

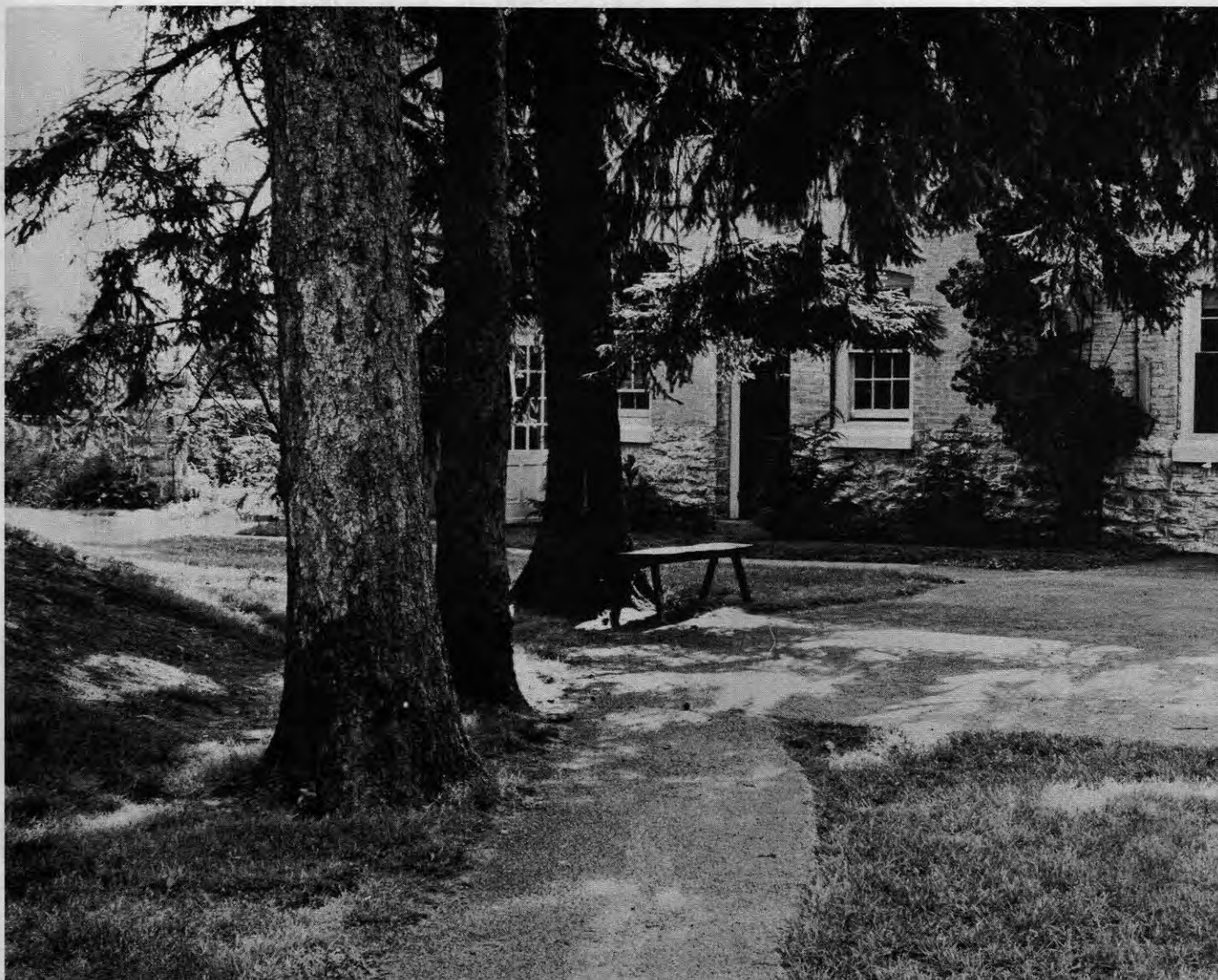
# FRIENDS JOURNAL

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*Quaker Thought and Life Today*

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DECEMBER 15, 1968





# FRIENDS JOURNAL

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## Contents

Thirteen Candles on the Cake—James R. Boland .....	637
The Mathematics of Truth—Charles K. Brown III .....	638
Problems of 1969—E. Raymond Wilson .....	639
Reflections on a Short, Cool Summer—John M. Pipkin ....	640
Marriage and the Art of Living—David R. Mace .....	642
Machines, Men, and Religion—Kenneth E. Boulding .....	643
The Anatomy of Worship—Carl F. Wise .....	645
Number 160074: The View from the Inside—Stephen G. Cary	647
Reviews of Books .....	652
Letters to the Editor .....	654
Friends and Their Friends Around the World .....	658
Announcements .....	667
Coming Events .....	667

## From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of the campus of Pendle Hill, Quaker retreat and study center in Wallingford, Pennsylvania. This picture and those on page 661 were taken by Richard Wurts.

### The contributors to this issue:

KENNETH E. BOULDING is professor of economics in the University of Colorado and has a special interest in the field of conflict resolution. He is the author of many books, among them such Quaker classics as *There is a Spirit* (The Nayler Sonnets) and *The Meaning of the Twentieth Century*.

E. RAYMOND WILSON, a member of Frankford Monthly Meeting, Philadelphia, is executive secretary emeritus of Friends Committee on National Legislation. He has been a lobbyist for Friends' causes for twenty-five years, with a special concern for disarmament and feeding the hungry.

CHARLES K. BROWN III is known to Philadelphia area Friends as clerk of the Yearly Meeting and to students at Westtown School as Master Charley, teacher of mathematics. At a conference at Pendle Hill at the beginning of the academic year, he spoke on "Friends: Their Procedures and Beliefs," a speech intended as orientation for teachers new to Friends schools. His article in this issue is the first of three short ones excerpted from his remarks on that occasion.

DAVID R. MACE is professor of family sociology in Wake Forest University and is the author of many books on marriage and the family. He has worked in the United States and other countries with many organizations concerned with family welfare and marriage guidance. His article is based on his 1968 Rufus Jones Lecture in Baltimore.

STEPHEN G. CARY is associate executive secretary of American Friends Service Committee, a post he has held since 1960. He is a member of Germantown Monthly Meeting, in Philadelphia.

DAVID S. RICHIE, a member of Moorestown Monthly Meeting, in New Jersey, is executive secretary of the Social Order Committee of Philadelphia Yearly Meeting and director of the Philadelphia Weekend Workcamp program. He here looks at social problems from the vantage point of his fifth trip to Africa to encourage the international voluntary workcamp movement.

CARL F. WISE, a retired teacher of English, was acting editor of Friends Journal from October, 1963 to March, 1964. He is a member of Reading Monthly Meeting in Pennsylvania.

MARGARET WALPOLE, a member of the staff at Pendle Hill, arrived there by a circuitous route. Born in Australia, she was educated at the Friends School in Hobart and at the University of Tasmania. She is editor of the Pendle Hill Bulletin, handles public relations, and helps develop nonresident programs.

(Continued on page 661)

# Today and Tomorrow

## Comfort and Counsel

Think, if you ever think your Book of Discipline and Queries cramp your style, of what your reaction might be to a demand by a secretary or committee in Philadelphia or Richmond or London that you curb the light inside you and revert to the strict orthodoxy of the letter and the law.

Six Cardinals in Rome are in dispute with liberal Dutch theologians over the progressive Dutch catechism, a discussion for adults of the bases of the Roman Catholic faith, and have demanded changes in nonliteral interpretations of ten points. Among them are the existence of angels, original sin, the nature and significance of the Crucifixion, the virgin birth of Jesus, church authority and moral theology, and the presence of Christ's body and blood in the Eucharist.

Ponder again, we suggest, with no holier-than-thou feeling, the questionings and assurances inside that are the bases of your faith. Then read for guidance one or another of the gentle precepts given as a lamp, not a law.

This, from London Yearly Meeting Epistle of 1725, may be a place to start:

"In your religious meetings for the worship of God, be diligent to wait on Him, for surely many of us have cause thankfully to remember His early visitations in the assemblies of His people, where He broke in upon our hearts with His power and love, and did in the needful time administer help, comfort and counsel; whereby in the renewings thereof, we have been upheld in a faithful testimony and in the discharge of our duty to Him."

## Youth and Revolution

BECAUSE THE ACCOUNTS in newspapers were interesting but sparse, we asked Earl Warren, Chief Justice of the United States, for a copy of the address he gave at the Louis Marshall Award Dinner of the Jewish Theological Seminary in New York November 10. We share his words.

"The word 'revolution' has become almost synonymous with the word 'change,'" the Chief Justice began, "but still there are those who will acknowledge these revolutions only as the terminal product of change which, in their opinion, must soon end and, therefore, no longer be a matter of serious concern to us."

He quoted a statement the first Patent Commissioner made in an annual report in 1844: "The advancement of the arts, from year to year, taxes our credulity, and seems to presage the arrival of that period when human improvement must end."

The Chief Justice went on:

"Of all the revolutions which have marked the course of this century, perhaps the most fundamental and most enduring in its effects may turn out to be the emancipation of youth. From the earliest times until almost our own, it has been held to be a truism that wisdom resides in advanced years. In the Book of Job, we hear a faint protest against this doctrine.

"Elihu, the youngest of Job's friends, sits silently by while his elders debate the meaning of evil. Finally, he feels compelled to speak. He remarks: 'I said, Days should speak, and multitude of years should teach wisdom. But it is a spirit in man, and the breath of the Almighty that giveth understanding. It is not the great that are wise, nor the aged that discern judgment.'

"In our time, this protest has become a world-shaking revolution. Youth refuses to be silent, and insists on taking its place in the councils of the Nation and the world. This is not a problem limited to particular universities or to particular countries. The demand of youth to be heard and to be reckoned with resounds all the way from California to Tokyo.

"We have of course long known of the tension between the generations in the family. There was a time when families were run in an authoritarian manner; and when indeed even grown-up children who disagreed with their parents or displeased them were actually beaten into submission. . . .

"Those days are fortunately far behind us. On the contrary, we are living in an age of great permissiveness in the family, where even young children make up their own minds about what is to be done, and consult their parents only when they feel it necessary. It is almost as if the familiar proverb were to be reversed, so as to read, 'Parents should be seen and not heard.'

"Perhaps the pendulum has swung too far; and we may discover that over-permissiveness is as dangerous to children's well being as over-authoritarianism. It is being said by some writers that children have to rebel, as a butterfly has to break out of its cocoon. If anyone tries to break the cocoon as the butterfly emerges, he will hurt it; for the struggles and agonies through which the butterfly passes in the change from the caterpillar stage help develop the wings it needs to fly.

"But the tensions within the family have now become tensions on the world scene. And the tensions are not only those among the generations, but within what would until our time have been called the same generation. The post-graduate student with a teaching fellowship has as much trouble understanding undergraduates who are only four or five years younger as an aged professor might have; sometimes, even more. For a generation is now about five years.

"This is in part because of the rapidity of technological

change, and the increasingly rapid development of knowledge in science and some fields of scholarship. A sixteen-year-old boy may be an expert in computers, and people many years older may have to be his disciples. . . .

"Yet experience is still important. A person may make a brilliant scientific discovery in his late teens or early twenties, but the philosophical grasp needed to weave a texture of life out of a variety of insights still requires years of pondering. A young man may, like Swinburne, flash across the skies like a meteor, when almost a child; but to become an Aristotle or a Plato or a Maimonides with the power of offering guidance to the contemporary world and later generations requires decades of study, observation, and creative thought, in our time as in theirs.

"But in a changing world, a modern Aristotle would need to be reinterpreted as soon as he had completed his work. All his examples drawn from scientific observations, in the rapid progress of modern science, would be obsolete by the time he published his works. His concepts might still be valid; but their validity would not be recognized, because he would be speaking a language already obsolete; and addressing himself to problems no longer relevant. . . .

"How is one to find a way to let youth, with its new knowledge, its at-homeness in a constantly changing world, have its say, and yet not destroy that which it should really be trying to improve, and can improve? The older generation may be in the habit of sweeping its problems under a rug; and this may be catastrophic. But it will not help if the guidance of the world is taken over by a generation ready to sacrifice the good along with the bad.

"It seems clear that what is needed is some new institution, through which new knowledge can be transmuted into the type of wisdom which once upon a time the foremost philosophers created in the course of a long life. It should be an institution in which the vision, the dream, the power of innovation, the daring of youth is brought into contact with the mellow practicality, the concern for possible danger, the fear of unnecessary risk, characteristic of the more mature and even the old.

"Can we not bring the ablest of various groups together in an effort to create what Erich Fromm calls "the Sane Society"? Can we not take the struggle among the age groups from the streets, and on the college campus, to a forum of free interchange of ideas? It seems to me that this can be done, and further that it must be done if we are to continue to grow as a Nation.

"I would suggest that a call might well go out from the Herbert H. Lehman Institute to the colleges and universities of the country, asking both students and faculties to send representatives to a conference, out of which might emerge a program for action, a program which would lead to conciliation among our age groups. From this might emerge an international forum, where young, mid-

dle-aged and even old among all peoples would participate regularly, meeting with one another, thinking with one another, hoping with one another, and striving together instead of against each other."

## Serve

Except for a few egregious examples—American Friends Service Committee and its British and Canadian counterparts and alternate service—we do not use the word *service* much any more.

To us who had to memorize and declaim publicly Elbert Hubbard's "A Message to Garcia," (did we hear mutterings of "corny!" in the audience?) and were reared on Milton, that is a shame.

In these days of doing our own thing, of struggling for status, of thinking only of what's in it for me, and even in committees of maneuvering that my will, not Thine, prevail—in these days, when service is an imperative and we have an opportunity to serve the minute we step outside our door, *service* is hardly our word. Service in the good, old-fashioned sense is selfless, unselfish duty to mankind, without explanation or rationalizing other than *it's a job I have to do*.

The job needs no adjective. It may be doing all one can for one's children, juggling balls in Notre Dame, baking a cherry pie, or carrying a message.

Lieutenant Andrew Summers Rowan, after the declaration of the Spanish-American War, was sent in an open boat in 1898 to communicate with General Calixto Garcia. He did the job, despite hardships and without committee approval.

Elbert Hubbard wrote:

"It is not book learning young men need, nor instruction about this and that, but a stiffening of the vertebrae which will cause them to be loyal to a trust, to act promptly, concentrate their energies, do a thing—'carry a message to Garcia.'"

And Milton, *On His Blindness*:

"When I consider how my light is spent,  
E're half my days, in this dark world and wide,  
And that one Talent which is death to hide,  
Lodg'd with me useless, though my Soul more bent  
To Serve therewith my Maker, and present  
My true account, lest He Returning chide;  
'Doth God exact day-labour, light deny'd?'  
I fondly ask; But Patience, to prevent  
That murmur, soon replies, 'God doth not need  
Either man's work or his own gifts. Who best  
Bear his mild yoke, they serve him best, his State  
Is Kingly. Thousands at his bidding speed  
And post o'er Land and Ocean without rest;  
They also serve who only stand and wait.'"

# Thirteen Candles on the Cake

by James R. Boland

WE HAD PROMISED HIM a double celebration, because his birthday fell on December twenty-fifth. He was thirteen, but he seemed younger and was small, even by Korean standards. He had never had a birthday party and had never seen a Christmas tree.

He was particularly excited about the cake the ship's baker had promised him, a twenty-pound angel food with candles and trimmings. What he could not eat he was to take ashore and give to whomever he wished.

He had no family. His father had been killed at the beginning of the war. His mother and two sisters were killed when Allied bombers had mistaken their target.

He had made the ship his home for several months—that is, whenever the ship was in Inchon. We were shuttling between Inchon and Yokohama, and he had learned our schedule. No matter at what time we arrived, day or night, he was on the pier waiting for us. He was the first one up the gangway, and he was the last one down at time of sailing—seldom without some prodding.

We called him Ky. That was not his name, but it was easy to pronounce. He slept on a cot in the carpenter's shop, ate with the sailors, and made himself useful at many tasks. He especially enjoyed helping the cooks in the galley; he had never seen so much food before and could not get his fill of it. He ran errands for the sailors, did their laundry, and pressed uniforms for the officers. He was well rewarded for his services (sailors being of a generous nature) and may have been the highest paid man aboard.

He was shy at first, but as he got to know us well and gradually overcame the language barrier, he became playful and rompish. Yet he was uncommonly mature in many ways. He understood nautical formalities; he knew that there was a way to behave with sailors, another way when an officer appeared, and still another way in the presence of the captain.

It never occurred to him—perhaps he was too young—to question our presence in his country or the reasons for the devastation we had wrought upon it. If it was our will to destroy his land and his people, it became his will to become a part of us, of our land and our people. All he wanted was to belong, and it little mattered to whom.

And now for the first time in his young life Ky was going to be feted. He was going to have a Christmas tree with presents and a huge cake all his own. He knew

nothing of Christianity but was readily persuaded that there was no other faith quite like it, for no other faith was so festive in observing the birth of its prophet. And, although he but vaguely perceived their meaning, he was stirred by such phrases as "Prince of Peace" and "Peace on Earth," for there had been no peace in his time.

The day before Christmas he spent in the crew's messroom decorating the artificial tree. When he was not in the messroom, he was in the galley watching the cook putting the finishing touches to the birthday cake. Each of the thirteen candles, we told him, represented a year of his life, and as he lighted each one he was to make a wish. Thirteen wishes for thirteen candles.

"I wish for the guns to stop. I wish. . . ."

"You must not reveal your wishes," we told him, "or they'll not be granted."

And then it happened.

It is called "snafu" in the armed forces, an inexcusably confused situation in which everyone performs at his worst. This one began with the simple deduction that the enemy, being a subhuman creature as well as a communist, would select the most sacred occasion in the civilized world to launch a dastardly attack from the air.

Someone, a nervous or trigger-happy anti-aircraft gunner, suddenly beheld a meteor or a shooting star or possibly even an oversized vulture and commenced firing away. Soon other gunners in the port of Inchon were firing at they knew not what.

We immediately sounded the general alarm that summons all hands to emergency stations. Accompanying the alarm was the screeching sound of watertight doors slowly closing throughout the vessel.

Ky, on an errand to the steward's storeroom, darted toward a watertight door leading to an outside passageway. It was a narrow door and hard to go through because it was mounted on steps two feet above the deck. We had warned him never to attempt passage while the door was opening or closing. In his haste, he stumbled on the steps and was caught by the waist. An engineer, hearing his cries, quickly threw the emergency stop switch.

