

February 15, 1969

FRIENDS JOURNAL

Quaker Thought and Life Today





FRIENDS JOURNAL

Volume 15, Number 4
February 15, 1969

Friends Journal is published the first and fifteenth of each month by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 563-7669.

Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

ALFRED STEFFERUD, *Editor*

JOYCE R. ENNIS, EMILY L. CONLON, *Assistant Editors*

MYRTLE M. WALLEN, *Advertising Manager*

MARIELOUISE HEACOCK, *Circulation Manager*

BOARD OF MANAGERS

Eleanor Stabler Clarke, *Chairman*

James R. Frorer, *Treasurer*

Mildred Binns Young, *Secretary*

1966-1969: Lawrence Jaeger, Walter Kahoe, John Kavanaugh, Ada C. Rose, Eileen B. Waring, Gordon D. Whitcraft, Carl F. Wise.

1967-1970: Helen Buckler, Mary Roberts Calhoun, Eleanor Stabler Clarke, James R. Frorer, Walter H. Partymiller.

1968-1971: Carol P. Brainerd, Arthur M. Dewees, William Hubben, Miriam E. Jones, Daniel D. Test, Jr., Eleanor B. Webb, Elizabeth Wells, Mildred Binns Young.

EDITORS EMERITI

D. Elton Trueblood (1935-1947)

Richard R. Wood (1947-1955)

William Hubben (1955-1963)

Frances Williams Browin (1963-1968)

Subscription: United States, possessions: one year \$6, two years \$11, three years \$15. Foreign countries (including Canada and Mexico): one year \$7, two years \$13, three years \$18. Single copies: 35 cents, unless otherwise noted. Sample copies are sent on request.

Second class postage paid at Philadelphia, Pennsylvania.

Copyright © 1969 by Friends Publishing Corporation. Requests to reprint excerpts of more than two hundred words should be addressed to the editor.

Friends Journal Associates are those who add not less than five dollars to their subscriptions annually to help meet the over-all cost of publication. Contributions are tax-exempt.

Contents

Courtney Smith— <i>Gilmore Stott</i>	100
Our Economic Goal— <i>Charles A. Wells</i>	102
The Stove in the Ghetto— <i>Daniel C. Kurkjian</i>	103
Meditation. A Search for Self— <i>Bess Lane</i>	105
A Catholic Looks at Quakers— <i>William C. Toomey</i>	106
Again the Past Is Present— <i>Frances Williams Browin</i>	106
Truth in a Friends School— <i>Charles K. Brown III</i>	107
The Quakerism of Richard M. Nixon— <i>Edward B. Fiske</i>	108
An Interpretation of Responsibility— <i>Richard Manners</i>	111
What Shall We Read?— <i>Anne Z. Forsythe</i>	111
Reviews of Books	112
Letters to the Editor	115
Friends and Their Friends Around the World	119
Announcements and Coming Events	127

From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of Trout Creek, in Nevada, after a fresh snowfall.

"The splendor of Silence,—of snow-jeweled hills and of ice."

INGRAM CROCKETT, *Orion*

The contributors to this issue:

GILMORE STOTT is administrative assistant to the president of Swarthmore College and a lecturer in philosophy. He is deputy American secretary of Rhodes Scholarships.

CHARLES A. WELLS, of Washington's Crossing, Pennsylvania, is editor and publisher of the independent semi-monthly journal of news and comment, *Between the Lines*.

DANIEL C. KURKJIAN, a physics and philosophy major in Wilmington College, active in Young Friends of North America, was project director last summer of a ten-week program sponsored by the Social Order Committee of Philadelphia Yearly Meeting. The white college students who participated lived in a West Philadelphia ghetto and worked with black community organizations in recreational, building, and rat-control projects. They also arranged for outings for ghetto children in cooperation with suburban Meetings and sought speaking engagements before white churches and civic groups to interpret to them the experience of living and working with the black community and coming to understand the problems it faces.

BESS LANE is president of the Professional Writers' Club in Philadelphia and a former teacher. She is the author of *Your Part in Your Child's Education* and *Enriching Family Life—Through Home, School and Community*.

WILLIAM C. TOOMEY, an associate professor of sociology in Saint Joseph's College, has published several books on criminology. He is president of the Philadelphia chapter of the American Catholic Sociological Society.

FRANCES WILLIAMS BROWIN, a member of Central Philadelphia Monthly Meeting, was editor of Friends Journal from 1963 to 1968. She is the author of *Captured Words*, *Ginger's Cave*, *Big Bridge to Brooklyn*, *The Whozits*, *Looking for Orlando*, *Coins Have Tales to Tell*, and many articles for magazines.

CHARLES K. BROWN III is clerk of Philadelphia Yearly Meeting and a teacher at Westtown School. His article is part of a speech delivered at Pendle Hill during a conference for teachers new to Friends schools.

EDWARD B. FISKE, a reporter on the religion desk of The New York Times, was formerly assistant pastor of the

(Continued on page 127)

Today and Tomorrow

Your Move

ANY MOTHER blessed with sons knows that there is a stage in their upbringing when she is most free to indulge that characteristically feminine desire to move the furniture around. During the fleeting period when youthful backs are strong but attention has not wandered too far afield, young boys will willingly struggle to move a davenport from first floor to second; and then, if the inspiration turns out to be a poor one, quite cheerfully carry it down again.

Is it from such quiet domestic happenings as these in their backgrounds that older young Friends get ideas about moving the meetinghouse benches? Or are such ideas connected with ancient testimonies of equality and community, of communion and communication?

In any case, fringe benefits are likely to be found around the edges of almost any project, no matter how ill-advised. At one Meeting we know about, ten or fifteen years ago, a group of hotheads tried to promote some bench moving. Friends whom latter-day convinced members had never before laid eyes upon turned out to declare the experiment a failure; but at least a number of names in the directory came alive, and that was useful.

But enough of this ado about nonessentials. Does it really matter how benches are arranged? Certainly not, we would declare readily and firmly—unless—unless—such change, or lack of change, is a symptom of something very basic in the life of the Meeting.

Letters to the Editor

OUR ESTEEMED ENGLISH CONTEMPORARY, *The Friend*, often takes the words out of our mouth.

An example is Clifford Haigh's three-paragraph disquisition about letters to the editor:

"A good correspondence column, they say, is a sign of a healthy newspaper or periodical. If that is true, *The Friend* is surely in robust shape. Except at certain holiday seasons, the "Letters to the Editor" flow in steadily. Even at holiday times they come; someone sat down to write to us last Christmas Day, which I thought was a pity, for the writer's sake: Christmas is meant for better things. . . .

"The postbag has been heavier in the past fortnight than for many months past. I hope we may take this to be a sign of health, not so much in *The Friend* as in the Society of Friends. I think we may."

Since we cannot embroider those thoughts, we repeat a paragraph that appears now and then in our own pages:

Friends Journal welcomes signed letters that deal with

subjects of value and interest to its readers, take issue with viewpoints expressed in its articles, and advance provocative opinions, with which the editors may or may not agree.

Light One Candle

WE SALUTE the Reverend James Keller, who founded the Christophers twenty-three years ago and became its director. The movement has no branches, no membership lists, no dues, no committee members, no pressure. It is a non-sectarian effort to strengthen spiritual values and inspire personal labors to make the world better. It has a motto (how else, in this day of slogans and shibboleths?): "Better to light one candle than to curse the darkness." We salute this Catholic priest not because he announced his retirement at the age of sixty-eight years but because he is sixty-eight, because he showed that a man can light a candle even at the age of forty-five, and because his candle still burns.

Statistics

FROM THE DEPARTMENT OF RESEARCH of the National Council of the Churches of Christ in the United States of America we got some figures about church attendance and contributions that fascinate us much as maps do.

The figures were developed by Dr. George Gallup's American Institute of Public Opinion, which has interviewed "representative samples of the adult population" since 1940 and in 1968 asked 10,665 persons, "Did you, yourself, happen to attend church in the last seven days?"

Some of the figures: Forty-three percent of American adults (a projected fifty million persons) attend church in a typical week; the percentages were 49 in 1958, 46 in 1963, and 45 in 1967. The percentages in some other countries were 42 in The Netherlands, 27 in West Germany, 38 in Austria, 9 in Sweden, and 5 in Finland.

For various groupings, the percentages were: Catholic 65, Protestant 38; men 39, women 48; white 43, non-white 44; by education, college 47, high school 43, grade school 41; by age, 21-29 years 34, 30-49 years 46, 50 and over 44; by family income, more than 7,000 dollars, 45; 3,000-6,999 dollars 41, under 3,000 dollars, 40; persons in large cities 44, towns and rural 42.

As we say, maps enthrall us, for they present in green and pink and blue some facts we like to know: How far it is from Kenyon to Pierre, where railroads run between Oslo and Vienna, what the topography is like in northern Saskatchewan. But maps are a substitute for being there and seeing that the Danube is not blue, that the Missouri is not deep at Pierre, that the prairies have beauty a piece of paper cannot describe.

So with figures on church attendance. We are told how many persons go, but not how they feel when they go and how they feel when they leave.

Courtney Smith: Quaker, President of Swarthmore, Scholar, Friend

by Gilmore Stott

WRITING ABOUT COURTNEY CRAIG SMITH is a bigger job than I feel equal to. But, like so many, I honored, respected, and loved him. I knew him since Oxford and worked beside him many years. So I do my plainest and honest best to say what is in the hearts of many of us, who knew him in many ways, but in them all felt his greatness of spirit.

I suppose it was partly through Swarthmore College that Courtney Smith found Quakerism, but he and Quakerism were a proper match. I write, with reticence, as a non-Quaker, but think that with you I can see some of the reasons why Friends' views were felt by him to be right and fulfilling.

Many of you have heard him say that, with Friends, he believed there is something of God—a spirit of goodness—in every man. He knew this good was there. He spoke to it, and respected every person because of his faith that a goodness was there that could listen and answer.

I think the good in persons he saw and believed in was not vaguely or sentimentally expressed. In helping Courtney Smith, I learned many things, but mainly his belief in reasons. Sometimes he asked me for suggestions about problems, and I tried to make them; but for him, I soon found, finding the right way through problems implied having reasons. Reasons are, one may say, our own, and are our Inner Light. But if reasons are to move out beyond ourselves, affecting (as they must) the lives of others and appealing to the judgments of others, they must be sound and relevant, meaningful not only to oneself but to thoughtful people generally who have conscience and good will. Courtney Smith saw all of life as being like education in that it seeks for, and honors, reasons.

So, as a person and an administrator, he was more concerned with being right and with doing jobs well and thoughtfully than with mere "getting things done." And to him it was antithetical to human goodness, and to education alike, to say "this and this only can be believed," or to force one's will on another. Some think of our world as a mere balance of rival contending interests. Courtney Smith did not. To him the goodness, or element of God, in man was in part the gift of seeking together, as God allows us, right reasons for how we may live together, if we are to come to the best that is in each of us.

Courtney Smith sometimes said we should "reason out

of a warm perception." By this I think he meant that the good that is in each man must be a good that has a heart as well as a head. Reasons are relevant and important to us, in part, to the degree that we take seriously that there are other people in the world besides ourselves. Each of these spirits, each of these conscious lives, has its ultimate human importance. One cannot help but feel that when Courtney Smith spent the last weeks of his life using reason and order to respond to needs of black people for full educational opportunities and for a sense of dignity and independence they feel they do not possess, he was about a business which—if expressed as furthering the family of man and not the rivalry of group against group—he believed in profoundly.

He believed equally profoundly that when the heart becomes sensitive to knowing that other people are really there and really matter, it follows as a corollary that reasons will be respected as reasons—and will not be used as threats or imposed by force. The family of man can and should be better than that, and nobler than that.

Courtney Smith worked hard for Swarthmore. He himself could hardly have known how prophetic it was when in the first sentence of his inaugural speech at Swarthmore he said, "I stand humbled before this trust, and pledge whatever in me there is of good in fulfilling it." Through the years, this meant some homely things, like seeing his hat on the office coatrack long after most people's dinner hour, or the inevitable brown case under the arm carrying work home or back to the office. Around the clock and around the calendar, he spent his life for Swarthmore.

But, as so many of you well know, through all of this hard work there was more than mere dedication. There was style and insight. And there was that saving humor, so that Swarthmore, for all its keenness for quality and achievement, has for years and years celebrated its academic festivals with a good laugh at its own foibles and a warm appreciation of the human details (like the Outing Club's lighted Christmas wreath hanging from the top of Clothier tower) that filled out and defined any Swarthmore year. And there was strength—incredible coolness with nerve, courage, and judgment—for those tough moments when one must act and speak decisively and with full responsibility.

Courtney Smith did much for Swarthmore, but maybe it will be judged in the long run that he did even more for education itself. The small, quality, liberal arts college has not, in recent years, been in the easiest of situations. There are those who say that intellectual excellence belongs mainly in universities and mainly in their graduate schools and that colleges concentrating on undergraduate teaching will do so only by failing to reach top academic attainments.

The small colleges may, it has been said, give benefits

in the way of corporate life but must make sacrifices in terms of educational achievement. Courtney Smith spoke with the clearest voice, a voice known and respected not just in our country but around the world, to show that the small liberal arts college is importantly relevant to contemporary education, can meet its problems, and has the potential for outstanding intellectual excellence—many would say top excellence.

He has helped show contemporary American education that the stimulus to faculty that normally goes with the strong university situation, with planning and support, can be made available to the faculty of the small, quality college and that during the undergraduate period—maybe even especially then, when young people's minds are growing and creative—teacher and student can have that extraordinary encounter of working together with live ideas, united in what Whitehead called "the imaginative pursuit of learning."

There have been times, too, when the eyes of the world turned—not always in admiration—on what stand Swarthmore would take on the right of young people to hear any speaker in whom they had an honest interest; or on what Swarthmore would say to those who thought students receiving government assistance should be asked to sign a disclaimer affidavit of belief.

One speaks not in eulogy, but to express the plainest of facts, in saying that Courtney Smith, as Swarthmore's president, is identified, with respect, pride, and gratefulness, as the wisest of good men in educational administration and the strongest in knowledge of the essential freedoms that make true education possible.

He stood for these clear and good ways steadfastly, articulately, firmly, and literally to his last breath. Not only in but beyond Swarthmore, his interpretations have clarified, indeed defined, educational integrity. When death took his body, his strong spirit was still about this business, wisely, steadily, consistently.

Before Courtney Smith came to Swarthmore, and while he was still teaching at Princeton, he succeeded Frank Aydelotte as head of the Rhodes Scholarships in the United States. Courtney was a Rhodes Scholar from Iowa, and attended Merton College. As head of the American Rhodes Scholarships, he selected and appointed committees of selection annually in each of the fifty states, as well as committees for final selection by regions. Responsible directly to the Secretary of the Rhodes Trust and the Rhodes Trustees in England, he shaped policy for the selection of the thirty-two Rhodes Scholars who annually go from this country to study at Oxford. And those who know the American competition think that its quality has never been so high.

A few weeks ago I sat with Courtney Smith while a visitor, interested in possible programs for international scholarships, asked Courtney whether he thought Rhodes

Si una espina me hiere

If wounded by a thorn, I turn aside;
I cannot hate it. Jealous enmity
May prick my flesh with barbs, still have I tried
To make the plant that is my life a guide
To purer realms of love and charity.

What good is hate? What can it e'er achieve?
It stems no blood, corrects no fell abuse;
My rose bush has the time but to conceive
Its buds; the thorns I'll let no sap receive.

The passage of my foe will but induce
The sweetest-smelling buds to open wide.
And if a single blossom should release
A subtler balm, a red intensified,
'Tis blood spilled by his hand, but purified,
And now transformed into a flower of peace.

*Translated from the Spanish of
Amado Nervo by SAM LEGG*

Scholarships were on the right track in seeking Scholars who should be broadly qualified in four areas—intellect, character, leadership, and physical vigor—not just one.

Courtney began, I remember, by pointing out that Mr. Rhodes' own words, which contain phrases like "qualities of manhood, truthfulness, courage, devotion to duty, sympathy for and protection of the weak . . ." do have, as Courtney put it, "an old-fashioned ring to them." Then he said he thought that Rhodes was, after all, right, because the capacities Rhodes had in mind are too essentially human to be the subject of fad or fashion.

Even today, perhaps better, especially today, Courtney Smith pointed out, we need young people who can understand clearly and accurately, who care about others, who act consistently by reason and principle—not pressure—and who have the personal effectiveness to lead. I know that it meant much to him that Rhodes Scholarships hope to select, encourage, and assist such young men.

