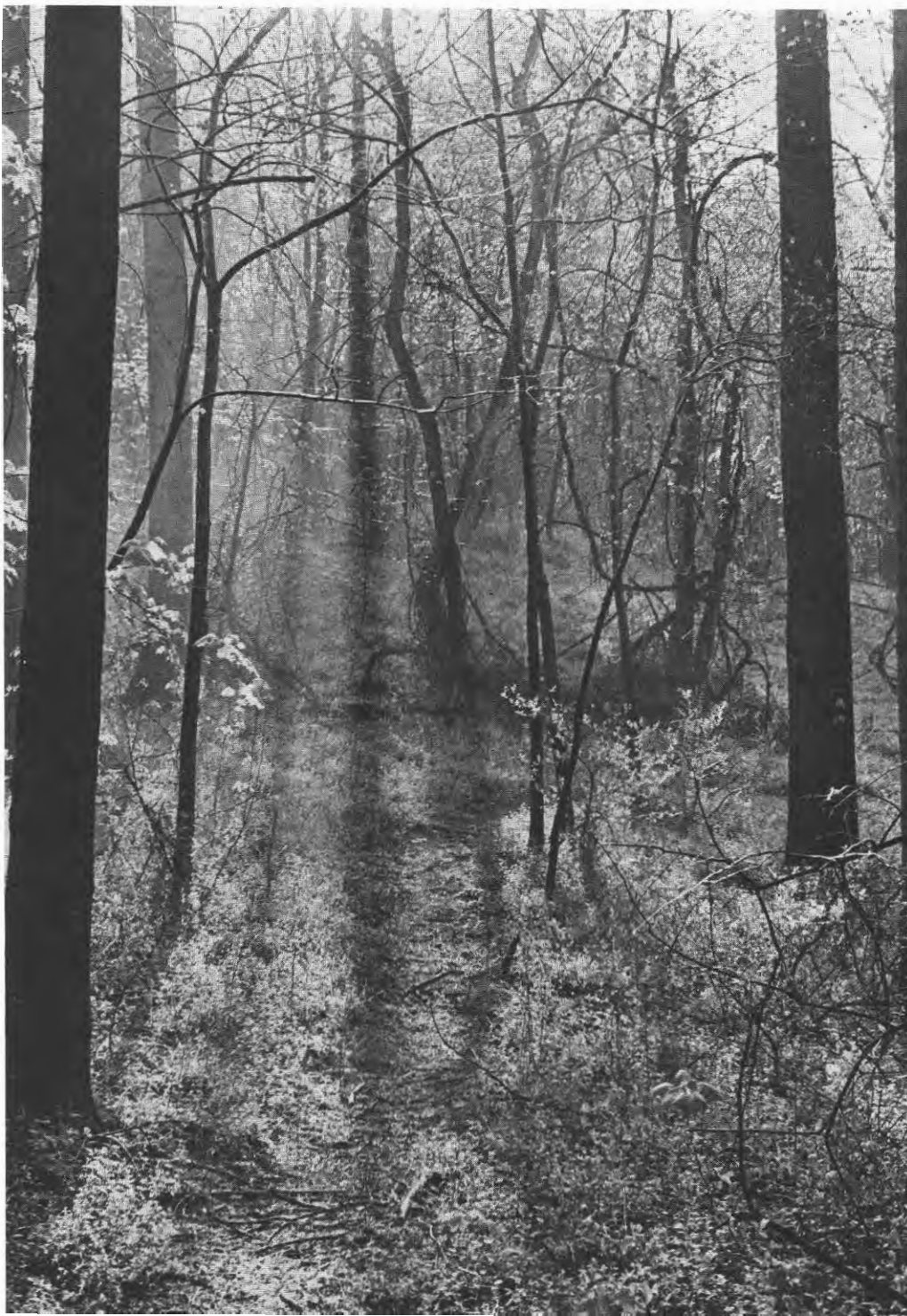


*December 1, 1973*

# FRIENDS JOURNAL

*Quaker Thought and Life Today*



*Stand still in that which is pure, after ye see yourselves; and then mercy comes in. After thou seest thy thoughts, and the temptations, do not think, but submit; and then power comes. Stand still in that which shows and discovers; and then doth strength immediately come.— George Fox as quoted by Friends World Committee for Consultation*



# FRIENDS JOURNAL

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The photograph on our cover is the work of Brad Nichols, a free lance photographer and formerly a student at Pendle Hill.

## Room for One More?

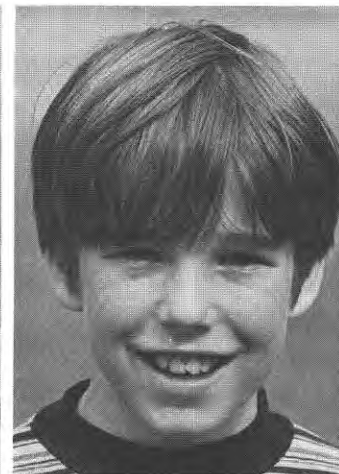
by Nancy Tompkins

EVERY ASPECT of American life is now undergoing fantastic change. The field of adoption is not untouched by this upheaval. New laws are being passed to insure children's rights, to provide subsidies to help meet adoption expenses, and to improve foster care. Agencies are reevaluating their requirements as they begin to see themselves as educative rather than judgmental. Since prospective adoptive parents no longer have to prove infertility, many families now can have biological and adoptive children. Age has become less important because older children often need older parents. Single parents are being given careful consideration. One woman in Iowa referred to her Quaker meeting as a source of the male image that her newly adopted girls would need. Parents are organizing in order to educate themselves and the public about the laws, needs, and challenges in adoption.

One of those needs is simply more persons willing to adopt. The notion that there are not many children to adopt anymore is nonsense. By a rough estimate 100,000 children in the United States need permanent homes. However, these are not the blue-eyed babies that exist in an unreal world of dreams. These are children who are in their teens, with siblings, of mixed racial heritage, or who have some handicap. They belong to the real world of warmth, hunger, insecurity, and a need of love.

One of the most exciting changes taking place in adoption is the lowering of artificial barriers between people. For example, members of a family with a biological blind child feel their home is a natural setting for an adopted blind child. Another couple that could not bring themselves to adopt across racial lines were thrilled with the challenge of taking a little boy who had no bladder and

(continued on page 618)



Gary, left, and Eddie are two of 3,000 children in New Jersey who may find a permanent home because attitudes toward adoption are changing.

## The Ultimate Source of Unity

I WAS A JUNIOR in college, I think, when I first realized how closely everything is interrelated in this world. The realization came as I sat in an International Relations class listening to the best professor I ever had discuss Cold War diplomacy. Something he said about George Kennan, who had just returned from serving as U. S. ambassador to the Soviet Union, suddenly related not only to international relations but also to the Sociology class I had just had. The more I thought about it, the more relationships I saw. History, Constitutional Law, English—all the courses I was taking at the time, even Bible—in some way tied into one another.

What reminded me of that day in class was a book sent to me from India several months ago by Martha Dart. The book contains representative writings of C. F. Andrews, a saintly man who devoted his life to the service of Christ and to the poor, particularly those of India. Edited by Marjorie Sykes, a remarkable person in her own right, the book provides an intimate glimpse into the spirit not only of C. F. Andrews but of Rabindranath Tagore, Mahatma Gandhi and others with whom Andrews lived and worked.

As I read passages such as “. . . Christ my master. . . taught his disciples that forgiveness was the final thing in life, not vengeance; love was the end, not hate,” I could sense the spiritual relationship between these men as well as between all persons who have tried to live in and to reflect “the glorious sunshine of God’s love.”

Tagore, a man of such literary stature that someone has described him as “the Shakespeare of the Twentieth Century,” had a profound influence on Andrews. And on many others, too. His writings are so in tune with that of God in everything that they almost sparkle with that “glorious sunshine.” Take this passage, for example:

“Thy sunbeam comes upon this earth of mine with arm outstretched and stands at my door the livelong day to carry back to thy feet clouds made of my tears and sighs and songs.”

One of the ultimate expressions of the unity of all life is the following verse from Tagore’s *Gitanjali*.

“The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.

“It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers.

“It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and in flow.

“I feel my limbs are made glorious by the touch of this world of life. And my pride is from the life-throb of ages dancing in my blood this moment.”

After Tagore I found myself traveling with Andrews to work with Gandhi both in Africa and India, to visit the Fiji Islands in order to examine race relations, to discuss the moral challenge of war, and to probe the re-

lationship of work, wealth and brotherhood. Through it all, I was continually aware of the “springs of spiritual power from within” that gave this man the deepest of all nourishment.

And when I came to the end of this remarkable journey in the mainstream of a religious life if ever one has been lived, I was reminded one final time of the interrelationship of everything when I read what Horace Alexander said about the man who had been the primary reason why Horace went to India in the 1920’s and later spent much of his own life there.

“All over the world, among wars and rumors of war, the ordinary humble simple people have tilled the fields and kept humanity alive, and the spirit of good alive in the hearts of men. Andrews spent the whole of his life reminding the ‘big’ men of the world, the rulers, the educated, of what is really going on all around us.

“. . . What were the weapons he took up? . . . Love and truth. No doubt lifelong training is needed, as Andrews himself says; he learned from his Master that love must go deeper and deeper, devotion to truth deeper and deeper. Let us not think we can achieve miraculous results by short cuts. There is, I believe, no other way to the real Kingdom of God. Let us in all humility try to make what we can of this mighty weapon of God’s truth and God’s love.”

Much has changed for me and for the rest of the world during the twenty years since I sat in that International Relations class. Two things are the same, though. One is the essential unity I glimpsed that day. The second is that we are still trying to find it everywhere except where it ultimately exists—deep within ourselves.

## Staff Changes

SPEAKING OF RELATIONSHIPS, two of my predecessors as Journal editors and I have had excellent assistance in our work from Joyce Rollé Ennis. For more than five years Joyce has handled many of the details that are so time consuming but also so essential to any publication. From proof reading to poetry selection to page layout, Joyce could be counted on to be accurate, sensitive and innovative. She also has a broad knowledge of Quakerism and of individual Quakers. Add excellent judgment and the result is a very valuable coworker indeed. And a very fine Friend.

Now Joyce is in Arizona. We wish her well in her new life but we will miss her, especially because she was our friend, too.

Her duties will be divided between Nina Sullivan, who will handle advertising, and John Himmelein, who will coordinate editorial matters.

JDL

. . . contemporary Quakers of all kinds, when cornered into defending their actions, point to something [George] Fox did or said until it seems all segments of our Society of Friends are trying to out-Fox each other!—Jack Willcuts in the *Evangelical Friend*.



# Now and Then: 90 Years of Henry Cadbury



*Henry Cadbury about 12 years old—1895.*

THERE IS A photograph in the Cadbury family archives of a small boy standing on the steps of his Aunt Sarah Cadbury's home on Race Street, Philadelphia. He is standing one step below her, arms behind his back, but obviously ready to run down the steps and take off into a larger world, perhaps Friends Select School across the way or to the William Penn Charter School on South 12th Street, from which he graduated before he was sixteen. Two other aunts are looking out of the parlor window: Elizabeth, complete in her Quaker bonnet and Emma. Are they watching the boy to see what he will do next? Are they gathering as a group to go on an expedition? Are they starting their nephew off on his first trip by himself?

The boy is, of course, Henry Joel Cadbury, who was, when the picture was taken probably by an enthusiastic brother, about six years old. It is fun to speculate about the scene and what it represents. A boy, youngest of six brothers and sisters, youngest nephew of the three doting aunts, and no longer the much loved baby, is eager to be off on his own, eager to get to school where he absorbed learning like a thirsty sponge, eager to be off to something new and amusing.

There is another picture among the hundreds of family

photos showing a rather solemn little boy wearing glasses and a school cap, holding a book with his finger marking the place where he was interrupted in his reading. He is sitting on the ground, leaning against a stone wall. He obviously thought he was out of sight and he looks resentful at being found and at the enforced stop in his reading.

