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# FRIENDS JOURNAL

*Quaker Thought and Life Today*





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## From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of Joseph Henry Clark, prosthetist in the Quaker Service rehabilitation center in Quang Ngai, South Vietnam, fitting an artificial arm on a Vietnamese patient. Joseph Clark, a native of England, was head of the prosthetic workshop of the Hong Kong Society for Rehabilitation before helping set up the Quang Ngai programs in July, 1967. He is a member of Hong Kong Monthly Meeting. A report on the center appears on page 52.

### The contributors to this issue:

ELIZABETH LOK, a member of Ottawa Monthly Meeting, writes: "My chief concern is the fostering of the spiritual life. As I have found my own 'path,' I hope to share it and possibly attempt to help others find theirs, though it's probably not the same as mine."

ROBERT WEST HOWARD, author of many books and contributor to national magazines, began his career as a copy boy. He has edited a number of publications and was vice-president of the Lyme Foundation and of Antioch College. Writing of his concern about constructive answers to the problem of pollution, he suggests: "Japan is making building stone from garbage. Why can't we?" He lives in Rochester, New York.

DOROTHEA C. SHIPLEY was catalogue supervisor for the Cooper Union Museum for the Arts of Decoration and saleswoman at the Old Print Shop in New York City. She has retired and is a member of the New York Monthly Meeting Committee on Ministry and Oversight. She attends Washington Square Preparative Meeting.

R. W. TUCKER, as a Harvard student, majored in American cultural history and did an honors thesis on the stylistic analysis of early Quaker writings as related to religious belief and the Puritan-Anglican controversy over plain versus ornate style. He lives in Philadelphia.

STEFANO BARRAGATO, a member of Orange Grove Monthly Meeting, Pasadena, California, is finance secretary in the Pacific Southwest Regional Office of American Friends Service Committee. He visited the AFSC relief program in Nigeria in September.

NAOMI YARNALL, of Bethel Park, Pennsylvania, and Stone Harbor, New Jersey, is a member of Seaville Monthly Meeting, New Jersey.

WILLIAM L. NUTE, JR., a sojourning member of New York Monthly Meeting, is a medical doctor and is director of the Christian Medical Council.

DEAN FREIDAY has served on the Practice and Procedure Committee of New York Yearly Meeting and on the Christian Unity Committee of Friends General Conference. He is a member of Shrewsbury Monthly Meeting, New Jersey.

KATHERINE HUNN KARSNER, a member of Central Philadelphia Monthly Meeting, has written many stories for children and writes and translates poetry.



# Today and Tomorrow

## Leftovers

WHY IS A DESK like a refrigerator? Because inevitably the time comes when it has to be cleaned out and all the bits and pieces used up or thrown away.

For a frugal soul the pain of this process is mercifully diminished if some of the oddments fit together to create new, acceptable offerings. This time we were fortunate enough to end up with two.

*Faith and Practice.* Onto the same pile we could toss a pair of Yearly Meeting leftovers, duly noted but never quoted:

"The Society of Friends used to be a movement, intoxicated with visions."

"Young Friends begged for a living example of Friends as Friends."

To these ideas we could logically add excerpts from thoughts written very recently by a Friend who had been pondering the response of the Christian church to the Black Manifesto:

"Somehow, for some reason or other, we seem these days to be operating directly opposite from the way our Quaker forebears operated. Can it be that over three hundred years we have gradually grown numb to the exhilaration that comes from revelation? Have we lost the ability to recognize the prophet among us and to respond to him? . . . O that we might cease considering ourselves as a people set apart, having captured once and for all the halo of seers, resting comfortably upon a heritage which in truth needs constant renewal and an injection of adventurous faith. We are afraid of revelation. . . . When will we search for the truth without fear and stand up and speak it without fear?"

Finally, the whole might be garnished with a quotation printed on a scrap of paper torn from an old Friends Journal:

"We have lived in relative safety and comfort for so long that it is hard to believe our ears when we begin to hear and see the things that Friends must do to bear witness to God in this age." (James B. Osgood)

*Experimental Religion.* The suggestion that "Friends could try being poor," scribbled on the corner of a page of notes, was now the only uncrossed-off item left from past Yearly Meeting sessions. Because the suggestion remained also in a corner of our mind, we had clipped from a daily paper an article headed "Family on Welfare Dole Test Ends Up Hungry and Dispirited."

Apparently the Church Federation of Greater Chicago had had some thoughts about religion based on experi-

ence. They asked families to find out for themselves what it was like to live on a welfare fund budget, and the columnist who reported his family's reactions felt that they had been living in a different world. ("I was hungry. I felt slight surges of dizziness, light headaches, an inability to concentrate.") And they did not quite make it through the budget week. On the last day, when the eight-year-old came home from school feeling listless and ill-tempered, the mother of the family went to the store for extra food for a solid dinner. "Welfare people have no discipline," the report ended.

Friends could try such an experiment. And we, too, would have the comforting assurance that we need not push ourselves beyond a reasonable limit.

## A Smile that Glowed

SHE KNEW RUFUS JONES only by sight, and he did not know her. She passed him now and then on her way to work. They never spoke, but always he had for her his warm, sincere, exuberant smile. The smile brightened her days then, she told us recently, and all her days since.

## The Other Side's Winning

A NEW BOOK, *Limericks—Lay and Clerical*, published by John Knox Press, includes this by Oliver Wendell Holmes:

God's plan made a hopeful beginning,  
But man ruined his chances by sinning.  
We trust that the story  
Will end in God's glory;  
But at present the other side's winning.

Casey Renn, who compiled the collection, wrote one about Willem Visser't Hooft, the first general secretary of the World Council of Churches:

The World Council is glad Visser't Hooft  
Was a man too austere to be 'sp Hooft.  
In Geneva or Rome  
He felt always at home;  
He succeeded much more than he'g Hooft.

As l'envoi we have a five-liner by Carol A. Newlin, who has worked in our own vineyard in the interim between her graduation from Wilmington College and marriage:

There once was a frail female fakir  
Who joined in a meeting called Quaker,  
But she'd float to such height  
On her own inner light  
That afterward no one could wake her.

## Teddy Rat

WE GLEANED IN TIME the amusing bit that Teddy bears are still popular among many kinds of people, including children, and the unamusing statistic that forty percent of American slum children who were shown a picture of the toy thought it was a rat.

# One To Speak To Our Condition

by Elizabeth Lok

MANY SEEKERS find nourishment in the silences of meeting for worship, but some find the silence of meeting insufficient and yearn for still deeper experiences. They cannot accept the ritual and traditional authority of orthodoxy. They feel a need for a guide in their worship.

If the ultimate goal for the Christian is total identification with Christ, he must seek to reach the point where, with Christ, he can say that he is one with his Father.

The achievement of this comes out of obedience to the double commandment of love: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbor as thyself." The two really are one.

This totality of love demands that one must leave nothing over, must surrender himself utterly, and must obliterate his own egoism, his sense of separateness, in achieving oneness with something far greater.

In Hinduism is a phrase, "union with the absolute." This experience, described in the traditional scriptures and in a variety of accounts of the different aspects of the Supreme Deity, is ultimately a unity. In Buddhism, the effort is to achieve Nirvana, the unconditioned egoless state. Islam demands of its adherents "submission"—total submission to the will of Allah, of God.

The glory of the Christian Crucifixion lies in the achievement of the extinction of the ego in the total identification with the Deity. Many religions point to the achievement of the egoless state, enlightenment, salvation, self-realization, and liberation as their goal.

A teacher can help some seekers make strides toward this goal. In the arts and sciences, masters of learning and masters of artistic expression have long been recognized, but there also are masters in the field of spirituality.

There are teachers who know a great deal *about* the subject they teach—people of wide learning and skill in explanation—and those who *are* in their very being that which they teach. All who know do not necessarily happen to be what they know about. But all who *are*, know. Some are both.

How can a seeker recognize a spiritual teacher?

The person of learning is easier to recognize, because of his knowledge. His information may be checked against scriptural and traditional sources—the Scriptures, the writings of the sages, the writings of disciples and saints. Far more conformity is to be found in this literature than we may suppose. But even the greatest scholars are able merely

to retell, to describe, to interrelate, and interpret the material of other persons. From spiritual literature can come the stimulus to inspire strong response in those ready for it.

Intellectual, logical comprehension of scriptural spiritual truths, however, is limited and limiting.

Real understanding comes from a different dimension of one's being. The Tibetans distinguish between "eye learning" and "heart learning." Early Friends were correct when they said that Scriptures could be understood fully only by persons who put themselves into the same spiritual state as the writers at the time the Scriptures were written.

Another type of teacher—not necessarily a scholar—has become in his inner being that which he imparts.

The first such person I encountered had something unfathomable in his eyes, a steady, unlimited strength and depth into which I felt I had not the right to look or the wisdom to comprehend. When he spoke of spiritual matters, his simple words conveyed layer upon layer of meaning for all around him. I thought of Christ's words: "He who has ears to hear, let him hear."

The range of characteristics deriving from the sense of *me* and *mine*, which arise from the thought of being a unique or separate entity, were totally absent in him. This absence of "personality" means the presence of an unbroken sense of unity: "I and my Father are one." A subtle but unmistakable atmosphere of harmony emanates from such a person.

For each seeker who is earnest and fired by a strong desire, there will be one particular path and one particular teacher who carries meaning above all others. No such teacher will be equally important to all who come to him or her. A sensitive teacher may well send even a very earnest seeker to another path more appropriate to his own needs and tendencies.

When one has found the right teacher, recognition is there—on both sides.

---

## Deeds and Words

OUR CHRISTIAN FORBEARS in the last century who went about preaching the Word and doing good were often of great stature; some of them were saints. Some of us who follow them may have no verbal faith to utter, or no language in which to speak of the faith that is in us. I think of a white-haired Friend who rose in the last London Yearly Meeting to ask: "But do these overseas workers *preach* the Gospel of Christ?" We should not evade the question, or pass on to the next item on the agenda with embarrassed smiles. We should answer and say: "Yes, they do." Today most of us find ourselves on "the road to Jericho," and here deeds are more full of truth and mercy than words. (I suspect that even a hundred years ago it was the *lives* of missionaries which spoke, and their words which died.) The primary words we speak are in the relationships we establish and in the work of hand and mind. But it is Christ's work and His gospel none the less.

—ROBIN HODGKIN, in *The Friendly Way*, India



# Miss Liberty Stares East

by Robert West Howard

LOOK!

Herself tilted the book against the robe Cunard provides passengers. She pointed east, where a brown wisp fluttered above the whipped-cream wake of *Queen Elizabeth 2*.

"Isn't that a land bird?"

I winced and had time only to blurt, "It's the Madison Avenue albatross," when a deluge of cartons, cans, napkins, plastic bags, and newsprint stormed down our portside, caught the updraft, and fanned out to a cloud which shadowed the recreation deck.

"We're exploding!" Herself laid the book on the deck and squirmed around to stare toward midships. "I don't see any smoke. Wasn't that an explosion?"

"In a way. I thought you knew. I'm sorry. That's the postbreakfast garbage dump. Anything you don't want? Toss it in the ocean! The kitchens and disposal units of QE 2 must be at least one hundred feet above the waterline, and, at thirty-five knots, the Madison Avenue albatross becomes quite a grisly flyby."

Herself wasn't listening. Her eyes were fixed on the garbage cloud. Her lips were moving. She was reciting lines from "The New Colossus," written in the eighties by Emma Lazarus: "Your huddled masses yearning to breathe free/ The wretched refuse of your teeming shore."

Emma Lazarus wrote the sonnet about the Statue of Liberty, on whose base, when it was installed in New York Harbor in 1886, the sonnet was engraved. Most people, of course, interpreted "huddled masses" and "wretched refuse" to mean white Europeans, who were supposed to be coming to the United States to breathe the mountain-fresh air, pick up a few gold bricks, and then live happily ever after on sweet spring water and farm cooking.

When they assembled Miss Liberty, they faced her east. Then she could stare at the unhuddling masses on Ellis Island. She did not see the pigsties and garbage of the stinking marshes behind her.

"A garbage cloud in mid-Atlantic!" The larger cartons were becoming surrealist dolphins on our horizon. "I suppose it's appropriate. We're heading home. Is Europe really so much cleaner and neater than the United States—or does it just seem that way?"

Herself and I have become accustomed to thinking about the same thing at the same time. I was struggling toward an answer. Last year we had marveled at the neatness and beauty of Scandinavia and the Lowlands. Now we were returning from a rhapsodic month of scrubbed steps, litterless streets, spotless homes, and vistas of flowers across Portugal and Spain.



"Europe is cleaner and neater," I said. "Now the United States is the place with the 'huddled masses' and 'wretched refuse on the teeming shore.'"

"Are they neater and collectively cleaner because Europeans have retained a reverence-for-land?"

Reverence for the land?

Two vivid impressions of our first visit to Europe were the journey by rail from Göteborg to Oslo and the visit with Monique in Brussels. The conductor made the train trip memorable. I had asked him about the blue ribbons in the gardens we saw. He told us they are effective scarecrows. Then we spent most of his free time during the rest of the journey discussing gardening.

We found that same reverence for the land at Monique's home in Brussels. She is a distinguished professor of medicine. Her joy is the fruit-flower-vegetable garden her father had developed behind their townhouse seventy years ago. A bomb destroyed it, but she restored all of it. She knows compost, botany, geology. She loves her bit of land.

"Yes," I said, "it is reverence for the land."

"Those lovely gardens and flower boxes at every railroad station from Lisbon to Seville to Madrid to Paris," she

asked, "could not be anything but reverence-for-land, could it?"

"No, it couldn't. And I think I know the reason. More than a million Spaniards were killed during their civil war. The human toll during the Second World War was so bestial that encyclopedias still generalize it as 'tens of millions.' Homes, families, liberties all over Europe have been shadowed by fear-of-war for thousands of years. But, for the survivors, the land is a constant. It renews. It provides food, shelter, warmth, and beauty. The land is revered as a member of the family, a personal thing.

"The real puzzler to me is: Why should America—the big land, the promised land, the land of many horizons—be challenged, just eighty-three years after Miss Liberty was erected, with dire need to study and adopt Europe's achievements in reverence for the land?

"We've had two villains in our history. One was science in industry. The other, a socio-economic product, was technological living. Not 'prosperity.' Technological living."

