great potential, Freedom Schools.

Now antipoverty, food stamp, and welfare programs are functioning to some extent for black people. The Farmers Home Administration is now making some loans to blacks for building, after many reports to Washington of FHA injustices through the years. School integration lawsuits, which have been in progress for most of these ten years, are at last forcing school integration. In return, whites are setting up private schools.

Fayette-Haywood Workcamps concluded that out of all its forms of help, building community centers and setting up Freedom Schools did the most toward developing the black community. Freedom Schools train local civil rights leaders, including high school students, to teach the illiterate to read and write. Black history and identity are important studies, as are nutrition, government, typing, and sewing. Schools have libraries and are trying to stock more Negro books. Fayette-Haywood Workcamps provides the books and pays expense checks for the teachers.

Fayette-Haywood Workcamps has an executive committee that is more than one-half black and more than one-half southern. Its president, Carlos Alexander, is a black Catholic graduate student in Washington University.

In the 1970 election, blacks supported Jimmy Bowling's opponent for sheriff. Square Morman, black leader, said, "Bowling didn't keep his promise to us, and we're going to tell him that by voting for the other man, even if the other man is worse than Bowling."

Fayette-Haywood Workcamps helped in a month-long voter registration drive before the election. In most of the districts where workcampers worked, Jimmy Bowling's opponent won, as did Albert Gore, whom blacks supported for Senator, and John J. Hooker, the candidate they supported for Governor. In District Ten, where local people have been running a Freedom School for the past five years, blacks voted a landslide for all these candidates.

Some districts, however, were so controlled by whites that blacks neither wanted workcamp help nor worked for voter registration themselves.

The black vote in Haywood County, where sixty-two percent of the population is black, many of whom are still afraid to register, was weak. This summer workcampers were working there, for there is still much work to be done.

The many Friends who have helped with the work in these two counties through the years may find some gratification in a statement by Conrad Browne, of Highlander Center, Knoxville, who had spent most of his life working for justice and freedom in the South.

"Other organizations have come and gone, and many people have been concerned. But for the past nine years, Fayette-Haywood Workcamps has been the one organization that has continued to do something about its concern in these two counties."

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"LET YOUR LIVES SPEAK"

Nebraska Yearly Meeting; A Guide to Continuing Growth

by AraBelle Patrick

NEBRASKA YEARLY MEETING in its sixty-fourth annual session assembled in Central City, Nebraska, June 3.

Visiting Friends from eight Yearly Meetings and one Association of Friends added a goodly measure of fellowship and love to the gathering.

They brought more information regarding the needs of our world, which cry out to us for Christ-like compassion and human understanding. Staff workers from our Friends service agencies called us to participate in the contemporary programs of involvement in national legislation and international sharing of God's love and resources in many situations.

The far reaches of our responsibilities were clearly felt as we heard from Sigtuna, Sweden, and East African Friends. Weston Webb shared his new understanding of world problems in his report as the Nebraska traveler to the Paris peace talks in March.

At the urging of Ministry and Counsel, Nebraska Friends during the past year have restudied the vital importance of our queries as a measure or guide in our continuing growth toward the perfection of love to which Christ calls us.

Members who attended the St. Louis conference on Quaker unity last fall expressed their sincere appreciation of the privilege of listening to the deep concern and need that Friends there felt for guidance and direction.

Messages were sent to federal and state legislative leaders urging their support of bills that would hasten the withdrawal of all United States military support from Southeast Asia.

Letters were sent to a young man in Allenwood Federal Prison and to his family assuring them of our love and understanding of his personal conscientious objection to military service. Recent changes in rulings regarding

mail to prisoners allow anyone to write to friends there, and numerous Friends plan to keep in contact through letters.

William Ehman and Lawrence Pickard were recorded as ministers. Their several years of leadership have reflected their gifts in ministry.

At the invitation of University Friends Meeting, the sessions will be held in Wichita, Kansas, next year—June 1-5, 1972.

(AraBelle Patrick, after her retirement from teaching and library work, has devoted winters to volunteer Friends service in Kenya and Richmond, Indiana. Summers she is hostess and manager of Rockcleft Retreat Center, 156 Green Mountain Falls, Colorado 80819. Rockcleft is a Friends center eighteen miles west of Colorado Springs.)