There comes to mind the remark of another twelve year old boy when his parents tracked him down sitting in the temple talking with the teachers. He too was annoyed to be interrupted by parental concern and anxiety and he told them he was about his Father's business and quite able to take care of himself. Henry must have been about twelve and quite able to go off by himself to read a book without being hunted up, perhaps again by a camera-mad older brother. Two other pictures show Henry in characteristic poses. One shows him clutching a stamp album and the other throwing a ball. He is dressed in a white Eton collar with large plaid bow tie, wearing the same school cap. This time he is not solemn but very much amused, smiling his wonderful puckish smile which has lasted down through the almost century.

Henry Joel Cadbury was born on December 1, 1883, the same day, he likes to point out, on which his parents, Joel and Anna Kaighn (Lowry) Cadbury, were married. But he was the youngest of six children so that there is no real problem connected with this coincidence. The parents were married in 1869. The eldest of this remarkable family was my mother, Elizabeth Bartram Cadbury who later became the wife of Rufus M. Jones. The children between her and Henry were Benjamin, named for his grandfather Lowry; Emma named for her aunt; William Warder, named for a deceased uncle; and John Warder Jr., named for a living uncle. For some days after his birth, Henry languished without a name as none seemed to appeal to the family. A fine beginning for a Then and Now or Now and Then individual.

Henry, like his brothers and sisters, was born in Philadelphia, and was a birthright member of Philadelphia Monthly Meeting for the Western District. As the youngest of this family he was able to control his own interests with greater ease than his brothers and sisters could. They were all expected to, and did, join the family circle in their free time, to share in reading aloud and other gentle pastimes. His mother's rigid discipline rolled off Henry like the well-known water off the duck's back. He crept away to his room and left the others to their communal fun.

Although he did rebel from too much family and get the nickname of U.S.K.—Upstart Kid—he is the one who has cared about genealogy and family history of Cadburys, Warders,—his grandmother was Caroline Warder, youngest daughter of John and Ann Warder—Lowrys, Kaighns,



Bartrams—he is a direct descendant of John Bartram. Thanks to Henry, the marriages, births and deaths of the vast multitude have been kept in order and on paper. He has kept in touch with the even larger array of English Cadburys. The above mentioned Caroline Warder married her first cousin, Joel Cadbury, who first came from England in 1815 to visit his aunt and uncle, Caroline's parents, in Philadelphia.

This drama, and it was indeed a drama, long fascinated Henry. The growing love between the first cousins was discouraged and hopefully killed by Joel's return to England. But not even the Atlantic in those days could stop true love. Joel returned to Philadelphia in 1822, the young couple eloped, were married by a Philadelphia magistrate because they were disowned by the Monthly Meeting—first cousins must not marry—but later reinstated. Henry pursued all these events with zeal and finally tracked down the newspaper reference to the marriage and found the certificate which the couple had had made, copied after the regular Quaker marriage certificate.

This form of sport was and is his very favorite hobby, avocation and practically his vocation, although actually he was and still is a teacher of world renown. As a young man he taught Greek and Latin—he even had a typewriter which had both Greek and English keys—moving on to Biblical history and especially interpretation of the New Testament. For fifteen years he was involved in the translation of the Revised Standard Version. When asked whether the transition from this scholarly committee to the work of chairman of the American Friends Service Committee was not too abrupt he remarked, "I am still trying to translate the New Testament."

In the summer of 1918, while vacationing at Back Log Camp, he wrote to his brother-in-law that he was reading some Herodotus and Thucydides . . . "and am glad to let my mind hibernate." Not most people's idea of hibernating! On June 6, 1948, ten days before Rufus Jones' death, Henry wrote one of his familiar post cards, packed with information. "Some weeks ago I mentioned, but could not identify, a document in which Giff [George Fox] is called a cord winder. I have now located it."

*The Friends Journal* readers are, of course, well aware of Letters from the Past, under the alias, Now and Then. The first 240 of these letters appeared a year ago in the attractive volume, *Friendly Heritage: Letters from the Quaker Past*. It might be added this was one of three publications by Henry to appear in 1972. The others were *John Woolman In England 1772*, A Documentary Supplement, and *The Narrative Papers of George Fox*. The most recent of Letters from the Past, number 268, appears in the October 1, 1973 issue and is entitled "Bugging a Silent Meeting". Thus current problems of Watergate and the White House are considered with the 1938 visit of Robert Yarnall, George Walton and Rufus Jones to the Gestapo. These letters have been a perfect medium for Henry's combination of scholarship, Quaker history and humor.

He was at Woodbrooke during the year 1932-33 and

(continued on next page)

As chairman of the American Friends Service Committee, Henry Cadbury accepted the Nobel Peace Prize awarded AFSC in 1947. The following is extracted from his report of the trip to Oslo: "We found it possible to cancel the rooms for us at a very stylish hotel and to live in a private house, the home of Diderick and Sigrid Lund and Myrtle Wright, thus conforming to the simplicity of our Quaker tradition. Similarly when I discovered that I would be expected to wear a form of dress suit that I do not possess, I recalled that the AFSC has been receiving such from people to whom they are often white elephants, and finding use for them among waiters and musicians in Europe. So instead of buying one, I appealed to our store-room which at once supplied one of excellent fit and condition. I doubt whether either of the notables' wives who sat beside me at dinner knew that I was wearing garments that had been destined to cross the ocean a little later and more slowly among the tons of bales of used and new clothing which we are sending by freight."



wrote to Rufus Jones just after the latter's 70th birthday and cheered him by saying "in spite of thy years the grass doesn't grow under thy feet." This was shortly after Henry's 49th birthday, so he was then in his 50th year, now forty years ago! Certainly no grass has ever grown under his feet and as he approaches his 90th birthday this fact is equally true. His daily—almost—trips to the Haverford College Library, his frequent lectures to various groups, his insatiable pursuit of obscure facts, his sorting of family letters and his own papers, the completion of his own bibliography keep him busy, keenly alert and challenged.

This is not a biography and it barely touches on the accomplishments of this remarkable man, but a reference must be made to his family. Having been interested in his first-cousin grandparents, he married his first cousin once removed, Lydia Caroline Brown, fifty-six years ago, and they have had a wonderfully congenial and rich life together. Their four children, Elizabeth Musgrave, Christopher Joel, Warder Henry and Winifred Beer and nine grandchildren have added enormously to the joy of parents and grandparents.

The eight nieces and nephews look to Uncle Henry, the last of his generation, for assurance and reassurance that in spite of the dark clouds spreading over the earth in 1973, he knows, as did George Fox in 1652, there is an ocean of light and life and love which covers all. He wrote in 1918, "I still remember [Mary's fourth] birthday ten years ago at Grindelwald . . . with a double rainbow." This double rainbow, which his niece still remembers also, with its double promise of hope and faith has spread over us for these sixty-five years.

The little boy on the steps waiting to start off on his own adventure and the older boy, impatient to get on with his book have travelled far both geographically and intellectually. They have read, studied, translated, taught and worked. The man the boys became has retained the freshness and the eagerness which the pictures convey. A finger in the middle of a newly discovered book—this is Henry Cadbury as he approaches the beginning of his tenth decade. Marvelous and delightful man.

In this day of trite sayings shouted constantly from radio and TV and the advertisements urging purchase of cheap, destructible wares, it is gratifying to see someone who can sidestep all of this and continue along his own way. It brings to mind the last lines of Andrew Lang's sonnet:

"So gladly, from the songs of modern speech  
Men turn, and see the stars, and feel the free  
Shrill wind beyond the close of heavy flowers,  
And through the music of the languid hours  
They hear like Ocean on a western beach  
The surge and thunder of the Odyssey."

## The Council House of the Global Village

by Donald Keys

*"The outer message of the United Nations is Peace. The inner message of the United Nations is Love. The inmost message of the United Nations is Oneness. Peace we feel. Love we become. Oneness we manifest."*

*"The United Nations has a mind, a heart and a soul. Its mind tries to offer flowing Peace. Its heart tries to offer glowing Love. Its soul tries to offer fulfilling Oneness. In the near future, a day will dawn when the message of the United Nations will be absorbing to the child, elevating to the common man, thought-provoking to the highly educated and inspiring to the seeker. . . ."*

*"The League of Nations was a dream-seed. The United Nations is a reality-plant. The aspiring and serving life of man's universal oneness will be the eternity-tree."—Sri Chinmoy*

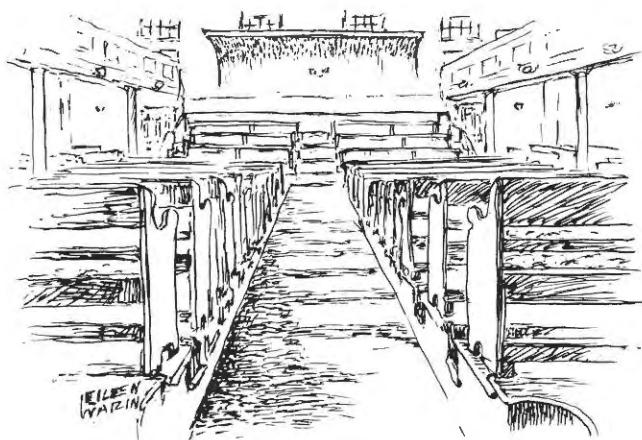
THERE ARE MANY POSSIBLE DEFINITIONS of the United Nations. One possible definition at this time might be that it is the Council House of the Global Village, and mirrors all the global village's imperfections. There are as many United Nations as there are viewpoints. There is fundamentally mankind's vision of the United Nations that mankind intrinsically and intuitively knows the United Nations should be and which it ultimately will be. There is a United Nations as viewed by one group for which at the present time the United Nations is an instrument of their own foreign policies; that is to say, of their desires and their wishes. For another group of countries, the United Nations is the extension of their own selfless serving of humankind, whom they recognize as an extension of themselves.

For some, the United Nations is a place for "peaceful co-operation with competing systems." For others, the United Nations at this time is a forum for efforts to demonstrate the desire to lead the Third World countries. For still others, the United Nations is an instrument through which to seek justice for the world's many, or to provide security and through which to seek the backing of world public opinion against fears of neighbors. For the Third World, the United Nations is protector, refuge, haven, recourse, teacher and parent, and it treasures the United Nations with the fullness of its heart.

Thus, the definitions of the United Nations reflect variously the needs, the wants, the desires, the wishes

Donald Keys, the representative to the United Nations of World Association of World Federalists, spoke on "My UN" at a Quaker Conference on the UN and World Order, held at William Penn House in September and sponsored by Friends Coordinating Committee on Peace. His remarks were based in part on material in this article.





and the ideals of the many nations, but there is no forsaking the fact of the United Nations' centrality in the life of all nations, no matter how they currently regard it.

Humanity is now taking major steps forward in planetary awareness and therefore in self-awareness. In just the most recent years we have a new vision of the earth from the moon as a rare and fragile spaceship of limited dimensions, limited resources and infinite possibilities. We have become self-aware on this world of ours and we have intervened so mightily in its affairs that now there is no turning back. We must in all ways manage the planet. Having gained a dominion over the earth, even as it was said that we would, now we have the responsibility for it.

The U.N. is totally imperative to meeting these global needs, totally imperative to planetary stewardship and helmsmanship. Through the U.N., the needed policies and programs, although embryonic and incipient, and often disregarded, are emerging. We see in the United Nations the gradual emergence of global values in many, many areas. Particularly we have witnessed the development of a global system of values concerning human rights—the ways in which human beings are to be treated. We see the same emergence in the setting forth of a new Declaration on conduct of relations between States, which is regarded by most as being a major expansion of the United Nations Charter.

### What Humanity Is

Humanity at the United Nations is to be experienced. This is perhaps uniquely in the world a place where components from every aspect of humanity gather. It is a quantum jump difference from meeting any of those components separately. It is only here that one can experience what *humanity* is. This is the locus of the interpenetration of all human substance, and it can be experienced as such. The U.N. exists always on this fundamental level no matter what else at any given moment is transpiring in that building. It is the only place in the world where the essence of humanity, the species, the fourth kingdom can be directly experienced. At the U.N. the relation between individual human being and human-

kind can be recognized and can be explored. The whole is greater than the sum of its parts, and you can hear some of the first faint notes of the song of humankind in the halls.