Herself had folded the robe back, swung her legs to the deck, and was in her favorite arguing position of head on hands.

"Americans began to lose reverence for the land when the rush to the cities began. By 1890, we were substituting reverence for science."

"But," I demurred, "science in industry also brought us disposable bottles, disposable cartons, planned obsolescence of machines, poison fumes, factory wastes, plundered forests.

"Anyway, all this is beside the point. We simply could not go home, call our congressman and bleat, 'Mr. Blotz, Sir, you've got to draw up a bill for an appropriation to study reverence for the land in Europe.'"

"If I were a congressman, I'd hang up, too, after that kind of presentation. What are you trying to say?"

"You won't agree, because you are an idealist. But fat, old, pragmatist me says you cannot get away with that word 'reverence' in the United States. It is a semantic cripple. We are science worshipers. What's a scientific synonym for reverence for the land?"

"Social ecology. That's redundant, of course."

"By golly, it might work. It might even entice a few professional sociologists to take scared-rabbit looks over the edge of the curriculum rut.

"Let's imagine an imagine! The Eastman Kodak Company is one of the mightiest industries on the Great Lakes. Its home place is on Lake Ontario, which is so fouled by sewage and industrial wastes that its bathing beaches have been closed. This foulup is another manifestation of national loss of reverence for the land. It, too, is a victim of science-marketing and our denial of land as an integral member of the American family.

"Yet I doubt that an appeal about reverence of the land *per se* would stimulate any research projects or crash pro-

grams at Eastman Kodak. The brushoff would probably be, 'We don't have any department dealing with land reverence' or 'That sort of thing doesn't fit our computers.'

"But our semantic traps being what they are, if we were to talk about social ecology and point out that inasmuch as a large percentage of Kodak prosperity depends on the human drive to experience bucolic beauty and capture it on film, then, by cracky, that slop in Lake Ontario becomes a social-ecologic challenge to Kodak and important to their future. Social ecology has gobbledegook status. But reverence does not."

"You are alleging then," Herself sighed, "that the tin and aluminum cans and beer bottles littering that South Pass backcountry you adore is a social-ecologic challenge to and responsibility of United States Steel?"

"Correct! They operate that big taconite plant atop the Pass. It is the largest industrial operation in that section of Wyoming. It would enhance their corporate image and set an example for other industries if they sent out crews to collect and destroy all of that hunter/fisherman crud that is turning South Pass from glory-place to just another American garbage dump."

Herself lolled back in the deckchair.

"The Statue of Liberty stares east. Do you suppose she can see the persistence of reverence for the land in Europe and sense what has happened to it in her Land of the Free?"

"Perhaps she has rephrased Miss Lazarus' poem and is silently begging:

'Give me your faith, your cure,  
For huddled masses yearning to breathe free;  
Help cleanse the wretched refuse from my sordid shore,  
Restore the reverence and hope to me!  
Relight my lamp beside a golden door!"

"Hammy, but to the point."

Herself squinted at a jet streak across our sky.

"Reverence for the land; social ecology. How many senators will tub-thump against importing that radical teaching from Europe?"

"Scads, prob . . . Hey, look! Whaddya know. That is a shore bird. A sandpiper. Drink it in, Doll, drink it in. The DDT runoff may get him, too, next week."

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### Resolute in Belief

The balanced viewpoint is undergirded by paradoxical notions.

One, the possibility of an imponderable dimension in space and time that renders what we do of no real significance in shaping the arrangement of things.

Two, it is cowardly, and dishonest in the face of life, not to be resolute in the belief that one can help to cause change that will bring greater peace and satisfaction, even if only in the single instance of oneself.

WILFRED REYNOLDS



# Father Was a Gentle Man

by Dorothea C. Shipley

MY FATHER, William Ellis Shipley, was an unassuming, gentle man. Two of his gifts were the ability to act with extraordinary, quiet speed and the wisdom frequently to express himself with succinct understatement. To place these anecdotes in their proper context, I add that I was born in Germantown, Philadelphia, in 1903.

Father was cranking his car. It would not start. I, so young I remember this incident only by hearsay, watched. He cranked. The engine remained inert. The minutes passed. I piped up, "Work hard, Willie, work hard." Father stood erect, looked his little darling in the eye, and replied, "Dorothea, be still."

My mother was Caroline Cadbury Shipley. Father, Mother, my two sisters, and I were taking a walk. One of my sisters, bent on discovering the unknown, darted out onto the road, oblivious of an approaching automobile. Father leapt, picked her up, and landed calmly on the other side of the street. He knew better than to waste time by reversing his direction.

Father was on a train one hot summer day. The windows were open. A man was sitting on the seat in front of him. The man's straw hat was on the baggage rack. The train was going at a pretty good clip, and the cinders, smoke, and hot breezes eddied through the car.

Suddenly the straw hat was blown from the baggage rack and out the window and was caught in the air streaming toward the rear of the train. Father reached out his window and grabbed the hat.

The owner of the hat had seen none of this, so Father simply leaned forward, handed the stranger his hat, and said, "Your hat blew off the rack. Here it is, Sir."

We spent many summers at Pocono Lake Preserve, where Father joined his family for weekends. He usually changed into a khaki suit and heavy boots. He always put his gold watch into a pocket of whatever he had on at the moment. He wore nose glasses. They wobbled.

When the four of us girls went swimming, Father liked to putter around the dock in this outfit, plus a shabby felt hat. One day, when Mother was trying to improve her diving, Father gave her many verbal instructions. Finally Mother said, "Why doesn't thee just show me how, Will, dear?"

Father asked quickly, "Does thee mean that?"

"Yes," said Mother.

Father ran full tilt, dove, and came up sputtering, hat and nose glasses still in place and gold watch dry.

Father was driving his car in a section of Germantown where there were rowhouses, a large Catholic church, and a vacant lot. A mob was chasing a man across the lot. Father realized the mob might harm the man, so he slowed his car as the man approached the street, threw open the door, and called, "Jump in!"

When the man was safely in the car, Father said, "Please give me your gun." The man obeyed. Father added, "Now I'll take you to the police station." The man did not protest.

The next day Father read in the newspaper that the man had shot someone dead.

I have never been able to imagine that gun in the hands of my father, for Father was, indeed, a gentle man.

---

## Journey to the Light

They came from the strife of life  
to free their minds from fear  
And to fill their hearts  
with a loving friendship.  
They entered a small and quiet room  
as if they were strangers  
And fell into a silent movement of thought  
That, at times, gripped and held them,  
Lifting them higher  
to the elevation  
Of the sacrament of joy,  
To span time,  
And to feel the force of a true love  
Burning in themselves.  
They came down to witness that loving friendship,  
As they reached out for each other's hands,  
For they knew they had been on a journey to the light.

T. L. BARLOW

---

## The Attender

Since first I saw the shining of your light  
And found that it was warm as well as bright  
When winter stiffened in the heart and street,  
Friends, I have often come to where you meet.  
I sat with you in rooms where there was heard  
The silence or the speaking of the Word  
And I have felt the weight of winds of change  
That bring us cries familiar, yet strange,  
That warn us: Now we never can go back.  
We must go forward always through the dark  
We must go forward always to the Light.

PATRICIA ALICE MCKENZIE

---

## To an Apparition

Not content with having planned each detail  
Of your burial, you attended it;  
Entered, left, twice vanished behind the veil:  
Life, seeking beyond flesh, the infinite.

MARGARET DIORIO

# When an Egg Gets Laid In Meeting for Worship

by R. W. Tucker

IT IS TOLD of William Bacon Evans that once he was attending a rural meeting in Ohio on a summer day when the doors were left open, and a hen walked into the meetinghouse. She meandered up the aisle, to-and-froing as hens do, and presently paused before the facing bench. Whereupon our dear and irrepressible Friend leaned over and said to her, "Well, friend, does thee have a testimony to lay before this meeting?"

Granting that William Bacon Evans rejoiced in puns, it should be added, on sober second thought, that his remark was not just a use of humor unexpectedly. It was also a use of humor when humor was needed.

What usually happens when an animal (generally a cat or a dog) gets into meeting is that Friends try to ignore it, unless it becomes convenient for someone to put it out quietly. Only, of course, no one really does ignore it. The children, and some adults, suppress giggles.

I recall being in Swarthmore Meeting with several hundred people when a cat wandered in, curled up in front of the facing benches, and purred for a while louder than all the Friends put together. Finally it walked down an aisle and a Friend on the end of a bench scooped it up and took it out. The whole episode lasted seven or eight minutes, and during that time nobody was doing what he was supposed to be doing in meeting. Everybody was thinking about the cat and watching it openly or surreptitiously.

So, given the unexpected addition of an animal to meeting for worship, probably the best solution is that of William Bacon Evans—to take formal recognition of its presence in a way that causes the relief of open laughter and creates an environment in which someone can get up and shoo the animal out. (Anyone who has ever tried to shoo a chicken can attest that it is a ridiculous thing to do; hens are remarkably stupid; and, just when one has them pointed in the right direction, they are bound to go abruptly somewhere else, often with squawks of protest.)

There is an alternate solution, which a Friend told about in Philadelphia at the last joint meeting for worship of the two center-city Philadelphia Meetings, before Arch Street returned to its own refurbished building. He told of visiting a rural English meetinghouse, which had one section with a stone floor and a fence. Shepherds in former times would bring their sheepdogs with them and sit in that section. The dogs were part of the gathered meeting for worship; their presence was taken for granted.



*On Lake Sourdnahunk, Woodcut by Grace Oehser*

A sheepdog is a working animal and is well trained to behave itself, yet there must have been scratchings, turnings around, occasional yips or yawns, and maybe sometimes even less inhibited behavior (doubtless the floor was stone in that one section for very good reason!). Yet the meeting was able to absorb it all into worship.

Barclay makes a point about Friends meetings that modern Friends seem to have forgotten. He notes that Quaker worship is not disruptable. A Mass can be disrupted if the altar is physically overthrown; a Protestant service falls apart if the preacher is taken out; Friends, says Robert Barclay, can and have continued in worship while members of the Meeting were being hauled out and taken to jail or while the building was literally being destroyed around them in attempts to stop them.

Contrast this with the common modern view that Friends worship is extraordinarily fragile and vulnerable and can be destroyed by anybody who wanders in and abuses the opportunity to address a captive audience. Or the view that children, with their wriggling and whispering, are a disturbance.

The longer history of Quakerism is a history of meetings in which the pleasant disturbances of animals and children are joyfully absorbed into worship. In which crackpots are absorbed in silence or, under extraordinary circumstances, are asked to sit down or are even removed by force. And in which worship continues undisturbed. If the disturbance creates a break in the sense of worship, the meeting may just continue a bit longer, to recover itself.

One reason why we may think of meeting for worship as fragile, rather than as incredibly strong, is our notion that it should last precisely an hour. Many meetinghouses even have clocks! Yet I remember once during Philadelphia Yearly Meeting some years ago when First-day meeting at Arch Street was a true "pop-corn" meeting, full of visiting Friends who all had something to say, with their testimonies not necessarily tied together. I have been in many popcorn meetings in which the meeting rose with a sense of general dissatisfaction. But that particular morning at Arch Street, what happened was simply that the Friends at the head of meeting extended the silence until there had been enough of it to balance the excessive talking and until spoken ministry had fallen into a pattern of unity. In the end it was an excellent meeting for worship. But to be one, it had to last an hour and forty-five minutes. There is a lesson here for those who care to learn it.



# A Drum Beats in the Silence

by Stefano Barragato

TWO YOUNG NIGERIANS came to the house the Quaker Service team at Ikot Usen, South Eastern State, Nigeria, uses as home and office. They said they came to join us for meeting for worship and to learn from us about Quakerism. They said about twenty of them were interested in experimenting with Quakerism and had formed a small worship group.

Their visit caused a bit of a problem, because any indication of proselytizing could seriously jeopardize Quaker Service relief and rehabilitation work in Nigeria and Biafra, since we have stated explicitly we would not engage in any missionary-type activities. The other aspect of the problem was that only two members of the Quaker Service team at Ikot Usen were card-carrying Quakers.

Nevertheless the two Nigerians were there, and they asked us to teach them about Quakerism, and we Quakers were embarrassed to the point of being reluctant to teach, for we did not want to be cast in the mold of missionaries. We told them of other Quaker groups in Ghana and East Africa.

I believe another element was at work—a Quaker malaise of never preaching what we practice. Quakers have been successful in finding nonexploitative responses to practical social needs, yet we recoil, like the mimosa, when we are approached about our inner life, our source of inner strength, and our form of silent worship. We recoil at the request to teach Quakerism.

I sometimes feel a bit of Quaker preciousness is playing a part here. True, teaching-preaching Quakerism may not be the role of the American Friends Service Committee, but surely there ought to be some part of the Society of Friends that is concerned with sharing our form of worship and making our forms available for others. Or proclaiming our joy (good news—gospel) at having found a religious form (silent worship) that reaches the taproot of our inner life.

Each of our Monthly Meetings has a committee of outreach of some sort. Perhaps we need a committee of inreach, a committee whose concern is toward those presently *not* attending meeting.

Nobody is concerned with those outside the Meeting. This inreach committee could develop ways of reaching people with the message, first of all, that there is a group of people, called Quakers, who are seeking religious experience through silent worship. That others are welcome to join Quakers in their worship. That the Quaker form of worship is a continuous experiment in truth, and others are welcome.

We can even be bold (dare we?) to proclaim that we think we have found something that has had meaning for a few people for more than three hundred years.

That this something is vital, growing, organic.

That our apprehension of it is evershifting.

That we are eager to share our experiences in the hope of achieving further religious insight with others.

During our discussion with our Nigerian friends, one of them asked if it would be all right to have drums in meeting for worship.

The drum has deep meaning for Nigerians. Somehow the drum manages to connect with the inner heartbeat. Each man has somewhere deep within him a secret drummer, drumming his own special rhythm.

This is the sort of joining with others in experiment with worship and truth that can be exciting and beautiful.

Later we had a meeting for worship. Expression was given to the fact that each man has within him all that is needed to reach his fullest inner expression, that *we* were not needed—but that each man has it already, within.

One of our Nigerian friends spoke about the forgiveness that will be needed after the conflict raging in Nigeria and Biafra. He said members of different tribes should welcome one another and forgive.

