



*January 15, 1973*

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

*"A New Year's Gift to the world," said the Friends.  
"Rich lace curtains which nothing cost."*

*Charles Godfrey Leland*



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THE PHOTOGRAPH ON THE COVER IS by Ellen Waggener of Yellow Springs, Ohio.

## On the Growing Edge

WHEN FRIENDS in West Philadelphia became disturbed by the growing incidence of crime and violence they decided to join with their neighbors in a positive program of mutual aid and community development. Since January they have been organizing their community and making their neighborhood a better, safer place in which to live. They began by organizing blocks to first provide a neighborhood safety service walk and a street distress alert system for residents. Then "coffee houses" and youth recreation programs were arranged. The latest project is a series of community workshops to instruct residents and school parents in home, school and street safety procedures. Now there are 21 organized blocks in the Block Association of West Philadelphia. In each a sense of community responsibility is developing, and crime and particularly the fear of crime appear to have been reduced. One result is that the neighborhood is beginning to stabilize as more homeowners are buying and moving into the area. Residents see the importance of working on neighborhood conditions contributing to crime such as gang violence, poor youth services, drug abuse and unemployment. Efforts are also being made to help persons being returned to the community by overburdened criminal justice agencies. Most recently Friends associated with the Block Association have been asked to assist with the development of the Citizens Local Alliance for a Safer Philadelphia, which is seeking federal funds to help introduce some of the methods and programs pioneered in the West Philadelphia effort to other parts of the city.

As the new year begins we would like to thank each of you who has read "On the Growing Edge" and we particularly want to thank those who also have sent us material. In spite of continuing efforts to locate items for the column our "future use" file is nearly empty. If this column is to continue it will be with your help. We want to include news from all over the country (or world) of Friends whose religious faith involves them in actions leading to meaningful change in such areas as peace, race relations, investments and divestments, political economics, ecology, and people's liberation. Unfortunately we cannot promise to use everything we are sent. We are concerned to avoid duplications, to keep a good geographical balance, and to touch on a variety of concerns. Most of what we carry should involve individual Quakers or Quaker groups.

Of special interest to us are ideas (or photographs—worth a thousand words) that will spark others to think and to act. We would like to share with you one of the several letters we have received: "I have noticed the metamorphosis of the Sufferings column. Hopefully the day will arrive soon when Friends and others who profess to abhor war and organized violence will undergo their own metamorphosis . . . transforming the journal of their heart." Vince O'Connor, San Francisco, California.

Sharing Vince O'Connor's hope we look forward to hearing from you. Peace and joy to you all,

ELLEN DEACON AND GINI COOVER



## Only the Spirit . . .

THE FEELING of being transported backward in time to 1947 could not have been much more real if I had been sitting in an actual time machine the other afternoon instead of at a table in the American Friends Service Committee library reading a 25-year-old file. Rufus Jones, Clarence Pickett, Henry Cadbury—they were there with me.

Rufus Jones, for example, was speaking eloquently as always of the "Motivation and the deep religious roots" of Quaker "hatred of war and love of peace." "Right now," he said, "it is especially important to provide a real spiritual quality if political and economic measures are to be successful; if the world is to be truly bound together. Committee workers bring the gift of food to help create the spiritual atmosphere in which politics can function for the good of all."

Looking beyond the occasion for the remarks, one could clearly see the ravages that World War II had left in Europe and much of Asia, and the incalculable human misery that had already claimed millions of lives and threatened millions more.

It was this misery that AFSC and their British counterpart, Friends Service Council, with the help and support of many Friends and non-Friends, had ministered to long before, during and now after the war. Their efforts had resulted in the award of the 1947 Nobel Peace Prize to the two Quaker groups.

Thus, Rufus Jones as honorary chairman of AFSC was speaking at an anything but simple award dinner in New York's Hotel Astor. Meanwhile, executive director Clarence Pickett was taking a temporary break from his work of directing relief efforts to handle the flood of requests of all kinds that had resulted from the committee's being thrust into the unfamiliar glare of the public spotlight.

But if public attention to Quaker work was not typical, Henry Cadbury's actions certainly were! As AFSC chairman, Henry was selected to go to Oslo, Norway to accept the award. His report included this account: "We found it possible to cancel the rooms reserved for us at a very stylish hotel and to live in a private house, thus conforming to the simplicity of our Quaker tradition. Similarly when I discovered that I would be expected to wear a form of dress suit that I do not possess, I recalled that the AFSC has been receiving such from people to whom they are often white elephants, and finding use for them among waiters and musicians in Europe. So instead of buying one, I appealed to our storeroom which at once supplied one of excellent fit and condition. I doubt whether either of the notables' wives who sat beside me at dinner knew that I was wearing garments that had been destined to cross the ocean a little later and more slowly among bales of used and new clothing."

Henry's words were as Quakerly as his actions. "If any should question the appropriateness of bestowing the peace prize upon a group rather than upon an outstand-

ing individual," Henry said in his acceptance speech, "we may say this. The common people of all nations want peace. In the presence of great impersonal forces they feel individually helpless to promote it. You are saying to them here today that common folk, not statesmen, nor generals, nor great men of affairs, but just simple plain men and women like the few thousand Quakers and friends, if they devote themselves to resolute insistence on goodwill in place of force, even in the face of great disaster past or threatened, can do something to build a better peaceful world."

How hopeful those words sounded. And at the time many people were joining Quakers in putting hope into actions such as the Marshall Plan, the still-new United Nations and various other efforts large and small aimed at once and for all doing away with the causes of war.

Unfortunately, the trip backward into the time of clearly-remembered hopes—hopes indelibly recorded in the mind of a 14-year-old boy who had prayerfully followed the fortunes of his country during the war and had not yet begun to feel his pride in being an American pass through disappointment, then disbelief and finally approach shame—had to end. But not before the boy-man's mind retraced the gradual burial of his postwar hopes for peace in faraway places like Berlin . . . Korea . . . Hungary. And not before remembering only vagueness about some drawn-out internal problems in an even more faraway place called Vietnam.

Then the trip was over and it was back to reality. The words of Rufus Jones and Clarence Pickett and Henry Cadbury were only so many letters on old and browning pieces of paper, compared to man's continuing inhumanity to his fellow man.

And yet, despite all of the disillusion, disappointments and outright defeats suffered by the peace movement and particularly the religious portion of the movement in the past 25 years, the trip left this traveler feeling refreshed and renewed. It was more than the words and the ideas they conveyed, although they were—and are—important. And it was more, too, than knowing that a quarter-century later AFSC continues to offer many people opportunities to try to do good and to be "resolutely insistent on goodwill." The abiding value of the trip backward to this traveler came in just three lines quoted when the Peace Prize was presented 25 years ago:

"The unarmed only  
has inexhaustible sources.  
Only the spirit can win."

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## To Be a Friend Is . . .

TO BE a Friend is *to be*. To daily live your beliefs. A Friend cares about his fellow man and abhors "man's inhumanity to man." His daily life is a commitment to alleviate our intolerance of one another. In Hamlet's words:

"Let your actions suit your words, your words your actions." In so doing, "That of God in everyman" will be evidenced in a Friend as he touches that of God in another.

PATRICIA JENKINS CAPPS

# Dynamics of Faith

by Peter Fingesten

SINCE the Religious Society of Friends does not force any dogmas upon its members why should its meetings question prospective members about suspension of belief or even the complete lack of belief? Is not George Fox reported to have asked a man, "Do not tell me what you believe—tell me what you do?" What then should our criterion be, behavior or belief? Millions of people profess a variety of more or less idealistic beliefs, but do they act upon them? Followers of the Prince of Peace wage war; many who speak of the brotherhood of man discriminate; and others claim to be filled with love yet are cruel to their own families or employees.

It is just as possible to lead a spiritual life without any specific beliefs about God as it is to believe in all the dogmas about God and lead an immoral and unethical life. For example, Italian atheists active in their local communist organizations customarily are baptized, marry and die in the bosom of their church. Many Italians practice the religion that they disparage. They have lost their faith in Catholicism while preserving their beliefs in it.

Undoubtedly, there are Friends today who would not assert that they believed in anything specific. They assent to the basic Quaker tenets, but would be able to further define them only in the most general terms, if at all. Older, more traditional Friends would be able to respond to this question in Christian terms or cite mystics like Meister Eckhardt who spoke so eloquently of the Inner Light. Many young people attracted to the religious Society of Friends have deep spiritual yearnings without specific beliefs. A seeker does not come to meeting because he has beliefs (which in most cases he has lost or rejected) but out of faith. It seems that many of our young activists have relatively few, if any, beliefs but enormous faith. For them, the way from unbelief to faith is via activism.

Even if aspects of one's beliefs are shown to be historically untenable (as by archaeological discoveries such as the Dead Sea Scrolls) one need not lose faith in certain basic spiritual and moral truths because faith in them is not dependent upon either history, myth or dogma. Friends do not have to "demythologize" their faith since it is not based upon mythology but upon personal experience, nor do they have to update it (*aggiornamento*) since it is, by its very nature, always contemporary. Belief, in comparison, is committed to hold on to the past as to a life-saver—the exclusive source of revelation and truth.

Religious consciousness evolved from beliefs in magic. Prehistoric and neolithic societies believed in salvation through magical rituals. The ancient Babylonians, Hindus, Egyptians and others could not take even one step without

consulting their priests about the proper hour, proper amulets and proper incantations. The Jews overcame these superstitions but fell victims to the belief in salvation through correct observation of the Law. The entire codex of Jewish laws comprises 613, (which is divided into 365 don'ts and 248 do's), which regulated and severely restricted their life from birth to death. Infractions of these laws brought deep feelings of guilt and fear of God's punishment. The vicissitudes of Jewish existence through the ages is interpreted as punishment by God for incorrect behavior in the eyes of Jewish Law.

The Graeco-Roman religions taught salvation through knowledge, or *gnosis*. This was not ordinary knowledge, however, but knowledge of certain customs and secret passwords revealed during religious initiation festivals. Later Mithraism and other mystery cults, combined with exaggerated claims of salvation and bliss in the after-life, drove these rituals to extremes. Finally, Christianity arose and put an end to all these restrictions and supplanted magic rituals, laws and initiations with faith that in itself is an act as well as a power devoid of any superstitions.

Faith always deals with possibilities—it is futuristic while belief is more static and antiquarian. Friends have faith in continuous revelation. They are not dependent upon the past, although they acknowledge and pay it due respect. Friends have faith in God without forcing it into a conceptual or dogmatic straightjacket. In this manner faith remains open and dynamic while beliefs have a tendency to generate closed systems of thought. Beliefs are always theologically dependent while faith remains creative.

Any truth will reach us first through the prism of faith. Who had greater faith than the Curies, who performed 3,000 experiments in order to isolate radium from pitchblende? Faith is always ahead of knowledge. One may have faith without much knowledge but one cannot achieve much knowledge without faith—even if only the faith that one can acquire it. When you know much but have not faith in it you will always doubt that which you know. Einstein's deep and abiding faith in the ultimate purpose of the cosmos gave his research meaning.

The man of faith constantly challenges the man of belief, as a mystic challenges the priest, and the activist challenges the pietist. Through faith, which quickens all of his senses as well as intuitions, man reaches beyond himself. Faith should not be contrary to reason as some beliefs are, but like a chariot which carries reason forward, since there is also faith in the importance and reasonableness of reason. Beliefs, more often than not, force us to abandon reason, while faith never exacts this terrible price. We are reminded here of the nations who changed their beliefs when their kings did and of the many aristocrats who converted without a moment's hesitation for a kingdom or a royal spouse. In all such cases a servile quality seems to adhere to belief.

We cannot assert that we have belief in man's further evolution for which there is no proof, but we can say that we have faith in it because faith itself looks ahead and anticipates the unknown. Thus, one can be deeply religious without beliefs—but not without faith.

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# Is Civil Disobedience Anarchy?

by Allen S. Olmsted, 2nd

SOME ARGUE that if citizens are permitted to select the laws they will obey the end will be that no one will obey any law and that anarchy will result. Immaterial *why* a man disobeys the law, or what law he disobeys; he is condemned by the very fact that he does disobey a law. He is, it is said, a self-proclaimed outlaw.

A candid examination of the actions of these dissidents would show, I believe, that they are *more* devoted to the rule of law than most of the people who disparage them.

Throughout history injustices have been righted by dramatized disobedience. Human thought, especially human emotion, responds to particular cases rather than to general propositions. One man, unselfishly breaking a bad law, will accomplish more than a thousand names on a thousand petitions.

Those who in sweeping terms condemn all law breaking seldom stop to inquire what the law actually is and who declares it. Is the policeman or the draft board or the tax collector the law? All of these have been reversed by the Courts time and again. Is the demonstrator who defies a police ban, a draft resister who refuses to shoulder a rifle, or a citizen who refuses to pay war taxes, ipso facto a law breaker? These citizens seek to vindicate their lawfulness, i.e. their loyalty to the Constitution, by breaking and then appealing the "law" which the lowest echelon of authority is seeking to enforce.

Take, for example, the 10 to 20 persons who assembled each Wednesday on the steps of the Capitol to read from the Congressional Record the names of American servicemen killed in Vietnam. Week after week they were arrested for violating some "law" enforced by the Capitol police. Eventually the courts declared that the protestors were within their Constitutional rights. Thereupon, according to the public press, the Capitol police went into a huddle to devise a new "strategy" to stop the demonstrations. It would seem that the Capitol police, bent on depriving citizens of their Court-declared Constitutional rights, are the real defiers of the law.

If we replace the phrase "civil disobedience" with "divine obedience" we perceive that those who practice "divine obedience" are not anarchists. They are profoundly devoted to law; the law that forbids human bloodshed. These dissidents are admonished in a fatherly and condescending tone to be patient and rely on the persuasion of Congress and other legislative bodies and by the decision of the Courts. But if one feels that killing Vietnamese is a kind of murder, what can a moral law-abiding man do? Must he join in the slaughter of the innocents? Or can he still be a decent law-abiding citizen if he obeys all the other laws but chooses the law of compulsory manslaughter as the one law he will disobey? When, after many years, the Supreme Court declares that

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Photograph by Seth  
*Quiet Moment on the War Tax Resistance Bicycle Ride*

he never should have been classified 1-A in the first place, is it the Court's decision or his own divine obedience which makes him an honest man?

The point is sometimes made that those who break the law for conscience' sake should willingly accept the punishment. This view is held by some of the conscientious objectors themselves. However characteristic of the nobler side of human nature that sentiment may be, it strikes me as quite illogical. The conscientious objector is doing that which he believes right. Why should one be punished for doing right? If one believes that war is wrong, can refusal to do wrong be wrong? The conscientious objector should *expect* punishment but his conscience does not require him to *welcome* it.

Perhaps the feature of the war resister's mind which most clearly differentiates him from other law defiers is his complete loyalty to the spirit, as distinguished from the letter, of the law. This is most evident in his reaction to the tax laws. The *spirit* of the tax laws is, as some of us see it, that the government must go on and all of us should share the expense thereof according to our means.

Let us take the example of a retired school teacher, or minister, whose income is somewhat over the exemption and deductibles. His income tax is, say, \$100. He advises the tax collector that since 70 percent of the government's income is used to prosecute an unjust war he is refusing to pay 70 percent of his tax and encloses his check for \$30. He has defied the law and in due course the government will clamp down on his bank account and collect the \$70 plus penalties.

Now take the example of the man with an income of \$100,000, some of which is gained in selling war supplies to the government. Does he feel that in the spirit of the law he should contribute his fair share to the support of the government from which he has profited so handsomely? Merely to ask the question seems to most people quixotic, naive and bizarre. Our wealthy tax avoider employs a man learned in the letter of the law to show him how he may avoid any taxes whatever. As long as he keeps within the letter of the law he may pound his chest and say "What a smart boy am I."

