Who has measured the waters in the hollow of his hand
and marked off the heavens with a span,
enclosed the dust of the earth in a measure
and weighed the mountains in scales
and the hills in a balance?
(Isaiah 40:12, RSV)
The Lord showed me, so that I did see clearly, that he did not dwell in these temples which men had commanded and set up, but in people's hearts ... his people were his temple, and he dwelt in them.

—George Fox

To comfort would-be members of the Society of Friends who have hesitations about the state of their spiritual maturity, the Haddonfield (NJ) Monthly Meeting newsletter quotes from North Pacific Yearly Meeting as follows:

“Becoming a Friend is a life long process. It is a process without discernable end and hence a continuing act of faith. It requires us, and it enables us, to learn lovingly and simply to accept ourselves and others at whatever stage or condition any of us may be, and together to engage in the adventure of becoming.”

... And Witnessing

JOHN MAYNARD’S (incomparable) Letter/Bulletin emanating from 15th Street (New York City) Friends Meeting quotes from a letter sent to the Internal Revenue Service by two members of Albany Meeting. They explain that their reason for not paying forty percent of their tax “is that we find we can no longer pay taxes to finance wars, preparation for wars, or furnishing arms to other countries for them to use in wars with their neighbors. ... We will instead send (this amount) to UNICEF, because its program is for saving life, for enhancing the health of children, and for binding the human family more closely together in mutual help and love. ...”

Community Friends Meeting (Cincinnati) decided not to pay the telephone excise tax because it is a war tax. Nor did it fill out the form sent by the tax office. Instead, the meeting sent in another statement of why it had refused to pay.

A sixteen-year-old South Vietnamese girl from an orphanage is now a live-in pupil at Sanford School (Wilmington, Delaware). She first came to this country for extensive plastic surgery on her face and now is planning to stay. Since Lee Ann Thi Cu has no relatives at all, Wilmington Monthly Meeting has been appealing for “weekend families” for her. “Talented, presentable and charming despite her disfigurement,” she can always stay at Sanford School and does not need support or physical care; her need is psychological—for family warmth and interest.
The First Word

Pacifism and the IRS

"The position of the pacifist is unbearable if he (or she) does not undertake intense, practical action of his (or her) own. . . We need the firm rock of well-directed action if we are to resist the terrible drift dragging us towards reactions of fear, hatred, and violence."

Pierre Ceresole

EDITOR'S NOTE: With post-Watergate disclosures of apparently illegal activities by officials of the Central Intelligence Agency and the Internal Revenue Service vying for space in national news media with statements by Pentagon spokesmen who are beating the drums for increased military spending in general and continued support for South Vietnam's President Thieu in particular, the following news from Cincinnati of "intense, practical action" and its consequences probably will not receive very much attention anywhere else. So we decided to print it here.

Two acres and a house in Gano, twenty miles north of Cincinnati, were purchased by a small group of pacifists in 1950. In 1952 they formed a nonprofit corporation, Gano Peacemakers, Inc. and within eight years had paid off the mortgage on the property. Meanwhile, Ernest Bromley, a Quaker, had become editor of The Peacemaker, a small newspaper that promotes and publicizes nonviolence. In 1958, the publishing address was moved to the Gano residence but the records, funds and operations of the corporation and the newspaper were kept entirely separate. They still are separate.

Between 1966 and 1971 a sharing fund administered through the newspaper received money from those opposed to the Vietnam war who wanted to help support dependents of imprisoned war objectors. Monthly checks were issued to the dependents, most of whom were mothers of young children. Other expenditures were exclusively for the newspaper and other literature about nonviolence. There was no paid staff and all work was done without pay.

Ernest Bromley and his wife, Marion, have refused to pay income taxes for many years as a form of witness to the peace testimony. It is their claim that the money contributed to the sharing fund was not taxable and that even if it were, the Internal Revenue Service would have to take action against the newspaper. Instead, IRS made an assessment of almost $25,000 against Gano Peacemakers, Inc. and on January 31 two IRS agents posted notices of seizure on the front and back doors of the Gano house where the Bromleys live.

The Bromleys have openly and consistently stated their refusal to pay taxes for war. In fact, they do not favor going to court to protect their rights but instead rely on personal witness and public disclosures of the abuse of power. Ironically, while the Bromleys were taking and proclaiming their stand, the IRS's recently revealed "Special Services Staff" was secretly investigating organizations and individuals opposed to United States policies in Southeast Asia. Its audit of The Peacemaker newspaper began during this same period.

This is what Ernest and Marion Bromley have to say.

"Writing on the day after IRS posted a notice of seizure on the house here in Gano, we wanted to let you know how we were feeling about the threatened sale.

"Of course we would hate to see such a horrendous sum as nearly $25,000 collected by the government for the budget which is so preponderantly spent for weapons, death and destruction. Since we feel so strongly about that, it seems to us that this is a good time to have attention focused on refusal to pay taxes for war. There aren't many other ways people in this country can make meaningful protest about the proposed additional appropriations for Saigon and Phnom Penh, for example.

"If we had been under any illusions about the justice and 'lawfulness' of this system and this government, it might be quite shocking to see IRS proceed to seize property on the basis of an entirely false tax claim. There is no basis whatever for a claim against Gano Peacemakers, Inc.—and IRS knows this. But we have realized for a long time that governments do not dispense justice—they wield power.

". . . we feel the same as we did in the beginning about noncooperation with IRS. Even though this claim is a very false one, we still feel that the witness is being made.

"We want to call attention to the actions of IRS in any way we can, and others may think of ways to do that."

We invite readers to suggest ways. Meanwhile, you can write or send telegrams to either or both the District Director of IRS and the Regional Commissioner of IRS, Federal Office Building, Cincinnati, Ohio 45202. And you can inform others of your actions and urge them to express their opinions, too. Painful as it might be to law-abiding Friends, you also could consider refusing to pay taxes yourself. You certainly would be in good, even Friendly, company.

JDL
LATE ONE afternoon last year at Ithaca, my fiancee and I came upon a friend of mine, absorbed in capturing on film the glory of flowers, fresh from the day's rain and glistening in the dying sunlight. We stopped to talk with him, and soon our conversation moved from the mundane details of his camera technique to the evidences of God's handiwork which were all around us. And my friend recalled a physicist of his acquaintance who had found in an ancient Hindu scripture a remarkable explanation of something that still puzzles persons who work with the uttermost essence of matter: the "binding force."

Now, I haven't looked in the Gita for this, but as I recall, the Hindu understanding was that it is love that binds all matter together; that when matter combines, love is released. My friend carried this idea into human relations, suggesting that this is why by ourselves, as individuals, we are nothing, but "when two or three are gathered together in my name, there am I in the midst of you." As we talked, my eyes were drawn to the setting sun, and I suddenly knew that there was the greatest proof of God's love—the sun that draws its power from the "Phoenix" reaction, the fusing of two atoms of hydrogen into one of helium and the release thereby of quanta of energy, quanta of the binding force, quanta (as I suddenly understood) of love.

As I looked at the sun, wondering at this powerful revelation, I gestured toward it, intending to share this insight; but just at that point, another dear friend, slightly mad, walked on the scene. Not knowing what we had been discussing, he announced in his usual fashion, "That is the sun. It is sometimes known as Sol, die Sonne, le soleil." That, of course, completely blew the mood; but the realization stayed with me that the universe is infinitely more complex than we can ever hope to understand.

When we came home from Ithaca, and in the months afterward, again and again my thoughts returned to that marvelous vision, and to words that had come to be sort of my personal mantra: "Love is the binding force." In a busy life, with little time for active contemplation, I had come to appreciate Tom Kelly's idea of "praying on the run," making small, silent prayers as one dashed from class to class, or, in my case, from meeting to meeting; and more often than not, the prayer that came to my mind was "Love is the binding force." It is a sobering and encouraging thought that the same force that makes all life possible, that powers the sun, is capable of being channeled through our own lives, as we work and play and worship. "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends...." (I Corinthians 13:4-8, RSV)

All my life, I have somehow known that there is too much order in the universe for that order to have been arrived at by simple random action. In college, when my freshman philosophy class spent the better part of a term arguing over the various proofs of God's existence, the only one that made any sense to me was the argument from order: if you take a crystal of quartz, and tap it with a hammer along its fracture line, you will find that you have two identical, but smaller, crystals; and if you tap one of those along its fracture line, you have two smaller yet—but still identical—crystals; and no matter how much you keep splitting that crystal, it still breaks into two identical crystals, until it gets too small to do anything with. That is clear evidence to me that there is a guiding intelligence that set up the universe and keeps it running, an intelligence that I call God.

"God," Albert Einstein once said, "does not play dice with the universe." The most deeply religious scientists I have known have been particle physicists, those marvelous persons who decide that a particle must exist because the equations insist on it, and who then peer into their cloud chambers until they see, not the particle itself, but the shadow of something that has existed for perhaps one one-billionth of a second, and they know that they have seen the tail of the beast they were chasing. The closer they come to the ultimate essence of matter, the closer they come to its ultimate source; and they know, though they may not name it God, that there is Something there, organizing, running the universe and everything in it. Particle physics is virtually a mystic faith, and there is a fine line between matter and Mind that close to the infinite.