It follows, therefore, that the U.N. represents rather an index of a process—an index of the culmination of a process of growth in the fourth kingdom. It is a symbol of human convergence, in the words of Teilhard de Chardin, humankind organizing itself as a self-conscious entity. To the degree that the communication of humankind becomes possible in the U.N. temple of people, just to that extent, communication, relation, interpenetration, circulation of the fourth and fifth kingdoms and with the center of planetary purpose can be acknowledged as possible.

### The Divine Compassion

Where humankind is gathered together for the first time as a species, there is a field created upon which the highest impressions can play, and there is an unobstructed channel potentially created. Or we might say from the spiritual point of view, "... The United Nations is struggling and striving for something meaningful and fruitful. What it needs, it has: the Divine Compassion. The Compassion of God has been unceasingly descending upon the United Nations," and I find that to be the case.

The present stage of the vibratory activity and integration of humankind as symbolized in the United Nations has attracted there the presence and intervention of a member and representative delegate from the fifth kingdom, although it is only one of his many duties, Sri Chinmoy, whom I have been quoting. It is he who conducts meditations in the conference rooms of the United Nations. He also, once a month, gives a Dag Hammarskjöld lecture in the Dag Hammarskjöld Auditorium. The significance of his presence to me is indicative of the increasing fusion, of the new day of opportunity for humanity, of the new opportunity of a major shift in consciousness.

In this person an energy of light, love and purpose is personified which is reachable, present, and applied within the framework of the United Nations. It is a privilege to witness, a privilege to collaborate with him.

In a word, then, the United Nations represents the vivification of a new center in the body of World Humanity, the highest center. It is flickering, it is unsteady, it is resented and it is cherished. It is rebelled against and it is sought. Through the U.N. pours the soul force of humanity with all the usual reactions to the contact of that energy. But there is no doubt, as there never is: it is completely and totally inevitable that sooner or later that force will control. And what is required of nations? The first thing that is required is atonement to each other in order to bring about at-one-ment, as a prelude to surrender, only after which can follow fusion.

The United Nations is the locus, then, for the first global collaboration between all the kingdoms of nature. The degree of this developing collaboration, the birth of responsibility, can be measured by the relation to and the attitude toward the United Nations by nations.



# How Do We Know We Are Friends?

by Candida Palmer

ONCE I was taking youngsters on their early encounters with history and one very small person declared in the lofty marble halls of the museum, "I wanna see no more bones, no more rocks, no more In'ians, no more nothing." Whereupon an older sibling commented, "See—told ya! She always goofs up the whole party!" Just so. We became very knowledgeable of the displays located between the water fountain and the ladies' room!

Friends seem to encounter their history in reverse: We become very familiar indeed with the distinctiveness afforded by earlier garb, plain language, quaint anecdotes, our martyrs, good works, and the apocryphal "as long as thou canst" sword, (one very young Friend once drew a picture of William Penn on one side of the page and put a sword in his belt that extended diagonally across the entire page.) These are part of our well-worn and well-loved historical diorama.

On the other hand Friends mostly ignore the painstaking work of the few Quaker historians in each generation, the faithful archivists and collectors, who have preserved and rediscovered much of the more meaningful aspects of our heritage. We give little recognition to their work and continue to all "do our own thing," unaware that Friends have been doing just that from the very first decade of the Society's life. Then, as now, the point of contest focused on the nature of spiritual authority—as it arises in the experience and wisdom of the group, over against the freedom of the individual conscience.

## Tension of Struggle

It is out of the tension produced by this continuing struggle that I pose this question: after a generation of valiant effort to reunite long-separated Yearly Meetings and to strengthen more comprehensive umbrella organizations, have we achieved sufficient progressive breakthrough in this area of tension to be able to deal with it, or will it again become the cause of more splintering within the Society?

I ask it not only because of my concern for the state of the Society but also because the areas of Friendly togetherness that have been neglected, if not avoided, are precisely those that would keep us linked to our distinctive Quaker insights, doctrine, practice and belief, and to one another. Without this continuity within which to test new wisdoms, Friends have no unity, or viable vision of unity in which we all can go forward together. As a result, individual Friends, as well as meetings, conferences and publications, resort to "borrowings" from the spirit and outlook of our time—its techniques, philosophies, innovations (even inventing new christologies) without

*Candida Palmer contributes often to these pages. Originally a New Zealand Friend, she now is a member of Philadelphia Yearly Meeting.*

ever probing their connections to distinctive Quaker belief.

Ironically, the path toward greater unity may lie in the areas we have neglected most: to become familiar once more with, and to learn from, our well documented history and thought; and to do so at a profound level. We now have much new corroboration, through recent scholarship, that the first generation of Friends were *finders* first, and it was from their solid base of faith that they extended their beliefs-in-action to their "now" scene. In these rediscoveries lies my *faith* that there is a way out of the present notionalistic, pluralistic dilemma.

## The Living Water

Another time I took a small group of kiddies informally through the Quaker routine (the "high road," between water fountain and amenities) when one youngster had the audacity to ask for the *living water* itself: "Now that we don't wear bonnets, and don't speak the plain language any more—how do we know we are Friends?"

In searching for an answer to this child's question I have asked myself whether we all may be too far removed from the original prophetic vision, and too close to an outworn in-culture, past and present. I see manifold threads of Quaker development leading into mysticism, humanism, evangelicalism, activism, primitivism, "reconstructionism," churchism, quietism, group-dynamics-psychologism, or whatever other response has arisen out of a search for identity in a particular time and culture. As I search, I also find in Quaker publications from many parts of the world the very same question, implied or direct: "How do I know I am a Friend?" The continued asking of this basic question by Quakers young and old holds my *hope* for the Society.

The asking child looks for new distinctive practices: the adult, perplexed by the many styles all calling themselves Quaker, has an uneasy feeling lest the glib tolerance of all forms and notions (and this surely is our *charity*!) does in fact negate, or call into serious question, the validity of each.

## Lack of Identity

It is this lack of a valid Quaker identity that is our basic reality. The pluralism dilemma is no longer found only at the separated Yearly Meeting level. The impasse occurs in local meetings, sometimes to the point of paralysis; it has brought about withdrawal of membership as well as recent schisms. One small splinter group, whose members call themselves the Publishers of Truth, has felt led to start over with the original Quaker insights as given to a community of believers gathered by God in Christ.

I have pondered why more have not taken this latter path, and postulate that some of today's pluralistic dilemma originates in the incomplete doctrine promulgated

by seventeenth-century Friends. Under brutal persecution and venomous theological attack those early, fiery stalwarts produced a magnificent body of tracts, pamphlets, statements and letters with which to refute their enemies, to speak the prophetic Word to their generation, and to strengthen themselves with forceful clarity on any number of matters, political as well as theological. Unfortunately for us, as their lot eased and their early leaders aged and



"... no more rocks, In'ian, nothing."

died, some of these wordy battles were never fought through to the end. Friends turned inward toward their own developing in-culture and organization. The original Friends themselves had been called into a "now movement," believing they were ushering in God's kingdom then and there. They had little occasion to project their thought into future centuries and to all parts of the globe. Al-

though early meetings did spring up in several countries and continents, Friends had ceased blazing the new, encompassing doctrinal trail by 1700.

We need to resume and complete their work; to promulgate new doctrine that includes projection to subsequent developmental change; to discover how more light comes to be added to the original vision as part of the ongoing revelation (Barclay: "... as if God had spoke his last word there to his people ...") Friends need to explore and to understand how the *vertical* revelation of hearing God's voice directly, and obeying, is to be related to the *horizontal* influences of culture, time, geography; how the *vertical* and *horizontal* dimensions of God's continuing revelation interact.

The most profound and systematic thinkers during the first decades of the Society's life did address themselves to some of these problems. Their answers were partial since they were projected neither far into the future nor toward all possible cultural encounter. There is much more work left to be done. Yet Friends' resistance to further promulgation of their own systematic doctrine, (and opting instead for borrowings from various contemporary scenes) has today brought the pluralism problem to the place, almost, of no return.

One cannot answer the questioning child, or adult, either, with historical recital. Friends from earliest times held to the living Christ who acts in man's heart *now*—not to lifeless carcasses of history or printed pages of scripture. At the same time they planted Quakerism squarely in the continuity of historical revelation, through the Old and New Covenants, and rediscovered by them in their own day.

### From God to Service

Contrast that with today, when emphasis has shifted from God and Christ to service, especially in unprogrammed Yearly Meetings. These inner-light brigades, whether sent out as relief workers in the name of Friends or as work-campers or project directors closer to home, leave behind meetings (and individuals) with no more than the slimmest teaching in the underlying religious beliefs or heritage of the Society. Likewise here at home we continue to entrust organizational leadership to the hands of many stouthearted and otherwise qualified Friends, without insisting that they be adequately schooled in today's entire Quaker spectrum and about our early formative periods as well.

Much recent effort has gone into promoting a universally acceptable tolerance for one another and to express Quaker beliefs in ways that pose the least problems for persons of other religions (or none) should our meetings spring up among them. We have not come to terms at a deep level with our diverse expressions, either culturally or theologically. We have neither learned nor taught *love* for one another outside the small provincial group with whom we feel a comfortable affinity, culturally first, doctrinally second. Hangups about one another's lifestyles, drinking habits, politics or child-rearing, are often as potentially divisive, or as paralyzing, in meetings

as were the doctrinal battles which preceded the Separations.

There may yet be time to rethink this entire dilemma. I suggest we start by becoming knowledgeable about ourselves as Quakers. Some Yearly Meetings have long required minimum reading lists for their pastors' edification, and Friends appointed to pastoral care and membership committees also should be required to be well read in solid Quaker background. So should paid workers in positions of organizational leadership, in Friends schools or colleges, and particularly in religious education.

### Knowledgeable Publishers

Friends with responsibility for publishing need to be conversant with the worldwide Quaker scene as well as to be thoroughly read in our theological history. We need a serious Quaker opinion magazine in this country, featuring colloquy on all manner of current concerns, yet requiring the writers to present their views, however innovative, in knowledgeable relation to previous Quaker insight.

These are not onerous requirements, since the past twenty years of scholarship have produced very fine materials indeed that are now available or in preparation. Newly issued is a stunning volume bringing together early Quaker documents (*Early Quaker Writings*, Hugh Barbour and Arthur Roberts; 622 pages; Eerdmans 1973) with a running historical commentary to keep the reader located in the political and social events of the Society's first fifty years. The account of Quaker migration west of the Appalachians is thrilling (*Quakers on the American Frontier*, Errol Elliott: 434 pages; Friends United Press 1969) describing the hardpressed isolated prairie meetings, as well as the interwoven strands leading to and from older groups. John Woolman's *Journal*, newly edited by Phillips Moulton, provides a definitive source for this precursor of abolitionist thought. Dean Freiday's modern English translation of Barclay's *Apology* should help to clarify basic doctrine. Maurice Creasey's study in early Quaker Christology, available hitherto only on microfilm, has now been offset in dissertation format.—These five make up but a portion of the body of new ongoing work.

### Blossoming Faith

In this renewed blossoming lies my *faith* that we will find our way "forward by going back." The continuing questions by young and old about the significance of our heritage and beliefs, however discomfiting, give me *hope*. The cementing of worldwide Quaker contacts, the extension of mutual courtesies and cooperation, represent tolerance in the best sense of *charity*, providing concrete steppingstones for going further. My *love* for God and man and the Society of Friends keeps me at this (—not without despondencies, doubts and exasperation to my poor and unfortunate disposition). And at the end of it all there remains a child's question to be answered: *How do we know we are Friends?*



Photograph by Terry Foss

(continued from page 610)

needs constant care of a urologist. A mother whose biological son has cerebral palsy gets a soft glow in her eye every time she hears about a little girl with the same problem who needs a permanent family. Someday she will call an agency. As more persons become aware of the types of children who are waiting, more will begin to search their homes and hearts to see if there is room for one more.