It was too late. Ky was crushed from waist to shoulder.

Somehow we got him ashore and to a hospital, administering morphine on the way in a futile attempt to alleviate his agony. He died moments after entering the operating room, while a Korean intern muttered something about being disturbed at all hours of the night. Life is cheap in the Orient—and elsewhere in the world, too, for those like Ky.

We found everything intact when we returned to the ship. There was the Christmas tree. There was the birthday cake—a magnificent cake with thirteen candles. Nobody lighted them.

For Ky, the guns had stopped. We wondered what his other twelve wishes had been.

# The Mathematics of Truth

by Charles K. Brown III

MOST OF US KNOW HOW rare it is in a representative democracy to have unanimous belief or action. We are accustomed to having a majority, or two-thirds of a group, ruling the whole. How can it be that a society can achieve nearly perfect agreement?

The simple answer is: We try to avoid having our own opinions, but seek the will of God. Truth cannot be divided against itself; so if we find truth, we shall agree.

In the Catholic Church, the Pope and the Cardinals find the will of God through prayer and meditation and pass it on to the communicants. The truth, then, is clear; to the extent that the Pope's word is accepted, Catholics are united on matters of faith.

Yet it seems to Friends that it should be the duty of each person to search for the will of God. I use this phrase often to describe the fact I am talking about, but many other Friends speak of the Spirit of Christ, the living teachings of Jesus, the Christ Within, the Inner Light—phrases to which a variety of meanings can be ascribed, although I believe the experience each person is describing is essentially the same.

It is more than conscience. It is the point of life.

So, if truth is indivisible and if a large group of people can discover it at the same time, unanimity is possible.

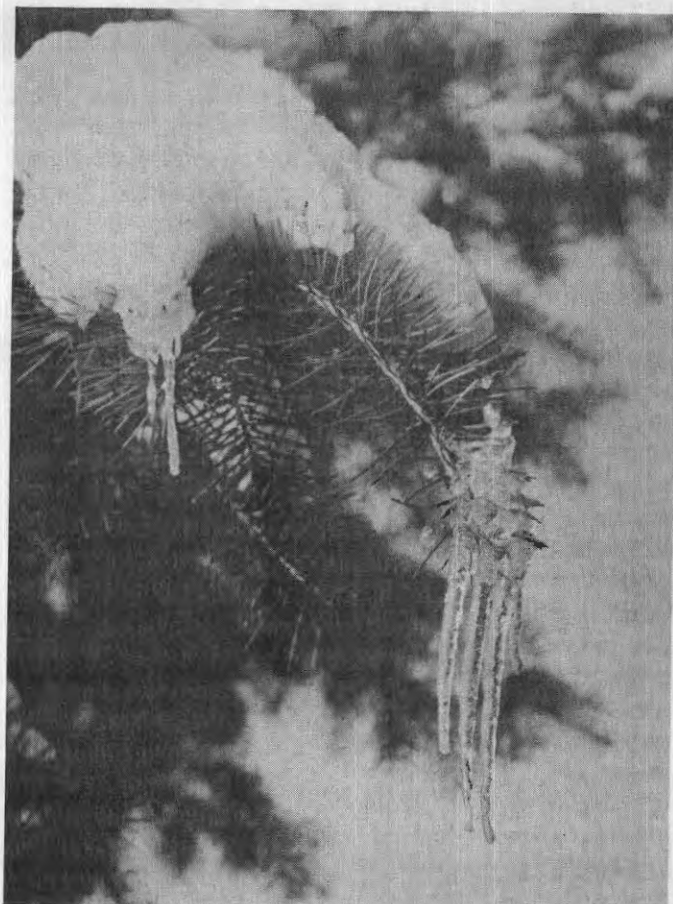
Why is unanimity necessary? Everyone who observes the world about him knows the answer to that: Minorities are unhappy. But, you say, people will always disagree; there always will be minorities; not everyone can be happy. To me, the point is, that some differences matter and some differences do not matter. We have to know which is which. To know, we have to seek the will of God.

If we grant that a whole society can understand the truth and that it is necessary to try to achieve such understanding, how do we achieve it? The answer: We practice.

You may be familiar with *The Practice of the Presence of God*, by Brother Lawrence. Among the saints are many who opened themselves to God, denied themselves and followed Christ, lived completely by the Light, or who had this quality of life but described it differently.

Prayer, meditation, practicing unselfishness, and more are used to achieve oneness with God. The language may put you off, but I hope the experience is real enough so that you can get through the inadequacy of my words to their intent.

It is not enough, however, to have individuals seeking the will of God. Though we attempt to follow Jesus' call



Photograph by Elizabeth Taylor

to "be perfect, as your heavenly Father is perfect," we have had the experience of Adam and Eve and have witnessed human fallibility. If there is a unique contribution of Quakerism to the religious life of the world, it is probably the idea of the corporate search for truth.

The meeting for worship is a corporate search for truth. It is not merely a search for unity. It has to be unity in truth. It is not merely a search for consensus. It is a search for the will of God. It is not merely a chance to review our mistakes and resolve to do better. It is an opportunity to be grateful that there is a Source of truth and the chance that even a fallible child may share it.

In like manner, the meeting for business—monthly, quarterly, yearly, representative meeting, committees—is a corporate search for truth, a search for the will of God.

A casual observer may not know from observing the meeting for worship or the meeting for business that such a search is going on. It does not always work, but it always has the possibility of working. Such meetings are experiments. One never knows in advance what will happen.

You have to open yourself to the experiment of searching for truth in meeting. And, like a scientist, you have to be willing to have the experiment fail again and again and still come back to try once more.

You have to have faith that there is truth; that it is discoverable, even by you; that it is important to discover it; and that, after discovering it, you can put it into practice.

# Problems of 1969

by E. Raymond Wilson

SEVEN MAJOR ISSUES confront Republican Richard M. Nixon as president and what seems to be a slightly more conservative Democratic Senate and House of Representatives, who must act together if substantial progress is to be made. The president-elect has called for American unity and an open, broadly based administration.

The first is to end the war in Vietnam. Continual pressure is needed for a cease-fire, a political settlement that includes a role for the National Liberation Front, the withdrawal of troops, the resettlement of refugees, the reconstruction of a devastated country, the stabilization of Southeastern Asia, and moves to insure that Thailand does not become another Vietnam.

The second is prompt ratification by the Congress of the nonproliferation treaty and reversal of its approval of the projected antiballistic missile program, which eventually may cost up to one hundred billion dollars. Serious, high-level talks should be undertaken to halt the missile and bomber race and to seek far-reaching curtailment of arms expenditures.

The Congress appropriated more than eighty-seven billion six hundred million dollars for military purposes in 1967—more than the total federal budget in 1958. The United States should begin now to reduce its military budget. During his whole political career, Richard Nixon never has stressed disarmament. During the campaign he called for "military superiority" and higher armament spending. During six visits to Japan, he advocated the rearmament of Japan, to the dismay of the Japanese who fear their country may be forced again to become a militarized nation. Politically, the likelihood of a balanced budget is small, despite the crying need for an adequate program to meet the crisis in the cities.

The third is to end the draft. The president-elect has called for terminating military conscription after the war in Vietnam is ended. If the draft is to be abolished, in my judgment there will have to be a deep cutback in the present size of the armed forces, reduction in our military commitments around the world, and great retrenchment in the present stationing of more than a million men outside continental United States. Richard Nixon estimated on October 17 that a volunteer army would cost five to seven billion dollars more a year than the present draft system. He should be encouraged to follow through on this.

More international and economic and social development is the fourth issue. The United Nations has called repeatedly for the investment by advanced nations of at least one percent of their gross national product in public

and private capital to aid the growth of the developing countries and to help overcome hunger, misery, and poverty. That would mean an expenditure of about eight billion dollars by the United States. The Congress appropriated one billion one hundred million dollars in 1968 for military aid, defense support, and sales of arms on credit abroad and only nine hundred forty-one million dollars for economic aid—the lowest for economic aid in twenty years. Nixon has emphasized trade, but if countries have little to sell or there is a disastrous drop in the price of coffee, for example, trade is no solution.

When will we regard the rest of the world as our brothers and potential customers in an interdependent world, rather than as objects of charity?

Despite a slightly enlarged distribution of food and food stamp and school lunch programs, millions of Americans still have grossly inadequate diets. We have hunger at home and starvation abroad, but American farmers are paid more than two billion dollars a year not to raise food. In Louisiana, for example, a few farmers who get government subsidies collected more than five million dollars, while the impoverished thirty-five percent received about two hundred thousand dollars in food assistance.

Food for Peace legislation, called Public Law 480, comes up for review and extension in 1969. Although the United States cannot feed the world alone and the need is to increase production of food in food-deficit countries, our sharing of our abundance could be doubled. United States and United Nations technical assistance and economic aid for food production and family planning in the developing world should be quadrupled. That is the fifth problem—to have more food and fewer people.

The sixth is to make a frontal attack on poverty. The Congress should follow up the nine days of hearings in June before the Joint Economic Subcommittee on guaranteed minimum income with serious consideration of this fundamental attack on the plight of twenty-six million Americans below the poverty level.

Such an idea has been advocated by the National Council of Churches, the Policy and Administrative Committees of the Friends Committee on National Legislation, by one thousand American economists, and many other groups.

Guarantee of minimum income would replace largely the unsatisfactory welfare system that reaches only one-fourth of the poor and varies enormously from state to state. Richard Nixon has expressed opposition to the idea; Senator McCarthy supported it. The continuation of poverty is morally indefensible in our society. Is its elimination economically possible? Can it be made politically feasible?

Finally, we need a comprehensive program to meet the crisis in the cities. The National Advisory Commission on Civil Disorders issued recommendations on hous-

ing, education, health, employment, transportation, better police methods, and the control of disorder, reform of the welfare system, and other ways to attack the decay of cities and the plight of the ghettos.

The Commission blamed "white racism" for much of the problem and said:

"From every American it [a truly adequate solution] will require new attitudes, new understanding, and, above all, new will. The vital needs of the nation must be met; hard choices must be made and, if necessary, new taxes enacted. Violence cannot build a better society."

Will the emphasis be on repressive law and order or on justice, law, and order? The Commission put no price tag on its recommendations, but others have estimated that they would cost on the order of thirty billion dollars a year, or about the cost of the Vietnam war.

The president-elect has advocated "black capitalism" and the encouragement of private business in the ghettos, but that is only a part of what needs to be done. American business, with government help, has placed more than eighty-four thousand hard-core unemployed in jobs this year, but millions are still unemployed or underemployed. In rebuilding our cities, maximum cooperation between the private sector and the government is needed.

Each of the above issues affects millions of human beings. This is just a beginning on the agenda for 1969. We need also measures to increase racial understanding and reduce racial tension, support of the United Nations, improvement of relations with the Soviet Union and China, reform of the electoral college and political conventions, further action against organized crime, reform of congressional procedures and organization, the enforcement of civil rights legislation now on the books, preservation of civil liberties, the abolition of the death penalty, appointments to the Supreme Court and the courts and better administration of justice, penal reform and more efforts to bring the offender back into a wholesome place in society, reform of fiscal and monetary policies and taxes, and protection of consumers.

All will challenge the leadership of the new president and the Congress and all citizens.

### Short Thanksgiving for Christmas

No star hangs glorious in the Eastern skies  
No angel voices solace empty air  
No Child reveals the Godhead to the wise  
And simple ones who watch with hope and prayer;

It happened once, forever. Still today  
The Incarnation blesses without sigh  
of angel song or star to guide the way,  
The Presence shines, but immanent, divine.

MADGE H. DONNER

## Reflections on a Short, Cool Summer

by John M. Pipkin

MY SUMMER PROJECT, a search for English Quaker theology, involved about six weeks of study at Woodbrooke and visits to Friends in Ireland and England.

I cannot say I was not forewarned as I set out. Practically everyone to whom I mentioned my proposed research into English Quaker theology smiled indulgently and added parenthetically, "If any." I would then assume a superior expression and aver: "Everyone has some sort of theology, or at least some theological presuppositions!" Privately, I bolstered my courage and quieted my misgivings by reminding myself of certain mythological quests of equally difficult prospect—Jason's and Lancelot's, for example—that turned out rather well.

At any rate, I set out armed with my master's thesis on Quakerism and neo-orthodoxy and an armful (and mindful) of eminent books and statements on Friends and their evasion of theological commitment. With these, I felt I could not fail.

My first foreboding that all was not well came soon after I arrived at Woodbrooke. I had entered in the middle of the spring term and was wondering how I might get into the swing of things quickly. "Ah," I thought, "here in the student body and faculty of this Quaker study center is a cross section of not only English but world Quakerism and world religions as well. Why not do something original—circulate questionnaires?"

The first questionnaire comprised some twenty questions about God. The nonbelievers got off somewhat lighter, having to answer only four. The questions were designed so that regardless of how they were answered, or even whether or not they were answered, the result would reveal some theological stance, conscious or unconscious. After supper on that day, when the request for "notices" came, I arose in a warm glow of anticipation and announced that I would be putting a copy of the questionnaire in each person's pigeonhole. I asked that each one complete and return it soon.

For a moment the quiet was deafening. Then the first of a shy, retiring missionary came down on the table with a thwack. "Oh, no!" she cried, "not another American poll!" It turned out that some brash American had been there the previous term and had stolen my thunder.

My enthusiasm cooled a bit. Then the Senior Student Council, an august body, suggested that I might submit another such questionnaire, but preferably on the foyer table rather than in the pigeonholes. Since I was more

outnumbered than the embattled farmers at Concord, I decided not to fire the second shot to be heard round the world, and so I retreated. Nevertheless, these reactions were useful as answers. If they did not reveal specific theological positions, at least they indicated a general distrust of theological inquiry. This was no more true of Friends than others, however. The results, nevertheless, were favorable. I got responses from more than half. By far the most beneficial result was the number of personal conversations and interviews that came about as a result of the public raising of the issue.

A parallel and supplementary phase of my research I carried on through visitation. I visited several Monthly Meetings, Meeting for Sufferings, London Yearly Meeting, and about ten meetings for worship. I engaged in conversations and discussions with individuals and groups.

In the meetings for worship, most of the theological gleanings I had to infer from the ministry of those present. Sometimes the generation gap was painfully obvious. In one Meeting a professor Friend spoke understandingly of the problems associated with student protests and how Friends might find ways to deal with them. An elderly Friend arose and fervently stated his belief that "if we would just sit tight and wait it out, it would surely all come round right in the end."

A younger Friend later described this as the cyclic theory of history, which assumes that events are predetermined by God or other forces; such reasoning also assumes that time is on the side of him who waits.

On another occasion, an elderly Friend arose and gave thanks feelingly for God's immediate, direct guidance, control, and correction in her life. As stated, little room was left for individual initiative. When I asked a middle-aged Friend if this was a typical English Quaker point of view, he replied, "Not of anyone under fifty."

In most of the Meetings I visited, the absence of younger Friends was noticeable. Except in Dublin Monthly Meeting, the presence of younger Friends in responsible, decision-making roles was largely lacking. I must hasten to add, however, that many older Friends are staunch advocates of the more youthful point of view. Confidence in these mature leaders to represent the interests of young people may even account partly for the lack of youth's participation in Quaker affairs. Yet, reading the publications of young Friends, I detect a wistful tone, which may be an attempt to tell their elders something if they will only listen.

A preview of the program of London Yearly Meeting revived a hope in me that something of definitive theological significance might still emerge, for the title of the Swarthmore Lecture the first evening was "Humanism—Challenge and Opportunity."

I had visions of an ideological free-for-all. No debate materialized along those lines. The discussion centered

### Star of Hope

The sounds of Christmas pierce the midnight air,  
The bells and carols echo, then are gone;  
While high above the neon light's bright glare  
A star of hope gives promise of the dawn.

ROBERT G. VESSEY

mainly around how Friends might cooperate with humanists in areas of humanitarian concern common to both.

Only one voice cried in the wilderness for fuller debate over the theological differences and the possibilities for accommodation. Little came of it. Almost no attention was given to the implications of such differences as a factor in the decision-making process involved in selecting and implementing these concerns. Feeling as I do that time is not on our side in such matters, I felt disappointment. Unity at the price of silence may not always be a blessing. There must have been others who shared my feelings.

What shall I conclude from this? That my search was a failure? I think not. I detected, I believe, what Douglas Steere stated in his report on the Lambeth Conference: That since "... every Quaker is an unconscious theologian, it might be so much better if he could be brought to acknowledge the fact, and ... to relate his best intuitions and his deepest spiritual experience to the rest of his life approach."

This is close to my belief that every person has some theological presuppositions, and to some extent they affect his life—even though he may not always be aware of it. There may even be an unconscious dependence on the established theology of the Anglican Church, which holds a benevolent theological umbrella over the Separatists, allowing them to dissent in social and political matters without the need to defend their positions theologically.

British Quakerism thus appears to be more a method than a doctrine, its prime moving principle being dependence on God's direction, as apprehended in quiet, obedient waiting. What is not apparent is what might happen in a different context and orientation. Presumably, mystics of all faiths operate on this principle. I am not suggesting that this is undesirable, but I am wondering on what basis one might then justify a preference for Quakerism.

I end, then, on a note of theological question. But there is no question in my mind about the warmth of British hearts toward the strangers within their gates. They even apologized for their weather. They also accepted with amused tolerance the American inability to walk "a hundred yards" and uttered predictions that future generations of our children would be born without feet.

My answer to that—a good one, I believe—was that they then would have to re-colonize us.

# Marriage and the Art of Living

by David R. Mace

STUDIES OF MARITAL SATISFACTION tend to show that, as the years pass, disappointment and disillusionment all too often replace the early hopes and dreams. This has always seemed to me one of life's avoidable tragedies.

Two persons live together in superficial mediocrity, both of them secretly longing for the experience of being truly loved, but unable somehow to find together the experience that so tantalizingly defeats them.

I place the blame squarely on a "static" concept of marriage, which is widely held among us. I can illustrate it from an experience I had when I went to a certain town to give a lecture on the subject. I was to be a house guest with a delightful family, who entertained me for dinner and then drove me to the auditorium. As I got out of the car, the husband said, "We understand that you will be through in about an hour and a half. We will pick you up here at that time and take you home." "Then you are not coming to the lecture?" I asked. "No," he replied. "You see, our marriage is all right."