As I explored my faith, I found myself drawn to the Bible. I was drawn into it by degrees: first passages, then books, and finally the whole thing. Temporarily out of work, and with much time to sit and think, I sat down and read the Bible, from cover to cover, from Genesis to Revelation. That was a powerful and shattering experience, one which is still too fresh in my mind to talk about fully; but one incident from my reading stands out and meshes with the other insights I've spoken of in this essay. As I came through Isaiah, I passed the great opening verses of Chapter 40 ("A voice cries: 'In the wilderness prepare the way of the Lord...') and scanned down the page—

Bob Tatman, a member of Merion Meeting in Pennsylvania, comments that "since I'm no longer a staff person at Fellowship Commission, thee had better just list me as a free-lance writer, which is a polite way of saying I'm unemployed." Not for long, we trust.
and then a passage leaped out at me and demanded my closer attention:

Who has measured the waters in the hollow of his hand and marked off the heavens with a span, enclosed the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance? (Isaiah 40:12, RSV)

The rest of that evening and the next day that verse echoed through my head; and as I meditated on it, unbidden there came into my mind the refrain from a hymn learned in First-day School years ago: "From everlasting thou art God, to endless years the same."

I went back and re-read that chapter of Isaiah, and found, on the next page, these verses which seem even more powerful and awesome:

To whom then will you compare me, that I should be like him? says the Holy One. Lift up your eyes on high and see: who created these? He who brings out their host by number, calling them all by name; by the greatness of his might, and because he is strong in power, not one is missing. (Isaiah 40:25-26)

Consider this, friends: is it not a humbling thought that God should be able to "measure the waters in the hollow of his hand"? Even more, think of the majesty of Someone who can call out all of the stars, know them all by name, and be able to command their attendance! (But I can hardly hope to express this better than that ancient prophet...) These verses of Isaiah, come upon unexpectedly as they were, seemed to me to express all of the awe and mystery, the wonderful power, that is God, and yet they express only a small part of it.

My mother, a trained scientist, once said (commenting on mutual friends who cannot conceive of a God who created the universe and who runs it still) that it was the most wonderful thing, the most awe-inspiring thing, to her that there should be a God who was able to say, "Let there be light," and there was light. That light is still the center of our existence here on Earth; and more, the Light shines in each of us, and it is the same Light, the Light that God created in the heavens and the Light that became flesh and dwelt among us, the same Light that enlightens every person who comes into the world.

Putting these words on paper, I am aware that they are wholly inadequate to express what I feel, what I know. Though with George Fox I can say that these things I knew experimentally, and only afterwards found them in the Scriptures, yet the Scriptures express my thoughts far better than I can:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it... The true light that enlightens every man was coming into the world. (John 1:1-5, 9)

To which I can only answer, in all humility and joy, Amen!

Te Deum
One scarlet hibiscus glowing, open to the sun.
How soon will I find me opening to Thee?

Illustration by Joseph Levenson
Wanted:

Facts, not Labels

by John H. Michener

AS THE RECESSION grows and jobs become scarcer the issue of equal employment opportunities for minorities becomes exacerbated. Employer affirmative action plans that earlier met only minor opposition from the majority white community are now openly attacked as reverse discrimination. The permissible scope of equal opportunity efforts will inevitably be the subject of increasing conflict. Minorities will try to retain the employment advances they have recently achieved, attacking seniority based employment layoffs in companies that earlier discriminated in reinstating that earlier discrimination. Members of the white majority will try to have job security linked to current employment qualifications, including seniority. The white workers with seniority will claim, with some justification, that it was not they who discriminated against minorities in the past and that to discount any of their seniority in an attempt to preserve minority gains constitutes reverse discrimination.

This issue cannot be escaped by Quakers. Even now Friends meetings have been asked to take formal stands opposing reverse racism and reverse discrimination. This once again brings to the fore the fundamental question how our American society should balance the need to rectify the effects of its admitted past racism and the accompanying and enduring handicaps suffered by racial minorities against the need to avoid injustice to others?

The Quaker belief that there is that of God in every person can not be reconciled with racism or racial discrimination of any kind. To that we all agree in principle (although not always in practical application). When we reach the issue of reverse racism and reverse discrimination, the disagreement as to practical application seems at times to be of such depth and intensity as to indicate fundamental disagreement on the basic principle of nondiscrimination. Do some Friends, then, believe that circumstances can justify current discrimination against one group to overcome effects of past discrimination against another group?

I believe this is a misleading question that sets up a false issue leading to ill considered and inappropriate actions. The basic issue is not whether discrimination is wrong, but what in actuality constitutes discrimination. To give a concrete example, to make a blanket condemnation of racial preferences in hiring or education as reverse discrimination assumes that all such preferences are discriminatory. The real issue is whether and when such preferences are in fact discriminatory.

Many of those condemning what they see as reverse discrimination interpret the belief in that of God in every person in the essentially passive terms of being enjoined from doing that which would diminish the ability of another to attain his or her unique human potential. Other Friends interpret that same belief in essentially active terms of seeking conditions that will give each person a meaningful chance to attain that potential. What appears as utterly inadequate to one of the latter persuasion can appear as gross discrimination to those Friends who recognize as legitimate only the withdrawal of obstacles.

Perhaps a quick look at history will make the point clearer. During the slave-trade days, slave ships would pick up their human cargoes in Africa and set sail for the Americas. The slaves were typically chained or otherwise confined in close quarters unfit for human habitation even by the standards of those days. Although the slaves would be in good health on embarkation, such factors as lack of exercise, poor and insufficient food, and unsanitary conditions would destroy their strength and health so that on an average voyage a fifth of the slaves died. The crews by contrast, with better quarters and food and continued vigorous exercise, remained in relatively good health. On not infrequent occasions slave ships were lost at sea. When a ship found itself sinking the crew would take to the boats, leaving the slaves still chained in their quarters to drown as the ship went down.

Given a situation with such a sinking slave ship within sight of land, what would a crew do if by some miracle it underwent a moral conversion and became convinced that slavery and the slave trade were wrong, that the slaves should be freed, and that they should be given a chance to survive?

The believers in simple nondiscrimination would remove the chains of the prisoners and let them compete freely in a battle for space in the ship's small boats, a battle whose outcome would be presaged by the relative conditions of the individuals in the two groups. Only the crew, the stronger, would have a chance to survive. The believers in equality of opportunity would say the crew had to do more. Depending upon the circumstances they might try to give the boat spaces to the weaker, with the stronger using rafts, floating timbers, or even swimming, so that all might have a meaningful chance to reach shore and safety. But this aid preferred to the disadvantaged would be seen by the nondiscriminators as the

John Michener is a member of Stony Run Meeting in Baltimore where he is active in efforts to improve Black-white relations in a variety of ways, including consciousness-raising among Friends.
grossest form of reverse discrimination.

But, I can hear the retort, a conversion under such circumstances never occurred nor is the described situation analogous to current conditions. Such an objection brings us to the crux of the issue. The two groups of Friends (the nondiscriminators and the equal opportunists) are not in disagreement on the basic principle that conditions can warrant removal of unfair advantages. They fail to agree in concrete instances on what constitutes an unfair advantage and what is an appropriate remedy. Often they are in wide disagreement on what the facts are.

This disagreement should be attacked by a careful analysis of the facts—the full range of the facts—in each particular case and the impact of the proposed remedies. If attention is thus directed to assessing the severity of the problem and the appropriateness of the remedy we may foster reconciliation and unity.

If, on the contrary, we do not focus our attention on the factual situation but focus it instead on labels—reverse racism and reverse discrimination—we prejudge the actual issue and impede the search for understanding and community. Whether a given measure is in fact a justifiable removal of an unfair advantage or an actual case of reverse discrimination cannot be decided in the abstract or on selected facts as reported in the media.

It does not follow that if we examine the facts as best we can we will necessarily agree on whether a particular remedial measure, or any remedial measure, is justified. But where differences remain they will be seen as honest and sincere differences of conscientious individuals and not as clashing views between bigots and guilt-laden reformers who believe two wrongs make a right. And with that understanding we can continue to labor with each other in love and move toward consensus.

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**Tomorrow**

Tomorrow
Is another day.
You've done with today
What you did with today.
Not perhaps . . .
(Be honest)
Surely not
What could have been done.

You've walked along the river,
Watched the red leaves floating by
And the stationary snails.

You've shared
And loved
And loved too much
And pained the pain
You couldn't relieve
And then,
Copped out.

Tomorrow is another day
Might be a day to cope
And not cop
Out.
We'll see.
Today.

JOY N. HUMES

Photograph by Margaret Reynolds
The Long Calendar

By Jeanne Lohmann

Time offers man two calendars
By which to act and make decisions,
Plan, and dream. And all men choose
The one their lives are governed by.

The short calendar measures hours and days,
Years, and the brief span of living men.
It is the visible calendar;
The pages fall easily into place,
Comforting our unhorizoned lives
With todays and yesterdays, and perhaps
An occasional tomorrow.

The long calendar
Today has only twenty-four hours;
It is never a moment in eternity,
Freighted with unimagined consequences,
Burdened with destiny. There
Yesterday hangs a memory boxed in time,
Something to be treasured or feared,
Without relationship to the continuum
Of mankind. Reckoned by
The short calendar,
Looms vague and unplanned for, untrusted
By men, unredeemed from fear or futility.
Truth goes by another, longer calendar,
One that applies equally in every time
And weather zone, among all the peoples who
Have ever lived. Its pages bear no smug
And ordered lines deciding days and months
By moons that wax and wane. There is blood on them,
And tears, with every turning century an agony.
This calendar records the slow, insistent
Marching forward of the people. Dates
Earn their right of place upon its face,
Some evolving peacefully out
Of process set in motion by the disciplined lives
Of pioneers, some bursting violent in sudden
Revolution on an age that will
Have done with privilege and power.
The long calendar is the measurer
Of right causes coming to fruition,
The determiner of love and justice.