**If you are one of those persons, my advice, which is based on a great deal of personal experience, is not to worry or to wait too long, but just to get involved! Start by calling agencies and asking what children they have. Maybe there is a teen-age boy who needs a family. Or a baby with a heart defect. Who knows, your first call could turn up a child whose needs dovetail into your family's strengths. If one agency fails to act supportively, call another! Many of the problems you anticipated just will not occur.**

**And remember that every day you put it off is another day in which you could be developing a relationship with another human being.**

*Nancy Tompkins lives at 171 Pitney Rd., Absecon, NJ 08201. She and Ken have have four adopted children, aged 6, 8, 8 and 10. For more information about adoption, write to Nancy.*



## Reflections on a Rainy Day

Noah Vail

### *Jimmy Snyder Rides Again*

WHEN I WAS JUST a little tyke, I had a friend named Jimmy Snyder. Actually, Jimmy was merely another little boy who lived in the same end of town, so we had to walk the mile to or from school together four times a day, along with three other boys. We did not walk with the girls, possibly because they could not walk as fast as we did.

Jimmy was a muscular little B student, and I was more the string-bean A type, so naturally Jimmy used to beat me up regularly. Still, in the simplistic terms of those bygone days, I guess he was my friend.

Jimmy's greatest asset, however, was his indisputable ability to come up with bits of outlandish information before anybody else in our compact little peer-group. Naturally, we never admitted to believing any of Jimmy's wild stories, but there is no denying that they had an impact on our intellectual development possibly rivaling that of the entire borough school system.

One day as we were walking home from the upper reaches of the grammar school (this was in a gentler era, and a solidly bourgeois community, before the days of accelerated education), Jimmy instructed the rest of us about a rather esoteric bit of lore concerning an alleged human activity which, as I remember, he called "frucking."

Naturally we were all scandalized. Of all the undisciplined, undignified, and obviously unhygienic procedures (and with *girls*, yet) . . . Right on the spot, Dick Updegraff, Harper Sunday, Kenny Baylor and I swore a solemn oath that when we grew up we would never do such a thing under any circumstances.

"Everybody does it," replied Jimmy loftily (his father, an early Admiral Rickover type, had given him a book to read).

At this point my three remaining friends and defenders of law, order, and morality turned as one to look to me, the A student. "Well," I ventured desperately, with all the positive assurance I could muster without my voice cracking, "I'll bet my mother never did."

But that was long ago, and alas I know better now. It is never easy to come to terms with the sexuality of one's parents, and I suppose there are those (evenings, for example, in the vicinity of Times and Rittenhouse Squares) who never do manage it. At the time, I thought we four scholars had managed it very well. Jimmy of course was ready with more information, which involved my origins, but I calmly announced that *that* (whatever *that* was) was different. Dick and Harper and Kenny solemnly agreed, and Jimmy had to resort to fisticuffs. (He who strikes the first blow confesses that he has run out of ideas—which does not prove that he was necessarily wrong, nor does it make the other fellow's bruises any sweeter.)

Times, I am constantly being told, have changed—an



Photograph by Susan Welchman

alleged fact whose accuracy I am reluctantly unable to confirm. Like most of my contemporaries, I stored this painful information about my parents in the back of my mind, silently, until I was prepared to come to terms with it. Young people today have all (or, quite possibly, more than) the necessary information, and some of them are quite voluble about it. But I wonder if they are really managing to resolve the parental problem any better, or any earlier, or any more easily, than we did.

There are after all at least two ways to deny the existence of a psychological problem. One can silently and stubbornly refuse to face it until ready, as we did, or one can volubly and vigorously attempt to misdirect it. And what are all these earnest efforts to draw their elders into seminars and encounters and discussions and confrontations and pamphlets about sexuality, these desperate efforts to instruct their progenitors in the facts of life, but a slightly-disguised but no less anguished cry of "You don't know anything about it; you can't have known anything about it; I won't let you have known anything about it, lest you destroy the last vestige of my cherished adolescent innocence!"

Sorry, kids, we already heard about it from Jimmy Snyder.

# Reviews of Books

**Early Quaker Writings.** Edited by HUGH BARBOUR AND ARTHUR ROBERTS. Eerdmans. \$9.95 (At Quaker bookstores \$5.95)

THIS IS unquestionably the finest cross section of early Quaker literature available.

Such scarce and important first-decade Fox items as *Saul's Errand to Damascus*, the *Great Mystery*, a *Warning to All the Merchants in London*; and a relatively early Fox sermon (1680) are included. Robert Barclay's out-of-print *Anarchy of the Ranters* and his *Catechism and Confession of Faith*—both of which preceded the *Apology*—are here along with a host of items by Penington, Burrough, Dewsbury, Nayler, Penn, and others.

Edwin Bronner's foreword points up the fact that the 55 examples included here are selected from approximately 3,700 printed titles and 2,000 manuscripts produced by Friends before 1700. He places the book in a "multi-sided effort to republish early Quaker writings" of which the reviewer's *Barclay's Apology in Modern English* (1967) was the first. It was followed by Phillips Moulton's *The Journal and Major Essays of John Woolman* (1971) and Henry J. Cadbury's *Narrative Papers of George Fox* (1972). So much significant source material has not been in print at one time since the 1830s when the 14-volume Friends Library and the major works of Fox were reprinted.

The book gives an appreciation of the vividness of the early Quaker way of telling exactly what happened, particularly in accounts of sufferings and imprisonments.

Thomas Ellwood, for example, contrasts the acceptance of imprisonment by a meek and unassuming Friend with that of two non-Quakers who "were topping blades that looked high and spake big. They scorned to beat hemp," the labor assigned to them, "and made a pish at the whipping post." But "once they felt the smart of it, they soon . . . set their tender hands" to work.

The range of Quaker sufferings seems even greater than those previously described.

There are new insights, too, on "profession" of faith. "Professors" are generally assumed to be non-Quakers, but it becomes clear that Quakers "pro-

fessed" belief as a prelude to deeper "heart-opened" faith. Early Quakerism was apocalyptic and prophetic—proclaiming the approaching Day of the Lord, which would bring personal and national judgment. Zion and Jerusalem were images for the point of juncture between earthly existence and the Kingdom of Christ. Quakers lived as citizens of the world, who were also called to be faithful citizens of the heavenly city.

Hugh Barbour's rich knowledge of Puritan history sets the works in their historical context to a degree rarely found in Quaker studies. The same cannot be said for some of the theological interpretations. The editors are still trying to classify Quakers as "radical Puritans," even though the book's chart of writings lists 3021 sheets directed against Puritans, compared with 1108 against Anglicans, Catholics, other Quakers, and Baptists combined! Certainly if Baptists are recognized as distinctive from Puritans, Quakers have an even greater claim to individuality.

The term theocracy is mistakenly applied a dozen or more times in editors' comments throughout the book. Another error states that Quakers claimed infallibility (rather than an infallible Source). "Martyrdom," although occasionally used by early Friends, was seldom emphasized at the expense of the more positive and theologically cogent concept, "sufferings." The Day of Visitation (the time during which God extends saving grace to a particular individual) is insufficiently contrasted with the Day of the Lord (the impending time of universal judgment). Barclay's *Anarchy* is interpreted as giving "institutional authority" rather than "weight" to "Fox and other pioneer Quaker leaders."

Despite these imperfections, the book is a major contribution to Quaker literature.

DEAN FREIDAY

**God in the Universe.** By DAVID M. MURRAY-RUST. (A Woodbrooke Occasional Paper.) Friends Home Service Committee, Friends House, Euston Road, London N.W. 1 2 BJ. 56 pages. 50 pence

AT FIRST GLANCE, this booklet would seem to be intended neither for scientists nor for theologians, being "written for non-specialists." The reader is prepared in advance by an introduction

consisting of eight frequently asked questions touching on the old "conflict" between science and religion.

After this unusual introduction, the author invites his readers to avoid, or merely skim, one of the chapters in his book.

Of course this makes one all the more curious to read just that particular chapter and, in the end, one feels he really would have missed something had he not done so. This chapter helps explain the changes in scientific thinking about the physical world since the end of the nineteenth century.

The principle of unpredictability, uncertainty, indeterminacy, to which the author refers a number of times throughout the book—together with such observations as that, for the modern scientist, "certainly has been replaced by probability,"—is one of several which he uses to show (yes, you guessed it) that scientists and religious thinkers in their common search for reality and truth no longer need to indulge in the luxury of conflict.

What they do need to (can and must?) do—as outlined in conclusion of this booklet—suggests, at second glance, that it might profitably be read by scientists and theologians; not only by non-specialists, even in spite of its simplified language. And all the more so, because the author is both scientist and religious thinker.

M. C. MORRIS

## Briefly Noted

**To Live on This Earth: American Indian Education.** By ESTELLE FUCHS and ROBERT J. HAVIGHURST. Doubleday Anchor Book. 390 pages. \$3.95

A CAREFULLY DOCUMENTED survey of all aspects of the education of American Indians, including Alaskan Natives.

**Quaker Sheets to the Wind.** By ROBERT N. COOL. Observatory Press, 217 Pleasant St., Providence, RI. 60 pages.

ACCOUNTS of how the author launched "The Rhode Island Boat," a "local history weekly" for elementary students and why "The Messenger of Peace" was later added to the masthead. Thirty-five of the 60 pages contain "Leaves from the Journal of a Poor Vicar," that recounts an interesting month in a English cleric's life in the 1760's.

# Letters to the Editor

## Jesus an Idol?

JUDGING FROM THE RECENT reactions in your paper to my remarks (FJ 5/1), I feel that I have thrown a bomb into Quakerism, or, for that matter, into the entire Christian faith itself. Namely, that the world would be largely as it is today if the man, Jesus, had never lived.

True, as our friends have said, Jesus had an impact upon society, was sincere and compassionate, a benevolent influence. At the time he lived the ancient world was emerging from savagery, so he was a great character and idealized by the tales that circulated around to a credulous people.

Modernists state that Christ was the product, not the creator of Christianity, for it takes a great many influences and currents of thought to produce a faith. Hence Jesus should be thought of as *only one*, not the *only one* of those influences.

And yet, through the ages, that inherent lust for hero worship has resulted in the erection of immense cathedrals, statues, crucifixes, the writing of countless hymns, all in Jesus' honor. Would Jesus have wanted to be so exalted, so worshiped to the point of idolatry?

I leave you Journal readers to decide.

ESTHER REED  
Great Falls, MT

## An Understandable Agreement

IN MY SEEKING before I became a Friend, I sincerely studied all the "great" religions and many "lesser" ones. I have a deep respect for all religions, but find my own beliefs to be Christ-centered. Not being a teacher—in fact, not even a very good student—I have been troubled at not being able to really get across to others just what my attitude is on the subject of religions because I do not "tolerate" other ways and I do not feel that other worshipers should change to "my way".

All of this is to say that I am so very grateful to Friend Ralph Sloten (FJ 9/15) for putting my exact beliefs into such a concise and understandable essay.

EVELYN GIVENS  
Los Angeles, CA

## Legal Interpretation

SOME REFLECTIONS on laws, mostly obvious, induced by A. Z. Marshall's comments on civil disobedience (FJ 9/1).

There are laws, and then there are other laws. Some laws reflect the current mores of our society, as shown by our attitude toward alcohol, and toward marijuana.

Some laws reflect the whims or fears of some minor bureaucrat in some governmental agency — what material should be classified as confidential and restricted.

Laws that cover "black" or "white" situations are easily applied, but how about the "gray" cases?

Laws are subject to various interpretations. That's why we have courts, and judges, (and lawyers).

Thousands of new laws are passed every year. Thousands of others are ignored or forgotten and pass into oblivion. Few are ever revoked.

Laws are frequently made by those who have an interest in preserving the status quo. Those so interested are often the "haves". The "have-nots" frequently go along with the procedure, falsely classifying themselves with the "haves".

Laws are like the agreed upon rules of a game or sport. Without them, there would be no game. To abruptly change them during the game brings forth vigorous charges of unfairness.

But the rules of the game can be changed by pre-arranged agreement, and so can laws, and because times and conditions change, so must laws.

Talk about the sanctity of the law is done a lot by those who want to keep things as they are. Talk about the sacredness and immutability of all laws is nonsense.

Laws are selectively broken by all of us all the time. We rush a mortally ill person to a hospital, breaking traffic laws as we go. We break into a man's home to awaken him from sound sleep, and rescue him from a disastrous fire.