The difference between the tax refuser and the tax avoider is twofold: (1) The first violates the letter of the law, the second does not. (2) The first is motivated by

the love of his country, his brothers, and his God; the other by the love of himself and his money.

Those who break unjust laws because they are unjust and not for personal profit or convenience, who do so in a humble spirit of submission to the moral law and without breaking the peace, are moving not toward anarchy but away from it. In the name of all that is holy—and I do mean holy—let us stop calling the nonviolent conscientious law resisters breeders of anarchy.

### **Dedicated to My Meeting, Wherever It Is**

I am one with the tax refusers,  
The long beards, the jail birds,  
The flotsam and jetsam of unplanned lives  
Who carry crosses of love and protest,  
Each day, no long-range plan in mind.  
The pacifists  
The anarchists  
The verbal bomb-throwers  
The lovers  
The tearers-down and the builder-uppers  
The soft-speaking, the loud mouths  
Who proclaim a Kingdom of Good on Earth,  
I am one with all of them.

They save me from the enshrining instinct,  
From the mausoleums  
From the inner death I see in the  
    faces of Shriners  
    in a thousand Meeting Houses  
    in a thousand Cities,  
From the cold walls  
From the funeral pyres  
    "up front."

I thank God, or Whomsoever  
For the troublemakers  
The bleeding hearts  
The fiery liberals  
The wild-eyed radicals  
For the George Foxes  
And the Woolmans  
Who are among them,  
For the suffragettes and abolitionists  
Who are  
Even today  
Dispossessed by their Meetings.

I am one with all the crazies.

It's the only Fellowship  
Among Quakers,  
I sense, to have an  
Open Door. An Open Meeting.  
Open Arms.

RAYMOND PAAVO ARVIO

## **Right Step: Meeting; Left Step: Action**

by Mary Timberlake

"WE, THE UNDERSIGNED young women, will be liable for the draft with the passage of the Equal Rights Amendment, but we will not be drafted. Instead, in the strength of life and love, we say yes to resistance—to beginning the peace now, with ourselves and for all people. We say war is wrong, military conscription is wrong; we will not cooperate in any way with the Selective Service System.

... We will not register for the draft.

... We will carry no draft cards or other Selective Service Certificates.

... We will not accept any deferment, such as 2-S

... We will not accept any exemption, such as 1-O or 4-D

... We will refuse induction into the armed forces.

... We will urge and advocate that other young women join us in noncooperation with the Selective Service System. We are aware that these actions are violations of the Selective Service laws, punishable with up to five years' imprisonment and/or a fine of \$10,000."

AT THE WAR RESISTERS LEAGUE National Conference we were told that women may soon be drafted. The League plans to coordinate a women's resistance-noncooperation campaign. As part of that effort, and with the editorial help of as many peace and women's groups as I could reach, I have drawn up the preceding statement for distribution nationally. But, first, I wanted to share it with Friends to learn how they react to it and also to explain the feelings that led me to write it.

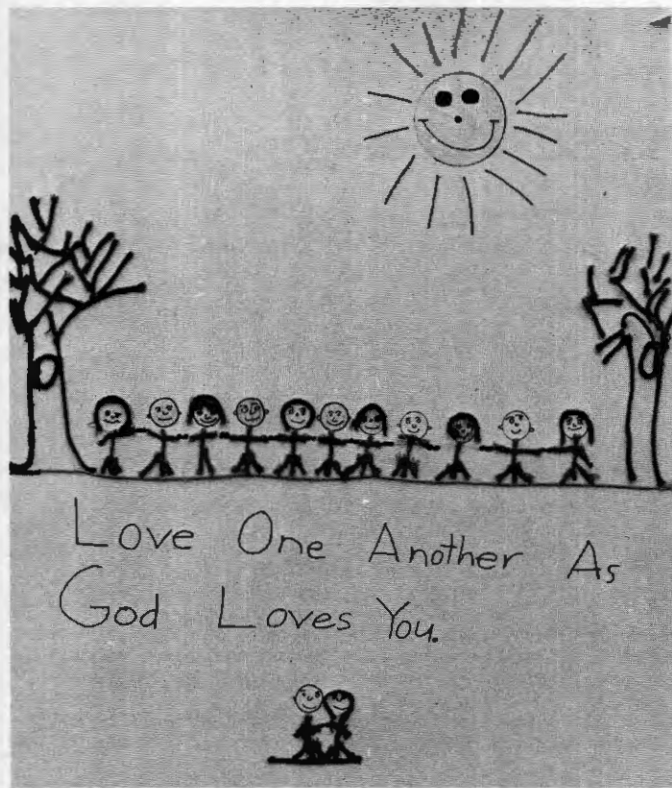
When George Fox and Richard Hubberthorne wrote "We utterly deny all outward wars and strife and fighting . . .," 700 Quaker men, women and children were in prison because their gathering for meeting had been declared illegal "contempt for government." These 700 Friends had reached consensus to break the law and to continue meeting even down to the last two unimprisoned Friends. It was clear to them that "every individual while owing loyalty to the state owes a more binding loyalty to a higher authority, the authority of God and conscience."

Because of the resistance movement initiated by early Friends, it is legal for us to take the first right step of meeting for worship. But if we try to "walk cheerfully over the earth, answering to that of God in every man," and in the strength of our convictions the right step of meeting calls up the left of direct action, the government cries, "Halt!" under the rules of the game of nationalism sovereignty, conventional patriotism. Then we must go to court to explain, as Fox did, that we are not playing a game, that no one of us makes up the rules. Can you not see, we ask, in each human life the reasons why we were given life and why we must not take life? This witness today is our responsibility, for conscience sake, for the sake of Friends 300 years from now.

I don't have to look far to discover the seeds of war in my own life. I see the slavery and evil of the economic system that serves me. Lives are wasted bringing me a super-

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Tracey Super—First prize, 1972 Peace Poster Contest, South Jersey Peace Center

fluity of things I would not be dependent on; industries with huge military contracts offer me (by the grace of geography) a cupcake instead of a grenade; the grocery store puts lettuce (whose boycott is the pickers' last hope to rise from social degradation) on special sale. I must live simply, boycott actively.

I learn that 60 percent of all income taxes go to the military. I must refuse to pay that when my income becomes taxable. Ten percent of the phone bill is a federal excise tax, an appropriation approved by Congress in 1966 solely to provide additional funds for our operation in Vietnam (so reads the Congressional Record). I have a telephone. My meeting has a telephone. Dear Friends, the dollars the government collects from us in this way fall as napalm in Vietnam. I must refuse to pay all war taxes, urge you to refuse, take my personal funds out of banks so the government cannot get the money by placing a lien on my account; support instead an alternative fund—to send medical aid to North and South Vietnam, to re-channel this money into my own community where it is needed so desperately; to continue this effort after the war ends in Indochina, because what is the sense of winning the arms race and losing the human race? I do not want to go to prison, but more I don't want a Vietnamese person or my American brother in uniform (his name is Billy) to die because of a bullet I bought.

I see the draft still dealing unjustly, inequitably with so many lives; even dealing death to some. So I must say conscription is evil, completely. And when I hear that women may soon be drafted I cannot wait until this evil catches up with us—I must go out to meet it. But I also must, in the manner of Friends, test my action with others. Please share your reaction with me. My address is 106 East First, Apt. 1, Bloomington, IN 47401.

## Cousin Sally's Hired Maid

### Letter from the Past —261

READERS of these letters sometimes compare them to detective fiction. I am much more aware of the difference. The author of a "whodunit" knows the answer in advance, and he confidently leads the reader to this fore-known conclusion. But research into real history often leads to error and continued uncertainty.

I keep discovering this as I write in this column. We have been thinking lately of John Woolman's final journey to England and death there 200 years ago. As we attempt to expand Woolman's own brief narrative, we run into many questions. And those questions can result sometimes in positive answers, but often in mistaken inference.

For example, in one of Woolman's two accounts of his voyage to England, he names seven cabin passengers, Captain Sparks, Samuel Emlen, John Bispham, James Reynolds, John Till Adams, and Sally Logan, with her hired maid. (He was in the steerage.) When the latest lives of John Woolman were published, no letters from this period by Samuel Emlen were known, and Bispham and Reynolds were wrongly identified. Now we have a lot of letters from Emlen to his wife during the period, including references to the six other cabin passengers. They confirm newer identifications of John Bispham (See Letter 211) and of James Reynolds. (*Quaker History*, vol. 55, p. 95f). Sarah Logan was rightly assumed to be the widow of young William Logan of Philadelphia. His mother was an Emlen, making his widow a cousin of Samuel. She was daughter of an English doctor, Henry Portsmouth, and had married the American medical student in England. After his graduation they both returned to Philadelphia where a child was born to them, and her husband died on January 17, 1772. Now, in May 1772, she was returning to England with no husband, but with a maid. Somewhat surprisingly she left the unweaned child in Philadelphia with her in-laws. Emlen confides to his wife that her family and friends in England criticized her for doing so, although he warns his wife not to repeat this in America. In the next sentence he says: "Captain Sparks and Cousin Logan's late hired maid now drinking tea at Thomas Wagstaffe's. She goes back to Pennsylvania on the same good ship that brought her."

By the time this letter was written (July 17, 1772) she was the *late* hired maid and was planning to return to Philadelphia in Captain Spark's ship. But who was she? Our sources give her no name, but I once ventured a guess, based on the tea party just mentioned. Captain Sparks and she were about to return to Philadelphia. They arrived in due course and in October Sparks was expecting to take the ship back, but evidently he did not go then; for on November 19 he married at Christ Church, Philadelphia, Ann Pearson, "of this city," his third marriage on the records of that church.

But who is Ann Pearson? A Philadelphia woman named

Nancy Pearson in England the summer before is twice mentioned in letters of Dr. John Fothergill to friends in Philadelphia. They speak of her as the carrier of full news between Friends of Philadelphia and those of London. One reference is in a letter to James Pemberton dated 13 February 1771 from London. In fact, she was carrying this letter herself. The recently published selection of Dr. Fothergill's letters (*Chain of Friendship*, 1971, p. 330) quotes it, and the editors give this cryptic footnote: "A Quakeress well esteemed in her ministry. She is not identified in the records consulted." Another letter two months or more later (April 22, 1771) makes similar reference to her (but this part is omitted in printing it) and implies that she had already arrived in Philadelphia. It is addressed to William Logan, Sr. and emphasizes Nancy's affection for him, which she "discovered on many occasions." This letter was being carried to America by William Logan's son and his English wife. Both letters are from the year before Woolman's visit in England.

Although she was a satisfactory messenger between London and Philadelphia Quakers, I am not convinced that she was a minister or even a Quaker herself. I think her interests were commercial. I find receipts for sale of notions or millinery in Philadelphia signed before 1772 by Anne Pearson and in the same handwriting afterwards by Anne Sparks. Dr. Fothergill says she was "so obliging as to see us as often as her business would permit."

Another Logan connection of Nancy Pearson occurs in the will of William Logan, Sr. Writing it on July 25, 1772 when his daughter-in-law was in England, he refers more than once to a property he owned and intended to have replaced by a house suitable for his wife to live in, to be built "on the lot where Nancy Pearson lately lived."

A final discovery makes the identification of Nancy Pearson more accurate. In the *Pennsylvania Gazette* a notice dated Philadelphia July 11, 1772 and published on the 16th (the very week when the ex-maid and Captain Sparks were having tea together in London) refers to Nancy's occupation and (like William Logan's will) to her recent move. It runs as follows:

Ann Pearson, Milliner

"Having removed from her late Dwelling and opened her shop in the fifth house southward of the Friends Meeting House in Second Street, will be much obliged to her former customers for a continuance of their favors where they and others may be supplied with all kinds of millinery and linen drapery goods, as usual, and on the lowest terms for ready money."

The suggested identification of Sally Logan's maid cannot be proved. That she had been in England in 1771 on a business trip from Philadelphia and then returned in less than a year with John Woolman and others, serving temporarily as hired maid to the English widow of a member of the Philadelphia Logan family may seem improbable. The Wagstaffe house was a kind of boarding house for American Friends in London. That two non-Quakers from Philadelphia were drinking tea there need not have been prophetic of their ultimate marriage.

NOW AND THEN

## AFSC Theology

by R. W. Tucker

"For generations the Service Committee has contended that its role is service and that it is up to the Society of Friends to furnish the moral and religious philosophy for this service. In actuality, however, the Service Committee, by frequently reminding us that its central motivating principle is 'that of God in every man,' has exerted a much greater influence on Quaker faith and thought than anything emanating from the Society itself. A curious factor here is that the kind of AFSC literature under discussion is seldom graced by an author's name. We are continually bombarded by a word whose author is 'that of God' . . . Anonymity implies the sanction of the whole organization, while reducing the hazards of critical challenge." (Lewis Benson, writing in *Quaker Religious Thought*, Vol. xii, No. 2, Spring 1970, pages 19 and 20.)

"The current secularist ideology of the AFSC grew out of its developing program, and in turn provides intellectual and moral justification for that program and its supporting organization. If the basic dogma of Quakerism is ('that of God'), humanism or pantheism, world peace its foremost goal, and nonviolence the means for implementing this faith in human affairs, how are the Christian faith and Friends Meetings relevant? . . . A very significant latent function of AFSC activities is that they attract people to our Society. Many persons have come to Friends through the Service Committee, and many meetings have been started under its impetus. The AFSC claims that it does no religious proselytizing, but this is true only in the most narrow sense. The Service Committee does in fact seek to reorder people's value systems and at least some basic beliefs . . . Tragically, the large numbers of persons recruited to our meetings on the basis of this distorted version of the Quaker faith seldom find their way into the school of Christ . . ." (William F. Rushby, op. cit., Vol. xiii, No. 1, Autumn 1971, page 31.)

THESE TWO criticisms of the American Friends Service Committee are interesting because they violate the stereotype of AFSC critics. Friends Benson and Rushby, and the many who agree with them, including me, emphatically do not belong to the political right that opposes AFSC for political reasons; politically we are in sympathy with its goals. We do not belong to the fundamentalist end of the Quaker spectrum which has never supported AFSC on doctrinal grounds; on the contrary, we think the Service Committee does appropriate things that are tremendously needed. We are not among the nonpacifist backsliding Friends to whom the AFSC is an embarrassment. And finally, we are only partly in sympathy with young radicals who criticize the AFSC as too stodgy.

What bothers us is a gap we perceive between the historic theological thrust of Quaker social concern and the thrust of AFSC social concern. AFSC appeals are couched in terms of humanistic politics, which is perfectly legitimate, except for the fact that the Service Committee is supposed to be an agency of a Christian religious body. While a Christian religious body certainly need not object to the language and thinking of humanistic politics, such should not be its own language and thinking.

John Woolman was concerned for the poor, the per-

R. W. Tucker's most recent major essay, "Structural Incongruities in Quaker Service," appeared in *Quaker Religious Thought* Vol. xiii, No. 1; it argues that social-agency type organization of social concerns subverts Quaker self-understanding.



secuted, the bondsman. He was more profoundly concerned for the rich, the persecutors, the slaveholders; for what it does to a human being to be, knowingly, or unknowingly, an inflicter of harm on other humans. Those who are made to suffer by other human beings ought not to be made to suffer, and those who afflict them should be made to stop—yet, suffering can be of major use in spiritual growth; inflicting suffering, or acquiescing through smugness in the inflicting of suffering, is an enormous impediment to spiritual growth.