You can tell about men, which is
The calendar they believe in,
Whether this is for them simply and finally
The year nineteen hundred fifty-one,
Or, instead, one fraction point
In the history of a social revolution.
You can tell their choice.
The men and women who use the long calendar
Look like it, talk like it, live that way, and learn
Somehow to die in their faith
That nothing matters but the people—

The climbing, growing, onward-going people.
The long-calendar men know how
To tighten their belts, how to take a slow,
Deliberate look at the gathering darkness
Of our narrowing world, and then go on
And enter it, hugging their hope,
Forever finding reservoirs of faith,
And unbelievable courage, confident
Always of reinforcements from Zion.
You can tell their choice, for it is written
In the patience on their faces, smiled
In the perspective of their humor,
Told over and over by their abandonment
Of living strength, with talents, money,
Personhood, all flung into
The struggle, freely given
To the forward marching of the people—
All people, any people,
Hungering for dignity,
And bread, and fellowship.
These are the men and women greatened by loving,
Pregnant with dreaming, driven to action,
Luminous with suffering. These
Are the responsible who seek somehow
To guide the forces, say if any changes
Need be rimmed by blood, determined that
Controls must one day abide not in weapons
But in tools, in ideas that grow
Patiently as grass or seedling grows,
And with their power to split stones,
Overrun walls, renew waste places,
Restore old, eroded earth.

For this the long-calendar men and women
Come and go across the centuries.
For this they sweat and suffer,
Bear children, build
Cities and work farms:
That rocks of privileges be wrested from
The necessary road the people march,
That walls come down, and ruined soil
Be fertile once again. But more
Than these, that all eroded lives
Shall love their suffering furrows,
Worn long by pain and hunger,
Driven deep through sterile hopelessness
That runs along the gullies of despair.
Who would work for these things must go
By other time than daily reckoning.
His calendar must be the long one,
That records the slow, insistent marching forward
Of the people, all people, any people,
Hungering for dignity,
And bread, and fellowship.
Here I was, No Name Cat, all curled up to my favorite chimney, trying to nap this quiet winter afternoon peacefully away. The rain had been beating down steadily on the roof of our little attic since early morning and most of my cat family had decided to take advantage of the dreary weather. There they were busily lazing away the day in our warm dry haven while our Friendly humans downstairs were actively following similar non-pursuits as usual.

Suddenly out of the corner of my eye I noticed two of my favorite young rabble-rousing relatives, Dick and George Cats, stir and I knew that our little haven might stay warm and dry but peace would no longer reign. When Dick and George Cats begin to get restless, it takes our family weeks, sometimes even months, to get over it. Like the times they and their pacifist friends insisted on making public spectacles of themselves and got picked up by the authorities (the Quaker conscience downstairs rubbing off, they said). They’re always taking off and lecturing about simplicity, radical evangelism, alternatives to violence and other “in” social concerns. And they’ve really developed a knack for stirring up trouble within our own family as well as away from home.

And today was no different. Within minutes their end of the attic was in an uproar. It seems that George Cat was eloquently spilling off about the love of our seventeenth century ancestors for one another and how that love transcended generational boundaries when he knocked over a box of heavy old journals and letters on top of Ralph, one of our older fat cats. Ralph Cat usually stalks away when George gets going but today he got angry! (The exclamation point was placed there because, as you know, Quaker cats never get angry, they just quietly seethe inside and slink out of hearing distance.) Well, Ralph obviously was fed up with all that internalized feeling roiling around inside of him and so he actually began to hiss plenty of non-loving phrases in the direction of George’s and Dick’s part of the attic. (Ralph, like lots of other cats in our family, forgets to differentiate among those living in that particular center of the attic.) Some of us more established types were really shocked by this unFriendly feline behavior. Arguments—even one-sided ones—are rare in a Quaker garret.

My first cousin James had stopped his inelegant snoring, stood up without even stretching, and was now looking down hopelessly as the discussion progressed. Suddenly Cousin James pulled himself up to his full size (he’s a big cat—very impressive) and told everyone to gather round and listen. He had picked up one of those heavy journals that had bounced off of Ralph’s well-padded body and landed open near his own paws. He began to read aloud these words of one of our nineteenth century ancestors:

“Truth compels me to say that nowhere have I witnessed such a distance, such a wall between youth and maturity as among Friends. It is fear, perpetual fear of espionage and censure. Is not love a safer principle by which to guide them, even tho’ to gain it some cherished scruples have to be overlooked? Youth is irresistible, it comes but once in life, it must do some frolicking, let age curb it within the bounds of reason, not try to stifle it. We cannot honor our predecessors by mechanically imitating them. We only truly follow them when we show the same earnestness to do our duty in our time with our convictions that they did in theirs.”

It didn’t take much for us to see that something had happened along the way between the seventeenth and twentieth centuries—and not just in terms of generational love and understanding. One of George Cat’s favorite stories is about how our seventeenth century ancestors would gather together in love and it would take days to force them to end their meetings and go their separate ways. As we looked around our attic, we knew that in no way could this be true today. Sometimes (or perhaps most times) we can’t wait to get away from our fellow Friendly felines—especially those who think differently than us. In fact, we usually get along a whole lot better with those non-Quaker cats in the neighboring attics. We’ve all laughed at that joke making the rounds—the one about how us cats love our fellow Friends in inverse proportion to their proximity. Somehow it didn’t seem funny anymore.

So we quietly shuffled around the garret, finding our favorite places once again to curl up and sleep . . . except most of us this time were thinking more than sleeping. At least I was because that nineteenth century cat had made a whole lot of sense to me. I found myself hoping that maybe the seed planted in that journal over a hundred years ago might just now begin to bear fruit. You know, stranger things have been known to happen in this garret.

No Name Cat
Some Thoughts About the Later Years

by

One Who is Experiencing Them

AS WE GROW older do we, in our attitudes and comments, as some think, tend to become one of two types, a forward looking person or one that looks backward? The following illustrations, taken from various conversations and certain available studies, of course, prove nothing other than there are examples of each type. It may be, however, that these examples may suggest to some elderly persons that they better watch their steps or they may miss what has been called "the best of life."

The wording of some of the following examples has been changed, but, we think, not the ideas:

I. Living in the Present: Looking Forward

When I was ready to end one part of my life and begin another, I chose a well recommended retirement home because I thought that there I might have a chance to read those many books that have been piling up on me for several years.

I don't want anyone to think that I am finished. I'm not. For one thing I want to search for, and hopefully find, answers to many personal questions regarding the life of the spirit. The years do bring wisdom. They really do. I wish I could use what my many years have taught me, to help my stumbling grandson.

I decided on retirement now, although I might have waited two more years, because I wanted the fun of being able to say to each new day, "Don't hurry me. Don't push me around. Now I am my own boss. I have many things that I want to do before dark."

A major concern of mine for the years ahead is to work toward a deeper understanding of, and continued exploration into, the realities of religion in human life.

Now that I have the time, I plan to tell the President and others how I think they are doing. They are going to hear from me often.

I have lived a life of action, always jumping around from this to that. I want now to spend more time living a life of the mind. I hope in my retirement years to finish the book of poems that I started ten years ago.

II. Living in Retrospect: Looking Backward

I have had my life. Now that my days are numbered, I want to make sure that I pin down for myself the best possible care for this waiting time.

The years of my past have asked much of me. From now on I want them to ask nothing. I have earned unbroken rest.

I like to read but don't give me any of this modern stuff. Old books, like old wine, are tasty and potent.

I can find nothing to say to my grandson. He isn't interested in early English History or even early American History.

I find it hard to believe in a promising future when the past few years have been so unrewarding.

It is good to think about and to talk about my teaching years. When they ended, for me, the sun went down.

I cherish the past. I like to turn back time to "the good old days." It gives me a kind of peace.

Looking backward, if carried to an extreme, seems like cheating one's self, doesn't it, like leaving the play before the curtain falls.

True, when one's years number seventy or more, strength and energy are somewhat diminished and, so, naturally, are one's self-expectations. But how about those self-expectations? Haven't the elderly been a bit down-graded by today's youth-oriented society? Haven't grey hair (or scant hair) and a slight stoop been considered a sign of decadence? Hasn't this general tendency to think of the elderly as passe had an equal tendency to make the elderly belittle themselves, to think of themselves as finished, a kind of rusty, on-the-shelf item? Physical energy has indeed diminished in the later years, but mental energy to a much less degree.

How about this large reservoir of valuable experience, stored, often unused and unappreciated, in those no longer young? One must ask if there aren't more ways in which families, nursing homes, retirement communities, schools, colleges, society in general and the oldsters, themselves, could be helped to realize more than at present, that each person of many years has much to contribute to the world's

Bess Lane, a frequent reviewer of books for this magazine, writes of her own experiences of aging as a resident of Foulkeways, the Quaker retirement community in Montgomery County, Pennsylvania. She is a member of nearby Gwynned Meeting.
great need for the wisdom and understanding of lived years.

It is important for all to remember (particularly the elderly, themselves) that age does not always disqualify; that other measures of competence can often be substituted for calendar years. For those of many years the morning may be just as exhilarating as ever, the bird calls as exciting, and, quite as important, the fragrance of breakfast coffee no less beckoning than formerly. The small services that one can perform for family or fellow persons are quite as rewarding as ever. As always, a compliment, given or received, may brighten a dull day; a friendly smile from one who seldom smiles may add great satisfaction to a rainy morning.

For the elderly new interests may be as fulfilling as when young; new studies as intriguing. The twilight pause may still give rise to new and creative ideas, and the evening quiet can bring to consciousness thoughts of the day's intangible dividends of camaraderie, friendship and love. For all one's years, be they few or many, the night may bring gratitude for life's abundant gifts, including the gift of sleep.