If rules and laws are to be changed a need has to be shown, a desire has to be created, to do so. The draft card burner is doing a symbolic act to draw attention to a situation he feels needs changing. He is well aware that his act may have unpleasant consequences for himself, but that does not deter him.

The Watergaters were engaged in

no symbolic acts. They were *not* trying to draw attention to themselves and to laws that needed changing. To say that they were engaged in civil disobedience because of an unethical or immoral situation is utter rubbish. Such talk consists of belated after thoughts to justify their actions. They were among the "haves" trying to hold on to the power, the prestige, and the pecuniary benefits into which they had manipulated themselves.

The burners showed respect for, and worked within the framework of the laws by wanting to change them. The Watergaters had no such intentions. They were attempting to defraud and deceive.

Conformity with and acquiescence to the laws of the society in which we find ourselves is desirable if we want to live a fairly peaceful, useful life. If one expects others to respect his (or her) wishes, he (or she) must respect others. Up to a point. For most persons there is some point, which may change with time and place and circumstance, beyond which they will not go.

Laws are made to be kept, laws are made to be changed, a few are made to be broken. The decision is ours alone.

KARL E. BUFF  
Mountain Home, AR

## Conscientious Civil Disobedience

RE THE REMARKS of A. Z. Marshall and Rexford Guy Tugwell (FJ 9/1) on Jeb Magruder's comments about law-breaking: Quakers in general are not any better informed about civil disobedience than is Jeb Magruder; we are confused by his confusion, and unable to define a place for ourselves to stand.

One of the characteristics of conscientious civil disobedience is that the disobedience is to a law felt to be bad, a perversion of justice rather than its expression. The law itself is judged.

This circumstance hardly existed in the Watergate situation. The defendants do not suggest that laws prohibiting burglary, for instance, are wrong and should be repealed. They plead only that they felt their ends justified their means.

A second characteristic of conscientious civil disobedience is willingness, however tranquilly or painfully achieved, to pay a price for the law-breaking: to endure the imprisonment or confiscation of property or defamation or exile.



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Again, this circumstance is not evident in the Watergate case, where the frantic cover-up is covered up even more desperately and sanctuary is finally sought, pitifully, in "I was just doing what I was told" and "I didn't know anything about it."

The technique of the Coffins and the Berrigans warrants responsible use until law is experienced as justice in the common life.

ELEANOR B. WEBB  
Baltimore

**"Quakers . . . Where Are You?"**

THE WATERGATE INVESTIGATING COMMITTEE is exposing much that needs to be exposed but not until recently when "dirty trickster" Robert Benz tangled with chairman Senator Sam Ervin was there a brief uncovering of a question that has been crying for thirteen years to be exposed.

What about the Democrats' dirty trick—the trick of such gross proportions that it is unique in history—the probable theft of the 1960 presidential election from Richard Nixon?

Mr. Benz quite pointedly asked Sen. Sam Ervin in words like these, "Where were you in 1960 when an election was stolen?" Sen. Ervin did not answer his question nor did any other politician.

We, as Friends, may not believe in Brother Quaker Nixon's policies. I, for one, have gotten into various jams opposing them, jail included; but if he was the victim of the dirtiest trick of all times, then we owe him a tremendous debt.

Perhaps Richard Nixon has been crying out in his own soul, "Quakers, with your professed love of justice, where are you?" And indeed the question needs answering.

EVELYN K. SAMRAS  
Gainesville, FL

**For Quaker Schools**

COLIN BELL (FJ 10/1) has called upon Quakers to rethink the role of Friends schools in the educational scene of the 1970's. One of the obvious indications that a need for our particular approach to education exists is the continued growth in the number of Friends schools.

It would seem to me that there is considerable justification for Quakers seriously contemplating the establishment of schools wherever they are feasible. The literature of Quaker education expresses the unique approach of such schools toward humanitarian concerns, the importance of individuality, the stress on excellence, and the pursuit of meaning for life. Secular education, while often paying tribute to such ideas, seldom realizes such purposes.

I feel that we are challenged upon a number of fronts in our regard for the education of the young. (1) Our schools need a setting in a context of faith that provides insight into our existence. (2) Educational critics have often cited the ineffectiveness of public education to apply the learning gains from educational research, learning theory, and innovative approaches which make the school a humane environment. (3) The awareness and involvement in our concerns for changing the social order may more effectively be realized where a climate encourages such openness to creative growth, rather than preserving the status quo.

If indeed we study the current crisis of the schools and the contributions which Quaker educators could make, our responsibility in establishing schools which make a distinct difference will be recognized.

LEROY H. CURTIS  
Cuyahoga Falls, OH

**Grateful**

I WANT to express my gratitude for John Yungblut's article, In the Spirit of St. Louis: Soundings for Bridge-Building (FJ 10/1). John Yungblut has given us an example of the spirit, the courage and vulnerability required of all those who speak to the issue of unity among Friends.

It is my hope that this thoughtful, scholarly presentation on two issues which divide Friends will engender a response in kind from those who may express their faith in different terms. Those qualified to join the discussion

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so urgently needed among Friends know that modern man no longer finds his answers in the mindless spouting of proof texts out of the past.

RAY STEWART  
Indianapolis, IN

#### Impressive Cover

I WILL ADMIT I merely glance at the cover of each Journal assuming it will be worthy of the contents, but my wife was so impressed with the October 15 cover I felt I would write and tell you so.

CHESTER N. KOLMODIN  
Chicago, IL

#### Author's Query

AS THE BASIS for some written material about the engagement of Quakers in the cooperative movement, I would welcome historical accounts, reminiscences, names of contacts. Consumer cooperatives, farmer cooperatives, student cooperatives have drawn on the skill and energy of Friends but which ones—where?

Of particular interest, though general information is appreciated, is current involvement of Friends. Are there

some student co-ops related to Meetings? Are there stores or feed mills or electric co-ops where a goodly number of Friends might be served—at the present time?

One might suppose self-help and mutual aid would be especially appealing to those in the Quaker tradition, but rumors seem stronger than the facts now available.

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## Friends Around the World

### SYDNEY SEVENTY THREE

by Jack Kaiser

FROM THE VERY START, a week of business meetings and conference sessions of the scope of the Friends World Committee Triennial, (August 18-25 in Sydney, Australia) to the uninitiated, unweighty, untraveled representative is a mind boggling affair. Friends from every persuasion of Quakerism . . . Friends of every color and temperament . . . Friends long active in the world family . . . "I remember at the Kenya Meeting" . . . "too bad you

weren't at Sigtuna;" all gathered for the express purpose of exchanging concerns of the Quaker role in a world beset by overpowering problems. I venture to say that most convinced—and some birthright—Friends of the last 50 years are not aware of the vastly divergent forms of Quaker worship and action. As far as I know, the Friends World Committee is the only Quaker organization that encompasses in its representatives all segments of Friends.

The twelve business sessions (summarized in an article accompanying this one) included all the necessary elements for running a triennial and guaranteeing the functioning of Friends World Committee for the coming year. Though Quakers have a distrust of structure and organization, it becomes clear at such a meeting that without organization nothing would start and certainly nothing would finish.

The main focus, however, was on four basic problems facing all Quakers and two random statements from each session bring into focus the difference of opinion and the need for understanding.

**Mission and service:** "The basic human problem is spiritual" . . . "some Friends do not feel free to preach Christianity in those countries that have a long tradition of another happy, loved faith."

**Quaker simplicity:** "If you have wealth, you must defend it" . . . "you have no idea how much it cost to keep Ghandi poor."

**Right sharing of world resources:** "Doubt sharing of anything except personal face-to-face respect" . . . "FWC has the task of helping Friends focus on motivation, information and interpretation."

**Quaker work in the United Nations:** "Why, when there is so much ground to cover, don't we funnel RSWR through the United Nations" . . . "are conscientious objection as a human right, disarmament, UN Volunteers and World Environment work relevant to Friends?"

Now we have five sessions of the Regional Asian Pacific Conference and I find myself over-concentrating so that I can fully understand "Quakerism in the Context of Other Philosophies and Religions", "The Message of Quakerism in Asia", "Quakerism and Zen Buddhism Today", "Interrela-



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**February 1-3** MARRIED COUPLES WEEKEND. Leaders: Eleanor and Charles Perry.

**February 1-3** A RETREAT. Leader: Dorothea Blom.

**February 8-10** AWARENESS WEEKEND. Leader: Jean Feinberg.

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tionship of Culture"; all coupled with the challenge from Asia—"Approaches to Development and Political and Social Change". Mind boggling? Yes! But every morning for an hour and a half is that magnificent innovation of Worship-Sharing and one's mind opens up to all the possibilities of the human approach to this world that is our home.

No group or organization can speak for the World Family of Friends and since the World Family cannot have an all inclusive annual reunion, meetings such as this are the fountainhead for information from people involved, for dialogue to further closing of the gap between Friends and for mutual love and understanding between Friends of different nationalistic backgrounds . . . all to be taken back to each Yearly Meeting. It is not possible for representatives to give to each Yearly Meeting all that the meeting meant to them, spiritually, mentally, morally, but strengthening the fibers of a few people is ample compensation.

The 1973 Friends World Committee Epistle begins, "We have not expected that a few concerned Friends, coming together in the South Pacific from scattered parts of our bewildered and

fractured world, would find in our meetings easy solutions to its suffering. We came to find signposts, to seek a sense of divine direction and purpose, to hear the cry of contemporary man in a revolutionary world." I hope and pray that, with some continuity, more uninitiated, unweighty, untraveled Friends will be allowed to share in this purpose.

For the record, the following actions were taken at Sydney:

Edwin B. Bronner of Haverford will succeed Heinrich Carstens of Germany as chairman of FWCC. Others appointed were Leslie Hones of London, treasurer; Joseph Haughton of Ireland, chairman of the Interim Committee; William Barton of London, general secretary; Tayeko Yamanouchi of Japan, associate secretary.

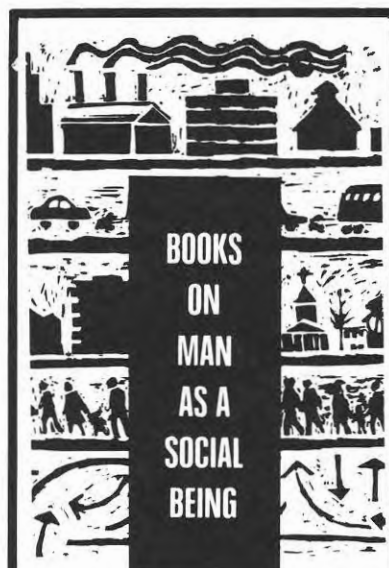
The three-year budget was divided into two sections, one based on maintaining the World Office and its services, and the second for specific projects. Yearly Meetings and FWCC Sections will be asked to consider the first part of the budget as an ongoing commitment.

An international conference on Quak-



Robert Vogel and Edward Dowsett at Sydney

Photographs by Bill Bliss



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*Sydney attendees gather*

er United Nations work will be planned by the World Office, possibly for next May. A fulltime staff member for liaison between the UN and the Yearly Meetings is under consideration.

Establishment of an Asia Pacific Section was discussed but action was delayed until the 1976 Triennial. A small subsidy to the recently formed Africa Section will be continued if funds are available.

Right sharing of the world's resources was reaffirmed as a major concern for

Friends who will be urged to more effectively help solve the problems of developing countries.

A communication from Scotland General Meeting that called for strengthening of the Quaker Peace Testimony was commended for discussion by Yearly Meetings. Messages opposing nuclear weapons and nuclear tests were sent to the governments of France, the Chinese Peoples Republic, the U.S.S.R., and the U.S.A.; while Australian and New Zealand Govern-

ments were commended for their opposition to French nuclear tests in the South Pacific. War and the plight of war victims in Indo-China were deplored, and support for the witness of Quaker workers there was promised. Friends were urged to work in their own countries to "start a movement to resist the sale of, and the pressure to buy, armaments by nations throughout the world."

The invitation from Canadian Friends to convene the 1976 Triennial at McMaster University in Hamilton, Ontario, was accepted. A conference in conjunction with the business sessions will be planned.