If I may be allowed a brief tribute that is entirely personal in nature, I would say that, more reserved than some, Courtney was in an especial sense the most intimate and loving of persons. This was expressed many ways, for example with children—and I remember an extraordinary three-line letter he wrote to my sons (who had helped over a weekend to get out a large Rhodes mailing) in which he said in appreciation, "Arise as Sir John and Sir Bill, awarded Knighthood as letter stuffers for Rhodes Scholarships!"

I remember how, when I was under pressure for problems or mistakes, I felt his incredible loyalty and understanding. In the larger reaches of this universe where personal relationships are seen for what they are (as Plato put it, "for all time and for all existence"), he was, though a man of dignity, also the most humanly intimate and loving of men.

By Charles A. Wells:

Our Economic Goal

AT A CONFERENCE of corporation executives and government economists during the final weeks of the Johnson Administration, the question of the current worrisome inflation and its relation to unemployment prompted a most revealing debate. (According to the Consumer Index, prices have been rising at an annual rate of 5.3 percent. Consider what that will do to our dollar in a decade!)

Business leaders demanded that the government cut spending drastically and initiate whatever monetary controls are necessary, even if such steps increase unemployment from the present 3½ percent (or 2.5 million unemployed) to 5½ percent (or 4 million). But government economists and others warned that any administration will find it impossible to "fine-tune" it so closely. If 4 million become jobless, the likelihood is that unemployment will go much higher—to 7 or 8 percent (or 5 to 7 million)—a recession level.

Unemployment does not frighten the business leaders, however, the general opinion being that larger unemployment rolls would "stabilize the labor market" and "increase worker responsibility." This is no doubt true—theoretically, that is. But several factors may reveal such reasoning to be woefully out of date for the following reasons:

- The Nixon Administration is committed to full employment, as are the Democrats. Let this pledge be ignored, and antibusiness sentiments would flame high among still more millions of our ablest youth and millions of workers, opening the way for a type of radical leadership that would appall industry.

- The level of education and training of the average American worker is rising rapidly. There is a much greater awareness of economics among today's employees than in any previous generation. They will no longer remain docile in the cold storage of unemployment while management awaits in comfort for a more profitable season.

- Most labor unions now have their own economists who not infrequently have proved to be more realistic and forceful than the staff economists of banks and industries. Therefore, the reactions above will have cohesiveness and power if unemployment rises to higher levels.

- "Burn, Baby, Burn" was the cry in the blazing ghettos when unemployment was only 3½ percent. What would be the cry if 7 or 8 percent were jobless? Since unemployment runs about twice as high for blacks as whites, the implications on the race issue are indeed disturbing.

At this point a number of economic theses clamor for attention—most of them in conflict. But if we look through and beyond we discover a startling and, for some, a terrifying fact—that *no segment of our society can make further progress from now on unless all move forward*. This is the goal of democracy towards which we keep moving, turbulently but surely.

The passion for profit, for higher wages, for affluence, must at some point embrace a concern for sharing. But we doubt if any economist will ever be able to devise a scheme or system that will provide the way and inspire the willingness on the part of today's competing forces to achieve this end. Despite all efforts to be "realistic" or "practical," we face at this point the limits of man as an economic and political creature and confront him as a spiritual being—his final goals and hopes in the realm of mind and heart rather than in coin and purse.

The Kite

WHEN I WAS A SMALL BOY in 1911, I saw my first aeroplane in flight and promptly copied the outline of the monoplane in folded paper with weighted nose and angled wings and tail planes. There were no models in those days and this was no paper dart. It flew, or rather glided, for some distance. Paper in free flight: what an achievement! For some years I had flown kites on the end of a length of string and when the string broke, as it did too often, the kite would sink into dangerously inaccessible places, my heart sinking with it.

However high the kite flew, it was always on the end of a string and that was the measure of its freedom. Was it free? What is freedom? Is it the power to do what we wish whenever and wherever we may be? What of our tender regard for the wishes of others, our responsibilities, our sense of purpose? All these things tie us, as the string ties the kite, to an anchorage, and when the string breaks we sink, like the kite that has broken away. The paper glider was free. But for how long? When its flight ceased it had no anchorage and a puff of wind could, and often did, pick it up and dash it against the ground, and so it was shattered.

How strangely confusing is the writer of the letter to the Hebrews, where hope is said to be an anchor of the soul. How can so unsubstantial a thing as hope be a tie or a solid anchor? The previous verses give the clue, telling of a promise confirmed by an oath. The oath binds. And who shall say which is the kite, hope or promise, or how high it will fly? There is no such thing as complete freedom, but there is a compensating deliverance from one kind of bondage when we accept an uplifting bondage of the kind that anchors us to the immutable purpose of God.

T.Q.F. in *The Friend*

The Stove in the Ghetto

by Daniel C. Kurkjian

I MET James Hamilton when I was working on a project in a ghetto in Philadelphia. What he said about a stove told me a lot about ghetto philosophy.

He explained: I admit it is wrong and illegal to steal a stove in the ghetto if the stove is in use. If it is not being used and is in an abandoned house, however, it may be illegal to steal the stove but certainly not wrong. A stove left in an empty ghetto dwelling will be ruined by weathering, since ghetto houses are not at all waterproof and cannot remain intact without constant maintenance.

Hence it would be a pure waste to leave the stove in an empty house and let it become destroyed by the elements, especially when it is needed by people who cannot afford to buy one. In the ghetto, therefore, it is wrong not to steal the stove.

In the suburbs, James Hamilton went on, it would be wrong to steal the stove even if it were in an empty house. It would be wrong because people in the neighborhood would know who the previous resident was. Most likely they would know when and if he would return to claim his property. In the ghetto, this is not the case at all. People come and people go, and no one knows where or why they went, and often no one can find out.

The suburban house is good enough to protect the stove from the elements. The suburban community thus can rest assured that the stove will not be needlessly destroyed. Also, the people of the suburbs can afford to buy a stove, and so there is no need for an unused one. There is no waste in leaving the stove in the suburban house, as would be true in the abandoned ghetto dwelling.

Now you suburbanites can see, James Hamilton said, that you have taken the laws that you have made to protect the values of right and wrong in your community, and you have insisted that we in the ghetto live by them, without at the same time insisting that we also live in your neighborhood and encounter the same abundance of material wealth and live in the same situations.

Therefore, you see, your laws do not apply in the ghetto, yet you insist that we must suffer the penalties when we break your laws. We break them simply because they are wrong for us. We would probably all die if we were to obey these laws as you want us to.

This is one of many ways in which you are stepping on us, and one which helps to handicap us from pulling ourselves up.

I mean by this, he said, that if we in the ghetto are

forced to obey these laws of yours which are irrelevant and stifling to our progress, how do you expect us to improve? We are too busy obeying you to get ahead on our own.

From my experiences with people like James Hamilton I concluded that the ghetto has its pocket full of philosophy as well as of poverty. Ghetto philosophy usually goes unrecorded. Occasionally it leaks out in the form of a prophecy, a threat, or a riot. Ghetto philosophers come in all sizes, shapes, and ages.

The philosopher in a ghetto has more than average wisdom, which usually he has acquired in helping others. He knows, therefore, the meaning of acts and deeds as well as words and thoughts. He is quickly marked as a leader, a leader with sensitivity and not a mere revolutionary.

Ghetto philosophers are not college graduates who return to the ghetto with ideas about social reform. They arrive at their ethical, epistemological, and metaphysical notions entirely through firsthand experience, taught them by the college of hard knocks in their neighborhood.

The ghetto has been ahead of the current concept of situation ethics. The ghetto philosopher realizes the varying standards connected with a given situation. He is a relativist. The stove is an example of that.

I think attitudes like that have caused black leaders to lash out at integration as being a neat pacifier, a promise, a hoax; they believe integration cannot be attained because it cannot really exist.

To quote Isaiah: "My thoughts are not your thoughts, neither are your ways my ways."

To quote Robert H. deCoy, author of *The Nigger Bible*: "The children of Israel are your captors, and you have believed their words. Our Nigger theologians have been trained, forced to preach the doctrines of a Judeo-Christian God-Concept, then explain His weakness in terms of the very distortions so notable in the doctrines themselves."

Separateness and segregation are becoming the order of the day in black reform, and the God of Abraham, Isaac, and Jacob is not the God of the black ghetto dweller, for there can be no salvation by a God of a chosen people when that God has not chosen the black man as his people. White men's thoughts are not black men's thoughts, and suburban ways are not ghetto ways.

So the dawn of situation ethics, whether according to theologians or to James Hamilton, is bringing about a lack of faith in integration as a means of solving our social problems. Another result is identification of the Biblical God as solely a creation of the white power structure.

Epistemology, ghetto style, on the surface is mostly a subjective combination of senses, feelings, and emotional intuition.

Some more objective Aristotelian and even Platonic notions do creep into this question of knowledge in a per-

haps more basic sense, however: For instance, the understanding that there is a blackishness that engulfs black society and cannot be associated with anything else. The blackishness of being black is a unique secretive understanding, almost mystical.

I cannot understand it, or so I am told. My whiteness does not allow my understanding it, for there is no way to communicate its essence. Semantics cannot bridge this gap and reveal to whiteishness the meaning of knowing why there is blackishness, but the suchness or the essence of blackishness can perceive and understand the suchness of whiteishness.

This one-way street of awareness exists because blacks have been Socratic enough to know themselves as a people and therefore tend to be more able to know others. They

LET US REPLACE in our thinking the idea of being our brother's keeper with that of simply being his brother.

Lake Erie Yearly Meeting, 1968

know particularly those others who have oppressed them. We, the whites, have pushed the blacks into an existence in which they have been forced to contemplate themselves and their misery. We have unintentionally thereby revealed to them our inner selves, yet we cannot fully see ourselves as they see us.

Blacks claim, therefore, that, because of insights gained from submitting to their misery and contemplating their conditions, they can see both black and white. But the white oppressors can see neither black nor white in any depth, for whites have not been oppressed long enough or recently enough to know this contemplation, this frustration, this vision of truth, that black leaders are claiming as something solely and uniquely theirs.

Now, on to ontology.

James Hamilton said we exist in a constant state of change. Change is inevitable. Man can only delay it. But whenever man delays change he faces it with tension, and the tension is painful.

That is a reason why James Hamilton cannot understand the futile way of the suburbanite. The whites, he says, understand there will be a change in the way blacks are being treated. They recognize the inevitability of a different means of cooperation or perhaps just a different way of life; yet they continually resist that which they admit is inevitable—the change of black identity.

Time will pass, change will come, and your resistance, he goes on, will only drag out this tense period of adjustment. Why don't you simply let things change as they must and stop hurting yourselves and delaying our chance to be free and self-sufficient?

Religion is the only way of really getting philosophy down to the grass-roots ghetto dweller. Through his religion he understands goodness and revelation in the sense that the ghetto is merely a shadowy reflection of the sub-

urbs, distorted in some way; and militants tell him this goodness is instantaneously achieved by violent revolution.

From philosophical understanding of the process of change, as James Hamilton expresses it, we move suddenly to the emotional understanding that change achieves perfection in a blaze of glory. The demands of the Black Panthers must be met immediately by the white power structure or we will have civil war, says Eldridge Cleaver, Black Panther leader.

"Black is beautiful" cries Stokely Carmichael, and I am reminded that Spartans were also beautiful to the eyes of Plato. And beauty in the form of the *Übermensch* was the impregnable pinnacle of Hitlerian society. The white in me is trembling at the thought of such despotic implications, and my paternalistic generosity is reluctant to understand a deeper need behind this seemingly tyrannical threat to independence.

One day as I sat in the Pittsburgh bus terminal, a black man adorned with black-power buttons asked me to sign a petition to our new President. "Please send me back to my native homeland of Africa," the petition began, and ended, "If others want to live in the United States, please let them."

In the ghetto today the young black man, particularly, is searching. The search is for the promised land. The promised land for many who are young and unwrinkled by their father's patience is to take, to seize, and to own. It is to have and behold, for it is just out of reach yet in sight, right over the next hill where the white man is standing, playing king of the mountain. Knock him down or go around him, kill me, but please, Mr. President, send me to my promised land. Let me live as I wish to be, free to plan my own destiny, able to wake up in the morning, to look up and see not a foot in my face nor an outstretched hand, but just a sky and a place to climb and push around my liberty. At night when I go to bed I just want to look into my mirror and be proud enough to know that I am me.

As people owing allegiance to a power structure and well acquainted with the disappointing realism of organizational pragmatism, we can see from this rather brief surmising that ghetto philosophy and ghetto existence fall helplessly into a conflicting combination of belief and reality, as Kelvin Van Nuys, author of the book *Is Reality Meaningful?* might suggest.

The ghetto philosopher, rest assured, understands this dilemma, yet he wishes to solve it romantically rather than scientifically. Whereas the educated mind modifies his beliefs to make relevant his increasing knowledge of reality, the ghetto philosopher stands firm on the premise that he must modify reality to make relevant his beliefs.

This very difference in means of attaining the same purposeful ends is, I believe, the true crux of the failure of white and black understanding in our society.

Within Our Hands

Within your hands and mine
There is potential strength
To devastate or build,
To foment bloody wars
Or carry out reforms,
Build dams, bridge chasms,
Wing our way to stars.

Within my mind and yours
There lies the power
To thrust out fear.
Needs persevering willingness
Upon your part and mine
To lessen hatreds all across
The breadth of this bright land.

Within your heart and mine
There lies a spark of
The Almighty God
Which needs but fanning
To make flame a power
So great it will dispel
All suffering and cares,
All wrongs, all sins
From out the heart of man
And make this earth
A meadow sweet to dwell in
For all time.

KATHERINE HUNN KARSNER



Meditation, A Search for Self

by Bess Lane

MEDITATION, A SEARCH FOR SELF, is a way to get direction and courage in these foggy times.

Probably most people use meditation as a resource to give meaning and usefulness to life but in a vague and unorganized way. I am thinking, though, of a more planned approach to living, a more conscious effort to acquaint yourself with your own potential powers, and to use them more fully. I think that meditation, a search for self, performed regularly and in depth, can raise the powers each individual uses.

To get some light on how people feel about meditation, I asked some relatives and friends about it. From that small sampling, I gather that people usually consider meditation to be one of those things that, like physical exercise, might be all right if the days were not so short and so filled with a number of things. Some of the answers to our questions were:

"If and when I meditate, it is done on the run, haphazard, hollow."

"If I sit down to reflect, the first thing I know I am straightening the pictures."

"Yes, I do brood at times, usually about myself: Why I slapped Jane; why I hate ironing so much; why I can never settle down to any serious reading."

"If I start to think about myself, or anything else for that matter, I go to sleep."

Some of those I questioned thought that they, perhaps, could find meditation helpful in guiding their lives if they could shut the world out and shut the self in.

Some said, "I don't know how to meditate in the way you seem to have in mind. I wish I did. Why don't the Quakers who have been at it so long and must know how to do it, teach the rest of us?"

The question, "How does one meditate?" is a hard one for anybody, Quakers included, to answer. It may be said that meditation is an act of a self—searching for its own special selfhood. This search might include such questions put to self as: What are my values? Am I putting them into operation as they relate to myself? my family? my community? my world? What are my hopes? Am I nourishing them, keeping them alive and flourishing? What are my resources, material, physical, social, emotional, intellectual?

Am I using these resources effectively for the good of others as well as for my own good?

A Catholic Looks at Quakers

by William C. Toomey

WAR IS AN ISSUE on which liberal Catholics can find the broad loyalty to an ethical ideal that is shown by Quakers.

The ideals of racial empathy, alleviation of poverty, and nonviolence also are strong among a significant number of Catholics.

It is not widely known that our church canonized three martyrs who made the supreme sacrifice in resisting war: Saint Martin of Tours (who refused to kill fellow Christians invading his nation), Saint Marcellinus, and Saint Maximilian.

Nor is there wide awareness, particularly among highly devout though not highly informed Catholics, of the basis for a just war, as defined by Saint Augustine and Saint Thomas Aquinas: The evils of the conflict must not exceed the benefits of the objectives; every effort toward negotiation must be attempted; noncombatants must be protected; and prospects of victory must be real. If the taking of life is to be justified, all these conditions must exist. Such moral imperatives have questionable support in Vietnam.

Catholics therefore have a petulant envy of Quakers, Mennonites, and others who profess rejection of all wars and who, under present legislation, are recognized as conscientious objectors. We are hopeful that as a result of the statement of our Catholic bishops in their Pastoral Letter a change in the law will relieve present discrimination. It is demanded of Catholics that they determine the particular war they will support or reject. It is regrettable that there is not more guidance in this.