**Bess Lane**

---

**On Meeting Not So Silently**

a bowling alley stomach rumble
a dog steers its claws across the door
a knee jiggles in the corner of my eye
a sigh, a sigh, a sigh, another sigh
a cough, a clearing of the throat
wooden clogs come down the stairs
swirling in the eye is god who won't sit still
or ants in pants or weeks that thrived with busyness
making sitters who can't bend their itches to their will.

this silence-meant-to-be that won't
these friends untutored in the skill of centering
who write their little dance upon the chair
the daughter playing with her mother's hair
people looking at their temporary hour-long world
with restless eyes that move from feet, to stairs,
to windows, to every other person there.

silence is a bird which sings inside
upon a momentary twig within a momentary thought
and draws its wings beyond the ordinary air.

**Karen Eberhardt**
ONE SUNNY Thursday morning thirty-five people gathered in a simple room on the second floor of the National Christian Council in Seoul, Korea. Nationalities represented were diverse—mostly Koreans, a few Japanese and one or two Americans. Our purpose, however, was one: to pray for seven young people who had been detained and sentenced by the South Korean government. Five of the young people—all students—had been sentenced to life imprisonment; two of them to death.

One by one, seven people arose to pray for a student and his family. One by one, prayers and tears were offered for the young detainees. Though I didn't understand the language, seldom have I been so moved at any gathering—religious or secular.

After the prayers, the mother of one of the young people sentenced to death rose and spoke briefly. Her words, which explained the circumstances of her son's arrest and expressed appreciation for our presence, were translated by the elderly Korean Quaker Hahm Sok-Han.

Among the some fifty Korean Friends, Hahm Sok-Han is the most outspoken in his criticism of the present government and in his support of the many people who have called for a restoration of real democracy to their country. Although Hahm Sok-Han's political views are stated more strongly than others in the Seoul Meeting whose membership includes men and women in banking, teaching, health insurance and welfare work, there seems to be general understanding, even within the Korean CIA, that his political witness springs from the leading of his conscience and from his deep religious beliefs which do not allow him to keep silent in the face of economic, political and social repression. He is a source of inspiration and strength for many Koreans and a group of young people meets with him twice a week to study religious philosophy and the Bible.

The repression which Hahm Sok-Han and others oppose takes many forms. Despite the November visit of President Ford, the death of President Park's wife from an assassin's bullet in August and the abolition of the presidential emergency decree with its mandate of death for activities "against the state" (even cutting classes), the conditions under which Koreans are living have improved little in the past months or weeks. Since the end of World War II almost $12 billion in foreign aid has flowed from the United States into Korea. Little, if any, of this money trickles down to the people. Many factories, some in free trade zones such as Masan near Pusan, are subsidized largely through foreign funds and the foreign firms benefit from a cheap and obedient labor force. Most of the workers at these factories are women who may receive 10 cents or less an hour, work six or seven days a week and have no rights of collective bargaining. The gap between the rich and poor remains wide. This gap is symbolized in Seoul where the modern buildings of the center city district are in sharp contrast to Cheong ke Chon, an area of poverty and overcrowding located between two polluted rivers in a part of Seoul that is unmarked on city maps.

As Quaker International Affairs representative in East Asia, I walked through Cheong ke Chon one hot August afternoon—through the throngs of people who exist there. I saw the small wooden cross atop the ramshackle church that served as a spiritual refuge until its priest was arrested. During my first-hand contacts and experience, I met with people in all walks of life and heard a variety of viewpoints. Views differed little, however, on the problems surrounding poverty. Corruption compounds these problems and, despite official disavowals, government and KCIA repression continues to haunt the lives of concerned people.

Robert Levenbach has just recently returned to the United States from three years as Quaker International Affairs Director and Associate for East Asia.

Apparently it is this latter fear (coupled with effective anti-Communist propaganda) which is behind statements of support for the continued presence of U.S. troops. Even Kim Dae Jung, the former opposition presidential candidate who was kidnapped from a Tokyo hotel in 1973 and is now under house arrest in Seoul, has stated that an immediate and total withdrawal of U.S. troops would invite invasion from the North.

It is the domestic repression and loss of basic human and civil rights in South Korea which have come to the attention of Friends around the world during the past year. Friends in New Zealand, Australia, Britain and the United States have been especially concerned about arrests and detention in Korea. I tried to carry this expression of concern to Friends and others in Korea and to then pass on to the international body of Friends information about the situation in Korea and the greetings and prayers of the Koreans whom I met.

In late September of last year, we in Tokyo learned from a Japanese newspaper that Hahm Sok-Han had been arrested. We cabled Friends overseas and the response was immediate and heartwarming. Delegations of Friends visited Korean embassies, cables and letters were sent to the Korean government and information was passed on to other concerned groups and individuals in each country. I visited Korea at that time and talked with Hahm Sok-Han after his release from KCIA headquarters. He said he was treated gently and released fairly quickly (after three days) primarily because KCIA agents know that his criticism of the government is based on religious and humanistic beliefs and not on adherence to Communism and because international concern was quickly and effectively expressed by Friends in Oceania, Europe and the U.S.

Of course not all detainees are treated as gently as Hahm Sok-Han nor are they all so well-known as to arouse international interest. I would hope, however, that the worldwide concern among Friends and others for prominent people such as Hahm Sok-Han, Bishop Daniel Tji and the poet Kim Chi-Ha might generate an interest in and greater consciousness of the others in Korea. This includes consciousness of the many others who are detained as well as the great numbers of Korean people who remain physically free but emotionally and spiritually bound by the tensions under which they live. As Americans, we can pressure the U.S. government to stop aid to a government which makes a mockery of democracy. Friends elsewhere can continue their vigilance and pressure on the Park and U.S. governments.

Prayer meetings such as the one described in the beginning of this article are being held every week in Seoul and will undoubtedly continue either until the government stops them or until the political detainees are released and human rights are restored to the people of Korea. We can only hope it will be the latter and continue working to make that hope a reality.
Middle East Diary II

by John A. Sullivan

Editor's Note: John Sullivan, AFSC Associate Executive Secretary for Information and Interpretation and member of Germantown (PA) Meeting, spent 21 days in the Middle East recently, visiting AFSC staff and projects there and trying to learn more about the situation. Here is Part II of his account of his experiences.

Dec. 2, In order to enter Arab countries Ann Lesch and I travelled by plane to Athens and from Athens to Cairo.

Dec. 3, Breakfast at our second-class Cairo hotel. Ran into Graham Leonard who had taught at the Ramallah Friends Boys School and for a time was pastor of the Ramallah Meeting. Went to meet the U.S. Ambassador, Hermann Elbts, who talked off the record about the aftermath of the Rabat Conference and the Arafat speech at the U.N., as well as U.S. diplomatic efforts for some settlement. Then to the Cairo office of the Palestine Liberation Organization, where officials said the Palestinians are ready to set up a national authority on any territory “liberated” from Israeli occupation. Pessimism over the step-by-step approach; a fifth round of war is very possible.

Dec. 4, Across the Nile bridge to the Foreign Ministry to talk with a government spokesman, affable, friendly, eager to persuade. Thinks Israelis ignoring the changes in the PLO and the process of political change in PLO thinking. He sees Egypt and other Arab states ready for political concessions to Israel, but Israel must relinquish the occupied territories and stop rejecting the Palestinians. We talked with non-governmental Americans stationed in Cairo. They said only U.S. pressure will move the Israelis to modify their policies.

Dec. 5, Visit to a genial, elderly Egyptian banker, an advisor to the Arab International Bank. He noted that Egypt is reconstructing the Canal cities and wants to continue, rather than go to war. Then talk with an American foreign correspondent who has interviewed Yasir Arafat off the record and believes Arafat will settle for a Palestinian State in the West Bank and Gaza. But he fears war in another six months. Then to meet the Korean Quaker, Yu Goon Lee, deputy director of UNICEF in Cairo. We talked with the Quaker book “Search for Peace in the Middle East” and the need to find a Quaker way to be more helpful in dialogue.

Dec. 6, morning flight to Damascus. Walk to the residential area of the Damascus upper and middle class, where Embassy Row is located. A confidential talk with the U.S. Ambassador, Richard Murphy, whose grasp of events in the Middle East is impressive. He stressed that Syria wants peace but it wants its land back in the proximity of the Golan Heights and it wants a settlement of the Palestinian issue. An evening with Peter and Peggy Hewitt. Peter, a member of Media, PA., Meeting, Middle East Representative for the Brethren Service Committee, is stationed in Beirut.

Dec. 7, taxi to Kuneitra, the city of 50—60,000 that was flattened by the Israelis before their June 1974 withdrawal and where now only 17 people, mostly caretakers, live. Saw a vandalized Arab Christian cemetery, with tombs opened and coffin lids slung aside, the corpses visible, emaciated and shrunken. The Syrians say the Israelis did it; the Israelis say the Syrians did it. Whoever did it, not even the dead rest in peace.

Dec. 8, our attempt to see someone in the Syrian foreign ministry, on very short notice, was unsuccessful. Left by group taxi for Beirut, Lebanon. That night talked with a PLO man who is hard-line. He noted that Arafat said that Jews could live in peace in a new “democratic, unified secular Palestine” and asked angrily, “What more do they want?” (One obvious answer to me: a state to call their own.)