It was a deep meeting for worship. There was a lot of silence. There was no drum. There beat within me a need to find a way to share Quakerism.

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## Complex Simplicity

by Naomi H. Yarnall

The Quaker way of life is deceptive at first glance, and we must caution newcomers before they espouse it. Often birthright members have contemplated the zeal and assurance of convinced Friends with a kind of envious awe. How can they be so sure? Where do they find the time? Their ease in self-expression shames our stumbling but sincere attempts.

John W. Graham, in *The Faith of a Quaker*, writes: "The Quaker temperament is not the creation of a day in anybody. Think what it means to have no one to be relied upon to preach to you, no music in your worship, no aesthetic help in carved column or stained glass, no creed to cling to, no clergyman to look after you in pastoral fashion.

"Every Friend has to take a share in all these things for himself. You must be ready to preach if inwardly called, to teach if you can, to visit the sick and the poor, to attend to all the extensive business of the Society.

"And a Friend's inward exercise makes no less demand. Silence must not be to him a time of idle vacancy, but of communion, with perhaps no outward aid. The majority of men do not enjoy this."

# Self-Transcendence with Genuine Concern

by William L. Nute, Jr., and Dean Freiday

FOR SOME YEARS there has been tension between Evangelical Friends, who thought of the role of the church in the world primarily in terms of individual salvation, and other Friends, who took more of a social-action or service-committee type of approach.

Some of this tension has existed even among unprogrammed Friends, although they would express it in slightly different terms. The polarities there might be described as between "activists," ready to picket for all sorts of causes, and "spiritually-minded Friends," who considered the primary responsibility of the Meeting to be that of turning out better Friends to leaven their lumpier associates—Quakers or otherwise.

That this polarization was not a peculiarly Quaker phenomenon was once again made clear when we participated in the National Faith and Order Colloquium sponsored by the National Council of Churches. Wilmer Cooper had been invited for Friends United Meeting in 1966; Dean Freiday, for Friends General Conference in 1967; and William L. Nute, Jr., attended for the first time as staff-participant of the National Council of Churches in 1969. Besides representatives from member churches of the National Council (such as Friends United Meeting), the Colloquium comprised Roman Catholics, Missouri Synod Lutherans, Conservative Evangelicals, a few Pentecostals, and others whose denominations (like Friends General Conference) have been unable to join the National Council of Churches for one reason or another.

Despite the breadth of this group, nearly all of them have been plagued with the same type of polarization.

In fact, they agreed from the start four years ago that this phenomenon posed some of the most urgent questions facing their churches and selected it as the area of concentration for the following five or six years.

Although several approaches were tried, the group remained virtually deadlocked for three years. Some saw merit in Teilhard de Chardin's upward evolutionary spiral, with its God-given dynamic toward higher and better species, as well as viewing God's activity in history as trending toward a more equitable and just social order.

To test the faithfulness of this concept to what the New Testament says on the subject, a comparison was made last year with the Apostle Paul's ideas on cosmic redemption where the whole "creation waits with eager longing . . . because the creation itself will be set free," and has been "groaning in travail" to be redeemed.

Some members of the Colloquium, however, felt this was an escape into imprecise Biblical language on the one hand and a questionable scientism on the other.

Others continued to maintain—albeit somewhat less forcibly as the years wore on—that any attempt to view salvation as broader than individual soul-saving was all poppycock. The business of the church was still the Christianizing of individuals. Some denominations needed a mercy seat and a bit of whooping and hollering to make things come out all right, but others would not be found dead (either in or out of their sins) with such an emotional approach.

Despite this caricature, however, it began to come home to all of us in new and freshly convincing ways that the reconciliation, rebirth, and new life that the Christian faith offers is one of its central messages and functions.

The old terms and viewpoints might be outdated, but we need to recapture this message in fresh terms and reshape our understandings of the details to answer the needs of the lost, the broken, the lonely, and the homeless wherever they are to be found. Giving them direction and providing a loving, healing fellowship—a place where they belong—is still one of the most important things that faith, worship, conviction, and commitment are all about.

What was still wrong, even with the broadening of the concept of salvation to apply it to the congregation (actual or potential) as well as to the individuals in it, was its exclusiveness—what one of the participating philosophers dubbed "the only Jesus and me syndrome."

The polarization with which we had started was partly the result of thinking of those outside the church in too sociological terms; in this case, a "Big Brother syndrome."

In the first quarter of this century, Walter Rauschenbusch, placing central emphasis upon the Kingdom of God, developed a theology that became known as the Social Gospel. Shailer Mathews gave it a different formulation by insisting that Jesus meant by the Kingdom of God an ideal social order. Others travestied these positions until the Sermon on the Mount seemed a social work manual.

With the convergence between the policies of government, which began to assume increasing responsibility for social justice, and those who found in the Gospel their personal impetus for an identical concern, it almost began to appear that governments were "getting religion" (in this sense of what "religion" meant).

As the Peace Corps set out to bind economic wounds with material aids, alongside Church World Service, Lutheran World Relief, American Friends Service Committee, the Brethren Service Committee, the Mennonite Central Committee, and other religious agencies, identities got a bit confused. Why were the churches there at all? What was their business in all this?

We got the answer this year from a Jewish psychiatrist, Paul W. Pruyser, of the Menninger Foundation.



He pointed out that C. P. Richter's experiments with animals have shown that those "who feel, and literally are, caught may quickly succumb and give up in experimental situations of stress when their situation allows no escape. But they will valiantly meet the challenge of endurance tests when they have one recent memory of a moment of escape, no matter how brief that important flash of 'release is possible' might have been."

What a vindication that is of all the theological discussion of hope that has been taking place in the past few years! Quite obviously, the role of the church is to provide a moment of respite from the misery of a refugee's existence, from the meaninglessness of much of existence even in "privileged" suburbia, perhaps from the pain of war-induced injuries, or the loss of even the very necessities of life.

One should not use this, as sometimes happens, as an excuse for good works that are merely a token of what could be done. That is, we cannot preen ourselves on having done *everything* to relieve the oppressed just because we have done *something*.

Much of the significance of Dr. Pruyser's point derives from his clarification of the difference between wishing and hoping. Wishing is specific and may often be unrealistic. Hoping is an attitude toward the future which is nonspecific but has a transforming effect upon the present being of him who hopes. A deed of love may ameliorate the present in only a limited way and thus fulfill a wish. Yet it can fundamentally replace hopelessness with hopefulness by adding a new dimension to one's concept of what is possible. The church cannot cure all ills, but it can give a transforming vision of what lies within the potentialities of divine novelty as well as divine beneficence.

A speaker from the Church of the Brethren, Donald E. Miller, stated: "We ought not to forget Max Weber's acute observation that the starving and the enslaved call for a salvation of nourishment and liberty, while the privileged look for a salvation of meaning."

The matrix for this reconciliation and transformation was described by a Catholic philosopher, Kenneth L. Schmitz, as "co-presence, a sharing of being." This demands of Christians a commitment in such depth that "there is a direct acknowledgment of an involvement with others that is pre-reflective and even below the threshold of our consciousness," not merely our "waking, deliberating conscious lives," but all of life.

Part of the cause of modern man's estrangement or loneliness is the broken or absent community. Restoration of man to the love of God is closely tied to re-establishing, or repairing, or renewing the community or communities to which he belongs. In the Biblical understanding, Man is first and foremost a member of the Adamic community in which all men, as sons of one Father, are brothers. In a pluralistic society, this is the community in which he lives

out most of his existence, earns his living, educates his family, and seeks justice in job opportunities and housing.

Departing for a moment from the Colloquium and turning to the early Friends, what a wonderful insight they had in their conviction that those who were faithful to their understanding of God and upright in their dealings with their fellow men would be divinely considered just!

While people in some regions of the world might never have heard "the history" of Jesus the Christ, it was nonetheless possible, Friends believed, for lives there to display a righteousness and moral quality that was the work of "the mystery"—that is, of Christ's universal grace or Light. Nevertheless, they did not consider the achievement of morally satisfactory lives as the ultimate in the fulfillment of God's will. Where his message had been proclaimed, it was necessary to accept "the history as well as the mystery" if one wished to become a member of a "particular church," as they called the local Meeting.

Donald Miller, at the Colloquium, put it this way: Christians are called not merely to a good or upright life but to "an increase in the quality of life."

Another participant, John B. Cobb, of the Claremont, California, Theological Seminary, spoke of "a radical self-transcendence," which needs to be coupled with a "genuine concern for others in their otherness." The Apostle Paul spelled out "self-transcendence" in his own way when he spoke of becoming adopted sons of God and heirs to the blessings He has prepared for us. If we are faithful to His Light, that is obedient to the guidance that has been bestowed upon us, we will see ourselves against a new standard. That standard is "'mature manhood,' nothing less than the measure of the stature of the fullness of Christ."

After three years of intensive preliminary preparation, the Colloquium is beginning to spell out a type of redemptive reconciliation that is genuinely addressed to the technological, economic, and moral dilemmas of modern man.

Next year it will focus its attention on the relationship of Christ to the provision of community in the secular city. How can the church, without abetting violence, help the deprived toward self-realization and self-transcendence in the explosiveness of the current American setting? In particular, what constructive role can nonviolence play in bringing about rapid social change?

Such considerations should provide a fitting sequel to the work of this year's findings committee, which was particularly favored in being able to express a consensus of all present. Perhaps the best way to give the flavor and appeal of the 1969 statement is to give a few paragraphs from it:

"We are now realizing that we have understood God's loving will too narrowly. Through Jesus Christ we are learning not only that we have often acted lovelessly, but that we have tended to view God's love more restrictively than Jesus did.

"We need to distinguish between two different levels of

human hunger—hunger for food, clothing, identity, justice, etc. on the one hand, and hunger for what Matthew 5:6 calls 'righteousness' on the other. God is concerned for both. The church as His people is concerned for both. Yet the latter hunger is the ultimate 'man does not live by bread alone.'

"We need to distinguish also between the offense given by the empirical church, and the 'offense' of the Gospel. It seems clear enough that the church as institution, clothed in theological clichés that seem meaningless, failing to fulfill its most obvious calling to love, conveying the impression of withdrawal, defensiveness, and even arrogant superiority, has alienated many and incurred the dissatisfaction of its own members and the contempt of the very world it ought to reach. Yet it is not profitable simply to castigate the church, and it is dangerous to imagine that we can deliver ourselves from it by rejecting all that seems offensive or resolving not to be guilty of its faults.

"Rather, we need to discover more clearly why the Gospel itself is offensive and why the world hates it; for example, why anyone would be moved to call Jesus *cursed* rather than Lord (I Corinthians 12:3). For then, perhaps, we would know better how to trust, serve and proclaim Him, for the healing of the church and for the real Hope of the world."

## Ocean of Light

THE WINDOWS in the meetinghouse at Tramore, in southern Ireland, look out to the sea. The day I was there it was cloudy, but light flowed in anyway. Yellow flowers on a green table lent extra brightness to the room.

Meeting settled, and an elderly Friend on the facing bench rose and said, "Jesus Christ is standing beside me." I believe he was, although at first I couldn't see him.

The Friend had a brief message to give, but those first six words electrified us all. A long quiet period followed. Then a message about a staircase and people climbing to the top but looking back to the past and to those to come, still climbing. We were inspired.

A young woman rose and shared the lines of Whittier's "Dear Lord and Father of Mankind." There were tears in her voice. Long silences between the lines gave them poignant emphasis while she controlled her emotion. The lines said so haltingly had deeper meaning for us than ever before, each word making a divine impact. There were tears in our eyes, and in our hearts was an all-embracing, all-abiding love for God, for His world, for mankind.

As meeting closed, I noticed an ever so faint ring of light about the head of the Friend beside whom Jesus stood. Perhaps the others did not see it, but not one of us who were present will forget that meeting for worship and the ocean of light transcending all.

KATHERINE HUNN KARSNER

## A Quaker Teacher in Visakhapatnam

by Stanley M. Ashton

### A Fine, Firm Foundation

TO UNDERSTAND some of my narratives, it is necessary to mention something of the Cheshire Homes, Incorporated. What has this to do with Quaker life and thought? I can only say that one lone Quaker has been involved in a small way. The Cheshire Homes are the result of a one-man effort, now a home in every county of Britain, some fourteen homes in India, and others in the Near East and Africa.

Captain Leonard Cheshire, V.C., D.S.O., D.F.C., an ace pilot during the Second World War, was an observer of the first atom bomb at Nagasaki. Sickened by the awful realities of war, he turned with deep spiritual thought toward his brother man. He determined to help the unwanted, those the hospitals and other homes did not want, the poor, lonely incurable. He began, his headquarters in a dilapidated house, with one elderly man who was dying of cancer. He nursed the man and gave him comfort and dignity. Soon others sought his help. Slowly voluntary help came forward and some support from acquaintances.

A man interested in social works suggested that I might offer to help one of the Cheshire Homes for a while. Near the steel city of Jamshedpur was a home that needed planning and administration. It had been given for charitable purposes by a wealthy Parsee family. The gift—a thank offering for the restoration to health of a beloved grandson—was an estate of some forty acres. It was magnificently planted with fruit trees and land for vegetables and rice.

At that time, there were many United States and British nationals in high appointments. Their ladies were interested in welfare (as well as bridge and golf). Most of the Cheshire Homes were for the elderly, but this one near Jamshedpur was for unwanted incurable children. A nursing sister in Australia volunteered to become matron. The first group of children numbered eleven and included two Indian ayahs. The sister did wonders for them.

The good ladies of the committee provided all necessities, but the estate part was dormant. I was asked to make the home self-supporting to care for fifty children and staff. I was to plan irrigation, grow rice, produce vegetables and fruit, and sell surpluses. About a month after I arrived, the matron fell ill and died. Thus I became father and mother to these children.

Time passed quickly. The number of children grew. One or two matrons were tried and found unsatisfactory. The committee seemed to be content as long as I would



carry on. I had enough to do with brick-making, building, and irrigating the land. Yet I had these little lives to care for. The two ayahs did their best, and I gave all possible oversight. I came to love and understand each one. Picture me feeding four babies, changing them, and performing other such duties for up to twenty-three children. After about three years, many of the strong supporters were returning home after completing their contracts. With the help of many industrial companies, the estate was in good order producing surpluses of rice, vegetables, and fruit.