Labeling the Gaps

NEW ZEALAND Friends' Newsletter printed the following as a young Friend's contribution to the 1970 summer gathering:

"This, I believe, calls into question the whole validity, especially in a religious sense, of putting labels either on individuals or on groups of people. Labels automatically begin to colour and structure our thinking, often in undesirable directions. For example, we tend to get very concerned at the so-called generation gap which exists, at least in part, I believe, because we have initially defined the Society of Friends as being divided into old and young. I am sure that if we divided Friends into flexible and inflexible people we would get worried about a tolerance gap; or if we thought of Friends as being either funny or serious there would be a humour gap. In this context it seems to me that Friend with capital 'F' and 'Christian' virtually defy definition in any useful way. These labels cover a large number of people and an even greater number of virtues and sins. Thus by attempting to define these terms and then talking about them I would automatically rule out what I haven't ruled in, and the ensuing argument would be merely an extended exercise in tautology."

A Weekend For Married Couples at Pendle Hill

by Scott Crom

THE PARTICIPANTS included six couples besides Bob and Margaret Blood, the leaders. The youngest marriage was a bit less than three years old; the oldest, twenty-seven.

Friday evening there was a short discussion. Bob laid down a few ground rules and general description. We went around the circle in turn, and each (after general silence of a few minutes to "get in touch" with ourselves) spoke of how he was feeling at that moment. Several expressed apprehension, some hope, some fatigue, some hostility.

Then each one of a couple, in the order of their volunteering, spoke to the partner, reporting how one felt in relation to the other and to the marriage as of then—that day, that week, that month, or that year. This was a simple reporting from each to the other—no rebuttal, dialog, or response.

Saturday morning we began our "work"—each couple would occupy the center of the floor, sitting facing each other, and begin a dialog on some problems or aspect of their marriage or each other. The order was voluntary, as was participation itself, although eventually every couple "took the floor."

About half the couples began by saying they had no idea where to begin, but in every case they were soon deeply into dialog. Most were somewhat nervous at first, but that very soon wore off completely, since the general atmosphere and the leadership were entirely supportive, sympathetic, helpful, and nonthreatening. Also, the right to privacy and dignity was thoroughly respected—couples occasionally were encouraged not to stop too soon, but there was no pressure for anybody to go longer or more deeply than he was really willing to do.

There were three possible levels of participation.

Deepest, of course, was to be the couple on the floor.

Next was to play the role of "alter-ego," which is done as follows: When you believe you know what is in the mind of one person on the floor but he perhaps has trouble expressing it, or when you yourself feel strongly a specific reaction to the situation going on even though that reaction may not be the same as the participant's, or when you believe a question should be ad-



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dressed to the other, then you go sit behind a person and speak over his shoulder to the other. Men can alter-ego women and vice versa—no restrictions to a specific role. It is helpful if the participant makes clear whether or not the alter-ego does in fact speak for him or may be introducing a tangent, or missing the point at issue for him. Surprisingly, finding somebody else speaking over your wife's shoulder does not seem to come as an interruption, nor does it break the dialog between you. The physical act of moving from a chair or couch or pillow along the wall, to go sit or crouch behind a participant, cuts down the top-of-the-head responses from the "audience." After alter-egoing, one retires out of the center, unless he has more to say. It is not at all uncommon for a person to be alter-ego first for one spouse and then later for the other.

The third level of participation is that of the audience. You may not actually do or say anything at all while a couple is having its turn. Yet the listening usually is intense, and in almost every case another couple touched on problems or situations like our own, and much learning and opening took place with nothing overt. The time given to each couple ran from fifteen minutes or half an hour (the youngest couple could not seem to dredge up any very serious problems), up to an hour and a half or two hours; but there was no sense of time pressure at all.

The couples "worked" on Saturday morning. A break after lunch until 3:30; between 3:30 and dinner two more couples.

On Saturday evening came a change of pace, moving from nonverbal forms of communication: Mirroring or following (kneel or stand facing, hands up before you, about an inch or two from partner's facing hands; one partner begins a movement or a hand-dance and the other follows; leadership alternates, and one learns to keep track of the other's hand position not by looking directly, but either by peripheral vision or the felt warmth); pushing (either shoulder against shoulder or by matching hands—the object is not to push the other up against the wall but to discover and maintain a balance while each is pushing maximally short of injury or danger). Then came some instruction and practice in various forms of back-rubbing and massage—all very genteel and proper—though the men did take their shirts off. We wound up the evening with dancing and free-form crea-

tive expression to a variety of kinds of music.