At the close, Friends around the world were called to heed George Fox's words:

"Stand still in that which is pure, after ye see yourselves; and then mercy comes in. After thou seest thy thoughts, and the temptations, do not think, but submit; and then power comes. Stand still in that which shows and discovers; and then doth strength immediately come."

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## Willingness to Listen: Canadian Yearly Meeting

by Dorothy Norvell

FRIENDS from St. John's, Newfoundland, to Victoria, B.C., gathered for Canadian Yearly Meeting August 14 through 18, at Niagara Christian College, Fort Erie, Ontario, on the banks of the fast flowing Niagara River. One hundred and eighty-five people registered, including several visitors from England and the United States. As there are about 1,000 Friends in Canada, it seems that about one in six attended this yearly meeting.

Richard Taylor, from the Movement for a New Society, gave the Sunderland P. Gardiner lecture. He gave a history of the movement and concluded by suggesting five ways in which we can work now for social justice:

"By continuing with present programs that clearly help establish social justice, such as prison reform and work with native North Americans; by the deepest thought and study about our present society and how it might be made more harmonious with God's will; by building alternative institutions that reflect in the present old society what a new and better society might be like; by resisting evil and affirming the good through nonviolent direct action; and by living now in a simple, communal way, loving one another and being open to what the Spirit has to teach us."

The message was a welcome challenge because Canadian Friends are searching to make our outward lives express more of the truth we know.

Several young Friends did this by cooking the vegetarian meals they believe in and inviting others to join them. Young Friends had held their Yearly Meeting just prior to this one so that they were free to participate fully in all Yearly Meeting sessions—a participation that was welcomed by all.

Children and adults together enjoyed an unusual evening of recreation. We sang songs that the children had been learning during the week. There was a delightful mime, fascinating impromptu drama, and a ridiculous group game. There was a time to relax and visualize a story told by one person: "You are climbing a mountain alone . . . There are great difficulties . . . distractions . . . doubts . . . You have reached the summit . . . You have found what you were seeking." Then we shared accounts of our "trips" with those nearest us.

A number of people when asked their main impression of this Yearly Meeting spoke of the harmony, the willingness to listen, the absence of contention. One person, who said that the internal business of the society seemed to be handled with loving care, felt a need to find ways to give that same kind of concerned attention to the larger and more urgent problems of the country and the world as well.

A query suggested by the combined groups on simplicity, ecology, and the new society is a step toward meeting that need:

"Do Friends research and consider responsibly the results of their daily actions on the life of our planet? Are

we wasteful or polluting? Do we use energy in frivolous ways? Have we considered the social and biological consequences of our actions? For example: that the use of extra electrical energy makes necessary such projects as James Bay, off-shore oil drilling, and strip-coal mining?

"Do Friends support a society and economic system which exploits resources for pride, power and luxury; or one which is geared towards wise use and just distribution of the earth's resources?"

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## "God-given Opportunities": Wilmington Yearly Meeting

by Erma P. Wilson

THE THEME, "God-given Opportunities," was the focus of the eighty-second sessions of Wilmington Yearly Meeting, August 13-18, held at Thomas E. Kelly Religious Center on Wilmington College Campus, Wilmington, OH.

T. Canby Jones, Professor of Religion and Philosophy at Wilmington College, presented the Bible meditation each morning on the theme, "God-given Opportunities in the Life of Peter." Peter was an example of what God can do with a man's life. So recently touched by the death of Tom Jones, his father, Canby shared some of the insights gained through that experience.

Young Friends served a chicken barbecue to over a hundred on the terrace of Kelly Center, using the proceeds to finance a two-day camping experience for 18 students from a Dayton inner-city school.

A minute on amnesty was adopted by the meeting and distributed to local meetings and to elected government officials urging prompt action on

amnesty for all violators of the draft law in relation to the Indo-China war.

After hearing Earl Prignitz' presentation on the Friends United Meeting Indo-China Appeal, one of the discussion groups recommended to the Yearly Meeting, which gave its approval, a goal of \$3,000 toward the FUM pledge of \$50,000, to be channeled through: the Quaker Rehabilitation Center in Quang Ngai, South Vietnam; Hoa Khanh Children's Hospital, South Vietnam, and the Savannah Farmer's Training Center in Laos and possibly other agencies.

Robert Beck, the new executive secretary, challenged the local meeting to meet the needs of today's changing society. James Ellis urged Friends to examine their attitudes toward and to help "People in Trouble with Society." Without negating truths found in other religions, Wayne Allman emphasized the "Worldwide Mission of the Church," describing Christianity as the only world religion.

Wilmington Yearly Meeting recorded two ministers in a special service: Charles Faulconer who, with his wife, Mildred, serves as pastor of Londonderry Meeting; and David Terrell who, with wife, Nancy, is pastor at Bloomington, IN, Western Yearly Meeting.

Robert Hinshaw, president of Wilmington College, presented the theme "Accepting the Challenge of God-given Opportunities." Pointing out that society tends to emphasize accomplishments that highlight the *person* rather than the *service* performed for others, he suggested that we be open to interrupting normal career patterns with short periods of service as a means of keeping body and soul together in a society which makes it difficult to view opportunities as being God-given.

The first Haines Memorial Lecture was given by E. Raymond Wilson following the noon adjournment of Yearly Meeting. Funded by contributions given in memory of Paul Haines, a young conscientious objector, and his wife, Kathy, who were killed in an auto accident three years ago, the Haines Memorial Lectures are arranged by the Board on Christian Concerns for Peace and Society. About 100 persons, including Paul's parents, Donald and Alice Haines, and his brother, Aldon, heard the address, "Is the Friends Peace Testimony Relevant Today?" The lecture is to be printed and will be available from Wilmington Yearly Meeting, Pyle Center, Box 1194, Wilmington College, Wilmington, OH.

## TERCENTENARY AT FRIENDS HOUSE LIBRARY

by Daisy Newman

"THERE WILL BE no speeches," the invitation promised, and who could resist a celebration at which the featured speakers were simply books—records of a spiritual search, ardently maintained through three turbulent centuries? To commemorate the founding of the Library, a gathering took place at Friends House, London on October 5. Our host, the Librarian, Edward H. Milligan, is known to all who have struggled with Quaker historical puzzles as one person who can usually furnish a clue. At this celebration, he radiated happiness, even when, brought to his knees, he was sweeping up the splinters from some ill-fated glass of applejuice.

More than a knowledgeable custodian of precious documents, Ted Milligan is a deeply concerned Friend, who brings the insights gained from his study of the past to the service of the Society today. He had hung the room we gathered in with portraits of Recording Clerks long gone, yet relatively recent successors of that one whose job it became in 1673 to care for the Yearly Meeting's books. The portraits elicited anecdotes from guests who could remember a long way back.

But, for the founding of the Library, we must go far beyond the memory of men now living to the minutes of the Second Day Morning Meeting, held in September 1673 at the home of Gerard Roberts (the wine cooper!) "at the sign of the Fleur-de-Luce in Little Thomas Apostle" Street, London. At the meeting, it was agreed "That 2 of a sort of all bookes written by friends be procured & kept together." The following year, the Morning Meeting extended its own authority and agreed that no one should "print any book but what is first read and approved of in this meeting." No Friend was exempt from censorship. A minute of 1677 records: "A Paper of G. ff's read and ordered to be laid by till G. ff be spoken with about it." Even George Fox couldn't readily obtain the imprimatur!

The books were stored in the office of the Recording Clerk. By the beginning of the 18th Century, there were so many that some Friends proposed

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building a cupboard or two "to preserve friends books that lies open to the Dust." Two cupboards! The Meeting was not prepared to go that far. "It's consented to that one be put up inclosed with shelves." Not surprisingly, there was soon "a want of Room for the Books and papers."

There still is. And want of room for the many readers, as well. For Friends House Library serves not only London Yearly Meeting, but all Friends throughout the world; not only Quakers, but historians and genealogists and those who are simply curious about their Quaker ancestors.

Recalling the many Friends whose stewardship and achievement brought the Library to its present eminence, Ted Milligan bestowed a first prize on our own distinguished member. "And if there were to be a Best Reader of Three Hundred Years," he declared, summing up, "it would be our beloved Friend Henry J. Cadbury who, appropriately meticulous as always, had the foresight to arrange his ninetieth birthday on 1 December this year, so that it links most happily with our Library's tercentenary."

## A Quaker-Marxist Dialog

THE RECENT New York Yearly Meeting sessions presented a special challenge to its members—a communist speaker, Mr. Vitali Kobych. Kobych, a Russian citizen living in New York as a reporter for Izvestia, spoke the first evening in the auditorium before the entire meeting, about 500 friends and guests. During the next four days we met in special interest groups of about 25 people with Vitali as our resource man. He talked in personal terms, describing his experiences and opinions as an individual. Marxist theory and politics were kept at a minimum. With him, we explored education, economics, housing, old-age care, competition, sex, divorce, crime, family life, attitudes toward religion. The more we talked, the more we felt that many basic values of Quakers and Marxists are not too far apart. As one Friend summed it up: "Marxists have great security, and little freedom, Americans have great freedom and little security; and both want more."

These contacts were beneficial to all. Vitali said, "I cannot be a Quaker, but I can be a friend." Can't we all?

It was a good start for a Quaker-Marxist dialog.

EDMUND P. HILLPERN

## Remembering Maria Comberti

*Editors note: The following appeared in The Friend after the death August 24 in Florence, Italy, of Maria Comberti at the age of 79.*

It is hard to think of Florence without Maria Comberti up there on her hillside near San Miniato. How many Friends and non-Friends will be remembering her generous hospitality. I think of Maria's deep, rich voice, welcoming her guests in whatever language was appropriate — German, French, English, Italian and probably others, for Maria earned her living by doing translations and by accompanying businessmen or others who needed an interpreter. There were always interesting people at her table: a German professor who was writing a book, a young American couple to be helped to make the most of their first visit to Florence, an African with his wife and baby.



Maria Comberti

I first met Maria at a gathering of a few Friends and friends of Friends at a YWCA hostel in the hills near Pistoia. Similar meetings were held in various places in Italy for a number of years. Maria, with Guido Graziani, from Rome, was organizer and above all hostess, with a watchful eye over all material arrangements but giving her full participation to the discussion sessions. I think especially of those friends at these gatherings, not all of them Quakers, whom Maria valued so highly: Fred Tritton from England, Alice Brügger from Switzerland, Professor Pioli who translated George Fox's Journal into Italian, Marie

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Goretti from Bologna, for some years the only Italian member of the Society of Friends, as was her mother before her, Ruth and Mario Tassoni, Friends from Bergamo, Guido Graziani from Rome.

Often I talked with Maria about joining Friends. She hesitated for a long time, feeling the great responsibility it would be to represent Quakerism in a country where there were virtually no Italian Quakers. Finally, having been a Friend in spirit for a long time, she became a member of Switzerland Yearly Meeting. Her home was a centre for information about Friends, and meetings for worship were held about once a month there.

Maria was a distinct personality with no hazy edges. People sometimes found her a bit overwhelming at a first meeting. She could dominate a conversation, but she could listen as well. She had humour and her laugh was deep and hearty. Capable and generous, she did more than her share of any tasks. She left us as she would have wished after a short illness. Maria Combetti as friend and Friend will always live on her hillside in the memory of those who knew and loved her.

LOUISE H. WOOD

## Getting to Know Lilly Pickett

by Marge Bacon

FOR MANY YEARS I knew Lilly Pickett only distantly. She was the mother of college friends, the wife of Clarence Pickett, the executive secretary emeritus of the American Friends Service Committee for which first my husband, and then I worked. She seemed poised, gracious, beautiful, quiet; the epitome of many qualities I could never hope to achieve.

Then, in the fall of 1970 I was asked by the Pickett family to prepare the script for a slide show on the life of Clarence Pickett for presentation to the new Clarence Pickett middle school in Germantown. I hesitated for a long time before accepting. I was too busy to do it justice. Someone should write it who knew more about Clarence Pickett's life than I. In the end I agreed because there didn't seem to be any one else. I am still reaping the benefits of that decision. The greatest of these was getting to know Lilly Pickett, who died September 22, at 91.