But this was not enough. The children needed special care. I was often caught with a child ill, no phone, no transport. By the mercy of God, no situations too serious or fatal developed. I concluded that the best solution would be if a community of nuns would come and care for the little ones. It took long to find such a group, but finally the Daughters of Charity of St. Vincent de Paul, of Berrhampur, agreed to send four nuns.

All was well. After five good years, I move on to teaching once again.

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### A "First Lady" in the Land

PERHAPS I should say she is the best known and most beloved lady in the land, for she is known all over India. She has no high position and is not socially prominent, yet her name is known even in remote sections. She is not an Indian by birth but by adoption. She is Mother Teresa, M.C. (Missionaries of Charity). An Albanian, she first taught in the Loretto Convent School in Calcutta, a school for the well-to-do girls of Calcutta. As Sister Teresa, she saw something of the abject poverty outside the gates of the convent. It disturbed her so much that she asked permission to leave the convent and work among the poor. Her one thought was to use Christ's charity in all its abundance. She had the faith that moves mountains.

She had to start from nothing, really nothing. Getting permission to leave took time, but Sister used the time well; she prayed and planned what she might do. She inspired some pupils to offer help in gifts and time of voluntary service (a difficult thing for any Hindu girl).

At last she was allowed her concern. She found a dilapidated house. I saw it, on Lower Circular Road, Calcutta. She bargained to rent it; it was to be her headquarters, as it still is, now repaired and enlarged.

Day after day she went into the squalid streets and brought to her house the sick and the dying so they could have at least the dignity of a quiet death. She searched the garbage heaps for abandoned babies and needy children.

Her work grew, slowly but surely, and Mother Teresa gladly accepted any offer of help. Young women came to join her band: Indians and Europeans, skilled and unskilled. News travels fast in India, and as her unselfish work became known, some gave material help. Catholic

Relief gave rice and oil. Merchants gave perishable items from the market. Gifts of clothing came in. Work started among the lepers, too, and dispensaries were opened.

How do I know of all this? Mother Teresa gave me her boys to manage.

Now there are five doctors in her band of missionaries and a goodly number of sisters. There are at least fourteen branches in Calcutta—homes for the dying, orphans, and lepers; clinics; and schools. No one is turned away.

What do the sisters have for their labors? Two shifts, two saris, (one on, the other in the wash) and a pair of sandals. Daily they rise for their period of quietness. Then they wash their clothes, have breakfast, and go out into the streets on their missions of mercy. Nothing is too low or mean to undertake.

The Missionaries of Charity are in Delhi, Bombay, Madras, Jamshedpur, Patna, and other cities. One band of sisters is now among the poor in South America.

Mother Teresa has been decorated by the Government of India. Shyly she says, "Not I, but my sisters work." She adds, "By the grace of God."

Some years ago I felt a concern to pray for another kind of help for Mother Teresa. I thought that there were many instances that really ought not to be undertaken among women, so I prayed that there would arise a band of men to be Brothers of Charity.

Somewhat out of touch for several years, I met Mother Teresa in Waltair, where she had been stranded by a strike. Mother greeted me: "Now I see why I have been delayed here in Waltair. You must come and see my Boys Town, and advise on it. Some of the boys know you, they like you, and they will talk to you." She told me that there was now a band of brothers, numbering about sixteen, in service to the needy. You just have to work for Mother Teresa when she asks. I meet her in council, as requested, once a year. It is a responsibility and a pleasure.

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### Content

THREE ACQUAINTANCES of long standing, two in retirement, one still in business, all having left India, wrote letters that arrived within a day of each other. Each one said how much he envied my contentment.

I was pulled up with short rein. Contentment? Did I appear smug or self-satisfied? Surely some self-examination was needed. I concluded that if I had no "divine discontent," then I am not content.

To the rich man I replied, "Give and you will receive"; to the one who regretted retirement, "Set your hand to a plough"; to the business man, "Come (get) apart a little while."

In seeking perfection there must always be a striving. So-called contentment can be a snare and may become sloth.

## Reviews of Books



Illustration by E. G. Singer, from *The Ibo of Biafra*

**The Ibo of Biafra.** By SONIA BLEEKER. William Morrow and Company, New York. 152 pages. \$3.50

THE IBO OF BIAFRA will help fill a gaping hole on the library shelf; little background material on Biafra is available, particularly for young readers.

The emphasis is on the importance of the Ibo contributions to Nigeria, their industriousness, pride, and well-developed yet uncomplicated system of justice. Evidently they were the backbone of what was Nigeria's wealth and stability as a new African nation.

In a fascinating account of Ibo family life, we become well acquainted with all aspects of their culture, from the duties and importance of the head of the compound to the games of the smallest children. The compound is the center of family life. Each wife has her own hut with her children, shares with the other wives the care of their husband, and tries to outdo the others in fixing the tastiest dishes for his meals.

The focal point of tribal life is market day, when trading is done, friends and distant family members gather to visit, and court is held under the biggest tree.

All this has changed now, of course, and the major events of the civil war are stated, although the deepest causes behind these facts are not fully explained.

It is hard to understand how a people can prefer extinction to union with other tribes. The answer seems to lie in age-old tribal animosities and distrust and the need for close family ties and tribal distinction, which could not be overcome in the short years between Nigeria's awakening to the world and her independence.

Nigeria's desire to preserve her union with Biafra is termed "tyranny" by Sonia Bleeker; that the war has become that is not questioned, but her departure into such terms seems editorial and does not fit into what is otherwise a valuable book.

Sonia Bleeker and her husband Herbert S. Zim, who are members of the Society of Friends, live in Vacation Village, Florida. Sonia Bleeker has written many books for young people. Among Herbert Zim's specialties are "how to" books and books on science.

CHRISTINE JACOBY

**Listening.** By MARGARET DORIO. Falcon Books, Baltimore. 80 pages. \$3.95

THE THEMES of *Listening* are varied: Children, death, social evils, war, a mystical search for reality. We have met them before, but this new packaging is refreshing.

For those who are not well acquainted

with "modern" poetry, this little volume could be an excellent introduction to something important. The medium isn't the entire message—there are meanings that go beyond the words—but it keeps requiring the reader to try again.

*Listening* is not easy reading. It seems so at times, and then a normal word is used in an unusual sense, and you have to start over again. What's fun are the new meanings and ideas the rereading and the surprising use of words bring out. The basic ideas are simple, some might even say commonplace, but they are couched in such intriguing forms that each new reading becomes exciting and enjoyable.

The title poem, a moving plea that we listen to each other, concludes:

"I speak, and wonder what it is you hear,  
And what you hear is your reply shaping.  
Distrust like fog screens you from me. Silence  
Binds us: listen, hush, we can cut the fog."

We should do well to listen to Margaret Dorio.

SAM LEGG

**The Year of the People.** By EUGENE J. MCCARTHY. Doubleday and Company, New York. 323 pages. \$6.95

THIS BOOK tells the story of the Senator's campaign in 1968. Eugene McCarthy represented even more than Adlai Stevenson the "new politics" that undertook to oppose the traditional system, including his party as well as the President. For a time, Senator McCarthy's campaign looked like a youth movement, but it soon assumed broader dimensions. Still, the young continued to serve his cause in many capacities. McCarthy was fully aware of the hazards implied in such a situation. In retrospect, we may well see in these young people the forerunners of the Moratorium movement, although in 1968 McCarthy did not campaign as a pacifist.

This account is of lasting value. Although rather undramatic and a bit long-winded, it does illustrate in detail the mood of the "new politics," including the role of the press and the support given by artists, poets, and writers. It also registers the rough treatment the Senator received from the Chicago police in his hotel.

His experiences with a Philadelphia Friend lead him to recommend that any candidate running in as many states as he did have a "Quaker scheduler."

WILLIAM HUBBEN



**The Lure of the Pond.** By WALLACE KIRKLAND. Henry Regnery Company, Chicago. 151 pages. \$6.95

WALLACE KIRKLAND, a reporter with vast knowledge of the ways of life, spent a summer near a pond in Wisconsin. The information he gathered is interesting and authentic, his purpose is clear, and his essays reveal that he reveres the mysteries of life and recognizes that the greatest miracles of nature are not miraculous at all in that "all happens according to a well-defined plan." The miracle lies in the plan.

The book is full of parables. Honey-bee workers in the larval stage are all potential queens. But the cells in which they develop are so small and the diet given them so restricted that their growth is stunted. How sadly true for so many people of the earth as well!

Not everyone can have a great mountain in the front yard or live at the edge of the sea, but the geographical features that we inadequately describe as ponds are numerous and easy to find. A whole marvelous world of life is to be found in a pond.

FLOYD SCHMOE

**The State Papers of Levi Eshkol.** Edited, with an Introduction, by HENRY M. CHRISTMAN. Funk & Wagnalls, New York. 153 pages. \$7.95

WHY SHOULD FRIENDS be interested in the public papers of the second premier of a tiny island of Hebrews in a raging sea of angry Muslims? Because, as we have heard so often in our generation, no man is an island, no sect is an island, no people is an island. When the bell tolls in Palestine it tolls for us all.

Born into a wealthy business family living in the Jewish Pale in the Ukraine, young Levi Shkolnik, who changed his name to the Hebrew, Eshkol—"cluster of grapes"—after having had the best education that private tutors and a Polish Hebrew gymnasium could give him, threw in his lot at nineteen with Zionist Palestine, just before the First World War. Starting as an agricultural laborer, he helped found a Jordan Valley kibbutz, worked as labor organizer in agriculture, and became a leader in the new Histadrut, the General Federation of Labor of Palestinian Jewry.

As a union executive, he promoted corporations for investment, water supply, irrigation, contracting, and housing. He also directed the Jewish Agency's program to rescue refugees from Hitler's Germany, and served as treasurer of Haganah, the underground Jewish army

of the 1940's, developing their secret arms industry. As a result, he became Minister of Defense when Israel was born in 1948. After serving in several other key posts in the government he succeeded Ben-Gurion as Premier in 1963. He died last February.

Levi Eshkol's life encompassed the building of a viable national state in what was little more than stagnant marshes, eroded hills, arid deserts, and ancient, holy Jerusalem, surrounded by sleepy villages and the ghosts of once great ports and cities.

These "state papers," which include some of his public addresses, edited by a New York journalist, show the thrust of Jewish determination to rescue the persecuted, to reclaim the Promised Land, and to build a nation out of the world's sixty Jewish nationalities which can take its place in the western world, and bring science, technology, and prosperity to the Middle East and to Africa.

What an achievement it has been, and how tragic that it has not become a great dream made real! But many Arabs knew Palestine as their home for some thousand years, under overlords, yes, but home. Some stayed on after 1948, but more left, to become the irredentist refugees whose commandos are now plaguing Israel's eastern borders. And Arab nationalism, freed successively from Turkish, French, and British rule, flamed into fire with the sudden freedom of independence and the more sudden shock of Israel's birth, vows that the Jews must be driven into the sea.

In these public addresses, given from 1964 to 1968, Mr. Eshkol talks of immigration, of assimilation, and social progress; he hails the sacrifices of his people and the extraordinary economic growth of his country, and calls for more sacrifices to continue that growth. He asks for peace and cooperation with Israel's neighbors and the world. But, recognizing what seems to the Jews to be an uncompromising Arab hostility, he vows to defend to the death the country which God has given back to His people.

So, it is either a cease-fire with gunfire, or a war that could engulf us all, or a laboriously worked-out peace. Friends should try to understand both the Jewish and the Arab points of view, and to make every effort to reconcile them, on the spot, when possible, and at the United Nations and the capitals of the great powers. Without peace, this land, sacred to Jew, Christian, and Muslim alike, will be destroyed.

THOMAS E. DRAKE

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This theme of the German poet Rilke is explored in modern terms by David R. Mace in the Friends General Conference (Quaker) pamphlet, *Marriage As Vacation* (60¢)

David Mace is Professor of Family Sociology, Bowman Gray School of Medicine, Wake Forest University. He represents the Society of Friends on the working committee of the Division of Ecumenical Action of the World Council of Churches. He and his wife, Vera Mace, have written: *Marriage: East and West*; and *The Soviet Family*.

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**Pamphlets  
by M. C. Morris**

**What about Marijuana?** By JULES SALTMAN. Public Affairs Pamphlet No. 436. 381 Park Avenue South, New York 10016. 21 pages. 25 cents

**A Drug Knowledge Inventory**, accompanied by **Discussion Guide**. Developed by GELOLO MCHUGH and JAY C. WILLIAMS. Family Life Publications, Incorporated, Box 6725, Durham, North Carolina 27708. 7 and 28 pages. 85 cents

DESPITE ITS WIDESPREAD USE, many people know little about marijuana. The little they think they know is oftener fiction than fact. In the process of separating fiction from fact, Jules Saltman has provided a large and healthy dose of the latter for those over thirty. It seems that the younger generation knows from experience the six points that it took the Committee on Marijuana of the New York Academy of Medicine six years to formulate—that marijuana does not cause aggressiveness, is not at all related to crimes of violence, is not addictive, does not alter the individual's personality structure, has not been proved to cause mental or physical deterioration, and has possibilities for considerable medical applications. What the young people do not always realize is that the drug can cause undue fatigue and lethargy, is mildly habit-forming, can aggravate mental illness, and is likely to bring the user into contact with users of other drugs.

The *Drug Knowledge Inventory* is a teaching test comprising forty-four multiple-choice questions on various drugs. The *Discussion Guide* supplies the "best answers" and adds brief supplementary information.

These booklets are useful in helping thread one's way through the confusing maze of contradictory assertions about what drugs will and will not do. A long book and film list is appended. The title of one film provides a good summary: "Drug abuse: Escape to nowhere."

**Peacekeeping: 1969.** By CHARLES C. WALKER. Prepared for Friends Peace Committee, 1520 Race Street, Philadelphia 19102. 25 pages. \$.30

CHARLES WALKER raises questions as to the best means of achieving peace out of the conflicting military, semimilitary, and nonmilitary proposals.

"Is the military a 'shield' for the non-military, or is it rather an active organ-

izing factor with sovereign demands, however well masked, or reluctantly invoked?" Is tactical improvisation for meeting momentary crises a weakness or a strength? Will peacekeeping missions dominated by the superpowers avoid or create more difficulty in the future, especially among smaller and weaker nations?