The idea here is that if your marriage is holding together, that is par for the course. It did not occur to these good people that they might learn something new about marriage or that their marriage might be capable of development toward greater richness in some directions. They had no conception of marriage as a living, growing relationship, with unexplored depths of experience.

I take the view that this should be a particular challenge to Friends. Our central emphasis is on human relationships and on the possibility that through love people can live richly together in harmony and peace. In our Meetings we are constantly seeking to develop deeper potential for human relationship, with all its creative implications. Since marriage is the central adult human relationship, and based on mutual love, should it not be our prime proving ground? Do we not have, in marriage, a powerful opportunity to demonstrate in one nuclear human relationship all we stand for?

This concept of marriage [companionship first, procreation last] makes the achievement of success far more difficult than in the past. This explains, of course, why so many marriages are failing today.

Because it no longer exists primarily for the preservation of the family traditions, marriage can no longer be held together, as in the past, by external coercion. Today it must be maintained, if at all, by internal cohesion. In other words, it must be made to work; or the partners

will be inclined to end it and try again with someone else. Curiously enough, our high rates of divorce today are therefore the result of a higher idealism in marriage.

What people really are looking for today in marriage is relationship-in-depth. But what has not yet clearly been seen is that the new kind of marriage is not easily attained by using the old approaches. Because people are asking for more out of marriage, they must be prepared to put more into marriage. A new attitude is required—a recognition of marriage as a task, as a vocation. And the sad truth is that for many people, their expectations of what marriage can bring them are doomed to unfulfillment, unless they can put forth the kind of effort that will be needed if the goal is ever to be achieved.

There is nothing wrong with the idealism that hopes to find in marriage a rich and satisfying relationship. But a relationship of this quality is only likely to be attained by those who accept marriage as vocation and work intelligently to achieve it as a relationship-in-depth.

The Catholic Church has for many centuries regarded marriage as a sacrament, but has never been able convincingly to be specific about what was the sacramental experience for the husband and wife. This is not surprising, since the medieval church was dominated by negative attitudes to human sexuality which have deeply influenced Christian thinking to the present day. The so-called sexual revolution, as I understand it, has been a radical change in recent times from a negative and rejecting attitude to human sexuality to a positive and accepting attitude. Unfortunately for Christian people, it was opponents of the Church who championed the positive attitude, and the Church found itself the rather embarrassed champion of the negative attitude. We are thus in the peculiar situation today that, in some respects at least, those who attack the traditional Christian attitude to sex are more truly Christian in their attitudes than their Christian opponents.

I recall some years ago meeting accidentally in London an anthropologist who was one of my friends. I had not seen him for some time, and asked him where he had been. He explained that he had been in Africa for a two-year period, studying the educational systems of primitive tribes. I expressed a little surprise and said I did not know primitive tribes had "educational systems."

His reply: "Yes, they have. But their systems are the precise opposite of ours. Their goal in education is to teach their young people, very thoroughly, the art of living, as it is understood within the tribal tradition. When it comes to understanding the external phenomena of the environment, they leave the youngsters to pick that up as best they can."

"In our educational system, by contrast, we take great pains to explain to our young people the external phenomena, and leave them to pick up the art of living as best they can."

# Machines, Men, and Religion

by Kenneth E. Boulding

AN INDIGNANT YOUNG MAN who had read something I wrote advocating the use of more scientific methods in the social sciences accused me of being what he called "a sophisticated mechanist." The accusation drew a little blood, I confess, and at least set me thinking, for in one sense it was true. I have spent a good part of my life thinking about mechanisms, especially about mechanisms involving man; these are almost by definition sophisticated, at least in the sense that they are not simple.

A mechanist, I suppose, is someone who thinks of the universe or at least of sizable parts of it as being a machine or a complex of machines. It is not easy to define what we mean by a machine, and even the simplest definition seems to involve two elements.

The first element in the definition is that a machine is something that transforms inputs into outputs. An engine, for instance, turns the chemical energy of fuel into energy of motion. A cultivator turns fuel and human direction into tilled soil, a computer turns questions into answers. All organizations and especially all living things have this character of being able to turn inputs into outputs.

When we think of a machine, however, we think of something that we can make. This is the second element in the definition. An engine is a machine because we can make it; that is, we understand the process of transmission of inputs into outputs so explicitly that we can create the structure that will do the task.

Up to now, our understanding of biological organizations has not been great enough to enable us to make them. Up to now, at any rate, only God or genes can make a tree, though this immunity of the biological world from human productivity may last for only a short period. Oddly enough, when we go beyond biology into social organization, which is inherently more complex, man's capacity to create seems to be greater. Quite self-consciously man creates many social organizations.

Let us make no mistake, therefore. The extraordinary achievements of science and science-based technology are triumphs of mechanism—that is, of looking at the world in terms of the explicit understanding and reproduction of some transformation of inputs into outputs.

If we visualize the battle as being between mechanism and animism it is clear that mechanism has won.

Animism is the view that things are like men and that they behave as they do because they are inhabited by

spirits something like ours. A belief in spirits of the winds, trees, and rocks may be very good for producing poetry and for producing certain deep subjective satisfactions, such as a heightened joy in the benign aspects of nature, or a resignation and acceptance of those aspects of nature that seem unfriendly to man. Nevertheless, such a belief does not increase man's real power over his world.

Animism leads to magic—to the belief that nature will respond as men respond to symbols, to language, to rituals; and this belief, while it is to some extent self-fulfilling, is not supported by good evidence. The evidence, for instance, that rain dances produce rain is very meager. On the other side, it must be confessed that the evidence for the effectiveness of cloud-seeding is not much better!

There are those who think that when they have demolished animism they have demolished religion. This is far from the truth. We can admit readily that there are substantial traces of animism and magic even in the higher religions, but when we have purged this out, there is a large residue.

This residue is of several kinds. There is in the first place what might be called the testimony of the mystics. This is a large body of literature, examples of which are to be found arising out of all the great religious cultures and even out of some secular cultures.

This is something like what Aldous Huxley once called the "perennial philosophy," yet it is not philosophy so much as a travelogue. It is a record of people who have been somewhere, even if the voyage is purely internal, and it is no more philosophy than would be a journal of a voyage to Antarctica. It is for the most part data, not theory, even though it is often described in theoretical language, for want of any other.

What the data are about we do not really know. We do not know whether they are about states of the human nervous system or whether they represent inputs from beyond the human nervous system.

What we do know is that the data have a certain coherence about them—that they possess what modern physicists call a "bootstrap" quality of hanging together, suspended on we know not what.

At a more mundane level, another part of the residue is what I have called, for want of a better word, "symbolic systems." Animism may not be much good when it comes to rain or earthquakes, but the very reason why people believed in it is that it was so successful at the level of human interaction. The assumption that other people are moved by the kind of symbolic inputs that move us has a great deal of evidence to support it.

The history of the human race has to recognize these extraordinary "phyla," as Teilhard de Chardin calls them, such as Christianity, Islam, nations and empires, and even science itself; all of these begin humbly and obscurely (as

indeed do the great biological phyla such as the mammals) by an event that generates—how we do not have the slightest idea—something that must be called evolutionary potential.

Evolution is not a machine. It is not a process by which known inputs produce known outputs according to known methods. It is a process that produces fantastic increases in orderliness by means of methods which seem entirely random. It is a process in which minute inputs produce enormous outputs, and enormous inputs often produce nothing at all.

Therefore, the great weakness of mechanism as a dogma—applied either to biological evolution or to the history of human society, which is also an evolutionary process—is that it simply does not work.

Finally, coming down from the sublime at least to the domestic, in all human intercourse even of the most humdrum kind there is much more animism than mechanism. The machinery of the human organism is still largely unknown to us despite the enormous advances of physiology. This is particularly true of human learning and human communication.

To put the same thing in a rather different way: We treat human beings as if they were “black boxes”—a term used by the systems people. A black box is an apparatus that we cannot open, and all we can observe is the inputs that go into it and the outputs that come out of it.

If these have a certain degree of regularity, then up to a point we can control output by controlling input. When mother rings the dinner bell, the children troop home to dinner. A good deal of academic psychology is still at this level. A black box, however, is not a machine because we cannot make one—we can only observe. Because we do not know what is inside the black box, our observations and generalization often let us down.

There is a case then for applying mechanism and especially for sophisticated mechanism, if we can, to those areas where a kind of animism still rules. It is significant, for instance, that we print “Pray for Peace” on our envelopes and that we do not print “Pray for Full Employment.” In the last generation, employment policy has passed from animism into mechanism. Even in my student days, economic “blizzards” were treated with something very much like a rain dance. Today we use the tax system and the banking system and, somewhat less successfully, inflation to prevent unemployment, with at least more confidence than we do cloud-seeding. In the international system, however, we invoke national gods with rhetoric and threat because we do not understand the mechanism of peace.

Dare one even invade the holiest of holies to say there is a mechanism of love and that preaching about love may not be the best way to increase it—certainly not the only way?

Perhaps the greatest problem of religion in an age of successful mechanism is that its language descends from a much more animistic age. The notion of the “soul,” for instance, as distinct from the body—the “ghost in the machine”—is a good case in point. For the pure mechanist this is an absurd concept. The soul is the body, the human organism, and that is all there is to it. On the other hand, the mechanist is here dealing with a black box, with a machine he certainly cannot make and of a complexity he cannot comprehend.

Even the largest computers are of orders of magnitude below the complexity of the human nervous system. A mechanist without a machine is in an awkward spot, and the animist has the advantage of being inside the black box and observing it as it were from within. We have to admit that our knowledge of man comes from two sources—from mechanistic observation and physiological models, and also from what I have called “the inside track,” the sort of thing that makes us feel that Shakespeare knew more about man than Pavlov did about dogs.

The concept of a personal God raises even more difficulties in a mechanistic age, for this surely is animism applied to the whole universe: *Homo faber* making God in his own image. The fact is that religious language expresses an aspect of human life which it is very hard to express in any other way. A close friend of mine who was deeply alienated from the church in his youth confessed to me that he was occasionally overcome by an almost unbearable thankfulness he did not know how to express because he could not use religious language. Here again, as in mysticism, there is a body of data. It is in the record that man has an irresistible impulse for prayer; but the object of prayer is not present in his sensual world, and if he creates such an object it is an idol. This is the core of the religious insight of the Jews, that even the name of God can be an idol—and perhaps, one should add, the idea of God.

Here we are undoubtedly hampered by the use of an Indo-Aryan language which is so riddled with the subject-verb-object structure that we have to use an absurd expression like “it is raining” when there is no “it” at all, but simply an activity. If we could make God into a verb instead of a noun a great many linguistic obstacles to the practice of religion in the modern world might be removed. Seen in this light, even the animism applied in the concept of a personal God might be as legitimate as the animism implied in the concept of a personal neighbor.

The implications of this kind of discussion go far. Nevertheless, I think I can plead for some kind of co-existence, for the principle that there may be many avenues to human knowledge. Mechanism, mysticism, perhaps even animism, and certainly religion will have to learn to live together more readily in the future than they have in the past.

# The Anatomy of Worship

by Carl F. Wise

AMONG CONTEMPORARY FRIENDS, the equivalent of William Penn's impertinence, George Fox's rebellion, and the intransigence of many another early Friend is to ask whether any kind of worship makes sense. Why should we worship? What is it for? Of what use is it?

Seniority will not necessarily determine the type of reply. I recall, as an example, the statement some years ago of a young woman at a Yearly Meeting that there is no worship without adoration. Her declaration, based on a specific concept of divinity, was satisfactory to most of her elders. The hippies, if there were any that year, would have been more likely to shrug and say worship is just doing your thing.

Sacrosanct concepts and definitions, "the things which are eternal," assumptions that are unquestioned and forever will remain unquestioned, these are the things the dis-Establishment generation is protesting.

They revise John Woolman's compulsion to see whether the seeds of universal malaise lie in these our assumptions.

Consider, for example, the concept of the fatherhood of God, the benevolent Master of the Universe who delights in giving good gifts to his children—but seeks compensatory submission. Has this concept been standing in the way of the concept of brotherhood?

Specifically, as applied to Friends: As a result of their notable success in the technique of being truly kind masters, have they come to assume that this is enough? Do they love mastery more than anything else? Does their very success as good masters prevent them from becoming brothers?

It is small wonder that the dis-Establishment generation protests their elders' specific or implied definitions. Is the God who wants—requires?—adoration worth adoring if he permits Vietnams and ghettos and violence? And if these things occur against His "will," is He any more adorable than His worshippers, who see these things happening against their wills also (or so they say) but who also seem to be able to do little more than condemn?

All responses grow out of some definition of God, assumed or expressed. Is there something wrong with the process of definition itself?

A clear possibility exists that humanity has arrived at a point when it needs a definition of God less than it needs a definition of man.

The definition will describe man in terms of purpose

and function within the rest of creation. It will be modest. It will consider that, because there was a time when man was not, the remainder of the universe is conceivable without man but not man without the remainder of the universe.

It will not imply that in this still-continuing creation humanity needs or deserves any more divine attention than a galaxy or perhaps even than a sparrow.

The definition can accept on faith a purpose for humanity, of course. To some degree it must. But as far as possible, it will depend on evidence, if only so that man's religious, aspirational life will not be at odds with the means by which he has become aware of the vastness beyond himself.

Two implications we must take seriously.

The first is that fulfillment of function can hardly be anything but a divine imperative. Whatever fails to function goes the way of atrophy and extinction.

The second is that fulfillment of function will not be accomplished by a small minority of brilliant individuals. The peak of a pyramid cannot be without a base to support it. Just as the peak acquires its meaning as peak only because there is also a base, so everything that is acquires its meaning in terms of its relationship to everything else.

The fulfillment of function is a task of and for a whole humanity. We must love one another because we share a common function and because of the interdependence of our mutual needs.

This worship becomes the process of seeing how the purpose of the Creator may be best served.

Sometimes it will be searching the silence for intimations of the relationship of our tiny selves to the near-infinite of the known universe. Sometimes it will be looking for a personal place within the whole extent of humanity. Sometimes it will be a crying out in the silence *I need you, touch my hand*; or in the same miraculous quiet a responding *I know, here is mine, be comforted*.

Always it is love, searching for meaning, searching for beauty, searching for wounds small enough for one pair of small hands to bind up. "For the greatest of these is love." This happening may not come to meeting for worship as often as one would like, but when it does, there is no mistaking it.

Never mind the mechanism. It is the experience that matters.

Perhaps in our worship we achieve rapture no oftener than we do because rapture is not enough. Like some of the experiences of carnal love, it can be sought for its own sake, can be separated from significance, and can be wanted only for its value as sensation. Yet in all spiritual experience, "the supreme merit lies in risking spirit in substantiation."

Ultimately—the sooner the better—religious rapture

must be translated into a deed, into something hopefully still smelling of heaven but nevertheless something quite tangible and mundane, something "relevant."

But that much-abused word needs to be carefully watched. It can refer to anything from wearing a string of beads under one's beard to giving one's "body to be burned." Unless it means action carefully adjusted to the advancement of the function of life, it has been misused. That implies not just random impulse and not just reflex response to a current annoyance but carefully made plans consciously related to a sought and accepted vision of purpose.

If, as the rebellious generation declares, "we have to change the system," what are we after?

Is it the kind of world in which the proportion of blacks who can afford the most expensive status symbols has risen until it equals the proportion of whites?

Is it the kind of world in which when the hand that says *I need you* is black (or red or yellow or brown), the hand that responds *I know* can be white (or vice-versa, as has so often happened in the past)?

It is unlikely that many will choose to set out for a City of God in which there are only handicrafts and the houses are without plumbing. It seems rather that a reasonable degree of physical wellbeing always will be part of the aspiration of any item of creation that has biological origins. Nevertheless, it ought to be possible to envision and build the wholly acceptable commonwealth, in which a man is admired, among other things, not for his exercised or potential power of conspicuous consumption but for the attained magnitude of his refusal to consume, of the magnitude of his contribution to the purpose of human life.

The anatomy of worship can be conceived as the effort to obtain such a vision, which well may come in the rapture of a gathered meeting.

There is clear danger, of course, that in worship so conceived, some temporary relevance may come between the worshippers and their vision, making them feel that it is all substantiation and no spirit. In compensation, it will always be a meeting for worship in which it is possible to pray not only with knees and lips but with hands and feet.

Whatever else it may be, it will always be a language, the language of aspiration. It is the special language in which we sometimes talk to the Creator of the universe, sometimes to those around us, sometimes just to ourselves, for we must talk much to ourselves before we are ready to talk to others.

Since vocabularies are sure to vary, listeners must be sensitive "to where words come from."

But always worship will be the center of our effort to fulfill to the best of our abilities the purpose for which we have been made.

### Autumn in New England

The splendor glows from mountain slope and dale  
In ruddy hues and shades of golden yellow  
With shafts of amber light across the vale  
Where cattle graze and fields are green or fallow.  
The air is crisp, the sky is blue and clear  
Save fleecy clouds that float serenely by,  
And fragrant wisps of smoke from hearths to cheer  
A weary man whose home is far or nigh.  
A road winds down by church and village green  
Whose lofty spire and graceful elms remind  
Us of the simple life and things unseen—  
The faith our forebears left to all mankind.  
With such a sight before my wondering eyes,  
I ponder more about the things I prize.

S. ROBINSON COALE

### Watch Over My Baby, Dear God

by Helen Haukedahl

HE IS MY BABY, dear God, but he would not like my saying so. His months of anticipation and waiting are over. He feels he is now quite grown up, for this year he started school.

I have had him for five years. Now I must start relinquishing him gradually to the world and its problems. Please watch over him. He is really quite helpless, you know: He never remembers where he left his boots or his mittens; he falls down and skins his elbows and knees; he pays no attention to drafts or water puddles, he trusts stray dogs.

He has no idea how cruel children can be sometimes: They might make fun of the cowlick we cannot seem to control, or the way he slurs words when he gets excited. He has no idea that some people steal or tell untruths to get one in trouble. He is so truthful and innocent, himself, and a little shy. I do not ask you to spare him these things because they are all part of growing up but please help him to take them like a man.

He will have many teachers over the years. I know it will be impossible for him to like every one, but please help him to respect them all. He will learn quickly, because he has a good mind, but please keep him humble. Let him love those less fortunate than himself, the ones who will have to struggle a little harder to attain their goals.

Please help him to do everything to the best of his ability and to take pride in his accomplishments, but never to hurt anyone in the process. Help him to be kind and understanding and loving, as he is to the animals who always seem to trust and love him because of his gentleness.

