

February 1, 1973

FRIENDS JOURNAL

Quaker Thought and Life Today

Theodore B Hetzel
768 College Avenue
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Truly I say unto you, unless you turn and become like children, you will never enter the kingdom of heaven.—Matthew 18:3



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THE PHOTOGRAPH ON THE COVER, which received honorable mention in the 1972 peace poster contest sponsored by the South Jersey Peace Center, is by Mary Rayder, a senior in the Woodbury, N.J., High School.

On the Growing Edge

"MORE PIE for the People, Less for War" is the slogan of a fast-growing alternative fund begun by tax resisters in Eugene, Oregon. Called Peace Investors of Eugene (PIE), the fund is aimed at redistributing refused tax money to meet human needs by helping to finance a day care center, a free clinic, a crisis switchboard, and a half-way house. Last March the founders of the fund, including members and attenders of Eugene Meeting, handed small slivers of pumpkin pie to persons entering the state employment building and explained, "Sorry we can't give you more, but the rest goes to the military." 64 percent of each pie was handed to a person representing the military, and these large pieces were later distributed to local armed forces recruiters. Other creative actions by tax resisters involved in PIE include providing a peace-oriented tax consultant service and posting notices at places where 1040 forms are distributed advising people of the proportion of the federal budget assigned to war-making. At the IRS where such notices were prohibited three of the group stamped directly on the forms the phrase, "Warning: more than half of your taxes go for war." Charles Gray of PIE says the group has grown not only through such actions, but also through their cooperative relationship with people in the community service groups to whom money has been given. "We feel that in a small way, the war machine has been replaced by new and more loving social priorities."

Central Philadelphia Monthly Meeting has found that the threshing through of issues of money and property can strengthen the meeting community and lead to new insights on dealing with material resources. The meeting recently made the first disbursements from a fund created by the sale of the Twelfth Street Meeting House. A total of \$85,600 in grants and loans went to fund a supplementary educational program for ghetto children, underwrite a mortgage at low interest for a community group working for nonviolent social change, set up a collectively-run print shop, and provide renovations and expanded facilities for a medical center located in an urban poverty area. These actions were preceded by months of painstakingly gathering opinions from meeting members and working towards consensus on guidelines for use of the money. After covering expenses and other financial obligations, the \$600,000 balance was designated for two uses: providing assistance to members with emergency and other legitimate needs, and reaching out to the needy urban community. Risk investments as well as more traditional channels were recommended to achieve maximum social impact. No part of the fund's principal is to be held as uncommitted reserve. Richard Lane of the Finance Advisory Committee called the experience "a milestone in the meeting's development of a sense of direction."

December 1 brought the release from Allenwood prison of RUSSELL HAYES, attender of Westtown Meeting, imprisoned for refusing to co-operate with conscription (FJ Sept. 1, 1972). He served 9 months of a 1-year sentence.

Our Souls on Trial

FROM CHICAGO AND SYRACUSE and other cities, and from small towns such as Clinton Corners, NY, and Moorestown, NJ, again come the cries of anguish over the latest actions of our Quaker president. "We cannot fathom," one Friend's words say on behalf of many, "what allows you as our President to order these bombings." Another tenderly pleads that "we continue to hold you, Richard M. Nixon, in the light. Please know that this letter is written out of deep concern for our own country as well as out of distress for the plight of a small, distant land. We care about the health of our homeland; above all we care about the soul of America. We long to go forward into that new era you have spoken of with such sweeping appeal, but we wish to go forward as a whole people."

And again we here at Friends Journal are faced with the difficult question of what is the right thing to do, the Friendly word to say.

It is difficult because there is strength of conviction on both sides. Many Friends have honestly and sincerely expressed support for the President because they are convinced that no matter how terrible the war is, it will be less terrible than the consequences of a Communist victory. Or they believe there must be peace with honor. Or they truly believe that to fail to support Nixon is un-American.

Although many Friends can dismiss as morally wrong these and all other arguments that justify the American military presence in Vietnam, many other Friends do not see the situation in such a clear light. Some remember the appeasement of Hitler and trace the tragedy of World War II to the failure to take a strong stand against him. Others have been convinced by the Cold War, the Iron Curtain and other confrontations between Communist and Western philosophies and systems that a "Red menace" continues to exist and must be steadfastly opposed. These Friends point out that force and killing and terror are as much a part of Viet Cong and North Vietnamese tactics as they are American or South Vietnamese.

So on the one hand we have Friends standing up for their President and the principles of a free and representative democracy that he is sworn to uphold, and on the other we have Friends standing solidly in opposition to actions they feel are contradictory to the Quaker peace testimony and to the constitutional provisions which safeguard that democracy.

Seeing both sides of this American and Vietnamese and, above all, this human tragedy, we hesitate to add to the divisiveness that exists within many meetings and among many Friends on this question. And we wonder about our responsibility as individually concerned Friends vs. our role as an organ of the entire Society. Yet with all these reservations, there comes a time when first things must come first. It seems to us that now is such a time.

Therefore, we must suggest that unity, as important as it is, is not in our opinion as fundamental to the Religious

Society of Friends as this:

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever; this is our testimony to the whole world."

Or this: "Thou shalt not kill."

Furthermore, we ask whether the time has not come when Friends must consider taking action beyond vigils and letters and pleas and prayers. Perhaps there should be a national meeting to consider the case of Richard Nixon's actions as they relate to those basic Quaker principles quoted above. Or next month could Philadelphia, at the first American Yearly Meeting in 1973, take up the question of how to plainly and lovingly but firmly and effectively present "our testimony to the whole world" and seek the support of other Yearly Meetings for its course of action? We hesitate to join some Friends in suggesting that Richard Nixon's membership in the Society be withdrawn, but we wonder if he should not be asked to resign as a Friend.

We obviously do not make these suggestions lightly or without some appreciation of the possible consequences to the Journal and to the Society. We value all of our readers just as the Society values all of its members.

Yet again we say that when we read and ponder and pray over the basic Quaker testimonies and when we consider what Friend Richard Nixon has done in the past four years, we are left with no other choice but to speak as we have. It seems particularly unfriendly of him to handle bombs like a water faucet, turning them on one month (December) to pour more death and destruction on an already devastated land and then turning them off the next (January)—and all in the name of peace.

The letter referred to earlier that mentioned "the soul of America" reminded us of another comment made in this same city almost 200 years ago. "These are the times," Thomas Paine wrote, "that try men's souls." So are our times, and here is how *The New Yorker* recently described the trial: "The sense of murder and of guilt clings to everything we do as we go about our seemingly normal lives. Everything turns sickly. Every pound of the millions of pounds of bombs we drop on Vietnam every day also explodes silently in the heart of every one of our people. With every death in Vietnam, something dies invisibly within each of us. It has been ten years. The historians call ten years an era; the ten years just past will be the Vietnam era, no doubt. For ten years, death has had us in its grip, and now it is we, the killers, who are beginning to die."

Perhaps through their sins of commission and omission Americans have tried themselves, found that they were guilty, and sentenced themselves to morally die. If so, we as Friends at the very least should be consistent and clearly oppose that death penalty as we do all others simply because it is wrong to kill. Period. But if the trial of American morality is not yet over, perhaps there is still time to testify for the defense of the basic principles on which America, and the Society of Friends, too, was founded. Otherwise we may remain a nation and we may remain a Society—but at the cost of our souls.

Rediscovering Ourselves

by John Yungblut

THOUGH modern man's anxiety has a new pitch of intensity, arising from the unanswered questions prompted by his expanding knowledge and experience of himself, the source of reassurance remains what it has always been—the ever-recurring sense of a presence. As the light of the sun penetrates the densest woods and falls intermittently upon the undergrowth, illuminating the darkness for a short while, the light of this presence, however generally eclipsed by our preoccupations, aberrations, and depressions, continues to reassure us that we have not altogether lost our way.

Primitive man senses a presence in sun and moon, mountains and valleys, trees and rivers, rocks and soil. More sophisticated man progressively disengages specific presence from objects in nature, but he persists in positing a supreme being, essentially formless and imageless, yet occasionally diaphanous in the sense of shining through matter. Whether we call this presence God, Brahma, the Absolute, the Self, we must acknowledge in our quest for the basis of prayer that this universal and immemorial experience of the Supreme Being has its source in man himself. It arises out of the interior experience of individual men in their encounter with something or someone in themselves and in other men.

This realization is central to our argument in support of prayer. We have fallen into the habit of assuming that the Church's authority for propagating the idea of the existence of God rests upon other, more conclusive evidence. This is not the case. No one has ever had access to any objective evidence not available to each one of us today. When this simple fact has come home to us, we may find our faith shaken for a time. But intimations of real presence continue to reappear in the only place men have ever known them, in themselves and in their fellows, living and dead. So, while our first reaction may be one of distrust at having been deceived by the Church on this matter, a new confidence emerges from the realization that we can experience and judge for ourselves the only evidence anyone has ever had.

It may be appalling at first to see that the whole structure of faith in the existence and nature of God, and in response through prayer, hangs upon this single thread of experience. But it is better that we acknowledge this fact at the outset than expose ourselves to deeper disillusionment later in the pursuit of prayer on the basis of any false premises. Let me state it again: Man's notion of the being and attributes of God is ultimately dependent solely upon his experience of a presence in himself, not altogether himself, and of a presence in other men, not to be wholly identified with themselves.

Once this mysterious presence is given a name, and some of his attributes and qualities identified, one may

experience his reflection in other aspects of nature, but the initial awareness of this being we call God came to man in encounter with something or someone in himself and in other men. To be sure, characteristically, he immediately projected this sense of presence upon whatever created and sustains the universe. There is certainly some truth in Freud's contention that man projects upon a hypothetical Father in heaven the inward image of a peculiarly tender, selfless, and altruistic love some men have experienced at the hands of their human fathers. We know very little of Joseph the carpenter. But that his son, Jesus of Nazareth, should so naturally have addressed his heavenly Father in prayer tells us all we need to know about Joseph.

We must also honestly confess to ourselves and to each other that since we are dealing with what is still completely shrouded in mystery, namely the ultimate source and end of what we call personality, we may indeed be mistaken. The existence and nature of God as we now conceive him may in the future turn out to be an unjustifiable projection. But any such conclusive dénouement would appear to be a long way ahead. We know nothing of the beginning or the end of the universe in the way we know something of the evolution of our planet since its birth. All is conjecture. What we do know is that we do experience intimations of the existence in ourselves of an *other*, not wholly ourselves, and in our fellows, distinguishable from themselves. We have nothing more on which to base this preposterous hope. But there it is, and despite all our current conditioning in favor of rejecting the evidence as illusory, we persist in experiencing this presence and are drawn to respond in prayer.

In ourselves this presence makes himself known in a number of ways. We know ourselves to be at once far worse and far better than the nearest person to us ever dreams. We should not know how to confess the worst of our waking imaginings and impulses, not to speak of our dreams. We may be inclined to attribute their source and the autonomous complexes that develop around them to possession by the Devil, or some other personification of the demonic. But we also sometimes experience great good in ourselves, or rather someone good in ourselves. We are aware that this someone evokes from us a sense of awe and wonder, the numinous, the holy. It is as if our surface self, the persistent identity preserved miraculously in our stream of consciousness, were, almost in spite of itself, now and again in dialogue with this other. Though we remain hopelessly ambivalent, we can see what we are doing from his point of view. He stands in judgment on us, but is at the same time compassionate and forgiving. He restores us to communion with himself. It is unthinkable that he should ever excommunicate us, though we find that we sometimes deliberately excommunicate ourselves for a season because we pursue a course of action or thought in which a concurrent sense of his presence and of our betrayal of him would be too painful for us.

Some take the view that this is clearly the voice of conscience, shaped by social sanctions and taboos. But that theory does not adequately account for the sense of the



Photograph by Steve Anderson

presence we experience of a person who makes his home in the depths of our being. We sometimes feel he knows something about us we do not know ourselves. He can reveal to us the truth about ourselves. If we are obedient to his promptings, no matter how lonely and difficult the road, we are rewarded by a sense of his more sustained presence and companionship. When we deliberately disregard the demands of the relationship, the sense of presence fades. As long as we know that he is still there, we can respect ourselves, even profoundly love ourselves, because our companion gratuitously makes his home in us. We live with Him under the same roof. There are moments when we are so close that the dialogue becomes wordless, idea-less communion, and, once in a long while, an experience of union and identification.

Acquainted with some of the findings of modern depth psychology, we are naturally wary lest we suffer, in this impression, some kind of schizophrenia, a double or multiple split in our own psyche. But if this experience were the result of such sickness, it would manifest itself in disunion, dissociation, incoherence, and erratic behavior. Yet when we cultivate this interior relationship with some discipline we find we move in the direction of greater wholeness and integration and are capable of more consistent, compassionate, and effective living.

Our consciousness of this presence within ourselves is affected by what others in our Western religious tradition have said about the attributes of God. It is also affected by our direct experience of this same being in other persons. Sometimes we are able to distinguish between the person of someone we know and this being who makes himself known to us through that other person. We catch a glimpse of his beauty and holiness, his resourcefulness in compassion and love, speaking to us through a friend. T. S. Eliot has beautifully expressed this elusive but common human experience in lines that seem to allude to the Easter experience of the two on the road to Emmaus in the Gospel of St. Luke:

*Who is the third who walks always beside you?
When I count there are only you and I together
But when I look ahead up the white road
There is always another walking beside you*

*Gliding wrapt in a brown mantle, hooded
I do not know whether a man or a woman
But who is that on the other side of you?*

Just as we are able to distinguish when a friend is not himself but is carried away by some mood or temper not unlike a "possession," so we know when we can see past him to another on the other side of him, or in him, who is better than our friend knows how to be.