This pamphlet stresses solutions that are a part of the answer to such questions. It also includes a summary of present United Nations peacekeeping operations.

**Reynard, Autumn, 1969.** The Quaker Fellowship of the Arts. Edited by ROBERT WARD, 50 Bridgewater Road, Berkhamsted, Hertford, England. 35 pages. 3/6

THE THEME of this issue of Reynard is "Stillness within Change." Mark Harvey, in his introductory thoughts, likens this to "order within chaos." Not the "lawn-order" being thrown in our faces these days by "the establishment," but rather the Order which the artist achieves by his "sifting, reorganising, rejecting, emphasising . . . out of a seemingly chaotic richness of visual stimulants."

Dorothea Blom writes: "One must trust the breadth and depth of one's own reality to enter fully into the present . . . But this we know: the image educates where reason never reaches, and our great artists are creating new forms representing new responses for a new world."

**The Atonement of George Fox.** By EMILIA FOGELKLOU NORLIND. Pendle Hill Pamphlets, Wallingford, Pennsylvania. 31 pages. 55¢

THE ATONEMENT OF GEORGE FOX (Pendle Hill pamphlet 167), presents the first great division in the Quaker movement, the Fox-Nayler conflict. It involves the perennial problem of Quakerism, the balance between inward guidance and corporate authority.

Some years ago this Swedish author did much to rehabilitate James Nayler with her book, *Rebel Saint*. In it she maintained that Nayler's tragedy was precipitated by the increasing assumption of authority by Fox. Her sympathy was clearly with Nayler. Since then her point of view has shifted and grown, and in the present pamphlet she does Fox, in spite of his harshness, an indispensable service. There is much to be said on both sides—and Emilia Norlind says it. This should serve as a springboard to interesting discussion.



# Letters to the Editor

## Quaker Statesmanship

OUR BELIEF that there is "that of God in every man" makes it conceivably possible and ideally desirable to solve the problems that arise from the wide differences between men who live under different conditions and have widely different needs, traditions, and beliefs. Grounds for peaceful cooperation, conciliation, and willing compromise are possible and should always be explored.

We have practiced persuasion, conciliation, and cooperation. "Quaker statesmanship" during both World Wars used close cooperation with governments and with military authorities and personnel and was effective in producing mutual respect and understanding as well as advancing our work of relief.

I firmly believe that this concept of pacifism is valid today and that its promulgation is desperately needed within our country to counter the strong tendencies toward the polarization of conflicting views of national policy. Above all, its methods are needed to curb the trend toward violence.

We need persuasion, not "demonstration"; conciliation, not "confrontation"; and cooperation, not "civil disobedience." We should advocate world peace and general disarmament, not a military victory by the North Vietnamese. We should be concerned with the elimination or amelioration of draft laws, not the burning of draft cards or support and encouragement of desertion by members of the Armed Forces. We can, if we will, work closely with officers of the Armed Forces who hold views on world peace as strong as our own, just as we did during two World Wars.

JOEL B. COX  
Honolulu

## Without Outward Weapons

I PREFER to talk about "nonviolent direct action" or "soul power" (Gandhi's phrase) or "dynamic peaceful confrontation" (Martin Luther King's) rather than "pacifism." Nonviolent direct action is an active attack on evil-doing. The injured person or group confronts the evil-doer(s), saying, "Aren't you ashamed to injure me (us) who never hurt you or wished you harm, indeed who, where possible, did and wished you good, and who even now wish you well?"

Not all people and few countries are capable of nonviolent direct action.

Nevertheless, a few individuals who decide to be harmless, truthful, generous, and brave can have a remarkably tempering effect on others.

For example, it makes me feel more friendly toward the Russians to know that there are religious conscientious objectors in Russia, who are allowed to elect alternative service in lumber camps rather than join the army.

Someone has estimated that if a third of the people in every country were conscientious objectors there would be so much free-floating good will that war would become impossible.

Meanwhile I quite agree that it is braver to attack *with* weapons, especially if you *feel* violence is healthier than cowed passivity. Best of all, however, for those capable of it, is a brave attack, but without *outward* weapons.

BETTY STONE  
Loveladies, New Jersey

## The Good Guys

WHILE NO FORM of killing ever can be condoned, there is a difference between the detached, impersonal act of releasing a bomb from an aircraft on what one believes is a strategic target and the shooting of women and children whose deaths by no stretch of the imagination could be considered of any military value. While the former is an act of war, however senseless and wrong, the latter indicates a bestiality inconsistent with any form of civilized human behaviour.

Nor is it correct to equate the atrociousness of war itself with any single atrocity, or to cite similar atrocities committed by the enemy. After all, they are the "terrorists," while we are the good guys, loathing war but committed to the protection of our friends the world over. It is too bad that this friendship is not reciprocal. In the course of three decades as a professional seaman, I have visited many foreign lands, including Southeast Asia, and have never failed to be impressed by the fact that our friends in these lands are conspicuous by their paucity.

JAMES R. BOLAND  
Philadelphia

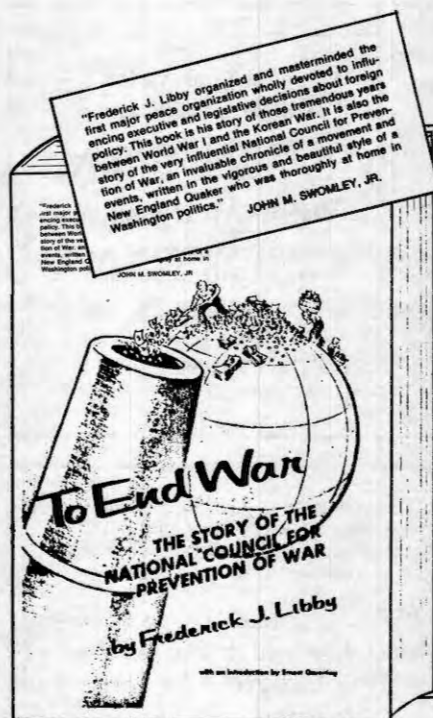
## Chester: Another View

THE PROBLEMS RAISED by the Black Manifesto have been very real to Chester Meeting, Pennsylvania. We have been pressured from several directions and we have had strong disagreements on pol-

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—Former U.S. Senator Ernest Gruening

"It will strike a responsible and nostalgic chord among those of us who have worked, and continue to work, for peace. But it should serve especially as inspiration for those increasing numbers of persons who yearn for peace, but say, 'What can I, one person, do?'"

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From his commencement address "Life and the Coming Time," Hanover College, 1867.

*"One of the earliest of the state chemists, one of the first men to take an interest in food sanitation, and easily the outstanding figure in the crusade for pure food, was Harvey Washington Wiley, a very mountain among men, and a lion among fighters."*

—from "Our Times," by Mark Sullivan

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icy, action, and morality, as is suggested in "Report on a Takeover in Chester" (Friends Journal, October 1), which is inaccurate. We are, as a result, much more concerned as a group, however, for the best development of the potential of the so-called "less advantaged" citizens of Chester.

From this experience we also should have learned the value of our Quaker business principle of full consideration for the minority, no matter how small; taking the time necessary to reach a common understanding through waiting expectantly for clear guidance. We also allowed ourselves to be misled by our interest in and our hopes for our brethren. We were concerned about the problem of reparations and what we as whites owed local blacks. It seemed to be largely from this position that we carried on the negotiations with the militants, although it is a good legal and moral principle to place the responsibility where the direct involvement is greatest; that is, the independent lessees.

Our brothers with whom we worked in the past in the Robert Wade Neighborhood House and Day Care Center and whose work and lives were upset and threatened by the invaders did not accept the Black Manifesto. They could at the same time sympathize with its authors because they recognized the frustration behind it and they knew the people who promulgated it and the conditions which brought it forth. Our moral position would be more satisfactory had we helped the supporters of the Darnley Belgrave, Sr., Center learn by experience that a nonviolent approach is a better way to achieve useful results.

The real problem, local leaders will tell you, is lack of jobs, livable housing, and personal integrity. The only possible solution to a basic problem of this size is political. With more than half the population nonwhite and close to the poverty level, it should be evident that a major push should be made here as has been done in Cleveland, Fayette, and so on. A small start has been made by the Chester Home Improvement Program and the Welfare Rights Organization. It seems likely to me that an organized effort, along the lines proposed by Julian Bond, supported by AFSC and other Friends' groups working with these young, vigorous, involved citizens, would have been a better solution than support of their disruption of necessary community services.

JOHN H. WILLS  
Cheyney, Pennsylvania

### State Aid and State Control

DANIEL KURKJIAN (Friends Journal, November 1) is rightly concerned about state control over Friends' schools, but he seems to equate state aid with state control. In fact, there are several forms of state aid that seem acceptable because they do not lead to control.

At the simplest level, the state now aids Friends' schools by permitting tax deductions for donations given to them. Most Friends do not object to this form of state aid since it has not led to state control over education.

A second possibility, which has been suggested by Dean Sizer of the Harvard Graduate School of Education, is that children might be given tuition grants which they can take with them to any school, public or private.

A third form of state aid is now given to many colleges in the form of Federal or state training grants for special purposes. For example, for many years I administered a Federal grant to Harvard University for the training of clinical psychologists. I do not feel the state in this case interfered in any way with the kind of education Harvard decided it should give. For some reason, staffs of secondary schools have been much more afraid of influence by the state connected with such grants, though I am not sure these fears are really justified.

Need state aid mean state control? Not necessarily—certainly not in the above instances nor in many countries abroad. For example, in Switzerland (and in Canada, I believe) tax money is given to religious schools which are more or less free to operate as they wish. Why could not that be true in the United States?

In fact, I tend to think that is the only way that Friends' schools can become truly democratic. Otherwise we can never raise enough money to provide more than a token representation from black and other underprivileged minorities. So I think Friends should be working for effective ways to get state aid to the schools that does not lead to state control of the kind of education we should uniquely provide.

DAVID C. MCCLELLAND  
Cambridge, Massachusetts

### The Mind beneath the Hair

I am sympathetic with Arthur Kincaid's article in Friends Journal, November 1. One cannot really differentiate on the basis of age alone. Although it is true that some older people seem resentful of



certain qualities in the young today, there are many under thirty who are equally "hardnosed" and violent in their disapprobation.

I have come to feel that turmoil over personal appearance, hairstyle, and so on exposes an American tendency to be taken in by symbols and slogans. The fear and impulsive condemnation of the young shown by conservative elements of our society mirrors a deep anxiety that their old, familiar world is in danger of being overturned. Maybe it is.

Since the beginning of the Second World War, our military have sold themselves to Americans as the saviors of the status quo. Individuality, of course, has no place in a military regimen—hence the symbolic importance of the short haircut, and uniform dress. We have been talked into the idea that conformity equals safety. Naturally, the young tend to resist this symbol and what it stands for. But, for people to whom security is the major issue, any symbolic show of dissent so aggravates their fear of change that they are forced to crystallize their thinking to the point at which communication with them, therefore, is no longer possible or meaningful.

With Arthur Kincaid, I wish some way could be found to open the minds of these fearful people so that they could see that many of our dissident youth are people of honesty, purpose, and basic goodwill. If they could only disassociate the hair from the mind beneath, they might feel new hope for America.

ELEANOR GAMER  
Colorado Springs, Colorado

#### **Appreciation**

PLEASE CONVEY my thanks to Arthur Kincaid for his article in the November 1 issue. May it reach far and wide, for it is needed!

DOROTHY CAIRNS  
Springville, New York

#### **Turning On Distant Friends**

PERHAPS the clerks of Meetings should write to nonresident members and encourage them to attend and support the Meetings near their present homes. Meetings might also send the names of their nonresident members to the Meetings near the present homes of such members.

Outreach of this type might help reverse the tragic decline in membership so apparent in Yearly Meeting reports.

C. DAVIDSON  
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—Albert Schweitzer

# Friends and Their Friends Around the World



*Above: Marjorie Nelson, Quaker doctor who had been imprisoned by the National Liberation Front in 1968 and then was released, cuts sutures on a patient's stump.  
Below: Sarah Janet Squires of Radnor Monthly Meeting, a physical therapist, helps a young patient to stretch his muscles. Much of the equipment is improvised.*



## Quaker Work in Quang Ngai

by Margaret H. Bacon

CASUALTIES among the innocent in Vietnam run four or five times higher than among the military on both sides. Among the wounded in South Vietnam

are approximately sixty thousand amputees.

To provide a small oasis of healing in this desert of need, American Friends Service Committee has established a prosthetics and rehabilitation center in conjunction with Quang Ngai Provincial Hospital in Quang Ngai City. A small staff of American and British Quaker

workers and a larger group of trained Vietnamese make and fit artificial limbs for victims of the war.

The therapists in the Quaker Center treat seventy patients a day and show them how to use muscles that might otherwise atrophy. Some twenty-two Vietnamese apprentices, instructed by a Quaker prosthetist, make fifty artificial limbs a month. A Quaker doctor sees each patient to make sure that wounds are healing and that stumps can be fitted with prosthetic devices.

One purpose of the Quaker Rehabilitation Center is to be a model that can be duplicated in other parts of the country and to train technicians for new rehabilitation centers.

Equipment is simple and practical. Many items have been made from bits of pipe, wood, cement, and cans to demonstrate that a good job of rehabilitation can be done with minimal expense.

Almost all the patients at the Quaker Rehabilitation Center come from the only general hospital for civilians in Quang Ngai Province. Its four hundred beds cannot accommodate the nearly one thousand patients. After a heavy bombing, overcrowding is so bad that patients have to wait on the porch or outside.

During one of the offensives, plasma bottles were hung on bushes. AFSC workers are building a hostel where patients from distant villages can remain until they have been fitted and know how to use their artificial limbs.

In another part of Quang Ngai City, AFSC operates a center for children of widowed refugees. Eighty-five youngsters go there for a daily program that includes balanced meals, baths, clean clothing, a rest period, games, and enough instruction in reading to qualify for admission to the government schools.

Everyone in Quang Ngai now knows the Quakers. Most of them know that AFSC extends its aid also to civilians in NLF-held territories and in North Vietnam.

In this garrisoned city, AFSC workers accept neither American nor Vietnamese military guards.