The dichotomy within Catholic ranks reinforces the rapport of certain Catholics with their Quaker brethren. Our sociological pluralisms and technological proliferations can never support the conformity of a static society with singleminded devotion to obscure ideals. The Babel of confusion and dispute is heightened by education and inquiry.

Catholics who are highly devout show up in surveys to be more prejudiced in matters of race, more stern in dealing with protests either by the poor or by students, and more hawkish on the war. Their own visions of eternal salvation produce a fuzziness on viewpoints of earthly survival for the rest of humanity.

Those Catholics who wish to witness and express a brotherhood of the eight beatitudes, and not necessarily participate in a strict observance of form and ritual, are on the other side of the coin; they are more concerned with their neighbor than with Caesar. Such Catholic Christians need more contact with Quakers in theological conclaves.

Again the Past Is Present

by Frances Williams Brown

LIKE MOST OTHER Swarthmore College alumni (and many non-Swarthmoreans as well), I have been distressed by last month's sit-in of Negro students at the college and by the accompanying sudden death of President Courtney Smith.

To liberals who long have worked for civil rights, the outrage provoked by these tragic events has brought a sense of betrayal. In not-so-liberals it has induced a "they-shouldn't-have-been-admitted-in-the-first-place" reaction.

Admittedly, this attitude is quite as wrong as the provocations that gave it birth, but an understanding of exactly why this is so is not easy. From a book I have just read, Kate E. R. Pickard's *The Kidnapped and the Ransomed* (originally published in 1856), I think I have gleaned at least part of the answer.

The book is a factual account of Negro slavery in this country as experienced by Peter Still and his family and friends. Still was a remarkable man. Son of a black father who had achieved the difficult feat of purchasing his own freedom and of a mother who twice had escaped from bondage in Maryland, he and one of his brothers had been kidnapped when very young from their parents' home in southern New Jersey and "sold South" into slavery.

More than forty years later, through a chain of events that would be considered incredible if it were not true, he and his wife and children emerged from darkness to be united with his family in the Philadelphia area.

From his verifiable testimony as to what happened to him and to those close to him during those two-score years, we can gather what it was like to be a black resident of the supposedly free and democratic United States during the era of slavery and also what is the source of the wounds that, still festering deep in the consciousness of today's black militants, impel them to actions almost as cruel and irrational as those of the white men who for more than two centuries battered upon their race.

Having read this testimony, I have begun to see in a dual light much of the seemingly outrageous behavior of contemporary advocates of black power.

Thus, when I hear of problems caused by occasional Negroes' weak family structure, sexual promiscuity, and lax parental discipline, I recall how until nearly a century ago many members of their race were not permitted to contract lasting marriages and were subjected continually to the breaking up of their families through sale to different masters.

When day after day there comes word of Negro involvement in violent crime, I cannot forget the innumerable times when the ancestors of those Negroes were mercilessly flogged for the most trivial of reasons.

When I am told of some Negroes' improvidence and willingness to be supported ad infinitum by public-welfare funds, I wonder what incentive people who seldom were permitted to acquire or to retain any possessions of their own would have to develop habits of thrift.

When there is news of Negro involvement in robbery and theft, I am reminded of the custom (not too uncommon among slaveholders) of owners promising their slaves the income from sale of produce raised on their own tiny patches of land and then retaining this income for themselves instead. Or of the similar but more grandiose custom of promising freedom to a slave able to purchase it on the installment plan via pennies and dollars earned in the few hours he was permitted to call his own, then denying all knowledge of earlier payments when the agreed-upon total had been reached.

When I find Negroes being characterized as childlike savages because some of them enjoy flaunting extravagant or conspicuous clothing, I cannot help thinking of the thousands and thousands of plantation-dwelling blacks who received from their owners but a single sleazy garment a year by way of clothing allowance.

And when multiple figures and surveys seem to prove what a drag upon our public schools is created by the presence there of great numbers of "uneducable" black children, I remember how many blacks of pre-Civil-War days were desperately anxious to learn to read and write and figure but were punished by their owners or by civic authorities if any efforts they made in this direction were discovered.

Such a listing as this could go on and on. None of it, of course, is a logical excuse for the studied insolence of some of today's more rabid advocates of black power, just as the fact that a modern hippie's long-ago ancestor may have been taxed for taking a bath or going to a barber is not a satisfactory explanation for that hippie's vigorous opposition to a bath-and-barber civilization.

But resentment of the monstrous wrongs inflicted by a slaveholding society gnawed ever deeper in the victims of that society through generation after generation, and all the civil-rights acts and nondiscriminatory measures in the world cannot effect the instant uprooting of such resentment any more than weed seeds that have been allowed to multiply unchecked for centuries can be eliminated by a single season's drastic gardening measures. Those of us who are tempted by current provocations to abandon our long-held but now-seemingly-betrayed faith in Negro reasonableness and equality will be well advised to bear in mind how monumental are the roots of those provocations.

Truth in a Friends School

by Charles K. Brown III

FRIENDS SCHOOLS were started because there were no other schools and to give Friends' children and others an opportunity to discover the truth. If we are to engage in corporate search for truth, and it is indivisible, let us search.

Since public education cannot stand up and be counted on the matters of man's inhumanity to man, with which Friends have been largely concerned (particularly because politicians find it easier to put on their armor and ride forth to fight the dragon of communism than to work on the world's economic, social, and political problems), it is important to maintain Friends schools.

The subsidiary purpose of Friends schools has changed during the years as the Religious Society of Friends has changed.

When the world became too worldly, Friends provided a guarded education to keep the world from impinging too much on the young. Science, rather than art and music, was the strength of Friends schools. But as science has become the sacred cow, Friends schools have made a real effort by and large to keep the humanities balanced.

Not all truth comes from scientific research, but some does. God speaks to scientists as well as to historians and men of letters. It is hard but necessary to keep a sense of perspective. It is important to keep open communication between the arts and sciences.

It may be that Friends schools can make a significant contribution by discovering ways that the more liberal and the more exact arts can work together.

Nothing distresses a mathematician more than to hear a teacher of English say: "I had a terrible time in geometry. If my teacher hadn't had a sense of humor and passed me because I wrote SOS instead of QED after my proofs, I'd still be in the tenth grade." Or a teacher of history: "You're a mathematician? I can't even balance my checkbook!"

It must be just as difficult for a classicist or a student of other cultures and other languages to have a mathematician say: "No, I didn't read the book, but the movie was good," or, "I don't understand all this modern art," or, "I gave up on poetry early."

If truth is indivisible, each of us must try to understand the form that the search takes for others.

Can a Friends school be a place where all truth is respected and where each person is important because he or she may have some of it? This is important.

Discipline is a matter of taste, and each school has its own flavor. Academic work will be good because there are good students in competition with one another; it is our

duty to motivate and direct their learning. That, of course, is true in any good school.

In a Friends school, can we see each individual's piece of the truth? Can we recognize this truth whether we encounter it in the dining room, on the playing field, in the classroom, or in the dormitory? At any moment, anyone may teach me something. Am I ready to learn?

What are Friends up to in education now? They ought to be up to all sorts of activity. It depends on your point of view whether it is good, or very good, or not good at all.

The question, rather, is: How much are we up to? The problems are big enough; are we big enough for the problems?

The Viet

You are quite unhappy over there,
Of that I am very sure,
But no, I cannot help you or save you.
For you are too far away.
Yes, I must leave you over there . . .
In the bitter and ugly gloom,
To prepare yourself unhappily
For possible future death.
Your face, I know, is haggard and worn,
Maybe lined with streaks of tears,
But no, I cannot come and comfort you,
Because you are too far away.

As you watch your people killed off—
Family and friend—one by one—
You must think of me
With my completely solid comfort.
True, it is nearly completely peaceful over here,
But I cannot give you the peace,
And I cannot give you the comfort.
Oh if only I could, I'm certain I would,
But you are much too far away—
For you are in the Viet.
I'm sure the jungle's floor is almost red—
Just about painted with blood,
But I cannot scrub the stains away
Nor can I clean it in any way.

You must be frightened and sad over there,
You must feel lonely and mad,
You must see many soldiers marching
Down many forest paths proudly,
Marching either to doom or to vict'ry.
Someday, when peace has come again,
And if maybe you're still alive,
I'll try to meet you over there—
And you can tell me what really occurred.
I hope that day will come soon,
And hope it will not be long—
For many people have perished
And will perish from this earth.
It can't go on too much longer,
I'm sure everyone hopes it won't,
For if it *does* go on too much longer,
This earth will perish too.

BARBARA SNYDER (eleven years old)

The Quakerism of Richard M. Nixon

by Edward B. Fiske
(in *The New York Times*, January 26)

RICHARD M. NIXON brings to the White House a Quaker religious heritage that is closer to American Protestantism than it is to the genteel piety and pacifism of William Penn.

The President is a "birthright Quaker" by virtue of the fact that both his parents were members of the Society of Friends. He continues to hold membership in the East Whittier Friends Meeting [Church], near Los Angeles, where he attended Sunday School.

California Quakerism, however, differs sharply from the brand that still flourishes among the old Quaker families of Philadelphia—with its pacifism, its loosely defined orthodoxy and its "unprogrammed" worship in which laymen sit quietly until moved to speak by the spirit of Jesus.

As it moved westward in the 19th century, Quaker religious practice absorbed the informality and emotionalism of frontier life.

Traveling evangelists — some of them Quakers — injected revivalist strains into the liberal theology of George Fox and other English Quakers, and rugged frontier conditions forced the abandonment of unprogrammed worship in favor of forceful clerical leadership.

In the process, much of the traditional pacifist concern was lost.

As a result, services in the church where Mr. Nixon received his religious training are much like those in any relatively conservative Protestant congregation, such as a Methodist one.

There is a choir, a clergyman, the Rev. Paul Shugart, whose sermons deal with the fundamentals of the faith, and a small congregation whose members frown on drinking and smoking.

Mr. Nixon's mother, Hannah, was a deeply religious Quaker—and a pacifist—in the traditional sense. Relatives and close friends of the President say that her devotion deeply influenced his character and style of life.

"He has his mother's deep moral integrity, and in this sense I would call him basically devout," said the Rev. Ezra Ellis, pastor of the nearby First Friends Meeting in Whittier.

Many also add, however, that, like millions of Protestant churchgoers, Mr. Nixon wears doctrinal belief lightly and thinks of religion primarily in terms of ethics.

In this sense, his religious commitment reflects the cultural values of the great mass of middle class Protestant adults who were largely responsible for putting him in his present position.

Mr. Nixon's religious roots lie in the seventeenth century with George Fox, whose movement constituted the extreme left wing of the English Reformation.

Fox and his followers called themselves "Friends" after the words of Jesus in John 15:14: "Ye are my friends, if ye do whatsoever I command you." The term "Quaker" was originally a derisive nickname given early Friends because they called upon each other to "quake" and "tremble" under the power of God.

The Quaker faith was Christian, yet it rejected Calvinist orthodoxy as it existed both within and outside the Church of England. It opposed outward sacraments and creeds in any form and emphasized that God's grace can be discovered by looking inward.

From the outset, Quakers were staunchly opposed to violence in any form on the grounds that it made a life of the spirit impossible. Friends in England and the American colonies were persecuted for their refusal to bear arms.

Some Quaker leaders have privately expressed frank disappointment at Mr. Nixon's service in the Navy during World War II and his public position that strong military means are often necessary to preserve peace.

Such a posture, however, is in line with a tradition of non-pacifist Quaker public servants that included Herbert Hoover, the only previous Quaker President, and Joseph G. Cannon, the longtime Speaker of the House.

Most informed sources estimate that the number of pacifists among the country's one hundred twenty thousand Quakers is not more than fifteen to twenty percent. Among Western Friends the number is considerably lower. Several years ago California Yearly Meeting, an organization of thirty-six local, or "monthly" Meetings, ceased giving financial support to the American Friends Service Committee, the pacifist-dominated service organization that received the 1947 Nobel Peace Prize.

Even those Quakers willing to bear arms, however, generally insist that they hold to the traditional "peace testimony" of their faith. They state that for them the "Quaker way" takes the form of an active quest for peace rather than doctrinaire opposition to war in any form.

"There is a difference between pacifism as a dogma and peace-making as an operation," said Elton Trueblood, a philosopher and theologian at Earlham College.

Mr. Nixon has attended a variety of non-Quaker Protestant churches over the years, usually one that was convenient to where he was living.

While residing in the Washington suburb of Spring Valley, he and his family went to the Westmoreland Congregational Church. Later they moved to Wesley Heights and attended the Metropolitan Memorial Methodist Church, where William McKinley had worshiped regularly while President.

The Rev. Edward G. Latch, former pastor of the church, said that Mr. Nixon used to sit in the McKinley pew, attended "fairly regularly" when not traveling, and contributed "rather liberally."

Another Washington pastor who knew the Nixon family, however, said, "Regular church attendance was not his pattern."

While at his Florida vacation retreat in Key Biscayne, Mr. Nixon often attends the local Presbyterian church, and in New York he sometimes attends the Marble Collegiate Church.

The two Nixon daughters, Julie and Patricia, are both "associate members" of the East Whittier Meeting, a category reserved for children and adults living at a distance. Mrs. Nixon's background is Lutheran and Methodist, and she is not known to belong to any one church.

Today, an interdenominational service has been scheduled in the White House with the Rev. Billy Graham as the preacher. Mr. Nixon will schedule such services often but also attend various Protestant churches in the Washington area.

This policy is in keeping with his past pattern of participating in a variety of mainstream Protestant denominations. It also minimizes security problems by allowing his church attendance plans to be kept flexible and announced at the last minute.

President Hoover was a founder and regular worshiper at the Friends Meeting of Washington on Florida Avenue, where Mr. Nixon's mother also used to attend when in Washington.

Clyde V. Onyett, secretary of the Meeting, said in an interview that the congregation had appointed a committee to approach the new Administration on the possibility of the President's attending services occasionally.

The Florida Avenue Meeting, however, is "unprogrammed" and there is no professional clergyman.

Mr. Onyett acknowledged that this poses the problem of exposing the President to a situation where "anyone with a hobby horse to ride can stand up and speak to him." It has been suggested, however, that a programmed service could be conducted when Mr. Nixon indicated that he would be attending.

The Florida Avenue Meeting is also regarded as liberal even by Quaker standards. Three years ago the congregation sponsored a shipment of medical supplies to North and South Vietnam, and several of its members are in prison for declining to participate in the selective service system.

Several Quaker leaders have suggested that this is the primary reason that Mr. Nixon has never worshiped there. He has visited the Meeting only once when he addressed a discussion group.

"It appears that his identification with Friends is pretty nominal," said Lorton Heusel, general secretary of the Friends United Meeting, a national body with which the East Whittier Meeting is identified.

"Maybe he is deliberately trying to avoid getting linked up with the more liberal humanist fringe of Quakerism, like the draft resisters."

Mr. Nixon rarely mentions religion or belief in God in his public utterances, and there is little indication in his book *Six Crises* that religion plays a part in his life at crucial moments.

Quakers have traditionally made a point of not wearing their religion on their sleeves, however, and numerous persons interviewed said that Mr. Nixon's apparent lack of concern for religion did not necessarily imply a lack of faith.

"In some respects Dick Nixon is one of the best Quakers in the country because he is an undemonstrative Quaker. He's willing to stand on his birthright," said Paul Smith, president of Whittier College and one of the President's former professors of government.

Mr. Nixon was reported to have told one journalist, "The Quakers believe in doing their own thing, in not making a display of religion. That's why I never use God's name in speeches, or quote the Bible."

One of the President's few writings on religion was an article on "A Nation's Faith in God" that was published in the November, 1962, issue of *Decision*, published by Mr. Graham's organization.

In it Mr. Nixon said that "our little community church was the center of our lives" and spoke of attending Sunday School and three church services every week.

"We never had a meal at home without bowing our

heads in prayer," he stated. "Usually it was the silent grace in the Quaker fashion of my mother except when we had company. Then either my mother or my father would offer simple words of thanksgiving."

Mr. Nixon also stated that while he was in high school his father, a Methodist who became a Quaker after marrying, took him and his two brothers to Los Angeles to attend a revival meeting led by Paul Rader, a Chicago evangelist.

"We joined hundreds of others that night in making our personal commitments to Christ and Christian service," he stated.

During his career in Washington Mr. Nixon became acquainted with Mr. Graham and became his frequent golfing companion. He has credited the evangelist with a role in his decision to run for the Presidency last year.