Alan Watts has put forward the interesting idea, arising no doubt from a cross-fertilization of Zen Buddhist and Christian thought, that the one God who dwells within the being of each one of us is like an actor who has so identified with the role he is playing that he has forgotten who he is. God recollects who he is in this drama only when individual men, notably the mystics, come to know whose they are and who he is who dwells within them and with whom they feel at one. To many Christians this notion may seem heresy. Yet it is one way to account by metaphor for the experience so many have of the interior presence and of identification between this presence and the counterpart in other men. George Fox counseled men to "walk cheerfully over the earth, answering to that of God in every man." It is only God in us who can recognize and answer to that of God in others. We are also obliged to respond to that of God in ourselves.

If there is not this being seeking us from within ourselves and other men, then we know nothing of the existence of God, and any attempt to respond to him in prayer is absurd. On the other hand, as long as we are moved by this immediate sense of presence, and until we can be persuaded that we are self-deceived, there persists the haunting fear that not to respond to the person as to a person is to jeopardize our one great opportunity to become and to remain ourselves, our best potential selves. For, even on the human level of friendship, are we not, in part, created by our friends? In an extraordinarily sure-footed way in her book titled *Creative Prayer*, Mrs. Herman describes the process for us:

As we are initiated into the mystery of friendship, we know that our friend is not merely "another"; he speaks to us not from without, but from the center of our being. He is in us and we in him. His influence is profoundly

mystical; no merely temperamental affinity can account for friendship at its highest potency. Deep down in the abysmal mystery of being was the thread spun that linked soul to soul. My friend creates me and recreates me. In him I come to know my true self. His love and trust purge me of sin by shame and contrition; his gentleness makes me great; his high expectations make all things possible to me.

If this is true of human friendship at its best, what might not be possible for relationship to the divine friend? If a human friend can in some sense create and recreate me, what might not God do for me if I were to be as attentive to him? But all will depend upon my readiness to cultivate this relationship in prayer. This will require time and effort and patience. When I am with my friend I know that he is there. When I go into my room and close the door to be alone with God, the evidence of his presence is less compelling. It is a matter sometimes of hope against despair, of faith against doubt. I believe, and cry for help because of my unbelief. When I believe in my friend, the will is at rest. With God I must sometimes will to believe. At times the attempt to meet God in prayer will seem perilously close to make-believe. At other times his presence is as real to me as I am to myself, and I am passionately aware that only here am I truly known, only here truly myself. I am surprised by joy and invaded by peace as long as this strong sense of presence remains.

Once again, the whole venture of prayer is ultimately based upon the scientifically nonverifiable experience which many men have had of a divine presence within themselves and other men. From this experience, and confirmation by the witness of others, attributes of God were identified and recorded by the authors of the Bible. There is remarkable concurrence in the scriptures of the other living religions. There can also be transference and projection of the sense of the same presence upon nature or upon individual aspects of, or objects in, nature. Wordsworth can report with candor and passion:

*And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.*

But had not this sense been encountered first "in the mind of man," it could not have been transferred to "the light of setting suns, the round ocean, the living air, and the blue sky." Flowers, mountains, valleys, sunsets might have struck men as aesthetically satisfying. Man might have arrived at a sense of relatedness to them, of belongingness with them. But insofar as they speak to him of the God of compassion and mercy, this is clearly a projection from man's original knowledge and acquaintance with this God in himself and in his fellow man. Perhaps some such

recognition lies behind the penetrating and curiously modern words of William Blake:

*Thou Art a Man, God is no more,
Thine own Humanity learn to Adore.*

In the phrase "God is no more" some might hope to find support for a "death of God" theology. But surely Blake is rather implying that all we know of God has come to us through man himself. This is ample support for the most optimistic humanism. What we adore in God is something that has presented itself to our consciousness first and foremost in man. But of course we know, and Blake knew, that the God man conceives, if he be at all, is more than man. His goodness is greater than any man has ever achieved. Jesus insisted that no man should call him good, for there is only one who is good, and that one is God. As no one is as good as the God that man can imagine, so no society has ever yet embodied the corporate good that men can contemplate as the Kingdom of God. Until man is good and the Kingdom is here, we are to adore something in our own humanity from which alone this vision miraculously springs.

Finally, as we note that God in a profound sense can be no more for man than man at his best has envisioned him, so we must confess that the individual man's God can only be what that man, in the present stage of his own development, insight, and imagination, can conceive. If the great conjecture turns out to be basically true, every man's present God will be revealed as too small. But no man's God need remain small. Every man's God will be different from every other man's God. This is the leap of valid insight, perhaps unconscious, behind Genesis' recognition of the existence of the God of Abraham, the God of Isaac, and the God of Jacob. All forms of prayer are ways of relating to one's own God as to the person whose presence first aroused in man the irresistible need to respond in prayer. If one does respond and remain without ceasing in dialogue with his God, his knowledge of God grows and expands, and he finds himself gradually transformed by the interior relationship.

William James called prayer "intercourse with an ideal companion." Psychologically this is a perceptive description. There can be no convincing response to the skeptic's whisper that the companion may be the creation of the unconscious to assuage the intolerable loneliness of human life. But the pragmatist is able to observe a difference in quality of life between him who abandons prayer as illusion and him who, knowing the risk he takes, wills to believe. And what if this ideal companion were discovered to be the new man taking shadowy shape, with all the patience of evolution, in contemporary man? Would not this but further confirm the notion that the purposeful finger of the creator had not yet been withdrawn from the shaping of the new Adam?

(The above is excerpted from Chapter 2 of Rediscovering Prayer (The Seabury Press, 1972.) John Yungblut was director of International Student House, Washington, D. C., and previously was director of Quaker House in Atlanta.)

Theology, Quakerism and the AFSC

by John A. Sullivan

IF QUAKERS wanted to have a theology on which we had to agree by consensus, what in the world would we produce?

Quakerism is a living faith. Revelation did not cease with the New Testament but is a vital, continuing process of communication between mundane man and the realm of the spirit. In this process, old truths may be illuminated for contemporary conditions, which in turn perhaps can lead up to new truths, but not, I suspect, to a single truth to which all Quakers would agree. Our Father's mansion has many windows. We each look through one and perceive an aspect of truth that may be different from that seen by our neighbor at the next window. Does this not apply to each non-creedal Quaker?

My own upbringing in a structured theology with a stated creed and an evangelical mission led me to conclude that shadow can be mistaken for substance. Quakerism, however, does not tell me what I must believe to be a faithful Quaker.

In my view the "visible manifestation of the invisible God" has not been condensed by a consensus process into a single concept. Rather I see a beautiful invitation to Christianity, as one can understand and express it. I am not commanded to cry "Lord, Lord" and expect, therefore, to enter the kingdom of heaven. I am commanded to be open to what may manifest itself in my life, through faith and works.

In working with unprogramed, pastoral and evangelical Friends over the years, I have encountered many different testimonies to the truth, to Christ, to God. Are some of them necessarily wrong and others necessarily right? Perhaps the most important message I have heard in Quakerism is that what one *does* speaks louder and more truly than what one *says*.

Early Quakerism spoke in the language of its time. How shall 20th century Quakerism speak, especially to the agnostic, the atheist, the believer in a different religious tradition? Must not the language be such that the message will be heard?

Specifically, how shall the American Friends Service Committee speak? Should AFSC self-consciously articulate the formulations of Christian religion? Obviously this is a question to which different answers may honestly be made; one answer, satisfying some, will dissatisfy others.

The AFSC has not ducked this difficult question but has struggled with it. If one read all the utterances of AFSC, one would find both explicitly Christian and implicitly Christian, but not anti-Christian or unChristian speech and thought.

John A. Sullivan, Associate Executive Secretary of Information and Interpretation of AFSC and a member of Germantown Meeting, Phila., wrote this article in response to "AFSC Theology," by R. W. Tucker, FJ 1/15.

AFSC has evolved from essentially a purely Quaker expression to one which, while Quaker, opens itself to all who seek to follow or align themselves with Quaker prescriptions for thinking and doing in a given field of work. Thus, it has been made easier for the non-Quaker (1) to support Quaker action (2) to work with Quakers in the search for what is contemporaneously the right course of action. Quakers in AFSC do not require of others a confession of Jesus Christ as Lord and Savior to receive our assistance, to work with us, or to bring their own perception of truth to our counsels and the development of our program work. In fact, we hope that we can help others, adhering to religious or moral beliefs of their own, to live up to them better and to suit their actions to their words.

Clearly from a purely Quaker point of view, this practice is both a source of strength and of weakness. The risk of weakness is consciously taken. But AFSC, fortunately I think, does not limit its outreach by avoiding risks. Adhering to a doctrinal model would indeed give us more self-assurance but would tend to keep us talking to ourselves, not to the wider world.

In conclusion, I would like to refer to something Jesus said. The quote is offered not as final authority but as a way of illuminating the dilemma that Friends and the AFSC face in interacting with a secularized world of competing theologies. In Matthew 7:21-23 (RSV), Jesus said, "Not everyone who says to me, 'Lord, Lord' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers.'"

If this passage is rightly understood, then the AFSC is seeking its answer to the dilemma of theology in all honesty. May AFSC find the way to do the will of our Father and help others to do it, as well as we and they can, and not insist on either ourselves or others crying "Lord, Lord" as we do what in our human and fallible way seems right for us to do.

Poem

My poems, go from me!
Go into the indifferent world and seek
The here and there heart which will
understand
How it is to be in love with words,
To be in love with God,
To be in love . . .

FREDERIC VANSON

Et un Peu de Chocolat au Lait

by Candida Palmer

THE MORE I LISTEN to the barking of neighborhood dogs, the more I understand of their network communications. They defend territorial claims but know they are bound one to another and relay back and forth signals of danger and general whoopee.

The worldover Quaker matrix, strung out so distantly, functions in a similar network. There is a basic channel of communications, a "common language" always to fall back on, although there are no territorial claims.

One can be marooned at an outpost, working or simply stranded, yet still tune into this intangible web and send a message to the right person—to that particular person who will finally see through a situation needing a personal ministry of help.

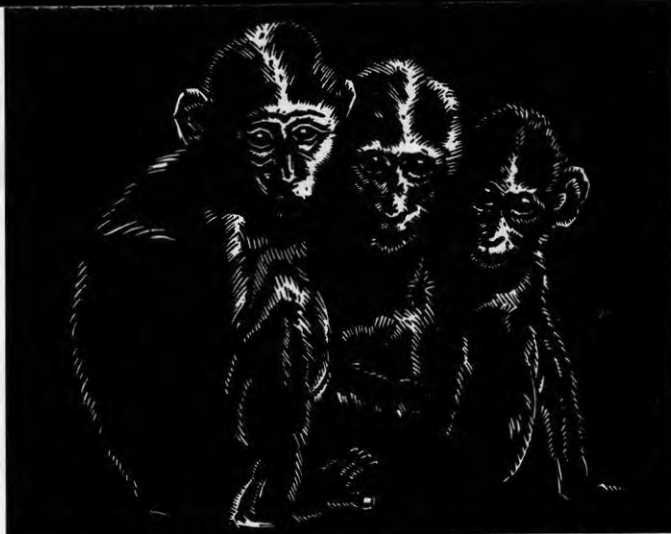
This is necessary support for any Quaker outlyer, since one cannot be in many places at once. So one calls for this kind of help—for a conscientious objector, perhaps, who is not making it in prison or whose family is not making it out of prison. One simply tunes in, requests a visitor, someone to counsel or send books or provide hospitality or legal expertise—whatever it is that will help hold the one in need until he can go on under his own steam. A bark to regional offices of American Friends Service Committee, a note to Philadelphia or Richmond—one knows where to tune in for a response and to whom. It's a two-way channel.

Once, when a missionary family of seven on their way to India became stalled on a tedious visa-wait (and final denial) in France, one alerted the network there. The family was accommodated in a tiny, vacant parsonage high in the Alps. Meanwhile, one could send a little bank draft to Paris or Marseilles, dispatch a Friend to buy a few necessities, and mail them up to the snowline—crayons and scissors and paste and colored papers and cut-out dolls, *et un peu de chocolat au lait*.

Or when children have to travel alone around a disastrous world, one knows where to find a Friend in the large seaports to help them transship. That Friend will intuitively know to bring a doll or teddybear to the quayside to facilitate introductions and language.

Or when an old grandfather dies in political exile, leaving a widow penniless, unable even to mark his grave: Then one gets in touch with Euston Road to find the particular Friend in the foreign capital, to reach another Friend closer in, and to hop on a train and visit the bereaved. Sooner than one dares hope, the relayed Quakerly report checks in—sensitive, sane, accurate.

No, it is not possible to keep up on just who holds



Conspirators, Gerhard H. Bakker

things—Quaker things—in Dacca or Dublin or Accra or Tokyo at all times. One knows only that there is somebody who can and will minister personally when called on. These Friends, like campers with ants in the food, know how to work around the redtape that usually is in the way. They are imaginative people one can trust to produce a teddybear, a bit of milk chocolate, or whatever little item is lacking—and a smile, a warm handclasp, and the look that says, "friend!"

When one has to ask the network to step out on the firing line proper, one tries, of course, to provide for a backup man, always. This is basic and elementary to network education. It is not easy at a distance to discern how Friends fall naturally into frontliners and backstops, but one tries.

Such intuitive knowledge comes difficult in this country also, for here communications are cumbered by the baggage Friends carry around—their positions, degrees, tangible achievements, and successes. One comes to know them in their place on the educational ladder, the career ladder, or the Quaker organizational ladder, long before one knows where to find them on, say, the draft ladder, the human ladder, or on Jacob's Ladder. Pity, but this will straighten out presently.