*(Margaret H. Bacon, a member of Germantown Monthly Meeting, Philadelphia, is director of information for American Friends Service Committee. She writes for national magazines. Her book, The Quiet Rebels: The Story of the Quakers in America, was published in March, and she is working on another, Lamb's Warrior: The Life of Isaac T. Hopper.)*



## Haddonfield Friends' Commitment to the Black Community

by Elisabeth Farr

HADDONFIELD FRIENDS long have been troubled by the deteriorating racial situation in nearby Camden. We determined, as Edward Burrough in 1662 advised, to decide issues arising in the Meeting "by hearing, and determining every matter coming before you in love, coolness, gentleness and dear unity . . ."

Inching slowly towards involvement, both individually and corporately, the crisis of events confronted us in the late summer of 1969. We were faced with a situation that demanded from us more vital participation and a greater commitment to social justice. None among us contested this assumption. The question was only what form our participation should take and what channels should be utilized to express our concern.

On four Wednesday evenings, Haddonfield Monthly Meeting met to wrestle with the problem. There were moments when we lost our cool and occasions when gentleness and dear unity were less conspicuous than "self-separation, discord and partiality," as Burrough expressed it. In the end, however, the Meeting recorded the following minute:

"Haddonfield Monthly Meeting has spent a number of sessions and many hours wrestling with our concerns for problems of human relations in Camden. We feel at this time that our major concern is for the black community.

"To further our concern the Meeting will establish two funds. The first fund of five thousand dollars will be offered as a gift to the United Black Front to be used for the benefit of Camden's black community in any way they see fit with the exception of posting bail. The second fund will be a trust fund made up of gifts, or of interest-bearing loans, to be used for bail of leaders of the Black People's Unity Movement currently in jail.

"Haddonfield Friends are urged to participate in either or both of these funds as they feel led in light of the serious problems with which they are intended to help in a small way."

The gift to the United Black Front is a commitment from Haddonfield Monthly Meeting. We have been informed that the money will be used to mount a voter registration drive.

The second fund represents the concern of individual Friends but is administered through the Meeting. It presupposes neither the innocence nor the guilt of the defendants in a case, but witnesses to a concern for the justice for the accused.

Committees from the Meeting have met with the mayor of Camden and the director of public safety in an effort to establish communication and to learn their views of the tinderbox situation in Camden.

Our "dear unity" has been tested severely. Perhaps none of us is completely satisfied with the results of our labor. Each of us is guilty of believing that his insight into the problem is superior. Yet we have emerged from an agonizing tension, taken action, presented a corporate witness, and hopefully, have been strengthened in our determination to preserve our goodly fellowship.

(Elisabeth Farr is recording clerk of Philadelphia Yearly Meeting.)

## Young Friends in Ireland

by David Bass

IRISH YOUNG FRIENDS are active, even though in Ireland interest in religion is declining. The Irish Young Friends Committee is the central body of young Friends and organizes conferences, workcamps, and other activities. There is a fairly strong young Friends group in Dublin and an older young Friends group. New young Friends groups recently have been started in Mid-Ulster and Lisburn.

Many of the Dublin group are non-Dubliners, who have come from various parts of Ireland to go to Trinity College and other institutions in the capital. The group, although transient, manages to be fairly active and holds a meeting once a week except in summer. Annual features are a spring weekend conference in Glenmalur in the Wicklow Mountains and a revue every Christmas to raise money for a party by young Friends for poor children in Dublin.

The Irish Young Friends Committee, although this year it has not held the usual annual conference, has organized two working weekends in the new premises of the Drogheda Grammar School. (Drogheda School is run by a committee of Quakers and recently celebrated its Tercentenary by moving to a new site outside Drogheda, overlooking the estuary of the river Boyne.)

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**John D. Jennings, Headmaster**  
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The International Young Friends Conference, held in Drogheda in August, was this year's main event. About forty young Friends, representing many European countries as well as the United States and New Zealand, were at the conference. The theme was "peace," very appropriate for Ireland at this time. Despite some feeling of frustration, the conference was successful and seemed to show that young Friends take a real interest in today's problems.

Irish affairs have, of course, been dominated in the past few months by events in the North, but because of apathy and a lack of ideas, young Friends have done little in connection with Ulster's problems. There are, however, signs that something is beginning to happen. Friends in Belfast have formed an Emergency Committee to co-ordinate Friends' efforts to restore peace to the North. Young Friends are co-operating.

Several new weekend projects may be planned for young Friends in the near future and possibly a full-scale international workcamp in Belfast next summer to work with children in the poorer areas of the city.

The Irish Young Friends Quarterly is a link between the Irish young Friends. Published four times a year, it is sent to all Irish young Friends, many older Friends, and persons abroad. It helps others keep in touch with the thoughts and activities of young Friends in Ireland.

### Simple Gifts

DURING THE DISCUSSION of prison reform at sessions of Pacific Yearly Meeting, the father of a young man in prison mentioned that nothing material could be taken into prisons in his area. The father had taken his son a bird feather and a pebble.

The prison guard found the feather in the son's pocket but failed to find the pebble in his shoe.

When the mother learned of this, she sent her son this poem:

*I send you an unseen feather  
To plant in your unseen wings—  
The wings that carry you into the  
world  
Of remarkable unseen things.  
I send you a hidden birdsong  
Deep in the throat of a bird.  
As the spinning earth swings 'round  
the sun  
He will know when it is time to be  
heard.*

ELIZABETH KIRK



Ground is broken for Detroit Friends School by Conner Mills, chairman of the board, and Hali Giessler, headmaster. Looking on are Conrad Mallett, of the Detroit Housing Commission, Max Pincus, of the Development Council, and Wade McCree, master of ceremonies.

### A Permanent Home for Detroit Friends School

by Jeanne Rockwell

BRISK BREEZES from Canada swept an overcast sky filled alternately with snow flurries and bright blue as trustees, distinguished guests, and representatives of foundations, businesses, and industry joined students and parents at a ground-breaking ceremony October 22 for the first permanent building of Friends School in Detroit. The school is on a four-acre site allocated by the Detroit Housing Commission in the Elmwood Redevelopment Area.

The idea of a Friends school in downtown Detroit originated in 1961, when community leaders concluded that the experience of Friends in experimental education was particularly suited to the needs of the economic and ethnic cross-section of families in the area. Detroit Friends were asked to study and carry out the idea. The school was chartered in 1963.

Hali H. Giessler was appointed headmaster in 1965. He had been at the Hershey School in Pennsylvania and had done social work in urban renewal areas of Indianapolis. Classes began in a store. Since February 1966, they have been

meeting in five temporary trailers and two mobile units at the permanent site.

Friends School in Detroit has one hundred forty-nine students and a staff of fifteen. It aims to meet the needs of all young people, whether college-bound or not. Forty percent of the students receive financial aid.

When the school was planned, founders and sponsors pledged yearly gifts of five hundred to one thousand dollars. Continuing support is needed now as the private, independent school assumes the burden of building its first permanent structure. The school is under Green Pastures Quarterly Meeting.

### Interfaith Work and Worship

THE ALLOWED MEETING, a small Friends group in St. Louis, meets in Glenmary House of Studies (near the university campus) where students for the Catholic priesthood live. Three or four of these residents usually attend, reports its newsletter, "and the worship is close and deep." The group averages eight to ten.

The little Meeting is not only active in finding ways to help "two very different faiths . . . share their contrasts and similarities." The group also is developing a playground for children of the district who now have to play in the street.



## Letter from England

by Frederic Vanson

LAST SUMMER in Britain was beautiful and it declined into a lovely fall, but the social and political climate has been anything but kind. To continue the analogy, the present time might aptly be described in the Shakespearian phrase, "the winter of our discontent."

In Ireland there were the tragic clashes between extremist Protestant and Catholic elements, at home a rapidly rising cost of living at a time when only the most powerful and ruthless trade unions can obtain higher pay for their members, and abroad the continuing political and moral stalemate of Rhodesia and the great worrying question as to whether Britain could or should attempt to join the European Common Market. These are a few of the issues concerning the British people today, and opinion among British Friends is not, of course, unanimous on any of them.

As a teacher, I am most directly concerned with education. The old concept of the class hanging upon its teacher's words has given place to what is called in the jargon of the day "child-centered education"—no doubt a laudable aim

but one which has led in practice to woolly thinking and dubious results.

In essentials the controversy comes down to this. Some educationists of note are of the opinion that these classroom reforms have led to a decline in the measurable standards of achievement, a decline which is worrying those involved in university and higher education. Others equally strongly deny this, pointing out that the real end of education is not mere fact-gathering but a growth of the child to self-expression and self-discovery. As always, I suspect that the truth lies somewhere between these warring extremes.

There is discontent within the teaching profession. The British teacher and lecturer is worse off today than he was ten years ago, and this at a time when many unskilled workers demand and get wages far higher than those of the teacher. At the peak of his career the teacher here can expect to earn about the equivalent of six thousand dollars. Such an annual salary is, compared to the earnings of salesmen, advertising men, and strip-pub proprietors, what Americans would call chicken feed. Understandably there is talk of strike action, and understandably, too, the intellectual quality of new entrants to the profession

steadily falls as the cleverest of our young people take one look at the career prospects of the teacher and say no.

Religious education also has been under fire. This, under English law, is the only compulsory subject in the school curriculum. Militant atheists and humanists are mounting a sustained campaign against this compulsory "brainwashing" which, they maintain, forces doctrinal beliefs upon minds too immature to form their own judgments. But public opinion polls show that a large majority of parents favor a continuance of religious education. They may not themselves practice, or even believe in Christian doctrine, but they want their children to have the example of Christ and his ethic held up before them.

One feels that we British are resentful of our present state, dangerously disillusioned with politics, and sullenly resigned to our lot until the next general election when the defeat of the socialists looks inevitable.

In the midst of this scene, British Friends, like Friends everywhere, do what they can to help individual causes. The plight of the homeless, prison reform, the mass starvation in underdeveloped lands, the tragedy of continuing warfare and internecine conflict—all

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G. Laurence Blauvelt, Headmaster

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these engage the minds and deeds of Friends.

Small in numbers, the Society of Friends has no small influence upon opinion here and goes on in these difficult times teaching the belief that there is that of God in every man, and that we must seek guidance from the Inner Light.

## Vision in a Valley

by Eileen Barnard-Kettle

A GROUP of concerned Friends in Australia have plans to establish Kangaroo Valley Centre, which they hope in time will have functions like those of Woodbrooke in England and Pendle Hill in the United States.

At the moment, the Centre consists of just one hundred acres, some on a lovely, timbered hillside with spacious views, some fairly level and suitable for limited farming projects. The site is beside Kangaroo River, about one hundred miles north of Sydney. By Australian standards of distance, it is in easy access to both Sydney and Canberra and not too far from Melbourne. It is therefore as "central" as we can hope it to be in this large continent.

So far it is just a site, bought (and paid for) by some Friends and near-to Friends, with one small timber cottage to be occupied permanently by a very dedicated C. O. and others of like mind who want to come. A family in a caravan is due soon. The "study" section is yet to be built; it will consist of a simple, central, all-purpose structure and cabins dotted among the trees on the slopes.

We don't know where needed money is coming from—but we are confident it will come, for we believe it is "in right ordering" that we go forward.

For now we plan to provide for week-end (or longer) conferences and retreats and a place where Friends and their children and friends of Friends can escape from the pressure of life for rest and refreshment of body, mind, and spirit.

The nominal fee to belong to the Development Committee is one dollar a year, and all gifts of money will be welcome, of course, regardless of the amount. Our Hon. Treasurer is Alma Wright, 47 Jersey Avenue, Leura, New South Wales 2781. Cheques may be addressed to the Kangaroo Valley Centre Association.

## Aiguaviva, a Workcamp in Spain

by Nancy K. Negelspach

UNLIKE most Quaker-sponsored workcamps, the Catholic-Protestant-Quaker workcamp, Aiguaviva, at first had to restrict its contacts with the nearby community because some of us felt we might bring too much attention to our project in a setting that is strongly Roman Catholic. The fears proved unfounded; the group that came was small, unified, hard-working, and sensitive to the situation.

Among the participants were five British, one Irish, one Dutch, one French, two American, and three Spanish young persons. The Quaker sponsor was Friends Service Council. Friends World Committee, American Section, contributed generously toward materials through its International Quaker Aid Program.

The group was isolated in a lovely mountain valley dominated by the Sierra de Busa of the Alta Berguedá. Our neighbors were shepherds and farmers. The nearest village was San Lorenzo de Morunys. Aiguaviva, a vacation and conference center, is owned by several churches and is used mainly for young people who would not otherwise get a vacation.

Our group worked from August 20 to September 10. There was enough work for several camps: Plastering, painting, digging trenches to steer the winter rains away from the house, installation of plumbing inside the house, and laying the foundations for a swimming pool. The pool is necessary because swimming in the river is dangerous for children.

We had free time for excursions into the mountains, fishing, and visits to the village to talk with the people.

We had meditations, at first outside at sunset and later at the beginning of the day. Not all of us were used to quiet time at first, but everyone took part and respected each other's views. Spontaneous discussions were always breaking out.

We left Aiguaviva for Barcelona via Montserrat, the Benedictine mountain-top monastery that commands a spectacular view of all Cataluña. Scraggly and tired, we were given a tour of the monastery and an organ concert by a young monk. We were seated on the high altar, beneath the revered Black Virgin, and we were somewhat startled





*Partial View of Pedraforca*

to see worshipers enter and kneel in front of us.

When the fugues swelled around us, we were swept into a thrilling burst of joy—a great amen to our experience together. It was tendering for us all—Catholic, Protestant, Quaker, atheist. We had worked, played, and meditated together. Now this experience raised us to new heights of peace and worship.

*(Nancy K. Negelspach and her husband, Gerard, who have lived in Barcelona since February, 1965, were invited by a group of Friends there to help strengthen the witness of Friends in Spain. They have translated many items of Quaker literature into Spanish. They belong to Central Philadelphia Monthly Meeting.)*

## **Out-Quakering the Quakers**

by Gertrude P. Marshall

I EXPECT that almost all delegates to the triennial assembly of the National Council of Churches, would agree there was no more "business as usual" for the churches. Speakers and demonstrators pointed out what they called inconsistencies, irrelevancies, inadequacies, and stupidities of churches.

Extreme speeches and actions there were, but they were less moving than the full and helpful participation of young people in the assembly, held in Detroit November 30 to December 4.