Mr. Graham was also present at a meeting during the Republican Convention in Miami that reportedly led to the selection of Spiro T. Agnew as the Vice-Presidential candidate.

Mr. Nixon has appeared several times on the platform at Mr. Graham's evangelistic rallies, and on Oct. 11, 1965, he joined fifteen prominent businessmen in sending the clergyman a letter urging him to undertake a new crusade in New York. Such a series of rallies is now scheduled for this June.

Roger Hull, president of Mutual of New York, one of the other signers, said that Mr. Nixon had dropped off the committee by the time it developed into a sponsoring body.

"By the fall of 1967, when the committee was formalized, it was clear that Dick Nixon was going to announce as a candidate for President and that he wasn't going to be available," he stated.

Most of the President's acquaintances interviewed expressed the opinion that such acts reflect his personal friendship with Mr. Graham and the politician's desire to be seen with popular figures, rather than any acceptance of the evangelist's fundamentalist theological views.

Mr. Graham described the President's religious views in terms of "an extremely high sense of ethics."

A Presidential aide said that Mr. Nixon was religious in the sense that he shares the Quaker belief that "you do not effect change by external manipulation of power."

The depth of Mr. Nixon's concern for peace and racial justice is often misjudged, he declared, because "there is very little understanding today of inward religious experience."

"We tend to deal with the product of a person's thoughts rather than the process by which he reached them," he said. "So people miss the point that it is Mr. Nixon's passion for peace that dictates his view of the way to get it."

His Quaker ancestors date back at least as far as 1690, when one of them, a Milhous, left County Kildare, Ireland, in search of religious freedom in Pennsylvania.

During the mid-eighteenth century sizable numbers of Quakers moved into the Carolinas and other Southern areas, but their opposition to slavery soon led most of them to migrate into Ohio, Indiana, and other sections of the slave-free Northwest Territory.

Quaker life there was depicted in the novel *Friendly Persuasion*, which was written by Mr. Nixon's cousin, Jessamyn West. It later became a popular movie. The characters were largely inspired by Milhouses.

Whittier was a Friends community that was opened up in 1887. It was settled primarily by emigrants from Ohio and Indiana. Mr. Nixon's mother arrived ten years later as a girl of thirteen in a caravan that included the Milhous family, their farm animals, and a freight car full of lumber to build a home.

American Quakers today are divided into numerous national organizations, none of which encompasses all of the Yearly Meetings.

About eighty percent of the local Meetings have pastors and programmed services, and most of these tend to be nonpacifist in outlook. Pacifists, on the other hand, tend to be concentrated in the traditional unprogrammed Meetings.

No generalizations are completely accurate, however, because of the traditional Quaker emphasis on the freedom of individual conscience.

The Oregon Yearly Meeting, for instance, with sixty-three local Meetings, is fundamentalist in its theology but strongly pacifist. "We follow the authority of the Bible, and it seems apparent that Jesus did not teach the use of violence," said Arthur O. Roberts, an official of the organization.

There are also several unprogrammed Meetings in California not associated with the California Yearly Meeting.

In addition to the revivalist movements of the frontier, another factor in the transformation of much of Quakerism into typical American Protestantism was the fact that many local Meetings, including the East Whittier Meeting, were originally community churches set up for all Protestants in a town.

"Exposure to people of other backgrounds seriously weakened the peculiarity of Quakerism," said Henry Cadbury, a prominent Quaker scholar who was a professor at Harvard University.

Because of such factors, most of the Protestant leaders interviewed regarded Mr. Nixon's ease in the company of popular religious figures such as Mr. Graham and the Rev. Dr. Norman Vincent Peale as normal.

"There's nothing phony about his identification with these people," said the Rev. Martin E. Marty, a professor of church history at the University of Chicago Divinity School.

"Their followers are the kind of people you see at dental conventions or anywhere where White Anglo-Saxon Protestants get together in a way that's not offensive to non-WASP's. They're the people who elected Nixon, and the ones to whom he is responsible." © 1969 by The New York Times Company. Reprinted by permission.

Family Worship

We ask Friends to remember the opportunity for prayer and communion afforded in daily life by a silent pause at the commencement of each family meal. A formal spoken grace may become mechanical or insincere. Silence may check our thought amid the rush of outward life, and call us to an inward act of devotion, by which the meal may be made a sacrament; and we cannot afford to let the practice lapse or acquire anything of the habitual or formal.

Christian Practice, 1925

An Interpretation of Responsibility

by Richard Manners

MEMBERSHIP IN MEETING is our way of achieving a greater personal fulfillment, of being more able to answer to our creation.

We come into membership with our particular measure of Inner Light, and as we sit in worship we find that our awareness of God—immanent in an enfolding act of love and yet transcendent in awful majesty—is clearer because we are with others who are also aware.

In setting aside a time for our meeting for business, we provide for ourselves a way in which we can best answer to the responsibilities our search lays upon us. This we do in the same spirit of interdependence which is manifest in our worship together, waiting attentively in an awareness of the Spirit within us.

With the many areas of responsibility which develop as a Meeting grows, we ask committees to search out concerns according to the area under their care. After making a presentation to the meeting for business, the committee waits with the rest of the Meeting, each adding brilliance to the Inner Light of the other, for God's will to be made known.

Let us always bear in mind that it is the sense of the gathered meeting which determines the direction that the meeting will take. If we are unable, after reasonable examination of a committee's proposal, to come to a decision, we must turn the matter back to the committee.

We have set up these procedures so that we, in meeting for business, can gather together in a spirit of responsible attentiveness and worship. Striving after a fuller realization of our relationship with God and, through Him, our relationship with our fellow men, leaves no room in our Society for placing responsibility with others.

We expect our officers to perform their duties, our committees to meet regularly. The responsibility, however, lies upon our shoulders in meeting for business.

Let us look to ourselves, for the measure of the vitality of our Meeting is the measure of our individual dedication. If we truly recognize that we need and depend upon each other to achieve our purposes, and attend our business meeting in this spirit, great things can happen. The meeting for worship by itself is not enough. We may be able to say we have done our duty to God in meeting for worship and this is sufficient, but surely our love of God is tested and matures through our love of men, and the mainspring of this love in our Society is the meeting for business.

What Shall We Read?

by Anne Z. Forsythe

THE BORN READER takes reading for granted and consumes everything, including advertisements in buses and directions on packages. He may know no self-imposed limits and his reading may be all too catholic. It may come as a surprise to realize that reading can be "under God."

Quite early on the spiritual journey, the born reader, and even the "convinced" reader, will probably have found books thrusting themselves on him. A title will spring out of a review; a book will be illumined on a shelf.

These books may well speak to the reader's inmost condition. And other books, similarly, will rise up as miraculous milestones. As the reader follows the invisible nod, he discovers a whole plan of reading laid out for him which he would never have dreamed up on his own.

The Bible is much neglected, and we are inclined to dodge it under the mistaken idea that it will be unrewarding. The best way to counteract this notion is to start reading the Bible regularly. We might settle for the course of reading provided by the *Book of Common Prayer*. This covers the main portions of the Bible in a year, with daily readings of five to ten minutes morning and evening. It leaves out the genealogies and other dull bits but makes sure of the great lines—such lines as:

Come from the four winds; O breath, and breathe upon these slain, that they may live. (*Ezekiel 37:9*)

O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill. . . . (*Psalms 43:3*)

Familiarity with the great lines brings joy and awe and creates an inner treasure house. Such a plan might lead to other plans, using a variety of translation. The Reverend Gordon Crosby of the Church of the Saviour, for instance, gave a whole year to the Psalms.

Devotional reading could include Quaker journals along with the thoughts of great figures who have stirred men's hearts—books such as Dag Hammarskjöld's *Markings* or Alan Paton's *Instrument of Thy Peace*.

It may have taken you a long time, as it has me, to face the fact that reading for recreation also should be "under God." This reading is to refresh us, to re-create us, to make us new. A good novel, in fact, a world classic, may be bad for us because it does not leave us renewed. A P. G. Wodehouse short story may remake the day. What is a feast today might be an inward famine tomorrow.

Fortunately we have a Great Director Who, though He moves in mysterious ways, can make His way plain.

Reviews of Books

Beyond Economics: Essays on Society, Religion, and Ethics. By KENNETH E. BOULDING. The University of Michigan Press, Ann Arbor. 302 pages. \$9.50

KENNETH BOULDING here treats economics as a general theory of human behavior which affects choice and decision in every branch of human activity. The twenty-two essays plow the fields of politics, business, theology, and ethics.

The discussion is perceptive and arresting. The conclusions are specific, even controversial. The range of inquiry is wide—the need for economics, the manpower concept, knowledge as a commodity, religious foundations of economic progress, the principle of individual responsibility, and more.

The author abhors the "manpower" concept as crude and delusive for a society which has no single, well-defined end. The proper goal is men, not manpower: "There never has been an economic man even in economics," whose only motive was to make the biggest profits.

Three systems of social organization operate concurrently: The threat system (as in slavery or the military), the exchange system (as in commerce), and the integrative system, which involves such things as status, respect, love, benevolence, and legitimacy.

"The Christian church is an integrative system to some extent," Kenneth Boulding writes.

"A religion which makes men miserable will scarcely survive its first generation. . . . The nature of the dominant religion, therefore, is determined in an appreciable degree by the economic opportunities which are open."

He characterizes Protestantism as private enterprise in religion. It originally stressed the abolition of poverty by development, rather than distribution—not by giving to the poor but making everybody richer. "Economic development means an increase in our ability to get what we want. Religion, however, raises the question of whether we want the right things."

"The church as an institution has many aspects of a firm," he adds. It offers a variety of spiritual products. Large-scale economies may be achieved in the provision of such items as respectability, acceptance, and emotional security. Churches which appeal to highly special needs or exceptional devotion have diminishing returns to scale and tend to stay small.

"Imperialism has never paid off," he

says. "The way to get rich is to stay home and mind one's own business. . . . One can extract ten dollars from nature for every dollar one can exploit out of man."

Beyond Economics would make a good reference for adult conference sessions.

Kenneth Boulding, a Friend, is professor of economics and director of the Institute of Behavioral Science in the University of Colorado.

C. RUFUS MOREM



God in the White House: The Faiths of American Presidents. By EDMUND FULLER and DAVID E. GREEN. Crown, New York. 246 pages. \$5.95

WITH A LIBERAL, free-thinking approach, the authors of *God in the White House* present "the religious background, the development of religion's influence, the reaction of political contemporaries to the religious practices, and the effect of the office of the Presidency on the religious beliefs of each of the incumbents."

What Fuller and Green have chosen to give us, however, is mainly a collection of politico-religious data that could have been culled from a few good history books and biographies. True, the matter is gathered here in a neat little package, but one may say of a reader of this volume what Emerson once said of Macaulay: "No person ever knew so much that was so little to the purpose."

The potential for abstracting an "American" religion, as reflected in the religions of American presidents, is certainly there, but the authors have failed to realize it.

What little theorizing there is in the book is either trivial or biased, without sufficient supportive evidence.

An example of the triviality: "No extralegal bar to the office can persist forever, though the future will certainly see some prejudicial barriers not thought of yet, as—can a man with a transplanted heart be President?"

There are some rather obvious contradictions. The authors state at the outset,

for example, that, "In general, the temperament, career patterns, and attributes of mind likely to lead a man to the Presidency are not those of a man inclined to dwell much on religion." They then proceed to build a case that, of the thirty-five men who have served as President, only seven were not very religious, seventeen were moderately religious, and eleven (almost one-third the total) were intensely religious.

There are saving features, especially for readers who appreciate anecdotal biographies. The book, however, in general is a disappointment to anyone who would have more than a peripheral knowledge of the faiths of American presidents.

As Napoleon once remarked on the letters of Madame de Sévigné, "It is like eating snowballs, with which one can surfeit one's self without satisfying the stomach."

KENNETH K. MAHER, JR.

Systematic Theology: A Historicist Perspective. By GORDON D. KAUFMAN. Charles Scribner's Sons, New York. 543 pages. \$8.95

OUR ECUMENICAL contacts as well as the desire on the part of professional theologians to speak in a time-related idiom have resulted in a growing interest in theology among Friends. The author of the present volume is a Mennonite professor of theology at Harvard University Divinity School. He is, in some respects, a theological neighbor to Friends, whom he mentions briefly in a couple of passages.

Gordon Kaufman approaches the traditional categories of God, the Son, the Holy Spirit, the Church, and the Christian understanding of man (including sin and salvation) with an understanding of psychology and the events of past and present.

The author's truly creative thinking gives a new dimension to many aspects of theology. For example, the conventional attributes of God (omniscience, omnipotence, and so on) are here seen as grounded in the overarching principle of divine love, whereas they formerly were abstract, if not actually frightening, facets of God's nature. Omnipotence, according to this approach, is not naked power capable of anything but rather the all-embracing power of love.

Systematic Theology is not easy reading, yet its study is rewarding. The somewhat cumbersome title of the book should not frighten anyone. The historicist approach brings secular history and Christian theology into an intimate interaction. The book is warmly recommended to the serious student.

WILLIAM HUBBEN

Dreams: God's Forgotten Language.
By JOHN A. SANFORD. Lippincott, Philadelphia. 223 pages. \$4.50

JOHN SANFORD, Episcopal clergyman and son of Agnes Sanford, has written an outstandingly significant book on that most important of subjects, the way God communicates with man. The material is presented in an unpretentious and exceptionally lucid style, with admirable objectivity.

This book will be good news for many Friends and other seekers. It will be bad news for other categories. The God-is-dead crowd will have to pretend it was never published. You won't find it reviewed in the *Saturday Review* or the *New York Times Book Review*, and the *Christian Century* gave it the faintest of praise.

It will be equally discomfiting to "religious" activists and reformers, who get that ultimate holier-than-thou kick from invoking "God" or "God's word" to sanction picketing, boycotts, vigils, and so on. The author won't get any cheers from uptight Fundamentalists, either. He explains, with illustrative examples from the lives of actual people, how the living God is communicating *today and every day* with man through dreams.

Sanford comments laconically, "Perhaps God doesn't know He was supposed to have stopped talking with man when they closed the canons of the New Testament." But what kind of a God is it, he asks, that works through such a natural event as the dream? "It would seem," he says, "if we take our dreams seriously, then our nice, neat, dogmatic theories about God no longer suffice. 'God' becomes an unknown reality to be explored. . . ."

This book treats dreams not from the barren reductive standpoint of Freud but with the creative, prospective, religious vision of Jung. In the process, Sanford has written a book within a book—as readable and undistorted an exposition of Jung's psychology as the layman is likely to find.

The book deals with matters such as sin, guilt, and reconciliation in ways which should be entirely acceptable to Friends. Sanford's discussion of the Trinity has "something old and something new"; enough modern psychology to make it palatable even to Unitarians, and yet an interpretation strongly reminiscent of the ideas of that XIIIth Century Cistercian radical and prophet, Joachim of Flora.

Unless you are the rare exception, up to now you have—figuratively speaking—always tossed God's urgent night telegrams in the wastebasket, unopened, because you didn't recognize them for what they were. But if you have read this far you have fallen into a trap; never again can you

plead ignorance. For the rest of your life, every time you throw away one of God's messages unread you will know in your heart you are committing an impiety. And you will be refusing to tread your appointed road to spiritual growth. Rather than take such a negative course, why not hasten to the nearest bookstore or library and get a copy of Sanford's book?

Just one word of caution: Don't expect to be able to interpret many of your own dreams correctly without long and rigorous training. On the other hand, don't worry unduly about making mistakes. One important point Sanford neglected to mention, although it seems to be official Jungian dogma, is that if you make a mistake in interpretation you will have a corrective dream. You always get another chance if you misunderstood what God was saying to you. He will keep sending you the same message, over and over again, just rephrasing it each time by employing different symbols, until you have interpreted it correctly.

Nevertheless, dream interpretation takes more objectivity than most of us can muster. Jungian analysts are no exception. They often interpret dreams for each other, recognizing that even a trained professional cannot be fully objective where his own dream material is concerned.

But don't ask your family to help you. The primitive Senoi people of the Malay peninsula may have achieved sensational results through daily dream interpretation sessions in the family circle, but we are not primitives, not Senoi, and we don't have a centuries-old tradition of family dream interpretations.

Then where should you turn for help if you have a sincere desire to know what God is trying to tell you? As you struggle with this question, you will begin to understand whether your own Meeting is a disadvantaged one.