### Love of Beauty

We spent several afternoons in her living room at Haverford, looking out into her garden, still lovely in November, and as she talked about Clarence I learned to know her; her love of beauty, her appreciation for people, her courage, her gay sense of humor. I learned about some of the sacrifices she had made as wife of the executive secretary of the AFSC as well as some of the satisfactions she had found. At the end she was no longer a distant, shadowy figure of goodness, but a real human being I could both admire and enjoy.

I think Lilly Pickett might have been a writer or a painter. Her descriptions of her early life on the prairie in Iowa, one of ten children on a 500 acre farm, made me see that farm, hear the frozen ground ring under the feet of the horses as the boys went out in the early morning to pull the corn, see the hazel nuts in the woods, taste the plum sauce made in the farm kitchen. But she made me see also the elegance of a Cairo hotel, where the walls were mirrored, and the waiters brought ices with the finest designs etched into them. In her love of gard-



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Lilly Pickett

Picketts were on so tight a budget that they had to sublet part of an apartment from an elderly single lady in Cambridge. Lilly cooked in an alcove, and nursed her two daughters, sick with whooping cough most of the winter, while Clarence studied.

After a number of peaceful years at Earlham, Clarence's appointment as executive secretary of the AFSC meant that Lilly was plunged into a routine of constant entertaining. She did all her own work, washing the bed sheets by hand, sometimes as many as sixteen at a time. Once, she told me, when Clarence called to say he was bringing company home she just sat down and cried.

"But of course I never told him that," she said. And I felt that I had been

ening and of sewing I saw the artist's hand.

People too came to life as she talked. I saw the young Clarence, tall and blonde and slender, whom she met at William Penn College; Martin Buber, an Old Testament prophet with gentle eyes talking with the Picketts at the King David Hotel; Eleanor Roosevelt making her own bed at Waysmeet, the Pickett home in Pendle Hill. Her portraits were true to life, but loving. She seemed to see people as they were, and to be amused rather than condemning of human foibles.

Memories of hard times, as well as happy times came tumbling out. There were the years during World War I when Clarence was counselling young conscientious objectors in Oskaloosa, Iowa and the town's people did not like it. Once in the night a yellow cross was painted on the house and Clarence let it stay there, as a symbol. Lilly, young bride and mother, found the hostility hard to endure. But she poured cider and cocoa for the young men and women who crowded around their dining table every Sunday night, and was warmed by the circle of that friendship.

Then there was the year Clarence returned to study at Harvard, and the

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1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day
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9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

**FIRST MONTH  
1974**

SECOND MONTH—1974

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28		

True unity is the outcome of true love, but where true love is there cannot be disunity  
—Phebe Hall

FIRST DAY	SECOND DAY	THIRD DAY	FOURTH DAY	FIFTH DAY	SIXTH DAY	SEVENTH DAY
MOON'S PHASES First Qtr 1 Full Moon 8 Last Qtr 15 New Moon 22 First Qtr 29	Unto thee, O Lord, do I lift up my soul. —Psalm 25:1	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	Behold, I have set before thee an open door and no man can shut it. —Revelation 3:8	

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When I listen to the tapes of these interviews, I hear myself laughing. Lilly Pickett was a witty woman. She told me of the first time Clarence contracted gout and they went to see a strange doctor in a New England town. "Mr. Pickett, have you been drinking more lately?" the doctor asked. She told me about the confusions of being separated from Clarence in a strange city in Germany without a penny in her pocket. She described being entertained at the White House at the age of eighty and being met by Jackie Kennedy in an evening gown rather like the one she was wearing.

There were disappointments in Lilly Pickett's life. She had always wanted a family of four children. She had lost two babies during the war years. She had planned to return to teaching after her daughters were grown, but her duties as Clarence's wife made this impossible. But the disappointments were outweighed by far, were forgotten, in the satisfactions she found in coming to know men and women from all over the world, and seeing the response everywhere to the gentleness and love in Clarence.

When I think about it, I am overwhelmed with the generosity and the trust with which Lilly Pickett opened her life to me. I came away with more than the script for a slide show. I came away with renewed knowledge that behind even the most serene countenance quiet battles are fought and won, and renewed faith that people always can grow and evolve.

## Announcements

### Marriages

WOODWARD-SPIVEY—On August 11, 1973 in New Castle, Delaware, ROLAND HENRY WOODWARD and ANNE BROOKS SPIVEY. Roland and his parents, Roland M. and Mary C. Woodward, are members of Birmingham Monthly Meeting. Anne's parents are Albert G. and Jane Knapp Spivey.

### Deaths

ADAMS—On September 7, in the McCutchen Friends Boarding Home, North Plainfield, NJ, FLORENCE ADAMS, aged 90, and member of Plainfield Meeting. She is survived by her children, Robert P. Adams, William G. Adams, Alice Dent, Richard W. Adams, Eleanor Platt and grandchildren.

CHILD—On March 8, at Doctors Hospital in Hollywood, FL, ELIZABETH HELMAN CHILD, aged 58. A member of Rancocas, NJ, Meeting, Betty moved to Florida in 1957 and was active in Broward County Council of Parents and Teachers. She is survived by a son, William C. of Woodstock, CT, and a daughter, Mrs. Jack E. (Virginia) Thein of Rutland, VT.

HADLEY—On August 1, DONALD L. HADLEY, aged 64, at Clinton Memorial Hospital, Wilmington, OH. He was a member of Miami Meeting, the Masonic Lodge and the American Rose Society. He is survived by his wife, Margaret, his daughter, Donna, and two grandchildren.

KAHLER—On December 31, 1972, in Dunedin, Florida, EDWARD F. KAHLER, aged 63, husband of Caroline N. Kahler, and a member of Kennett Square, Pa., Meeting. Beside his wife, he is survived by a daughter, Edith K. Wright, and a grandson, Eugene Scott Bradley.

PICKETT—On September 22, at Medford Leas Retirement Community, LILLY PECKHAM PICKETT, aged 91. Born in 1882, in Lake City, Calhoun County, Iowa, she received a B.A. degree from Penn College, Oskaloosa, Iowa. She married her college sweetheart, Clarence Pickett, in 1913. Surviving are two daughters, Carolyn P. Miller of Moorestown, N.J., and Rachel P. Stalnaker of St. Louis, Mo., four grandchildren and one great-grandchild. Lilly Pickett had made her home at Medford Leas since May 1972.

SATTERTHWAITE—On September 5, at Morris Hall Rehabilitation and Health Center near Trenton, N.J., BENJAMIN SATTERTHWAITE, aged 83. A birthright member of Trenton Meeting, he was the third generation proprietor of Satterthwaite's Seed Store. He is survived by his wife, Sara Atkinson Satterthwaite, and two nephews, Henry F. and John R. Satterthwaite.

SHIPLEY—On June 16, THOMAS EMLEN SHIPLEY, aged 83, a member of Germantown (Coulter Street) PA, Meeting. He is survived by his wife, Mary Parker Shipley, a daughter, Anne Shipley Hatfield, a son, Thomas Shipley, Jr., and five grandchildren.

WAY—On September 10, in Morrisville, PA, ASA POUND WAY, aged 94, a member of Lansdowne, Pa., Meeting. He was the widower of the late Jane Linvill Way and is survived by a brother, James Ian Way of Ravenna, OH; two daughters, Sylvia Linvill Way of Chicago, IL, and Elizabeth Way Honeyman of Morrisville, PA; three grandchildren, Jane, Barbara and Susan Honeyman of Morrisville; and several nieces and nephews.



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—Willard Dalrymple

## Coming Events

### December

At Pendle Hill, Wallingford, PA 19086.

Public Lectures, 8 P.M. in the Barn.  
Speaker, John Sullivan. "The AFSC: Dilemmas for Quakerism in Action."

3—Community Relations: The Just and the Unjust Society

## Classified Advertisements

### Positions Vacant

**PUBLIC RELATIONS DIRECTOR**—to define and direct Wilmington College's public relations program. Writing skills essential. Experience required. Person must be open, creative and active. Contact Norman Goerlich, Box 1307, Wilmington College, Wilmington, Ohio 45177.

**THREE FULL-TIME FACULTY** (internists and/or family practitioners) with solid clinical skills and experience, a desire to teach, and community interested. Write to: Eugene S. Farley, Jr., M.D., Professor and Director, Family Medicine Program, 335 Mt. Vernon Ave., Rochester NY 14620.

**BOOKKEEPER**, part-time, for small Quaker firm. Can work at home. Box M-577. Friends

**COUPLE** to assist superintendents of Friends Boarding Home in Philadelphia area. Apartment, meals and salary. For information apply, with resume of experience to Box B-576. Friends

**DIRECTOR/COORDINATOR** for facility working with prisoners and visitors of prisoners at Petersburg Federal Reformatory. Demanding job. \$150/month, room, board. Write Bill Conway, 12024 Tulip Grove Dr., Bowie, MD: 20715.

### Opportunities

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

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

**WEEKEND WORKSHOPS** for single men and women, recently divorced persons, engaged couples, married couples, and for anyone on awareness and on expressive movement. Write Bob and Margaret Blood, 2005 Pennacraft, Ann Arbor, Michigan 48103 for details.

### Services Offered

**RE-UPHOLSTERY—SLIPCOVERS** Serving Delaware County (PA), Westchester area, Germantown-Main Line, Northern section Delaware state. Telephone 215-586-7592. More than forty years' experience.

**TUTORING**, Philadelphia area, for children who flourish in a one-to-one learning situation. MS in Special Education, 12 years experience. Ruth Best, 4600 Springfield Ave., Philadelphia 19143. BA 2-0167.

### For Sale

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

**LARGE BUILDING LOT**, Cape Coral, Florida, near Fort Myers. Water access. \$5600. Betsy Mills, Clerk, Pine River Friends Meeting, 705 S. Brown, Mt. Pleasant, MI 48858.

**LIMITED EDITION** of Alexander Calder lithographs. First 40, \$350 each. Second 40, \$450. Make checks payable to "Legal Fund", Friends Peace Committee, 1515 Cherry St., Phila. 19102

**FOR RENT OR SALE:** Rittenhouse Square area town house. Four bedrooms, 3 baths, fireplace, tiny yard. Available mid-December. MA6-0360.

### Schools

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

**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.

### Accommodations Abroad

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

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**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.

### Books and Publications

**QUAKER MONTHLY:** What are those British Friends thinking? Enjoy this monthly menu of seven thought-provoking articles. Not too little, not too much. Subscription, \$2.75. Sample on request. Quaker Monthly, Friends House, Euston Road, London NW 1, 2 BJ, England.

**AN INSPIRATION** for many seekers: Meditations on the Advices and Queries of New York Yearly Meeting, by Edmund P. Hillpern. 30 pages, 25¢. Published by an ad hoc committee of Morningside Heights Meeting (Columbia campus, NYC) to celebrate the 80th birthday of the author, a psychologist and chairman of the New York subcommittee on counseling. Stresses daily meditations as important for a wholesome life. Order from Livia Lucas, treas. 432 Armada Rd. South, Venice, FL 33595.

### Personal

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# MEETING ANNOUNCEMENTS

## Alaska

**ANCHORAGE**—4600 Abbott Rd., 1 p.m., Sundays. Hilds, 274-0288.

**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: 10 AM, adult study; 11 A.M., meeting for worship and First-day school, 1702 E. Glendale Ave. 85020. Mary Lou Coppock, clerk, 1127 E. Belmont, Phoenix. Telephone 944-8923.

**TEMPE**—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. 967-3283.

**TUCSON**—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Nelle Noble, Clerk, 6741 Tivani Drive, 298-7349.

## California

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

**CLAREMONT**—Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont, CA 9-1711.

**DAVIS**—Meeting for worship, 9:45 a.m., 345 L St. Visitors call 753-5890.

**FRESNO**—10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. 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., 1950 Knoxville Ave. 431-4015 or 831-4066.