**Historic Christianity has seen acts of corporal charity** as valuable not because they help people who need help, and not because of any mechanical adding up of meritorious acts on the book of heaven, but because Christ's example and words tell us that love for others is what we most need to learn to be worthwhile people; that service to others is the greatest privilege available to us. Peter Maurin, co-founder of the Catholic Worker movement, was receiving a group of Catholic prelates when a derelict approached him for help. In his spontaneous way, Maurin abandoned his bishops to succor the beggar, and when the beggar thanked him, replied, "No, *I thank you!*" Service to others, especially to the "least among these my brethren," is what being a Christian is most basically about, and one is grateful for every opportunity that comes along.

I have examined with interest the latest anonymously written AFSC fundraising appeal. "Poverty, war, racism, violence, repression—these are things that hurt because they hurt people . . . The moral resolution of international conflict is a critical human necessity that the people of this country must face and welcome if the national dream of a just and free society is ever to be realized . . . The feelings of other people contain as much human nature as our own and . . . their sense of the life within them can contain as much of God. By supporting the Service Committee programs. . . you can register your own belief in the total importance of every human being. . . . For fifty-five years, Service Committee programs to relieve the suffering caused by poverty, war, and injustice have been centered in a reverence and concern for the absoluteness of people, for that of God in every man and woman. . . ."

**"That of God . . ." is a phrase that Friends historically** used to refer to that in each of us which *answers to* God, that of us which is *owned by* God. When, where, and how did this phrase get lifted out of context and come to be used in a way suggesting that some little hunk of us somewhere (I defy either the pathologists or the psychologists to locate it or describe it), some something in us, in fact *is* God? And from there, to the notion that God is the accumulation of all those little hunks of divinity in all humans? And from there, hunks of divinity in everything that lives ("reverence for life"), a doctrine that has to be labeled as pantheism?

Humanism is a rational and acceptable philosophy (unlike pantheism and animism); it simply asserts that as humans we possess common humanity with other humans, and, merely out of enlightened self-interest, we do not

want others mistreated in ways in which we would ourselves dislike being mistreated. A political and social philosophy can readily be extracted from this thought, and it is a philosophy no Christian need find objectionable. However, it is not a Christian philosophy. Its foundation is not in the need for each of us to be loving servants of others on the model of Jesus. Its purpose is not the salvation of our souls, or our spiritual growth, or (to get away from religious language) our sense of urgency about being *this* sort of person and not being *that* sort of person.

Christian social concern is "selfish" in a superficial sense in that it grows out of our sense of identity, or the identity we seek for ourselves; it is a product of internal imperatives, rather than of a rational appreciation of what the social order ought to be for everybody's maximum benefit. It is Christian rather than, say, Buddhist, because our instructor, leader, and working model for the identity we seek for ourselves is Jesus rather than Buddha; because it understands that having a loving nature is key to what we want ourselves to be, and the central emphasis on love is peculiar to Christianity.

**The AFSC fund-raiser quoted here does not have the** word "love" in it anywhere, nor the word "Christian." "Quaker" appears several times along with two references to "that of God in every man"—a phrase which, when used in this way, to me somehow evokes an image of God as Pharmacist, creating human beings with a dose of this and a dollop of that and just a touch of Godness poured in as a catalyst.

The point is not that the two "that of God" references could be left out and the brochure would then read like any fund-raiser from any secular social agency. Rather, the point is that the brochure reads that way even with the two "that of God" references left in. These read like the AFSC's obligatory bow to Quakerism; they also read in a way that conforms Quaker doctrine to humanist social concern, not vice versa.

I also get appeals from the Catholic Worker. These appeals raise quite enough money to do the things the CW feels it must do. Here, though, the doctrinal thrust is clear, and drastically different. Dorothy Day describes her efforts to do the Lord's work, and her emphasis always is on her sense of the enormous privilege of serving others. She makes it clear that she is offering others a precious chance to participate in that privilege by contributing money, but she does not in any way appeal to guilt feelings, nor does she suggest giving for any reason other than as an expression of love and according to individual priorities. Her group's work is always unflinchingly radical, and she does not apologize for this, either. The congruousness of her work to humanist social values is not spelled out but is self-evident. And people who do not think of themselves as Christians, much less as Roman Catholics, not to mention Catholics who are appalled by her radicalness, somehow year after year contribute money, and the work goes on.

To get a CW and an AFSC appeal in the same mail is to be forcibly struck by the difference between religious social concern and secular social concern.

## To Be With; To Work With One Another

by Elizabeth Cattell

A MEMBER brought two young Chinese men to a meeting of the China Concerns Committee of New York Yearly Meeting. Each came to dinner in my home later on separate evenings. We talked for hours. We explored the present political situation and life in general. We came to feel our deep accord.

One of them phrased for me my hopes and convictions when he said, "We can make this earth a paradise. We can achieve it!" We agreed war and violence solve nothing; there must be unity based on principle, arrived at by dialog. We found hope in the fact that in the nuclear age the survival of life on earth demands justice and peace and the institutions of justice and peace.

We spoke of Taoism and Quakerism, in which the focus is on life rather than on symbols and images and dogma and in which truth must be found and lived. Both, we agreed, are experiential, not authoritarian. He told me of Mo Tzu, who in the fifth century before Christ taught universal love and the wrongness of war and said the superior man regards the other as the same as himself.

I showed him a brochure of the Fellowship of Reconciliation that asks for education for world community, calls itself *Dai Dong*, and quotes a Chinese concept of a world "in which not only man's family is his family, not only his children are his children, but all the world is his family and all children are his."

Both young men deplored that despite their early philosophy, the Chinese traditionally tend to stay home and build family life rather than reach out to improve the wider community. Not so with Chinese youth, however. I said that Quakers also have a tendency to stay in Meetings and talk to each other about brotherhood, except when war or disaster draws us into contact with the victims.

I learned that the generation of upper class Chinese who fled mainland China were opposed to Communism; the younger ones take a more balanced view. They see that the poverty that was in China before the revolution, when warlords and foreign exploiters were backing each other, had to go. Both of these students said the poor of China now are learning they are human. One of them said his grandfather, who had never done any work in his life, claimed that he felt useful for the first time at seventy, when he learned to make rope.

We agreed that man is an end in himself but that fullness of being includes a sense of contributing.

I was interested to learn that education in China, theoretically, is not for the development of a specialized skill but for the development of many aspects of personality, including the artist and the philosopher.

*Elizabeth Cattell is a psychotherapist in private practice. She is on the Quaker Counseling Committee of New York Monthly Meeting and on the executive committee of the American Friends Service Committee's New York office.*



Photograph by the Woodards  
*Young women of modern China.*

The Chinese who have recently come to this country remember a culture that put the emphasis on the importance of "what you *are*." Having been taught a great respect for our democracy, a world in which "any young man can become President," they have been shocked to find emphasis here on "what you *have*."

The Chinese in Taiwan are turning against the American backing of Japanese militarism and the American fostering of two Chinas, as part of the containment of Red China. An issue on which Chinese-Americans are being drawn together is the fate of the Tiao Yü Tái Islands, northeast of Taiwan. The surrounding seabed is rich in oil. Although for centuries these tiny islands have belonged to China, Japan is now claiming them with the tacit support of the United States. Chinese-Americans see this in the context of the remilitarization of Japan to act as policemen of Asia with American support, as part of a super-Vietnamization.

The Chinese in the United States are concerned with the entrenched American idea of the "yellow peril." According to these two young men, Chinese-Americans have many aspirations in common with the Quakers, who concur with the belief in universal love, the total rejection of war, and with simplicity in living, including simplicity in funerals, which Mo Tzu taught five centuries before Christ.

The two evenings were an egregious experience for me—once more the living proof of our essential unity, which war and warfare states deny and living experience forever affirms. Sometimes it is just as important to relate as being to being, to *be with*, as to work with one another.



# Thoughts on the Death of a Meeting

by Donald Patterson

"BLACK AND WHITE together" ran gimpy in 1966. Timing and realism, however, did not figure strongly in the coagulation of what became privately known as the Roxbury Friends Meeting. The name was preemptory we were advised, since we intended no formal affiliation with the Society and mostly felt no benefit in it. Nevertheless, no other name would have properly identified the ideals which motivated us. With youthful arrogance, some of us felt critical of the members of the New England Yearly Meeting for not having long since stuck their necks out. Still, whatever the justification, our distaste for institutionalization was adolescent and ironic, especially beside our needy desire for the meeting.

More than a year has now passed since, among whimpers, we disbanded. The value of our experience seems much obscured by sadness. Remembered more are the unfulfilled dreams savored sometimes in the lonely wish that a starry moment of false promise should never have arisen.

Out of our visions our weaknesses grew. The dynamics, though random and inconsistent, were fantastic and beautiful—despite insensitivity and assorted human shortcomings. Out of need as well as idealism, we expected things whose difficulty we did not understand. Clerkless and structureless unto orthodoxy, putting up with faulty coordination and unfair distribution of labor, we glorified a magical inspiration in the spontaneous assumption of undelegated responsibility. This we clung to like a life raft suffering constantly our inability to both work it equitably and to stop worrying about equitability.

Few of us having known each other previously, our feelings afterward went beyond friendship, although often without overcoming the awkwardness of our differences and uncertainties. Because we were so fragmented in our personal and professional commitments, we could not extend our collective life beyond brief moments of protective togetherness and collective seeking. Ultimately, we seemed to value flexibility, spontaneity and the right of transiency over service and steadfastness. In our longings, we promised each other much, but never could we build any of it into activities that focused outward on anything that could have given our togetherness more than ego-centric justification.

Grappling to be more than a Sunday morning commune, our unity had no stamina. Impelled by the inertia of individual involvements, each family and several marriages dissolved into the anonymous security of the metropolitan forest—maybe later to do limited struggle elsewhere. Confronted by the tide of difficulty that gave rise to intense responses within our various circles of social,

*Donald Patterson is an editor at the Mountain Press Publishing Co. in Missoula, MT.*

political and professional movement, we retreated, cherishing our fragile ideals, nostalgically.

And yet, what we accomplished, even though less than our amorphous hopes, was something. The commitment, although tentative, temporary and strained by outside pressures, redeemed itself through intensity. Possibly we should have known better than to try something harder than we knew, but probably we are all glad we did not. As a result of what we learned, the sweet moments of apocalypse may not next time vaporize. Perhaps we will have learned to lend durability to our lyricism.

The spirit we envisioned may still have its time.

---

## Foxfire

George Fox found a sword, it was  
mighty, and great, and  
couldn't be lifted;

All ruddy and covered with earth,  
and time, but,

"The edge is keen";  
said George, as he ran his finger  
along its rough and its rust.

So George sat in the Sun awhile, and grew  
hot, and sucked the blood of  
his cut finger;

"In sooth, I do sweat in vain," he thought,  
and sought the shade, but fell asleep,  
and awoke to the Moon;

"Like a firebrand, it shines," he pointed in awe,  
"that sword in the night!"

With eyes to see, the blade was bright clear,  
flickered with flame, and  
casting no shadow;

Though with it all might be seen, 'twas still  
Night in the world,

"My heart shan't wax cold!  
I'll fight . . . in the Light . . ."  
unsure, he spoke firm.

"How light in my hands!" cried George in delight,  
"A cut from this sword spills not  
blood, but pure life";

And the whispering blade split the gloom, and  
the dark, and the tree fell before it,  
that held up the Night.

The fire of the sword lit up the sky, and caught the stars,  
with a sweep clove the Sun  
in a brilliant rain that

Fell over the earth, dancing fireflies in the air;

"Tis the Seed, 'Tis the Seed! "  
blossomed George, "Everywhere!"

And the sword of the Light became  
a plough to the Night.

STEPHEN M. BARTELL

## Reviews of Books

**Fire in the Lake: The Vietnamese and the American in Vietnam.** By FRANCES FITZGERALD. Little Brown and Co., Boston. 491 pages. \$12.50

THE BEST WAY to prevent future Vietnams would seem to be to understand this one. Frances FitzGerald, with her own dedication and feeling for the Vietnamese, has set a good example for us. *Fire in the Lake*, even with some serious limitations, is recommended reading.

The book enables the reader to feel the enormity of the crude relationship of the U.S. to Vietnam since the Second World War. The oppressive weight of our unenlightened power comes through in these hundreds of pages as American military men and politicians try to mold people unknown to them.

A main thread of the book is an account of the multi-faceted effort to destroy Vietnam by projecting American concepts in addition to American bombs. In regard to the U.S.-sponsored elections of 1966-67 in Vietnam, it is noted that those elections didn't touch "the fundamental issue of power." "However they voted, whatever they said the generals and the Americans

would continue to rule the country," was the feeling of the Vietnamese voters.

On the minus side *Fire in the Lake* is perhaps too comfortably assertive in regard to cross-cultural analysis of the Vietnamese. In addition many aspects of the U.S.-Vietnamese conflict are unsatisfyingly absent or barely noted for a study which attempts to be as comprehensive as this one. The war resistance of the American people also is barely recognized, despite the fact that the U.S. government entered into more serious negotiations as a result of the strength of the Vietnamese resistance and of the American peace movement, fragmented as it is.

EDWARD LAZAR

### **Homosexual Behavior Among Males; A Cross-Cultural and Cross-Species Investigation.**

By WAINWRIGHT CHURCHILL. Prentice-Hall. 347 pages. \$2.45

USING HOMOSEXUALITY as an example, Churchill traces current American attitudes toward sex back to their origin with Moses and the ancient Hebrews. Modern attitudes, even in the secular

sphere, have been molded by Moses' rigid code, despite our readiness to discard other useless or barbaric aspects of it (such as the death penalty for over 36 offenses, and the Jewish dietary ritual).

Churchill presents objective evidence concerning the acceptance and institutionalization of homosexual activity in some 60 societies. Like Kinsey, Churchill prefers to talk about homosexual behavior rather than stereotype individuals as "homosexual" or "heterosexual." Both have emphasized that the phenomenon is not an either/or one. Kinsey's description of it as a continuum along a 0 to 6 scale serves as a departure point for much of Churchill's incisive discussion.

A psychologist himself, Churchill criticizes most clinical attempts to "explain" homosexual behavior and to assign an abnormal "cause" as beginning from a self-seeking and self-fulfilling bias. He shows that human beings acquire their sexual preferences in the same non-mysterious way they acquire their own interests, preferences and orientations: by a simple learning process based on conditioning by favorable or pleasurable experiences, actual or vicarious, which reinforce one another. Thus the neo-Freudian hocus pocus is neatly and authoritatively junked, and man

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again is dealt with as a human being.

Labeling Judaeo-Christian sexual attitudes "erotophobic," Churchill takes great pains to give examples illustrating the dehumanizing and destructive impact of these attitudes on individuals' lives. He also examines homosexuality in "sex-positive" societies (those devoid of our phobic attitudes), and tackles such other aspects of the subject as homosexuality and the law, homosexuality and mental health, and the realm of sex and morality.

Churchill concludes from the cross-cultural and cross-species evidence that homosexual behavior is as basic and normal a human response as is heterosexual behavior. Neither is "innate" or "instinctive." Left to his own devices, the human male would not automatically seek heterosexual outlets or become "heterosexual."

Churchill is familiar with *Towards a Quaker View of Sex*, and in his own way calls upon people of good will to apply Quaker principles to the sexual sphere and to homosexuality in particular. This book has an impressive bibliography, and is a paperback reissue of the 1967 hardback edition. Friends would be well advised to study Churchill and the growing handful of both practitioners and homosexual activists who are writing in positive terms about the subject.

JIM BRADFORD

**The Edges of Language: an essay in the logic of religion.** By PAUL M. VAN BUREN. Pub. by MacMillan Co. N. Y. 171 pages. \$5.95

THIS BOOK is addressed to "the educated Christian" but is challenging, as well, to anyone interested in words and ideas. The time in question is now, the last third of the 20th century. The place is what is generally called the West. The author begins by calling attention to the puzzling character of religious discourse, so puzzling that it has led many people to abandon Christianity as non-understandable, irrational or presumptuous.