Delegates from Philadelphia Yearly Meeting were Alan Crosman, Francis

Brown, Robert Coppock, Esther Rhoads, Lydia Stokes, Raymond Wilson, and me.

The issues that most deeply stirred the assembly were race, peace, poverty, or, as one delegate described it, the Establishment versus the Outs (for "Establishment," read white, male clergy over forty; let "Outs" be a general term for poor, black, Indian, Spanish-American, women, youth, and laity).

For the first time in its nineteen-year history, the Assembly elected a woman, Cynthia Wedel, as its president. Likewise for the first time, The National Committee of Black Churchmen put forth candidates for president and general secretary. Assisted by youth and some black delegates, these two men, the Rev. Albert Cleage and the Rev. Leon Watts, received about one-fifth of the votes. This effort, and the Rev. Albert Cleage's speech after the election, indicated the rage and pain of the black community and its determined effort to gain power. Yet even among the predominantly older black clergy there is disagreement. There is agreement, however, on the depth of concern for the poor and minority groups in the United States and a sense of urgency about them.

A young alternate delegate of the Reformed Church, James Rubins, who after two years of agonized searching had reached the conclusion that he could no longer conscientiously comply with Selective Service, desired to turn his draft card over to "the elders of the Church." Although the necessary two-thirds vote for this corporate witness of the NCC was not forthcoming, about one hundred forty delegates and others

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signed a statement, as individuals, supporting this young man.

During the week, a consultation was held in Windsor, Canada, between Canadian and American churchmen, to consider ways of ministering to the needs of the sixty thousand young refugees from the draft and from the army itself who have fled to Canada. Several resolutions dealt with the religious dilemma of the Vietnam war. Vietnam has brought many of the leaders of the Protestant Church to a near-pacifist position; some of them have "out-Quakered the Quakers!"

The National Council of Churches, like the United States, reflects these turbulent times. Although tension was frequent, I felt that there is perhaps more life now in the Church than in earlier, calmer times.

#### Grants for Students and Teachers

THREE GRANTS have been announced by the Committee of Award of American Friends Service Committee.

The Mary Campbell Memorial Fellowship, open to United States citizens, carries a maximum award of one thousand dollars for graduate study in foreign universities or in the United States to persons preparing themselves as "emissaries of international or interracial peace and goodwill."

The Charlotte Chapman Turner Award, also for one thousand dollars, is given to persons who are married and rearing families and desire training so that they may alleviate mankind's social or medical ills.

Fellows for the Mary R. G. Chapman Award, a one-year teaching appointment

at the Friends Schools in Ramallah, Jordan, are named in consultation with the Friends Mission Board, Richmond, Indiana. It carries a stipend of one thousand and five hundred dollars; room, board, and laundry are provided. Application forms for the three awards, which must be returned by February 15, may be had from Ann Purnell, AFSC, 160 North Fifteenth Street, Philadelphia 19102.

#### News of Meetings

**PHILADELPHIA YEARLY MEETING:** Florence D. Tobiessen, a social worker, has joined the staff of the Committee on Aging Friends as a part-time counselor. She is a member of Willistown Monthly Meeting, Edgmont, Pennsylvania. Dorothy N. Cooper, executive secretary since the committee was established seven years ago, will continue in that position and will advise committees planning new projects for elderly Friends. Rhoda H. Stiltz is assistant and secretary to the committee.

**SANDY SPRING MONTHLY MEETING** (Maryland) sent Earle Reynolds a letter to encourage him in his attempts to continue his effort to visit China in 1970 in the interests of peace and good will.

**THE NEWSLETTER** of Media and Providence Monthly Meetings published the following item on Friends Suburban Project:

"FSP arose from the growing awareness on the part of many Friends that the ills of racial injustice are not confined to the black community. Rather, the economic, social and political distress of black communities are closely related to institutionalized white attitudes. After two years' work in the black community of Chester, Vinton Deming moved to work within the white community, as director of FSP. For this past year, the FSP office has been located in Media Fellowship House. The FSP committee, however, has come to believe that the project, as a Quaker program sponsored by Philadelphia Yearly Meeting, would be more effective if identified unambiguously, by means of physical location, with the Society of Friends. For this reason, approach for location within a Friends meetinghouse has been the direction taken."

**MONTEREY PENINSULA MONTHLY MEETING** offers hospitality to wives of men imprisoned at Ford Ord. Financial help is needed and may be sent to Friends Meeting, 1057 Mescal Street, Seaside, California 93955.



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# MEETING ANNOUNCEMENTS

## 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.

**TUCSON**—Friends meeting, 129 N. Warren, Sunday School, 10 a.m.; worship, 11 a.m.; Pastor, V. J. Waldron; Clerk, Winifred Kildow, 1647 E. Seneca 85719.

## California

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

**CLAREMONT**—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Martha Dart, 421 West 8th Street, Claremont 91711.

**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.

**FRESNO**—Meetings 2nd, 3rd & 4th Sundays, 10 a.m., 847 Waterman St. We will only have potluck on second First-day in the month.

**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 and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-3238.

**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.

**WATERTOWN**—Meeting 9:30 a.m., Watertown Library, 470 Main Street. Phone 274-8598.

**WILTON**—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. Margaret Pickett, Clerk. Phone 259-9451.

## 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**—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone 253-8890.

**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 Corica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.

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

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

**SARASOTA**—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 955-3293.

**ST. PETERSBURG**—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. Phone 355-8761.

**AUGUSTA**—Meeting for worship and First-day School, 10 a.m., 340 Telfair Street. Lester Bowles, Clerk. Phone 733-4220.

## Hawaii

**HONOLULU**—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m. Phone 988-2714.

## Illinois

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

**CHICAGO**—Chicago Monthly Meeting, 10749 S. Artesian. HI 5-8949 or BE 3-2715. Worship 11 a.m.

**DECATUR**—Worship, 10 a.m. Phone Mrs. Charles Wright, 877-2914, 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). Phone 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 Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area 312, 234-0366.

**PEORIA-GALESBURG**—In Peoria, telephone Cecil Smith, Dunlap 243-7821. In Galesburg, telephone George Dimitroff, 342-0602.

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

**ROCKFORD**—Rock Valley Meeting. Classes and Adult Discussion 10:15 a.m. Worship 11:15 a.m. Booker T. Washington Center, 524 Kent 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. Phone 336-3003.

**WEST LAFAYETTE**—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Lois R. Andrew. Phone 743-3058.

## Iowa

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

## Kansas

**WICHITA**—University Friends Meeting, 1840 University Avenue. Semi-Programmed Meeting for Worship 8:30 a.m., First-day School 9:45 a.m., Programmed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

## Kentucky

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

**LOUISVILLE**—Adult First-day School 9:30 a.m. Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone 454-6812.

## Louisiana

**NEW ORLEANS**—Meeting each Sunday, 10 a.m., in Friends' homes. For information, telephone UN 1-8022 or 891-2584.

## Maine

**MID-COAST AREA**—Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

**PORTLAND**—Forest Avenue Meeting. Unprogrammed. First-days 10:00 a.m. 1837 Forest Avenue. Call 799-7225 or 839-3288.

## Maryland

**ADELPHI**—Near University of Maryland, 2303 Metzgerott Road. First-day School 9:45, worship 11 a.m. George Bliss, Clerk. Phone 277-5138.

**ANNAPOLIS**—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 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. Phone 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 Mellor, 189 Hampshire St., Methuen, Mass. Phone 682-4677.

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

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

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

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

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

## Michigan

**ANN ARBOR**—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, Mabel Hamm, 2122 Geddes Avenue. Phone: 663-5897.

**DETROIT**—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan, 48154.

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

**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 (616) 363-2043 or (616) 868-6667.

**KALAMAZOO**—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone 926-6159 or 332-5610.

**MINNEAPOLIS**—Twin Cities Friends Meeting, unprogrammed worship, 10:15 a.m., Friends House, 295 Summit Ave., St. Paul. Call 222-3350.

## 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. Phone PA 1-0915.

## Nebraska

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

## Nevada

**LAS VEGAS**—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone 737-1190.

**RENO**—Meeting for worship 11 a.m., 1029 N. Virginia Street, Reno. First-day School and discussion 10 a.m. Phone 322-3800.

## New Hampshire

**DOVER**—Meeting for worship 10:30 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone 643-4318.

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

## 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 Ave. Lake St. Meeting for worship 10 a.m. Nursery care. Special First-day school programs and/or social following worship, from October to June. Phone 428-6242 or 429-9186.

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

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

**MICKLETON**—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J.

**MONTCLAIR**—Park Street & 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**—Adult class 10 a.m. Meeting for worship and First-day School 11 a.m. Watchung Ave., at E. Third St., 757-5736. Open Monday through Friday 11:30 a.m.—1:30 p.m.

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

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

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

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

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

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



Friends Institute, Philadelphia

**SUMMIT**—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. At YWCA, 282 Morris Avenue. 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.

**LAS VEGAS**—828-8th. First-day School, 10 a.m.; discussion 10:45; worship 11:45.

**SANTA FE**—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe.

## New York

**ALBANY**—Worship and First-day School, 11 a.m., 727 Madison Ave. Phone 465-9084.

**BUFFALO**—Meeting and First-day School, 11 a.m., 72 N. Parade. Phone TX 2-8645.

**CHAPPAQUA**—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914-666-3926.

**CLINTON**—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. UL 3-2243.

**CORNWALL**—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

**ELMIRA**—10:30 a.m. Sundays. 155 West 6th Street.

**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, 9:30 a.m., 11 a.m., 15 Rutherford Place, Manhattan. Others 11 a.m. only.

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  
Phone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

**POUGHKEEPSIE**—249 Hooker Ave., 452-1512. Silent meeting, 9 a.m., meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: programmed meeting only, 10 a.m.)

**PURCHASE**—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, 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, Sunday evening 7:00 p.m. Old Chapel, Union College Campus.

**SYRACUSE**—Meeting for worship at 821 Euclid Avenue, 10:30 a.m. Sunday.

**WESTBURY, LONG ISLAND**—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

## North Carolina

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

**CHAPEL HILL**—Meeting for worship 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 Vail Avenue. Phone 525-2501.

**DURHAM**—Meeting for worship and First-day School, 10:30 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

**GREENSBORO**—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00, Cyril Harvey, Clerk.

**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 10:00 a.m., 120 Woodburn Road. Clerk, Lloyd Tyler, 834-2223.

## 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, 932-2752; 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. Phone 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.

**TOLEDO AREA**—Downtown YWCA (11th and Jefferson), 10 a.m. Visitors welcome. First-day School for children. For information call David Taber, 878-6641. In BOWLING GREEN call Briant Lee, 352-5314.

**WILMINGTON**—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, 10 a.m. First-day School, 11 a.m., in Thomas Kelly Center, Wilmington College. Elizabeth H. MacNutt, Clerk. 513-382-3328.

**WILMINGTON**—Programmed meeting, 66 N. Mulberry, 9:30 a.m. Church School; 10:45, meeting for worship.

## Oregon

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

## Pennsylvania

**ABINGTON**—Greenwood Ave. and Meeting House Road, Jenkintown. 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. First-day School 10 a.m.-11:15 a.m. Meeting for worship 11:15 a.m. to 12.

**DOLINGTON-MAKEFIELD**—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

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

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

**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 Pennsylvania, 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, 10:30 a.m.

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

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

**LANDSOWNE**—Landsowne and Stewart Aves. Meeting for worship 11 a.m. First-day School and 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**—125 West Third Street. Meeting for worship, 11 a.m.

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

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

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

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

**MILLVILLE**—Main Street, meeting 10:00 a.m., First-day School, 11:00 a.m. H. Kester, 458-6006.

**MUNCY at Pennsdale**—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Phone 546-6252.

**NEWTOWN**—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day, 7:30 p.m.

**NORRISTOWN**—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

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

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

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

Central Philadelphia, 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, 10:15 a.m. Fourth and Arch Sts. First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane. Powelton, 3721 Lancaster Ave., 10 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.

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

**QUAKERTOWN**—Richland Monthly Meeting, Main and Mill Streets. First-day School, 10 a.m., meeting for worship, 10:30 a.m.

**RADNOR**—Conestoga and Sproul Rds., Ithan. Meeting for worship and First-day School, 10:30 a.m. Forum 11:15 a.m.

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

**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**—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m.; meeting for worship 11:15 a.m. Monthly meeting on second Sunday of each month at 12:15 p.m.

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

**WILKES-BARRE**—Lackawanna-Wyoming Meeting, Parlor, Weckesser Hall, 170 S. Franklin Street. First-day School, 10:15 a.m.; Meeting 11:00.

**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. Phone 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, George Kenny, 2137 Siesta Dr., FE 1-1348.

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

**LUBBOCK**—Worship and First-day School, 10:30 a.m., 2412 13th, PO 3-4391. Richard Foote, Acting Clerk, 829-2575.

### Vermont

**BENNINGTON**—Meeting for worship, Sunday, 10 a.m., Bennington Library, 101 Silver Street.

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

### Virginia

**CHARLOTTESVILLE**—Meeting and First-day School, 11 a.m., Hope House, 201 E. Garrett Street.

**LINCOLN**—Goose Creek United Meeting, First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

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

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

**ROANOKE**—Blacksburg—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.

### Wisconsin

**BELOIT**—See Rockford, Illinois.

**MADISON**—Sunday, 9 a.m. and 11 a.m., Friends House, 2002 Monroe St., 256-2249.

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

### Vacation in Florida

In a charming old house in a neighborly village near Mount Dora, Florida. Rooms with or without kitchenettes. Everything furnished, including fruit from our groves. Rates reasonable. For more information write **OAKLAWN, E. KING, Box 165, ZELLWOOD, FLORIDA 32798.**

### 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, Pa. 19144, call VI  
4-7076 between 8 and 10 p.m.

Annemargret L. Osterkamp, A.C.-  
S.W., 154 N. 15th St., Philadelphia,  
GE 8-2329 between 8 and 10 p.m.

Holland McSwain, Jr., A.C.S.W.,  
SH 7-1692.

Ruth M. Scheibner, Ph.D., Ambler,  
Pa., call between 7 and 9 p.m.  
MI 6-3338.