Sunday morning the two remaining couples took turns at the center of the floor. Then we went around the circle, couple by couple, each expressing positive feedback to his partner, the things he liked or enjoyed or appreciated, with a bit of forward-looking; again, as on Friday evening, statement with rebuttal or response.

Bob wanted to move us then into a closing period of worship-sharing, heavily interspersed with silence, but there was considerable talking—positive feedback to others in the group besides one's spouse, some evaluation of the weekend, and expressions of appreciation for the leadership and for the magnificently supportive atmosphere throughout.

I found the weekend helpful. It was also strenuous and tiring, in terms of the kind of "presence" and attention it evoked. My wife and I both were already aware of many of our problem areas, but we found the weekend helpful in showing us both the possibilities and some techniques of communicating. We learned things both about ourselves and each other, the hidden strengths, and soft spots. It helped us to see that other couples have similar problems. Sometimes the vicarious participation was strong enough so that we did not feel it necessary to touch on that aspect when we took our own turn. We carried away a lot of homework to do and are trying to set aside fifteen minutes or so every evening to do some communicating—a danger is that of plunging back too rapidly into the everyday life and letting those old strong bad habits reassert themselves. It would be unrealistic, I think, to look for any kind of basic personality change from such a weekend, but very realistic to think in terms of changing some pretty habitual kinds of action or response. We can still be ourselves, and, indeed, be ourselves more truly while yet changing certain patterns of action.

Over the fireplace Bob Blood had placed a poster of a woodland scene with a couple embracing, with a quotation from Frederick Perks: "I do my thing, and you do your thing. I am not in this world to live up to your expectations, and you are not in this world to live up to mine. You are you, and I am I, and if by chance we find each other, it's beautiful."

Bob interprets the statement, "I am not here to live up to your expectations" as meaning "I am not responsible for

you"—that is, *you* make your decisions. I suspect I shall be using the quotation many times, because a frequent source of difficulty is the question of living up to another's expectations, complicated by the problem of knowing what those expectations really are and also by the ambiguity of whether an expectation is a hope for what the other will be or do or whether it is an anticipation of his behavior based on the past.

(Scott Crom is chairman of the department of philosophy of Beloit College.)

Westbury Tercentenary Observance

WESTBURY (Long Island) Meeting commemorated its three-hundredth anniversary as a Monthly Meeting (reckoned by the oldest extant Friends minute in America, dated "ye 23rd day of 3d month 1671") with exhibits and an historical pageant.

Under the chairmanship of Esther Emory—by whom, along with the narrator, Jean Webster, the play was written—some fifty members, attenders, and third graders of Westbury Friends School donned early Quaker costumes and, directed by Joan Palmer and Dorothy Randall, performed before a crowd of more than two hundred persons in episodes ranging from early Friends persecutions, the manumissions of slaves, the separation, and Friends outreach, particularly in schools.

Exhibits included paintings of Long Island meetinghouses and early Friends homes, enlarged photographs by Rachel Hicks, historical maps, manumission, and Elias Hicks' memorabilia.

VIRGINIA V. HLAUSA

Religious Money

A REPORT on Project Equality was given to Providence Monthly Meeting by Allan Hersig of the Unitarian Church of Delaware County, Pennsylvania.

The program provides a formula for "spending religious money in a moral manner." It seeks to provide jobs for minority employees and to sponsor racial equality in connection with goods and services purchased by church and related organizations.

Churches, when they join the project, agree to buy only through businesses using equal-employment practices. They report to the project on minority employment and their plans to complete a program. A listing of employers in a buyers' guide assists members in their buying. The program is nationwide.

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.

Opportunities

GIVING FOR INCOME. The American Friends (Quaker) Service Committee has a variety of life income and annuity plans whereby you can transfer assets, then (1) receive a regular income for life; (2) be assured that the capital remaining at your death will go to support AFSC's worldwide efforts to promote peace and justice; (3) take an immediate charitable income tax deduction; and (4) be relieved of management responsibility. Inquiries kept confidential and involve no obligation. WRITE: AFSC Life Income Plans, 160 North Fifteenth Street, Philadelphia 19102.