Van Buren emphasizes the fact that we live in a secular world; that therefore we cannot make sense of the old religious traditions that grew up in a pre-scientific age. Religion, he says, has always been linked with conservative attitudes, always fearing change. And now change is upon us. Today's questioner looks at religion from many angles—economic, psychological, sociological, and political. For those with fixed, closed minds, clinging to the sta-

tus quo, that broadened overview of religion is very difficult to accept. The author thinks that the questions that must be asked are which (if any) of men's religions is true and whether yesterday's religion can serve us today.

The reader will find the chapters on "The Edges of Language" and "Speaking at the Edges of Language" both amusing and deeply revealing. While religion is perhaps the area in which the edges of language are more visible, other areas such as philosophy, poetry, humor, offer many examples. In discourse having to do with religion, the author makes much of the word "God" and the idea of "God." One may use the word well within language's edges or may crowd language's limits with such words as transcendent, ultimate, eternal. The author says, and we concur, that only a beginning has been made in the workings of language in portraying the logic of religion.

BESS LANE

**Jesus the Pagan.** By PEARL ROSS. Philosophical Library. 73 pages. \$6

THIS BOOK is written in poetic form, free style. It is an interpretation of the life of Jesus and its contribution to a life of love in his own time and throughout the years. It is based, loosely, on the biblical record of the events in Jesus' life. To this reviewer the book seems to be grounded quite indiscriminately in history, myth and imagination.

Maybe because the author is a humanist, she does not emphasize the part, according to the scriptures, that an omnipotent God played in Jesus' life and works, but in His stead she gives to Nature the guiding role and substitutes ethics for what many would call religion. The poetic form used is frequently pleasing, often imaginative, and at times moving. Some will find the book good reading for the minutes of relaxation in preparation for the night's rest, or to supplement the morning pause as one looks forward to the new day.

BESS LANE

**Sidings.** By CANDIDA PALMER. FAS Publishing, Box 5453, Madison, Wisconsin 53705. 32 pages. \$1

HOW DOES a muse-less mortal, unversed in verse, review what a poetic soul has writ?—particularly *Sidings*: unused fragments, "pulsing strong and urgent" (to quote the author), echoing moods or "momentary insights," "concise," succinct. Yet often to "lay" minds shrouded, elusive—precisely since so

terse. Must one, then, know the artist, be an artist, to understand his work? To be "creative," must art be obscure, esoteric? What motivates the artist? *Bildungsdünkel*—pride of pen or brush—to such extent the reader, viewer, almost seems presumptuous, intruding on such privacy of thought? Yet how "intrude" when all's in public print?—quite clearly black on white (in this case, buff), fluent in diction; floral sketch: each twined to complement the other graciously. The blend (appeal to eye and ear)—the charm—"La poésie" is there, "with the fragrance." One worry still persists: might self-expression seek to obtain, at cost of comprehension? If so, would not one modify the other to detriment of both? Mayhap the poet speaks to a Thomas Mann-type *Bürger-Künstler*, (*plus citoyen qu'artiste* to be so worried about the meaning of a verse or two!) *N'importe*. We should be grateful, should we not, that there are those to keep us sensitized, to cultivate *l'artiste*, the *Künstler*, in us and keep the *citoyen*, the *Bürger*, reaching, groping for something just beyond his ken? Small price to pay, with spiritual harvest sure, to win the poignant poems, with the obscure.

M. C. MORRIS

**Marquee Ministry: The Movie Theater as Church and Community Forum.** By ROBERT G. KONZELMAN. Harper & Row. 123 pages. \$4.95

THE IDEA propelling this book is to use movie houses for church and community forums after a commercial film has been screened. The author, who is the director of educational research in the division of parish education of the American Lutheran Church, says that more people go to movies than to church; therefore, church-minded persons should move into the domain of the cinema. The eleven chapters of the book instruct persons who wish to act on his proposal as to how they may go about setting up and conducting such screenings and forums.

The screenings and forums the author envisions are imaginable in small towns that are dominated by churches, but may be hopeless for small churches in big cities. It might be workable if a movie exhibitor or distributor happened to be a member of a congregation and cared enough about the film-forum idea to cut through the business jungle.

Strong and clear-eyed church leadership also would be essential or forums and films might do more to reinforce our culture rather than to transform it.



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Robert Konzelman's proposal and many of his practical suggestions for implementation are as applicable to other arts as they are to the cinema. Church people would be more inclined to pay attention to theaters, art galleries and concert halls if special arrangements were made for them and a forum followed the experience.

He gives a theological rationale for a ministerial goal sought by way of cinema:

"In the divine-human encounter. . . , God speaks to guide and direct . . . In other words, through the dialogical situation, triggered by an event, God's word for man may be heard, clarified, believed, and become the basis of action. So—mundane as it may sound—a secular film, possibly a burning bush in its own way, has the potential of being theologically significant, even a means of grace."

For churches that function as workshops or community centers, the time for the realization of this idea may not be a century away.

ROBERT STEELE

**Growing Old Is a Family Affair.** By DOROTHY BARTOLET FRITZ. John Knox Press. 96 pages. \$2.50 Paperback

IN THE MAKING of many books about the aged there is no end—medical, religious, therapeutic, educational. And then there are books about people, as is this one. It is oriented chiefly to the middle class and middle aged, as they are the ones, says the author, who will guide the young and care for the aged. They are the ones who can correct the myths and misconceptions about the older generation, i.e., that they no longer enjoy nature, or crafts, or reading, and no longer practice compassion.

They can call attention to Grandma feeding the robin and watching it build



its nest; to Grandpa studying and identifying the trees in the nearby wood; to Uncle Harry learning to knit, Aunt Mary joining a book club, and Neighbor Jones caring for his crippled grandson. With the whole family cooperating in these activities growing old is indeed a family affair. It is not easy, even with loving help, for all, in their later years, to find the niche in which life is interesting and useful, but this little book may help.

"In the dew of little things, the heart finds its morning and is refreshed."

Kahlil Gibran  
BESS LANE

**Experiment Without Precedent—Some Quaker Observations On China Today.** By the AFSC delegation that visited China in May 1972. American Friends Service Committee. 58 pages. 75 cents.

MANY AMERICANS have visited China during the past year and have written accounts of their trips. This, however, is not a detailed account of a visit, but is a description of "the most massive and most rapid reordering of a society in human history." "The effects of the revolution upon the daily lives of the people, whether in terms of health services for every family, the virtually universal access to primary education, or the involvement of nearly every citizen in a communal or workshop decision process, constitutes a change in the basic quality of life, and not just a matter of degree."

Economic growth under Mao, China's contact with foreigners and its foreign policy, obstacles to better Sino-American relations, and many other topics are discussed. The report closes with some thoughts as to whether America might find some answers to its problems from the Chinese experiment. This is a book that every Friend should read.

RALPH W. POWELL

**Liberation Ethics.** By JOHN M. SWOMLEY, JR. Macmillan, 243 pages. \$1.95 paperback. (Hardcover also available)

AS FAR as I am able to discover, "liberation ethics" is a term coined by Swomley. It is a happy choice of words with immediate recognition of both the need for freedom and the possibility that the means to freedom call for moral judgment. Liberation ethics is contrasted with other concepts of ethics, such as situation ethics, in a way which helps to



explain not only what Swomley, but others, too, are talking about. The book is essentially a rationale for nonviolent methods of creating social change.

Although liberation ethics covers all who are oppressed and seek change, the book is primarily concerned with modern liberation movements and particularly nationalistic movements. It is bound to rub the wrong way on some sensitive nerves as it goes into detail to puncture the myths surrounding Che Guevara and other heroes of violent revolution.

Quietistic Friends and Friends satisfied with the status quo tend to use the violence of the oppressed as an excuse for the violence of the oppressor. Friends concerned for radical social change in South Africa, South America, the United States or elsewhere tend to do just the reverse. Here is a good corrective for those tempted to grab either horn of that dilemma.

*Liberation Ethics* is a good starting point for those seriously concerned with the moral, political and pragmatic problems of advancing human freedom.

LYLE TATUM

**The Parable of the Train.** By FR. LARRY HEIN, S.J. Forum House Publishers, 1610 La Vista Road, N.E., Atlanta, Georgia 30329. 16 pages. 75¢ (and special bulk rates).

TO PICK UP, these days, such a whimsically written yet utterly serious little book is sheer delight. Here is an evangelical spoof that can be enjoyed by 7-year-olds and 70-year-olds alike, each in his own way. Not least of all because of the illustrations. The book itself refers to them as cartoons. They, too, are done by a priest (pardon—no matter): the Episcopalian Pastor Wes Seeliger. Like the author, he has imagination and humor.

In deceptively simple terms the Train and its progress are described: how (according to legend) it was made by God himself, who also laid the tracks—not two but three: Creed, Code and Cult; how, with popes as engineers and priests as trainmen, it ran “straight through history into heaven.” At this point, we get a “cartoon” closeup of the cab of “Old No. 1,” resplendent with cross-keys-and-tiara insignia on the panel; engineer in robe and mitre at the window. The factory plate affixed to the steam dome reads—not “Baldwin,” not “Lima” nor “Grant” but: “Trent Locomotive Works” although the date, 1545-63, does not appear.

The next page shows the conductors

and their assistants comforting the passengers and making them feel secure on the train. “Relax. Trust us. Don’t break the train rules and you won’t get thrown off.” To allow passengers to rest their eyes—free from outside distractions—the shades are kept drawn. But “. . . occasionally someone would peek. At times the passengers saw people walking or riding. They even sighted other trains. They felt sorry for these people. They tried to get them on their train. After all, theirs was the only one bound for heaven. . . .”

Another close-up introduces us to Engineer John (XXIII Engineers’ Local) smiling down from the cab. We learn that while he was at the controls, “. . . a strange thing happened. The train began to slow down. Then it stopped. (It) . . . had not halted in centuries.” A desert had been sighted which covered the tracks ahead. While Engineer John and his assistants were discussing the situation, other trains pulled up. We see them lined up on the next page: 4-4-0 woodburners all, with diamond, balloon and even sunflower stacks, all of them properly christened: “Methodist,” “Episcopal,” “Geneva Junction,” “Augsburg Express.” Turn the page again and we see the diamond stack, headlamp and cowcatcher of the “R.C.Special” confronting the trackless desert, its flag (white cross on dark field) fluttering from the pilot beam.

What happens then may come as a surprise to some readers. They may shake their heads over it, and shrug. Others may nod vigorously and smile. But whatever the reaction, all will probably have to admit that it makes Father Hein’s explanatory epilogue rather redundant.

All aboard?

M. C. MORRIS

## Cinema by Robert Steele

THE TROUBLE with *Outside In* is that it wasn’t made a decade ago. Late though it is, it is an opportunity to see subject matter that provides new story material for the movies. The film may provide provocative information for teenagers and be a persuasive case history for older persons. The story has to do with the plight of an attractive, sensible, and moral young man who chose to go to Canada rather than to Vietnam. As the protagonist, he is the most admirable character in the film. The film, therefore, is timely for those who are in a quandary about granting amnesty to the thousands who have left home rather than go to war.

Ollie, who calls himself a draft-dodger rather than a conscientious objector, jumps from a cruiser and swims in order to place his feet on United States soil again. His mother has sent him a wire saying that his father has had a heart attack. Ollie arrives in Los Angeles as his father’s interment is taking place. Two F.B.I. men are waiting in the cemetery to pounce upon him. When he bolts, they give him a chase, but he manages to elude them.

He looks up two old buddies. One went to Vietnam and has become a part of the establishment. He’s doing all right. The other is a more visibly lost soul. His refusal to go along with Selective Service resulted in his imprisonment. In a monolog, he describes his prison experience. To survive in prison, he sold out to barbarism. At the beginning of the film, Ollie finds him managing a dirty bookshop in Hollywood. At the end of the film, his corpse is found on a beach.

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Ollie is told that either he must return to Canada or go underground. He doesn't do either. He feels he has to talk with his mother. His attempts to talk with her are undermined by the interference of an uncle whose son was killed in Vietnam. The uncle spews the venom of those in a nation who believe in cooperation with war. The mother is typical of the thousands of mothers who have been forced into a situation with which they cannot cope.

*Outside In* is the first film to be distributed by Harold Robbins International. (It is inconceivable that it can be an auspicious financial debut.) It is produced by unknown George Edwards and directed by another unknown, Allen Baron. The cast is headed by Darrell Larson (Ollie), Heather Menzies, Dennis Olivieri, and John Bill.

Performances are excellent. Directing is adequate, but the writing, particularly for some of the dialog, is inadequate. Some of the awkwardness is to be overlooked because drama has been wrung from subject matter that is a first for the movie industry.

Seeing this story framed on a big screen gives a spectator a perspective. The girl, Chris, who makes her beach cottage available to Ollie, has been living her life the way she wants—with no interruption. Ollie, his buddies, and parents had a bomb dropped on them—that 1-A letter males receive from Selective Service. The letter tells the recipient that he is no longer the owner or director of his life. And if he balks in turning over the deed to his person to the government, then all hell breaks loose, and suffering, criminality, and death may follow.

*Nature does not bestow virtue; to be good is an art.*

SENECA

## Seasick

Emotionally crippled,  
I survive on  
faith in God—  
and tranquilizers—  
knowing  
that if I had enough  
of the one  
—even a mustard seed's worth—  
I wouldn't need the other.

As my neighbor's palsied child  
stumbles through his days  
longing to be whole  
but accepting what is  
so I fumble through my days  
longing to be whole  
but accepting what is  
and all the while praying  
for us both.

POLLYANNA SEDZIOL



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—THORNTON WILDER



## Despair

It is like dragging the starved bones  
Of your body through the burning  
sands  
Of the Sahara of your soul.  
There is no oasis;  
Only the platinum-white sun,  
The pitiless sand,  
And the skeleton of a serpent  
Dragging itself up the next dune,  
Claw after claw, by instinct struggling  
To sight the shimmering water.  
But there is none—not even a mirage.  
Only the sun and lifeless sand  
Undulating on  
Mile after mile forever.  
That is despair: there is no end,  
No break anywhere.

JOYCE POVOLNY

## Summer Meeting

Outside a bird holds forth,  
and boys at play  
call father to watch them climb.

Inside, with pulses slowed  
and minds unclenched, we wait.  
The silence frees us.

Below tolerance, dislike;  
below that, fear; below that,  
ignorance.

Above this smog of hate and fear  
an ocean of light.  
Help me to climb.

JEANNE ELLIN



# Letters to the Editor

## Call for an International Peace Conference

WE NEED an international congress of all the peace groups and all those involved in new forms of world economics, similar to, but more intensive than, the peace conference held in Paris last summer. (The Paris talks were primarily concerned with the Vietnam issue.)

What I had in mind is a conference to discuss all types of conflict and all kinds of alternative patterns for living—a kind of Stockholm conference for peace.

There is much talk currently that the peace groups have disintegrated. I disagree. What appears to be happening is that the fluff and excitement and violence have been stripped off, leaving a hard basic core.

I dare say there are over 200 *bona fide* peace centers around the world whose participants would benefit from the cross fertilization and reinforcement such a conference could provide. It seems to me that Friends might be in the forefront organizing such a program. Somehow or other, funds are found when the desire is great enough.

DANA RAPHAEL  
Westport, CT

## African Friends Need Partners

KENYA is an emerging nation in which 30,000 Quakers are enthusiastically involved in hundreds of "harambee" self-help projects in poverty-level communities. Schools, businesses, hospitals, clinics, technical and agricultural institutes are sprouting up in the Kenya highlands often under the dynamic leadership of well-educated Quakers. Furthermore, the Christian faith as understood by Friends is growing both in depth and numbers in Kenya.