Please watch over him, dear God, my baby who will soon be a man.

# Number 160074: The View from the Inside

by Stephen G. Cary

YOUR HONOR, Mr. Cary can speak for himself."

My court-appointed attorney was nonplussed to find a middle-aged agency executive among the assortment of young revolutionaries, black ministers, ghetto residents, Indians, Mexican-Americans, and Appalachians who constituted General Abernathy's Army of the Poor. Our army had been defeated the day before in a symbolic march on the Capitol to petition Congress for the redress of grievances.

We now were before the bar of justice, charged by the District of Columbia with unlawful assembly.

The judge turned to look at me.

"All right, Mr. Cary, you may proceed."

There was much I could say, but I was the tenth case, and it was a hot day.

I spoke of my respect for the law and my reluctance to break it. I told the court that I thought it was intolerable that any child go hungry in affluent America, and since I had tried to protest this travesty through legal means with no effect, I was forced by conscience to engage in civil disobedience. I said I believed that if white America did not respond to the just demands of people who crusaded for change in peaceful ways, we might soon face those who believed in violence.

The judge was young, and he listened attentively; but, as he pointed out, it was his job to uphold the law.

"Fourteen days," he said.

Twenty-eight hours earlier I had stood with some two hundred and twenty-five fellow demonstrators on the sidewalk outside the Capitol grounds while Ralph Abernathy made his demands. Several hundred policemen blocked our entry, and we were warned that if we continued to mass in front of them we would all be arrested.

Those of us who wanted to make our protest stayed where we were. In due course we were processed, one by one, in what must have been surely one of the most peaceful and orderly mass arrests in history.

I learned a lot in the twenty-eight hours between my arrest and my trial.

I learned what is to be nobody.

I learned the frustration of the powerless in the face of arrogance of petty authority.

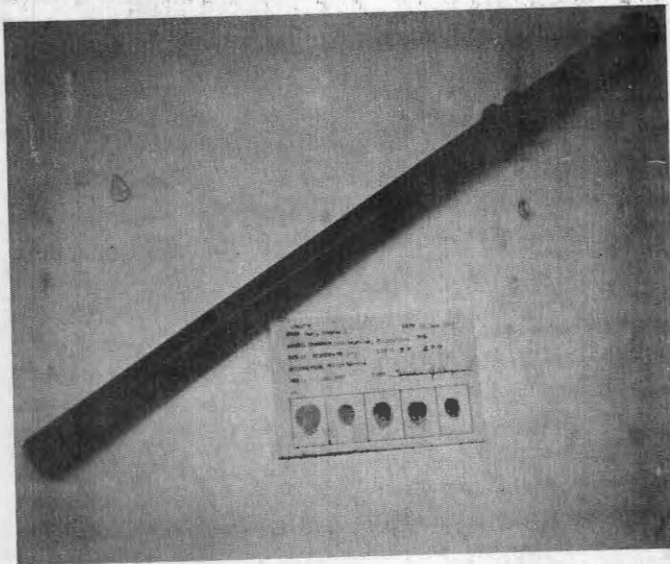
These are good lessons for an affluent white American to learn. They convert him quickly to the cause of police reform.

There were thirty-five or forty of us in the police van

that took us to the precinct house, where they took our valuables and booked us.

I was locked in a cell with four others. Soon two more were added. Seven of us then were in a space five feet by seven. Four sat on a metal bench. Two sat on the floor. One stood. We rotated positions as the hours passed.

We were lucky; our toilet worked. In some other cells it did not. It was more than ninety degrees outside. A



bright spotlight aimed at each cell intensified the heat. We stayed in these quarters for nine hours, alternately cursed by the sergeant and pitied by a black patrolman, who moved down the cell block with a pitcher of water and some paper cups.

At ten in the evening a police van took us to a courthouse, where we were lodged in a large, brightly lighted basement cell of about thirty-five feet by eighteen feet. The sixty-four men in this cell remained there for the next fourteen hours. As many as could stretched out on the marble floor and tried to sleep. The rest sat along the wall. Some dozed. Some talked. Some sang. We were taken to court at noon; at three my trial was held.

This first day I repeatedly sought permission to call a lawyer and was repeatedly refused.

Finally, exasperated, I told the police guard I had a constitutional right to make a call and demanded that my right be respected. That was a mistake.

"Mister, you son of a bitch, when you're on that side of the bars you don't talk about rights. When I hear 'rights' I shut my ears." He walked off.

Nor was I allowed to telephone from the courthouse before I was tried. After conviction, while I was being taken to a cell to await transport to the District of Columbia jail, my police escort agreed that I should be able to notify my wife of my situation but said he had no authority to permit a call. He inquired of the turnkey,

and when he disclaimed authority, the policeman got exasperated and said, "Oh, hell, just step over there and use that pay phone on the wall." I did—twenty-eight hours after my first request.

Another problem of my first day was food. From Monday morning, when I was arrested, until Tuesday night at eight, when I was processed into jail, our only food was bologna sandwiches and black coffee, provided once in the precinct house on Monday evening, when the bread was so moldy I could not eat it, and once for breakfast in the large courthouse cell, when the bread was edible. Two servings of bologna sandwiches in thirty-four hours seemed to me inadequate fare even by poverty standards.

The first thing I learned in jail was that time is cheap. My van load of prisoners entered the jail at four-thirty Tuesday afternoon. Six hours later we were lodged in cell block four, having done nothing more during that time than take our clothes off, submit to fingerprinting, turn in our valuables, dress again, have supper—and wait, wait, wait.

The only air-conditioned area in the jail accessible to prisoners was the room where we stripped naked to be examined and fingerprinted. This process took forty-five minutes, and we all shivered in the drafty cold. Everywhere else we roasted. But we were lucky. One demonstrator told me that his group shivered in this room for two hours and was not assigned to its cell block until four in the morning.

I learned also that prison labor, being cheap, is also inefficient. I discovered during fingerprinting that my name was listed on the form as Corey. I pointed out the error. From then until I was released from jail two weeks later, I protested the misspelling with vigor, since it caused problems with visitors, mail, and other essentials. But nothing could be done. The last morning, when I answered the roll call to walk out the door to freedom, I answered to the name of Corey. Once your name is entered on the official records of the District of Columbia jail, God Himself cannot get its spelling changed.

This error meant that my colleagues in the American Friends Service Committee could not find me for forty-eight hours. Bombarding the authorities with inquiries produced no result until a United States Senator was enlisted to telephone the jail. When that happened, I was in the superintendent's office in ten minutes. Nobody deliberately ignored me. Prison officials were courteous enough before and after the Senator telephoned, but a bureaucracy is a bureaucracy, and its prison manifestation is particularly virulent.

Because of the mix-up over my name, and the efforts of lawyers and others to reach me, I was removed from the list of prisoners to be transferred eighteen miles south to the minimum-security workhouse at Lorton, Virginia.

### **Statement Before the Judge of the Court of General Sessions, Washington, D. C., June 25, 1968**

YOUR HONOR, I want to say first of all that I respect the law and do not take casually a decision to violate it. This is in fact the first time I have done so.

There are two reasons that compel my conscience in this case.

First, I consider it absolutely intolerable that in this rich country of ours any child anywhere under any circumstances should have to go to bed hungry. The Secretary of Agriculture can advance his legalisms, and the Congress can talk righteously about refusing to be coerced, but the fact remains that it is wicked and wrong that food stamps are not made available without charge to those who have no funds to pay for them. The rich are subsidized with crop payments; the rich can coerce Congress with their lobbies; our nation can pour thirty billion dollars a year into destroying a poor peasant culture ten thousand miles away, but the poor in America must continue to starve. This is wrong, Your Honor, absolutely wrong. I have tried to protest through legal channels; now I must make my protest more visible by making it more costly. It seems to me a responsible citizen can do no less.

Second, I believe that the options are running out for our country. There is not much time left for us to redeem the American promise to our poor and our dispossessed, for they are not disposed to wait longer.

We who are white and affluent must therefore either stand behind responsible leadership who crusade for change in peaceful, nonviolent ways, or we shall shortly be confronted with irresponsible leadership who crusade for change with revolutionary violence. When this happens—and if we fail now, I deeply believe that it will—our choice will be between repression and insurrection, and neither of these is to me a viable option for a free society.

Therefore, Your Honor, I feel compelled to identify myself wholly and without reservation with the Southern Christian Leadership Conference.

The nation honors Dr. King in death. I must honor what he stood for in life.

STEPHEN G. CARY

When I was off-loaded there, my valuables were not, and all my friends were shipped south.

It is bad to be without funds in jail, where coupons to the canteen are a man's best friend. They may be purchased against the credit of funds turned in on entry, but when I lined up for my coupon book, five days after my sentence, I was told I had no funds and hence would receive no book. During those five days I was not able to get even a toothbrush and had begged envelopes and a few sheets of paper from a guard. Once I wrote to my wife on the torn out flyleaf of a book I found on the floor.

The day sergeant recognized my problem. He offered to get me a coupon book and advised me that in the meantime if I would indicate I had no funds I could get a toothbrush, stationery, and stamps.

After seven days, I got my coupon book, on the day

the canteen was closed for its annual inventory. My transfer to Lorton was on the tenth day—the day the canteen was to open again for customers. The other essentials I did acquire without charge included toothpowder; the label on the container said it was made in 1943.

I learned also in jail that it does not pay to be black and poor, especially if you have any kind of record. The jail was full of looting suspects who were caught in the police dragnet during the King riots of early April and who, in July, were still in jail. They never had been to court or seen a lawyer. They had not been able to make bail. Many of them probably are guilty. The courts are clogged. The volunteer defenders are overworked. Nevertheless, the fact is that people are held for months because they lack influence or the resources to get out.

Most of the time we were reasonably well treated. The guard made half a dozen prisoner counts each day, but they left us alone.

But the heat. My quarters were right under the roof. The exhaust fan that was supposed to draw air through the dormitory broke on the second day and was not repaired. In the humid heat of the Washington summer, our discomfort often was acute. In our steaming dormitory, night was as bad as day. One day the thermometer went to ninety-seven degrees. I was called down to a lower floor to receive a visitor and was locked in a narrow booth with a glass front, through which I could see my friend as we talked over a telephone. It was oppressively hot in the booth, and when my conversation was over at ten minutes to four and my caller had left, I stood at the door with the two other occupants of the booth, who also had ended their visits. The guards ignored our knocking.

After fifteen minutes we were soaked with sweat. Feeling faint, I attracted the attention of the Catholic chaplain and appealed to him over the telephone to get us out of our oven. He said he was sorry but the prisoner count at three-thirty had not come out right and a recount had to be made, during which all inmates were frozen in their locations.

I pointed out that our release from the booth would not distort the count, since the visitors' area was sealed off from the rest of the jail and constituted a counting unit. All we wanted was to escape our booth and be permitted to sit quietly in the visitors' area, where a dozen prisoners were consulting with their lawyers (who have the special privilege of face-to-face contact).

The chaplain tried his best, but to no avail. The guards only shook their heads. We would have to stay where we were. The rule book said so.

We stayed for one hundred fifty minutes. It was a terrible time. Only the adrenalin of rage kept me conscious until our release at six-thirty. By then I was so angered that I forgot my nobody status and lashed out

at the guard, saying that the place wasn't fit for a pig, and if he didn't believe it, he ought to try it. When he threatened me with the hole, I decided I was better off with a closed mouth than with an open one.

A second source of discomfort to me was the television at one end of our dormitory. It operated at full volume from seven o'clock in the morning until eleven at night. For eating, we each had a large tin spoon and an aluminum tray, on which the food was ladled from tubs.

Heat. Noise. Lack of privacy. Each of us had his own mattress and maybe a cot. On this we could lie and read a book—the dormitory boasted an odd three-shelf "library" of such things as an illustrated study of Byzantine silver coins and the *Hornblower* books. Or one could read sitting up in bed. There were no chairs and no tables in our dormitory. Reading, playing cards, and watching TV were the only options. There was thus little to do and plenty of time to do it, since we were roused each morning at five and the lights were not dimmed until eleven at night.

One night as I was standing in the chow line I heard a familiar voice. There was another Philadelphia Quaker, and another, and another.



Photograph by Bill Wingell

Altogether, some twenty-five Quakers had been arrested for unlawful assembly. They had decided to identify themselves with the Poor People's Campaign by holding a meeting for worship on the Capitol steps, where groups are not allowed to congregate, even in the presence of God.

The first group of demonstrators to be arrested, along with me, had been given varying sentences, depending on the mood of the judge who heard their case. Some got suspended sentences; some, ninety days. Members of this second group were all heard by two judges and were given more consistent sentences—generally five to ten days.

It was shortly after I was joined by the Quaker reinforcements that the transfer to Lorton materialized. We had been told that the new facility was minimum security, "practically a country club," and we looked forward to the cooler breezes of the country and the added freedom of the workhouse. We were disappointed.

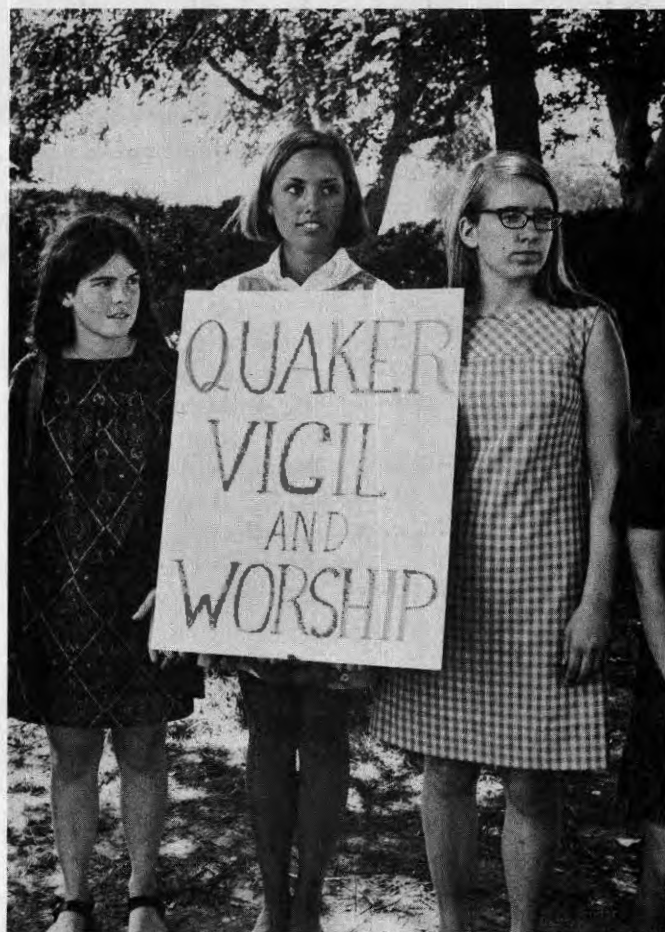
We went through three hours of reverse processing. Then we were handcuffed together, locked in the police van, and driven southward, tailed all the way by a station wagon with an officer riding shotgun, presumably to kill any Quaker desperate enough to make a break for it to shorten his five remaining days of jail. At Lorton, an army of guards awaited our arrival. As our handcuffs were removed, two guards stepped forward to grasp each man's arms, and we were led through a line of guards to a low structure.

Once in the barracks, we were thoroughly frisked, pronounced "clean," and escorted down a long, cell-lined corridor. I was thrust into my cell, alone, and the guard moved up the corridor to ready the next cell for its inmate. In the cell were a cement floor, a toilet, and a washstand. Nothing else, not even a bench or a mattress. I sat on the floor. The guards said we would be there at least until the following morning, and "maybe for your full stay." Later, through the bars, came a mattress, sheets, blanket, soap, and supper.

Several hours later we learned the cause of our unexpected reception. Our two hundred brothers from the Southern Christian Leadership Conference were on a work strike, and the management thought that a show of toughness with us might make us more amenable to accepting the various privileges that went with working: Outside exercise, visitors, sports equipment, television, and so on.

The superintendent, when he arrived at our cell block, permitted us out of solitary to participate in a meeting in the barracks corridor. Here he told us of the work and the institution's viewpoint regarding it, which was not complimentary.

Since the next day was the Fourth of July, when nobody worked, we were permitted to go to a dormitory and were given twenty-four hours to decide what we were going to do. Our decision baffled the authorities. As long



Photograph by Roland Freeman

as we were kept separate from our brothers, we would not work, but if we could be moved in with them and share their lack of privileges, most of us were prepared to work. The superintendent, remarking aloud that the Quakers were "the most cooperative, uncooperative inmates" he had ever had, permitted us to move.

Most of us worked cutting grass, because we had no scruples against working and felt that cooperation to the point of conscience was the best path to the mind of our captors. The others disagreed, and they had a good case, built on their experience with what they saw as a double standard and as an about-face on the matter by the authorities. This difference produced a four-hour dormitory meeting, which in retrospect takes on the characteristics of a teapot-tempest, but at the time seemed like a hurricane.

Two factors emerged from the discussion. One was that the work-nonwork issue was exaggerated beyond all proportion. Nothing else could be discussed, and much else needed discussion. The other factor was the false image that was beginning to emerge among the guards and the rest of the prison staff, who divided us into two categories: The "good" Quakers and the "bad" demonstrators. This was intolerable. It led me and most of the rest to stop working and join the strikers, a decision that, I must say, was taken in rather good grace by the prison officialdom. Thus we passed our last two days

in fresh idleness, punctuated by dormitory-organized workshops and worship services.

Prison was a demoralizing and difficult experience, made tolerable by the astonishing morale and high spirits of the poor, who were my companions.

Every great movement is sustained by its own music, and the Freedom Movement is rich in this dimension. Everywhere we were together—in the precinct house, courthouse basement, police vans, dormitories—we sang or chanted slogans.

Music bound us together, especially when a new load of demonstrators entered the jail courtyard. We could hear their singing a block away. All over, the inmates began to sing, clenched fists and V-signs appeared through the barred windows, and men kept shouting, "Keep the faith, soul brother." In our dormitory in the workhouse, we all locked arms and sang freedom songs before going to bed.

I suppose the Poor People's Campaign will be judged to have failed. Certainly, it has not produced the jobs and income that were its goal.

But it did prove three things: It has made poverty in America visible, and never again will it be possible to pretend that it is not real. It created a coalition of the poor. It has improved the administration of existing legislation and stimulated new legislation in which the black, the red, and the white, the person from the ghetto and from the reservation, the miner from Appalachia, and the migrant from the San Joachim Valley have all seen for the first time the common nature of their problems and have joined together to deal with them.