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NORTH AMERICAN QUARTERLY, a new Friends publication, wants charter subscribers and manuscripts considering the challenge of the twentieth century to Quakerism. Four issues, three dollars. Box 276, Des Moines, Iowa 50311.

QUAKER MONTHLY: What are those British Friends thinking? Enjoy this monthly menu of seven thought-provoking articles. Not too little, not too much. Subscription, \$2.25. Sample on request. Quaker Monthly, Friends House, Euston Road, London NW 1, 2 BJ, England.

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Farmers and Labor

THE AFTERNOON of the regular October session of Social Concerns Meeting, in Woodstown, New Jersey, Meetinghouse October 9, will be devoted to the problems of farmers and farm labor.

Friends have tried hard to improve the lot of the migrant farm laborers and have supported the unionization of farm labor in California. That, however, seems to have been done with little consultation with Friends who are farmers. This session is planned to establish communication and make cooperation possible among all concerned.

All Friends are welcome at the Social Concerns Meeting, which begins at 10:00 a.m., but it is hoped that many farmers and others will join in the discussion of farm labor, which will begin at 1:00 o'clock, even if they cannot get to Woodstown in the morning.

Many farmers feel the rest of the nation has very little understanding of the present situation on the farms. Involved are not only the welfare of one of the most underprivileged groups in the United States, but also the entire rural economy, our food supply, and world trade.

HENRY RIDGWAY

Appointment in Zambia

RALPH WAY, a member of State College, Pennsylvania, Monthly Meeting, has been appointed building construction supervisor of the self-help housing project in Kafue, Zambia, of American Friends Service Committee. He will direct the local staff of construction teachers who work with the project families as they help one another, in groups of fifteen to twenty families, build homes.

The AFSC team consists of nine salaried Zambians—three community development workers and six construction teachers—and provides the social and technical assistance needed in building adequately constructed and permanent houses by group self-help.

The project is carried out under an agreement with the Government of the Republic of Zambia and in cooperation with the Kafue Township Council.

Norman Goerlich at Wilmington

NORMAN GOERLICH, former Finance Secretary for American Friends Service Committee, is now Vice President for Development of Wilmington College.

One of his assignments is the college's three million-dollar Centennial II Campaign, which will finance a new instructional center and provide increased tuition support for low income students.

MEETING ANNOUNCEMENTS

Alaska

FAIRBANKS—Unprogramed worship, First-days, 9 a.m., Upper Commons Lounge, University of Alaska campus. Discussion follows. Phone: 479-6801.

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. Mary Lou Coppock, clerk, 6620 E. Culver, Scottsdale, 85257.

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: Clifford Cole, 339 West 10th 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—Meeting every Sunday, 10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. Phone, 237-3030.

HAYWARD—Unprogramed 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—Family sharing 10 a.m. Unprogramed worship, 10:20 a.m. 15056 Bledsoe St. 367-5288.

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 Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. 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—Whitleaf Monthly Meeting, Administration Building, 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion. 698-7538.

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m., Adult Forum 11 to 12, 2280 South Columbine Street. Phone 722-4125.

Connecticut

HARTFORD—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone 776-5584.

NEW LONDON—Mitchell College Library, Pequot Ave. Meeting for worship at 10 a.m., discussion 11 a.m. Clerk, Hobart Mitchell, RFD 1, Norwich 06360. Phone 889-1924.

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

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

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

WATERTOWN—Meeting 9:30 a.m., Watertown Library, 470 Main Street. Phone 274-8598.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. George Corwin, Clerk. Phone 853-1521.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11 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.

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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., 10:30 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 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 677-0457.

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 Road. Thyra Allen Jacobs, clerk, 361-2862 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 (unprogrammed). Worship 10 a.m. For information and meeting location, phone 477-5660 or 327-6398.

DECATUR—Worship, 10 a.m. Phone Agnita Wright, 877-2914, for meeting location.

DEKALB—Meeting, 10:30 a.m., 424 Normal Road. Phone 758-2561 or 758-1985.

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lombard 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—Unprogrammed meeting 10 a.m. in Galesburg. Phone 343-7097 or 245-2959 for location.

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

ROCKFORD—Rock Valley Friends Meeting. Worship, 10:30 a.m., 552 Morgan Street. Phone Hans Peters, 964-0716.

SPRINGFIELD—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2083 for meeting location.

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

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10:00.)