African Quakers are interested in both the material and spiritual development of their lands and people. They would appreciate fraternal aid in developing schools such as the pioneer Friends Intermediate College at Kai-mosi and in building meetinghouses for their increasing numbers.

What do we do to encourage them? Recently Central Philadelphia Meeting contributed thousands of dollars to a \$400,000 project to save the old 12th Street Meetinghouse which once belonged to the mission-minded Gurneyite Friends. In the name of historical preservation, people were mobilized to contribute funds to literally move the bricks and mortar from downtown Philadelphia to a site 40 miles away in the suburbs. Historic preservation of Quaker landmarks is commendable. But I think Joseph and Eliza Gurney and the many preachers and elders whose work for Jesus Christ hallowed the bricks and mortar would want us to answer with equal generosity a macedonian call from Kenya Friends.

Friends in Kakamega, Kenya, have

pledged to raise \$3,000 from their meager incomes to build a meeting-house and centre. They need a similar amount from American Friends to build their "landmark." Even one percent of the \$400,000 spent to preserve the meeting house of the defunct evangelical Friends meeting in Philadelphia would mean a great deal. Perhaps all Friends institutions including our affluent private schools could earmark one percent for aiding our African Friends in a partnership program. I would appreciate hearing from any meetings or Friends who would like to develop a partnership program. Friends United Meeting has detailed plans available for such aid.

May the Lord bless all who enter the relocated 12th Street Meeting House and may it be a center for a Pentecostal renewal of Christ-centered evangelical Quakerism in Philadelphia.

CARL DAVIDSON  
Detroit, MI

## The Right to Death

IN THE OCTOBER, 1972 ISSUE of the Newsletter of the Society for Social Responsibility in Science is a review of *Who Shall Live? Man's Control Over Birth and Death*, an AFSC publication. The review remarks that, under abortion, "the Inner Light of [the] unborn child has no chance at all."

It is my wonder how this wisdom was arrived at. All that we can be sure of, if a human being is born into the world, is that it will surely ultimately die. Is not the Inner Light available to those who have not had to undergo the limited experience of life on earth as well as to those who have?

I have long thought that the Right to Life League ought to be called the Right to Death League, for all that the anti-abortionists can guarantee is this second right.

HUGH J. HAMILTON  
Claremont, CA

## Education Wanted

I WISH to bring to your cognizance what I may call the multifarious problems confronting me. The most outstanding and significant among them is, how to have financial assistance to enable me to continue my education in the United States by at least next year? I have completed my secondary education with an excellent pass which, if things were based on merit, I would have been awarded a scholarship. To be very objective, I have no godfather who would work my way. The only godfather for me now is your Society.

I beg you to do everything humanly possible to help me to come to the United States.

I am quite prepared to come to the U. S. to suffer in order to achieve my goals and objectives. If not so, I will not rest on oars.

U. G. AKPAN  
Calabar, Nigeria

## What Is "Peace"?

"CAN PEACE be achieved by tearing down this war system?" This question raised, and answered negatively, by Morgan Harris (FJ 11/15) has been dealt with by many peace activists. Most of them would also answer, "No." The aim of nonviolent direct action, obstructing the warmakers, is to alert the public. An informed public, it is assumed, would petition the government to alter its policies and end the war.

The limitations of nonviolent obstructionist tactics considered in view of the broad popular preference for peace and in view of the administration's commitment to peace, raises a harder question. What does the word "peace" signify? Benjamin Seaver's classic statement that the only kind of peace civilized people have ever known is that commanded by a sovereign government, is true. Unfortunately the same statement can be made about legalized oppression and/or large-scale war. This reminds us of William James' observation that peace and war mean the same thing, now *in actu*, now *in passu*.

Friends, indeed all persons of good will, ignore James at unlimited peril to the whole human enterprise. We desperately need an understanding of peace as a co-operative state of public affairs,

not as the imposition of a government commanding enough punitive power to subdue its adversaries.

WENDAL BULL  
Burnsville, N. C.

### Fothergilliana Sought

ACKWORTH SCHOOL was founded in 1779 by Dr. John Fothergill, a friend of Benjamin Franklin. I am endeavoring to trace, record and procure photographs of existing Fothergilliana, some of which I believe to be in America. I would welcome any information on this subject, particularly regarding:

a) His gold-headed cane, bearing his initials, together with inscriptions to record its descent through the James and Morris families.

b) His topaz sleeve buttons.

Any help will be much appreciated.

BRIAN ARUNDEL  
Ackworth School, nr. Pontefract  
Yorkshire, England

### What We Learn From History

NIXON'S WAR RECORD is heinous enough, but his harmonious support of monopoly capitalism, and a technology devoted to profit, instead of producing to meet man's needs, adds further misery to the world by widening the gap between poor nations and the few rich. It (U.S.) is choking on its own affluence, and the strident cries of the Nixonian supporters seem determined to keep this evil maldistribution going forever.

Canada is no better; it contributes hundreds of millions of dollars each year to the glittering American arsenals of which the Pentagon and Washington are so proud. Canada's 22 million people have the spending power of 400 million Chinese. What is the U. S. spending power? A few nights spent in some of its glittering hotels cost more than the yearly \$100 income of 800 million bone poor of the world. Your dogs and cats and cars are better fed and housed and heated than the tarpaper shacks of tens of millions in Latin America—and still the cry for "more, more, more production," more earnings, more savings, more interest, rises to the skies.

The power elite of bankers, investors, stock sellers and buyers, who are secure in their self-righteous temples of finance and moneyed might, persist in the "happy ending" view of all of this rapacious spending. But the broken environment will win in the end. We can cheat on morals by subscribing to a wire-tapping, defense-spending President, and

deceive ourselves with myths and dreams of an eternal cornucopia—the American Dream machine going full tilt—but you cannot cheat on photosynthesis or radiation or the impact of pollution on all living things.

Bishop Sheen, one of the few forceful American bishops to oppose the butcheries in Vietnam, has said: "Humanity in a crisis is generally insensitive to the gravity of the times in which it lives. Men do not want to believe their own times are wicked, partly because it involves too much accusation and principally because they have standards outside of themselves by which to measure their times."

Toynbee, the historian, has shown how all 19 great world powers have crumbled because of military power. I guess North Americans only learn from history that they don't learn from history.

JAMES E. MILORD  
Kenora, Ont., Canada

### Why Does It Matter Whom We Love?

WE WISH to express our concern over the lack of understanding of homosexuality expressed by Dr. Marinus Van Weele in "Cocktails, Sex, and Band-aids" (FJ, 10/15).

Much human misery has been caused throughout history by those who classify a whole group of people according to a single shared characteristic, then condemn the group on the basis of that characteristic. Such categorizing of people is contrary to the Quaker concept of looking for that of God in everyone. To see that of God in a person, you must be able to perceive him/her as an individual, not as a stereotype.

To call homosexuality "biologically abnormal" is simply to make a value judgment. Objectively, all that really means is that, in our heterosexual society, homosexuality is different from the usual. Well, that's obvious. But why should "different" automatically mean "wrong"?

No scientific evidence exists to support the allegation that homosexuality is "biologically abnormal," in the pejorative sense in which Dr. Van Weele uses the phrase. He implies that gays are "abnormal" because they do not have "normal" sexual intercourse leading to the "normal" function of reproduction. Friends, our understanding of human sexuality has progressed far beyond the idea that all sex must be procreative. The historical reason for this idea (the

need for survival of a minority group) has long ago disappeared.

Sexuality means much more than the simple sex act. When you condemn homosexuality, you condemn more than just specific actions; you condemn an entire life style. Nowhere in Dr. Van Weele's article does he use the word "love." Why? Has he nothing to say concerning the love shared and enjoyed between two of God's people? Does he realize that such a love exists, and that two people of the same sex can have a *total* relationship? Is that love a "sickness" to be "cured" (like tuberculosis, Dr. Van Weele suggests)? Why should it matter so much *whom* we love, when the only really important thing is that we do love?

A person should not be defined by his/her sexuality, any more than by any other single characteristic. It is the **WHOLE PERSON** who matters.

We fear a society in which certain people are labeled "abnormal" simply because their emotions, ideas, and actions are not shared by the majority. Such a society would inevitably move from labeling people to enforcing "cures," 1984-style.

Quakers have attempted never to judge people by the degree of their conformity to the rules of society, as long as their actions have not hurt others; they have simply accepted all people as God's children seeking Truth in their own way. The time has come, Friends, for us to view the love of man for man and of woman for woman in the same light.

Sincerely,

LARRY BUTLER, CHAIRMAN  
for the Committee on Homosexuality  
Philadelphia Yearly Meeting

### Share With Koinonia Partners

I WAS IMPRESSED by Ross Flanagan's 11/15 piece, "Growing by Sharing," in which he explains the exploring of New York Friends into living more simply in order to share personal resources with others engaged in nonviolent social change.

Koinonia Partners, out of Americus, Georgia, is the kind of experience in nonviolent social change that this sharing meeting, or any other Friends or meetings, would deem eligible to share with. Some Friends know Koinonia, for it was begun in 1942. Long before the civil rights marches, Koinonia took the full brunt of the Klan and similar groups, because of the equality of races on the farm. For two and a half dec-



ades it has endured, often brought to its knees. Today its black and white population participates in farming; hog raising; the raising of worms; a sewing industry; a child development center; handicrafts; and its major income producer, mail-order marketing of pecans, fruitcakes and candies.

Those on the farm become equal partners with all, and, specifically, with one or more others in one of the endeavors for which they are best suited. Each nucleus of partners sets a specified goal, with specified input and expected outcome, according to modern methods. Each family unit is given 20 years in which to repay the cost of the house, at no interest, the money repaid going to providing for another family.

The small, modern bungalows cost \$6,000 for materials alone, labor volunteered. This sum, or \$1,000 or \$2,000 for one or two rooms, may be given as a gift or may be loaned at no interest. Thus, one becomes one of the Koinonia Partners.

I believe that Koinonia is and has been in the past three decades perhaps the most creative and far-reaching endeavors in this country, considering all the facets of people's lives, even in the lives of we who live apart but share its spirit. Information can be gotten from:

Koinonia Partners

Rt. 2

Americus, GA 31709

IRENE M. KOCH  
Chicago

### Regrets Mindset

IN THE 1750's when Pennsylvania was being governed by the Friends, those who were in government resigned rather than be responsible for taking up arms against the Indians. This was a far greater tragedy than was apparent at the time, for the popular will that led to the taking of arms against the Indians then indicated a mindset that carried on such warfare for another 250 years.

That same mindset is responsible for the brutalization of our country, with slums on one hand and untold wealth on the other. One of the few bright highlights in our state of affairs is the "peace testimony" of the Society of Friends, which was carried down to us by the refusal of those Friends in 1750 to authorize the taking of arms. Somehow I have never been able to see how anyone can profess both to be a Christian and to support militarism. For that reason I refused to be a member of any sect for 30 years; then I stumbled onto the Society of Friends.

Now that Nixon has been reelected, there will be all sorts of pressure on the Society to support the President in the name of unity. Yet, since the Nixon policies—from busing to amnesty, from militarism to taxation—have been a rejection of positions historically taken by the Society, acceptance of such support by the Society will leave many of us with no place to go. For, sadly, the "peace testimony" of Friends is largely ignored by most denominations.

In this sense, Nixon's bringing in of Elton Trueblood to preach as a Friends minister at worship service at the White House and at the Republican Convention seems more a misuse of the Society than respect.

HOWARD ROGERS  
The Dalles, Ore.

### Thoughts on the Duties of a Recorder

EVERY MEMBER of a Friends committee may have just as important a contribution to the deliberation as any other member. We do not know whom God chooses as his instrument to convey His will to us. Therefore it is the duty of the recorder to get every idea written down in its proper order with the name of the person who gave it.

Some groups think the secretary of the committee should condense what is said and write down what is important. This places the secretary in the position of judge of ideas and weigher of importances.

I feel that a Friends recorder must be very tender to avoid any judgment of the substance of the committee meeting. The committee may be led into an entirely new area inspired by an aside or a chance remark of a Friend. A small tape recorder can be a help if it does not constrain any Friends present.

CATHARINE JONES GASKILL  
Windermere, Florida

### A Bouquet

I THOROUGHLY APPRECIATED Morgan Harris' letter on "Opposing War Vs. Building Peace" in your November 15th edition. I am in complete accord with what he says. I believe there are many of us who feel the same way but, for one reason or another, have not said so "out loud."

He expressed my feeling far better than I could have ever done. Thanks.

Sincerely,  
ELIZABETH S. GREY  
Woodbine, Md.

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# Friends Around the World

## South Central Yearly Meeting:

### A Fable of True Grit

by Svea Sauer

ONCE UPON A TIME some young Friends met together and they had a meeting of minds to be simple. These simple-minded Friends prevailed upon other like-minded Friends to join in a project called "Simple Living." So it was that at the 12th annual meeting for business of the South Central Yearly Meeting of Friends, held during the Thanksgiving weekend of 1972 at Lake Sharon Methodist Assembly near Denton, Texas, the Simple Livers almost froze to death.

Meanwhile, the Complicated Livers quickly located thermostats, showers, fresh linens, comfortable beds, luxurious lounge and conference rooms. While they were thus engaged, the Simple Livers worked purposefully and cheerfully in an open shed, exposed to merciless winds and rain, but doggedly and Quakerly preparing meals and bed. (What delicious meals compared to the diet of the Complicated Livers, who survived on vitiated carbohydrates!)

Not to be outdone in courage and conviction, the gentle speaker for the meeting, Dorothy Hutchinson, proclaimed a new life to which she called all those who would climb the mountain and obey the Silence. Friends grew strong with her strength and like Moses bringing back the law, they took upon themselves a testimony of revolution without violence.

Other voices pleaded for the now. During business, Friends busily sewed on little scraps of bright material. Boys were seen sorting women's nylon hose and enjoying it (?)—no, *employing* it to stuff squares of cloth which had been made into tiny pillows. What was this all about? A gift for the Service Committee, of course. A real old fashioned communal bee produced a crazy quilt with stitches of different lengths and love of inestimable value. At the close of meeting for business, Eleanor Hammond, the genius of useful enterprise, held up the finished quilt for all to see and to applaud their own joy in creating it.

Hear now what else was accomplished: new committees to burrow into the rotten wood of our times and bring forth flames to consume it; dedication to the redistribution of wealth; self-



examination of individual lives; a plan to have the next Yearly Meeting truly family style; an open declaration of love.

A pious health committee proclaimed that Friends attending Yearly Meetings should have regular periods of exercise, eat lots of union-grown lettuce, avoid tea, coffee and tobacco, drink lots of milk and keep up their Blue Cross. Those who attended this Yearly Meeting will understand the humor of their advice which was given in weather that kept everyone indoors, and in revelation provided by a kitchen which dispensed only coffee and tea to adults, salads made of suspect lettuce, and malnutrition not covered by any provision of health insurance.

Emotional storms threatened when modern Quaker gentility crossed the passion of young George Fox. Generations met in trying to identify with the twin aspects of the Light within.

The mule inherent in every Quaker balked whenever Yearly Meeting threatened to upset inner tranquility. The Demon tempted with cries for authoritarian solutions, but the doughty Clerk held fast and forced back upon the Meeting its sacred duty to be priest, sacrament and liturgy.

Memories of Friends who could not join in the celebration were brought to mind; affectionate farewells were said to Garnet Guild, who leaves for greater responsibilities with the AFSC; new guidance was created by the Nominating Committee which proposed Phil Libby as incoming Clerk.

As Friends said goodbye to one another, they said goodbye to old times and set their feet resolutely on a new path. They looked into a challenging future made inevitable by their Quaker heritage. If they had grit in their teeth, they also had grit in their bones.

The king is dead, long live the king.