And then there was Charlie Jones.

Charlie lives in one of the worst ghettos in America. He has little education and training and few skills. His language is blunt. He has an engaging personality. In jail he stood out as a leader. The last night we were in jail, Charlie sat down on the edge of my bed and we began to talk.

"Steve," he said, "I'm not going to bed tonight."

"Charlie, why not?"

"I'm too excited. I want to enjoy myself and talk to people. This has been the damndest two weeks of my life. When I come to Resurrection City, I said I coming down for SCLC, but I really come for ol' Charlie Jones. I heard things were good and sounded like a good deal. Anybody as't me for cigarettes I tell em hell with it, get your own.

"You know what I did this morning, Steve? I sat out at that table with their lousy tobacco they give us and spent an hour rollin cigarettes. When I got all done I left em on the table for all guys to take who wanted a smoke.

"You know why I did that? Because in the jailhouse I learned people can live together. I've never known before in my forty-one years and it's great to learn, and

I'm going home and tell my kids about it. Tonight I'm going to celebrate."

When I went to sleep at one-thirty, Charlie was still playing tunes on his comb through a piece of toilet paper.

Charlie and I did not change the world by going to jail. Maybe if four thousand instead of four hundred had joined us, we might have; but, as it was, it probably made no difference at all to the world.

It made a difference to us. It made us more understanding human beings. To Charlie and me, it is worth the price we paid.

### No Advent

"Advent is a time for quiet and for listening."

Yes, we know.

We are long used to quiet and to listening

To the slow

Turning of nearly twenty centuries, for the peace

Of long ago

To come again. This year, too, though the cease-

Fire be kept, no

Star will shine at midnight, no angel sing,

No shepherd go

Seeking the Child, no Magi journey to the King.

This night, nor any night, by star or stable,

He will not come.

Our hearts, desire-burnt deserts, are unable

To give Him inn or home.

This, too, I know:

That I will keep the quiet, my tears glistening,

My racking, slow

Sobs of despair, blocked by the hard fist, so that, listening,

You will not know.

SARA DEFORD

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## Reviews of Books

**Star in the East.** By HANS HOLZER. Harper and Row, New York and Evanston. 124 pages. \$4.95

SOON MOST OF US will be reading again the beautiful nativity stories recounted in Matthew and Luke. Most of us have wondered about the reality of the adoration of the shepherds or of the journey of the Magi and the basis for these legends. The author has assembled here many pieces of information from ancient records, astronomical data, and coins to give us new insights. He has studied the earliest Christian mosaics to help him locate the three wise men. The gift each brought as his country's most precious item adds information in identifying Caspar, Melchior, and Balthazar and the different regions from which each came.

This interesting little book helps clarify many parts of the Christmas story, such as Herod's decree to kill all males under two years of age in Bethlehem. The style is choppy, however, perhaps because of the way the author put together the files of ideas he had kept for many years. Several chapters on the pagan rites included in our Christmas traditions this reviewer feels do not belong with the rest of his thesis that the Christmas stories are based on actual happenings.

ANNE T. BRONNER

**Jesus: Man and Master,** By MARY C. MORRISON. The World Publishing Company, Cleveland, Ohio. 119 pages. \$3.75  
WHAT WAS JESUS really like? It is strange how few of the many books about him deal with this fundamental question. Here is a refreshing exception. The author invites us: "Let's peer behind the mighty Risen Christ of our Christian worship and meet Jesus as he comes towards us in the first three Gospels." In doing so she is distilling much of the discussion familiar for years to her students at Pendle Hill.

There are twelve brief but inclusive chapters under similar titles: Jesus as Man, Jesus as Guide, Jesus as Healer, and so on. Instead of the barren and question-begging assertions that Jesus was or was not divine we get here an analysis of a dozen realistic traits of character with the gospel evidence for or against them—or for *and* against them. A favorite element in the discussion is precisely the apparently contradictory data of the records. As a real person Jesus was full of paradox and contrast. This is suggested by the two chapter titles, "Jesus as Disturber of the Peace" and

"Jesus as Conformist," but perhaps more than the author realizes it runs inside almost every topic. The analysis of this natural human tension gives a feeling of genuineness to the resulting portrait, drawn as it is from the words and deeds reported.

HENRY J. CADBURY

**Religion Goes to School: A Practical Handbook for Teachers.** By JAMES V. PANOCH and DAVID L. BARR. Harper & Row, New York. 183 pages. \$5.95

A GREAT DEAL OF CONTROVERSY and misunderstanding has resulted from the Supreme Court decisions on prayer and Bible reading in the public schools. This book reviews the decisions and provides a listing of audio-visual aids, bibliographies, and names and addresses of organizations giving help with materials.

*Religion Goes to School* can be recommended to all who are concerned to know what the situation really is in relation to the Bible and the public school. "The school that excludes religion teaches by inference that religion has not been an important area of human concern."

JOSEPH A. VLASKAMP

**Christ and the Moral Life.** By JAMES F. GUSTAFSON. Harper & Row, New York. 275 pages. \$8.00

**Norm and Context in Christian Ethics.** Edited by GENE H. OUTKA and PAUL RAMSEY. Charles Scribner's Sons, New York. 419 pages. \$7.95

HERE ARE TWO EXCELLENT BOOKS. Because the first one is an apt example of the kind of theologizing that has brought theology into disrepute among most Friends, a Quaker reviewer might be tempted to dismiss it out of hand. But it is always wrong to condemn a book because it is the one the author intended to write rather than the one the reader wishes he might have written. Professor Gustafson has an exceptionally acute, analytical mind which he focuses on the Christological foundations of good human behavior. The emphasis is upon *foundations*. If he has written a book on ethics in which the word *war* is not mentioned for the first two hundred pages, and then only to refer to the doctrine of the "just war," it is because his subject is the various aspects of Christ—Christ the Sanctifier, Christ the Pattern, and so on—upon which a specifically Christian ethic has been or can be founded. If this is what the reader is looking for, he will find it done here most ably.

*Norm and Context in Christian Ethics* is quite different. It is a symposium to which fourteen eminent scholars have contributed, a dialogue intentionally controversial, an ecumenical inquiry into the now active dis-

agreements between and among those who defend an ethic founded upon largely inviolable principles and those who defend an ethic which would not ignore principles but which would take into at least equal consideration whatever might be unique in the specific situation. The presence of four Roman Catholic scholars greatly strengthens the ecumenical intentions of the editors, who realized that a valid Christian dialogue cannot be exclusively Protestant.

Although, as indicated by the title, the primary confrontation is between norm and context, between revealed commandment and the existential situation (similar to the constant conflict between theory and practice), the variation in approach between Protestant and Catholic is of almost equal interest. The primary reliance of the Protestant upon Biblical authority occasionally seems to leave him greater freedom of exploration because of his liberty to choose among apparently varying biblical statements and to group them according to a personal inward consistency. The Catholic, on the other hand, must also take into consideration all the declarations of ecclesiastical authority from St. Peter to the present day, which necessarily makes his opinion at least as much an exercise in scholarship and orthodoxy as in personal conviction. For a reader not already well acquainted with this difference of approach, its application to a specific problem such as this book considers can be fascinating.

Yet quite aside from the characteristic differences of approach, these essays raise such fundamental questions as whether we have any right to speak of principles of ethics that are exclusively Christian. Are there "natural" principles of ethics that demand universal acceptance regardless of theological loyalty? A very contemporary illustration is the partial reliance upon "natural law" in the recent Papal encyclical prohibiting Catholics the use of any method of contraception. Another form of the same problem is to ask whether the ethical pronouncements of Jesus are right because He said them or whether He said them because they were right. If one defends the second, he must provide a criterion independent of dogma against which righteousness can be measured, preferably a statement of the purpose of life.

It is quite possible that the typical Back Bencher reaction to both these excellent books will be a (nonviolent) gesture of impatience. It is not necessary, he is likely to say, to adduce a Biblical reference, a theological dogma, or a quotation from St. Anybody to know that war, racial discrimination, economic exploitation, child

neglect, or sexual promiscuity are wrong. We all have some kind of inward light by which we can see not only that these abuses need elimination but also that there is always possible some small first step in going about it.

We have enough light. What we lack is courage and energy and commitment. Nevertheless, patterns of inherited or of customary thought do get in the way of us all. Intuitive response—even Quaker Action response—will still on occasion stumble over the word *why*. Books such as these make an honest effort to deal with that difficult word. Sometimes they add to the obscurity. More often they add flashes of brilliant if brief light. Sometimes they show how sophistication moves no faster than innocence, if as fast. Always they illustrate how long a road to unity lies ahead, even for men of unquestionable good will.

CARL F. WISE

## Books in Brief

BOOKS FOR FRIENDSHIP, a joint publication of American Friends Service Committee and Anti-Defamation League of B'nai B'rith, listing books recommended for children, has been revised for 1968 and is available from AFSC Children's Program, 160 North Fifteenth Street, Philadelphia, at \$1.25. Included are capsule reviews of about three hundred books—classified as to age group and subject matter—and author-illustrator, title, and publisher indexes.

PROGRESS, COEXISTENCE, and *Intellectual Freedom*, by Andrei D. Sakharov, as translated by The New York Times, has been published by W. W. Norton at \$3.95. Thomas E. Drake strongly recommended this essay in his article on it in *Friends Journal* for October 15. This is the first publication in English in permanent form of this work of Sakharov.

HELPFUL TO FRIENDS in international service activities may be a monograph, *Research on Agricultural Development in Selected Middle Eastern Countries*, by Donald C. Taylor, assistant professor of agricultural economics at American University in Beirut. The countries included are: Iran, Iraq, Jordan, Lebanon, Saudi Arabia, Syria, and Turkey. So far as this monograph is concerned Israel does not exist, which speaks eloquently of the ethnic sensitivities in the area.

There have been three other monographs on the same theme, dealing with Southeast Asia, North Africa, and East Africa. All are published by the Agricultural Development Council, 630 Fifth Avenue, New York City 10020.

## The Trouble with American Movies

by Robert Steele

Some countries are giving us better movies than ever. Recent works from Czechoslovakia, Hungary, and Yugoslavia have made one happy that he is alive and can go to the movies. Most American movies, however, remain pandering, unoriginal, unimaginative and pot-boilers.

The trouble with movies is not our failure to have a classification system for films, as Hollywood moguls and Jack Valenti, President Johnson's appointee as president of the Motion Picture Association of America, would have us think. The film industry is repeating today what it did when movies were being attacked by the public at the end of the twenties, when the movie industrialists feared that the government might intervene and enforce censorship. They have come out with a bright, "new" plan for the classification of pictures, which rubberstamps the classification system that Great Britain has had since Edith Evans was a teenager.

Some films are to be announced as unacceptable for "children under sixteen." (They do not make up the movie audience, because persons under sixteen, like the elderly, stay home and watch television.) The eighteen to twenty-five age group makes up 64 percent of our movie audiences. Unless an under-sixteen-year-old is accompanied by a parent or brings a note from his parents—can you imagine a cashier scrutinizing a note to see if it might possibly be forged?—certain films may be labeled as taboo for him.

We must not be hoodwinked by the classification hullabaloo. It is a ruse of the industry to stave off government intervention, and to pacify those who have been increasingly concerned about the violence in films and their bad influence upon our populace. The classification system is window-dressing for a money-mad industry that will use it to have more license to make films that will drive more persons to enter cinemas.

As in Britain, film manufacturers try to include scenes to insure their getting an X classification. This means the film is supposedly all right for those who are sixteen and older. An unqualified X classification in Great Britain now is synonymous with "sex," and its marquee value is high. For American movies to grow up and be worth our time and money, for movies to be an art form that makes a difference in our lives, old moneybags will have to be displaced by film artists.

## Great Occasions

*Readings for the Celebration of Birth, Coming-of-Age, Marriage, and Death*

EDITED BY CARL SEABURG

What are the Great Occasions in the life of man? Birth, maturity, marriage, and death: these are the four corners of human life. These are the crystallizing events, the distinguishable days, the Great Occasions.

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Designed basically for the clergyman who, perhaps more than anyone else, is called upon to celebrate publicly life's significant junctions, the lay person will also find a wealth of meaning here for his own life and those around him.

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## Letters to the Editor

### Invitation

MORE THAN ten years ago our Meeting in Plainfield, New Jersey, decided to open our meetinghouse to the public not only on First-day but, in addition, Monday through Friday from eleven-thirty to one-thirty and at other times by appointment. A caretaker and secretary-hostess would be present at those times.

A poster on the lawn invites the passer-by to come in to rest, read, meditate, or pray or just to see this lovely historic building, built in 1788. It has been in continuous use since that time. In fact, it was the first house of worship built in Plainfield, when it was a village of but one hundred fifty people.

Among our visitors have been school children in groups or singly, Boy Scouts, Girl Scouts, Brownies, Sunday School classes, and club women. One teacher from a school thirty miles away has brought her entire third grade by bus two years in succession. Often young Friends home from college drop in, and Meeting members make much use of the open house. One Catholic sister from Long Island came often over a period of a year, using our library to write her thesis for her Masters' degree—her subject, Quakers.

Our guests have been from: The Netherlands, England, Spain, Germany, Saudi Arabia, Jamaica, Greece, as well as from many states of our own country.

We are at Third and Watchung, Plainfield, between the Post Office and the railroad, and we would be happy to have you visit us.

RETA MCLELLAN, *Secretary*  
*Plainfield Monthly Meeting*

### God and Social Action

FRIENDS TODAY might be divided into those concerned with world crises and those who wait on God and the Inward Light. It is not just a matter of age or temperament. I believe it represents a dichotomy in Western religion and culture.

This unfortunate tension between humanism and theism is less severe in Quakerism than in other faiths of the Christian tradition, because of George Fox's magnificent do-it-yourself study of the Bible with an open and reasoning mind. But the tension still remains in Western thought, which has not yet freed itself from ancient Greek dualism. I am convinced that the dichotomy between the traditional God-concept and the traditional man-concept—each of which I believe to be false—lies at the root of the world's crises.

Humanists have rejected the concept of an immaterial, supranatural God. Theists have deplored the concept of man as throwing his weight around independent of God and the natural world. *They are both right!* We need a new concept of God and of man, discoverable deep in the thought of the great Hebrew prophets and Jesus, or in the non-dualistic Vedanta of India, or in the philosophy of Einstein. (These three coalesce.)

The new theology is so really orthodox and simple that it can be communicated very briefly. Increasingly it becomes clear that the solution of our major problems—war, overpopulation, pollution, poverty, race conflict, educational frustration, sex bewilderment—lies in the building up of neighborhood communities, whether rural or urban, in democratic self-government. These should be responsible to surrounding communities through a democratic federation of federations.

In other words, we should strive to create wholeness of life, realizing that the human whole is neither a private "individual" nor "society," but a self-governing ecological community. Insofar as we create self-governing ecological wholes we are establishing the "kingdom of God" on earth. And the creative human communities governing these organic earthly wholes are revealed as community churches owning the land on which they live and work.

God is the whole—the underlying, indivisible, real spatial whole, our common self, forever creating organic wholes (including atoms and molecules, stars and planets, plant, animal, and human ecological communities) within the whole self for common enjoyment.

We human beings enjoy our common cosmic self, or God, insofar as we appreciate God and the good already established, and create self-governing and self-educating ecological communities of love and mutual service encouraging non-predatory personal free enterprise. We can hardly do this while supporting war. And a community cannot really govern itself unless it has responsible ownership of the land, and responsible control of money, banking, and credit.

According to this wholistic Friendly view, the more we meditate on God and the glorious universe and dare to follow the great Hebrew prophets, Jesus, and George Fox, the more will we plunge into satisfactory social action. And the more wholeness of community we achieve in social action, the more will we appreciate and enjoy eternal God through the Inward Light now and forever.

WENDELL THOMAS  
*Lugoff, South Carolina*

### Love at Home

IT HAS SEEMED to me for some time that the great need in the world is people who know how to love "the man next door" (or the family at home too!) We are so often caught up with the idea of service and mission on a grand scale that we have increasingly come to overlook the fundamental problem which underlies human relationships.

I was suddenly struck by a vision that one Sunday priests, ministers, and those who were going to Sunday worship arrived to find churches, meeting houses, and church halls had disappeared and an angel was standing and saying "God is in the world, go and find Him."

This picture is joined to another one: that of ball worship! Many South Africans spend Sundays playing some ball game. To many of these people the "ball God" is far more realistic than the "Sunday God" of many Christians. And if a God is known by his adherents, then the "ball God" might appear to give greater fellowship and good humor than the "Sunday God"!

In trying to get a new slant on our responsibility as God's children, I have found these images helpful because it shows how little we have progressed since the time of Christ in transforming the world around us through love.

The idea that love can transform all human relationships and answer the tensions around us has caught hold of me.

We need to see ourselves not as members of a church, or committee; but—wherever we are and whatever we do—as a channel for love to enter the world at that particular point.

ROSEMARY T. ELLIOTT  
*Cape Province, South Africa*

### Questions

I WAS INTERESTED to read in the Friends Journal of August 1, reflections brought on by William Hubben's address, "In Search of Faith," at Cape May, and a book review by Henry J. Cadbury. I wish to pose some questions to these Friends.

Is there a sound of red, or any color, or is there no sense to synesthesia? How does music make a church service vital? "At least the Quakers have the decency to keep quiet," but borborygmus cannot be submerged.

How do we come to syncretism—we who talk glibly of ecumenism. If we are ever shaken, it must be something cataclysmic. Are the inhibitions that frustrate us such things as equivocation, animadversion, and blocked potentialities?

WILLIAM M. KANTOR  
*Havertown, Pennsylvania*

## Reactions from Silver Bay

THE REVEREND ALBERT CLEAGE prefaced his provocative address on Black Power at New York Yearly Meeting (1968) by saying: "It is always interesting to look at a white audience that you are going to try to talk to about Black Power and realize that most of the things you say they will not understand; and much that you do not say, they will hear anyway."

Friends reacted true to form. They listened with silent displeasure to the Rev. Mr. Cleage's explanation of why Black Power has now become for many black Americans the goal of their struggle for social justice. But because of the speaker's forthright and candid presentation, he received thunderous applause.