Dec. 9, interviewed a seasoned American foreign correspondent in Beirut who believes Arafat is putting his internal house in order before declaring a government in exile. He stresses that there are moderate elements in the PLO. We meet one such person in a PLO office. The PLO, he said, is bumbling with debate over whether to accept a smaller state. And he said, Israel’s rightists and PLO leftists stand on the same position—no compromise—but they cannot prevail. Went to the office of the Middle East Council of Churches Information Bureau. The Arab Christian in charge, Gaby Habib, said the Christian churches should be pressing both the PLO and the Israelis to more accommodating positions.

Dec. 10, taxi to the main PLO office. Passed the PLO office we visited yesterday. The street was closed. Two Arabs in civilian dress, carrying machine guns, stood on guard. Taxi slowed down as traffic jammed. We got out and walked, only to discover that the PLO main office had been rocketed and so was the PLO office we visited yesterday. We said to ourselves, what is needed is dialogue, not rockets! Back to the hotel. Met Ralph Crow, clerk of the Brummana Friends Meeting and a professor at the American University of

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MIDDLE EAST DIARY—Continued

Beirut. His wife, Laura, is Lebanese. They saw an opportunity for better U.S.-Arab relations, now that the Arabs are more unified and less vulnerable to be played against each other.

Dec. 11-17, From Beirut travelled by boat to Cyprus, from Cyprus again by boat to Turkey, and finally by a circuitous route by plane to London, to consult with British Friends about the Middle East.

On the plane home, I went over my notes. I had certainly come to recognize the depth of complexities of the problems as never before, yet I had a new measure of hopefulness based on the experience of discovering behind the stereotypes of both Israeli and Palestinian warm hearted, doubting, questioning human beings on both sides. I know more deeply the sense of personal identity of the Jews with the State of Israel, their fear of a Second Holocaust, and their grim determination to fight alone, if necessary. I also know there are moderate voices in Israel, anxious to convince their political leaders to be more accommodating, to give up the occupied territories for peace, to accept an adjacent Palestinian State. I am grateful for the undermining of the stereotype that Americans have about Israelis: they have heroes and committed people, but they also have doubts, and conflicts and problems they must deal with. And they have a new kind of hero though they do not give a hero's welcome: Israelis who reject and condemn the policies of their occupation of Arab land, who speak out and struggle for Arab and Sephardi/Oriental Jewish civil and human rights in Israel.

I am grateful, too, for the undermining of the stereotype of the fierce, temperamental, uncompromising Arab. I didn't hear a single one say, we'll push the Jews into the sea. I met charming, polished, educated Arabs—in the PLO, in Arab governments. I encountered the warmth of an Arab peasant in her tiny refugee home in Gaza, her desire to welcome the stranger. I heard the voices of Arab moderation and wished some of my Israeli friends could and would sit down and talk with them.

But I also met the hardliners on both sides, and heard the talk of war against, of pre-emptive strikes, of outmaneuvering the foe, diplomatically, politically, finally militarily.

And I saw the influence of American, British, European and Arab Quakers. I saw the carrying out of Quaker witness in the most trying of circumstances. Like the Arabs and the Israelis, the Quakers, too, are capable of mistakes. But they are also proving themselves extraordinarily able to keep doors open where there is such a readiness to shut them. There is major Quaker work ahead and it will be far from easy.

But if Quakers can continue to perform a service of humanitarianism, of critical understanding and of reconciliation against all the odds, they will make a modest contribution. And let no one doubt the value of a modest contribution, especially where the doors on one side or the other are closed to so many.

What can American Quakers do? Learn the facts and cut away the stereotypes—understand what drives Israeli and Arab alike to violence—insist on cutting through to the core issues: the existence of both Israeli and Palestinian states—discover the nature of U.S. power in the Middle East situation and press our government to endorse both Israeli and Palestinian states—support Israelis and Arabs who thirst for justice and realize that the PLO is not just a bunch of terrorists—support the lonely, uphill work of Quaker service and international affairs workers who live out each day in the clash of contrary opinion and belief—and prayerfully support the Near East Quakers of the West Bank and Lebanon who are trying to make the peace testimony live in the realities of a tense and hostile environment.

There's more than enough for us to do.
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Letters to the Editor

Spirituality and Social Concerns

ABOUT A YEAR ago a subscription to the
Friends Journal was presented to me as a
gift, and . . . I have never read an issue
without feeling a sense of spiritual
enrichment together with sharpened
awareness of social concerns. A few
instances of “unforgettable”:

The account of the White House Seven
(FJ 10/1) was a harrowing experience,
evertheless a truly educative one
in that it exposed the reader to (1)
“ugly” facts recorded non-judgmentally
and with complete candor and (2) an
unflinchingly honest scrutiny of the
components of inner direction and selfless
commitment.

I loved the photograph of Elizabeth
Woodman (FJ 11/1) and Elizabeth
Jackson by Ted Hetzel. The moment he
caught with his camera was one of
sheer delight on the part of the ladies
and in turn shared by the observer.

In this same issue was an enthusiastic
and beautifully written review of a book
that enlarged my perceptions just as it
did the reviewer’s: Seth Speaks. I very
much hope that Margaret Snyder’s
splendid review-essay will encourage
many others to investigate this fascinat-
ing volume.

HELEN S. BRYANS
Wayne, PA

Chair-per-daughter?

THERE’S A NEW PHENOMENON on which
I long to see Friends take a courageous
stand; I refer to dreadful usages like
“chairperson.” Must we really go with
the crowd down this byway of ab-
surdity? We have been brave in far
larger matters.

Recently a woman Friend described
how she dealt with this. When invited
to become a chairperson, she would ob-
ject to the monosyllable “son” and de-
mand to be called a chair-per-daughter.
This seemed to me an admirable way of
showing up the ways in which some of
us torment the language and muddy
communication. Of course son in “per-
son doesn’t mean male—but neither does man in “mankind.” (Do you realize that minx comes from the same root?)

Friends have a noble record in the treatment of women. Let’s not spoil it by helping them look ridiculous.

NORMA JACOB
(Call Me Chairman)
Kennett Square, PA

True Authenticity

ALTHOUGH MY contacts with Henry J. Cadbury were extremely peripheral, I developed a real feeling of acquaintance with him vicariously through the warm accounts in your December 1 memorial issue.

To assemble and publish such a variety of memories, comments and tributes so soon after his death deserves commendation. Henry Cadbury’s life will speak to generations of Quakers yet to be assembled through these expressions, giving a stroke of true authenticity to the Society of Friends.

FRED WOOD
Richmond, IN

Catching Quaker Saints

INCIDENTALLY, I really appreciate the open format Friends Journal seems to be developing. If there are any Quaker saints, I think there’s a good chance your pages will catch them.

ARTHUR FINK
Cambridge, MA

Dark Night of the Soul

THE HENRY JOEL CADBURY issue (FJ 12/1) was sent to Barbara and myself as members of the Wider Quaker Fellowship. Never have I read such a perfect picture of this remarkable human being and the unique methods of a brilliant, persistent scholar. This union was bathed in the love and affection of many Friends.

There was one jarring note: The reminder of the dark night of the soul when Haverford succumbed to anti-German hysteria. May I suggest that Haverford should emulate the Calvinists of Geneva who erected a monument of expiation for their part in putting Servetus to death. Let the Haverfords of 1975 erect a monument with a plaque which might say something like the following:

HAVERFORD COLLEGE ASKS FORGIVENESS FOR THE UNFRIENDLY ACT OF FORCING THE RESIGNATION OF HENRY JOEL CADBURY FROM THIS FACULTY DURING THE WAR HYSTERIA OF 1917. IN RECEIVING HIM BACK TO OUR COMMUNITY DURING HIS RETIREMENT WE EXPRESSED IN DEEDS WHAT WE NOW STATE IN WORDS.

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(Rachel T. Hare-Mustin, Ph.D., Bacterio, 215-687-1180
(Also has office in Delaware.)

David Harley, A.C.S.W., Bethlehem Area, 215-437-1396
Josephine W. Johns, M.A., Media, Pa., LO 6-7258
Helen H. McKoy, M.E., Germantown, GE 8-4822
Holland McSwain, Jr., A.C.S.W., West Chester, 436-4601
Christopher Nicholson, A.C.S.W., Germantown, VI 4-7076
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Friends Journal March 1, 1975

149
Ruskin and Gandhi. By ELIZABETH T. McLAUGHLIN. Lewisburg, Bucknell University Press. $10.00

THOSE WHO know the story of Gandhi's life will recall that, in the midst of his work for the Indian community in South Africa, his friend Henry Polak lent him John Ruskin's book, Unto This Last. He read it all on a long railroad journey, and according to Gandhi himself it revolutionised his life. As Elizabeth McLaughlin says: "It was from his reading of Ruskin that Gandhi dated his renunciation of money and professional advancement, his choice of a way of life that led him eventually to call himself a farmer and weaver rather than a lawyer, and his definition of the ideals that his disciples as well as himself should embrace. It was at this point that he adopted the simple life and identified himself with the masses of the poor."

So Elizabeth McLaughlin has set herself the task of examining more fully the extent of Ruskin's influence on Gandhi, comparing their social ideas; and she tells us much, not only of Ruskin and Gandhi, but also, for full measure, of Tolstoy, of Thomas Carlyle, even of Plato and other great persons who have given the world revolutionary ideas.

Perhaps the time has come for a renewed interest in Ruskin, whose name is probably almost forgotten today. Tolstoy wrote of Ruskin in 1899: "John Ruskin is one of the most remarkable men not only of England and of our generation, but of all countries and times. He is one of those rare men who think with their hearts."