(Svea Sauer, a member of Friends Meeting of Austin, Texas, is active in the prison visitation project.)

## News from Japan

TAKESHI AND MASA KOBORI report from the Friends Center 8-19, Mita 4-chome, Minato-ku, Tokyo 108, Japan, that many repairs and improvements have been made on the old house and an annex built. "Guests of Friendly persuasion" will be welcomed at the center when they are in Tokyo.

Takuro Isomura, chairman of the Friends Center Committee and member of the board of the Japanese Friends Service Committee, saved one of the neighborhood centers (in the Toyama area) from redevelopment by the city then persuaded city officials to provide adequate funds not only to keep the center in operation but also to assure an extension of its activities into a variety of social welfare programs.

The report also speaks appreciatively of the services of Chris Moore and Chuck Esser, of the Philadelphia Life Center, who held three seminars in the meetinghouse and reached some 200 people in other places during their two months' stay in Japan for the purpose of teaching nonviolent techniques for social change.

## Turning Back the Clock

IN CELEBRATION of their 275th year, Abington Friends Meeting and Abington Friends School have planned a whole series of activities that will involve parents, children and staff of both school and meeting. Many of these activities, such as squaring logs, whip-sawing boards, making clapboard and shingles, stone work, whittling pegs and chiseling for pegged joints, iron work for fixtures such as hinges, latches, mud scrapers etc., will be preparatory to rebuilding the original meeting and school as it was done in 1697. The skills learned in the construction process will be demonstrated at a festival on May 19th, when the original school and meeting will be opened. Selected work prepared for the anniversary festival might remain in the completed school house to make it a center of information on early Jenkintown history.



## The National Council of Churches: Alive and Well

by Gertrude P. Marshall

THE NINTH (and last) General Assembly of the National Council of Churches in the USA, held in Dallas, Texas, December 3 to 7, met around the theme, "The demands of the Gospel in a world in conflict." We were reminded by our new president, the Rev. W. Sterling Cary (of the United Church of Christ), that "conflict is a reality which will not disappear because we are uncomfortable with it."

Three large themes—justice, liberation, and human fulfillment; evangelism and renewal; and the stewardship of creation and the quality of life—were considered by caucuses and smaller discussion groups. Among the speakers who responded to these subjects were Brother Imamu Amiri Baraka (LeRoi Jones) and Margaret Mead.

As in yearly meeting sessions, one never knows ahead of time which session will be the best. In my opinion, an exchange between a conservative and a liberal, the Rev. David Hubbard of Fuller Theological Seminary and the Rev. Colin Williams, Dean of Yale Divinity School, was most heartening since both speakers were open and searching for true dialog. In an exchange on the definition of sin, it was pointed out that we have come to a point where we allow our institutions to do our sinning for us: our real estate brokers, our unions, our corporations and our nation.

Two resolutions on the general subject of peace, (Amnesty, and Military Force and Foreign Policy) were passed. A resolution on abortion was referred back for further study by the new Governing Board. A resolution on the subject of Southern Africa was passed after hearing a moving account of conditions there from two young refugees from South Africa, one black and one white. A resolution that had come to the General Board on December 2nd, on the difficult and complex question of the status of Jerusalem and the treatment of non-Jews in Israel and the occupied territories, failed to receive the necessary two-thirds vote for passage. The two Friends present voted with the abstainers.

The National Council of Churches, by action of the Assembly, now has a new structure and will function in the future through a somewhat enlarged Governing Board. Although general as-

semblies no longer will be held, the NCC may sponsor from time to time convocations of like-minded religious individuals as need arises.

As one who has labored to change male generic terms in our new Philadelphia Yearly Meeting *Faith and Practice*, I felt at home in the NCC's current of the concerns of Women's Liberation. Friends do have a message to give at this point, unstated but present in the status of women in our communion as compared with the practices of other religious denominations. However, our sisters and brothers in Christ also have not yet come up with a suitable substitute for the word "brotherhood."

As always in such gatherings, one of the greatest benefits is the fellowship with other Christians, Protestant, Orthodox and Roman Catholic—the last are in the process of exploring NCC affiliation for the Roman Catholic Church of America—and with other Friends. Out of 800-odd individuals there, twelve were Friends: Maxine Beane, Robert Garris, Edwin Hinshaw, Harold V. Smuck, Evelyn Smuck, Hugh Barbour and Landrum Bolling from Friends United Meeting; Francis G. Brown, Alan H. Crosman, Gertrude P. Marshall, Esther B. Rhoads and Lydia B. Stokes from Philadelphia Yearly Meeting. (Lydia Stokes has the distinction of having attended all nine assemblies.)

I was gratified that a Friend led one of the morning prayers—beginning with a short period of silence—for peace and reconciliation among individuals in our nation and in the world. To those of us with a long memory over the history of the NCC, it is heartening to observe that the gap that once existed between other concerned Christians and Friends on the subject of peace has now been narrowed, perhaps even closed.

The National Council of Churches is alive and well in spite of the problems which beset all human institutions, and the relationship which we have is a good and useful one for Friends.

(Gertrude P. Marshall, a member of Haverford, Pa., Meeting, is clerk of the Representative Meeting of Philadelphia Yearly Meeting.)

### David Scull Elected

DAVID H. SCULL, member of Friends Meeting of Washington and president of Partnership for Productivity, has been elected chairman of Mutual Real Estate Investment Trust (M-REIT), a business that purchases apartment developments in residential neighborhoods closed to minorities by de facto segregation and integrates them.

## Camp CHOCONUT

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Christopher Nicholson, A.C.S.W.,  
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Annemargret L. Osterkamp, A.C.  
S.W., Center City, GE 8-2329

Holland McSwain, Jr., A.C.S.W.,  
West Chester, 436-4901

Ruth M. Scheibner, Ph.D., Ambler,  
643-7770

Josephine W. Johns, M.A., Media,  
Pa., LO 6-7238

Valerie G. Gladfelter, A.C.S.W.,  
Willingboro, N. J., 609-871-3397  
(May call her 9 a.m. to 10 p.m.)

David Harley, A.C.S.W., Lehigh Valley,  
215-437-1396

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

## Women Are Heard

"THE CHANGING WORLD of Women" is a new series on WNYC-AM, New York, every Sunday at three, which is produced and hosted by Chappaqua, N. Y., Meeting Friend, Phyllis A. Sanders. Among her guests have been former California congresswoman Helen Gahagan Douglas and Betty Richardson Nute of the Quaker United Nations Office.

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## Traffic Was Heavy

by Bliss Forbush

IN THE SUMMARY REPORTS of many North American yearly meetings (FJ 10/15), there was an interesting contrast between the locations in which yearly meeting sessions were held. Last summer some were fortunate enough to meet in beautiful locations as New England Yearly Meeting at Lake Winnepesaukee in New Hampshire, or New York at lovely Lake George.

Many yearly meetings used college facilities, while rural settings were provided Western Yearly Meeting at Plainfield, Indiana, and Illinois Yearly Meeting at Scattergood School near West Branch, Iowa. Back in the 1930's, LaVerne Forbush and I drove a horse and buggy belonging to the Whitney family to this Yearly Meeting, then gathering on Quaker Lane at McNabb, Illinois.

The account of Friends of Alaska Yearly Meeting, at Kotzebue in July, coming by motorboat down the Kobuk and Noatak Rivers, or by chartered planes from Fairbanks and Anchorage, recalled to mind the very different situation that once existed in Baltimore Yearly Meeting. Its members were then holding their annual session either at Aisquith Street Meetinghouse (now a city restoration) or on Lombard Street, where today a Holiday Inn lifts its many stories to support a revolving restaurant. Members came by horseback or horse drawn vehicles, and a "parking lot" had to be provided for their convenience. Thus the yearly meeting, in 1791, by special act of legislation which prohibited any religious body from owning over four acres of ground within the city limits, purchased a 40-acre tract, henceforth known as "the Pasture Lot." A total of 512 pounds 8 shillings and 8 pence was donated by individuals, preparative, monthly and quarterly meetings to cover the initial cost.

Fences were built, brush grubbed, a swamp drained, and gravel paths created. It was necessary for the Pasture Lot Committee, which operated on an appropriation averaging \$200 a year, to secure men to cut and store the hay in the barn which was erected. When the members and visitors arrived for the sessions, free Negroes were ready to take their horses to the pasture and to set up a 24-hour watch to see that no harm came to any of the animals. They were paid \$1 a day. At the conclusion of yearly meeting, many bushels of lime

at 17 cents a bushel and as many as 150 loads of manure were applied each 12-month period to maintain the fertility of the pasture. In the early 1800's, there were many occasions when over 300 Friends' horses were pastured in the lot.

The Pasture Lot was used for 75 years. By then the Baltimore and Ohio Railroad reached the Ohio River, and its agents, and those of other lines in the Central Traffic Association, issued special tickets for individuals to attend Friends' Yearly Meeting. A special rate of two cents a mile was offered. Shortly after the conclusion of the Civil War, the Pasture Lot was sold for several times its original cost.

Today few Friends own horses but now travel to their yearly meeting by auto, camper, bus, train or plane. A few young Friends even walk!

### Queries on Promptness

MT. TOBY (Massachusetts) Meeting's Ministry and Counsel Committee became concerned enough about the quality of meetings for worship to publish the following "Queries on Promptness":

Are you prompt in arriving for meeting for worship each First-day?

Do you attend to meeting business and have visits with friends at the conclusion of meeting rather than before meeting begins?

Do you go immediately into the meeting room upon the removal of your wraps each First-day?

Do you try to relieve congestion in the entryway by going into meeting for worship promptly?

Are you quiet in walking from your car to the meetinghouse when you know that meeting has begun?

—To which a careless, compulsive walker might add:

Are you careful to park your car in the spaces provided for that purpose, and not across the walks leading to the meetinghouse doors or up against the meetinghouse itself?

### A Change at Friends Hospital

NEWLY APPOINTED as medical director of the Friends Hospital in Northeast Philadelphia is James M. Delaplane, who served part of his residency at the hospital. He has been on the Friends Hospital staff since September, 1971. He formerly was a staff psychiatrist with the U. S. Army Mental Hygiene Consultation Service in the Panama Canal Zone.



By Jennifer

## Worship Supports Action

THE AMERICAN Friends Service Committee's annual public meeting on November 4, with its broad range of interests and its openness to new ideas, left me deeply impressed. However, it concerned me that meeting for worship was omitted from the Saturday session.

This lack detracted from the impact the conference had upon me, as it left me without any sense of a unifying force. After a day of such intense input, a time of group meditation and redirection would have been particularly vital. In addition, without a time of shared silence, much spiritual contact with other attendees was lost.

Meeting for worship is, for me, one of the few times when I am able to look within, to stabilize and evaluate myself, and to seek authentic direction. This period of silence is precious. It is a time when the external activities of life may be reviewed in relation to internal values. It is also a time when these values may undergo growth and change.

I believe that meeting provides a unique origin for right action within a person's life, helping to expand awareness of those deeds that will possibly accomplish good. Thought and sincere introspection provide a strong base upon which a dedication to constructive living may be built. I find this is effective in groups as well as individuals. In fact, much Quaker action is based upon this very principle of growth—that union with others through sharing meditation develops great strength and caring among all involved.

Therefore, I believe that worship as an influence in every aspect of the A.F.S.C.'s programs would be a beneficial and strengthening force on their many works. I have found meeting to be a truly enhancing and unifying support in my life and at Friends Select. It would prove even more valuable to a religiously oriented organization, such as the Service Committee, which is deeply involved in social concerns.

JENNIFER TIFFANY

## A Dream

"I dreamed that I went to Heaven. There I met a lot of folks I knew, some I never expected to see there. Then I caught the looks of astonishment on many faces. They had never expected to see me there."

—Southeastern Yearly Meeting  
Newsletter

## Of What Value Is A Little One?

FRIENDS, rightly, have shown concern for the draft resister, the war tax resister, the elderly, women's lib and other adult problems.

Our children, though, are too young to resist, too young to have political clout, too young to challenge our mores and to shake our foundations. Are we moved only by those who have the power to challenge our authority. Must we experience confrontation before we become aware?

It would be unfair not to recognize that some meetings are awakening to the joy experienced when everyone relates to the children as persons. Yet we will "come alive" or be on the "cutting edge" only when all of us respond to the needs of our most precious asset, our children.

Listen, Friend, to what Bernice Lanning has said in *No Room at the Building Complex*.

"Our children stand at the door of our meeting house and beseech us with their eyes. They, in silence, ask us to let them into our meeting and into our lives. We in turn speak good and kind words amongst ourselves. We say the children are in our thoughts and in our hearts. We think of them always. First-day school is such a very good thing to have, how lovely that we have a first-day school for our children.

"The reality is another matter. It is a rare meeting member who has got close enough to a First-day school child to have smelled their child smell. It is a rare meeting member who has got close enough to a First-day school child to have touched their child flesh.

"The children stand on the outside looking in for a relatively brief period. They shrug and move on when they are 11 or 12 years of age. They understand that we have no room for them. Souls cannot hunger and live without nourishment forever, they must seek elsewhere or die. Our children do seek elsewhere, as we painfully know.

"Why does a meeting notice it has children if a child breaks the glass face of a clock that is meeting property? Why do we notice them when they are older and we may strongly disapprove of their character? Why do we not open our arms with joy when they come to us as little children? They are our riches; these little ones who still feel we may come to them and freely give of ourselves. This is not just a First-day concern. It is a deeply felt concern for



Photograph by Vicki Edwards

the quality of our survival as a religious society.

"Friends, open your eyes and see that we are as the living dead if we lose our children. See the children, see the children; they haven't completely given us up yet. It is we who are throwing them away because they are so little. Of what value is a little one?"

JAMES TOOTHAKER

## Bibles, Books Sought

THE BIBLE ASSOCIATION of Friends in America, established in 1829 in Philadelphia, has earmarked a grant of \$500 to assist the newly formed Bible Association of Friends in Kenya in distributing scripture portions in rural villages. Bibles and reading material are scarce, and books, tracts, and pamphlets are highly valued by students in the "harambee" self-help literacy schools. Friends who have sets of fairly recent encyclopedias, dictionaries, reference books, or Bibles may donate them to African Quaker schools. Inquiries about shipping books to Kenya may be sent to Mr. Zebedee Muchochi, Headmaster, Friends Commonwealth School, PO Box 32, Bungoma, Kenya.

## A President For Earlham?

LANDRUM R. BOLLING has resigned as president of Earlham College to become executive vice-president of the Lilly Endowment. Friends of the college who have suggestions for a successor should write to William E. Simkin, P.O. Box 122, Earlham College, Richmond, IN 47374.

## Reasonable Expectations in Marriage

by Perry E. Treadwell

Love one another,  
but make not a bond of love,  
Let it rather be a moving sea  
between the shores of your souls  
Fill each other's cup  
but drink not from one cup  
Give one another of your bread  
but eat not from the same loaf  
Sing and dance together and be joyous  
but let each one of you be alone  
Even as the strings of a lute are alone  
though they quiver with the same  
music—The Prophet

IT IS UNFULFILLED expectations that crack the marriage contract, expectations brought on by an advertising onslaught and a new advocacy of sexual freedom playing on the adolescent fantasies carried into adult life. Just as the third world and ghetto people see what the "haves" have and their expectations go up, the expectations of the married



Photograph by Thomas Shea

Soo Ho Han, formerly pastor of Collins (NY) Meeting, his wife, Grace Jacob-Han and two of their three children. The Hans will be peace missionaries, based at the World Friendship Center, Hiroshima, Japan.

go up under the pressures of modern living.