The presiding clerk of the next day's session commended Friends for the friendly and tolerant way they had reacted to the offensive remarks of the speaker. And later, a Friend speaking in a meeting for worship urged that we pray for the speaker so that he turn from his violent objectives.

It is strange that for most white people—even in the Society of Friends—Black Power has become "a threat and a danger, a mystery and confusion." For white Americans have not fully understood the extent of powerlessness of black people in America and the humiliation, frustration, and indignity that they have encountered as they consistently sought to integrate and to become a part of American society. The effort to become a part of America has been blocked in every way by the persistent determination of whites that this should not be so.

Even Friends have not been able to admit that this is the nature of white racism in America. And yet this admission can be the beginning of steps to expunge it.

Because Friends believe that there is that of God in every man, it is difficult to reconcile our belief with the pervasive and insidious sense of inferiority of black people that has been responsible for the perpetuation of a system that denies them equal opportunity in every area of life. But the Rev. Mr. Cleage placed the responsibility where it rightfully belongs: "It is white people. White people. And though they may not strike the blow, they don't silence it. And so the brutality is a shared brutality. The responsibility, a shared responsibility."

All white people in America have reaped the benefits of racism. The Report of the National Advisory Commission on Civil Disorders puts it this way: "White institutions created it, white institutions maintain it, and white society condones it."

The nonviolent testimony of Friends

came under scrutiny as the Rev. Mr. Cleage spoke of the violence of white America—the violence of segregation and discrimination that even Friends too often do not fathom. "You ask why we hate white people? Why are you so violent? And we are not violent. We are not advocating violence, but we are trying to live in a violent white man's world."

The frustration caused by persistent striving for equality in the face of rigidly maintained social, economic, and educational barriers and of mob violence has caused black people to turn away from the unattainable goal of integration through nonviolent struggle.

"Nonviolence is through as far as black people in America are concerned. It won't work because white people are too violent. Any situation that the white man doesn't like ends in violence." So black people must assume the right of self-defense in their future struggle for social justice, reasoned the Rev. Mr. Cleage.

And the speaker adds that the violent confrontations with whites which took place in the South as well as the North led black people to develop a new approach to their problem. "Integration is no longer desirable. It is impossible because white people do not want it." So black people gave up the dream of achieving "freedom now," realizing that freedom cannot be achieved without power. It is the power that comes from within when man, through rediscovering the source of creativity and life, takes up his bed and walks.

The conversion of black people can perhaps be likened to the experience of the early Quakers, who were enabled to confront temporal power and to overcome evil.

As black people wax in power they will no longer want to flee the ghetto, but they will seek to rehabilitate it, to rebuild it, and to control the businesses and institutions that effect their well-being and the well-being of their families. This may delay integration five, ten, or twenty more years, yet it is the only sound basis by which it can be achieved.

The report of the Commission on Civil Disorders finds that "the frustrations of powerlessness have led some Negroes to the conviction that there is no effective alternative to violence as a means of achieving redress of grievances, and moving the 'system.'" These frustrations are reflected in alienation and hostility toward the institutions of law and government and the white society which controls them; and the reach toward racial consciousness and solidarity is reflected in the slogan "Black Power."

BARRINGTON DUNBAR  
New York City

## Protest in London

AS YOU MAY HAVE READ in your papers, we had a giant "Vietnam" demonstration in London on October 29. All fairly peaceable and sedate, except for a few hundred Maoists, who attempted to invade the American Embassy but were repulsed by the British police without much violence on either side. For me, the interesting and typically British aspect was the finale, when the police linked arms and sang "Auld Lang Syne," joined by the demonstrators when it was all over. Where else could that happen?

HAROLD L. SUMPTION  
London

## The Importance of the Bible

I FEEL that Quakers have shown less and less interest in the Bible and in the teachings of Christ.

As William H. Giger, Jr., the new president of North Jersey Presbyterian Lay Committee, says in a report published in the Record of Hackensack, New Jersey:

"We see our job as a positive one. I would hope our social work will continue, even deepen. But it must be the decision of individual churches to do this or that social task. It must come after, not before, the teaching of the church's source of life, the Bible."

J. KENNEDY SINCLAIRE  
Rutherford, New Jersey

## Misstatement

IT SEEMS a pity to complain about anything relating to Marvin R. Weisbord's charming book *Some Form of Peace*, but I feel I must call attention to a misstatement in the advertisement for it. It is asserted by the Viking Press that this is "the first book on The American Friends Service Committee in fifteen years!" If one should take this assertion seriously he has only to turn to page XIV of the acknowledgments in the volume itself to find that the author lists not only the early volumes by Rufus M. Jones, Mary Hoxie Jones, and others but half a dozen biographical works well within the past fifteen years, in particular *The Quaker Star under Seven Flags*, *The Work of the American Friends Service Committee with Seven Governments to Relieve Civilian Victims of World War I*. This book was published by the University of Pennsylvania Press in 1962. It is a study in "reciprocal toleration" of an agency opposed to war and for peace with governments and the then new governmental agencies on behalf of war sufferers, especially children.

ANNA BRINTON  
Wallingford, Pennsylvania

### **A Constructive Alternative**

AFTER READING the open letter to Philadelphia Yearly Meeting from Friends Peace Committee, dated 16 September, 1968, I have great sympathy for the young Friends who hope to find constructive guidance from this source. The only positive advice is to urge the commission of an illegal act, or acts.

If such advice is followed, then we are guilty of the sacrifice of very valuable assets—bodies with intelligence and the urge to conserve and construct. We are asking our young to slam the door on careers where their talents are most needed, in government. If they take this advice, they can never achieve the very careers they are best suited to by temperament.

I detest war as a wasteful affront to the dignity of man but admit that war is the inevitable resort of governments that covet and destroy their neighbors' land or wealth.

Surely Friends have the intelligence to offer something more to our young than self-destruction. I urge a program in which we first obtain repeal of the Selective Service Act, then replace it with a highly skilled professional quasi-military establishment that will develop such technological advances that no would-be aggressor would risk destruction.

Next, we should constantly urge our legislators to lend no money, finance no foreign projects, nor sell any war materiel to encourage or support war outside our country. Instead, we should offer all possible opportunities to our young people to educate themselves to become the administrators, diplomats, and statesmen we now lack.

Let us channel the efforts that now go into anarchic demonstrations and one-sided protests into constructive and conservative practices that will ensure our people, young and old, of a place to live and grow. Let us advocate survival, not self-destruction.

JOHN A. STEES

Mainland, Pennsylvania

### **A Hindu Quaker**

IN THE SEPTEMBER 1st issue of Friends Journal, John Dorland asks what is meant by saying, "We have Friends of other faiths than Christian" and states, "One cannot be a Quaker and a Moslem or a Hindu at the same time."

I should like to call attention to the Hindu Quaker, Gurdial Malik, a Pendle Hill Resident Fellow for Autumn 1963.

In the Pendle Hill Bulletin of October 1963, there is a quote from *Portrait of India* by the late Friend Bradford Smith, as follows: "Born a Hindu and retaining all the depth and richness of that religion,

Gurdial was so attracted to the Christian emphasis upon love and service that he became a Quaker. In him the two religions flow together in one clear, sparkling stream, giving us a glimpse of what may happen some day when the great religions learn to support and reinforce one another."

As a Baha'i believer in progressive revelation, I see value in both unique and all-encompassing identity.

MRS. JOHN GIANOPOULOS  
Capitola, California

### **Naturism**

DESPITE THE CLOTHING that one or another culture has insisted on putting on him, man remains an unmodified creature. That is to say that clothes never really have become a part of man.

When they have been accepted as an intrinsic part of man, clothes have made him something different from what he really is. People who have been outdoors in a social group of men, women, and children, unmodified by clothes, have discovered that a person is something simple and ordinary; they come to a new feeling about human beings and to a purity and peace of mind they did not know before.

Many Quakers have not been afraid of doing things other people do not do. They have not been afraid of peculiarities of

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dress. Certainly they cannot consistently be afraid of the simplicity of the body.

Quakerism was not afraid of it three hundred years ago. Of William Sympton, George Fox wrote: "William Sympton was moved of the Lord to go at several times for three years, naked and barefoot before them, as a sign unto them; in markets, courts, towns, cities, to priests' houses, and to great men's houses, telling them, so should they all be stripped naked, as he was stripped naked." Again: "And the Lord made one to go naked among you; a figure of your nakedness, that you might see that you were naked, and not covered with the truth."

Others, including some women, imitated him. Frederick Storrs Turner, in his history, commented, "There is no blinking the fact that Fox, Haverhill, Fisher, Penn, and other Quaker writers regarded these naked men as acting by Divine impulse." William C. Braithwaite said in his *Beginnings of Quakerism*, "These men and women felt themselves to belong to a new order of life in which all things were seen in changed but far truer values."

The charges against the early Quakers make one think of part of the popular reaction to the naturists (an English term for those we call social sunbathers or nudists). We have never had any law against nudists comparable to the Massachusetts law of some three hundred years ago that provided that any Quakers who should arrive in that colony should be forthwith committed to the house of correction, severely whipped, and kept constantly at work, without being allowed to speak with any one during his or her imprisonment. Such is the prejudice against nudists, however, that in some nudist camps members do not know the last names of their comrades.

About this, let us be honestly open-minded. A change in our attitudes regarding the secrecy of our bodies can promote cleanness of mind and simplicity of heart and the discovery that life is a gentler and simpler and more satisfying thing than we have known before. Let a couple say to each other: "Let us find out the truth. Let us visit one of these naturist camps and learn for ourselves whether this man's witness is real or whether he is fanatic. Maybe naturism fits in with our attitude toward life, an understanding of the will of God."

HENRY S. HUNTINGTON  
Philadelphia

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# Friends and Their Friends Around the World

## Perspective Africa: Polarization is Not The Way

by David S. Richie

THE MOST OVERWHELMING impression made upon this workcamp participant in Africa in 1968 was the basic similarity of our problems in America with the problems there. Inequality between rich and poor is glaring in South Africa, where the average income of a white family is at least five times the average of a black African family. The gulf between the black elite in Ghana and Nigeria and Kenya and the masses of the poor in slums and rural areas is even greater and is deeply resented.

Desperate rural poverty and the lure of wealth in the cities have motivated tens of thousands of individuals and families to move into urban centers, regardless of whether there is adequate housing or jobs or educational opportunities. South Africa has tried to control this migration by the pass system, causing untold heartbreak; yet the misery in the slums of Lagos and Ibadan and other African cities is comparably embittering.

With this great migration has come the breakdown of family, tribal, and community controls. One result is widespread juvenile delinquency, thievery, graft, and corruption. South Africa has deliberately broken up families in order to tailor the labor force to fit the demands of industrial, mining, and domestic employers; but



*Building student hostel  
near Kampala, Uganda*

these South African employers have also done the most to provide housing, education, and medical care for their employees. The result is that South Africa is like a prison into which thousands from as far away as Malawi are trying to enter. The frustration in East and West black Africa

is largely due to the governments' inability to fulfill the high expectations for material advancement that had been aroused in the drive for independence.

The result of these unsolved and desperate economic problems has been the breakdown of whatever faith there was in



*Improving African housing  
near Bulawayo, Rhodesia*

democracy. In South Africa, the four million whites have assumed complete power over the lives of sixteen million Africans, Asians, and Coloreds; then, feeling threatened, they have restricted the freedom of expression and movement of even their white critics. In Rhodesia, a mere two hundred thousand whites, using similar totalitarian measures, are trying to control the lives of four million Africans. But in black Africa the situation is tragically comparable: Military coups d'état have ended any semblance of democratic government in most African States; both Kenya and Zambia moved in that direction this summer by banning all opposition candidates.

The most understandable and yet most pathetic response of each group to its quite desperate plight has been to seek unity and loyalty by uniting against other groups. This is most apparent and most tragic in South Africa and Rhodesia, where the welfare of both black and white is inextricably intertwined and yet where the drive for total apartheid steamrollers on, leaving the blacks little choice but to unite against the whites and to resort to guerrilla warfare and sabotage, no matter how hopeless such tactics are.

Nigeria, of course, is the most heart-rending example of this pathetically inadequate response to urgent economic and social problems that can only be solved cooperatively. In the Southern Sudan, the slaughter of Christian Africans by Arab Moslems is just as sad but less well-known. In Kenya, the Asians have been made the scapegoats; but even there the economic rivalry between the dominant Kikuyu tribe

and the smaller tribes can hardly be smoothed indefinitely by such escapism.

As I return to America, where our problems of gross economic inequality and social dislocation cry out for solution, but where our potential for solving our problems together is so much greater, it is almost unbearably painful to find both black and white resorting increasingly to uniting against their brothers.

Scattered thinly across Africa are courageous individuals, Quakers and others, witnessing clearly to the wrongness of apartheid, capitalism, and polarization, and witnessing positively to the rightness of reverence for all life and to the rightness of the all-inclusive cooperative community. It has been my joy to share in their witnessing through voluntary workcamps.

Scattered across America are much greater numbers of Christians and others, especially youth, who are recognizing the wrongness of segregation, of "institutional white racism," of capitalism, but are not clear on how to make a sufficiently powerful positive witness to achieve the all-inclusive cooperative community where all life is revered and fulfilled. Can Friends make a contribution here? I say yes, definitely, but adding to polarization is not the way.

## Report from Tokyo

by Kiyoshi Ukaji

TWO NEIGHBORHOOD CENTERS in Tokyo, both of which were originally established by American Friends Service Committee after the war and now under the care of the Japanese Friends Service Committee, are in the process of radical change, partly because of the changed pattern of life in each community; partly because of the city authorities' plan of remodeling of these areas.

The areas, Toyama Heights and Seta-gaya, were used by the Army for a long time and left devastated when the war ended. Later, under city auspices, many of those who had evacuated from overseas and/or had lost their houses were housed in newly-built small houses. So the Friends came in to set up relief and community projects among them. Programs were varied, but gradually more weight was placed on educational ones for youth and children, in which American and Japanese Friends cooperated.

Now those temporary houses are old, and the city, under the increasing pressure of expanding population, has decided to undertake to make both areas typical mod-

ern residential places with apartments.

Facing such a situation, Setagaya Neighborhood Center recently found a new way to serve the current needs of the community, urged by the people there and financially helped by the city. When our nursery for children had a new, clean building last April, expanding its capacity up to one hundred, the total cost of the project—more than twenty thousand dollars—was financed by the subsidy of the city (forty percent) and a special public loan without interest (fifty-four percent). At Toyama Heights, where we do not own land, the prospect for us to remain seems less than at the other, but up to now we have been carrying a program for aged people, along with those for children, which has been widely appreciated.

## Report from Switzerland

by John Ward

SOME SWISS FRIENDS have been interested since the Fourth World Conference of Friends (and even before it) in the problem of helping the developing countries.

Recently the Society in Switzerland was invited to join a group of Church and other leaders in collecting signatures to a statement of willingness to give three percent of personal income to an organization (or organizations) of one's own choice working in or for the developing countries.

When sufficient signatures have been collected, the intention is to submit them to the government to convince them of the readiness of public opinion to accept increased Federal contributions to overseas development, even if this increases taxes.

An avowed aim of the initiators of this project is that the money should ultimately be diverted from armaments expenditure, a goal which Friends, of course, heartily endorse.

It should in fairness be said that a number of government ministers and officials concerned with technical aid are strongly in favor of increased public contributions and are themselves working to arouse public opinion in support of such an action.

Friends in Switzerland are also looking for ways of obtaining publicity for the results of the conference at Reutlingen, Germany, in August, sponsored by the International Peace Bureau, on the rights of conscientious objectors.

Switzerland, as a country with regular military service for all male citizens, has no legislation for CO's, who are liable to courts-martial, prison sentences, or dishonorable discharge. The conference called attention to the resolution on this topic

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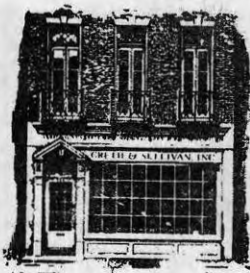
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passed a year ago by the Consultative As-  
sembly of the Council of Europe setting  
out the rights of the individual as regards  
conscientious objection to military service.

Switzerland, though represented, is not  
a member of the Council of Europe, partly  
because of her anomalous position on  
questions like this. There is, however, in-  
creasing evidence that the climate is slowly  
changing, and this International Year of  
Human Rights seems a good moment to  
redouble our efforts to get moving.

With a membership of little more than  
one hundred, it is natural that our Society  
should look to join in efforts that are  
already being made rather than starting  
their own initiatives, but we are proud  
that some individuals in our Society have  
been steadfast in their own witness and  
have been leaders in larger groups work-  
ing for peace and an alternative service.

## Retreat in Virginia Beach

by Myra and Benjamin F. Brown

THE EASTERN QUARTERLY MEETING of  
North Carolina Yearly Meeting (Conser-  
vative) held an overnight retreat at a motel  
at Virginia Beach in October.

Harmon H. Bro, a graduate at Harvard  
University and University of Chicago, was  
the leader. He lives in Virginia Beach and  
is engaged in research and teaches exten-  
sion courses of the College of William  
and Mary.

The background study for the retreat  
was Martin Buber's *I and Thou*. We were  
led to look anew at creation, seeing it no  
longer as spirit and matter, sacred and  
secular; but instead to see it in terms of  
Hebrew thought as sacred and "not yet  
sacred."

With this reorientation, the message of  
the I-Thou encounter came into focus: I  
can relate directly to people, to nature  
and objects, and to forms such as art and  
music. Holding on to nothing and bounded  
by nothing, I can open myself to another.

The real filled present—the eternal now  
—is the moment when I am faced by a  
thou. Seized by a quality of unity and  
exclusiveness, we each say to the other,  
thou. I can face what is before me and  
say I-it. I have a choice to make. At a  
given moment, I am the I of an I-thou  
readiness or the I of an I-it readiness. I-  
thou readiness is prerequisite to I-thou  
relation, the only real living. Between  
them there is spirit.

Each of us has a deep life-theme or  
themes. Some of us never know true com-  
mitment, because we get caught in the  
swirl of possibilities open to us. Some of

us lack commitment, because all our time  
and energy are spent in trying to fit our-  
selves into a life we have made.

Real living involves commitment. We  
become one in true community when we  
take our stand in a living, mutual rela-  
tion with a living center and in mutual  
relation with one another. As each of our  
circles of commitment develops into true  
community, it becomes a healthy living  
cell in the body of the community at large.