HORACE G. ALEXANDER


THIS PAST SUMMER while hiking and canoeing in the back country, I carried an extra pound or two with me—weight which certainly wasn't essential for survival but was important to me in a less tangible way. The extra weight was a book called Pilgrim at Tinker Creek by Annie Dillard. I had begun reading it before the trip and was loathe to leave it behind. It was a book which cried to be read not in the comfort of a study but outside, with the sun beating on your back while listening to the wind whispering through aspen leaves.

Annie Dillard's personal narrative in this book was once described as a gutsy Walden and how appropriate this description is! Walden, for all its beauty and strength, seems coldly meticulous, sterile, antiseptic, next to Annie Dillard's full-bodied sharing and clear-sighted vision of her Tinker Creek community in the Roanoke valley. She writes: "I am a wanderer with a background in theology and a penchant for quirky facts... As a thinker I keep discovering that beauty itself is as much a fact, and a mystery, as the most gruesome parasitic roundworm. I consider nature's facts... in terms of their import to thought and their impetus to the spirit. In nature I find grace... mystery, newness, and a kind of exuberant, spendthrift energy."

Annie sees the creek as an active mystery: "The mystery of the continuous creation and all providence implies: the uncertainty of visions, the horror of the fixed, the dissolution of the present, the intricacy of beauty, the pressure of fecundity, the elusiveness of the free, and the flawed nature of perfection."

In pondering these different aspects of creation during one year's explorations around her creek, Annie Dillard...

THIS LITTLE BOOK is important, in spite of its brevity and its inadequacy to its enormous task. Children and dying! What a subject!

Death is something we all must confront, and which children are confronting much more solitarily and freshly and painfully than most of us realize. But it seems to me that the sharing of the reality of death has something important to do with love, with our ability to live and love fully. All of the essays in the collection agree about this: our honesty or our fearful shrinking from it will have an enormous effect on us, on children, on the dying. We need to confront the subject because we need to be able to contact one another closely, meaningfully, to share love and sorrow and joy.

Nikki Giovanni and James Baldwin taped a Dialogue in 1971 in which Nikki makes an important point about love, about the difficulty people experience in trying to let love bloom independently of ego-building power relationships. She said that the black man can't get a job, and so he can't bring a crib home for the baby, and so he doesn't come home; the woman just wants him to come, wants his love. In other words, in this society we are all so proud, so determined to prove our ability to deserve love because of what we do for one another, that there are times when, if we cannot do any-

thing, we cannot give or ask for love either. When we confront the dying we realize our helplessness in this most drastic of situations. The dying child, whom we are used to serving, especially seems to need our help. We feel frightened and worthless because we cannot give it. But like the man without the crib, we can give something: our presence, our love, our understanding.

The rewards, if you can get yourself past the feelings of fearful and guilty helplessness, are great. Someone asked Elisabeth Kubler-Ross how she found the strength to deal with the dying day after day, and she said that just sitting with the dying, knowing that they understood that she understood, was a refreshment to her. And I remembered what had happened to me when I responded to a telephone call from an estranged sister-in-law who asked me to drive three hours to see her: she had signed herself out of the hospital, and she knew she had come home to die. She had things to settle, and those close to her could not confront them. She felt I would, and the time we spent together was dear and funny and warm and, yes, refreshing.

There is no magic formula for getting to this point, but every little bit, including this booklet, helps.

NANCY RICE
Welcome, Friend ...

To the Third Annual

**Henry J. Cadbury Lecture**

To be given by Milton Mayer

**Thursday, March 27**

Fourth and Arch Meetinghouse, Philadelphia

*The Board of Managers of Friends Journal recognizes the many contributions of Henry J. Cadbury to the magazine and to Quakerism by selecting the most outstanding article to appear in the Journal during the past year and inviting its author to give the Henry J. Cadbury lecture at the annual dinner and meeting of Friends Publishing Corporation and Friends Journal Associates. Please make dinner reservations no later than March 15.*

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**Announcements**

**Births**

**Bacon**—On December 10, 1974, **Jonathon Allen Bacon**, to **Marilyn** and **Peter Farquhar Bacon**. Peter is a member of Germantown (PA) Meeting.

**Hockin**—On October 7, 1974, **Mindy Acacia Hockin**, to **Robert and Janine Hockin**. The parents are presently Friends-in-residence at Twin Cities Friends Meeting in St. Paul, MN, but all three are members of Lehigh Valley Meeting in Bethlehem, PA.

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**Marriages**

**Brill-Swan**—On December 28 at the Hartford Friends Meeting, **Laurel Elizabeth Brill** of Bloomfield, CN and **Michael Cody Swan** of Hicks, NY. The bride and her parents, Robert and Helen Brill, are members of Hartford Monthly Meeting.

**Furnas-Rankin**—On September 14 at Stow, Ohio, **Nancy Rankin** and **John Edwin Furnas**. John and his parents are members of Miami Monthly Meeting, Waynesville, Ohio.

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**Deaths**

**Eves**—On December 23, 1974, **Otis M. Eves**, aged 66, a member of Millville (PA) Meeting. He was the husband of Elizabeth Dildine Eves. His daughters are Darl Adami, Portland, OR; Joanne Dietterick, Berwick, PA; and Sarah Ferro of Goshen, NY. He is survived by six grandchildren also. He was a trustee of Millville Monthly Meeting and member of the House and Grounds Committee and Ministry and Oversight.

**Mendenhall**—On December 28, 1974, **Edna Elizabeth Mendenhall**, aged 84, of West Chester, PA, a member of Middletown Monthly Meeting, Lima, PA. She is survived by a sister, Anna Mendenhall, of West Chester, PA.

**Morris**—On October 8, 1974, **Alberta Morris**, in Verona, Wisconsin. She was a former member of Chestnut Hill (PA) Meeting and had been the Executive Secretary of Philadelphia Yearly Meeting Committee on Race Relations. Her daughter, Margaret Ostrow, lives in Boulder, CO.

**Sturge**—On December 6, 1974, **Paul Dudley Sturge**, aged 63, secretary of the British Friends Service Council from 1935 to 1956. He also served the Society of Friends in England in many other ways, including the clerkship of London's Meeting for Sufferings. For many years he was a member of the Council of Woodbrooke College. He could always be relied upon to be avail-

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**Friends Journal, Desk 3/27**

152-A N. 15th St., Phila. 19102

**Please reserve** _______ place(s) at $3.00 each for dinner at 5:30 p.m. on March 27.

**I** enclose $ _______  I will pay at the door.

**Name** __________________________________________

**Address** __________________________________________

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March 1, 1975  FRIENDS JOURNAL
able in any emergency or to apply oil to the machine if and when it became rusty, or to know what to do if someone was gumming up the works.

During his twenty years at Friends House, it can safely be said that he was on good terms with all his colleagues there. Moreover, there must be many among the workers, young and old, who served overseas during all those years, who will feel that they have lost a personal friend, one who cared for them as among the workers.

During his long term as secretary of the Friends Service Council, he inevitably travelled widely; but overseas work was not new to him, as he had spent many months in Germany after the first World War, so that he knew what it was like to be at the worker's end. That experience also helped him to know the German people in defeat, and enlarged his sympathies for the needy—not only those who were short of food, but those who needed friendship and understanding.

He paid several visits to America, including attendance at the Friends World Conference at Swarthmore in 1937.

WILLS—On November 14, Clayton B. Wills, at Morristown, NJ, aged 69, a member of Medford United Monthly Meeting. He is survived by his wife, Margaret Lippincott Wills; a daughter, Marilyn W. Jones of Morristown; a son, Curtis Wills of Woodbine; and four grandchildren.

**Coming Events**

**March**


27—Third Annual Henry J. Cadbury Lecture to be given by Milton Mayer, Fourth and Arch Street Meetinghouse.

**April**

12—The Committee on Aging Friends of Philadelphia Yearly Meeting is sponsoring a workshop on “Options for The Elderly” at 4th and Arch Street Meetinghouse. A panel of experts will help us understand the special emotional as well as physical needs of the elderly, the community resources, both private and public, which are now available to us, and the additional resources we will need as our population grows proportionately older. Special concerns for the elderly will be discussed. The workshop will run from 9:30 a.m. to 3:30 p.m. and participants are invited to bring their own sandwiches. Registration is $2.00. To register in advance contact the Committee on Aging Friends, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA 19102.

25-27—Conference on “Investments, Wealth and Economic Alternatives” at Woolman Hill, a Quaker conference center in Deerfield, MA. Attendance limited to 35. Interested persons are urged to register early. Registration is $10 which is applied to the total cost of $30 for adults and teenagers; $15 for children 6-12; and $5 for children under six. Registrations, requests for information or program suggestions can be sent to Arthur Fink, New England Regional Office, American Friends Service Committee, 48 Inman Street, Cambridge, MA 02139. (617) 864-3150.
Classified Advertisements

Accommodations Abroad


MEXICO, 11 a.m. Phone 535-27-52.


Books and Publications

WIDER QUAKER FELLOWSHIP, 132-A North Hill Street, Philadelphia, Pennsylvania 19102 offers quarterly mailings of Quaker-oriented literature.

For Rent

BUCK HILL FALLS COTTAGE, July 4 to August 30, 5 bedrooms, 21/2 baths, modern kitchen, laundry, screened dining and sleeping porch. Swimming, tennis, golf, lawn bowling, riding and fishing nearby and available to cottagers. $165 per week, 2 weeks minimum rental. Write: Box C-637, Friends Journal.


For Sale

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Positions Vacant

LIVE-IN OFFICE POSITION available at Pendle Hill. Principal duties include bookkeeping and operation of an addressing system for bulk mailings. Some experience with bookkeeping necessary. Interest in and experience with Friends highly desirable. Call William Blattenberger at (215) 566-4507.