WEST LAFAYETTE—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Elwood F. Reber. Phone 463-9671.

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., Programmed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

Kentucky

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

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

LOUISVILLE—Adult First-day School 9:30 a.m. Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone 454-6812.

Louisiana

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—Worship 10 a.m., Public Library, Route 1, Main Street. (See Mid-coast listing)

EAST VASSALBORO—Worship 9 a.m., Paul Cates, pastor. Phone: 923-3078.

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

NORTH FAIRFIELD—Lelia Taylor, pastor. Worship 10:30 a.m. Phone: 453-6812.

ORONO—Worship 10 a.m. For place, call 942-7255.

PORTLAND—Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone 839-3288. Adult discussion, 11:00.

SOUTH CHINA—David van Strien, pastor. Worship 10 a.m. Phone: 445-2496.

WINTHROP CENTER—Paul Cates, pastor. Worship 11 a.m. Phone: 395-4724.

Maryland

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

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Alice Ayres, clerk (301-263-5719).

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

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone 332-1156.

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

SANDY SPRING—Meetinghouse Road, at Rte. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30.

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

Massachusetts

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

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

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

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.

NANTUCKET—At 10:45 a.m. in old Meetinghouse on Fair Street, from June 13 to September 19.

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

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

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

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

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

Michigan

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

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

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

EAST LANSING—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.

TRAVERSE CITY-GRAND TRAVERSE AREA—Manitou Meeting. Unorganized group meets 1st and 3rd Sundays for silent worship and potluck in homes. Phone Lucia Billman, 616-334-4473.

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 931-3807.

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, 11:15 a.m.; worship 11 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 and Gordonhurst Avenue. Meeting for worship and First-day School, 11 a.m. Visitors welcome.

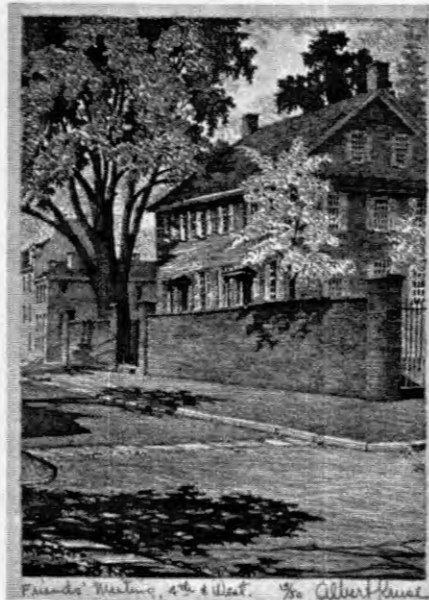
MOUNT HOLLY—High and Garden Streets, meeting for worship 10:30 a.m. Visitors welcome.

MULLICA HILL—First-day school, 10 a.m.; worship, 11 (July, August, 10 a.m.) North Main Street, Mullica Hill. Phone; 478-2664. 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, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker Road near Mercer St. 921-7824.



The one-hundred-fifty-four-year-old Wilmington, Delaware, Meetinghouse

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. Marian Hoge, clerk. Phone 255-9011.

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, 10:30 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.

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

JERICHO, LONG ISLAND—Unprogrammed worship, 11 a.m., Old Jericho Turnpike.

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., 15 Rutherford Pl. (15th St.), Manhattan. Others 11 a.m. only.

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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.

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 438-7515.

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: Robert Mayer, phone 942-3318.

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

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

GREENSBORO—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00, Mel Zuck, Clerk.

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting, 9:00 Church School, 9:45; meeting for worship, 11:00. Martha G. Meredith, 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—Allowed Meeting, unprogrammed. Sundays, 10 a.m. downtown YWCA, Jefferson at 11th. Information: David Taber, 419-878-6641.

WAYNESVILLE—Friends Meeting, Fourth and High Streets. First-day School, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

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-MULTNDMAH 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, 10:30 a.m.; meetings for worship, 9:45 and 11:30.

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 Painsbury, reconstructed manor home of William Penn.

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

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

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

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

LANCASTER—Off U.S. 340, back of Wheatland Shopping Center, 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANSLOWNE—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—Vaughan Literature Building Library, Bucknell University. Meeting for worship, 11 a.m. Sundays. Clerk: Freda Gibbons, 658-8841. 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. Worship 10 a.m.; First-day School 11 a.m. H. Kester, 458-6006.