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

## 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, and so on. Deadline is four weeks in advance of date of publication.*

*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.*

### Positions Vacant

**ASSISTANT SECRETARY**, Friends General Conference. Responsibility for Religious Education Committee programs, FGC publications, and promotion. Write for job description: Friends General Conference, 1520 Race Street, Philadelphia 19102.

**FRIENDS WORLD COMMITTEE FOR CONSULTATION** Senior Staff Opening. Friends (men and women) preferably non-British are invited to apply for the post of associate secretary in FWCC Central Office based in England. The assignment begins January 1, 1971. This important post offers scope for initiative and responsibility. Knowledge of Quaker life and work in different parts of the world advantageous. Salary based on experience and qualifications.

Applications (by air mail) with names of two referees should reach the Chairman, FWCC, Woodbrooke, 1046 Bristol Road, Selly Oak, Birmingham 29, England, by March 1, 1970 (earlier if possible).

**IS THERE A FRIEND ANYWHERE**—mature woman, unencumbered, good health—who would like a live-in job at New England Friends Home (retirement home) assisting the Director? Applicants should be willing to take responsibility and do some domestic work, cooking, etc. Also enjoy fellowship with older people. Write or visit Wade Mackie, New England Friends Home, Turkey Hill Lane, Hingham, Massachusetts 02043.

**COUPLE** to be houseparents for school year 1970-71. Teaching skills sought in algebra, chemistry and physics. Contact The Meeting School, Rindge, New Hampshire 03461.

### Position Wanted

**ENGINEER AND COLLEGE ADMINISTRATOR** interested in exploring employment possibilities for post July 1970. Would also consider purchase of small business or retail hardware store. Location must be in or near rural setting. Forty-three-year-old Quaker with wife and four children. Box D-468.

### Wanted

**YOUNG FRIEND**, medical student, needs inexpensive living quarters, any condition, and part-time job, preferably near Hahnemann Medical College, Philadelphia. If possible, would like position in which income tax is not withheld. Write Box H-470, Friends Journal.

### Travel

**FRIENDS WORLD COLLEGE** invites you to join Leslie & Wini Barrett in an Around-the-World Adventure. 35 days, July-August, in Middle East, India, East Asia, and Japan-Expo. Other trips to East & South Africa, Mexico, Cuba, USSR. Itineraries: Studytravel, Dept. F, Friends World College, Westbury, New York 11590.

**SUMMER STUDYTRAVEL FOR HIGH SCHOOL STUDENTS.** Unique opportunities combining adventure and learning. Alaska-Yukon, East Africa Safari, Mexico-language, Mexico-archeology, Yugoslavia-Greece, Poland & USSR, or USSR & Around the World, including Japan-Expo. Also adult trips. Write for itineraries: Studytravel, Dept. F, FRIENDS WORLD COLLEGE, Westbury, New York 11590.

## Services Offered

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## QUAKER BOOKS WANTED

Old Quaker volumes, especially journals; documents and volumes of Elias Hicks. Friends and colleges have donated 2,000 Quaker volumes and 2,200 pamphlets; we can give and/or exchange duplicates. We have complete files of the Friend, the Friends Intelligencer and the Friends Journal. For tax deduction, advise in advance items donated for our official request, as required by IRS. For mailing labels, giving lowest rate, write: Curator, Quaker Collection, Friends World College, Westbury, N. Y. 11590.

## Coming Events

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

### January

18-25—World Council of Churches Week of Prayer. "We Are Fellow Workers For God." Leaflets and posters available from Week of Prayer, Graymoor, Garrison, New York 10524.

19-23—Quaker Leadership Seminar: "What is Security?" Includes interviews at the Pentagon, State Department, Japanese and Soviet embassies, and with Congressmen. Write Robert and Sara Cory, William Penn House, 515 East Capitol Street, Washington, D. C. 20003.

23-25—Married Couples Retreat at Pendle Hill, led by Charles and Eleanor Perry, sponsored by Philadelphia Yearly Meeting Religious Education and Family Relations Committees (part of the Friends General Conference project under the guidance of David and Vera Mace). Write: Religious Education Committee, 1515 Cherry Street, Philadelphia, 19102.

### February

1—Discussion on youth protests. Adult resource leaders: Granville Lash, of Robert Wade Neighborhood House, Chester; and the Rev. David M. Gracie. Youth protestors from the Resistance, SDS, YAF, AQUAG, CORE, and the Fortune Society. Moderator: Spen-



cer Coxe, executive director, Philadelphia Branch, American Civil Liberties Union. 3 P.M. at Frankford Friends Meeting, Unity and Waln Streets, Philadelphia.

At Powell House, Old Chatham, New York 12136:

January 30-February 1—Junior High Conference led by Bob and Betty Bacon.

February 6-8 — Workshop Apprentice Session offering experience in draft counseling, led by James Niss. (Time and place subject to change).

February 20-22—"Renewal"—A search and a celebration.

February 20-22—Senior High Conference, led by Bob and Betty Bacon.

February 27—Workshop: Facing the changing ethics, faith, and structure of society. Led by Elizabeth Ellis and James Toothacker.

At Pendle Hill, Wallingford, Pennsylvania 19086

February 6-8—Retreat, led by Douglas Steere.

February 13-15—Conference on Gandhi and Quakerism, led by Horace Alexander, Amiya Chakravarty, Hugh Barbour, and Charles Walker.

February 20-22—Marathon in Honesty—Responsibility—Involvement, led by Keith Irwin of Kirkridge.

Sunday sessions begin at 3 P.M., with supper (\$1.50) at 6 and an evening session at 7. Please let us know if you plan to come. January 18: Ecology and Pollution; 25: Drugs; February 1: Violence in Our Suburb; 8: Amateur Films—How Do We See?

## March

17-19—United Nations Seminar to acquaint Friends with the work of the U. N. and the Quaker U. N. Program. Registration, two dollars. Scholarship assistance and economical YMCA housing available. Friends may come to Philadelphia as guests of Friends World Committee and stay at the homes of Friends in that area on March 19. Before February 20, write to: Friends World Committee, 203 South East St., Plainfield, Indiana 46168.

## 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

HOUGHTON—On August 16, in Sandy Spring, Maryland, a daughter, ELEANOR JEAN HOUGHTON, to John Daniel and Carolyn Duthie Houghton. The father is a member of Friends Meeting of Washington, and the mother is a member of Lansdowne Monthly Meeting, Pennsylvania.

LEWIS—On October 30, in New York, a daughter, ELIZABETH ERSKINE LEWIS, to Susan Erskine and Carl Michael Lewis. The mother belongs to Lehigh Valley Monthly Meeting, Bethlehem, Pennsylvania.

LOVELL—On November 28, a son, WILLIAM BUFFUM LOVELL, to Arnold Buffum and Amanda Norris Lovell. The parents are members of New York Monthly Meeting.

REGEN—On October 31, in Rochester, New York, a son, JEFFREY KOSTER REGEN, to Richard and Susan Koster Regen, members of Rochester Monthly Meeting. The paternal grandparents, Curt and Rosalie Regen, are members of Rahway and Plainfield Monthly Meeting, New Jersey.

## Marriages

CORNELL-THOMPSON—On June 21, in Abington Meetinghouse, Pennsylvania, ESTHER HUNT "TERRIE" THOMPSON, daughter of Leonard C. and Margery Taylor Thompson, and WILLIAM CROWNSHIELD CORNELL, son of Frederick H. and Sarah B. Cornell. The bride and her mother are members of Cheltenham Monthly Meeting, Pennsylvania.

COATS-DOENST—On November 1, in Palo Alto Meetinghouse, California, SIGRID DOENST, of Germany, and DAVID COATS, son of Robert and Beth Coats.

HALL-LEWIS—On November 22, at Bonticou Lodge, New Paltz, New York, under the care of New Paltz Monthly Meeting, RUTH LEWIS and DUTY J. HALL. The bridegroom is a member of Ridgewood Monthly Meeting, New Jersey.

GREENWALD-SMITH—On November 23, in the home of the bride in Wycombe, Pennsylvania, LINDA SMITH, daughter of Russell and Kathryn Smith, and DANIEL M. GREENWALD. The bride and her parents are members of Wrightstown Monthly Meeting, Pennsylvania.

KUNY-COOPER—On November 1, in Wrightstown Meetinghouse, Pennsylvania, ANNA VIRGINIA COOPER, daughter of Richard and Virginia Cooper, and DOUGLAS KUNY. The bride and her parents are members of Wrightstown Monthly Meeting, Pennsylvania.

## Deaths

BROWN—On November 10, in Frederick, Maryland, EDGAR BROWN, aged 98, a member of Goose Creek Monthly Meeting, Lincoln, Virginia, and a former botanist in the Department of Agriculture. He founded the Official Seed Analysts Association and invented the Brown-Duvel Moisture Tester used for the marketing of seeds. He is survived by his wife, Elizabeth.

BROWN—On December 2, in Winchester, Virginia, EMILY TAYLOR BROWN, a member of Goose Creek Meeting, Lincoln, Virginia, and a teacher for many years in the public schools of Loudoun County. She is survived by her husband, Charles M. Brown; a daughter, Mrs. John G. Koncer; a son, Charles Taylor Brown; seven grandchildren; and a brother, Lawrence Lee Taylor.

CONROW—On December 6, in Rancocas, New Jersey, ANNA ZEBLEY CONROW, aged 79, a member of Rancocas Monthly Meeting. She is survived by her husband, A.

Engle Conrow; two sons; William R. L. and A. Engle, Jr.; a daughter, Suzanne C. Bingham; and eight grandchildren.

FRANK—On February 27, in Eugene, Oregon, PAUL FRANK, a member of Syracuse Monthly Meeting, New York. He is survived by his widow and son.

OZAKI—On November 18, in Honolulu, aged 88, SUGA OZAKI, a member of Honolulu Monthly Meeting.

Suga Makishima was born in Maizuru, in the Kyoto Prefecture of Japan, in a period of enormous social and technological change. She was one of the earliest graduates of the Friends Girls School, Tokyo, and was, for a time, a dormitory mistress at the school.

In 1913, she was married to Sanshichi Ozaki, a member of a Yokohama family, who was a merchant in Honolulu. When in the late 1930's a group of Honolulu Friends began meeting occasionally, Suga Ozaki met with them, renewing her Quaker contact. The war between Japan and the United States led to great difficulties for the Japanese community in Hawaii and the American community in Japan. Gilbert and Minnie Bowles, who had met Suga in Tokyo, were among the Americans evacuated from Japan, and because their sons were in Honolulu they took up residence there and with Suga and the rest of the Quaker group helped to recement the relationships between the Japanese and the rest of the Honolulu community. Honolulu Friends Meeting was established during the war period. Suga Ozaki, one of the most faithful attenders of the Meeting, added calmness, forthrightness, and steadiness. She spoke from a pureness and simplicity and strength of faith, that gave great, but quiet, force to what she said. She was active in the relief programs of the Meeting. She is survived by a brother, Yutaka Ozaki, of Honolulu, and a sister, Kinu Takata, of Gardena, California.

ROWBERG—On December 1, in Olney, Maryland, ANDREW A. ROWBERG, a member of Goose Creek Monthly Meeting, Lincoln, Virginia, and a historian and genealogist. He compiled more than 150,000 biographical cards on Americans of Norwegian ancestry. He was a partner in the Mohn Printing Company, Northfield, Minnesota, and edited the firm's weekly newspaper, the Northfield Independent, from 1910 until his retirement in 1952. He was a founder and member of the Rice County, Minnesota, and Loudoun County, Virginia, Historical Societies. He is survived by his widow, Marie; a daughter, Brynhild; two brothers, Edwin and Hardy; and several nieces and nephews.

RUSSELL—On November 18, in Durham, North Carolina, LIEUETTA COX RUSSELL, aged 97, a member of Durham Monthly Meeting, North Carolina. She was the widow of Elbert Russell of the Duke Divinity School. She is survived by a son, Josiah Cox Russell, five grandchildren, and eight great-grandchildren.

WHITE—On October 28, in Bloomsburg, Pennsylvania, ELISABETH A. WHITE, aged 76, a member of Millville Monthly Meeting and the Columbia County Historical Society. She was one of the first women to receive a degree from Pennsylvania State College.

one	un	eins
two	deux	zwei
three	trois	drei
four	quatre	vier
five	cinq	fünf
six	six	sechs

**Six tips on how to become an unforgettable American memory.**

1. Stop, look and listen. That's the easiest way to encounter a foreign visitor. (And, if you don't encounter one, what will he, she—or perhaps they—have to remember you by?)

2. Prepare to jump a hurdle. What sort of hurdle? Well, let's say you've just stopped, looked and listened in a bustling bus terminal. Your alert eye catches the tentative movement of someone who takes a quick step forward. An even quicker step back. Then stands stock still, looking lost. You've spotted one! Your foreign visitor. And he (or perhaps she) is lost, but too shy to ask directions. And you're just about to offer help. But, suddenly, you can't? You're too shy too? Then that's your hurdle. Jump it. Or simply step across

3. That's not your hurdle, but you've just run into another? Your English-speaking visitor doesn't understand your answer to his question, even though it was direct and exact? It's probably his ears. Perhaps they're long attuned to British English, or Australian English, or Irish English, and they find your rapid-fire American English difficult to catch. So repeat your answer, slowly. (And quietly, of course, since no one enjoys being conspicuously uninformed.)

4. Your foreign visitor has just come in by ear? You've overheard a question and you know the answer, but the person being

asked does not? Go ahead. Plunge in. The unable-to-answer answerer will be relieved, not offended. And the visitor will discover still another American who is eager (and, this time, able) to help.

5. You've been asked about bargains, and you don't know what to suggest? Phonograph records, costume jewelry, men's shirts, and ready-made clothes are all generally cheaper here than in most places abroad. And, to many foreign visitors, an American department store or discount house is an experience in itself. (So, by the way, is a visit to an ocean liner—at 50¢ in our major ports. Such visits are impossible at any price in most countries. And a flown-over Frenchman, for example, might get a kick out of visiting The France.)

6. You're stumped, you've just been asked a question in X—a language you don't know at all? Try some other language you studied in school, on the chance that he studied it too. No luck? See if he's carrying an English-X phrasebook. Perhaps you can get him to point out the question he asks. Then you can read it in translation. Thumb through until you find an English answer, then point that out in turn. Now he can read the translated answer back.

**One foreign visitor's most unforgettable American memory might easily be you.**



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