ASSISTANT BUSINESS MANAGER at GEORGE SCHOOL, beginning July, 1975. Housing available on campus. For information, call or write Business Manager, George School, New Town, PA 18949. Telephone (215) 969-3811.

Positions Wanted

QUAKER EDUCATOR seeks college or secondary position in PA or NY States to qualify for assistance for handicapped child. Humanities, Interdisciplinary American studies, Sociology, Native American Literature, Women's Studies, Writing. Michigan PhD; several years' experience. Box E-829, Friends Journal.

COLLEGE JUNIOR needs work mid-May to late August. Housekeeping, cooking, travel companion, tutoring, child care, or similar. Philadelphia area or live in. Good references, Contact Crystal Palmer, Box 17393, Guilford College, Greensboro, NC 27410 before May 15.


Schools


JOHN WOOLMAN SCHOOL, Nevada City, Calif. 95959. Founded in 1963, located on 300 acres of rural forested hillsite. It has a student/staff ratio of 5 to 1. The school draws its student body of over 300 students from all areas of the United States and Canada. It is accredited by the Western Association of Secondary Schools and Colleges.

LITERARY STUDY-TOUR of England for students offered by British scholar, Friend. For details write immediately to: Box E-829, Friends Journal.

WANTED

QUAKER RELATED WORK, such as general secretary of a meeting—yearly, quarterly, monthly; retreat and/or study center. Will bring to position nine years of fundraising and administrative experience (six with AFSC): skills in creative and expository writing and a profound interest in the Religious Society of Friends. Box S-829, Friends Journal.

FRIEND'S FAMILY wants to purchase a house in a small village between Mexico City and Puebla. Must have pool. Box K-639, Friends Journal.

News Notes

THE APPOINTMENT of Harold Jernigan as the new principal of Friends Seminary, the Quaker independent school in Manhattan, has been announced by Michael Phillips, chairman of the Schools Committee of the New York Quarterly Meeting of Friends and by Leonard Kenworthy, chairman of the Friends Seminary sub-committee.

Harold Jernigan is a nationally and internationally known educator. For the past eight years he has been principal of the Carolina Friends School which draws its student body of over 400 students, kindergarten through high school, largely from the academic communities of Duke University in Durham, and the University of North Carolina in Chapel Hill, North Carolina. Carolina Friends has been famous for its stress on academic and human excellence and for its Middle School.

His wife, Amy Jernigan, is also an educator and has been a teacher and librarian. Her experiences include teaching at the Friends School in Ramallah in the Middle East. They have two sons, John, a student at Westtown School, and Arthur, a student in the Carolina Friends School.

The Jernigans have been active in Quaker work, having served as directors of both high school and college work camps of the American Friends Service Committee, as well as in other aspects of Quaker work here and abroad.

Harold Jernigan is succeeding Ernest Seegers who has been principal of Friends Seminary for nine years. He and his wife, Ruth Seegers, an art teacher at Friends Seminary, will move to Maine early this summer. Harold Jernigan will take up his duties as principal of Friends Seminary in July, 1975.
Meeting Announcements

Spain

MADRID—Worship Group first and fourth Sunday, 3 p.m. San Gerardo 38-3C. Josefin Fernandez, coordinator.

Alaska

FAIRBANKS—Unprogrammed worship, Firstdays, 8 a.m., Home Economics Lounge, Third Floor, University of Alaska. Phone: 479-0732.

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 492 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-4828.

PHOENIX—Sundays: 10 a.m., adult study; 11 a.m., meeting for worship and First-day school, 1702 E. Glendale Ave. 85020, Mary Lou Copco, clerk, 1127 E. Belmont. Phone: 944-9932.

TEMPE—Unprogrammed worship, Firstdays, 9 a.m., 217 Laurel Grove, Tempe. 382-5903.

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (unprogrammed) 11 a.m. Pastor, Kenneth Jones, 896-4611.

CALIFORNIA

BERKELEY—Unprogrammed meeting, Firstdays, 11 a.m., 2151 Vine St. 943-9725.

CLAREMONT—Worship, 9:30 a.m. Classes for children and adults, 277 W. Harrison Ave., Claremont.

DAVIS—Meetings for worship: 1st Day, 9:45 a.m.; 4th Day, 5:45 p.m., 2245 Morse Ave. 757-5386.

FRESNO—10 a.m., College Y Pac Dix Chapel, 2311 E. Shaw. 297-3008.

HAYWARD—Worship 10 a.m., 22502 Woodrue St., 94541. Phone: (415) 651-1543.

LA JOLLA—Meeting, 11 a.m., 7280 Eads Avenue. Visitors call 452-8900 or 459-8666.

LONG BEACH—Meeting for worship, 10:30 a.m., 2230 E. Birchin Manor. 552-1035. Pacifica. Phone: 454-1004 or 831-1806.

LOS ANGELES—Meeting, 11 a.m., 4177 S. Normandie. Visitors call 296-9793.

MARIPOSA—Worship 9:30 a.m., The Priory, 217 Laurel Grove, Kenfield. 382-5903.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 11 a.m., 1407 Mesal Ave., Seaside. Call 364-2561.

ORANGE COUNTY—Worship, 11 a.m., 1048 S. Rosoli Ave. 722-9218.

SAN DIEGO—Meeting, Firstdays, 10:30 a.m., 4648 Seminole Dr., 296-2566.

SAN FRANCISCO—Meeting for worship: Firstdays, 11 a.m., 2160 Lake Street, 732-7740.

SAN JOSE—Meeting, 11 a.m., 201 11th St. 203-938-2184.

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m., 303 Walnut St. Clerk, 394-8330.

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 393-5826.

SONOMA COUNTY—Redwood Forest Meeting, 11 a.m., worship and First-day school, 61 W. Cotati Ave., Cotati, CA. Phone: (707) 795-5932 or 833-0961.

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VISTA—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4905 or 728-9408.

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop), 472-7086.

WHITTIER—Whitleaf Monthly Meeting, Administration Building, 1305 E. Philadelphia. Worship, 9:30 a.m.; discussion, 6:00-7:00.

COLORADO

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 494-5945.

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m. Adult Forum 11 to 12, 2280 South Columbia St. Phone: 886-4125.

CONNECTICUT

HARTFORD—Meeting and First-day School, 19 a.m., discussion 11 a.m., 144 Southerner Lane, West Hartford. Phone: 323-3621.

NEW HAVEN—5:45 a.m. Conn. Hall, Yale Old Campus. Phone: 288-2509.

NEW LONDON—622 Williams St. Worship, 10 a.m.; discussion 11 a.m., 114 W. Vine. Clerk: 792-9218.

NEW MILFORD—Housatonic Meeting: Worship, 10:30 a.m., 1057 Tioga Rd., 552-7691.

NEWTOWN—Old Meetinghouse, 10:30 a.m., 1440 St. Ph. Morse St., 966-3040.

LONGMEADOW—Meeting, 10 a.m., 2160 Harvard St. Call 393-5826.

TODD—Meeting for worship, 10 a.m., corner North Eglaville and Hunting Bridge Roads, 420-4459.

WATERFORD—Meeting 10 a.m., Watertown Library, 470 Main Street. Phone: 274-6508.

WILTON—Meeting for worship, 10 a.m., corner North Newport and Hilltop Ridge, 10:30 a.m.

HACKENSACK—North of road from Yorklyn, 2 miles south of Dover. Meeting and First-day School 11 a.m., 697-6510; 697-6220.

CENTREVILLE—Center Meeting, one mile east of Route 33 at southern edge of town on Center Meeting Road. Meeting, First-day School, 11 a.m.

NEWARK—Worship, Sunday, 10 a.m., New London Community Center, 300 New London Rd., Newark, Delaware.

ODESSA—Worship, 1st Sundays, 11 a.m.

WILMINGTON—Wilmington Meeting, 4th and West Streets. 10 a.m., worship and children's First-day school; 11 a.m., adult First-day school and child care. Inquiries 652-4691 or 473-3060. Alapocas Meeting at Friends School, 9:15 a.m., worship and child care; 10:15 a.m., First-day school. Inquiries 972-1668.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 10 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.
Florida
CLEARWATER-Meeting 10:30 a.m., Y.W.C.A., 221 S. Lincoln Ave. Phone: 733-9515.
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. Discussion follows. Call 777-0418 or 724-1162 for information.
JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 369-4345.
LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. 696-1380.
MELBOURNE—Meeting and First-day school, 11 a.m. Phone: 605-0330; AFSC Peace Center, 405-5805.
MIAMI-Worship, 10 a.m. Phone: 5615 Woodlawn. Monthly Meeting every first 10, 11 a.m. Discussion follows. Call 5615 Woodlawn. Monthly Meeting every first 10, 11 a.m. Discussion follows. Call 444-2714 for information.
MCNABB—Clear Creek Meeting. Unprogrammed worship 11 a.m. First Day School 10 a.m. Meeting House 2 mi. So., 1 mi. E. McNabb. Call 813-882-3361.
FLORIA-GALESBURG—Unprogrammed meeting 10 a.m. in Galesburg. Phone: 345-7097 or 345-2555 for location.
QUINCY—Friends Hill Meeting, Unprogrammed worship, 10 a.m. Randall J. McClelland, Clerk. Phone: 225-3020 or 222-2714.
ROCKFORD—Meeting for worship every First-day, 10:30 a.m. at 326 N. Aven St., Rockford, Ill. 61103. Phone 964-0716.
SPRINGFIELD—Worship, 10 a.m. Phone Robert Wagenknecht, 552-2003 for meeting location.
URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 844-6101 or 897-0651.