There are signs that the assiduous cultivation of "un-queerness" for some two generations of Friends has run its course; that the saints are feeling in their bones the tiredness of being in the world (where we jolly well belong) and the tiresomeness of being of the world (where we are not sure if we belong); and that activism is self-generating but not self-sustaining.

Among my memories of sojourns among Friends in different parts of the world is the memory of one saint who was headmaster of a Friends school in a distant land. Whenever the annual picture-taking took place, he would confer with the photographer draped under his black cloth and shout gleefully, "He can't find you, Fred—would Friends *not* hide their bushel behind a light!" The gathered luminaries promptly tended their bushels. We knew then where to find one another—in the photograph and in the Light.

The Next War

by Thomas E. Purdy

ASSUMING THE Vietnam War will soon stop, I wonder where the next war will be?

I recall some projections and decisions:

1. In October, 1969 we were told that the Nixon Administration, after a nine-month, government-wide policy review, projected a future, five-year defense posture including fighting simultaneously a major and a minor war.

2. In December, 1970 we were informed that in March, 1971 the United States would start constructing a \$19-million joint British-American air and radio communications base on an obscure atoll in the Indian Ocean to increase the worldwide U.S. naval communications system, provide support for ships and planes in the Indian Ocean, and monitor Soviet naval movements. The inhabitants of the island were to be relocated.

3. Also, in December, 1970 we learned of estimates that by 1975 the United States would have 7,494 nuclear warheads capable of being launched, and a grand total, including Air Force capabilities, of 10,000 nuclear weapons. Despite this martial affluence, American military leaders felt we were in danger of losing in weapon superiority, but high Administration officials assured us that an arms limitation agreement would not mean any significant cutbacks in the Defense Department's \$8-billion-a-year budget for strategic arms. Any savings would be diverted to new offensive weaponry.

4. In January, 1971 Secretary of Defense Melvin R. Laird assured Thai leaders that U.S. military aid to Thailand (then about \$75 million a year) would increase over the next ten years.

5. Even last summer reports indicated that the U.S. hopes to maintain technological superiority in the arms race and to continue to produce nuclear weapons allowed under the SALT treaty and agreements and those excluded from limitations. The U.S. Senate endorsed the Administration's proposal to spend nearly \$1 billion to accelerate development of the Trident missile-launching submarine; NASA has awarded a \$2.6 billion contract to develop the space shuttle (part of a \$5.15 billion program); and funds have been approved to start construction on another nuclear-powered aircraft carrier.

6. A report last summer said that Defense Secretary Laird indicated that in future years the military budget would amount to nearly seven percent of the gross national product. Based on increases in the GNP in recent years, this would mean approximately a \$5 to \$6 billion increase each year in military spending. Pentagon sources said this year's spending request could rise by about \$2 billion, and the current authorization to increase greatly.

7. On October 27, 1972 President Nixon signed the de-

fense and military appropriations bill of \$76.1 billion, the largest amount since World War II. This figure is about \$4 billion less than that requested by the Administration, which wanted Congress to place a \$250 billion ceiling on government spending. He also spoke of "excessive spending by the Congress," and he previously vetoed the \$30.5 billion appropriation bill for the Department of Health, Education and Welfare and the Department of Labor for the two Departments' regular operations and research programs; it would lead to more taxes and more inflation.

With the largest piece of the Federal budget pie going for military purposes, and that piece increasing each year, what are we to conclude? From January, 1969 to the end of September, 1972 we dropped over one million tons more of American bombs on Indochina than were dropped in World War II. What will we do with all this deadly hardware after the end of the Vietnam War? Do we really need the Trident, a fourth carrier, new bombers? Where else in the world are we continuing to build military bases?

Is our economic prosperity, including employment and industrial growth, committed beyond recall to the production of the implements of defense and war so that it will no longer be possible to provide desperately needed civilian goods and services? Is it too much to expect, for example, that, with the retraining and retooling of manpower and equipment, a firm like the Grumman Aerospace Corp., feeling so shocked and outraged when it lost the space shuttle contract, could go to its drawing boards for the reconstruction of inner cities or perhaps the discovery of new sources of power and energy?

Why the necessity of being capable of fighting a major and a minor war at the same time? Is this policy still extant? Evidently building the mightiest military arsenal in the world continues to be a national priority. Inner city decay persists, schools are in a state of chaos and bankruptcy in large urban areas, the relevance of higher education is increasingly questioned, 30 percent of college students say they would rather live in some other country (John D. Rockefeller 3d Fund report), inflation, and poverty and prejudice remain, pollution goes often unchecked, we are using up the world's natural resources at an alarming rate (the U.S., representing 5.7 percent of the world's population, required 29.9 percent of the world's production of crude oil during 1969 just to support our motor vehicles), and victims of catastrophes like the Agnes storm last June remain destitute. And—the recent SALT agreements, man's faint hope for a more peaceful world, have been used by the Administration as a rationalization for the acceleration of the Trident submarine and B-1 strategic bomber development. Such acceleration is needed to strengthen our position at the next SALT sessions, it is reasoned. What a long way we have come: using the steps toward peace to increase our war-making capability!

Can the President and Congress reverse present military trends, or do they now play a secondary role in decisions of military policy and national priorities? Those who yearn for lasting peace and a fair chance for all citizens to fulfill their aspirations are deeply concerned.

Thomas E. Purdy is teacher of religion at Friends Central School. A member of Germantown, Phila., Meeting, he formerly was principal of the Junior High at Germantown Friends School. He has also been associated with Westtown School and was Headmaster of Oakwood School.

Reprinted Books by and about Quakers

Compiled by Henry J. Cadbury

FOR VARIOUS REASONS certain Quaker books have gone out of print and have been reprinted. The following list may assist Meeting libraries fill in some gaps.

- | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| Andrews, Evangeline and Charles M., ed., <i>Jonathan Dickinson's Journal</i> 1945
Yale Press, paper—new introduction | |
| Benezet, Anthony, <i>Some Historical Account of Guinea</i> 1771, 1788
Frank Cass & Co., Ltd., P. O.
Box 4347, Portland, Ore. \$ 7.50
Barnes and Noble, 105 Fifth Ave., N.Y. 6.75 | |
| Bowden, James, <i>The History of the Society of Friends in America</i> 1850, 1854
Arno Press, 330 Madison Ave., N.Y. Two vols.
in one 39.00 | |
| Braithwaite, Wm. C., <i>Beginnings of Quakerism</i> 1912
Cambridge University Press, revised by
H. J. Cadbury 10.00 | |
| Braithwaite, Wm. C., <i>Second Period of Quakerism</i> 1919
Cambridge University Press, revised by
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| Brayshaw, A. Neave, <i>The Quakers, Their Story and Message</i> 1921
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paper 3.00 | |
| Brinton, Howard H., <i>Friends for 300 Years</i> 1952
Pendle Hill, Wallingford, Pa. Paper 2.25 | |
| Bright, John, <i>The Public Letters</i> 1895
Kraus Reprints, 16 E. 46 St., New York 14.00 | |
| Bright, John, <i>Speeches on the American Question</i> 1865
Kraus Reprints 12.00 | |
| Broomell, Anna Pettit, <i>Children's Story Caravan</i> 1938
Pendle Hill, Wallingford, Pa. Paper 1.75 | |
| Cadbury, Henry J., <i>George Fox's Book of Miracles</i> 1948
Octagon Books, 19 Union Square West, N. Y.
reprint to be published in 1973 | |
| Coffin, Levi, <i>Reminiscences of Levi Coffin</i> 1876
Augustus M. Kelley, Publisher, Clifton, N. J. ... 15.00 | |
| Coffin, Levi, <i>Reminiscences of Levi Coffin</i> 1876
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| Comfort, William W., <i>The Quakers, a Brief Account of their influence on Pennsylvania</i> 1948
Pennsylvania Historical Association, Gettysburg,
Pa., Pennsylvania Historical Studies,
revised by F. B. Tolles | |
| Crisp, Steven, <i>A Short History of a Long Travel</i> 1711
Tract Assn. of Friends, 1515 Cherry St.,
Philadelphia (illustrated, intro. by A.
Brinton) 1.95 | |
| Drake, Thomas E., <i>The Quakers and Slavery in America</i> 1950
Peter Smith, 6 Lexington Ave., Magnolia, Mass. 5.00 | |
| Earle, Thomas, <i>The Life Travels and Opinions of Benjamin Lundy</i> 1846
Augustus M. Kelley, Clifton, N. J. 12.50
Arno Press, 330 Madison Ave., N. Y. 15.00
Negro Universities Press, 51 Riverside Ave.,
Westport, Conn. 12.00 | |
| Evans, William and Thomas, <i>Friends Library</i> ,
14 vols. 1837-1850
Arno Press 350.00 | |
| Fox, George and others, <i>A Battle-Door for Teachers and Professors</i> 1660
Scolar Press, Menston (Yorks.) Facsimile £9. | |
| Foulds, Elfrida Vipont, <i>Sparks among the Stubble</i> 1950
Friends Home Service Committee. Paperback .. 2.75
(Fox, George), <i>New Appreciations of</i> . Foreword by
J. Rendel Harris 1924
Kennikat Press, Port Washington, N. Y. 8.00 | |
| Fox, George, <i>Works</i> , 8 vols. 1831
A.M.S. Press, 56 E. 13 St., New York 120.00 | |
| Gummere, Amelia M., <i>The Quaker, a Study in Costume</i> 1901
B. Blom, 2821 Broadway, New York 12.50 | |
| Hazard, T. R., <i>The Jonny Cake Papers of Shepherd Tom</i> 1915
Johnson Reprint Corporation, 111 Fifth Ave.,
New York 17.50 | |
| Hicks, Elias <i>Journal of his life and Religious Labors</i> 1832
Arno Press 16.00 | |
| Hirst, Margaret E., <i>The Quakers in Peace and War</i> 1923
Garland Publishing Co., 24 W. 45 St., New York 23.00 | |
| Hull, Wm. I., <i>William Penn and the Dutch Quaker Migration</i> 1935
Baltimore, Genealogical Publishing Co. 521 St.
Paul Place 12.50 | |
| Jenkins, Charles F., <i>Tortola: A Quaker Experiment</i> 1923 4.95 | |
| Jones, Mary Hoxie, <i>Rufus M. Jones, a Biographical Sketch</i> 1955
Friends Home Service Committee75 | |
| Jones, Rufus M., <i>George Fox, an Autobiography</i> 1906
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(paper) new introduction by H. J. Cadbury .. 1.95 | |
| Jones, Rufus M., <i>The Later Periods of Quakerism</i> ,
2 vol. 1921
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Conn. 35.00 | |
| Jones, Rufus M., <i>Mysticism and Democracy in the English Commonwealth</i> 1932
Octagon Books, 19 Union Square, N. Y. 7.50 | |
| Jones, Rufus M., <i>Mysticism in Robert Browning</i> 1924
Haskell House Publishers, 280 Lafayette St.,
New York 7.95 | |
| Jones, Rufus M. and others, <i>The Quakers in the American Colonies</i> 1911
Russell & Russell, 122 E. 42nd St., New York .. 12.50 | |



Library, Woodbrooke; Peter Per's sculpture, foreground

- Jones, Rufus M. and others, *The Quakers in the American Colonies* 1911
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Beacon Press, 25 Beacon St., Boston paper ... 1.95
- Jones, Rufus M., *Studies in Mystical Religion* 1909
Russell and Russell, 122 E. 42nd St., N. Y. 16.00
- Jorns, Auguste, *The Quakers As Pioneers in Social Work* 1931
Kennikat Press, Port Washington, N. Y. 8.50
- Kavanagh, John, Ed., *The Quaker Approach to Contemporary Problems* 1953
Xerox Univ. Microfilms, Ann Arbor, Mich. ... 9.95
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Garrett Press, Inc., 250 W. 54th St., N. Y. 12.00
- Muste, A. J., *Not by Might* 1952
Garland Pub. Co., 24 W. 45th St., New York .. 19.50
- Myers, Albert Cook, *Immigration of Irish Quakers into Pennsylvania* 1902
Baltimore, Genealogical Pub., 521 St. Paul Place 15.00
- Myers, Albert Cook, *Quaker Arrivals at Philadelphia* 1902
Baltimore, Southern Book Co. 7.50
- Myers, Albert Cook, *William Penn's Own Account of the Lenni Lenape* 1915
Middle Atlantic Press, Somerset, N. J. 6.50
- Peare, Catharine O., *William Penn* 1957
Univ. of Michigan, Ann Arbor, Michigan paper 2.95
- Penn, William, *A Collection of the Works* 1726
2 vols. 195.00
A.M.S. Press, 56 E. 13th St., N. Y. 195.00
- Penn, Wm. and Logan, J., *Correspondence 1700-1750, 1870-72* 2 vols.
A.M.S. Press, 56 E. 13th St., N. Y. 40.00
- Penn, Wm., *The Select Works*, ed. by J. Fothergill 1825
3 vols. 55.00
Kraus Reprints, 16 E. 46th St., New York

- Raistrick, Arthur, *Quakers in Science and Industry* 1950
David and Charles, Newton Abbott 55 shillings
A. M. Kelley, Clifton, N. J. 11.00
- Reynolds, Reginald, *The Wisdom of John Woolman* 1948
London, Friends Home Service Committee
(new preface) Quakerback 75p. (or \$2.50)
- Smith, Joseph, *Bibliotheca Antiquakeriana* 1873
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Kraus Reprints, 16 E. 46th St., N. Y. 18.00
- Smith, Joseph, *Catalogue of Friends Books* 1867-1893
3 vols. 85.00
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- Stewart, W.A.C., *Quakers and Education as seen in their Schools in England* 1953
Kennikat Press, Port Washington, N. Y. 10.00
- Tolles, F. B., *George Logan of Philadelphia* 1953
Arno Press, 330 Madison Ave., N. Y. 17.00
- Tolles, F. B., *Meeting House and Counting House* 1948
W. W. Norton & Co., 55 Fifth Ave., New York
paper 2.45
- Trevelyan, G. M., *The Life of John Bright* 1913
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- Trueblood, D. Elton, *The People Called Quakers* 1966
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- West, Jessamyn, ed. *Quaker Reader* 1962
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- Whittier, J. G., *Margaret Smith's Journal* 1849
Gregg Press, 121 Pleasant Ave., Upper Saddle River, N. J. 10.00
- Whittier, J. G., *Writings* 7 vols. 1894
A.M.S. Press, 56 E. 13th Street, N. Y. 138.50
- Wilbur, Henry W., *President Lincoln's Attitude Toward Slavery and Emancipation* 1914
Bilbo & Tannen, Inc., 63 Fourth Ave., N. Y. 8.50
- Woolman, John, *Works* 1774
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New York, Corinth Books (intro. by F. B. Tolles)
Citadel Press, 222 Park Ave., S., New York
(paper) 2.95
- Woolman, John, *Journal and Plea for the Poor* (ed. J. G. Whittier) 1871
Peter Smith, 6 Lexington Ave., Magnolia, Mass. 4.25
Friends Book Store, 302 Arch St., Philadelphia 19106,
will order these or other books for a Friends Meeting Library
or for an individual.