G. SMITH

World Population — The View Ahead;
Proceedings of the Conference on World Population Problems, Indiana University, May 1967. Edited by RICHARD N. FARMER, JOHN D. LONG, and GEORGE J. STOLNITZ. Bureau of Business Research, Indiana University, Bloomington. 310 pages. ONLY THE BASIC question tackled by the eleven papers and seven commentaries of this symposium is presented here: Will the world be able to support the population it is likely to have by the year 2000? We are close to 1970, when global population is expected to reach 3.6 billion, compared with 3.0 in 1960 and 1.6 in 1900.

Sober estimates for only thirty-one years

Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

For appointments call counselors
or call Rachael Gross, WI 7-0855

Christopher Nicholson, A.C.S.W., Philadelphia 44, Pa., call VI 4-7076 between 8 and 10 p.m.
Annemargret L. Osterkamp, A.C.S.W., 154 N. 15th St., Phila., GE 8-2329 between 8 and 10 p.m.

Ross Roby, M.D., Howard Page Wood, M.D., consultants.

INVESTMENT COUNSELING

in . . .

"Non-Defense" Security Accounts
"Growth" Accounts
"Growth with Income" Accounts

Personal and individual Account Supervision. Managed by Friends.

INVESTMENT ASSOCIATES

129 GYPSY LANE, WYNNWOOD, PENNA.

Phone: MI 9-7530

STUDENTS

are encouraged to live independently and become part of the world. Off-campus work terms are provided in such stimulating places as San Francisco, Nicaragua, and New York City.

WILMINGTON COLLEGE
Wilmington, Ohio 45177

A Quaker College

Young Friends

THE MEETING SCHOOL

offers students entering grades 10 and 11 the opportunity to develop inner strength and direction.

Community decisions by consensus . . . Family living . . .
Intersession trips and projects . . . Farm . . . Work program . . .
Fine arts and crafts . . . College preparatory . . . Accredited NEACSS.

True education comes from a way of living together, as well as from academic study. Write:

CHRIS RAVNDAL, Clerk

THE MEETING SCHOOL

RINDGE, NEW HAMPSHIRE 03461

Classified Advertisements

Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personal notices, vacations, books and publications, travel, schools, articles wanted or for sale, changes of address, pets, and miscellaneous items.

The rate is 13 cents a word for at least 12 words; discounts are offered for 6-11 and 12-24 insertions within a year. A Friends Journal box number counts as three words. Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, Pennsylvania, 19102.

Positions Vacant

IS THERE A MECHANICAL ENGINEER in the Society of Friends? If he will write to us, we should like to discuss with him the possibility of becoming maintenance engineer at Foulkeways at Gwynedd, a modern community for retired persons. Address Administrator, Foulkeways, Gwynedd, Pa. 19436.

ASSISTANT SECRETARY, Friends General Conference. Responsibility for publications and their promotion, editor of FGC Quarterly. Write for job description: Friends General Conference, 1520 Race Street, Philadelphia, Pa. 19102.

THE BOOK STORE OF PHILADELPHIA YEARLY MEETING must find a new manager. Applicants please write to Ann W. Blair, 302 Arch St., Philadelphia, 19106. Knowledge of books and ability to type required.

HEAD LIBRARIAN for Friends Free Library, Philadelphia, operating as an out-reach service of the Germantown Meeting. This position offers an opportunity to develop imaginative services for an integrated community. Library statistics: 55,600 volume, 53,000 circulation, 2½ professional, 3 clerical part time. MLS plus one year of suitable experience. Beginning salary of \$8000 and up depending on experience, ALA retirement plan, usual fringe benefits. Apply with resumé to Chairman of Library Committee, Friends Free Library, 5418 Germantown Avenue, Philadelphia, Pa. 19144.

PHYSICIAN—INTERNIST interested in family practice for six doctor group, 25 miles northwest of Boston. Group has academic and medical care interest in Boston's ghetto area. Guaranteed salary leading to partnership within two years. Acton Medical Associates, Acton, Massachusetts 01720.

COUPLE TO BE HOUSEPARENTS. Enough experience to run small school farm and/or teach Spanish. Contact The Meeting School, Rindge, New Hampshire 03461.

ASSISTANT RESIDENT DIRECTOR for small Friends Home for the aged. A charming country estate for 12 guests. Write or visit Katherine Haviland, New England Friends Home, Turkey Hill Lane, Hingham, Mass. 02043. Telephone 617-749-3556.

FRIENDS SEMINARY SEEKS QUAKER EDUCATORS to fill two secondary school positions now open for 1969-1970 school year: Director of Studies, and Head of Science Department. Small school, modern building, good salary schedule. Write Ernest F. See-gers, Principal, 222 East 16th Street, New York, N.Y. 10003.

COUPLE, NO CHILDREN, HELP RUN SMALL ADIRONDACK INN. Year round. Low cash income. Possibility of side job for husband. Write Box L-449, Friends Journal.

Available

SLIPCOVERS pin fitted on your furniture. Serving only Delaware County (Pennsylvania.) Seremba, Ludlow 6-7592.

Travel

LOOKING FOR A UNIQUE SUMMER OPPORTUNITY? Investigate the studytravel program of Friends World College. Small high school groups to Mexico, Alaska, Cuba, Yugoslavia & Greece, USSR & Scandinavia, Africa, West Coast & Hawaii. Adult trips to Cuba, Africa, USSR, and Around the World. Write: Studytravel, F.W.C., Westbury, N. Y. 11590.

FRIENDS WORLD COLLEGE invites you to join Leslie and Wini Barrett on a 2nd Journey to East and South African Quaker Projects, June 28—August 3, 1969. Write: Studytravel, F.W.C., Mitchel Gardens, Westbury, N.Y. 11590.

Real Estate

HOUSE AT BRYN GWELED HOMESTEADS, Southampton, Bucks Co., Pa. Twenty miles from Philadelphia. Living-dining room area, fireplace, kitchen, bath, 4 bedrooms. Built 1959. Two acres, semi-rural. \$23,000. Write Box T-442, Friends Journal.

Position Wanted

HISTORY TEACHER DESIRES college or community position. Deeply interested in social concerns, active in community affairs. B.S. Temple University, '57; Post-grad. Psychology; M.A. Social Studies, Glassboro State, '69. Age 34. Quaker, four children. Write: Walter Bunn, Box 435-A, Marlton, N.J. 08053.

Accommodations Abroad

EXCHANGE large furnished apartment Geneva for similar housing east coast USA July-August 1969. Gunther, 9 chemin Valavran, 1294 Genthod, Switzerland.

LONDON. STAY AT THE PENN CLUB, 22 Bedford Place, London, W.C.1. Friendly atmosphere, central for the West End, concerts, theatres, British Museum, Friends House, university, and excursions.

Books and Publications

GULLIVER'S BOOKS. Reading for all ages and interests. If we don't have your book we order it, no extra charge. Visit or write 2517 N. Charles St., Baltimore 21218. Bill and Jo Ann Robinson.

BUSINESS MANAGER Friends Neighborhood Guild

(Quaker-sponsored settlement house)

703 NORTH 8th STREET

PHILADELPHIA, PA. 19123

KNOWLEDGE OF BOOKKEEPING IMPORTANT

WA 3-1544

Alexander M. MacColl,

Executive Director

POSITION AVAILABLE ABOUT JULY 1, 1969

It is not the worldly eclecticism of multiple knowledge that enriches, but perseverance in a favorable furrow and the loving, silent effort of a whole life.

—GEORGES ROUAULT

hence vary between 4.2 and 7.5, with 6.0 billion most generally accepted. Six billion people can be sustained adequately by applying available technology to available resources, but "only if the political, social, and economic institutions are changed" (Kuznets) in countries where population is already dense and high birth rates still prevail in spite of rising life expectancy. Those countries will provide three-fourths of the projected six billion, and will certainly require a much larger share of the world's resources than they now get.

Many related topics are covered, such as technological prospects in agriculture, the stresses of rapid urbanization, chances for effective population control, the ethics of control, the effect of a longer life span upon the quality of life at various ages. The highly competent discussion is marked by balanced judgment and restraint; a summary by Stolnitz is useful.

CAROL P. BRAINERD

The Spirit and Forms of Love. By DANIEL DAY WILLIAMS. Harper & Row, New York. 306 pages. \$6.50

THIS THOUGHTFUL and frequently stimulating book requires for its enjoyment both an acquaintance with and a tolerance of the doctrines of orthodox Christianity. It is offered as the first full-scale interpretation of love based on the new "process theology." This is the theology which accepts the temporalistic doctrine of being, the doctrine of "creative becoming."

These phrases are not too unfairly indicative of the book as a whole, which is unashamedly metaphysical—engaged in "the search for a coherent scheme of those general ideas which are necessary for a description of every aspect of experience."

It grapples with such problems as "if the love of God is known in the election of Israel, what does it mean for God's dealing with the whole of mankind?" It arrives at such insights as, whether the object is divine or human "to find one's self 'in love' is a state from which no act of will can extricate us, and for which no decision of ours is an explanation." And it gets itself entrapped in such problems as this: If God cannot come into being or pass away, can He be involved with things that do? Won't his involvement with them increase or diminish Him?

A leading *raison d'être* of the book is that love, whether human or divine, is not only a many-splendored but a many-sided thing, not always what it is now, but something that has a history. This history is traced from Hebrew faith, through sexuality, to intellect in a scholarly way.

CARL F. WISE

Letters to the Editor

Another View of The Allenwood Visitation

ALTHOUGH I have a great deal of respect for David B. Perry, his article, "A Celebration of Conscience," in the January 15 issue, disturbs me. It disturbs me because it failed to show how the prisoners felt about the event. Articles in the January 11 Peacemaker, the January 15 WIN Magazine and the January P.I.S.S. News Notes all indicate profound prisoner dissatisfaction with the "celebration." The best of these articles was probably the P.I.S.S. News Notes (Prisoners' Information & Support Service, P.O. Box 387, Boston University Station, Boston, Massachusetts 02215) one, so I copy it here in full, in the hope that it might prevent future mistakes.

THE ALLENWOOD LAUGH-IN . . . By #4375

Gratitude is a beautiful thing; gratitude is what you feel when someone takes the time and trouble to do something nice for you. A lot of people, notably some New York Quakers and A Quaker Action Group, went to a lot of trouble to do something nice for myself and the other draft prisoners in the Allenwood Prison Camp.

A great deal of time and money and Joan Baez were expended on us in what was variously billed as a protest, a "celebration of life/conscience," or a Christmas visitation, and the fact is that I am not grateful at all. At the time, I remember feeling confused and angry (one might even say P.I.S.S.ed off) and by now it's just a bad memory that this article will hopefully put to rest.

A little ancient history would be in order about now: It was early November when we first heard rumors that *something* was going to happen at Allenwood at Christmas time—probably an external demonstration by peace-types protesting our imprisonment, and hopefully, imprisonment and prisons in general. This sounded fine to me and to most of the other CO's, though there was some fear that it might mess with people's time, especially if civil disobedience were to be committed and we were to respond.

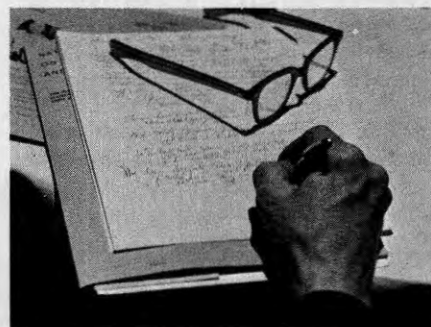
Then, at Thanksgiving, we were told by Mr. Allan Brick (of the Fellowship of Reconciliation) that Myrl Alexander, the Director of the Bureau of Prisons, had been informed (!!!?) of the plan and his response had been, "Y'all come." Thus, a protest of injustice became a celebration of the benevolence of the federal prison system, and at this point we should have washed our hands of the whole thing.

But there's more still; read further and see how Ross Flanagan (of the New York Yearly Meeting of Friends) and his happy band misrepresented, cajoled, and finally betrayed our trust and their own sacred word to further God-knows-what evil scheme.

On Monday, December 16, a notice was posted on the prison bulletin boards which said in part that some Quakers would be coming into the chapel for a pre-Christmas worship-visiting-entertainment period and that the inmate population would be separated into four groups and each would be allowed forty-five whole minutes to be visited, worshipped, and Joan Baezed. This notice provided no end of discussion and cursing among the happy beneficiaries and I and some others wrote nasty, ungrateful letters to the real world saying, among other things, that this violated our reasons for being in prison, and that it was a personal insult to our fellow (nonpolitical) prisoners.

By devious and illegal means, I managed to get a face-to-face confrontation with an emissary of the planning groups and he was told that (1) if things happened according to plan, the CO's would probably boycott or attempt to disrupt the festivities; (2) that our reservations were not only about the structure of the event, but also about the whole concept of co-operating with the Federal Bureau of Prisons—but that a profound change in the structure would allow most of us to cop-out and participate and incidentally get to see the number one female folk singer of our time for free.

Then he said (a) that a profound change in the structure of the event had been worked out and all our objections had been overcome and that we must take his word for it because (b) Ross Flanagan had forbidden him to reveal those new plans to us lest we screw them up again, and (c) that it didn't really matter whether we liked it or not since the importance was to the outside visitors and we would just



have to allow ourselves to be used for the noble purposes envisioned by the planners.

Then I said that the two most important things to remember were (1) that it should not be held in the chapel, as that would make it impossible for nearly one hundred Jehovah's Witnesses to attend; and (2) that it should not be just a "CO thing," because many of the CO's resented deeply having the difference between draft inmates and other inmates emphasized by "our" people. He left, and we trustingly awaited Saturday's arrival, confident that all our objections had been met and that a good time would be had by all. Ah, the optimism of youth.

Saturday morning, the program was held in the chapel; about two-thirds of the draft inmates, excluding the Jehovah's Witnesses, and perhaps six other inmates, including Murray, assembled for the early morning innings of our double-header: "Worship and Visitation." Several movement-type speakers expounded in saccharine prose about "prisoners of conscience, men of conscience," to the great nauseatude of those of us thus described.

These speakers, in combination with the Camp Superintendent, who stood outside shooting away our non-conscientious fellow criminals, drew an offensive and insulting distinction between us idealistic white middle class hero-martyrs and the dirty-perverved-dangerous convicts, with whom some of us had managed to attain some small rapport (thanks a lot, folks).

And then I shook hands with seven hundred people and tried to hinder Ross Flanagan and My Friend Christopher Hodgkin in their efforts to help the Associate Warden chase my friends out after approximately four minutes. At one point in this madness, Allan Solomonow wanted to ask the other CO's to walk out with him in protest, but couldn't talk to more than three of us in the screaming crowd; besides, I was busy ranking out the visitors—shaking hands and saying "Thanks for coming." (Like a cocktail party, no less!) I chanced to wander outside and caught Superintendent Schuer in the act of chasing away some undesirable prisoners and I screamed at him: "But the notice said everyone was welcome!" and since a minister was watching, he gave in.

The visiting wasn't all bad; I got a chance to rap with a few cool people. I told one seventeen-year-old, who was contemplating non-registration with the draft in my illustrious footsteps, that he'd better find his own reasons for going to jail or not, as I was out of the inspiration business, thank you.

But despite these few rays of sunshine

(rapping, Bob Horton, John Phillips), the morning was a waste from my insider's point of view and the only benefit I can imagine to the outsiders was the impression (false) that prison really is a nice place and that they or their clean-cut rapist-bait loved ones should all sign up for a tour of duty. Better'n the army, yessir.

The Federal Bureau of Prisons, of course, got all kinds of lovely liberal-image publicity. (I wonder, did The New York Times cover the beating-torture episode—described in this issue [of P.I.S.S. News Notes]—that happened at Allenwood so soon after?)

Oh, the afternoon concert was magnificent, and for that I really am grateful. Thank you, Joan—thank you, Jeff Zinn—thank you, Steve's brother's jazz combo . . . and thank you, Myrl Alexander. Love, Charlie.

WILLIAM S. SAMUEL III
Baltimore

Praise for Esperanto

EVER SINCE English Friend Brian Phillips' article on Esperanto appeared in your June 15 issue, I have been wanting to testify to all the claims therein set forth.

Esperanto is a living language, a cultural expression with substance and tradition of nearly three generations. It has acquired a very large literature of both original and translated works, and a world-wide organization of representatives in principal cities and towns to tie together the growing international community of several millions.