Indiana
BLOOMINGTON—Meeting for worship 10:15 a.m., Moore Pike at Smith Road. Call Nora Wentworth, phone: 336-3003.
INDIANAPOLIS—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House, Willard Heis, 291-1001 or Albert Maxwell, 839-4649.
RICHMOND—Clear Creek Meeting, Stout Gar Grove. Unprogrammed worship, 9:15 a.m. Clerk, Howard Alexander, 908-5435. (June 29-Sept. 10, 10 a.m.)
WEST LAFAYETTE—Worship 10 a.m., 176 E. Stadium Ave. Clerk, Merritt S. Webster. 745-4772.

Iowa
DES MOINES—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. Phone 274-0463.
IOWA CITY—Unprogrammed worship, 11 a.m., 311 N. Linn, Iowa City. Phone 338-7250. Clerks, Pam and Mary Stewart, phone 338-0238.
WEST BRANCH—Unprogrammed worship for worship, 10:30 a.m. Sunday; Meetinghouse at 317 N. 8th S. Sars Berquist, Correspondent. Phone: 642-5639. Much love and sometimes coffee.

Kansas
WICHITA—University Friends Meeting, 1890 University Avenue. Unprogrammed meeting, 8:45 a.m. First-day School 9:45 a.m. Meeting for worship 11 a.m. David Kingrey, minister. Phone: 263-0441.

Kentucky
LEXINGTON—Unprogrammed worship and First-Day School, 4 p.m. For information, call 266-2653.
LOUISVILLE—Meeting for worship 10:30 a.m. Children’s classes 11:00 a.m. 3600 Bon Air Ave. Phone: 602-8182.

Louisiana
BAYOU ROUGHR-Worship, 10 a.m. Wesley Foundation, 336 E. Claiborne St. Clerk: Quentin A. L. Jenkins; telephone: 345-0619.
NEW ORLEANS—Worship Sundays, 10 a.m., Community Service Center, 4000 Magazine Street. Phone 886-5713 or 885-3411.

Maine
BAR HARBOR—Acadia Meeting for Worship 6:30 p.m. in Maine Seacoast Mission, 127 West St., Bar Harbor. Phone: 286-5419, 286-6511, or 246-2412.
CAPE NEDDICK—Seacoast Meeting for Worship, Kuhnhuis, Cape Neddick. Labor Day through April at call of correspondent, Brenda Kuhn, (207) 563-4139.
MID-COAST AREA—Unprogrammed meeting for worship 10 a.m. in Damariscotta Library, Phone 683-7107 or 505-5155 for information.
PORTLAND—Portland Friends Meeting, Riverton Section, Route 202. Worship and First-day School, 10 a.m. Phone: 773-6990 or 0359-5951.

Maryland
ADELPHI—Near University of Maryland. 2203 Metrotown Road. First-day School, 10:30 a.m. Clerks: Deborah James, clerk. Phone: 422-5060.
ANNAPOLIS—Worship, 11 a.m., former St. Paul’s Chapel, Rt. 178 (General’s Hwy.) and Creek Rd. Crownsville, Md. Donald Sills, clerk, (201) 582-5041.
BALTIMORE—Worship 11 a.m.; Stoney Run 5116 N.Charles St., 435-7773; Homewood 3107 N. Charles St. 235-4438.
BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 333-1156.
COLUMBIA—A new meeting! 5 p.m. Phelps Luck Nghbr Ctr. J. McAdoo, Cl., 5209 Eliot Oak Rd. 21044. 336-7425.
EASTON—Third Haven Meeting and First-day School. 11 a.m., 405 South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggitt, 832-0699. 1st Sun. June through last Sun. Sept. worship 9:30 a.m.
SANDY SPRING—Meetinghouse Road, at Rt. 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, 10:30 a.m., Donlan Hall, corner Massachusetts Ave. and Spruce St., W. Acton, Clerk, Elizabeth X. Boardman, (617) 283-5600.
AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship 11 a.m. First-day School 9:45 a.m. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 253-9427.
BOSTON—Worship 11 a.m.; fellowship hour 12:00, First-day. Beacon Hill Friends 6 Chestnut Street, Boston 02108. Phone: 227-9118.
CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6603.
FRAMINGHAM—841 Edmands Rd. (2 mi. W. of Natick) Worship 10:30 a.m. First-Day School 10:45 a.m. Visitors welcome. Phone 877-0481.
LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 9:30 a.m. Ruth Melier, 189 Hampshire St. Methuen, Mass. Phone: 693-4777.
MARLBOROUGH—Sunday, 9:30 a.m. Art Center, corner Main and Pleasant. 748-1176.

March 1, 1975 FRIENDS JOURNAL
South Dakota

SIOUX FALLS—Unprogrammed meeting, 10:30 a.m., 2507 S. Center (71205), 608-338-5744.

Tennessee

NASHVILLE—Meeting and First-day School, 10 a.m. Forum, 10 a.m. to 2 p.m. at 3014 Washington Square, GL 2-1841. Otto Hofmann, clerk, 442-2206.

WEST KNOXVILLE—Worship and First-day school, 10 a.m. D. W. Newton, Phone 992-8440.

Texas

AUSTIN—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. (815)-355-0332.

DALLAS—Sunday, 10:30 a.m., Park North Y.W.C.A., 4434 W. Northwest Highway, Clerk, George Kenney, 2137 Saita Dr. F-15-1358.

DALLAS—Evening Meeting for Worship and First-day School, Sunday 9:30 a.m. 4903 Lovers Lane. Pol luck supper. Call 332-3966 for information.

EL PASO—Worship and First-day School, 9 a.m. Esther T. Cornell, 161-3064, for location.

LUBBOCK—For information write 2607 20th St., Lubbock, TX 79411 or call 747-5555.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., first and third Sunday, Central Y.W.C.A., Phone 732-2740.

Utah

LOGAN—Meeting 11 a.m., CCF House, 1315 E. 7th North. Phone 782-2762.

OGDEN—Sundays 11 a.m., Mattie Harris Bell, 525 27th. 822-6979.

Vermont

BENNINGTON—Worship, Sunday 10:30 a.m. and First-day School, 249-1348. Phone 782-2762.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 N. Prospect. Phone 962-8649.

MIDDLEBURY—Meeting for worship, Sunday 11 a.m., St. Mary’s School, Shumon Street, Madison, 862-3274.

PLAINFIELD—Worship 10:30 a.m. Sunday. Phone Gilson, Danville, 862-944 2261 or Lowe, Moret, 862-837-3342.

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 452-3421.

Virginia

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

LINCOLN—Goose Creek United Meeting First-day School, 10:15 a.m., meeting for worship, 11:30 a.m.

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. in the Quaker Meeting House, 125-132 and 132 East 123rd Street.

RICHMOND—Meeting and First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 356-6579.

ROANOKE—BLACKSBURG—Leslie Nievat, clerk, 902 Preston, Blacksburg 10490. Phone 703-352-2311.

WINCHESTER—Centre Meeting—203 North Washington. Worship, 10:15. Phone: 967-5807 or 967-5807.

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SCANDINAVIA  
July 1 — July 22

A 3-week adventure to scenic Scandinavia. Departing New York City via regularly scheduled S.A.S. jet, we visit the gorgeous countries of Denmark, Sweden, and Norway. Beginning in Copenhagen, we see magnificent castles like Shakespeare’s Elsinore, and even the Danish Crown Jewels. Then on through Hans Christian Andersen country of rural Denmark and take the ferry to Sweden. At Gothenburg we will attend a local Friends meeting, and proceed to Stockholm, the capital of Sweden. Interesting boat trip on the canals, a delicious lunch at the famous Operakällaren are just part of our days in this lovely city. We continue through the lake country to Norway’s capital city of Oslo and into the majestic mountains. We’ll also visit the picturesque icefield in the last great frontiers. The scenery will leave you spellbound — the beauty of majestic Mt. McKinley, the vast icefield at Portage Glacier, where snow-capped mountain peaks are reflected in razor sharpness. A 2-day excursion takes us to the Arctic Circle, visiting the Eskimo village of Kotzebue, the King Island Eskimo exhibit and the mammoth totem poles. We'll also have a 4-day cruise through the magnificent Inside Passage seeing fantastic Glacier Bay and the famous Alaska city of Ketchikan! Thrill to a ride on a narrow-gauge railroad and a quaint sternwheeler trip. A real interior view of our 49th state. Personally escorted by Dr. T. Eugene Coffin.

INSIDE ALASKA  
July 4 — July 21

Really get inside Alaska! Departing from Chicago and Seattle by air, experience the Alaska of old with a sternwheeler ride near Fairbanks, the gold mining town of Nome, glimpse the Trail of ’98 — all reminiscent of that great chapter from the exciting book of Alaska’s rugged history — indeed, one of America’s last great frontiers. The scenery will leave you spellbound — the beauty of majestic Mt. McKinley, the vast icefield at Portage Glacier, where snow-capped mountain peaks are reflected in razor sharpness. A 2-day excursion takes us to the Arctic Circle, visiting the Eskimo village of Kotzebue, the King Island Eskimo exhibit and the mammoth totem poles. We'll also have a 4-day cruise through the magnificent Inside Passage seeing fantastic Glacier Bay and the famous Alaska city of Ketchikan! Thrill to a ride on a narrow-gauge railroad and a quaint sternwheeler trip. A real interior view of our 49th state. Personally escorted by Robert E. Cope.

Our leader of the Scandinavian Tour will be Dr. T. Eugene Coffin, a Friends Pastor for over 25 years and Executive Secretary of the Board of Evangelism and Church Extension. His latest Friends Tour was to the South Pacific.

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