Are Friends Prejudiced?

by Felix Feraru

I HAVE GRADUALLY BECOME AWARE of an all-too-human failing among many members of our society—specifically, a lack of love at times towards certain ethnic groups and an occasional readiness to accept derogatory stereotypes.

Before I proceed further, let me establish the background of my own prejudice. My wife and I—and our children—have been privileged to worship as members of the Religious Society of Friends for several years, but both of us were originally born into families entirely Jewish for many generations.

About two and one-half years ago I first became deeply involved in the question of Friends' attitudes towards Jews when one of the workshops at a peace institute was billed as a search for ways of convincing "our Jewish friends" that the American Friends Service Committee was not anti-Semitic, and, incidentally, that Jews should therefore continue to make financial contributions to it.

On another occasion I heard ministry deploring—very correctly—the deaths of Arab children in retaliation bombing. Such protest is justified, but why was the silence so loud, when, for example, Israeli children were killed by Arab guerilla shelling of a school bus? Or when Israeli athletes were massacred in Munich?

My thoughts most recently returned to this problem when I read in Friends Journal for October 15, 1972 Robert Steele's review of the motion picture *The Garden of the Finzi-Continis*, a study of a family of wealthy Italian Jews just before the "final solution" in Hitler's ovens. Steele wrote: "One expects these supine characters to wake up and do something about what is happening to them. . . ." I was tempted in my bitterness to ask the un-Friendly question: "What could they possibly do that would win the approval of all Friends?"

For centuries the Society of Friends has defended and aided the scorned, the dispossessed—the victims of oppression and injustice. Friends attempted to intercede with the Nazis for the protection of the Jews of Germany. Of all non-Jewish organizations, only Friends attempted to secure entry to the United States of a shipload of Jewish refugees that had sailed twice around the world seeking haven. That these efforts were unsuccessful in no way belittles their value.

It therefore came as a shocking surprise to Friends when Justine Wise Polier criticized as anti-Jewish the AFSC pamphlet *Search for Peace in the Middle East*, produced by an eight-man working party and edited by Landrum Bolling.

Let me digress momentarily to explain that my purpose

(Felix Feraru, a graduate of the Columbia University College of Physicians and Surgeons, is a member of Manhasset, New York, Meeting. He works by preference in a municipal hospital. He is deeply concerned with illness within poor areas and with promoting health as a right, not merely a privilege, for those who can afford it.)

here is not to argue the merits or demerits of the State of Israel, or the justice or injustice of the United Nations Security Council Resolution 242, supported in the pamphlet, but rather to hold up a mirror in which Friends may see themselves as I see them. I was deeply shocked by the coldness and hostility with which the subject was discussed, in the above mentioned workshop as well as in conversations with other Friends in the following months and years.

Friends were never so bitter when discussing military conquests in Biafra, Vietnam, or East Pakistan as they were when they referred to Israel. References to the six million Jews killed by the Nazis were shrugged off as "history." Judge Polier's statement that Arab assurances of safety for Palestine-born Jews would leave out the two million refugees who arrived later in the Promised Land was discarded as "just arithmetic." When Landrum Bolling's contribution to the discussion in a Zionist periodical was answered by Judge Polier, she was attacked because "she had to have the last word." I believe such answering comment is accepted editorial privilege. Friends could easily have had the last word by inviting Judge Polier to state her opinion in a Quaker publication. Why not?

Last June, at Friends General Conference in Ithaca, I heard Landrum Bolling speak on this topic. I was astounded at his candor. He stated he was well aware that Jew-haters throughout history have leveled charges against Jews that their methods were corrupt, that they bought favors with their money. In spite of this, he said he was convinced that Jewish money subverted the American political process, because both major parties promised munitions for Israel, and that they did this only to obtain Jewish contributions and Jewish votes. It apparently never occurred to Friend Bolling to question the reasons why he should share the opinions of murderous bigots.

Bolling declared Israeli demands for face-to-face negotiations with Arab representatives impossible, because "assassination is a fact of life in the Arab world," and no Arab statesman could survive if he met with representatives of Israel. Yet, in his pamphlet, he chides Jews for their "paranoia"—their fear that the Arabs wish to exterminate them. Such statements he regarded as propaganda for internal purposes.

His hope for the future, he stated, was the reelection of President Nixon, who established a détente with the Soviet Union. Together they would impose a peace on the Middle East. Do Quakers believe in imposing a peace instead of negotiating one?

During the discussion that followed, one weighty Friend declared angrily that the money of the "socialistic New York Jewish needle trade unions" swayed President Truman to recognize and support the newborn State of Israel. The previous time I heard Jews described as socialistic and monied was in the tirades of the Nazis at the height of their power. By what gymnastics of thought do Friends arrive at their condemnations of Jews, their echoing of some of the worst attacks of the Nazis? What is behind the Friends' desertion of a people they once

so gloriously sought to protect? I can think of at least two possible reasons.

The first is resentment of the former underdog's slowly being restored to dignity. A good analogy would be the approach of Friends—as well as Jews—to blacks.

For example, in 1968 the Reverend Albert Cleage told New York Yearly Meeting that white people profited from the exploitation of blacks. He specifically denied any accusation that all white men were racist or even approved of the status quo. Whether they liked it or not, whites benefited from a society that relegated blacks to an inferior role. Friends vehemently condemned his "provocative attitude."

In 1970 Willie Curry spoke to the same gathering and tearfully begged for help. Friends vied with one another to give him money for his legal defense.

Friends—and Jews and other human beings—seem to find it most difficult to love those they have aided when the recipients of their charity begin to regain their feet. As long as the downtrodden is doing Friends' bidding he is worthy; but independent thought and action tend to be met with hostility. A contemporary Quaker philosopher, Newton Garver, has referred to such an attitude as quiet, or covert, violence.

A second possible reason for the attitude of Friends toward Jews: Can there still exist, deep down, a belief in the accusation of deicide? Many Friends grew up at a time when this doctrine was respected. Only in the silence can each and every member of the Society answer this question.

AFSC representatives have described in glowing terms some of the developments they observed in the People's Republic of China. But nowhere do they refer to the innumerable battles, contrived riots, and deaths that preceded the present calm. Friends seek to establish contact to encourage dialog among peoples. It is not for us to take sides or to place blame.

Now is the time for the AFSC to extend the open hand of peace and friendship to Jews and the State of Israel as well as to all other peoples in the Middle East. Peace between Israel and her Arab neighbors is indeed necessary, but it cannot be achieved on Arab terms alone. We must seek it in traditional Quaker fashion—without taking sides.

"Even though the problem of society is not in all respects the same as the problems of the individual, it remains true that moral evil has no existence in a community except as the effect of the evil will of members of the community, and consequently that social evil cannot be resolved by violence. Whatever our theory of evil we know that in practice it lies in the heart of man. It is not something external to him which can be struck and smashed or carted away, or which can be destroyed by an atom bomb. The waging of war only aggravates and spreads the trouble, and the Christian must turn from this to the far more difficult and unpopular task of attacking evil at its root. The only way to end war is to cease to fight . . ." From *The Christian and War*



Photograph by William Bliss

Breaking through the Atmosphere

We in the West separate the beginning and end. Because we do not connect reason and feeling, we cannot put to one side our intellectual learning. The Oriental never leaves the point from which he started; or rather, he leaves it only with the intention of returning to it. He views nature as the beginning, and the end. But we Westerners must go through the process in our own natures to realize what it is that lives in nature.

When a Chinese artist does nothing but study a flower for its life so that he may paint it after it has gone, he is not studying the petals, stamen, etc. He is trying to identify in the flower the same life that is in himself. For when we can get away from artifice and contrived dualism, we are what surrounds us. An artist wanted to paint a scroll, a hundred feet or so long, of the course of a river. He studied it for a long time. Then he was able to put down on paper the whole course of the river in a matter of minutes.

Why study something's physical details if you know its life, its essence?

For instance, enlightenment in Zen is not the result directly of long arduous study. The person seeking enlightenment through Zen tries to get to what makes a flower a flower, a river a river, a man a man—and what ties them all together. The moment we realize any part of the living truth that underlies and moves everything, as a part of everything, we have seen it all. Breaking through the atmosphere does not give us a view of one star, but of the universe.

I hit a window; and instead of a crack, a small glass-colored moth appeared.

CAREY GIUDICI

My goal is friendship with the whole world and I can combine the greatest love with the greatest opposition to wrong.—Gandhi

Reviews of Books

Honecker and the New Politics of Europe. By HEINZ LIPPMANN. Macmillan 1972. \$7.85. (From the German *Honecker: Portrait eines Nachfolgers*.)

A GROTESQUE, Goebbels-like photo of Honecker on the dust jacket suggests that the book presents an emotionally-charged, hostile point of view. Fortunately, this is not the case. (The German edition, by contrast, shows the likeness of a mild-mannered intellectual!) Heinz Lippmann, Honecker's close associate from 1946-53, who now lives in the West, has written a detached, almost sterile account, based largely on published material. Even though often critical, it is a biography that probably Honecker himself would consider fair.

Born in 1912, roofer Honecker leafleted, worked, and lived for the Communist Party from age ten on. With ten years of Nazi jails behind him in 1945, he quickly became one of Ulbricht's favorites. An ardent admirer of Stalin and the USSR, he both observed and learned to accept the process of de-stalinization while attending the Soviet Communist Party Training College in Moscow in 1955.

To this day Honecker believes that the German Democratic Republic should seek its guidance from Moscow. Lippmann suggests that it has been the Russian desire to compromise on West Berlin that has brought about Ulbricht's retirement and the appointment of Honecker as First Secretary of the Communist Party. Ulbricht's continued leadership, Lippmann believes, would not have made such a course seem credible.

We miss any kind of detailed discussion of "The New Politics of Europe," promised us in the English title. Instead, we are given the portrait of a man who, in the opinion of the author, is at this point still no more than a "successor," and not yet a statesman in his own right. Not exciting reading, perhaps; but then the most spectacular years in Honecker's life may well still be ahead of him.

FREDERICK F. KEMPNER

The Harrisburg 7 and the New Catholic Left. By WILLIAM O'ROURKE. Thomas Y. Crowell Company. 264 pages. \$6.95

"THE HARRISBURG 7 AND THE NEW CATHOLIC LEFT" is a moving account of the trial for conspiracy to raid draft files, bomb heating devices and kidnap presidential advisor Henry Kissinger. It was a conspiracy based on some cor-

respondence between Sister Elizabeth McAlister and Father Philip Berrigan, smuggled in and out of the Federal prison at Lewisburg, Pennsylvania, by an inmate who turned out to be a government informer. It was created in part by J. Edgar Hoover, apparently in anger over Dan Berrigan's success in eluding the F.B.I. for four months and as an attempt to destroy the effectiveness of the growing Catholic left.

This is not a matter-of-fact historical narrative but rather a highly subjective account written in beautiful prose. In addition to reviewing the major events of the trial, William O'Rourke provides short character sketches of the participants and those who came to lend their support to the Harrisburg Seven. The narrative of the trial itself is interspersed with descriptions of events outside the courtroom. These add depth but sometimes distract from the chain of legal events. So too, at times, does the poetic language. It is a volume of impressions and as such adds considerably to the understanding of anyone who followed the trial closely in the press.

Some of the insights are brilliant. For instance, the author believes that the fantastic kidnapping plot became a reality because Hoover snapped at the bait and gave it substance by the trial. O'Rourke sees the ordeal of the Harrisburg 7 as a necessary consequence of their all-out efforts to end the war. "With the intensity of Ahab, they had sought to scuttle the war machine of the state. The government, in turn, responded with a power equal to a force of nature."

This book will be useful for many years to come. How valuable would be similar observations on the trials of Eugene V. Debs and other resisters of an earlier time!