The Universal Esperanto Association has held fifty-three annual congresses of Esperantists at which the attendance since the Second World War has averaged two thousand persons from forty to sixty countries. There, conversation in business and social affairs proceeds without benefit of interpreters. Next August we meet in Helsinki, and in 1972 in Portland, Oregon. On the West Coast, increasing interest in the language is being demonstrated by classes in the evening schools, in university classes for teachers of Esperanto, and by the introduction of Esperanto in some elementary schools.

Returning from educational work in India (1951-1952), my wife and I were guests at a meeting of Israeli Esperantists in Tel Aviv, some of whom did not know the language of Jews of different national origin. Thus Esperanto was their *lingua franca*.

In 1956, coming back from work in Pakistan, we stopped for a month in Japan. A group of Esperantists in Nagoya entertained us while we were in the city. In Kyoto, a young Esperantist became our guide for nearly a week. He knew no English.

In 1965, we spent four months in Scandi-

navia, visiting in the homes of Esperantists.

Friends who have such experiences know that this is the language of peace and that its future in the world is assured. Esperanto lets people of different countries converse together as members of a world-wide society of friends and equals. With its abundance of cognate words and its regular grammar, it is simple, logical, and melodious—easily learned even by the nonacademic.

Friends wishing more information should read Dr. Mario Pei's new book, *What's in a Word?*. He is a professor at Columbia and an internationally renowned language expert. His four final chapters concentrate on the language of tomorrow. A new Public Affairs Pamphlet on the language is soon to appear. The Congressional Record of August 2, page E7282, and of September 17, page E8013, contain articles about examples of current acceptance of the language.

CALVIN C. COPE
Aptos, California

The Lion in Winter

I FEEL IMPELLED to record my vigorous dissent from Professor Steele's disparaging comments about *The Lion in Winter* (Friends Journal, December 1).

Professor Steele calls the screen-play "two-timing" and accuses it of depending on "the box office staples of blood, violence, and sex" and of emphasizing "blood and thunder, contrived and irrelevant battles, swordplay, and murders." I do not recall any murders. Henry II, in an age of unscrupulous ruthlessness, was notable for refraining from murders in dealing with rivals.

The Lion in Winter presents quite accurately the actual historical situation.

Out of the treachery, violence, and arrogance depicted in this film did emerge the English Constitution, which is, in a very true sense, the source of most of the liberties which we cherish in the United States. Henry II did do much to lay the legal foundations of that Constitution and those liberties. The work took centuries; it did not begin with Henry II; it is not finished yet. But Henry set his hand to it; in England Eleanor carried it further in Henry's last years and during Richard's absence on the Third Crusade. The aim may have been to strengthen the House of Anjou, but the result was to strengthen the King by alliance with the people against barons and church and so to build a system of law and justice which could eventually be used at need by the people to restrain the King.

It seems to me, therefore, that *The Lion in Winter* is more than the contrived ap-

peal to violence and sex for success at the box office which Professor Steele sees. It seems to me that this film presents a dramatic moment in history vividly and accurately; and that it is an edifying (in Matthew Arnold's sense) reminder of the lawless arrogance and violence from which an important civilization has, to some extent and laboriously, emerged.

It is sad and dangerous that in this country so little attention is paid to English history. By ignoring it we deprive ourselves of awareness of the slow and difficult growth of our own most cherished principles and institutions. In a world nearly as violent and disorganized as was feudal Europe in the Twelfth Century, we might be able to derive some encouragement and even some constructive ideas from *The Lion in Winter*, if we were sufficiently aware of the historical background of the film.

RICHARD R. WOOD
Riverton, New Jersey

The World and Its Future

MY SYMPATHY is all with the pacifist. It takes great courage to say, "I won't fight, it is against my conscience." This is an excellent first step, but being against war is not enough. We cannot afford to let the directional signals of our conscience point in only one direction.

In addition we must eliminate organized violence as a means of resolving international conflicts. We must find an alternative to war by which our government can deal with other nations in a manner consistent with the imperatives of today.

In 1776 our country was faced with a similar problem. Although our thirteen states were in close proximity and had, in many cases, similar outlooks, it took powerful leadership from men of vision and superb courage to bring them to the point of recognizing that their own self-interest was intimately related to and based on the good of the whole, the nation. Each of these states came to realize that to accomplish the desired end it was necessary to forego part of their state sovereignty in return for a higher and more protective sovereignty. Thus we established a federal government so as to replace our weak and poorly functioning Confederacy. This was an important step in the development of our nation. It did not, of course, produce Utopia, but it could well serve as a rehearsal for the next step.

Today, our world is one whether we like it or not, and we must adjust to a world community. This will require us now to surrender a small part of our national sovereignty in return for a higher and more protective international sovereignty. We

found it necessary to move from the sov-
 ereign states of the Confederacy to the
 United States of America. Now the time
 has come for us to move from the sov-
 ereign nations of the world to the United Na-
 tions of the World. We have as a founda-
 tion the charter of the United Nations; we
 must place the structure on the foundation.

We have allowed nearly a quarter of a
 century to go by while accomplishing next
 to nothing. Surely time will run out if this
 senseless pace continues. Pacifists and non-
 pacifists alike would do well to dedicate
 their lives and fortunes to achieving a
 stable world peace based on a *limited*
 world government, with all the checks and
 balances needed to assure justice both for
 the individual and the nation. Otherwise
 we will have no future.

SUSAN GOWER SMITH
 Durham, North Carolina

Plain Speech

THE EDITORIAL on "plain language" (Friends
 Journal, October 15) needs to go a step
 further. English (unlike French, Spanish,
 Italian, and others) has lost the familiar
 form of second person—more's the pity.
 Using "thee," unfortunately, is not "plain";
 it's laying on. Or, as the clothing of reli-
 gious orders was once a leveler to be like
 the common people, it later became a sep-
 arator from the herd.

For me to use "thee," "thou," and "thy"
 is like crooking my little finger when I
 hold a teacup and maybe saying a few
 words of Latin or French to show how
 special I am (or that I have arthritis in
 my fingers?).

OPAL GOODEN
 Washington, D. C.

The Conscription of Sacrifice

SACRIFICE AND CONSCRIPTION are integrally
 related. It is necessary to understand sacri-
 fice in order to understand the methods by
 which conscription is maintained and en-
 forced.

Sacrifice is commonly understood to
 mean "doing good at some cost to oneself."
 By definition, then, it is the giving up of a
 value.

If the sacrifice is profitable, or an equal
 exchange, it can be no sacrifice. Sacrifice
 means giving up something you value high-
 ly, something you feel a real loss about.
 One frequently asks for nothing at all in
 return, or very little. But how can it benefit
 the spirit if no value is gained? Can the
 spirit of a man really benefit in the long
 run if lesser values are always the result
 of such action?

It is often said that a mother sacrifices
 herself for her children. Is that true? The


expenditure of her time, energy, care,
 money, and thought brings up the new gen-
 eration. She achieves pride and self-esteem
 for her part in their success. If equal value
 —or much higher values—obtain, it cannot
 rightfully be called sacrifice.

However, a leader will call for sacrifices
 from his people. Usually only a few re-
 spond voluntarily; then he, or the state,
 will at once fall back upon compulsion.
 Whether conscription is commanded by

fiat or is legalized by vote, makes no differ-
 ence—it is compulsory sacrifice.

The power to conscript is the power
 over life. That is the denial of the right of
 the individual to a choice in the control of
 his own life. The ultimate evil of sacrifice
 is thus defined—the loss of the highest of
 all values—life—in exchange for the least
 of all values—death!

He who fights conscription upholds the
 highest values of the human spirit: The




DARROW
 WILDERNESS TRIP CAMP
 GRAND LAKE STREAM, MAINE 04637

For 66 boys, ages 11 to 17. Five age groups.
 Full season only—7 weeks. (6 weeks for Junior
 Group.) Series of lake, white water and moun-
 tain trips: Allagash, St. Croix, St. John and
 Machias Rivers, Mt. Katahdin. SURVIVAL and
 ECOLOGY training. QUAKER LEADERSHIP.

Post season leadership training,
 forestry and conservation

Write: **GEORGE F. DARROW**
 780 MILLBROOK LANE
 HAVERFORD, PENNA. 19041
 Phone: (215) MI 2-8216



FARM AND WILDERNESS CAMPS


Rugged, challenging,
 unregimented wilder-
 ness living strengthens
 purpose, clarifies values. Unique
 experience for boys, girls, 9-14
 (15-17 at Tamarack Farm, co-
 ed, work camp). Booklets.
 State age of candidate.

JOHN F. HUNTER
 Woodstock, Vermont 05091

SNOWMASS LODGE
 ASPEN, COLORADO

A small mountain ranch catering to families in-
 terested in a true wilderness experience. Nature
 study, fishing, hiking, horseback and back-pack-
 ing expeditions into the high country.

Write for details
EVERETT AND FREDERICA PEIRCE
 BOX F-802 ASPEN, COLORADO 81611



Camp CHOCONUT
 Friendsville, Pa.


A summer of constructive fun for 50 boys 9 to
 14. Camping out and trips, map and compass
 work, cooking and how to survive on the trail.
 Individual and group work projects teach fun-
 damental skills and cooperation. Sports, group
 games, natural science and tending farm ani-
 mals all broaden the camper's experience. Full
 waterfront program on our private natural
 lake and Susquehanna River canoe trips. Our
 aim is to help boys become independent and
 self-assured. Eight hundred wooded acres 17
 miles south of Binghamton, New York, in
 rural Pennsylvania. Booklet on request.

S. HAMILL HORNE
 BOX 33F, GLADWYNE, PA. 19035
 Telephone: Midway 9-3548

ROCKMERE LODGE
 FIVE ISLANDS, MAINE—On Sheepscot Bay

Offers good food, scenery, no jets, no smog.

HARRIET E. WORRELL
 4001 NAAMAN'S CREEK ROAD
 OGDEN VIA MARCUS HOOK, PA. 19061
 HUBBARD 5-4736—AREA 215



POCONO the International Camp for Boys

Ages 7 to 17 in four separate age groups

A friendly camp where boys of varied and interesting backgrounds
 come to learn and share a wide range of worthwhile experiences.
 Sail and canoe on 14-mile lake in the Poconos. All sports and crafts.

CANOE, HIKING, and SAILING TRIPS for QUALIFIED OLDER BOYS.
 50th season. Inclusive fee. Quaker leadership.

C. F. PAXSON, PENNS PARK, BUCKS COUNTY, PA. 18943
 (Room for a few qualified counselors on this year's staff)



TRAIL'S END KEENE VALLEY,
 NEW YORK

A SMALL FAMILY INN AND HIKERS' LODGE
 IN THE HEART OF THE ADIRONDACKS

The joys of nature, the comforts of home.
 Children welcomed and cared for.

1969 SEASON: MAY 29—OCTOBER 31

Send for Folder to Mrs. Elizabeth G. Lehmann
 Johnny's Way, R. D. 3, West Chester, Pa. 19380

right of choice to do with his own life as he judges most fit, and the integrity of his mind. The mind is man's most important and most successful tool of survival, and freedom is the most precious discovery of the human spirit.

GERARD H. BYE
Philadelphia

The Watchman's Box

I WAS MUCH interested in the picture of the watchman's box on the cover of Friends Journal (December 1).

That box was given by my father, Albanus L. Smith, member of Germantown Monthly Meeting, of which I, too, am a member. It stood in the bottom of our garden, Ivy Lodge, Penn Street. Ivy Lodge is now the property of Germantown Friends School.

I know the box was in good condition when given to Fourth and Arch.

Before my father died, he gave away the plate for printing "Penn's Treaty" with the Indians. Can you tell me where that is and whom to write to for prints?

ELIZABETH P. S. SATTERTHWAIT
Mohnton, Pennsylvania

Food and Arms

IT IS NOT so simple or so one-sided as James R. Boland ("A Sailor Ponders") seems to indicate in Friends Journal of December 1. I have seen the birth rate rise as free food was provided, neutralizing efforts at basic improvement. I have seen indigenous effort decline as farmers refused to milk their cows because it was easier to get powdered milk from Uncle Sam. No less an authority than the devoted Chris-

tian Dr. Elgin Groseclose, wrote in *Barren's*, November 18, 1968, that the food sent abroad by the United States had done more harm than good. He advanced much evidence to prove this statement. In emergencies, yes. In normal times, government-to-government food aid probably increases the misery.

Concerning the export of arms, nothing can be accomplished by allowing the triumph of evil. Hope lies in the organizing power of right-thinking men to restrain evil—by converting the evildoer, if possible, but, if not, stopping him by force.

HOWARD E. KERSHNER
Los Angeles

Motivation Program

PHILADELPHIA FRIENDS should be aware of their School District's Motivation Program and should support it.

Surely this is an opportunity for many individuals and Meetings to contribute as much or as little time, money, and inspiration as they possess.

For additional facts, telephone Mrs. Segal (448-3000), Director of Informational Services, School Administration Building.

ETHEL HIBBERT
Norristown, Pennsylvania

"Absurd Position" of Most Friends

TWO ARTICLES in the issue of December 15 point the way toward Quakerism as I understand it, and as it probably was originally intended, but which seem to be out of step with the absurd position of most Friends today.

The first is on page 636, in "Serve," where the anonymous author praises the value of understanding service, the need for it, and the obligation it imposes on each of us to do the job that must be done, no matter what it may be. But he fails to pursue his logically arranged thought and exposition to its final logical point—that "service" also includes serving one's country, a duty that can be, and often is, unpleasant but which nonetheless is required.

The second is on page 656 in John Stees' letter. His proposition that "we are guilty of the sacrifice of very valuable assets" when we urge youth to the commission of illegal acts in the name of conscience is a point admirably made. But do most modern-day Quakers agree? I believe that every individual should respond to his conscience, but I believe such response must be of a positive nature to have any meaning, achieve ultimate success, and satisfy the need to perform useful service for man.

LEONARD P. HARRIS
Reading, Pennsylvania



ABINGTON FRIENDS SCHOOL

Established 1697
Jenkintown, Pa. 19046, 886-4350

DAY SCHOOL
NURSERY THROUGH 12TH GRADE

Coeducation is complete in the Lower School. Applications for boys entering 7th grade in Upper School next year now being accepted.

ADELBERT MASON,
Headmaster

From the remarks of President John Coleman of Haverford College at the Dedication of the new Upper School at Abington Friends School:

It is important that, with Robert Frost, we "choose something like a star to stay our minds on and be staid . . ." It is *not* important that the curriculum or the classroom be set up in one particular way to lead toward the stars.

It is important that Friends' teachers have been leaders who "gave of their loving as much as of their wisdom." It is *not* important that they led through any particular style in relations with students, or through imposition of any particular set of standards. . . .

Friends schools can play a critical role as we move toward education that works with new methods and new students in new buildings to impart new knowledge and old, tested values too.

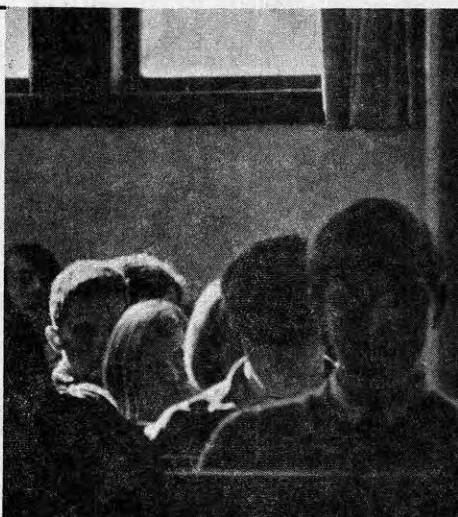
The insights of Quakerism
applied to education
for tomorrow's world . . .

Oakwood School

POUGHKEEPSIE, NEW YORK 12601
Founded 1796

9th through 12th Grades • Co-ed
Boarding and Day Students
College Preparatory

JOHN D. JENNINGS, Headmaster



Oakwood Meeting for Worship

Friends and Their Friends Around the World

Suffering, Tragedy, and Death in Nigeria and Biafra

by Margaret H. Bacon

RESPONDING to the continuing human suffering in Nigeria and Biafra, American Friends Service Committee has sent workers to both areas to assist local authorities in refugee relief. In the Federally controlled area, AFSC and the British Friends Service Council together are sponsoring a unit of fifteen workers, who include doctors, nurses, food distributors, and administrators. Seven are already in the field.

In Biafra, a Quaker-Mennonite Service unit of ten workers will represent AFSC and the Mennonite Central Committee in operating the Abiriba Joint Hospital and the ten feeding stations it administers.

Besides the devastation of war, Nigeria has experienced the worst rainy season since 1892. Emergency food distribution—already hindered by destroyed bridges and wartime shortages of gasoline and spare parts—therefore is further bogged down. Pneumonia has been increasing at an alarming rate.