If the disease is "great expectations," then what is the remedy? First, marriage must be entered into by two adults who can identify themselves to each other. Some individuals may never fulfill this criterion, no matter what their age. At least marriage should not be used to fulfill the sexual needs of sexually mature youth. Second, marriage must be defined as an intimate friendship or companionship.

It is responsibility of the couple to identify themselves to each other with utmost honesty. If self-identity is the product of the interactions with other individuals, then the marriage contract must be the most intimate interaction between two individuals. Any method that promotes the honest exchange of self between two persons before marriage and discourages the traditional role-playing should strengthen the institution of marriage.

The cure for the disease of modern marriage is the exchange of reasonable expectations before the contract is made and the joyful anticipation of growth and change within the frontiers of marriage.

*Postscript:* An institution is viable as long as it is capable of orderly change in response to new situations. Today, in America, the institutions of government, education and the church are being subjected to the pressures of popular expectations. Will all of these institutions, including that of marriage, be capable

of self-renewal or will they break down under the pressure of modern society?

(The above commentary was used as an introduction to a dialog on marital relationships held at Quaker House in Atlanta.)

### "I Like Your Food"

THAT'S WHAT someone wrote in the "Remarks" column of the visitors' book at Albany Friends Meeting in Albany, N. Y. Another, whose interest lay in the same direction and who also visited on a rise-of-meeting luncheon Sunday, wrote in the book, "Should of (sic) had some Italian foods."

But most of the other comments found in a perusal of the visitors' book, which covered the period 1959 to 1972, were either more lofty or more thoughtful and focused on the meeting for worship rather than on the food. One person found "a sense of unity." Another said simply, "A new experience." Some of the other comments were: "Peaceful"; "I can't explain how I felt, but I shall come and seek more"; "Perfect time for real meditation"; "One hour well spent"; and "Very fruitful experience."

A young college woman wrote, "A very relevant form of Christianity. Right on!!!" Another college student said, "There is peace in love."

Three youngsters, who came to meeting with their visiting Sunday School classes, commented: "It made me truly think"; "Pretty neat"; and "Dull but interesting."

During the 13-year period, over 800 persons signed the book and indicated they came from some 20 different states, 3 other countries and 35 different meetings.

Of special interest, of course, were those who have since become members or regular attenders of the meeting. They would agree with us and with other visitors who wrote in the "Remarks" column, "I've found strength here"; and another, "I've found love"; and the final one, "I am at home here."

JOHN DANIELS

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### New AFSC Director of Information

ROBERT S. JOHNSON, of Auburn, Washington, has replaced Margaret H. Bacon as the American Friends Service Committee's director of information. A newspaperman with broad experience, Robert Johnson's last job was as president of Johnson/Reisner Associates, Inc., a Seattle public relations firm. Margaret Bacon will continue to work with the AFSC on a part-time basis.



## Enriching Family Relationships

OUR FAMILY is so diverse in age and ability, ranging from a daughter who is a senior at Earlham to a five-year-old son, and so involved in school and camp activities when we are together, that we decided to try to know each other on a deeper level. So one Sunday instead of going to meeting, we all went down by the stream behind the house. The leaves were off the trees so we could see the mountains, but the day was balmy enough to sit on the ground. We sat in a close circle—close because sometimes people sharing feelings don't like to speak very loud, and also because closeness gives a special warmth.

After a period of quiet we each shared a feeling or an experience associated with the word "wind." The rest of us tried to listen creatively. No discussion, only listening, then quiet after each person spoke, so we could think and feel and relate. The idea was simple, and even our retarded daughter could participate.

Greg, our five-year-old, told how it feels to be in the top of a tree when the wind is blowing. Others told about feeling secure when you're inside and hear the wind outside; of a mountain-top experience in the wind; of the wind at sea.

As we sat in silence, I was so permeated by the love all around us that I felt we should try to express it by telling each person what we like about him or her. At Pendle Hill, David Mace had suggested this for married couples, and we found it beautiful and moving. Why not families, too?

As we shared our deep love and appreciation for each other, I thought about how often these things are left unsaid, yet how much strength and joy there is in knowing. We ended our family meeting much more aware of—and in love with—one another.

DOROTHY BARRUS

## What Is Service?

WRITING in *The Friendly Way*, Nette Bossert says, "These are the things I am inclined to ponder over—the discovery of human equality, the joy of creative activity, the unfoldment of friendship, the will to eliminate human suffering, the determination to prevent war. Can service in this context ever be a 'part-time' activity? It demands, I believe, whole-time dedication in mind and spirit."

## Classified Advertisements

### For Sale

INQUIRIES INVITED: A few individual lots in a Pocono Mountain lake family community. Box M-518, Friends Journal.

### 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.

PENDLE HILL offers a managed retained income plan which can speak to your present needs and its future needs. Contact: Brett White, Pendle Hill, Wallingford, PA 19086.

### Positions Vacant

HEADPERSON: position at Friends School in Detroit, an innovative, urban school (1-12) with an ethnically, economically and racially diverse student body, sponsored by the Religious Society of Friends. All applicants must have administrative experience and experience in other urban and diverse settings. All applications, accompanied by vita, should be sent by 2/1/73 to Michael Traison, c/o Friends School in Detroit Search Committee, 1100 St. Aubin Blvd., Detroit, MI 48207.

DEDICATED NURSE needed immediately, either single or widow. Opportunity for restorative "ministry" among 30 or more guests in need of rest from illness or pressure. Family-type community. Beginning salary \$350 per month; full maintenance, Blue Cross-Blue Shield. Time off: 2 days per week, 2 weeks vacation first year, 4 weeks second year. 3 hours from Boston and New York. Inquire Kent D. Smith, Gould Farm, Great Barrington, Mass. Telephone: 528-0703.

SIXTEEN-YEAR-OLD Quake wants job Wyoming ranch. Room & board plus \$20 a week. Skills with horses, cows, gardening, hospital aide, cooking, cleaning, mountaineering. Prefer outdoors. Starting Feb. or June 1973. McFadden, 44 E. 53rd Terr., Kansas City, MO 6-4112

DIRECTOR OF NURSING, cook-manager, housekeeper, maintenance supervisor; business, nursing and service staff needed for 50-bed Friends Nursing Home of Bucks Quarterly Meeting. Write Ronald Hengst, Administrator, Chandler Hall, Barclay St., Newtown, Pa. 18940.

### Books and Publications

SEVEN QUAKER MEMORANDA (1841 & 1843) by Daniel Longstreth, one-time clerk of Horsham M. M. and of Abington Q. M., with an Introduction by his great-granddaughter. Handset from a manuscript in the Bucks County Historical Society Library and printed on a treadle press. Edition limited to 200 copies. Twenty-eight pages and cover. \$3.00. Order from Charles Ingerman, Quixott Press, R. D. #2, Doylestown, Pa. 18901.

"SIDINGS" by Candida Palmer. Attractive booklet of 31 poems and 12 wildflower sketches. \$1.00 each, 2 for \$1.75 postpaid. Box P 557 Friends Journal.

### Accommodations Abroad

LONDON? Stay at THE PENN CLUB. Bedford Place, London, W.C. 1. Friendly atmosphere. Central for Friends House, West End, concerts, theatres, British Museum, university, and excursions. Telephone 01-636 4718.

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JOHN WOOLMAN SCHOOL, Nevada City, Calif. 95959: college preparatory, art (pottery, weaving, drawing, painting), garden. Located in the foothills of the Sierra Nevada. Maximum, 65 students. 916-273-3183.

## Wanted

GOOD USED CAR, reasonably priced, needed for my peace work in Concord-Western Quarterly Meeting area. Ellen Wilkinson, 215-NI 4-2964, evenings.

FRIENDS JOURNALS: issues of Aug. 1, Dec. 15, 1969; Mar. 1, Apr. 15, 1970. Eleanor S. Clarke, Wildman Arms, Swarthmore, PA 19081.

COUPLES, families with children or single people to live in new rural community with mentally retarded adults. Write Patrick Murray, Innisfree Village, Rt 2, Box 506 Crozet, Virginia 22932

## Personal

PERSONS WHO OWN shelf or tall clocks made by Thomas Wagstaffe, London, please send names, addresses to Arthur E. James, 408 S. Walnut St., West Chester, Pa. 19380. Interest purely historical.

## For Rent

HEART OF TAMPA—Rooms, apartments—1-75, Hillsborough West Exit. 813-232-1933. 5301 Central Ave., Tampa 33603.

## Getting on with the Job

COMMENTING on Friends United Meeting's General Board session held in October in Richmond, Ind., Sue Greenleaf observes: "...Another outstanding item of the board was a whole new air of working with one another, whereas in the previous sessions I had attended there was felt a pressure to unify artificially in spite of the many individual differences Friends have. Now this seemed to be in abeyance, and everyone attending these fall sessions was all involved in getting on with the job to be done. And they did just that with dispatch!"

## Cand/or in Brooklyn

AN "AND/OR meetinghouse workshop" was announced by Brooklyn (New York) Friends before Christmas. Co-operators were asked to bring outgrown and/or slightly damaged toys; bring themselves and/or a sandwich; help repair and/or help deliver repaired toys which children's hospital wards were eagerly awaiting. We hope the co-operators and/or the children enjoyed it.

## MEETING ANNOUNCEMENTS

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

### Alaska

**FAIRBANKS**—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building. Discussion follows. Phone: 479-6801.

### Argentina

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

### Arizona

**FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 402 S. Beaver, 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., Nelle Noble, Clerk, 6741 Tivani Drive, 298-7349.

### California

**BERKELEY**—Unprogrammed meeting. First-days 11 a.m., 2151 Vine St., 843-9725.

**CLAREMONT**—Worship, 9:30 a.m.; discussion, 11. Classes for children, 727 W. Harrison Ave., Claremont, CA 91711. Clerk: Aimee Elsbree.

**DAVIS**—First-day School and adult discussion, 9:45 a.m., 345 L St. Visitors call 753-5890.

**FRESNO**—Meeting every Sunday, 10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. Phone: 237-3030.

**HAYWARD**—Worship, 11 a.m., Old Chapel, 890 Fargo, San Leandro. Clerk 658-5789.

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

**LONG BEACH**—Meeting for worship, 10:00 a.m., religious education, 11:30 a.m. 647 Locust. 431-4015 or 430-3981.

**LOS ANGELES**—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 296-0733.

**MARIN**—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell. DU 3-5303.

**MONTEREY PENINSULA**—Friends Meeting for worship, Sundays, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-9991.

**ORANGE COUNTY**—Orange County Friends Meeting. Worship 10:30 a.m. Call 548-8082 or 644-7202.

**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. Unprogrammed worship, 10:20 a.m. 15056 Bledsoe St. 367-5288.

**SAN FRANCISCO**—Meeting for worship, First-days, 11 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**—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito (Y.M.C.A.) 10 a.m.

**SANTA CRUZ**—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 688-6831.

**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: 776-7369.

**NEW LONDON**—622 Williams St. Worship, 10 a.m.; discussion, 11. Clerk: Bettie Chu, 720 Williams St., New London 06320. Phone, 442-7947.

**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 a.m., 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. Phone: 966-3040. Martin Clark, clerk, phone: 743-5304.

### 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.

**NEWARK**—Worship, Sunday, 10 a.m., Newark Center for Creative Learning, 48 W. Park Place, Newark, Delaware.

**ODESSA**—Worship, 1st Sundays, 11 a.m.

**REHOBOTH BEACH**—5 Pine Reach Road, Henlopen Acres, 227-2888. Worship, First-day 10 a.m.

**WILMINGTON**—4th & West Sts., First-day School, 10 a.m. Meeting for worship 11 a.m. School Rd., Meeting 9:15 a.m. First-day School, 10:15 a.m. Phone 652-4491 or 475-3060.

### 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, second 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.

**LAKE WALES**—At Lake Walk-in-Water Heights. Worship, 11 a.m. 676-5597.

**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 or 848-3148.

**SARASOTA**—Meeting for worship, First-day School, 11 a.m., Music Room, College Hall, New College Campus. Adult discussion, 10 a.m. Leon L. Allen, clerk. 743-9683. For information call 955-9589.

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

## Georgia

**ATLANTA**—Worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Margaret Kaiser, Clerk. Phone: 634-0452. Quaker House. Telephone: 373-7986.

**AUGUSTA**—Meeting for worship and First-day School, 10:30 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

**CARBONDALE**—Unprogrammed worship. Sundays, 10 a.m., usually at the Student Christian Foundation, 913 S. Illinois. Phone, 457-6542 or 549-2029.

**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 11 a.m. Phone Mildred G. Protzman, clerk, 422-9116, 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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 665-0864.

**EVANSTON**—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

**LAKE FOREST**—Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area: 312, 234-0366.

**PEORIA-GALESBURG**—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 Meeting. Worship, 10:30 a.m.; informal togetherness, 11:30. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 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 10:15 a.m., Moores Pike at Smith Road. Call Norris Wentworth, phone: 336-3003.

**FORT WAYNE**—Unprogrammed worship, 10 a.m. Clerk, Edna L. Pressler. Phone: 489-5297 or 743-0616 for meeting location.

**HOPEWELL**—20 mi. W. Richmond, Ind.; between I-70, US 40; I-70 exit Wilbur Wright Rd, 1 1/4 mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

**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 9:45 a.m., 176 E. Stadium Avenue. Clerk, Merritt S. Webster; phone: 743-4772.

## Iowa

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

**PAULLINA**—Worship, 11 a.m.; First-day School, 10 a.m. Rachel Hodgkin, Paullina, Correspondent.

## Kansas

**WICHITA**—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Richard P. Newby, Minister; Thomas Swain, Director of Christian Education. Phone 262-0471.

## Kentucky

**LEXINGTON**—Unprogrammed worship and First-day School, 4 p.m. For information, call 277-2928.

**LOUISVILLE**—Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone: 452-6812.

## Louisiana

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

**NEW ORLEANS**—Worship Sundays, 10:30 a.m., Community Service Center, 4000 Magazine Street. For information, telephone 368-1146 or 822-3411.

## Maine

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

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

## Maryland

**ADELPHI**—Near University of Maryland. 2303 Metzrodt Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone, 422-9260.

**ANNAPOLIS**—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Lois Cusick, clerk, (301-757-3332).

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

**BETHESDA**—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 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. June to Sept., worship, 9:30 a.m.

**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

**ACTION**—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street, Sibylla J. Barlow, Clerk (617) 369-9299.

**AMHERST-NORTHAMPTON-GREENFIELD**—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 584-2788.

**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.

**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**—Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk: John Musgrave, 2460 James, (phone: 761-7264).

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

**DETROIT**—Meeting, Sunday, 10:30 a.m., University Center, W. Kirby at Anthony Wayne Dr. Correspondence: Friends School in Detroit, 1100 St. Aubin Blvd. 48207. Phone: 962-6722.

**EAST LANSING**—Worship and First-day School, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

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

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

## Minnesota

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

**ST. PAUL**—Twin Cities Friends Meeting. Unprogrammed worship, 9 and 11 a.m.; programed activity or Friendly conversation, 10. Friends House, 295 Summit Ave. 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, 11 a.m. Phone: 721-0915.

## Nebraska

**LINCOLN**—3319 S. 46th. Phone: 488-4178. Sunday Schools, 10 a.m., worship, 11.

## Nevada

**LAS VEGAS**—Unprogrammed meeting for worship, 11:00 a.m., 3451 Middlebury Avenue, Phone: 457-7040.

**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 825-6566. Mail address, P. O. Box 602, Reno 89504.

## New Hampshire

**CONCORD**—Adult study and sharing, 9 a.m., worship, 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone, 783-6382.

**DOVER**—Dover Preparative Meeting—Worship 10:30 a.m. Central Ave. at Traque St. Lydia Willets, clerk. Phone: 868-2629 (Durham).