LARRY GARA

Understanding the Old Testament. By JAY G. WILLIAMS. Barron's Educational Series, Inc. 340 pages. \$2.95

WRITTEN "for the general reader rather than the specialist," this new study enables one to gain a clearer understanding and greater appreciation of the Old Testament. After dealing briefly with such matters as attitudes and approaches to Scripture, and with text, canon, historiography, myth and history and geography in the first three chapters, Professor Williams, chairman of the Department of Religion at Hamilton

College, devotes a chapter to a short history of Israel, a handy overview that highlights major events and personalities and provides a workable outline without the confusion of historical details. The individual books are then discussed in the three divisions, Torah, Prophets, and Writings, with an introductory chapter for each division.

Though obviously a solid Biblical scholar, Dr. Williams is careful not to overwhelm the reader and yet encourages respect for the many factors involved in Biblical interpretation. Thus, he tells how myths were "historicized" (e.g. Samson and his hair), how textual variations, anachronisms, and exilic editors affected meanings, how a prophetic book came into being, how prophets with their paradoxical message viewed history, and how Messianic expectations evolved. Throughout his work, the author refers to archeological findings and geographical facts which greatly enhance both credibility and historical perspective.

Finally, the author has conveyed a feeling for the majesty of the Hebrew movement from ancient times to the post-exilic Judaism at the beginning of the Christian era, a sense of the "personal and communal meaning of scripture," and an emphasis that the Old Testament has important meaning for us today. This book will be of valuable assistance to young people (older high school and college students) and adults who are interested, individually or in groups, in knowing more about the Old Testament. An extensive and helpful bibliography is added for those who wish to pursue their studies in more depth.

THOMAS E. PURDY

John Dalton—Critical Assessments of His Life and Science. By ARNOLD THACKERAY. Harvard University Press. 190 pages.

THIS is the eighth monograph in the Harvard series in the History of Science. The author, a leading authority on Dalton, is chairman of the Department of History and Sociology of Science, University of Pennsylvania. His volume presents and comments upon previously unknown documents from many archives.

Dalton's life was coincident with the rise of the industrial revolution. This saw the development of professional scientists and the emergence of distinct intellectual disciplines. The rising city of Manchester was a principal focus for this, and John Dalton of that city became a symbol for the men involved with their growing self-awareness as men of science.

For Friends, there is much interest in Dalton's active, life-long membership in the Society, the impetus he received from the Quaker school at Kendal and the vigor of scientific inquiry and scholarship, among Friends in the north of England particularly.

The author's main concern is with the tantalizing but esoteric problem of the sequence and grounds upon which Dalton was led to formulate his chemical atomic theory. Not only for the scientist, but also for anyone interested in the misuse and neglect of primary sources, the partisan writing of history, the author convincingly illustrates how inaccurately and casually Dalton and his work have been interpreted over the past 130 years. This erudite, detailed and quite technical monograph is a valuable contribution to the history of science.

ERIC G. CURTIS

The Story of No Face (an Irokwia Epic). By CHIEF EVERETT PARKER of the Tonawanda Seneca and Oleoska. Native American Publishing Co. 174 pp. Cloth \$6.95, Paper \$3.95 plus 30¢ postage and handling.

TO SOME IROQUOIS WOMEN, Maker-of-All-Things has given the skill to fashion from O-nes-tah (Corn Spirit) a Doll People who would make happy the

children of Ong-weh-oh-weh (Human Beings).

One of the first Corn Husk Dolls was so beautiful she became vain and instead of joy created envy, so Gwa-oh (Owl) wiped away her face and carried her Soul Light to the Happy Home far above Cloud Sea. Henceforth, that others might not be hurt by vanity, the Corn Husk Doll Kind have had no faces.

The Secret of No Face is the tale of a brave Doll, Wa-ah-yen-tah, who in olden times set out on a long and dangerous quest to regain faces for herself and her Doll Tribe. It is told by Hageotah, a very old man with a kind face who stands alone before the Lodge Fire, enfolded in his buckskin robe.

In her quest Wa-ah-yen-tah encounters the legendary spirits of good and evil that dwell in natural beings. Her good will and brave heart finally overcome all obstacles and she reaches the Celestial Tree. Maker-of-All-Things cannot give her back the Soul Light. She alone can wipe away the mist that covers her thoughts. She returned to Earth Mother where "Gradually the Goodness of it all permeated Faceless One's Being and filled her heart with Peace, until unconsciously she spoke

humbly these Three Potent Words, 'I Give Thanks.' Just that she said, nothing more. But they covered All Things. And from them resulted the Great Miracle."

No Face's search for the Soul Light is harmonious with the Quaker's seeking for the Inner Light. It is not strange that Friends and Indians have experienced mutual understanding.

Chief Everett Parker, who was known by many Friends, is to be thanked for preserving this previously unwritten epic. He died at Tonawanda, N.Y., December 7, 1972.

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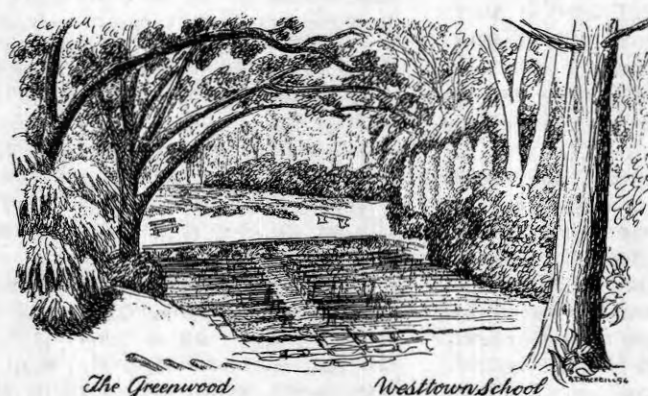
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South Africa: Civilizations in Conflict.

By JIM HOAGLAND. A Washington Post Book, Houghton Mifflin Company. 428 pages \$10.00

IF PEACE should come in Vietnam, then the spotlight of world concern may well focus again on South Africa and the neighboring countries of Rhodesia, Angola, Mozambique, Botswana, Lesotho and Swaziland.

Jim Hoagland lived in all of these countries in 1970 and 1971 and his articles on his experience in the Washington Post won the 1971 Pulitzer Prize for international reporting. His book is useful for both the newcomer and the expert.

Jim Hoagland was born and educated in South Carolina and he knows about race relations in the United States. He is also able to understand the feelings of the white South Africans, but without glossing over the harsh realities of life for the majority.

The flavor of Hoagland can be tasted in his last paragraph: "For all of its mighty flaws, however, South Africa retains mighty potential for proving prophets of doom wrong. It is a magnificent land that is worth the unending struggle to master it. There is a vibrancy of life, and therefore a demand for hope, for a coming to terms with the absurdity of existence. The result is a strange, attractive mixture of exuberance and melancholy in the people who live in this Elysian setting, where beauty and betrayal set off each other in dazzling contrast. South Africa is Eden after the fall but before the expulsion . . . Perhaps in watching the South Africans shoulder their heavy burden of racial conflict we will all learn something. If not, that burden will surely crush first them, and then us."

FRANK S. LOESCHER

Brother Francis, An Anthology of Writings by and About St. Francis of Assisi. Edited by LAWRENCE CUNNINGHAM. Harper & Row. 201 pages, \$5.95

IN THE INTRODUCTION to this anthology the editor says that it can "best be likened to a mosaic of pieces of writing," ranging from medieval texts and legends to contemporary essays, sermons and selections of fiction. It includes such titles as "*The Hippy Saint, The Medieval Man and His Culture, Francis as Revolutionary, Francis the Lover, St. Francis and the Stigmata*. There are translated selections from the Fioretta (Italian short title for the famous legend, Little Flowers, the earliest manuscript of which is dated 1390). The writings of Francis himself

include *The Canticle of Brother Sun*, and prayers like "Praises of the Most High."

An interesting article by Lynn White, Jr., *The Historical Roots of our Ecological Crisis*, states that "in Christianity (in absolute contrast to ancient paganism where spirits in natural objects protected them from man) man shares . . . God's transcendence of nature, which insists that it is God's will that man exploit nature for his proper ends . . . Hence we shall continue to have a worsening ecologic crisis until we reject the Christian axiom that nature has no reason for existence save to serve man . . . The profoundly religious . . . sense of the primitive Franciscans for the spiritual autonomy of all parts of nature may point a direction. I propose Francis as a patron saint for ecologists."

"Francis did not simply preach love to others," writes Paul Sabatier, "he was enthralled by it, he sang of it, what is best: he lived it." Members of a Monthly Meeting might welcome this anthology in its library, especially those responsible for First-day School classes or opening exercises.

ELIZABETH H. KIRK

Books in Brief

by Bess Lane

Don't Turn Me Off, Lord. By CARL F. BURKE. Association Press. 128 pages. \$1.75

THE CHAPLAIN of a county jail brings together a number of sermons or meditations, primarily for his parishoners within walls. Because of their frankness and practical wisdom, they are of interest to all of us. He opens every sermon with a Bible quotation and ends each with a simple prayer, such as, "Keep us, Lord, from minding every one's business but our own," and, "When it's time for me to help some one else, don't turn me off, Lord."

Have Faith Without Fear. By KENNETH L. WILSON, Harper & Row. 104 pages. \$3.95

THERE SEEMS to be little connection between the title of this book and its content and little continuity from chapter to chapter, but it has many significant ideas.

Attention is directed to the way we embrace tradition and custom. New and searching questions are necessary on the part of more of us if we are to leave mythological beliefs where they originated—in the lore of primitive people in prescientific times.

February 1, 1973 FRIENDS JOURNAL

Letters to the Editor

Quaker Comfort Threatened

FRIEND DAVID GREEN (FJ12/1) presents a danger to 20th century Quakerism, and should be ignored. If a trend toward depth and consistency should sweep the ossified "movement," what torments would result for Quaker comfort! After all, we have social standing as "pacifists," a marvelous cover for our materialism. No one expects us to question the "seeds of war." Shades of Woolman! What a nuisance he was.

A new class of footsore Friends might result if the relationship of fuels to feuds was explored. At the extreme, revival of the testimony of simplicity would cause more problems. Can you envision houses being built without closets, furnaces, electricity or phones?

As we air-condition our meeting houses—for the safety of our employees—we might recall our brave propaganda over minority rights denied during development of dams. There are some lights Quakers would do well to extinguish.

We justify our excess consumption by the need to employ people. Would we again become moral leaders if we searched for innovative solutions to the problems escalating greed creates? Does our love for mankind force us to endorse consumerism, or can we be objective enough to have concern for future generations?

Do we trust man to solve his problems by the aid of his "light" or shall we continue to show faith only in ourselves?

DAWN ALLEN

Let U. N. Hear Your War Protest: Appeal to an International Forum

WON'T THE PRESIDENT listen to your cries of outrage about the carnage in Southeast Asia? Won't Congress take action to stop the flow of money that supports it? Perhaps another, more effective way to draw attention to this nation's continuing violations of humane conventions is by a concerted appeal on the international level.

Within the past year a new five-man subcommittee has been appointed by the United Nations Commission on Human Rights to receive and process testimony about unjust treatment of persons anywhere in the world. When large numbers of complaints have been received about an alleged violation, the subcommittee is required to bring up the charges at Commission sessions for discussion and debate. This arrange-

ment provides peace action groups with a new line of attack on government policies.

Therefore, the Friends Peace Committee of Philadelphia Yearly Meeting is urging Friends to lead a campaign to get all concerned individuals and anti-war groups to write brief letters to Secretary-General Kurt Waldheim in support of his statement of May 9 that "the time has come when the full machinery of the United Nations should be used to end the war in Vietnam." The letters, where possible, should bear

an official letterhead and signature, they should mention specific human rights violations committed in Southeast Asia, and they should urge the Secretary-General to take whatever initiative is possible to intervene in the tragic situation.

Now that the American electorate has failed to end the war and has seemed to endorse our present policy, it is even more crucial that world opinion be brought to bear and that the American government be made to stop its crimes against the people of Southeast Asia.

RUTH MINER
Philadelphia

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- February 17** *Psychodrama Workshop.* John Walsh.
- February 23-25** *Economic Responsibility.* Lawrence Scott, Coordinator.
- March 2-4** *Married Couples Weekend.* Bob and Margaret Blood.
- March 9-11** *Dispersion, Renewal and Involvement.* Douglas and Dorothy Steere. A Retreat.
- April 2-June 4** *"Live in the life and power that takes away the occasions of war."* Lawrence Scott.
A series of ten public lectures given without charge. Monday evenings at 8:00 in the Barn.
- April 5-June 7** *Counseling Workshop.* Bob Blood.
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- April 13-15** *Spiritual Retreat Weekend.* Robert Scholz.
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- April 27-29** *Growing Older—Threat and Blessing.* Dr. Emily Wilson, Coordinator.
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Victimless Crime

THE FOLLOWING THOUGHTS are an attempt to include in the "Policy Statement" of the Friends Committee on National Legislation a position on "victimless crime." I feel considerable ambivalence—which I hope other Friends share—on this matter because of my concern for freedom for experimentation on the one hand and—on the other, the freedom of victimization of innocent people.

So-called "victimless crimes"—those involving sex, gambling, and drugs—often do have victims, but prosecution usually adds to their misery. In addition, such "crimes" cannot be stopped or even discouraged by legal prohibition; that, in fact, more likely lends an air of daring and glamour, leads to bribery and blackmail, or serves as an introduction to other varieties of crime and other, more serious, criminals.

No matter how morally wrong some actions may be, Friends need to try to distinguish between what we disapprove of and will not do ourselves, and what we would try to prevent anyone else from doing, regardless of her/his decision and will. "Morally wrong" should

not necessarily be "legally wrong." A majority does not have the right—to say nothing of the ability—to legislate the morality of family arrangements, control of other bodies, recreations, religious beliefs, reading, listening, viewing or speech (as long, of course, as the freedom, privacy and quality of life and property of others are not affected). Friends should oppose all legislation which attempts to prohibit any non-commercial activities consented to by the participants.