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

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

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

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

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

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

Central Philadelphia, Race St. west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 10:30 a.m.

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

Fair Hill, closed 5/30 to 10/3.

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3309 Baring St., 10 a.m.

University City Worship Group, 3907 Spruce St. (Enter rear.) 11 a.m.

PHOENIXVILLE-SCHUYLKILL MEETING—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10 a.m. 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.

STROUDSBURG in the Poconos—Worship group meets every first and third Sunday at 10:00 a.m. Strouds Mansion, 900 Main Street. Visitors welcome.

SUMNEYTOWN-GREEN LANE AREA—Worship First-days, 6:30 p.m. Call 215-234-8424 or 234-4670 for location.

SWARTHMORE—Whittier Place, college campus. Adult forum, 9:45 a.m.; First-day school and worship, 11.

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.

WRIGHTSTOWN—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

YARDLEY—North Main St. Meeting for worship 10 a.m., First-day School follows meeting during winter months.

Tennessee

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

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

Texas

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

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

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

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

LUBBOCK—Worship, Sunday, 3 p.m., 2412 13th. Patty Martin, clerk, 762-5539.

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—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

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. Blacksb. 2nd and 4th Sunday Y.W.C.A. Salem. Phone Roanoke, 343-6769.

WINCHESTER—Centre Meeting—203 N. Washington. Worship, 10:15. Phone 667-8947 or 667-0500.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Silent worship and First-day classes at 10. Phone: ME 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, 272-0040.

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

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.

Births

ADAMS—On July 4, in Port Hueneme, California, a daughter, CAROLINE ALICE ADAMS, to William and Molly Adams. The mother and the maternal grandmother, Alice Robinson Erb, are members of Lehigh Valley Monthly Meeting, Bethlehem, Pennsylvania.

MORRIS—On June 28, in Deadwood, Oregon, a daughter, GENEVIEVE LALEINYA LOUISE MORRIS to Jonathan and Elizabeth Morris, who are members of Palo Alto, California, Meeting. The paternal grandparents, Elliston and Anna Morris, are members of Southampton, Pennsylvania, Meeting.

Engagement

THE ENGAGEMENT IS ANNOUNCED OF LORRAINE FEASEL and HUGH KNICKERBOCKER, JR. Hugh Knickerbocker's parents are members of Poughkeepsie, New York, Monthly Meeting.

Marriages

ASHLEY-MARSCHAK—On July 31, in the home of Howard J. Marschak, Evanston, Illinois, EDITH M. MARSCHAK and OGDEN ASHLEY, of Chicago, Illinois. The bridegroom, a former member of Cleveland, Ohio, Meeting, is a member of Northside Friends Meeting, Chicago.

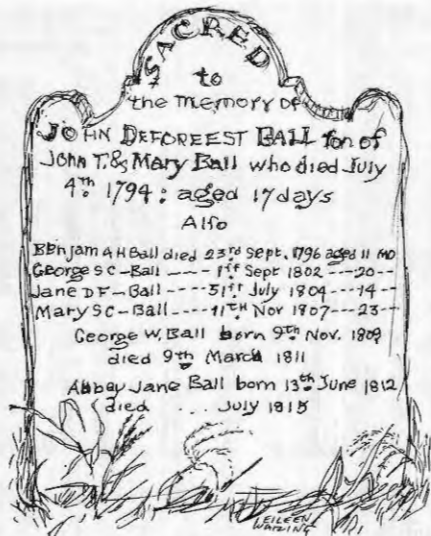
KEMPNER-KENT—On June 27, in Hector Meetinghouse, Jacksonville, New York, at a Meeting of Ithaca Friends Meeting, NATALIE PIERCE KENT and FRITZ KEMPNER.

MARSILIO-PFUETZE—On July 3, in Poughkeepsie, New York, KAREN JEAN PFUETZE, daughter of Paul E. and Louise G. Pfuetze, and THOMAS MARSILIO. The bride and her parents are members of Poughkeepsie Monthly Meeting.

SMITH-COLLINS—On June 26, at and under the care of Woodstown, New Jersey, Monthly Meeting, MARTHA ANDREWS COLLINS, daughter of Perez and Sara Andrews Collins, of Woodstown, and GEORGE R. SMITH, son of Mr. and Mrs. George J. Smith, of Philadelphia. The bride and her parents are members of Woodstown Monthly Meeting.