From September to December, Brad and Jean Abernathy were in Nigeria, helping to get the Quaker Service program started.

After visiting one refugee camp, Jean wrote this description, which might be repeated from every section of the war-torn country:

"Our first visit to the refugee camp was a sobering if not shocking experience. Outside the entrance to the camp sat—or squatted, actually—a small boy. We were told that he had been in that position for three days; when we left he was still squatting there. The women and children in the camp invariably thought that we were doctors bringing help. It was most difficult for us to tell them that this would come later.

"We met a young mother with a pathetically thin infant in her arms and a small child by her side. Just as I inquired of the director if the infant had kwashiorkor (a disease resulting from severe protein deficiency), the mother said something to the director. When we asked what she had said, he replied, 'She thinks her child has just died.' He then reached down to examine the baby. The child was dead. Neither of us will ever forget that young mother's face as she held on to her baby.

"Near that mother was another splitting melon seeds. Her baby on the mat beside her was literally skin and bones, as the mother was too thin herself to nurse the child. We saw so many such examples of severe malnutrition. There were small children with the prominent, bony structure of their chests protruding. Some mothers and children were just the opposite—their legs and abdomens swollen to an abnormally large size as a result of the liquids that had been released by the protein-deficient tissues of their muscles.

"We were particularly moved by a small boy who, wandering around by himself, came up to the director and said plain-



tively, 'But you can't send me back to my village because my family was all killed; if I go back to my home who will take care of me?'

"We have returned with a renewed respect for the durability of the extended family ties of Africans and the support with which the family is able to surround a person in time of crisis. There was an old woman in the refugee camp with two small infants. I asked her if they were hers. Yes. Was she taking care of them and had she brought them out of the bush? Yes. When I pursued the matter, it was clear that they were not her own children in the Western sense but were only distantly related. But as there had been no one else to take them when she had escaped, she had picked them up and brought them with her. The fact that this type of situation is multiplied many times over makes it obvious that projects are needed to identify and return these children to their families or to care for them in another way if their families cannot be located.

"We were deeply impressed with the overworked people who were trying to

return normalcy to the area, but it was clear to us that much more equipment, drugs, and personnel are still needed to bring the hospital (to take one institution) to even the beginning stages of operation."

Atlee Beechy, assistant secretary of the Mennonite Central Committee, reported as follows when he returned after visiting the Quaker-Mennonite Service in Abiriba.

"The needs are immense, as documented by the sharp increase in the number of refugees, the growing military and civilian casualties, the growing scarcity of food in the local markets, and the inflation of prices. No one really knows how many people remain in the area of about 3,500 square miles known as Biafra, but estimates place the number between seven and eight million.

"Along one stretch of road, thousands simply exist as best they can. They have no shelter and no food. How can I forget the haunting picture of a sick bay where children are trying to fight their way back? Some have passed the point of return. Some will be limited for life.

"The medical needs obviously cannot be separated from the emergency food needs. Hospitals are crowded with war casualties and the severely malnourished. Rural clinics and the hundreds of sick bays scattered throughout the refugee camps have little or no medical supervision. The number of amputees is growing sharply. The incidence of tuberculosis is on the increase. A program of inoculations against smallpox and measles is halted temporarily because the needed vaccine has not arrived."

The situation in Biafra is extremely complex and fluid, as changes can come very quickly. The stark, harsh suffering of the people breaks through at all points and represents a human tragedy whose dimensions we can only begin to comprehend. To become a part of this troubled and broken situation and to become invested in the reconciling ministry is both a high calling and a sobering responsibility. It will require careful planning, able leadership and strong spiritual resources.

Friends who would like to help may address their contributions to: American Friends Service Committee, 160 North 15th Street, Philadelphia 19102.

Australia Yearly Meeting, 1969

by Eileen Barnard-Kettle

AUSTRALIA YEARLY MEETING was held in Adelaide, South Australia, in January. Young Friends' Camp and a camp for

Horizon's Edge School

A boarding school for girls and boys, ages 6-14. The challenging academic program in small ungraded classes is geared to the maximum interest and ability of each individual within the group. Enrollment of twenty boarding children makes possible a family-like atmosphere conducive to character growth. Work program develops inner standards and responsibility. Daily Meeting conducted by the entire school community deals with matters of concern.

WILLIAM MEEH, Headmaster

HORIZON'S EDGE SCHOOL
CANTERBURY, N. H.

Sandy Spring Friends School

SANDY SPRING, MARYLAND 20860

Established in 1961 by faith in the working of the Spirit

Our central commitments are to intensify spiritual awareness; challenge and excite the mind; promote acceptance of the disciplines of freedom; provide a flexible curriculum for a variety of students.

*Coeducational and boarding
Grades 10-12*

"Let Your Lives Speak"

C. THORNTON BROWN, JR., Headmaster

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA, PA. 19151

A Coeducational Country Day School

**Four-year kindergarten through 12th Grade
College Preparatory Curriculum**

Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

MERRILL E. BUSH, Headmaster

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.
PHILADELPHIA 3, PENNSYLVANIA

Established 1689

*Coeducational Day School
Kindergarten through Twelfth Grade*

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

high-school Friends were held outside the city at the same time.

Summer school before Yearly Meeting was concerned with sharing the world's resources. The introductory talk, by K. Hancock, stressed the almost insoluble problems of the "have" and "have not" peoples within and between nations. The situation is worsening. The possibility of a more hopeful future, however, was given in a taped address by Barbara Ward, recorded at the Uppsala Conference of World Council of Churches, that challenged professing Christians to find answers to world problems.

In group discussions, we tried to see our role as Quakers. Mary Woodward, the new convener of Quaker Service Council (Australia), summarized the thoughts expressed at the summer school.

During Yearly Meeting we considered a proposal of London Yearly Meeting to contribute one percent of income for special projects. We decided to refer this to our Regional Meetings.

Two Friends and some other young Australians gave excellent reports of Quaker seminars in Malaysia and Indonesia. Such participation is to be encouraged in the future.

Significant activities reported were the establishment of Quaker Societies in two universities (Monash and Adelaide) and the beginnings of schools for nonviolence in several states. Young Friends gave out leaflets after a Billy Graham meeting in Queensland.

The Yearly Meeting decided to send a letter of encouragement to young men who refuse on conscientious grounds to comply with the National Service Act. We realize that they are disobeying the law, but recall many occasions in the Society's history when Friends had been constrained to disobey immoral laws.

In the Quaker Service session, we heard about well-digging and medical service at Rasulia, India, from Patricia Hewitt, who has worked there for a year and hopes to return there later. Quaker Service sent support for relief work in North and South Vietnam. Quaker Service Council (Australia) is to be centered in Adelaide in the future; it has been in Melbourne for a decade.

The James Backhouse lecture, entitled "Toward a Multiracial Society," was delivered by Barrie Pittock, of Melbourne Meeting. He foresaw the increase of the Aboriginal population in Australia and subsequent problems, and made a comparison with problems with Indians in the United States. He emphasized that Australia is already a multiracial society, contrary to most conceptions of it as a white

man's country. The lecture booklet will be distributed by the Wider Quaker Fellowship in Philadelphia.

Yearly Meeting expressed concern about the invasion of the Aboriginal Reserve at Yirrkala in the Northern Territory for the purpose of mining bauxite.

Among internal matters was a decision to proceed with the appointment of the first whole-time secretary for Australia Yearly Meeting (to be widely advertised this year), and an offer—gratefully accepted—from Margaret Roberts, to spend a year in pastoral visiting among country Friends in Australia.

Dialogues and Vigils in New York

by M. C. Morris

MEMBERS of A Quaker Action Group went to New York City and called on fourteen European and African Missions to the United Nations, as part of the program of its Conference on World Community.

A Quaker Action Group sought on this occasion to underline the danger to world security of the continued existence of armed nation-states, uncontrolled by any supra-national authority. Many of the missions expressed their appreciation of such informal visits. We got the impression they experienced this kind of contact with Americans all too infrequently.

Some of the interviews lasted twenty minutes. Some went on an hour and a half. Nearly all were productive of considerable positive dialogue.

Arthur Rosenberg, from Woodward School in Brooklyn, had brought fifteen fifth-grade children, who had been making a special study of the United Nations. The children were good ice-breakers. At the Nigerian Mission, for example, one of them got the interview off to a lively start with the question: "What I'd like to know is why you don't give those kids in Biafra something to eat?"

At the opening meeting of the conference at the Community Church, Larry Scott, of AQAG, stressed the need for diffusion of power to the grassroots and the need to build self-reliance in people.

Alfred Hassler, of Fellowship of Reconciliation, emphasized the importance of communication for creating a climate that leads to the development of a new sense of loyalty to the community of man. In its absence, he said, the threat of world genocide will remain. People cannot be frightened into making peace, but they can be made aware of the necessity for it.

Also, during the weekend of December 8, a silent vigil was conducted in front of the "plowshare wall," opposite the United Nations building, in observance of Human Rights Day, and a protest vigil was held in front of the United States Mission to the United Nations.

A group from the conference visited the executive secretary of the Human Rights Commission of the United Nations to remind him of the willingness of many draft resisters to volunteer for active service in a nonviolent United Nations peacekeeping corps, if such an organization were to become a reality.

An Alternative to "Hospitality"

by Kenneth K. Maher, Jr.

BUFFALO MONTHLY MEETING, in New York, at a meeting for business, decided to support Thomas W. Cooney, who had been recognized by his draft board as a conscientious objector but has come to feel he cannot cooperate with the selective service system. He is a caseworker who investigates complaints of child abuse and neglect for the Erie County Child Welfare Department.

Buffalo Friends, in response to Thomas Cooney's concern, reaffirmed the minute on conscription of New York Yearly Meeting and "approved supporting the well-considered stand Tom Cooney has taken in conscience." The Meeting will maintain contact with Thomas Cooney and his family and support them in a continuing obligation of ministry. A committee of oversight was appointed.

The Unitarian Universalist Church of Buffalo in August had given sanctuary to two members of the Buffalo Draft Resistance Union, who violently resisted arrest. There was property damage to the church, and the Unitarians felt obligated to send a letter of apology to the Federal Bureau of Investigation. Therefore, Buffalo Friends chose the following alternative to the giving of "sanctuary."

At a called meeting for worship, Tom rose, stated his reasons for resisting the draft, and handed his draft card to the recording clerk. Friends signed a statement in witness of the act in the knowledge that the authorities might construe their action as grounds for charges of complicity and aiding and abetting the violation of a federal law.

The clerk of Ministry and Counsel sent to the local board Tom's draft card, his letter explaining his reasons for resisting

the draft, the statement of witness and support by those present at the meeting, and a letter from the Meeting that explained its involvement.

A Quaker Relic Changes Hands

by Wilmot R. Jones

IN THE BITTER MORNING COLD of January 26 the log house that belonged to Friends Select School began a six-mile odyssey. A



Photograph by Richard Ennis

number of Friends, including trustees of the school, were on hand at Sixteenth and Race Streets, Philadelphia, where they watched riggers and haulers winch the one-hundred-seventy-five-year-old building very carefully out into Race Street.

Three large dollies supported the fifty-five-ton structure during its trip through the city streets. The destination was the grounds of Stenton, the James Logan mansion, built in 1730, in the northern part of the city. The Pennsylvania section of the National Society of Colonial Dames of America maintains Stenton.

The trustees of Friends Select School, forced by zoning regulations to dispose of the log house, made it available to the Colonial Dames, who agreed to pay the cost of moving it to the new location. Eventually it will be used as the home of the custodian of Stenton.

The log house reached Stenton some seven hours after passing the Race Street Meetinghouse. The route had been planned carefully to take into account power lines, railroad underpasses, and the strength of bridges. So gently was the operation done that a soft-drink bottle left on the sill of a front window was still in place when the house was lowered onto its foundation.

Changes in Chicago

THE 57TH STREET MEETING, in Chicago, plans to have a meeting for worship on Sunday afternoons at two o'clock. Another suggestion, to supplement the overflowing morning meetings, is that a small morning group meet in a different place.

PHILADELPHIA HOMES

City and Suburban

May we help you buy or sell?

WILLIAM H. VICTOR

representing

Chester A. West Co.

REALTOR

Telephone VI-4-2112

6730 GERMANTOWN AVE.

Personal Supervision
of a Firm Member

Fyfe, Auer & Boyd

FUNERAL HOME

7047 GERMANTOWN AVE.

Chestnut Hill 7-8700

* James E. Fyfe

Charles L. Auer

Irvin B. Boyd

Cremation service available

* Member Germantown Meeting

Belvedere Convalescent Home

2507 Chestnut St., Chester, Pa.

TR 2-5373

Visit our most recently completed wing . . . private and semiprivate rooms with bath; large solarium overlooking six-acre estate on the edge of Swarthmore. . . . Men, women, and couples . . . 24-hour nursing care under the personal supervision of

MRS. SADIE P. TURNER

STRAWBRIDGE
& CLOTHIER



Builders of Confidence

Since 1868

FRIENDS BOOK STORE

302 ARCH ST., PHILADELPHIA, PA. 19106
sells over the counter and by mail books of all kinds, especially Quaker, devotional, religious, biographical, and children's books. Mail and telephone orders filled promptly. Call or write.

Telephone: Market 7-3576

R. LESLIE CHRISMER

Pharmacy

361 Main Street, Pennsburg, Pa.

A pharmacy of integrity . . . one of the oldest in the country . . . now in its seventh decade of dependable service.

STORE HOURS: DAILY, 9 A.M. UNTIL 9 P.M.

(Closed from 5 p.m. until 7 p.m.)

OPEN SUNDAYS FROM 9 A.M. UNTIL 1 P.M.

LONG ISLAND HOMES

BALDWIN & VICINITY—1000 LISTINGS

- near Friends Meetings!
- near Friends schools—
- nursery through college!
- convenient to NYC!

MULTIPLE LISTING SERVICE

WILBUR L. LEW — Realtor

516-483-4423 1082 Grand Avenue
North Baldwin, N.Y. 11510

See our photo files! May we help you?

INCREASED DIVIDENDS

PASSBOOK ACCOUNTS

4 1/2%

Effective January 1, 1969

**LANSDOWNE
FEDERAL
SAVINGS AND
LOAN ASSOCIATION**



FRED A. WERNER,
President

**LANSDOWNE
AVENUE,
LANSDOWNE**

**and LAWRENCE PARK,
BROOMALL, PA.**

A Quaker in South Africa

by Rosemary M. Elliott

BEFORE I CAME to South Africa under a concern to live here, I realised that the only way to make a significant contribution to understanding and help solve the racial situation was by resolving the tensions of the situation in myself first.

For the first few years, particularly after getting married and starting a family—a time that coincided with unrest and riots in the country—I felt fear, bewilderment, and a deep sense of impending doom and failure. Many political liberals felt likewise and left, rather than be party to the unjust system. Many devoted Christians withdrew from the world.

Some of us went out to answer the needs of those around us. Many people undertook relief work, particularly on behalf of Africans who were suffering for their political activities. Many worked endlessly for the poor and underprivileged around them. And this was the sort of work some other Christians and I undertook in our community.

We fed the hungry and starving. We battled with antagonistic local authorities who refused us permission to go into the African townships. A handful of us worked on, in spite of an adverse public opinion. It gradually changed and our work was accepted.

The fear about the over-all situation lessened as we began to take the initiative for positive action. Yet, for me, we seemed to be lacking some essential element. The primary uneasiness was that we were doing things for the underprivileged and oppressed—things that needed doing. We were speaking truth to power in a limited sense, but we seemed to be missing out at the most crucial level—the mutual opening of hearts and minds to that quality of encounter where all grow. We were answering only the physical need.

We were perhaps expressing our own spiritual convictions in our lives, but we were not opening the door for the recipients to find the source of our spiritual power—such as it was.

So I invited a few persons, who I thought would understand what I was proposing, to come to a meeting. They were coloured and African teachers, white farmers and housewives, African domestic servants—about twelve altogether. I suggested that we should meet monthly to seek ways of expressing in practical ways our love of Christ. But the response was

mixed. For two months thereafter, my husband and I prepared for a meeting. Nothing happened.

The third month we made no preparation. That evening, I had two telephone calls asking, "Are you still holding the meetings, because we'd like to come." I replied, "If you come, we will hold the meeting."

At first there were five of us. Now the group has grown to more than thirty and includes several Anglican, Roman Catholic, Methodist, and Moravian clergymen, teachers, farmers, farm labourers, housewives, maids. Some are highly educated; some are illiterate. We have decided to divide into two groups, because more people want to come than can be accommodated in private sitting-rooms.