Friends' 300 years of testimony on religious freedom does not stem from belief that "what you believe makes no difference" nor that religious practices have no effect on one's well-being. Instead, our testimony stems from a conviction that while we may—some will say should—counsel the troubled, teach by example, rebuke the sinner, and so on, we cannot make other people's moral decisions for them. Our conviction is that only freely-made decisions can be moral. Our historical dedication to democracy does not stem from a belief that the people will always choose wisely. We are dedicated to democratic practice so that people may learn how to make better choices and to care about how they choose. We do not believe that government is, in the long run, a safe repository for power, no matter how wise the present leader.

Instead, our continuing dedication is to work for a world where it is easier to be good; where citizens are educated away from folly rather than advertised into it; where the greedy, the predatory, and the careless are not so free to victimize others. When laws are needed for these purposes, careful attempts should be tried not to prohibit but only to restrict and regulate commercial activities; to protect the privacy and freedom of citizens from each other; to safeguard the integrity of the common land, water and air; and to educate the public. Friends should recommend opposition to legislation aimed at protecting people from their own morals no matter how much we disagree with those morals.

I would be happy if these thoughts could lead to discussion at the monthly meeting or individual level, and if written comments could be sent to me at 309 Navajo, Maumee, OH 43537.

JAN SUTER
Maumee, OH

Schweitzer's Discoveries

W. FAY LUDER (FJ, 12/1) might be interested in Albert Schweitzer's discoveries.

After extensive research he was convinced that "Mark is authentic history." (See *In Quest of the Historical Jesus*.) He also accepted Matthew as authentic. Luke and John he considered fictional, i.e. the authors professed to be Disciples but were not.

Christians may resent Schweitzer's denial of the supernatural in regard to Jesus' life, but no one can deny he practiced what Jesus preached in the Sermon on the Mount. He wrote, "Only through love can we attain communion with God. All living knowledge rests upon our experiencing Him in our lives as Will-to-Love." Like St. Francis, Schweitzer extended this ethical love to all living creatures. (Some Oriental religions have excluded mankind in their reverence for life, escaping responsibility to help suffering human beings by an irresponsible theory of seven re-incarnations . . . probably invented by priestly advisers to protect the affluent ruling class from sharing.)

In defense of honest thinking, Schweitzer wrote, "Since the essential nature of the spiritual is truth, every new truth means something won." He quotes St. Paul 2, Cor. XIII, 8.

Is this earth the only heaven? Let us make it so now, is his plea.

MARY LOUISE O'HARA
La Jolla, Ca.

The Love of War

IT WAS IN WATCHING the movie, *Waterloo*, that I first understood why some men are always in love with war. It is not the fighting, because all experienced military men know that to be an ugly and brutal thing. It is the preparation, the planning, the creation of something beautiful and fragile which can excite the imagination of one's fellow craftsmen and give one a sense of accomplishment.

Few men enter the military professionally because they like the idea of killing people. Few enter for ideological reasons alone. The real reasons are diverse. Patriotism would be cited by American, Russian, and Chinese alike. Most want a steady job and security (the armed forces are the only functioning example of socialism we have). They also want prestige and a sense of accomplishment. They are in love with the preparation for war . . . not with war. The justification, unfortunately, must be that they are preparing for the real thing. Otherwise they would not get the money to do more than deliver relief supplies in emergencies.

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Quakers have always said that it is necessary to understand how people think before trying to speak to them. We have not made much effort to get inside the military mind. If the time ever comes when the world's political leaders decide to go beyond their knowledge that war is foolish and to do something about it, there will have to be available something else to occupy the lives of the military. It was once suggested that athletics could substitute for war. But, as mentioned above, war is not as important as the preparation for it, and mostly only young men can prepare for athletics. The space program is much more satisfactory for the professional because so much preparation is needed, and the equipment is so exciting. If only it weren't so expensive!

Have we given thought to alternate ways of making these military characteristics more meaningful to society? The Army Engineers found something to do in flood control. That is perhaps a good analogy. A raging torrent cannot be dammed, but it might be channeled. Can we not find positive channels to provide the satisfaction and enjoyment that men now find in the preparation for conflict?

WILLIAM URBAN
Monmouth, IL

An Elite, Closed Group?

MY KNOWLEDGE of the Friends comes only from reading George Fox, John Woolman, Rufus Jones and Friends Journal and from the reputation of Friends schools and the opposition of Friends to war.

Although I wholeheartedly approve of what I know of essential attitudes and beliefs of Friends, I have so far not had courage enough to visit a meeting. Why? Because of past experience with the wide discrepancy between belief and the actual community of believers, I wonder what the actual meeting will be—perhaps I don't want to be disappointed again.

I have seen no invitations or notices to the public or any signs that Friends exist here, although the Journal lists two meetings for this area. Are they an elite, closed group? I'd like to know more without committing myself. I'm telling you because of a recent article in the Journal raising questions about Friends advertising or inviting the public. An open house once a year would give interested "friends" like me a chance to visit without embarrassment to either party.

I believe that receptive people, scattered through all the various denominations, could find a point of union in the Friends. The work and sufferings of Friends are already widely respected. If the individual communities were more available to the unenlightened or strangers, I think their influence would increase in the only way that counts, the new creation of loving spirits, responding to one another.

FAITH NICHOLAS
(address withheld)

What Is Friendly?

I WONDER whether there may be abroad in our time a conception of what is Friendly that may, at some point, trip us up.

In Howard Brinton's Pendle Hill pamphlet, "Meeting House and Farm House," there appears an excerpt from a 1755 Book of Advices. The 13th of these queries is quite interesting. It asks: "Do you take due care regularly to deal with all offenders in the Spirit of Meekness and Wisdom, without partiality, or unnecessary delay, in order that where any continue Obdurate, Judgement, (according to the nature of the case) may be placed upon them in the Authority of Truth."

This starts in a gentle fashion, with references to Meekness and Wisdom, but the end is rather hard for those who continue Obdurate. I wonder if we, in our time, have not slipped away from the "Authority of Truth."

In another Pendle Hill pamphlet, Thomas S. Brown offers a thought which has given me much cause for reflection. He states (in "The Personal Relevance of Truth"): "A powerful factor in our uncertainty and restlessness is the fact that for a long generation in this country it has been the fashion to deny the validity of Absolute Truth and consequently to reject any clear-cut standards of action. Yet it is also true that more and more the price we have to pay for the rejection of Truth as real and knowable is becoming apparent. Although the tossing out of "right" may be temporarily pleasant, and although the awareness of "ugliness" and "beauty" may be for the moment concealed by fads in art, and although we may even swallow the suggestion, and "justice" and "injustice" are not fundamentally different (until, of course, we become the victims of injustice when the illusions swiftly vanish); yet when we are suddenly faced with the fact that the rejection of Truth means also the denial of any real difference between life and

death, and that our living is therefore without meaning or reality, then our pain becomes acute, and we squirm ceaselessly in the presence of Emptiness, Meaninglessness, Nothingness."

Bob Blood (FJ 11/15) expressed the hope that Friends meetings that experiment with meetings for worship for divorce would share their pioneering efforts with other meetings through the pages of Friends Journal. I am inclined to suggest that before we proceed in this, there be an examination of the assumptions and the implications of what Bob Blood offers us.

R. WARD HARRINGTON
Flushing, N. Y.

A Christian Nation

WE HAVE a military-industrial, church, and university complex in this country. It leads us into many wars. Yet we pretend to be a Christian nation. We will have "four more years" of war with armed truces. If this election had been in England or Canada and the side that won put up millions of dollars in bribes, the government would call a new election.

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The Quaker Message

"FOX'S VISION of religion as everyman's experience of God makes the Society of Friends the religious group for all times and all seasons and all sorts and conditions of men." This admirable sentence by Elizabeth Watson (FJ 12/15) causes the humanist in me to applaud. It seems to satisfy the impulse both of individualism, with its deep respect for the integrity of first-hand experience, and of communitarianism, with its corresponding respect for the need of men and women for community.

I also applaud the following sentence: "It is infinitely capable of speaking to all times and places and being continuously renewed in each succeeding generation, sustaining Friends in witnesses of truth to power in ways appropriate to their own times and places." What she is defining, however, is not so much Quakerism as Catholic Christianity, or the Great Church. "Catholic" is a much abused word which signifies the organic wholeness of the Christian community, or the Communion of the Saints, which is the Body of Christ, both horizontal in space and vertical in time. Catholic Christianity has always understood the Church to be

not merely "Christian" in the narrowly defined sense but in a sense which embraces the whole historical People of God, beginning with Abraham and Moses, and, ahistorically, all those who do not merely say, "Lord, Lord," but who do the will of God. Whatever the merits of creedal orthodoxy, no one can be regarded as wholly orthodox, in any meaningful sense, who does not take Jesus' words seriously that it is doing God's will that counts. Anyway, creedal orthodoxy itself is a complex and dynamic, historically developmental, matter. A creed—any creed—is useful only if it stimulates an existential personal appropriation of belief. To sing the Nicene Creed is for me personally a spine-tingling experience: "God of God, Light of Light, Very God and Very God!" That is what I, in my personal experience, have found Jesus Christ to be!

It is pleasant to think, as Elizabeth Watson has suggested, that "George Fox would feel at home with us." Isn't it rather naive, however, to suppose that this staggering fellow who went about busting up churches and calling upon men and women to "quake" before the Lord, would do anything less in our own

time and place in the Religious Society of Friends? The humanist and the Catholic in me would not be at home with George Fox. And yet if I were to meet him, as I have met a few of his modern counterparts, I would humbly acknowledge that I had met a prophet of the Lord, with which my Christian humanism and catholicity must somehow come to grips.

I find George Fox inadequate in his Christology, in his sense of history, in his doctrine of man. I am infinitely more comfortable with Elizabeth Watson, who is both more loving and more lovable. But I do not see how Quakerism can be Quakerism, or Christianity, if there is no "Thus saith the Lord," and *no scandal*, in it!

For a contemporary statement of the Quaker message I recommend the very uncomfortable poems of John McCandless in his recent publication (I almost wrote, "Publishing of Truth"), *Yet Still We Kneel*. Even though I would articulate Christian/Quaker faith in very different language, I recognize the authentic voice of Biblical man and of George Fox in this powerful poetry!

RALPH SLOTTEN
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A Reviewer Replies

JUDITH HARVEY (FJ, 10/1) may be surprised that I agree with much in her letter concerning my review of *The Godfather*. She explained why the film was reviewed when she says, "The charisma of this movie mystifies me. When I hear people say they saw it five or six times, or 'it blew my mind completely . . .'"

When a film is a box-office triumph, we need to know about it. Otherwise, we are unable to say why we are against it. The film seems to be surpassing the box-office records made by *The Sound of Music* and *Gone With the Wind*.

Judith Harvey is mystified because she does not know that violence makes for box-office success in movies. The violence in *The Godfather* is motivated and tame when compared to many recent hits: *Dirty Harry*, *Straw Dogs*, *The Valachi Papers*. Since *Bonnie and Clyde* and *The Wild Bunch*, violence in movies has steadily mounted. A stupid and cheap film that has no reason for being except for its stringing torture sequences together, *The Mark of Satan*, has made fantastic sums of money this past year. The movie public wishes to buy violence. It does not buy the films Judith Harvey and I like.

These films may be outrageous but our saying so may draw more persons to them. It is better to be fully aware of their presence and popularity and put them down with quiet, disinterested reasonableness.

ROBERT STEELE
Boston

Aristotle, Trueblood and Grandeur of Ghosts

EVERY DAY I read something that perplexes and amazes me. Just today a quotation from Aristotle and another from D. Elton Trueblood started me thinking. The Aristotle quote is:

Philosophy begins when men are perplexed. At first they puzzle about things near at hand, then gradually extend their questioning to greater matters. A man who is puzzled and amazed recognizes his own ignorance. Thus, since men turned to philosophy in order to escape from a state of ignorance, their aim was evidently understanding, rather than practical gain.

The quotation about D. Elton Trueblood appeared in the November 1972 issue of the Washington Peace Center Newsletter:

There is a Quaker philosopher and Professor-at-Large from Earlham

College named Dr. D. Elton Trueblood, who gave one of the sermons at the Republican Convention. He's a personal friend of Nixon's and he sent the President a little known quotation from Abraham Lincoln, with whom Nixon in his wartime anguish identifies. The quote ends with: "... if I had my way, this war would have ended before this. But we find it still continues, and we must believe that He permits it for some wise purpose of His Own, mysterious and unknown to us. . . ."

Statements such as these bring forth the Leon Zirkle Hang-Up Syndrome #367 almost every time. We create Great Men and then we justify our own actions on the basis of what these men have done. There is a need for us to seek that Primary Source of Light rather than the enlightenment of other men in the past. (Actually D. Elton Trueblood does a much better job of this in his own books when he refers us back to that ultimate source of light for all men at all times everywhere.) My problem is that I would like to love and respect All Men and not just Great Men. I prefer greatness in all men. I am very suspicious of Great Men and those who would tell me what to do by quoting them. Somehow or another, Siegfried Sassoon's *Grandeur of Ghosts* seems appropriate for my closing:

When I have heard small talk about great men I climb to bed; light my two candles; then consider what was said; and put aside What Such-a-One remarked and Someone-else replied. They have spoken lightly of my deathless friends (Lamps for my gloom, hands guiding where I stumble) Quoting, for shallow conversational ends, What Shelley shrilled, what Blake once wildly muttered. . . How can they use such names and be not humble? I have sat silent; angry at what they uttered. The dead bequeathed them life; the dead have said What these can only memorize and mumble.