**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.



Interior  
Friends Ohio Yearly Meeting House  
Barnesville, Ohio

### New Jersey

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

**BARNEGAT**—Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Route 9.

**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. and Lake St. Worship, 10 a.m. First-day School follows, except summer. Babysitting provided during both. 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.

**MOORESTOWN**—Main St. at Chester Ave. Sunday School 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors welcome.

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

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

**PLAINFIELD**—Meeting for worship and First-day School 10:30 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 near Mercer St. 921-7824.

**QUAKERTOWN**—Meeting for worship and First-day School, 11 a.m. Clerk, Robert M. Cox, R.D. Box 342, Frenchtown, N. J. 08825. Phone, 996-4491.

**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. Miriam Stothart, clerk.

**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). Meeting for worship and First-day School, 10:30 a.m. 914-238-9894. Clerk: 914-238-9031.

**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.

**FLUSHING**—Meeting for worship, 11 a.m.; open house, 2 p.m. to 5 p.m., Sundays, 137-16 Northern Blvd.

**GRAHAMSVILLE**—Greenfield & Neversink. Worship, 10:30, Sundays, at homes of Friends.

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

**ITHACA**—10 a.m., worship, First-day School, nursery: Anabel Taylor Hall, Sept.-May. 256-4214.

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

**LOCUST VALLEY, LONG ISLAND**—Matinecock Friends Meeting for Worship, Sundays, 11 a.m., Duck Pond & Piping Rock Rds.

**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 PALTZ**—Meeting Sunday, 10:30 a.m., Elting Library, Main St. 658-2363.

**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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110 Schermerhorn St. Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

**ONEONTA**—First and Third Sundays, 10:30 a.m., 11 Ford Avenue, Phone 433-2367.

**POUGHKEEPSIE**—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; program meeting, 11:15 a.m. (Summer meeting for worship, 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, Walter Haase, 88 Downs Ave., Stamford, Conn. 06902; 203-324-9736.

**QUAKER STREET**—Mid-October to Mid-April. Unprogrammed worship followed by discussion, 8 p.m., second and fourth First-days, Cobleskill Methodist Church lounge, Cobleskill, N. Y.

**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.

**RYE**—Milton Rd., one-half mile south of Playland Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

**SCARSDALE**—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Harold A. Nomer, 131 Huntley Drive, Ardsley, N.Y. 10502

**SCHENECTADY**—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 518-456-4540.

**SOUTH GLENS FALLS**—Friends Meeting, 27 Saratoga Ave. Bible School, 9:30 a.m.; worship, 10:30. Don Stanley, Pastor.

**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, 10:30 a.m., adult forum, 11:45 a.m. 2327 Remount Road. Phone 399-8465.

**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. Judith Harvey, 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, David W. Bills, Pastor.

**RALEIGH**—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Steve Routh, 834-2223.



**WINSTON-SALEM**—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call F. M. James, 919-723-4690.

## Ohio

**CINCINNATI**—Community Friends Meeting (United) FUM & FGC. Summer schedule: Unprogrammed worship 10:00; 3960 Winding Way, 45229. Phone (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

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

**CLEVELAND**—Community Meeting for worship, 7 p.m. at Friends School, 18019 Magnolia, University Circle Area. Elliott Cornell, Clerk, 932-8049 or 321-7456.

**DELAWARE**—at O.W.U. Phillips Hall. 10 a.m. Twice monthly unprogrammed meeting for worship. Contact Mary Lea Bailey, 369-4153 or Dottie Woldorf, 363-3701.

**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., 299-2728.

**SALEM**—Wilbur Friends, unprogrammed meeting. First-day School, 9:30 a.m.; worship, 10:30.

**TOLEDO-BOWLING GREEN AREA**—Allowed meeting, unprogrammed. Sundays, 10 a.m., The Ark (U. of Toledo), Brookdale. 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, and First-day School, 10 a.m., in Thomas Kelly Center, Wilmington College. Luther Warren, Clerk, (513) 382-8651.

**WILMINGTON**—Friends Meeting, Mulberry and Locust Sts.: 10-10:45 a.m., Meeting for Celebration; 10:45-11:30 a.m., Adult and Youth Learning Experiences; 10-11:30 a.m., Children's Program. Lawrence Barker, minister, (513) 382-2349.

## Oregon

**PORTLAND-MULTNOMAH MONTHLY MEETING**, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone: 235-8954.

## Pennsylvania

**ABINGTON**—Greenwood Ave. and Meeting House Road, Jenkintown. Assembly, 9:45 a.m.; First-day School, 10; worship, 11:15 (small children included first 20 minutes).

**BRISTOL**—Meeting for worship and First-day School, 11 a.m., Market and Wood. 788-3234.

**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.

**DOWNTOWN**—800 E. Lancaster Avenue (South side old Rt. 30, 1/2 mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

**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.

**EXETER**—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 1/2 mile W. of 662 and 562 intersection at Yellow House.

**FALLSINGTON (Bucks County)**—Falls Meeting, Main St., First-day School 10 a.m., meeting for

worship, 11. No First-day School on first First-day of each month. Five miles from Pennsbury, reconstructed manor home of William Penn.

**GWYNEDD**—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**—6th & Herr Street, meeting for worship and First-day School 10 a.m.; Adult Forum 11.

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day School and meeting for worship, 10:30 a.m., followed by Forum.

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

**LANCASTER**—Off U.S. 462, back of Wheatland Shopping Center, 1 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, 9:45 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. A. F. Solenberger, 784-0267.

**MUNCY at PENNSDALE**—Meeting for worship, 11 a.m., Alina R. Trowbridge, Clerk. Phone: 265-9673.

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

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

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

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

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

Central Philadelphia, 4th & Arch Sts.

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

Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, 10:15, second Sundays.

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. For location call EV 6-5134 evenings and weekends.

University City Worship Group, U. of P. Christian Assn., 3601 Locust, 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.

**SOLEBURY**—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day School, 10:45 a.m. Phone: 297-5054.

**SPRINGFIELD**—N. Springfield Road and Old Sproul Road. Meeting 11 a.m. Sundays.

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

**STROUDSBURG**—Meeting for worship at the Manor House, 9th and Main Sts., first and third Sundays, 10 a.m.

**SUMNEYTOWN-GREEN LANE AREA**—Unami Monthly Meeting—Meets in Friends homes. Morning and evening worship alternating First-days, followed usually by potluck and discussion. For information, call 234-8424.

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

**UNIONTOWN**—R.D. 4, New Salem Rd., off Route 40, West. Worship, 11 a.m. Phone: 437-5936.

**UPPER DUBLIN**—Ft. Washington Ave. & Meeting House Rd., near Ambler, Worship and First-day School, 11 a.m.

**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., 1108 18th Ave. S. Clerk. Hugh LaFollette. Phone: 255-0332.

**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. William Jeffreys, clerk, 476-1375.

**DALLAS**—Sunday, 10:30 a.m., Park North Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. FE 1-1348.

**EL PASO**—Worship, 9 a.m. Phone: Hamilton Gregory, 584-9507, for location.

**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, 4 p.m., 2412 13th St., Harold Milnes, clerk.

### Vermont

**BENNINGTON**—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street, P.O. Box 221, Bennington, Vt. 05201.

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

**CUTTINGSVILLE**—Rutland Area Meeting. Worship Sunday, 11 a.m., home of Edith Gorman, Cuttingsville, Vt. Phone, 492-3431 or Liz Yeats, 773-8742.

**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**—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11.

**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.

**WINCHESTER**—Centre Meeting—203 N. Washington. Worship, 10:15. Phone: 667-8497 or 667-0500.

### Washington

**CHENEY**—Meeting for worship, Sunday, 11 a.m. Koinonia House.

**SEATTLE**—University Friends Meeting, 4001 9th Avenue, N.E. Silent worship and First-day classes at 11. Phone: ME 2-7006.

### Wisconsin

**BELOIT**—See Rockford, Illinois.

**GREEN BAY**—Meeting for worship and First-day School, 10 a.m. Phone Barbara McClurg, 864-2204.

**MADISON**—Sunday, 10 a.m., Friends House, 2002 Monroe St., 256-2249; and Yahara Preparative Meeting, 619 Riverside Drive, 249-7255.

**MILWAUKEE**—11 a.m., First-days, 2319 E. Kenwood Blvd. 414-272-0040; 414-962-2100. Call for alternative time June-August.

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

### Wyoming

**LARAMIE**—Unprogramed worship each first and third Sunday, 11 a.m. 1406 Custer. Call 745-7596.

## Announcements

### Marriages

**BRILL-FRANCE**—On November 25, DONALD BRILL and SANDRA FRANCE. The bridegroom is a member of Annapolis Meeting.

**MACARTHUR-CLAPPISON**—On November 25, GEORGETTE DIANE CLAPPISON, daughter of Mr. and Mrs. Charles D. Clappison, and DONALD F. MACARTHUR. The bride is a member of Yardley, PA, Meeting.

**PALMER-TRICKLER**—On November 25,

ALICE FAITH TRICKLER, daughter of Faith and Jack Trickler, and WILSON CARY PALMER, son of Russell and Ruth Coppock Palmer. The bridegroom and his parents are members of Gwynedd, PA, Meeting.

**TUOHIG-FARMER**—On November 25, ANDREA S. FARMER and JAMES L. TUOHIG. The bridegroom is a member of Summit, NJ, Monthly Meeting.

### Deaths

**BARTRAM**—On July 18, THOMAS S. BARTRAM, aged 84, a lifelong member of Willistown, PA, Meeting. He served as superintendent of the Sunday School and board of trustees and as a member of the Indian Committee of the Philadelphia Yearly Meeting.

**COMLY**—On December 5, G. NORWOOD COMLY, aged 98, a member of Central Philadelphia Meeting. He was one of the oldest graduates of Friends Central School and served as a treasurer and trustee of the meeting.

**DAVIS**—On February 18, KATHERINE B. DAVIS, aged 82, a former member of Abington PA, Friends Meeting. She served as a teacher and author of *Graphic Outline for Study of the Old Testament*. She is survived by a daughter, Mrs. Grant Sita of Brussels, Belgium.

**DOAN**—On September 3, JOHN LINDLY DOAN, aged 95, a member of Claremont, CA, Meeting.

**FOREST**—On August 20, ERNEST S. FOREST, aged 51, a member of Springfield, PA, Meeting. From a memorial minute: "His way with words earned for him his living, won for him his acclamation of his literary world many times, voiced for him his thoughts in a language all could understand and benefit from reading, made for him the only Treasurer's Report that was given with a well placed chuckle; indeed a man not easily forgotten."

**GEORGE**—On November 15, LEONARD C. GEORGE, aged 85, a member of Clintondale, NY, Meeting.

**MOON**—On November 10, ALETHA BARKER MOON, aged 78, a member of Falls, PA, Meeting. She is survived by her husband, R. Barclay Moon, a daughter, Lydia Wiegand, five grandchildren, and a sister, Beulah B. Caine. She served as a teacher and associate principal of Fallsington Friends School and also taught at the Tunesassa Friends Indian School near Jamestown, NY.

**REED**—On November 23, JESS HARRISON REED, a former member of Swarthmore, PA, Meeting. He is survived by his widow, Esther Hayes Reed, and four children: Shirley R. Barnes and J. Russel Reed, both of Great Falls, MT; Newlin Gawthrop Reed of Seattle, WA, and Philip Harrison Reed of Paraguay, South America.

**ROBINSON**—On July 21, ELIZABETH PRICE ROBINSON, aged 82, a member of Swarthmore, PA, Meeting. She was a graduate of Friends Central School and Swarthmore College and worked as a social worker in Philadelphia.

**TAYLOR**—On November 5, MRS. HOWARD WILSON TAYLOR, aged 95, a member of Germantown, PA, Meeting. She served as a trustee of the Westtown School and for Pennsylvania. She also was a member of the board of the Germantown Morton Street Day Nursery.

**WEBB**—On November 22, ELEANOR MIL-

LER WEBB, aged 72, a lifelong member of Sandy Spring, MD, Meeting. She is survived by two sons, Dr. N. Conant, Lexington, MA, and Roger S. Belmont, MA; a daughter, Mariana S., Montclair, MD; a sister and brother, Mary Moore Miller and Robert Hartshorne Miller, both of Ashton, MD, and nine grandchildren.

**WRIGHT**—On November 18, MABEL KENNEDY WRIGHT, aged 96, a member of Dunning Creek Meeting, Fishertown, PA. She is survived by two daughters, Mrs. Helen Schmidt, Fairmont, WV, and Mrs. Mary Larr, Blowing Rock, NC; two grandchildren; and five great-grandchildren.

## Coming Events

### January

22-25—Quaker Leadership Seminar, William Penn House, Washington, D.C., 515 East Capitol St. 20003: "On the Future of Indo China." Visits to the Pentagon and State Department.

25-28—Annual Meeting, Friends Committee on National Legislation. National 4-H Center, Washington. Special observances of FCNL's 30th Anniversary.

Jan. 29—Friends Coordinating Committee on Peace strategy meeting. All Yearly Meetings and Quaker organizations are urged to send representatives. Write FCCP, 1515 Cherry St., Phila. 19102.

*At Pendle Hill, Wallingford, Pennsylvania 19086:*

Public Lectures, 8 p.m., The Barn. Speaker, Maurice Friedman. "Mysticism—East and West."

15—Theravada and Mahayana Buddhism.

22—Zen Buddhism.

29—The Way of Life according to Lao-tzu and Chuang-tzu.

February 5—The Way of the Sufi.

12—Meister Eckhart, Jacob Boehme, and George Fox.

9-11—Pendle Hill Meditation Weekend with Vichitr Dhiravamsa.

19—William Blake and Thomas Traherne.

26—Hasidism and the Baal-Shem-Tov.

### February

4—"Living the Revolution Now!—Prescription for a Better World," presented by Philadelphia Life Center of the Movement for a New Society, 3 p.m., Frankford Friends Meeting, Unity and Waln Sts., Philadelphia.

10—Poughkeepsie Friends Meeting, 249 Hooker Ave., Poughkeepsie, NY, Nine Partners Quarterly Meeting program and supper.

16-18—Powell House, Old Chatham, NY, "Exploration in Worship," Joseph and Teresina Havens, leaders.

17—Pendle Hill, Psychodrama Workshop, John Walsh, leader.

### March

2-4—Powell House, Old Chatham, NY, "Quaker Life Styles and the Use of Money."



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**T. Eugene Coffin**

Executive Secretary of the Board of Evangelism and Church Extension, and presently Pastor of the East Whittier (Calif.) Friends Church. Dr. Coffin brings us a wealth of enthusiasm, leadership and touring know-how.



**John T. Fields**

Our experienced 49th State leader, John Fields is a member of the Central Philadelphia Monthly Meeting of Philadelphia Yearly Meeting of the Religious Society of Friends; chairman of several committees and an Overseer of the Meeting.

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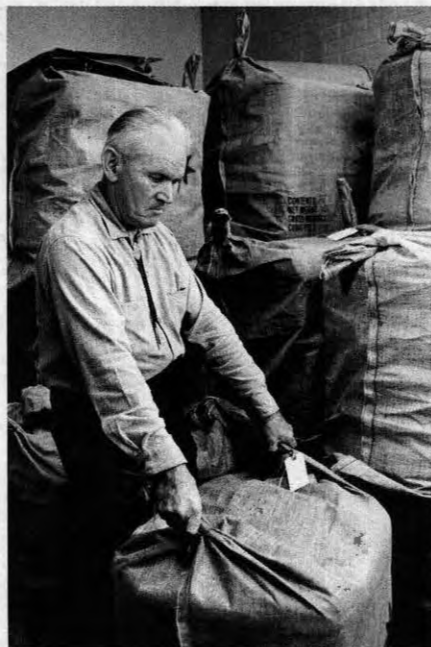
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