## Report of Pacific Northwest Quarterly Meeting

by Etta Marie James

UNIVERSITY MONTHLY MEETING in Seattle  
was host to the fall session of Pacific  
Northwest Quarterly Meeting, October 25  
and 26, 1968. Some eighty-five adults and  
junior young Friends attended, represent-  
ing ten regular and allowed Meetings; a  
carload of young Friends came from Ore-  
gon Quarter.

The weekend began Friday evening with  
"movement and self-discovery" and folk  
dancing. On Saturday morning, a seminar  
on individual relationship to the Meeting  
was held. After opening statements to the  
entire assembly, small group discussions  
on the business meeting, meeting for wor-  
ship, and Meeting outreach brought a  
significant degree of participation.

Each state-of-the-Society report spoke  
of the ways our Meetings are involved in  
the problems of the present moment. Our  
Canadian Meetings are concerned with  
famine in Africa, research in biological  
warfare on Canadian soil, and the pres-  
ence in their Meetings and their communi-  
ties of young Americans who have immi-  
grated because of the Vietnam war. Our  
stateside Meetings provide draft counsel-  
ing and coffee houses for soldiers with  
disturbed consciences; they extend their  
outreach by renting space to a variety of  
groups; their members are active in silent  
vigils, central area work, and seminars.

A sense of relatedness to the present  
ran through the committee reports. Inter-  
personal communication was expressed as  
a goal of education. Ministry and Over-  
sight moved to provide a traveling seminar  
to better reach our scattered membership.  
Social Action presented an article on the  
homosexual individual, looking forward to  
consideration of a minute on the subject  
at the spring session. As a result of the  
Peace Committee report, the Meeting in-  
structed the clerk, Paton Crouse, to send  
a telegram to U Thant, urging that he use  
the full influence of his office to bring  
about a cease fire in the Biafran conflict.

## Young Friends Plan Projects

by Geoffrey D. Kaiser

YOUNG FRIENDS OF NORTH AMERICA—about one hundred and twenty representatives from Conservative and Evangelical groups, Friends General Conference, and Friends United Meeting—held their fall committee meetings at Earlham College.

At these sessions the conference committee met to work out details of the biennial YFNA conference to be held next summer at Rock Springs Ranch, Kansas. The intervisitation committee discussed the two caravans of last summer—one to local Friends groups and one to Yearly Meetings—and laid plans for future caravans in California, Kansas, and the Southern United States. Workcamps in Africa are also a new possibility.

The peace and social action committee planned to increase the number of its courses on nonviolence at colleges across the United States. A draft committee was set up and is working on Quaker response to the evils of conscription. Among other new committees are one on evangelism and outreach and one concerned with released Young Friends. Two Young Friends are being financially released this winter to travel in the ministry of concern—William Medlin on peace, Virginia Coover on race.

Young Friends of North America is an open fellowship for Friends between the ages of eighteen and thirty. Information regarding meetings and projects may be requested from YFNA, Box 447, Earlham College, Richmond, Indiana 47347.

## In Our Meetings

A NEW FRIENDS GROUP is worshipping Sunday mornings at ten o'clock at 220 North Chambers Street, Galesburg, Illinois. Visitors are welcome. The telephone number is 342-1560.

THE NEWSLETTER of Lancaster Monthly Meeting, in Pennsylvania, printed this item: "Christmas Caroling . . . tour takes music to those shut in by illness and to those shut out by adversity."

THE ADULT CLASS of Community Friends Meeting, in Cincinnati, Ohio, has been experimenting with nonverbal techniques in the communication of ideas. Among the techniques were collages, photography, and something called "filages."

THE NEWSLETTER of Buffalo Monthly Meeting, New York, no longer will be known as Friends and Good Neighbors, "in deference to the traditional Quaker testimony of truth and honesty in all things." The issue for November is headed simply "Untitled," but readers are encouraged to send suggestions to the editor, Ken Maher.

GOOSE CREEK FRIENDS Newsletter is a new venture by a very old Meeting in Lincoln, Virginia. Irma Brown is chairman of the Monthly Meeting Publications Committee.

TAPE RECORDINGS of two addresses given to Friends groups on the meaning of black power are available on request from Doris Blossum, Route 45, Pomona, New York 10970. The speakers are James Farmer, who spoke at the Cape May Conference, and the Rev. Albert Cleage, who was heard at New York Yearly Meeting.

MADISON MONTHLY MEETING, in Wisconsin, announces the publication of a new, improved edition of *Roots and Fruits of Meditation: Seven Introductory Essays* with illustrations by Catherine Burton. Topics include: "What is Meditation?" "Dealing with the Body before and during Meditation," "Dealing with the Mind," "Dealing with the Emotions," "The Practice of Expectant Waiting," "Learning to Minister, Vocally and Otherwise," "Group Life Centered in Quiet." This booklet may be ordered from Francis D. Hole, 619 Riverside Drive, Madison 53704 (Price \$1).

## In Our Schools

FRIENDS ACADEMY, Locust Valley, New York, is erecting a three-story Learning Center with many movable walls as the first phase of a projected ten-year program of expansion.

A FUND is being established at Friends World College to provide an annual Norman R. Morrison Memorial Award to be given to a staff member or student chosen for commitment to peace and humanity.

ABINGTON FRIENDS SCHOOL, Pennsylvania, in November dedicated new upper school buildings housing classroom, library, and administration facilities.

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Are fleet as meteors;  
Gone in a breath!  
But written words shall last unchanged  
On stone,  
On parchment,  
On the heart of man  
Till flood erase,  
Till fire scorch  
Or death obliterate.

Take heed then,  
Etch with love and earnestness  
What you would say.

KATHERINE HUNN KARSNER

## From a Facing Bench

(Continued from page 634)

HELEN HAUKEHAHL has published a number of articles, short stories, and stories for children, many of them in religious journals.

JAMES R. BOLAND is a sailor, writer, and frequent attendee at Friends' Meetings.

JOHN M. PIPKIN is assistant professor of religion and director of Yearly Meeting relations in Guilford College.

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## Members and Attenders

MARTHA DEED, a sojourning member of the Friends Meeting at Cambridge, Massachusetts and a contributor to Friends Journal, is a doctoral student at the school of theology of Boston University. The subject of her thesis is the experiences of individuals who became "convinced" Friends.

THE DUTCH GOVERNMENT has reversed its policy opposing the adoption of Asian children by Dutch families. The success of the new book, *The Children*, written by Jan de Hartog and published in Holland last summer, helped influence this decision. *The Children* will soon be published in the United States.

JEAN PICKER, a member of Scarsdale Monthly Meeting in New York, has been appointed a delegate of the United States Mission to the United Nations General Assembly. She is on the Quaker United Nations Program committee, and has been a volunteer at United Nations headquarters for many years.

WILLIAM E. SIMKIN, of Swarthmore Monthly Meeting, Pennsylvania, was awarded an honorary Doctor of Commercial Science degree by Saint Bonaventure University, in Olean, New York. William Simkin is director of the Federal Mediation and Conciliation Service and has been active for more than twenty-five years in mediating labor disputes.

## Renaissance at Pendle Hill

by Margaret Walpole

WE AT PENDLE HILL believe this Quaker study center is having a sort of renaissance: That is a way of saying the vision of its founders is as strong as ever, maybe stronger.

Henry T. Hodgkin, its first director, forty years ago envisioned Pendle Hill as "a radiant center of spiritual life as well as of willing energy."

Letters from and to Friends in Philadelphia and Henry Hodgkin at the National Christian Council of China in Shanghai in 1928 dealt with an invitation to him to be head of the proposed institution, then still a nameless dream. He accepted. Within a year a board of managers was appointed, a house was bought in the country near Wallingford, Pennsylvania, and the name Pendle Hill was chosen.

The name was appealing. It suggested "the call to climb to spiritual heights through hard thinking and self-discipline."

George Fox wrote in his Journal in 1652: "As we traveled we came near a very great hill called Pendle Hill and I was moved of the Lord to go up to the top of it, which I did with difficulty, it was so very steep and high. I saw the sea breaking upon Lancashire. From the top of this hill the Lord let me see in what places He had a great people to be gathered."

The forerunner of Pendle Hill was John Woolman House, which opened at Swarthmore in 1915. It was moved to Wyncote in 1925 and continued there until 1928, when it closed because of financial difficulties. Pendle Hill opened at Wallingford on September 24, 1930, with eighteen full-time and thirty-five part-time students.

Henry Hodgkin, beginning his work, wrote:

"The Pendle Hill idea cannot be gleaned merely from a perusal of courses of study. It is to be found rather in such matters as:

a. The approach to human problems of thought and conduct from the angle of such practical mysticism as is illustrated in the experience of the Society of Friends.

b. The determined effort to take the teaching of Christ seriously and to think out its relation to every aspect of life.

c. The fellowship of a small group where students and faculty together work out the problems considered and share in their devotional life.

d. The conviction that there are resources in the spiritual world far greater

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than we commonly use and the effort to understand their laws and make them available for human progress.

From all directions came requests for speakers and leaders of discussion groups.

In four months, eighty-nine requests in thirty-three different communities were responded to by staff and students of Pendle Hill.

Study at Pendle Hill during 1937-1938 was concerned with two major inquiries: The problem of war and its prevention and the function of religion in social change. The two subjects represent the outer and inner aspects of a single problem—how can a better social order be attained without recourse to violence?

Thirty years later, the question of conflict is still with us. This advertisement appeared in several journals: "Quaker Study Center, Suburban Philadelphia. Special program for study in social change, non-violence, and radical living. Also year's seminar on man's search for meaning, confirmation and dialogue." In three months, more than one hundred replies were received, an indication that there exists dissatisfaction with conditions and a hunger to participate in social change.

An autumn workshop on radical Quaker living involves students in projects such as A Quaker Action Group, Delaware County Peace Action Center, Friends Chester Project, Friends Housing, Inc., Friends Peace Committee, Friends Social Concerns Committee, Media Fellowship House, Philadelphia Resistance, and People United for Racial Justice.

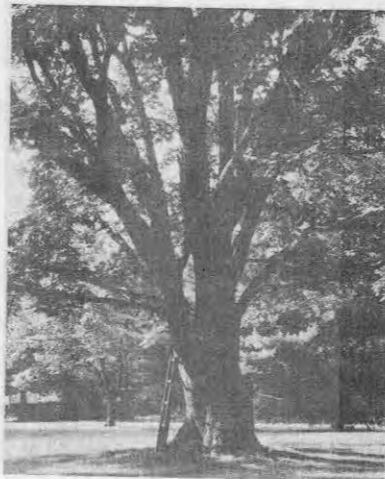
The aims of the workshop are to prepare for creative participation as agents of change within the Quaker movement and in the broader community, to study and experiment with nonviolence as a means for social change, to study urban problems, and to become involved with an agency of social change that actively confronts conflict.

From programs like this may come a change of emphasis in the functions of Pendle Hill. The average age of participants is lower than in years past; eighteen of the forty-four are under thirty, and five are nineteen years old. There are twenty-two men and twenty-two women.

Yet perhaps it is not so much a change of emphasis as a return to Henry Hodgkin's precept of 1930.

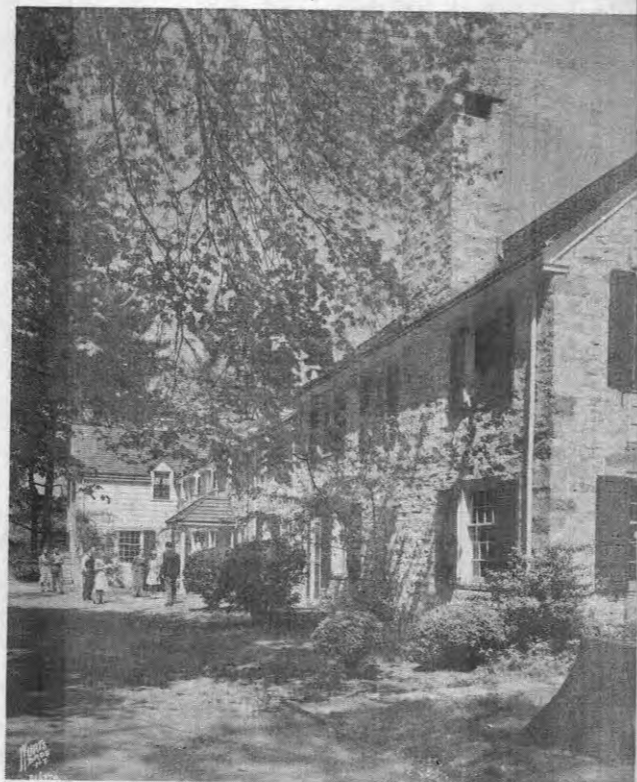
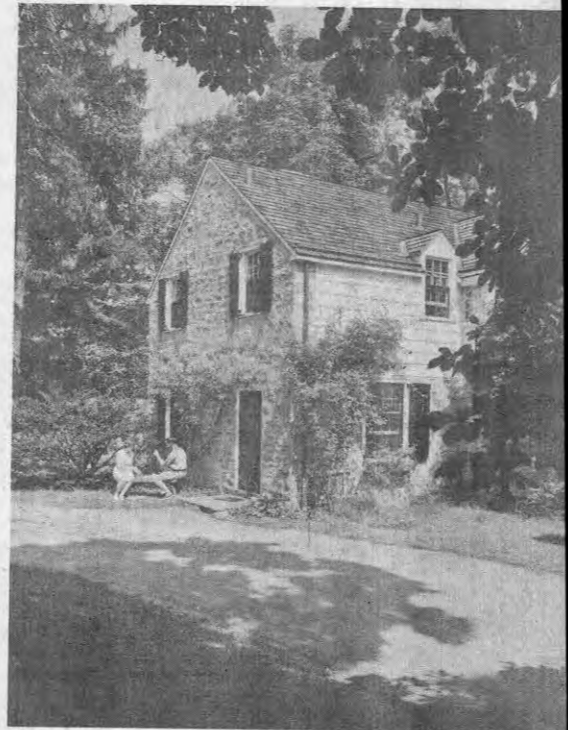
Those who come to Pendle Hill feel that they have climbed to a mountaintop out of the valleys of their previous lives.

They have high hopes and visions of changes in themselves, of new relationships with others, of knowledge growing within them. They have a dream to be of service to others.



*Scenes on the campus of Pendle Hill*

*Below: Dan Wilson, resident director*



## MEETING ANNOUNCEMENTS

*NOTE: This is not a complete Meeting directory. Some Meetings advertise in each issue of the JOURNAL and others at less frequent intervals, while some do not advertise at all.*

### Arizona

**PHOENIX**—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

**TUCSON** — Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship, 10:00 a.m., Arline Hobson, Clerk, 1538 W. Greenlee St. 887-3050.

### California

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

**CLAREMONT** — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Ferner Nuhn, 420 W. 8th St., Claremont, California.

**COSTA MESA**—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

**FRESNO**—Meetings 2nd, 3rd & 4th Sundays, 10:30 a.m., 847 Waterman St.

**GRASS VALLEY**—Meeting 10 a.m., at John Woolman School. Phone 273-3183.

**HAYWARD**—Worship group meets 11 a.m., First-days in attenders' homes. Call 582-9632.

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

**LOS ANGELES** — Meeting, 11 a.m. 4167 So. Normandie. Visitors call AX 5-0262.

**MONTREY PENINSULA** — Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 375-7657.

**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, 10 a.m., 114 W. Vine St. Clerk, Gordon Atkins, PY 2-3238.

**SACRAMENTO** — 2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 455-6251.

**SAN FERNANDO** — Unprogrammed worship, 11 a.m., 15056 Bledsoe St. EM 7-5288.

**SAN FRANCISCO** — Meetings for worship. First-days, 11 a.m., 2160 Lake Street.

**SAN JOSE** — Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

**SAN PEDRO**—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. GE 1-1100.

**SANTA BARBARA** — 800 Santa Barbara St., (Neighborhood House). 10 a.m. Enter from De La Guerra. Go to extreme rear.

**SANTA CRUZ**—Meeting for worship, Sundays, 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

**SANTA MONICA** — First-day School at 10, meeting at 11, 1440 Harvard St. Call 451-3865.

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

**WHITTIER** — 12817 E. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

### Colorado

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

**DENVER**—Mountain View Friends Meeting, 10:45 a.m., 2280 South Columbine Street. Telephone 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 288-3672.

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

**NEWTOWN**—Meeting and First-day School, 11 a.m., Newtown Junior High School.

**STAMFORD-GREENWICH**—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: Janet Jones, Phone: Area Code 203 637-4428.

**STORRS**—Meeting 10:45 a.m., Hunting Lodge Road. Phone Howard Roberts, 742-8904.

**WILTON**—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Jhan Robbins, Clerk; phone 762-8583.

### Delaware

**CAMDEN**—2 miles south of Dover. Meeting and First-day School 10:45 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**—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

**ODESSA**—Meeting for worship, 11:00 a.m.

**WILMINGTON** — Meeting for worship at Fourth and West Sts., 11 a.m.; at 101 School Rd., 9:15 a.m.

### District of Columbia

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### Florida

**CLEARWATER**—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 584-4751.

**OAYTONA BEACH** — Meeting for worship, Sunday, 10:30 a.m., 201 San Juan Avenue.

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

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

**MIAMI**—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

**ORLANDO-WINTER PARK** — Meeting, 10:30 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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

**SARASOTA**—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 922-1322.

**ST. PETERSBURG** — First-day School and meeting, 11 a.m., 130 19th Avenue S.E.

### Georgia

**ATLANTA**—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Noyes Collinson, Clerk. Phones 355-8761 or 523-6628.

### Illinois

**CHICAGO**—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. BU 8-3066.

**DECATUR**—Worship, 10 a.m. Phone 422-4511 for meeting location.

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

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

**PEORIA** — Meeting, Sundays, 11 a.m., 912 N. University. Phone 674-5704.

**QUINCY** — Meeting for worship, unprogrammed, 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland. Phone 223-3902.

**ROCKFORD**—Rock Valley Meeting. Worship, 10 a.m., children's classes and adult discussion, 11 a.m., Y.W.C.A., 220 S. Madison St. Phone 964-0716.

**URBANA-CHAMPAIGN** — Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Clerk, phone 344-6577.

### Indiana

**BLOOMINGTON** — Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, Norris Wentworth, 336-3003.

### Iowa

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

### Kansas

**WICHITA**—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., meeting for worship, 11:00 a.m. Richard P. Newby and David W. Bills, Ministers. Telephone AM 2-0471.