LEON F. ZIRKLE
Woodberry Forest, VA.

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Friends Around the World

Formula for Adventure

by Betty Hubbard

LIFE is high adventure to some, a bore to others. What makes the difference? Stephen Grellet, Quaker traveler and minister of the early 1800's, led a life crammed with amazing adventures. Had he a secret formula? Is it perhaps one that we can use today?

Étienne de Grellet was born to wealthy and noble parents in France in the days preceding the French Revolution. His dates are 1773-1855. Through Penn's book, *No Cross, No Crown*, and other experiences including Friends meeting, he became convinced his mission was to "proclaim to others what the Lord had done for thy soul." Étienne took his commission seriously and tried, even in halting English, to proclaim what God had done. He chose to live a simple life as a French teacher and to read and study about God. He became simply Stephen Grellet.

As his love for God grew, Stephen, in

1798, felt called to Philadelphia to care for victims of a yellow fever epidemic. Eventually he himself took sick. Friends gave him up for dead, and his coffin was ordered. But in a vision Stephen saw the four corners of the world and heard an inner voice proclaim, "Thou shalt not die but live. Thy work is not yet done." He recovered.

Now Stephen Grellet's adventures began in earnest. First, he and four other Friends braved storms, swollen streams, horse thieves, narrow escapes from robbers and stopovers in villages where contagious diseases were raging to visit every meeting in New York state.

In June of 1807, three years after his wedding to Rebecca Collings, Grellet returned to France where for nine months he held meetings and preached throughout his native country. Three years later, he returned to Europe. In England, Scotland and Ireland he worked especially with the poor. He visited Newgate Prison in London and hurried to tell Elizabeth Fry of the horrors he saw there. Her response, of course, became historic. He held meetings across France, then was drawn toward Rome. But as he neared that great city he felt so ill at ease that he turned north to Switzerland, thus unknowingly evading pursuers who planned to put him into prison. By way of Germany and Prussia Grellet finally headed for home, after traveling 26,000 miles in three years.

On his third great journey, he and a friend, William Allen, joined forces in England. They went by fishing smack to Norway where they gave many Bibles to the poor. In Sweden, King Bernadotte welcomed them; in Russia they met with the Emperor, the Prime Minister and many church leaders. The Emperor questioned them closely about the Holy Spirit that dwells within man, worshiped with them, then gave Grellet letters of introduction to high officials in other countries. Visiting and preaching as they went, the pair traveled through the Crimea, crossed the Black Sea to Constantinople, and visited Athens and Corinth. William Allen then took sick and returned to England, but for Grellet the way to Rome was now bright and clear.

Many feel that this visit to Rome was the high point of Stephen Grellet's adventures. As he came into the Pope's territory he saw human flesh hanging

from posts along the public roads, the work of bandits and robbers who infested the area. He saw boys in the workhouse sitting before their spinning wheels with heavy chains about their ankles. He saw stocks and whipping posts in the prisons. He saw old record books of tortures in a secret library. He was aghast! Brought up Roman Catholic, he knew of the church's influence and power, so he asked for an audience with the Pope. After several rebuffs he was received by Pius VII, a feeble old man. Referring to the papers Grellet had sent him about the prisons and the boys' house of correction, the Pope said he wanted to improve treatment there—and in Spain and Portugal where conditions were very bad. As the audience continued, Grellet told of evils among the Catholic priesthood and then suggested that God had spared the Pope's life for a very special purpose. If the Pope would profess that only Jesus Christ was the head of the church and only unto Him every knee should bow, he could do more for the advancement of Christ's Kingdom than all his predecessors had ever done. The Pope kept his head bowed through all this, then rose to end the interview. As Grellet was leaving the Pope added, "The Lord will bless and protect you wherever you go." It was the longest interview the Pope's attendants could remember, and the highlight not only of two years, two months and 22,000 miles of adventure and accomplishment, but of a life that spanned 73 years in God's service.

In Grellet's own words from his journal, "Christ and His Spirit are the substance; this we must press after." And again, "God can only employ such instrumentality as is in union with Himself. The All of God—His presence, wisdom, and power—dwells more than anywhere else in the nothing of the creatures." As he was dying, his last words were, "Not my will, but Thine be done."

If we, like Grellet, follow God's plan without faltering and keep in harmony with Christ's life and teaching, we may find in our lives the high adventure of doing the greatest good, just as Stephen Grellet.

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By Jennifer

Teenage Health Rights

THE QUESTION of whether minors have the right to receive confidential medical services is becoming an issue of major importance and controversy.

Current problems that seem to demand counseling services and treatment include venereal disease (rapidly increasing in incidence), extensive alcohol and other drug use, and premarital pregnancy. However, the controversy also extends to less urgent areas of health care, such as physical and dental examinations, and to teenage rights to undergo treatment and surgery without parental knowledge.

One obvious question is the effect on the family of minors having the right to complete medical autonomy. Some claim that this would encourage the breakup of the family unit by weakening even further parental authority over their offspring. I believe, however, that the needs of teenagers for confidential services are urgent. Therefore, any inhibitions, such as the probable informing of parents, should be removed, making youths more free to consult medical counselors and to request needed service. It seems clear to me that if a minor is more willing to seek treatment without his parents' knowledge, roadblocks to his or her good health, such as mandatory parental permission, should be removed.

Present laws concerning teenage health rights are nebulous. Ages of consent and majority vary from state to state, as do requirements for treatment. Interpretations differ due to the use of unclear terminology. Doctors and clinics are often left to their own discretion, yet they also fear changeable legal interpretations and the possibility of suit. Thus, they are reluctant to treat teens.

Programs presently in operation or being planned include free clinics for general health needs, sexual guidance, drug counseling, treatment for V.D., birth control, abortion and prenatal care, all provided without mandatory parental consent. Though this trend seems to be improving, many more concrete steps in this direction are needed. Legislation should be reviewed, clarified and liberalized. A widespread system of accessible and well publicized programs providing low cost general and emergency health care should be established. Education and information on major problems, their treatments and prevention should be easily available.

The issue of health care as a right of all can no longer be ignored.

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Quaker Growth

by Arthur O. Roberts

RELATIVE to population growth, we Quakers are declining in number. I would like us to find activities of renewal because however much we may stress the quality of our spiritual witness or talk about the leavening influence which we exert, absolute and relative membership losses indicate a diminished or radically redirected vitality.

Many North American monthly meetings are participating in Key '73. This can be a means for the Holy Spirit to renew the church. Yearly meeting leaders are concerned for church growth. Friends United Meeting and the Evangelical Friends Alliance are planning programs that bear directly upon this issue. In January, 1973 the Friends World Committee for Consultation sponsored a conference in London on mission and service—in response to a concern for a more consistent witness.

Inconsistency has not been conducive to church growth.

The following statistics are based on FWCC Handbooks (1935, 1952, 1962, 1972); yearly meeting minutes; Hodgkin's *Friends Beyond the Seas* (London, 1916); standard histories; and mission reports. Helpful also were studies of Friends growth in Bolivia and Peru by Quentin Nordyke, *Animistic Aymaras and Church Growth* (Barclay Press, 1972); and *Friends in Central America* by Paul Enyert (South Pasadena, William Carey Library, 1970). Kansas Yearly Meeting has begun an in-depth statistical analysis.

Europe

In Europe, primarily in the British Isles, the Quaker movement reached its numerical peak within a decade after George Fox's Pendle Hill vision—approximately 70,000 persons in 1660. Migration to America leveled off the number of European Friends. By 1700 the figure stood closer to 50,000; by 1800 about 32,000. I estimate there

were only 18,000 Quakers in Europe in 1865—its lowest point. Sixteen thousand of these were in London Yearly Meeting with most of the remainder in Dublin Yearly Meeting.

Despite stepped-up itinerant ministry outside Anglo-Saxon culture (Russia, Norway, Africa, Australasia), some missionary support and visits, and certain evangelical ferment, London Yearly Meeting in 1835, rejected a proposal to set up a missions board. With declining membership and prodded by the vision of George Richardson, the Yearly Meeting after 1858 took steps to increase Christian evangelism both by supporting missionary activity to the Near East, India, Pemba and Madagascar, and by establishing evangelistic activities in England through the Home Missions Council. An attendance count at worship in 1904 indicated 34,500 as compared with 20,800 in 1851. London Yearly Meeting membership has been plateaued at 20,000 to 21,000 for the past 70 years. Small groups of Friends have been established in European countries during the 20th century. Although the aggregate is small (1300 in 1972), growth rate has been approximately 300 percent since 1935.

North America

In North America, initial patterns reflect migratory transfer growth and biological growth from 1700 to 1820, from approximately 40,000 to 100,000. From 1850 to 1950 "Hicksite" losses about matched "Orthodox" gains. The period of greatest conversion growth seems to have been between 1870 and 1900 among Orthodox groups, reflecting the adaptation of Friends to revival methods of evangelism. During the present century, North America has been in a stable condition with losses and gains locally reflecting transfers. There have been significant gains by conviction both among nonpastoral and pastoral Friends within the past 30 years.

Significant growth in North America since 1935 has occurred in the following yearly meetings:

Illinois (FGC)	300%
Northwest (EFA)	100%
Alaska	90%
California (FUM)	70%
Eastern Region (EFA)	35%
North Carolina (FUM)	35%
New York (FUM, FGC)	20%

Growth is also evidenced in the formation of new Friends organizations: Lake Erie, South Central, Southeastern, Southern Appalachia, Missouri Valley.

Growth: North American Yearly Meetings

Yearly Meetings	1902	1935	1952	1962	1972
Alaska	140	1,317	1,727	1,500	2,467
Baltimore (FUM, FGC)	4,725*	3,464	3,299	3,278	3,346
California (FUM)	1,710	4,484	6,149	7,886	7,459
Canadian (all)	1,600	1,273	882	623	943
Central	—	500	576	506	466
Illinois (FGC)	1,000	285	552	943	1,120
Indiana (FUM)	19,878	15,944	13,886	13,847	11,513
Indiana (FGC)	1,400	680	556	650	793
Iowa (C)	1,600	950	853	724	763
Iowa (FUM)	11,280	7,477	7,052	6,146	5,242
Kansas (EFA)	11,214	9,098	8,103	8,568	7,746
Lake Erie	—	—	—	—	820
(Missouri Valley)	—	—	—	—	200
Nebraska (FUM)	—	2,390	1,775	437	1,314**
New England (all)	4,800	3,900	3,303	3,222	3,543
New York (FUM, FGC)	7145*	5,600	7,381	6,743	6,774
North Carolina (C)	—	500	500	250	311
North Carolina (FUM)	5,194	10,826	13,415	14,543	14,886
Northwest (EFA)	1,607	3,135	4,582	5,537	6,972***
Ohio (C)	1,800	1,260	990	860	796
Ohio (EFA)	5,809	5,607	6,161	7,207	7,874
Pacific	—	—	756	2,309	2,023
Philadelphia (FGC)	15,400*	15,237	16,853	17,657	15,817
Rocky Mountain (EFA)	—	—	—	1,437	1,557
South Central	—	—	—	—	316
Southeastern	—	—	—	—	432
Southern Appalachia	—	—	—	—	200
Western (C)	300	200	50	50	—
Western (FUM)	15,196	13,069	12,549	12,528	11,140
Wilmington (FUM)	6,273	5,296	5,025	4,492	3,556
	117,971	112,492	116,975	121,943	119,489

* Includes both Orthodox & Hicksite

** Reflects dual membership of app. 900, Kansas Yearly Meeting

*** Erroneously reported as 5972 in FWCC Handbook 1972

Growth: Outside North America

	1902	1935	1952	1962	1972
Africa					
Burundi	—	—	1,300*	1,000*	1,794
Kenya	—	7,084	17,800	30,397	33,860
Madagasakari	2,400	4,000*	6,003	7,575	—
Pemba & Zanzibar	?	100	80	46	130
South Africa & Rhodesia	—	116	200	214	175
Asia					
China	100*	1,350	?	?	?
India (Bundelkhand)	?	?	?	240	264
India (Mid-India)	398	170	199	249	323
Japan	?	750	123	201	276
Taiwan	—	—	—	391	1,500
Australasia					
Australia	400*	642	734	852	992
New Zealand	100*	282	413	579	698
Europe					
Denmark	—	35	42	60	54
France	—	100	80	127	143
Germany W, E & Austria	—	212	475	534	586
Great Britain	18,500	20,383	20,900	21,745	20,807
Ireland (N & S)	2,000	2,108	1,960	1,933	1,756
The Netherlands	—	19	81	92	129
Norway	—	70	63	85	119
Sweden & Finland	—	—	96	118	156
Switzerland	—	—	—	106	120
Jordan & Lebanon	—	130	150	100	120
South & Central America					
Bolivia	—	—	600	3,000	7,000
Costa Rica	—	—	—	76	71
Cuba	—	1,967	409	375	250
Central America	—	4,083	5,197	9,593	2,305
Jamaica	750*	1,136	982	865	730
Mexico	800*	56	50	197	197
Peru	—	—	—	—	700
	25,448	44,793	57,937	80,750	75,255

*estimated

Other Continents

In 1972 approximately one-fourth of all Friends were non-European or non-North American. These numbers reflect both conversion and biological growth but little transfer growth (except for Australasia and South Africa). These Friends are within newer groups generally reflecting evangelistic concern that arose at the turn of the century and awakened missionary zeal among American youth.