TOLLES-ERB—On June 12, in Lehigh Valley Meetinghouse, Bethlehem, Pennsylvania, HANNAH ERB, daughter of Alice Robinson and the late Howard R. Erb, and ROBERT BRACKEN TOLLES, son of Phyllis and the late Arthur Tolles. The bride and her mother are members of Lehigh Valley Monthly Meeting.

YOUNG-HOPE—On August 7, in The Old Quaker Meeting House, Sandwich, Massachusetts, MARJORIE CECELIA HOPE, daughter of Mr. and Mrs. Carl A. Hope, and JAMES H. YOUNG. The bridegroom is a member of Montclair, New Jersey, Monthly Meeting.



Deaths

COMFORT—On July 27, in Bryn Mawr Hospital, Pennsylvania, FORREST D. COMFORT, aged 74, a member of Radnor, Pennsylvania, Monthly Meeting. He was in the American Friends Service Committee Reconstruction Unit of 1919 and worked many summers with his wife and daughter in Puerto Rico and Mexico. He was a clinical psychologist in Harvard University, editor of the German-American Review for the Carl Schurz Foundation, school psychologist in Episcopal Academy, and student counselor in Haverford College. He is survived by his wife, Edith Jessup Comfort; a daughter, Margaret C. Smith, of Tarrytown, New York; three grandchildren; and two brothers. In a quiet, unassuming way he helped countless persons whose lives he touched. Because of his clinical training and experience as well as his innate faith in the goodness of his fellow man and his love for all creation, his life exemplified true brotherhood.

CRESSMAN—On May 17, in Bucks County, Pennsylvania, KENNETH CRESSMAN, aged 28, a member of Lehigh Valley Monthly Meeting, Bethlehem, Pennsylvania. He is survived by his widow, Martha Cressman, of Bethlehem, also a member.

FREEMAN—On July 5, in Laramie, Wyoming, RUTH WEBSTER FREEMAN, aged 73. She was formerly of Conshohocken, Pennsylvania, and a member of Plymouth Monthly Meeting. She is survived by her husband, Gladwyn Freeman; a son, Donald, of Cheyenne, Wyoming; a daughter, Gladys Dodge, of Walden, Colorado; four grandchildren; one sister, Esther Eisenberg, of St. Petersburg, Florida; three brothers, Conard and Howard, of Conshohocken, and Barclay, of Orlando, Florida.

GEHRIG—On June 22, JAMES N. GEHRIG, aged 83, a member of Manhasset, New York, Monthly Meeting. He was a trustee, took part in the children's Christmas program, and gave freely of his legal experience. He worked his way through Cornell University Law School and was assistant conductor of the Cornell Band. He was Nassau County District Attorney from 1945-1950 and Judge of Children's Court from 1950-1959. He was a past president of the Association of Children's Court judges, a member of the National Council of Juvenile Court judges, a former member of the New York State Commission on delinquency, and a Fellow of the Juvenile Court Institute in Pittsburgh. He

shared the gifts of his abilities, his friendship, and his love.

SWAYNE—On July 26, SHIRLEY T. SWAYNE, aged 82, after an automobile accident. A member of Birmingham, Pennsylvania, Monthly Meeting, he is survived by his son, Samuel W. Swayne.

Coming Events

September

17-19—Missouri Valley Conference, Rock Springs Ranch, near Junction City, Kansas. Write Kenneth Conrow, Treasurer, 444 Oakdale Drive, Manhattan, Kansas 66502.

18—Annual Meeting of Friends World Committee, American Section, West Newton Friends Meeting, near Indianapolis Airport—"Government and the Preservation of Human Dignity." Information from Friends World Committee, 152-A North 15th Street, Philadelphia 19102 and 203 South East Street, Plainfield, Indiana 46168.

19—Meeting for worship, Plumstead Meetinghouse, near Gardenville, Pennsylvania, 3 P.M.

19—Annual John Woolman Memorial lecture and tea, Mount Holly Meetinghouse, 3 P.M. "To lessen the distress of the afflicted . . . today," David S. Richie.

26—Memorial for Esther Holmes Jones, 3 P.M., School Lane Meetinghouse, 45 West School House Lane, Philadelphia.