**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**—Worship 10:30 a.m., Univ. of Cal. at Irvine, Parking Lot 7.

**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.

**RIVERSIDE**—Unprogrammed worship, 1st-day school, 10:30. 682-5364 or 683-4698.

**SACRAMENTO**—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Call 457-8923.

**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, 752-7740.

**SAN JOSE**—Meeting, 10 a.m.; children's and adults' classes, 11 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, 336-8333.

**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 728-9408.

**WESTWOOD (West Los Angeles)**—Meeting 11 a.m., University Y.M.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

**WHITTIER**—Whiteleaf 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: 288-2359.

**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. Telephone: 203-775-1861.

**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 10 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. Robert E. Leslie, clerk, 203-938-2184.

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## Delaware

**CAMDEN**—2 miles south of Dover. Meeting and First-day School 11 a.m. 697-6910; 697-6642.

**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., New London Community Center, 303 New London Rd., Newark, Delaware.

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

**WILMINGTON**—4th & West Sts., Meeting 11:00 a.m.; School Rd., Meeting 9:15 a.m. Nursery at both. Phone 652-4491.

## District of Columbia

**WASHINGTON**—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 10 a.m.-11 a.m.; babysitting, 10 a.m.—12 noon; First-day School, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

**WASHINGTON**—Sidwell Friends Library—Meeting, second Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N. W.

## Florida

**CLEARWATER**—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 733-9315.

**DAYTONA BEACH**—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone: 677-0457.

**GAINESVILLE**—1921 N.W. 2nd Ave. Meeting and First-day School, 11 a.m.

**JACKSONVILLE**—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

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

**MIAMI-CORAL GABLES**—Meeting, 10 a.m., 1185 Sunset Road. Thyra Allen Jacobs, clerk, 361-2862; AFSC Peace Center, 443-9836.

**ORLANDO-WINTER PARK** — Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone: 241-6301.

**PALM BEACH**—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone: 585-8060 or 848-3148.

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

**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 Tel-fair 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 327-1307.

**CRETE**—Thorn Creek Meeting, 10:30. 700 Exchange. 312-481-8068.

**DECATUR**—Workshop 10 a.m. Phone Mildred G. Protzman, clerk, 422-9116, for meeting location.

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

**DOWNERS GROVE**—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 665-0864.

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

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

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

**QUINCY**—Unprogrammed meeting, 10:00 a.m. Phone: 223-3902 or 222-6704 for location.

**ROCKFORD**—Rock Valley Meeting. Worship, 10:30 a.m. 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.

**HOPEWELL**—20 mi. W. Richmond, Ind.; between I-70, US 40; I-70 exit Wilbur Wright Rd, 1¼ 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 a.m.)

**WEST LAFAYETTE**—Worship 9:45 a.m., 176 E. Stadium Ave. Clerk, Merritt S. Webster. 743-4772.

## Iowa

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

**IOWA CITY**—Unprogrammed worship, 11 a.m., 311 N. Linn, Iowa City. Phone 338-7250. Clerks, Pam and Mark Stewart, phone 338-2062.

## 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: Quentin A. L. Jenkins: telephone: 343-0019.

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

## Maine

**CAPE NEDDICK**—Seacoast meeting for worship, Kuhnhouse, Cape Neddick, 11 a.m. Phone 207-363-4139.

**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: 773-6964. Adult discussion, 11:00.

## Maryland

**ADELPHI**—Near University of Maryland. 2303 Metzrott 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.; Stony Run 5116 N. Charles St. 435-3773, Home-wood 3107 N. Charles St. 235-4438.

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

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

**BOSTON**—Village Street Friends, Boston's first, 48 Dwight St., First-day, 3:45 p.m.

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

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

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**MARION**—Sunday, 9:30 a.m. Art Center, corner Main and Pleasant. 748-1176.

**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 Ben-venue Street. Phone: 237-0268.

**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 Kirk-aldy, Phone: 636-4711.

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

## Michigan

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

**DETROIT**—Friends Church, 9640 Sorren- to. Sunday School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stan- moor, 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' Meet- ing House, 508 Denner. Call FI 9-1754.

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Pro- grammed 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.; programmed activity or Friendly conver- sation, 10. Friends House, 295 Summit Ave. 222-3350.

## Missouri

**KANSAS CITY**—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.

**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**—Paradise Meeting; worship 11 a.m., Church of Nutritional Science, 10th and Carson. 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. 141 Central Ave. Caroline Lanier, clerk. Phone: (207) 439-9811.

**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., (July-Aug. 9:30) First-day School same time. Library Hall, Petersborough, Enter off parking lot.

## New Jersey

**ATLANTIC CITY**—Meeting for worship and First-day School, 11 a.m., South Car- olina 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 fol- lows, except summer. Babysitting pro- vided during both. Phone: 428-6242 or 429-9186.

**MANASQUAN**—First-day School 10 a.m., meeting, 11:15 a.m., Route 35 at Mana- squan 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 Gordon- hurst Ave., First-day School, 11 a.m. ex- cept July & August, 10 a.m. 201-744-8320. 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 11:30 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. Ham Brown, clerk. Phone 256-9345.

**GALLUP**—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeyta, clerk. 863-4697.

**SANTE FE**—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Miriam Stothart, clerk.

## 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. Phone, 607-733-7972.

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

**GRAHAMSVILLE**—Greenfield & Never-sink. Worship, 1:30, Sundays, in Meeting house.

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

**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.

**LYDD HARBOR, LONG ISLAND**—Meeting for worship, 11 a.m., Plover Lane. (516) 423-3672.

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

**MANHASSET, LONG ISLAND**—First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug. 10 a.m.) Northern Blvd. at Shelter Rock Road.

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

**NEW YORK**—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (15th St.), Manhattan. Others 11 a.m. only.

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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**—Worship and First-day School 10:30 a.m., 11 Ford Ave. Tel: 433-2367.

**POUGHKEEPSIE**—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programmed 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-Oct. to Mid-Apr. Unprogramed worship followed by discussion, 8 p.m. 2nd and 4th Sundays, Cobleskill Methodist Church lounge, Cobleskill, NY.

**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.

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**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.

**FAYETTEVILLE**—Meeting 1 p.m., Quaker House, 233 Hillside Ave. Phone the Arnings, 485-3213.

**GREENSBORO**—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Judith Harvey, clerk. 273-0436.

**GUILFORD COLLEGE, GREENSBORO — NEW GARDEN FRIENDS' MEETING:** Unprogrammed meeting 9:00; Church School, 9:45; meeting for worship, 11:00. Hiram H. Hilty, 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 Meeting (United) FGC & FUM—Unprogrammed worship, 10 a.m.; First-day School, 11:15, 3960 Winding Way, 45219. (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, Magnolia, University Circle Area. Elliott Cornell, Clerk, 932-8049 or 321-7456.

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

**KENT**—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave. Phone: 673-5336.

**N. COLUMBUS**—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave., Call Cophine Crossman, 846-4472 or Roger Warren, 486-4949.

**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), 2086 Brookdale Rd. 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 (United) FUM & FGC. Unprogrammed worship, 10, College Kelly Center. Esther L. Farquhar, clerk. (513) 382-8851.

**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.

**YELLOW SPRINGS**—Unprogrammed worship, FGC, 11 a.m., Rockford Meetinghouse, President St. (Antioch Campus). Clerk: Gay Houston (513) 767-1476.

## 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** — Meetinghouse Rd./Greenwood Ave. (east of York Rd.) Jenkintown. First-day school, 10; worship, 11:15. Child care. TU4-2865.

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

**CARLISLE**—Dickinson campus. Worship 7:00 p.m., First and Fourth Days. 243-2853.

**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. except summer. 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, 1/2 mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

**DOYLESTOWN**—East Oakland Avenue. Meeting for worship, and First-day School, 11 a.m.

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

**EXETER**—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 6/10 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.

**GETTYSBURG**—First-day School and Worship at 10 a.m. Masters Hall, College. 334-3005.

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

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

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

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

**LANCASTER**—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

**LANDSOWNE**—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:45 a.m.; worship, 11.

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

**LEWISBURG**—Vaughn Literature Bldg. Library, Bucknell U. Worship, 10 a.m. Sundays, Sept. thru May, Clerk, Ruby E. Cooper, 717-523-0391.

**MEDIA**—125 West Third Street, Meeting for worship, 10 a.m.

**MEDIA**—Providence Meeting, Providence Road, Media. 15 miles west of Phila., 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. Ann Kimura, Clerk. Phone: (717) 745-3473 or (717) 323-5498.

**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.

**HAVERTOWN**—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, 15th & Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 11:15 a.m. Chestnut Hill, 100 E. Mermaid Lane. Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month

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.

**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.

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

**SWARTHMORE**—Whittier Place, College Campus. Meeting & First-day School, 10 a.m. Forum, 11 a.m.

**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. (except summer); meeting for worship, 11:15 (summer, 10).

**WEST CHESTER**—400 N. High St. First-day School, 10:30 a.m., worship, 10:45.

**WEST GROVE**—Harmony Rd. Meeting for worship, 10 a.m., followed by Adult Class 2nd and 4th First-days.

**WILKES-BARRE**—North Branch Monthly 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.

## Rhode Island

**WESTERLY**—57 Elm St. Unprogramed worship, 11, except June through Sept., 10:30. Sunday School, 11.

## South Dakota

**SIOUX FALLS**—Unprogrammed meeting, 10:30 a.m., 2307 S. Center (57105), 605-338-5744.

## 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. Otto Hofmann, clerk, 442-2238.

**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 and First-day School, 9 a.m. Esther T. Cornell, 584-7259, for location.

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

**LUBBOCK**—For information write 2007 28th St., Lubbock, TX 79411 or call 747-5553.

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

## Utah

**LOGAN**—Meeting, 11 a.m., home of Allen Stokes, 1722 Saddle Hill Dr., 752-2702.

## Vermont

**BENNINGTON**—Worship, Sunday 10:30 a.m., Bennington Library, 101 Silver St., P.O. Box 221, Bennington 05201.

**BURLINGTON**—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-862-8449.

**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.

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

## 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.

**ROANOKE-BLACKSBURG** — Genevieve Waring, clerk, 3952 Bosworth Dr., Roanoke 24014. Phone, 703-343-6769.

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

## Washington

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

## West Virginia

**CHARLESTON**—Worship, First-days, 10-10:45 a.m., YWCA, 1114 Quarrier St. Raymond Stone, clerk. Phone 342-3774 for information.

## Wisconsin

**BELOIT**—See Rockford, Illinois.

**GREEN BAY**—Meeting for worship and First-day School, 12 noon. Phone Sheila Thomas, 437-4298.

**MADISON**—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed 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.

**OSHKOSH**—Sunday 11 a.m., meeting and First-day school, 1336 N. Main.

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

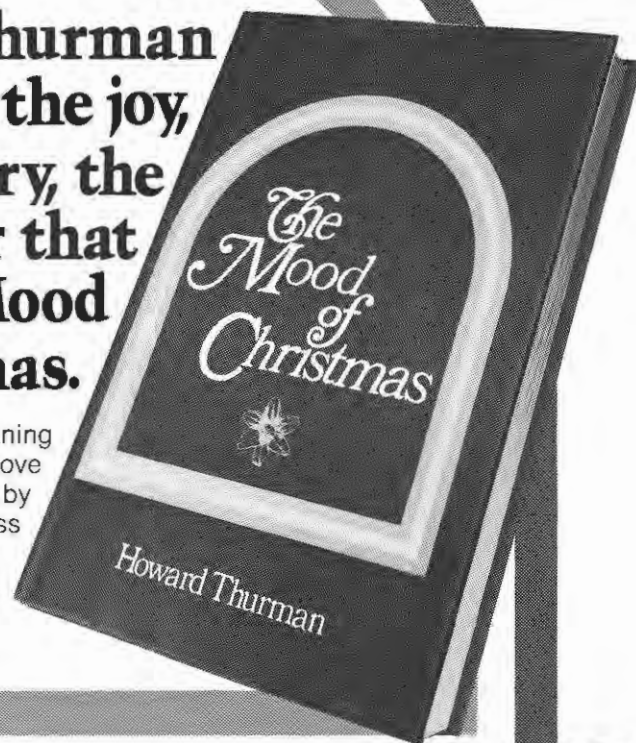
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