Taiwan's gains offset apparent losses in mainland China. Japanese Quakers were depleted during the troubled 1940's. Malagasy Friends (6,000) in 1968 merged with other Christian bodies. Africa's 36,000 Friends are predominantly from Kenya and Burundi. Growth has slowed to ten percent in Kenya during the past decade. Martyrdom in Burundi during the past several months may lead to accelerated growth unless harassment increases.

In Latin America the greatest growth is occurring presently among the Ay-mara in Bolivia and Peru (around 8,000 in 1972). The growth is mostly conversion. The homogeneity of the people and indigenous leadership augur well for continued rapid growth, although experiences of Friends under checkered political and religious conditions in Mexico, Cuba, Jamaica and Central America suggest watchfulness and prayer rather than presumption.

I said earlier that the statistics indicate we are not growing. It would be more accurate to say we are both growing and dying. What can be done?

1. Many small acts of faith can open the way for growth: membership classes; new times, places or ways for worship and education; purchase, distribution and use of Quaker literature; local statistical analysis; intervisitation within and among yearly meetings.

2. Several larger acts can increase

capacity for growth. Yearly Meetings could resolve conflicting views about outreach; decide what inter-Quaker structures best conserve and increase growth; determine how a vision of the Quaker movement world-wide can be shared effectively in local churches.

3. We are called to be the Church and not an order in it. We Quakers are as responsible as other Christians to evangelize or to disciple the peoples of the world. For Friends to become an order (finishing school for those whom others have evangelized) would be a denial of our heritage. It could mark an elitist refusal to accommodate to new approaches and to adjust priorities in the use of energy (including money as stored energy).

People responded readily to Jesus because he saw potential in each of them. Poor as we are, Quakers have potential. Let's welcome the renewal by the Holy Spirit in our times.

Seen But Not Heard

FROM A REPORT in Southern Appalachian Yearly Meeting's newsletter on the 1972 FCNL fall conference near Greensboro, N.C.:

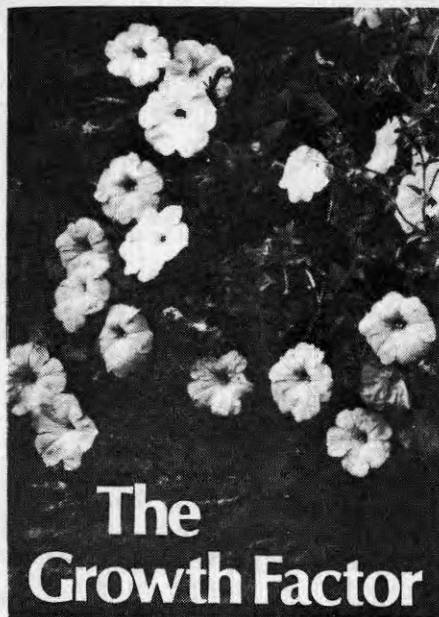
"... After some important sharing, the question was put to the group [of young people], 'Do you discuss these things in your meetings or churches?' Not one of the young people had expressed his or her thoughts and feelings in his meeting group nor did they feel the meeting would permit them to or be interested in them! Would your meeting be different? ..."

George Fox in a Steeplehouse

IN THE LOWER LEFT corner of a newly installed stained glass window at the Washington National Cathedral, George Fox appears, preaching outdoors, a boat moored at his feet. The Florida Avenue Meeting library supplied books and pictures of Fox to guide researchers and artist. The new window depicts Lord Calvert's arrival and John Smith's exploration of Chesapeake Bay, and pays tribute as well to the state of Maryland and its first three bishops, Methodist Francis Asbury, Episcopalian Thomas Claggett, and Catholic John Carroll.

Titles

SAN FRANCISCO MEETING has approved the title, "clerk," to replace the terms, "chairman," "chairwoman" or "chairperson," according to the meeting newsletter.



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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.

Schools

THE MEETING SCHOOL, Rindge, New Hampshire 03461—communal, coeducational, college preparatory. Farm and family living. Grades 10 to 12. For information, write Joel Hayden.

LEARN SPANISH IN MEXICO. If you really want to learn Spanish intensively and economically, start any Monday at CIDOC. For catalog on language school and de-schooled academy, write: CIDOC, APDO 479, Cuernavaca, Mexico.

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

Personal

MISSION OF THE DIVINE WORD, 6406 S. Carpenter St., Chicago. Worship, 2nd, 4th, 5th Sundays, 4 p.m.; prayer and Bible reading, 7 p.m. every Saturday. Charles F. White, Minister. For further information, call HU 7-3158 after 3 p.m.

Wanted

TO SHARE LARGE HOME in Medford, New Jersey, lakefront, in woods, couple or single person, in return for help with meals and light cleaning. Car necessary. Box H-559, *Friends Journal*.

WORKING PARTY ON SEXUALITY seeks other working parties on sexuality. Object: communication. Any reader having knowledge of Quaker corporate statements (monthly meeting, yearly meeting, or other group) having to do with sexuality or any of its aspects is requested to send relevant information to Working Party on Sexuality, FGC, 1520 Race Street, Philadelphia, Pa. 19102.

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

For Rent

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

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*.

NEW FROM FRIENDS WORLD COMMITTEE: *Handbook of the Religious Society of Friends*, \$1; *International Work of the Religious Society of Friends*, 50¢. FWCC, 152-A N. 15th St., Phila. 19102.

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.

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1. D. F. Friends Meetings, Sundays, 11 a.m.

Services Offered

CALL 215-LU 6-7592 FOR REUPHOLSTERY AND SLIPCOVERS. Serving Delaware County, Chester County, Montgomery County, Main Line, Germantown, and Wilmington area. More than forty years' experience. Or, write Thom Seremba, Collingdale, Pennsylvania 19023.

Positions Vacant

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.

FUND-RAISER—needed to be part of team effort for small Quaker college. Writing skills essential for preparing proposals. Challenge and opportunity plentiful. Experience preferred but not necessary. Write: *Friends Journal*, Box W-558.

PART-TIME JOB: school bus driver, 7-9 and 3-5. Telephone *Friends Select School*, 561-5900.

TOWARD COMMUNITY, a committee of 15th Street Meeting, NYC, needs a coordinator of volunteers to help organize and coordinate service and office work with special outreach to our marginal brothers and sisters in an attempt to make Toward Community a catalyst for change and understanding in our community. Contact us: 15 Rutherford Place, N. Y. 10003.

Positions Wanted

YOUNG FRIEND with previous farm experience looking for summer farm work from late May to early Sept. Have completed 2 years of agricultural college. Write Brad Archer, 315 Alexander Hall, U. of N.H., Durham, N.H. 03824.

NEWLY-MARRIED COUPLE, 26 and 24, seek summer employment anywhere. Jan and George, Box 212E, Earlham College, Richmond, IN 47374.

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 Prevot, 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, 494-9453.

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—Meeting for worship, and First-day School, 10 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. Thyrsa Allen Jacobs, clerk, 361-2862 AFSC Peace Center, 443-9836.

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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.

ST. PETERSBURG—Meeting 10:30 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 Lombard Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 665-0864.

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

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

PEORIA-GALESBURG—Unprogrammed meeting 10 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

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

ROCKFORD—Rock Valley 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.

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

ACTON—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., Friends House, 560 Cranleigh Drive, Telephone 323-1302. 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 Trakey St. Lydia Willets, clerk. Phone: 868-2629 (Durham).



Brooklyn Meetinghouse, Virginia Owens

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

MONADNOCK—Worship 10:45 a.m., Library Hall, Peterborough (Box 301). Enter off parking lot. Visitors welcome.

New Jersey

ATLANTIC CITY—Meeting for worship 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.

RANCOCAS—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.

2 Washington Sq. N.
Earl Hall, Columbia University
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.; programed 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. Unprogramed 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 Dotie 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.

DOWNINGTOWN—800 E. Lancaster Avenue (South side old Rt. 30, ½ 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 ½ 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, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANDSOWNE—Landsowne 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.

SAN ANTONIO—Unprogramed meeting for worship, 11 a.m., First-days, Central Y.W.C.A. Phone 732-2740.

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.

Coming Events

February

2-5—Mexico General Reunion of Friends, Tampico, Mexico. Correspondence to: Casa de Los Amigos, Ignacio Mariscal 132, Mexico 1, D.F., Mexico.

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

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

At Pendle Hill, Wallingford, PA 19086
9-11—Meditation Weekend, with Vichitr Dhiravamsa.

17—Psychodrama Workshop. John Walsh, leader.

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

5—The Way of Sufi.

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

19—William Blake and Thomas Traherne.

26—Hasidism and the Baal-Shem-Tov.

March 5—Contemporary mystics—Martin Buber, Abraham Heschel, T. S. Eliot, Gerald Heard and Aldous Huxley.

At Powell House, Old Chatham, NY 12136

16-18—"Exploration of Worship." Joseph and Teresina Havens, leaders.

March 2-4—"Quaker Life Styles and the Use of Money."

16-18—"Aging: The Fruiting of Life."

Announcements

Births

BURT—On November 2, a son, EDWARD JASON BURT, to Ellen Thatcher and Daniel Burt of Johnson's Landing, B.C., Canada. The mother and maternal grandparents, Edward and Monette Thatcher, are members of Eugene (OR) Friends Meeting.

MORREL—On October 12, a son, ZEKE MORREL, to Victor Ward and Mary Elizabeth Morrel of Hinckley School, ME. The father is a member of Birmingham Monthly Meeting, West Chester, Pa.

Deaths

CARMAN—On November 25, J. NEALE CARMAN, aged 75, a member of Oread Friends Meeting, Lawrence, KS. He graduated from the University of Kansas and taught French until his retirement in 1967. His research in foreign languages in Kansas settlement has been published as a historical atlas with background information. He is survived by his wife, Maybelle Gordon Carman; three sons, Justice, Jr., of Tarzana, CA, Robert of Pacific Beach, CA, and Frederick of Topeka, KS; a daughter, Elizabeth Ann Derrington, Prairie Village, KS; 14 grandchildren; and 8 great-grandchildren.

FOULKE—On December 22, HELEN B. FOULKE, aged 82, formerly of Ventnor, N.J. Until her retirement, she was head of the

art department in the Atlantic City High School with which she had been associated since 1910. She was an active member of city, state and national art and education organizations. She served on the Board of Managers of the Atlantic City Friends School, and the Atlantic City Meeting of the Religious Society of Friends. She is survived by a sister, Eliza J. Foulke of Ventnor, a niece, Mrs. Walter C. Pusey of Springfield, PA, and a nephew, Thomas P. Sharples, Fort Wayne, IN.

POSTLETHWAITE—On November 29, EDNA POSTLETHWAITE, aged 80, in the New Rochelle Hospital, New Rochelle, NY. She was a member of New York Meeting and active in Scarsdale, NY, Meeting and First-day School. She was a graduate of Swarthmore College and Columbia University, where she earned her Master's Degree. Edna Postlethwaite spent her life teaching in Pennsylvania, Virginia, New Jersey, Massachusetts and New Rochelle, NY, where she taught sick and convalescing children. She was active in many social concerns and was named "Woman of the Year" by the Cerebral Palsy Association. She is survived by a sister, Virginia Stickney Pratt, West Chester, PA, and a brother, C. Gayton Postlethwaite, Melbourne Beach, FL, and Port Colborne, Ontario.

THOMPSON—On October 1, DOROTHY THOMPSON, Abington, PA, Meeting. Following is a tribute from the meeting: "It is with a deep sense of loss that our Meeting faces the departure of our beloved Dorothy Thompson. . . Dorothy served the meeting in many ways, always quietly and with remarkable sensitivity to those with whom she came in contact.

"The Committee on Worship and Ministry has been especially enriched by her tender guidance and spiritual insight that so often lifted others to new levels regarding the service of worship and ministry. She had a remarkable understanding of the concerns of both the young and the old of our Meeting. Rather than side with the weight of current emotion of one group or another, she seemed always to develop a perspective that helped to effect reconciliation and resolution in the true spirit of Friends.

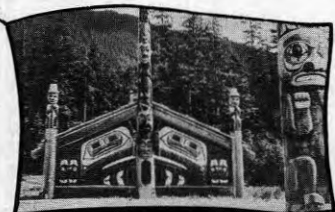
"As Dorothy served with constructive gentle spirit, so, too, did she serve with joy—a joy exemplifying the gift of life that she extended to others in a way that she herself experienced it. Her very being was that of a saint, extraordinarily charitable, patient, self-denying—a saint with a smiling heart.

"Although her loss creates a void in our Meeting, we rejoice that her spirit has been and is among us. Her inspiration will light a path for our continuing service towards others."

WHITLEY—On November 16, ANN EDGERTON WHITLEY, aged 48, of Charlotte, NC, a member of First Friends Meeting, Greensboro, NC. Ann Whitley spent three years in Japan as a Red Cross worker and several years with the State Department, two of them at the American Embassy in Lima, Peru.

WOLFF—On December 7, FRANK B. WOLFF, aged 80, a member of Middletown Meeting, Lima, PA. He is survived by his wife, Sybil S. Wolff; a son, Kenneth R. of Lima; two daughters, Anne Newbold of Bechtelsville, PA, and Jean W. Dole, Lima; and four grandchildren.

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AUGUST 16 to SEPTEMBER 4

Departing by air from Chicago for 20 exciting days, visiting the land "Down Under." An opportunity to attend the International Conference of Friends in Sydney plus visiting Canberra, Melbourne; Christchurch, Rotorua and Auckland in New Zealand; and most interesting sojourns in Fiji and Tahiti on the way back home. A perfectly planned trip under the leadership of experienced traveler, Dr. T. Eugene Coffin.

SEPTEMBER 23 to OCTOBER 15

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Robert E. Cope

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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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