This year has seen two new ventures. One is a monthly community service in each of the churches in turn. All of us attend. In some "all-white" churches the congregations have refused to allow the service. In other "all-white" churches, the fact that Anglicans, Catholics, Congregationalists, Quakers, and Moravians worship together has been as big a step forward as the fact of racially mixed services.

The other venture has been a practical job of work—the building of a classroom for an African school which had to build or lose a teacher and leave fifty children out of school. This workcamp aroused great enthusiasm.

For the first time, I have felt we have begun to grow spiritually as a community. Many, many doors have opened for the individual members of the group who have suddenly seen themselves as responsible for their neighbours in totally new ways. But we still have very far to go, because it would seem we have opened the door for the Holy Spirit to move amongst us and lead us forward, and we appear to be undergoing some fundamental changes in certain community structures.

Virginia Friends to Meet

THE FOURTH annual All-Virginia Friends Conference will be held March 22-23 at Massanetta Springs Conference Center near Harrisonburg, Virginia. This conference brings together members of the Society of Friends from all over the state, whatever their background or affiliation with organized Quakerism. Friends of Friends are also welcome.

The conference will again focus on treatment of those in trouble with the law and will provide opportunities for worship, fellowship, and discussion with quali-

fied resource persons, familiar with problems in Virginia.

Accommodations, including two meals each on Saturday and Sunday, cost eight dollars. Reservations may be sent to Martin Hughes, Route 1, Box 253-Y, Culpeper, Virginia 22701.

Meetings that have non-resident members living in Virginia who are not affiliated with a Meeting in the state are encouraged to send their names to the secretary of the conference: Evelyn W. Bradshaw, 504 Rosemarie Avenue, Virginia Beach 23462.

En passant par Philadelphie

de Marguerite Czarnecki

LES VISITES de Français en général, et d'Amis français en particulier, ne sont guère fréquentes à Philadelphie.

Responsable pour la France du "Service d'Appariement d'Ecoles" (School Affiliation Service) de l'American Friends Service Committee, depuis une douzaine d'années, je suis appelée de temps en temps à Philadelphie pour discuter avec mes collègues américains de notre travail, de nos échanges, et de nos problèmes.

C'est toujours pour moi une grande joie de me retrouver dans l'atmosphère si sympathique du Quakerisme américain, qu'il s'agisse de l'AFSC, du Comité Mondiale (FWCC), ou de tout autre groupe quaker.

Le fait d'avoir participé à Paris à toutes sortes d'activités quakers—internationales et autres—m'a permis de connaître de nombreux Amis américains, grâce auxquels je me sens immédiatement "at home" quand je les retrouve aux Etats-Unis.

Le côté français du SAS n'est peut-être guère connu des lecteurs américains du Friends Journal: Nous avons actuellement une soixantaine d'établissements français, primaires et secondaires, appariés à des écoles partenaires américaines. Nous les encourageons à pratiquer toutes sortes d'échanges: Documents, travaux d'élèves, bandes magnetiques diapositives, etcétera; et gardons le contact aussi étroit et fréquent que possible, par lettre, ou bien au moyen de visites et de rencontres.

Les échanges d'élèves absorbent beaucoup de notre temps. Cette année, vingt-trois jeunes Français passent l'année scolaire aux Etats-Unis et seize jeunes Américains en France, et suivent régulièrement les cours de leurs écoles respectives.

Nous avons constitué un Fonds Français de Bourses de Voyages qui nous permet d'aider les familles qui ont besoin d'assumer les frais de voyage de leur enfant, le mon-

tant des bourses accordées par l'AFSC ayant progressivement diminué depuis la création du Service.

Des rencontres régionales, nationales, ou internationales nous permettent périodiquement de renforcer les liens et de stimuler l'intérêt pour une meilleure compréhension internationale. Cette année, une rencontre de ce genre aura lieu au début d'avril à Saint-Servan (près du Mont Saint Michel) et aura pour thème: "Réforme de l'Enseignement: Remède à la Maladie dont Souffre la Société?" En effet, tant en France qu'en Allemagne (le SAS a également un bureau à Francfort, responsable des appariements entre l'Allemagne et les USA), le SAS s'est trouvé étroitement mêlé aux reniveaux de leurs études, les jeunes demandent, même exigent, une plus grande participation à la vie, à l'administration de leurs établissements—une plus grande ouverture sur la vie, une préparation plus pratique à l'avenir.

Et nous qui sommes depuis longtemps en rapport avec les Etats-Unis et avec leurs écoles et leurs méthodes d'enseignement, nous nous trouvons un peu dans la situation de précurseurs de pionniers, en quelque sorte; au point que, lors de notre dernière Assemblée Générale, en novembre, 1968, nous avons entendu et discuté l'exposé d'un de nos professeurs sur ce sujet: "A Travers l'Expérience Américaine du SAS: Contribution à la Réforme de l'Enseignement." De plusieurs côtés, depuis les "événements" de mai/juin, 1968, des témoignages nous sont parvenus concernant le travail positif et constructif auquel nos "anciens" et même parfois aussi nos jeunes Américains, aussi bien que certains de nos professeurs ont participé. La place nous manque malheureusement pour en parler plus longuement ici, mais à travers le SAS, l'AFSC a certainement jeté quelques graines en terre, qui, nous en sommes certains, porteront un jour des fruits.

A Complete, Modern Printing Plant

THE LEGAL INTELLIGENCER

66 NORTH JUNIPER ST., PHILADELPHIA, PA. 19107

Telephone 561-4050

IT'S SO EASY TO OPEN AN INSURED SAVINGS ACCOUNT BY MAIL

Send a check and your name and address; your account will be insured by the Federal Savings and Loan Insurance Corporation up to \$15,000. Legal investment for Trust Funds.

LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION

126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SK yline 7-5138



CRETH & SULLIVAN, INC.

Insurance

320 WALNUT STREET

PHILADELPHIA, PA. 19106

WALnut 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS

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

FLAGSTAFF — Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary J. Minor, Clerk, 2114 N. Navajo Dr. 774-3976.

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—Orange County Friends Meeting, Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10:30 a.m. Call 548-8082 or 833-0261.

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.

MONTEREY 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, worship 10 to 11 a.m., Adult Forum 11 to 12, 2280 South Columbine Street. Phone 722-4125.

Connecticut

HARTFORD—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 776-5584.

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.

DAYTONA 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, 355-8761.

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.

DOWNERS GROVE—(west suburban Chicago) —Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Telephone WO 8-3861 or WO 8-2040.

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. Phone: 344-6510 or 367-0951.

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. 276-2011.

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

ADELPHI—Near University of Maryland, 2302 Metzgerott Road. First-day School 9:45, worship 11 a.m.

ANNAPOLIS — Worship 11 a.m., at Y.W.C.A., on State Circle. 263-5332 or 268-0494.

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., Monthly 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 School 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.

EAST LANSING—Meeting for worship and First-day school Sunday at 3:00 p.m. All Saints Church Library, 800 Abbot Road. Call ED 7-0241.

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

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 928-6159 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. 888-9600.

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. (Except first First-day).

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.

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.

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

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

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

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

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

TRENTON — Meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

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

New Mexico

ALBUQUERQUE — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian 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 OE 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—10:30 a.m. Sundays. For location, phone RE 4-7691.

FARMINGTON — Pastoral Friends meeting: Sunday School 10 a.m.; Morning worship, 11 a.m. Use New York State Thruway exit No. 43 or No. 44. Write for brochure. Pastor, Richard A. Hartman, 140 Church Avenue, Macedon 14502. Phones: parsonage, (315) 986-7881; church, 5559.

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. George Bowman, 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.

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.

LANSDOWNE—Lansdowne & 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 Wain 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.

RADNOR—Conestoga & Sproul Rds., Ithan. Meeting for worship, and Sunday School, 10:30 a.m. Forum 11:15 a.m.

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

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. Pino, 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

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

Births

ANDERSON—On July 12, a daughter, ANNA ANDERSON, to Jay Allan and Anna Longstreth Anderson. The mother and maternal grandfather, William Longstreth, are members of Haverford Monthly Meeting, Pennsylvania.

BADGER — On September 28, a son, THOMAS BADGER, to John R. and Helen Webster Badger. The mother is a member of Haverford Monthly Meeting, Pennsylvania.

STERRETT—On January 6, a son, JAMES JAQUETTE STERRETT, to Timothy S. and Mae January Sterrett. The parents are members of Westtown Monthly Meeting, Pennsylvania.

TINKER—On December 22, in Boston, a son, DYLAN CARLO TINKER, to Robert F. and Barbara Perkins Tinker. The father is a member of Wilmington Monthly Meeting, Delaware; the mother is a member of Swarthmore Monthly Meeting, Pennsylvania.

WANSTALL—On December 30, a daughter, APRIL WINCHESTER WANSTALL, to Thomas and Carol Winchester Wanstall. The mother and maternal grandparents are members of Wilmington Monthly Meeting, Delaware.

Marriages

ALLEN-NICHOLSON—On September 14, at Haverford Monthly Meeting, Pennsylvania, ELIZABETH NICHOLSON and CHARLES R. ALLEN. The bride is a member of Haverford Monthly Meeting.

BATTEY-MOSS—On June 22, at Tenafly, New Jersey, DIANE E. MOSS and WILLIAM E. BATTEY III. The bridegroom is a member of Haverford Monthly Meeting, Pennsylvania.

DEAKIN-WILLIS — On December 28, at Gwynedd Monthly Meeting, Pennsylvania, MARTHA CORKRAN WILLIS, daughter of Richard B. and Elizabeth Passmore Willis, and DAVID R. DEAKIN, son of Edward B. and Katherine S. Deakin. The bride, her parents, and her paternal grandmother, Mary B. Willis, are members of Gwynedd Monthly Meeting.

FERRO-EVES—On December 21, at Saint Stanislaus Church, Lansdale, Pennsylvania, SARAH KATHRYN EVES, daughter of Otis and Elizabeth Eves, and PETER PAUL FERRO, son of Florence Ferro and the late JOSEPH FERRO. The bride and her parents are members of Millville Monthly Meeting, Pennsylvania.

KISTLER-GROTBERG—On December 27, under the care of Friends Meeting of Washington, SANDRA MAY GROTBERG, daughter of Edith H. Burchinal and John E. Grotberg, and DAVID WALTER KISTLER, son of June A. and David W. Kistler.

OKIE-RANDOLPH—On September 15, in Saint Davids, Pennsylvania, WILLEMINA RANDOLPH and HOWARD OKIE. The bride is a member of Haverford Monthly Meeting, Pennsylvania.

RODEWALD-PROBASCO—On December 14, under the care of Haverford Monthly Meeting, Pennsylvania, ELIZABETH PROBASCO and RICHARD RODEWALD. The bridegroom belongs to Haverford Monthly Meeting.

SAUNDERS-TERRELL—On September 21, under the care of Haverford Monthly Meeting, Pennsylvania, SUSANNA TERRELL and STUART SAUNDERS. The bridegroom is a member of Haverford Monthly Meeting.

Deaths

BATTEY — On July 23, in Haverford, Pennsylvania, RHODA BATTEY, aged 94, a member of Haverford Monthly Meeting.

HALL—On December 29, in Englewood Cliffs, New Jersey, THELMA LURIE HALL, aged 49, a member of Purchase Meeting, New York. She had lived in Philadelphia, then, for many years, in White Plains, New York, where she was active with parent-teachers associations. When she moved to New Jersey, she attended Ridgewood Monthly Meeting and was a member of the Powell House Committee of New York Yearly Meeting. She is survived by her husband, Duty J. Hall, of Teaneck, New Jersey, a member of Ridgewood Meeting; three sons: Robert L. Lohaus, of Heidelberg, Germany; Dr. Allan W. Lohaus, of Montclair, New Jersey, and Richard Lohaus, of Teaneck; her mother, Carrie D. Lurie; her sister, Mrs. Donald A. Hansen; her brother, Theodore D. Lurie; and a grandson.

HOAG—On December 17, in Drexel Hill, Pennsylvania, CLARENCE HOAG, aged 95, a member of Haverford Monthly Meeting, Pennsylvania.

HODGES—On December 31, in Rosemont, Pennsylvania, PETER HODGES, aged 19, a member of Haverford Monthly Meeting, Pennsylvania.

MITCHELL—On December 21, at Kennett Friends Boarding Home, Kennett Square, Pennsylvania, ELIZABETH TAYLOR MITCHELL, aged 88. She was a lifelong member of Hockessin Meeting, Delaware. She is survived by a sister, Edith M. Wetherhill, of Glen Mills, Pennsylvania.

REAGAN—On January 4, at Friends Fellowship Home, Richmond, Indiana, WILLIAM J. REAGAN, aged 86, a member of Whitewater Monthly Meeting in Richmond. He was headmaster of Oakwood School when it was located in Union Springs, New York, and continued when the school moved to Poughkeepsie, New York. For ten years after his retirement he was on the staff of Friends Book and Supply House in Richmond, where he helped bring an atmosphere of love and understanding. He is survived by his widow, Florence Lindley Reagan; two daughters: Agnes Kuhn, of Iowa City, Iowa, and Caroline Bock, of Poughkeepsie; three sons: James, of Poughkeepsie, Lindley, of Moorestown, New Jersey, and Robert, of New York; a brother, Chester, of Moorestown; a sister, Bessie Cleaver, of Moorestown; seventeen grandchildren; and eight great-grandchildren.

THOMAS — On January 23, in Brandy-

wine Hall Nursing Home, West Chester, Pennsylvania, after a long illness, ELIZABETH THOMAS, aged 80, a lifelong member of Chester Monthly Meeting, Pennsylvania, and a faithful attendee before her illness. She is survived by a sister, Grace A. Thomas, of Eagle Mills, New York, and a brother, Cleaver S. Thomas, of Upper Montclair, New Jersey.

Coming Events

March

7—Philadelphia Quaker Women, 10:30 A.M., Race Street Meetinghouse, Philadelphia. Muriel Edgerton, member of the board of the Housing Association of Delaware Valley, will speak on "Are Friends Willing to Change Attitudes?" Bring box lunch; dessert provided. Babysitting.

22-23—All-Virginia Friends Conference—Theme: Treatment of those in trouble with the law. Write for reservations to Martin Hughes, Route 1, Box 253-Y, Culpeper, Virginia 22701.

25-27 — Annual Quaker Leadership United Nations Seminar. For information, write to Friends World Committee, 203 South East Street, Plainfield, Indiana.

From a Facing Bench

(Continued from page 98)

Church of the Master in New York City. He attended William Penn Charter School, Wesleyan University, Princeton Theological Seminary, and Columbia University. He left the ministry in 1964 to join the staff of The New York Times as a news clerk. Friends Journal published another article about Richard M. Nixon on page 21 in the issue of January 1 ("Member in Good Standing").

ANNE Z. FORSYTHE is a member of Friends Meeting of Washington and was secretary of the Meeting for ten years. She has written articles for several Friends publications and is author of *Little Book of Hours for Women*, a pamphlet published by the Forward Movement Publications.

RICHARD MANNERS' comments on the meaning of a Friends meeting for business were originally printed as part of the Newsletter of Los Angeles Monthly Meeting. Members of his Meeting were asked to read and to ponder the question: "Are we aware how much we need each other in the business meeting if we are to move forward?"

MARGUERITE CZARNECKI, directrice pour la France du Service d'Appariement d'Ecoles et membre du Groupe quaker de Paris, écrit: S'il se trouve parmi les lecteurs du Friends Journal des Amis américains susceptibles d'être en France au début d'avril et que les questions relatives à la jeunesse et à l'éducation intéressent, ils seraient très bienvenus à la Rencontre Internationale du SAS; celle-ci aura lieu du 30 mars au 4 avril. Pour plus amples renseignements, prière de s'adresser au Service d'Appariement d'Ecoles, 114, rue de Vaugirard, 75 Paris 6, France.

MRS. FRANKLIN N. DAVENPORT
BOX 284 R.D. 1.
NEW HOPE, PA. 18938 -1

*Today more and more
the search is for Quality.*

*Today more and more
people are banking
at Provident.*



**PROVIDENT
NATIONAL BANK**

The Quality Bank for Quality-Minded People

OFFICES SERVING PHILADELPHIA, BUCKS, DELAWARE AND MONTGOMERY COUNTIES
MEMBER FEDERAL DEPOSIT INSURANCE CORPORATION
MEMBER FEDERAL RESERVE SYSTEM