### Kentucky

**LEXINGTON**—Discussion 10 a.m., meeting for worship 11 a.m. 278-2011.

**LOUISVILLE** — First-day School, 9:30 a.m. Meeting for worship, 10:30 a.m. Meeting house, 3050 Bon Air Avenue. 40502. Phone 454-6812.

### Louisiana

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-8022 or 891-2584.

### Maryland

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

**BETHESDA**—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 10:30 a.m., 332-1156.

**EASTON** — Third Haven Meeting and First-day School, 11 a.m., South Washington St.

**SANDY SPRING**—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 9:30 a.m.-10:20 a.m. and 11:00 a.m.-11:45 a.m.

**UNION BRIDGE**—Meeting 11 a.m.

### Massachusetts

**ACTON**—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

**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., Monthlv Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Melior, 189 Hampshire St., Methuen, Mass. Phone 682-4677.

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

**WELLESLEY**—Meeting, Sunday, 10:30 a.m. at 26 Benvenue Street. Sunday School, 10:45 a.m. Phone: 235-9782.

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

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

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

## Michigan

**ANN ARBOR** — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Margaret Winder, 1035 Martin Place. Phone 663-1780.

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

**DETROIT** — Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. John C. Hancock, Acting Clerk, 7911 Appoline, Dearborn, Mich. 584-6734.

## Minnesota

**MINNEAPOLIS** — Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., 44th Street and York Ave. So. Phone 926-6159 or 646-0450.

**MINNEAPOLIS**—Twin Cities; unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

## Missouri

**KANSAS CITY** — Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

**ST. LOUIS** — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; PA 1-0915.

## Nebraska

**LINCOLN** — 3319 S. 46th; Ph. 488-4178. Worship, 10 a.m.; Sunday Schools, 10:45.

## Nevada

**RENO** — Meeting Sunday, 11:00 a.m., 3130 Comstock Drive, Reno. Phone 329-4579.

## New Hampshire

**DOVER**—Meeting for worship 11 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

**HANOVER**—Meeting for worship and First-day School, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m. Tel. 643-4318, Peter Bien, Clerk, Tel. 643-2432.

**MONADNOCK** — Meeting for worship 10:45 a.m., Library Hall, Peterborough. Entrance off parking lot.

## New Jersey

**ATLANTIC CITY** — Meeting for worship, 11 a.m.; First-day School, 10:30 a.m., South Carolina and Pacific Avenues.

**CROPWELL**—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m.

**CROSSWICKS**—Meeting and First-day School, 10 a.m.

**DOVER**—First-day School, 10:45 a.m.; worship 11:15 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 Avenue and Lake Street, First-day School for all ages at 9:45 a.m. Meeting for worship at 11:00 a.m. Nursery at 9:45 and 11:00. Mid-week meeting for worship Wednesday at 10:00 a.m. Telephone 428-6242 or 429-9186.

**MANASQUAN** — First-day School, 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MEDFORD**—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m. (except first First-day.)

**MONTCLAIR** — Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

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

**PLAINFIELD** — First-day School, 9:50 a.m., except summer, meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

**PRINCETON**—Meeting for worship, 11 a.m., Quaker Rd., near Mercer St. 921-7824.

**QUAKERTOWN** — Meeting for worship, 11:00 a.m., every First-day, Clerk, Doris Stout, Pittstown, N. J. Phone 735-7784.

**RANOCAS**—First-day School, 10 a.m., meeting for worship, 11 a.m.

**RIDGEWOOD**—Meeting for worship and First-day School at 11:00 a.m., 224 Highwood Ave.

**SEAVILLE** — Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

**SHREWSBURY**—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.). Route 35 and Sycamore. Phone 671-2651 or 431-0637.

**SUMMIT**—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. At YWCA, Broad and Maples Sts. Visitors welcome.

**TRENTON** — First-day Education Classes 10 a.m., meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

**WOODSTOWN**—First-day School, 9:45 a.m. Meeting for worship, 11 a.m., N. Main St., Woodstown, N. J. Phone 358-2532.

## New Mexico

**ALBUQUERQUE** — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian B. Hoge, Clerk. Phone 255-9011.

**SANTA FE**—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Henry B. Davis, 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). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 WI 1-6996.

**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 JO 1-9094.

**ELMIRA**—Worship 10:30 a.m. Sunday, 223 W. Water St. Phone RE 4-7691.

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

**NEW YORK**—First-day meetings for worship, 11 a.m., 15 Rutherford Place, Manhattan  
2 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
137-16 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th Floor  
Telephone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

**PURCHASE**—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Robert S. Schoomaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

**QUAKER STREET** — Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duaneburg, Schenectady County.

**ROCHESTER**—Meeting and First-day School, 11 a.m., 41 Westminster Road.

**ROCKLAND**—Meeting for worship and First-day School, 11 a.m., 60 Leber Rd., Blauvelt.

**SCARSDALE**—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

**SCHENECTADY**—Meeting for worship 11:15 a.m.; First-day School 10:30 a.m. YWCA, 44 Washington Avenue.

**SYRACUSE**—Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 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. & Post Avenue. Phone, 516 ED 3-3178.

## North Carolina

**ASHEVILLE**—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

**CHAPEL HILL** — Meeting for worship and First-day School, 11:00 a.m. Clerk, Robert Gwyn, phone 929-3458.

**CHARLOTTE**—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vall Avenue; call 525-2501.

**DURHAM**—Meeting for worship and First-day School, 11 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

**GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS MEETING:** Unprogrammed meeting, 9:00 church school, 9:45; meeting for worship, 11:00. Clyde Branson, Clerk. Jack Kirk, Pastor.

**RALEIGH**—Meeting 10 a.m., First-day School 11:15 a.m., King Religious Center, N. C. State University Campus. Dale Hoover, Clerk. Phone 787-5658.

## Ohio

**CINCINNATI—COMMUNITY FRIENDS MEETING** (United), FUM & FGC. Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Byron M. Branson, Clerk, (513) 221-0868.

**CLEVELAND**—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 721-3918; 371-9942.

**CLEVELAND**—Meeting for worship and First-day School, 10:30 a.m., 10916 Magnolia Dr., University Circle area. 421-0200 or 884-2695.

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

**N. COLUMBUS**—Unprogrammed meeting, 10 a.m., 1954 Indianola Ave., AX 9-2728.

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

**WILMINGTON**—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 10 a.m., First-day School at 11 a.m., in Thomas Kelly Center, Wilmington College. Henrietta Read, Clerk. Area code 513-382-3172.

## Oregon

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

## Pennsylvania

**ABINGTON**—Greenwood Ave. and Meeting House Road, Jenkintown. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

**BRISTOL**—Market & Wood Sts. Meeting for worship, 11 a.m., First-day School, 11:30 a.m. Helen Young, Clerk. Tel. 788-3234.

**CHESTER**—24th and Chestnut Streets. Meeting for worship, 11 a.m.

**CONCORD**—at Concordville, on Concord Road one block south of Route 1. Meeting for worship 10:15 - 11:00, First-day School 11:00 - 12:00 a.m.

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

**FALLS**—Main St., Fallsington, Bucks County. First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. 5 miles from Pennsbury, reconstructed manor home of William Penn.

**GWYNEDD**—Intersection of Sumneytown Pike and Route 202. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

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

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day School 10:30 a.m. Meeting for worship, 11 a.m.

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

**LANCASTER**—Off U.S. 340, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

**LANDSOWNE**—Landsowne & Stewart Aves. Meeting for worship 11 a.m., First-day School & Adult Discussion 10 a.m.

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

**LEWISBURG**—Vaughn Literature Building library, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

**MEDIA**—Providence Meeting. Providence Road, Media. 15 miles west of Phila. First-day School, 9:45 a.m.; meeting for worship, 11 a.m.

**MERION**—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30, Adult class 10:20. Baby-sitting 10:15.

**MIDDLETOWN**—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

**MIDDLETOWN**—At Langhorne, 453 West Maple Avenue. First-day School 9:45 a.m., meeting for worship, 11 a.m.

**MILLVILLE**—Main Street, meeting 10:00 a.m., First-day School, 11:00 a.m.

**MUNCY at Pennsdale**—Meeting for worship, 11 a.m., Budd Mitchell, Clerk. Tel. 297-3757.

**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 & Jacoby Sts. Meeting for worship 10 a.m.

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

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

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

Central Philadelphia, Race St. west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill, Germantown and Cambria, 10 a.m. Fourth and Arch Sts. Meets jointly with Central Philadelphia until further notice. Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 11 a.m. University City Worship Group, 32 S. 40th St., at the "Back Bench." 11 a.m.

**PITTSBURGH**—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave. Mid-week worship session Fourth day 7:30 p.m., at the Meeting House.

**PLYMOUTH MEETING**—Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

**READING**—First-day School, 10 a.m., meeting, 11 a.m. 108 North Sixth Street.

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

**SWARTHMORE**—Whittier Place, College campus. Adult Forum, First-day School, 9:45 a.m. Worship, 11:00 a.m.

**UNIONTOWN**—Meeting, 11 a.m., 51 E. Main Street. Phone 437-5936.

**VALLEY**—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m., except for the first Sunday each month, when First-day School and meeting for worship will be held simultaneously at 10 a.m. and monthly meeting will be held at 11:15.

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

**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.

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

## Tennessee

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

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

## Texas

**AUSTIN**—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. David J. Pinto, Clerk, HO 5-6378.

**DALLAS**—Sunday 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept. S.M.U.; FL-2-1846.

**HOUSTON**—Live Oak Meeting, worship & First-day School, Sundays 11:15 a.m., Univ. of Houston Religion Center, Room 201. Clerk, Allen D. Clark. Phone 729-3756.

## Vermont

**BENNINGTON**—Meeting for worship, 10 a.m. Old Benn. School House, Troy Road, Rt. #9.

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

## Virginia

**CHARLOTTESVILLE**—Meeting and First-day School, 10 a.m., Hope House, 903 Sixth St., S.E.

**McLEAN**—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

**RICHMOND**—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

**ROANOKE**—Blacksburg—Meeting for worship 1st and 3rd Sunday of month, 11 a.m., Wesley Foundation Bldg., Blacksburg. 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 343-6769.

## Washington

**SEATTLE**—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone MEIrose 2-7006.

## West Virginia

**CHARLESTON**—Meeting, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 768-4581.

## Wisconsin

**BELOIT**—See Rockford, Illinois.

**MADISON**—Sunday 10 a.m., Friends House, 2002 Monroe St., 256-2249.

**MILWAUKEE**—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 273-4945.

## Announcements

*Brief notices of Friends' births, marriages, and deaths are published in the Friends Journal without charge. Such notices (preferably typed, and containing only essential facts) must come from the family or the Meeting.*

### Births

**ROGERS**—On November 5, in Richmond, Indiana, a daughter, ELIZABETH EVANS ROGERS, to Joseph Evans, Jr. and Gertrude Brown Rogers. The father and paternal grandparents, Joseph and Mary Rogers, are members of Moorestown Monthly Meeting, New Jersey; the mother and maternal grandparents, Herbert and Doris Brown, of Langley Hill Preparative Meeting in Virginia (Friends Meeting of Washington).

### Marriages

**BURGER-SHANTS** — On November 2, at Wayne Presbyterian Church, Pennsylvania, ELIZABETH LOUISE (LIBBIE) SHANTS, daughter of Frank and Elizabeth Shants, and ROBERT S. (BUZZ) BURGER, Jr., son of Robert and Elisabeth Gordon Burger. The bridegroom and his parents are members of Concord Monthly Meeting, Concordville, Pennsylvania.

**HANLON-CARROTHERS**—On October 27, in Poughkeepsie, New York, CATHARINE CARROTHERS, daughter of Howard and Anne Carrothers, and Charles Hanlon. The bride, her parents, and the bridegroom are members of Poughkeepsie Monthly Meeting.

**MORRIS-TONESS** — On November 29, under the care of Palo Alto Monthly Meeting, ELIZABETH LOUISE TONESS, of Mountain View, California, and JONATHAN WHITE MORRIS, son of Elliston P. and Anna S. Morris. The bridegroom and his parents are members of Southampton Monthly Meeting.

### Deaths

**BARRETT**—On November 20, at Hudson River State Hospital, Poughkeepsie, New York, ANNA BARRETT, aged 81. She was a member of Poughkeepsie Monthly Meeting.

**BLENCOWE** — On October 22, at the Salem, New Jersey, Nursing Home, after a long illness, SARAH ANN C. BLENCOWE, aged 90. A lifelong member of Woodstown Monthly Meeting, New Jersey, she was a regular attender and faithful worker before her illness. The widow of Frederick W. Blencowe, she is survived by a step-son, Frederick A. Blencowe, of Houston, Texas, and a step-daughter, Mary B. Pancoast, of Woodstown.

**COCKS**—On August 11, in Cornwall Hospital, New York, CHARLES C. COCKS II, a member of Cornwall Monthly Meeting. He is survived by his widow, Leona E. Cocks; a daughter, Donna Lee, of New York City; a son, Charles Campbell III, of Cornwall-on-Hudson; his parents, Mr. and Mrs. William B. Cocks, of Cornwall-on-Hudson; and two brothers: Robert B., of Newburgh, New York, and Richard M., of Agana, Guam. He was a prominent business leader

in Cornwall-on-Hudson, and known for his participation in many community activities.

**JESSELL**—On November 22, in Watertown, Connecticut, CLARENCE ALFRED JESSELL, aged 71. A member of Hartford Monthly Meeting, he is survived by his widow, Marion Minor Jessell, also of Hartford Meeting.

**NICHOLS**—On November 23, at the Loudoun Memorial Hospital, Leesburg, Virginia, EDWARD E. NICHOLS, Sr., aged 79, a civic leader, dairy farmer, and business man. He was a lifelong member of Goose Creek United Monthly Meeting, Lincoln, Virginia. He is survived by three sons: E. E. Jr., Milton A., and Kenneth E., all of Purcellville, Virginia; a daughter, Mrs. Bart Hendrickson, of Rockville, Maryland; a sister, Mary E. Nichols, of Purcellville; and nine grandchildren.

**PASSMORE**—Suddenly, on November 12, at her home in George School, Newtown, Pennsylvania, ELLEN LOUISE PASSMORE, aged 21. She is survived by her parents, J. Harold and Elizabeth Pusey Passmore, of George School; her twin sister, Jean A., a student at Bloomsburg State College, Pennsylvania; and two brothers: J. Robert, of Frogmore, South Carolina, and Lawrence H., a student at George School.

**SERRILL**—On November 3, at Friends Hall, Fox Chase, Pennsylvania, ELIZABETH B. SERRILL, aged 89. She was a devoted member of Newtown Square Monthly Meeting, Pennsylvania, where she taught First-day school for some years. She is survived by two nieces and a nephew.

**UNDERHILL**—On November 4, at Saint Francis Hospital, Poughkeepsie, New York, CHARLOTTE UNDERHILL, aged 96, a member of Poughkeepsie Monthly Meeting.

### William D. Lotspeich

WILLIAM D. LOTSPEICH died on November 28 at the University of Pennsylvania Hospital. He was 48 and had been ill since March of 1968.

In October, 1966, William Lotspeich was named executive secretary designate of the American Friends Service Committee. In the following months, he visited AFSC regional offices and Yearly Meetings throughout the country. In March of 1968, just before he assumed office, he was stricken with a serious illness and resigned the post. During the intervening months, he worked as an AFSC staff member, chiefly in draft counseling.

William Lotspeich had a distinguished career in medicine. He served as chairman of the Department of Physiology in the University of Rochester Medical School and the University of Cincinnati Medical School and assistant professor of physiology in the University of Syracuse Medical School. He published many articles and two books on medical subjects.

William Lotspeich's connection with the Society of Friends began when he was teaching in Syracuse and met Norman Whitney. In Oxford, England, on a fellowship from 1949 to 1951, he joined Oxford Friends Meeting. When he returned to Cincinnati, he helped form a new unprogrammed meeting, the East Cincinnati Friends Meeting, which has now merged with another group to become the Com-

munity Friends Meeting. Sylvia Taft Lotspeich, his wife, joined the Cincinnati Friends Meeting. Later the family transferred their membership to the Rochester Monthly Meeting. Since moving to Philadelphia, the Lotspeichs became members of the Germantown Monthly Meeting at Coulter Street.

William Lotspeich had a close association with the American Friends Service Committee for many years. In 1965 he became a member of the AFSC corporation for New York Yearly Meeting and a year later was appointed to the Board of Directors. He was active also in activities of Friends Committee on National Legislation, Friends General Conference, and Friends World Committee.

He is survived by Sylvia Taft Lotspeich; one daughter, Sylvia; two sons, Charles and Stephen; and two grandsons.

MARGARET H. BACON

### Cycle

Life gets wintered-in sometimes and tears which would relieve are frozen crystal-hard.

Comfort comes through memories of patterns in the frost. Every winter-moment has its thaw.

POLLYANNA SEDZIOL

## Coming Events

*Friends Journal will be glad to list events of more than local interest if they are submitted at least two weeks in advance of the date of publication.*

### December

22—Worship and Carol Sing, 7:30 p.m., Marlborough Meetinghouse, Marlborough Village, Pennsylvania. All welcome.

27-29 — Non-registration Conference, Backbench, 32 South 40th Street, Philadelphia. For information write to: Judy Palmer, c/o Wally Nelson, 3810 Hamilton Street, Philadelphia 19104.

27-29—"Emphasis on Worship." Conference for Young Friends eighteen through thirty, at Abington Meetinghouse, Jenkintown, Pennsylvania. Cost: Five dollars. Send registration, with three dollars in advance, to Conrad Lindes, 211 S. Henderson Road, King of Prussia, Pennsylvania, by December 20.

29-January 1—Midwinter Institute at Pendle Hill: "Quaker Strength in a Revolutionary World: Corporate or Individual?" Leaders: Charles K. Brown III, Ross Flanagan, Bryn Hammarstrom, Jack Shepherd. Information is available from Pendle Hill, Wallingford, Pennsylvania.

### January

10-12—Retreat, led by Douglas V. Steere. Inquiries and registration fee of \$5 may be sent to Pendle Hill, Wallingford, Pennsylvania, 19086.

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# MOSES SHEPPARD

*Quaker Philanthropist of Baltimore*

By BLISS FORBUSH, LL.D.

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With a Foreword by KENNETH O. WALKER, Ph.D.

Professor and Chairman, Department of History,  
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