October

9—Social Concerns Meeting of Philadelphia Yearly Meeting in Woodstown, New Jersey, Meetinghouse, 10:00 A.M. to 4:00 P.M. Afternoon session on problems of farmers and farm labor. All welcome.

16—Friends Bazaar, 2111 Florida Avenue, Northwest, Washington, D. C. and next door at Quaker House, 10 A.M. to 3 P.M.

19-21—New York Yearly Meeting Pastors' Gathering, Powell House, Old Chatham, New York 12136.

At Pendle Hill, Wallingford, Pennsylvania 19086:

September 17-19—A Conference for Formerly Married Men and Women, led by Bob Blood. For details, write to Pendle Hill, Wallingford, Pennsylvania 19086.

October 4—Martin Buber: Encounter on the Narrow Ridge, Maurice Friedman. First in a series of ten public lectures. No charge. Monday evenings at 8:00.

October 6—Man's Effect on Nature's Self-Regeneration: Ecology and Contemporary Environmental Problems, Janette Shetter. First session of ten-week course for nonresidents. Wednesday evenings at 8:00.

October 7—The First and Second Renaissance of the West, Dorothea Blom. First session of ten-week course for nonresidents, Thursdays at 9:30 a.m.

At Powell House, Old Chatham, New York 12136:

September 24-26—Red Power; Quaker Power — Action from the Source — The New Awakening of American Indians.

October 1-3—Conference on Friends Approach to World Problems. Committee on wider ministry and right sharing of the world's resources.

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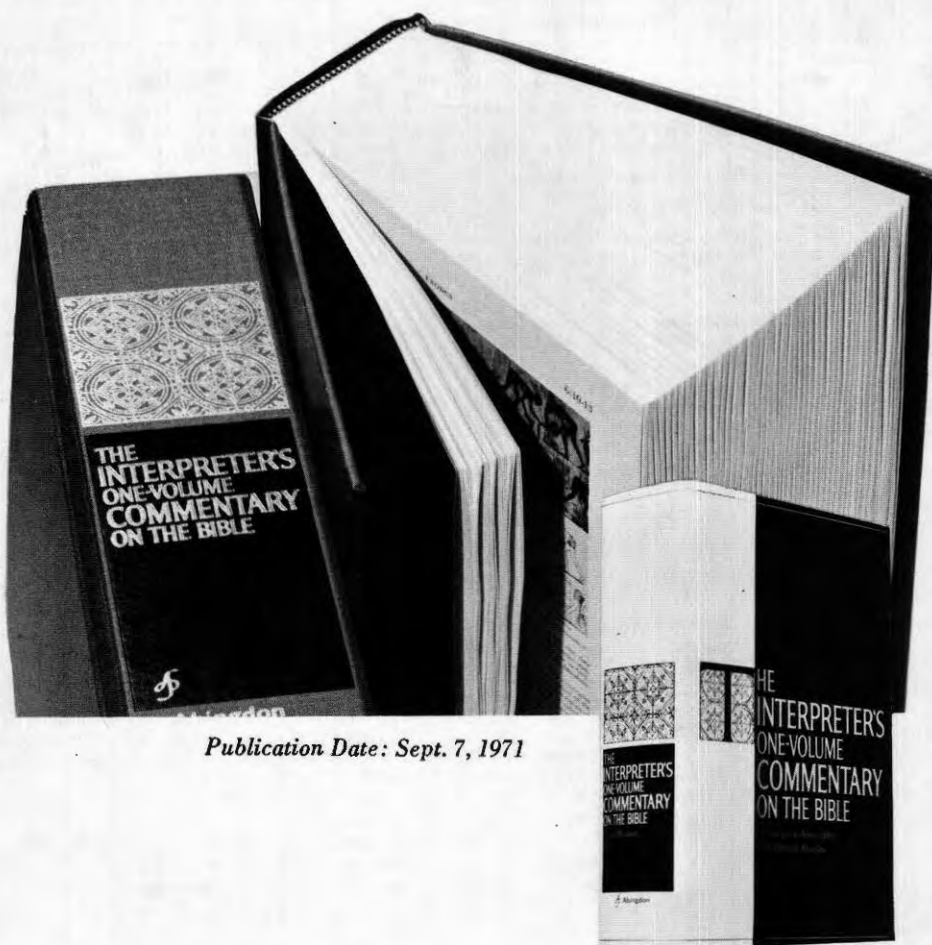
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