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Quaker Thought and Life Today



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From a Facing Bench

THE PHOTOGRAPH ON THE COVER, by Julius Shulman, of Los Angeles, is of the interior of the meetinghouse in Claremont, California. The story of Claremont Friends and their meetinghouse is on page 271.

The contributors to this issue:

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LEANNA GOERLICH has felt recently "a spark of revitalization, especially in Bay Area Quakerism. For the spark to grow, we must talk about it in terms of the future." She is a member of Marin Monthly Meeting, Mill Valley, California, and is on its Committee of Ministry and Oversight.

ELIZABETH YATES MCGREAL, a member of Monadnock Monthly Meeting, Peterborough, New Hampshire, has written many books for young people and adults. She has received the Newbery Medal and the William Allen White Children's Book Award.

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Today and Tomorrow

Dan and Rosalie

THIS MESSAGE, addressed to "Dear friends" and signed "Love, Dan and Rosalie Wilson," was printed in Pendle Hill Bulletin:

"Pendle Hill was in its twentieth year when the Wilson family arrived. Mike was in his eighth year, Larry his fifth and Kathy carried in a basket. April came with daffodils in 1955. Now we've lived here for two of Pendle Hill's four decades. What may be momentary in its full history has been quite awhile for us. Upon our request to be relieved this year, the Board of Managers has appointed a committee to search for a new director and will welcome your suggestions.

"To describe how we feel about leaving would be as complex as to explain coming in the first place: some clarity of mind, some excitement of adventure, some fear and trembling and a lot of trust. As we think of no longer being here, alternating waves come over us, of loss and liberation: loss of fully shared daily life with others who value it as we do; liberated to become private, though not too isolated, Friends in the world. . . ."

The New English Bible

FRIENDS BY NOW HAVE READ reviews and analyses in many magazines and newspapers of *The New English Bible*, which the Oxford University Press and Cambridge University Press published this spring.

It is a completely new translation in a contemporary idiom. It is the outstanding religious book of the recent past and surely a major religious event of a long time. It is a truly exciting work of scholarship, whose objective, the publishers' prospectus says, is "to put into the hands of all kinds of persons, of whatever faiths, or none, a modern translation of the Bible that will be useful and understandable, and that at the same time will be rewarding and inspiring reading."

It is that. Even those who accept as final the traditional language of older versions will discover here a fresh vigor, a renewed spiritual challenge, literary quality, and an inducement to read on and on as though it were a bestseller (which it may well become), for its language and its physical details of printing and format are pleasing.

The New Testament of *The New English Bible* was published in 1961. In the nine years since, about seven million copies have been sold, of which close to three million copies have been distributed in the United States. That fact is of more than passing interest: People still

buy and read the Bible; people still seek the inspiration and guidance the Bible gives; people still welcome (or at least are interested in) the efforts of men who regard the Word of God as a continuing revelation, which speaks also to these times.

This newest Bible is the work of three panels, appointed to translate the Old Testament, the Apocrypha, and the New Testament, and a fourth, of "trusted literary advisors," who, in consultation with the other three, worked to achieve a suitable literary style. Representatives of nine religious bodies, among them London Yearly Meeting of the Society of Friends, planned and directed the work.

The New English Bible now appears in two editions. The library edition is in three volumes: The Old Testament (1,392 pages, \$8.95), the Apocrypha (384 pages, \$4.95), and the New Testament (Second Edition, 464 pages, \$5.95). The standard edition, in one volume, may be with the Apocrypha (1,824 pages, \$9.95) or without (1,536 pages, \$8.95). The library edition has introductory articles and many footnotes. The standard edition has all the important notes and shorter introductory articles. The New Testament appears in revised form in both editions and in paperback (\$1.75).

Some samples:

Genesis 11:1: Once upon a time all the world spoke a simple language and used the same words.

Leviticus 19:18: You shall love your neighbor as a man like yourself.

Job 21:34: How futile, then, is the comfort you offer me! How false your answers ring!

Psalms 23:4: Even though I walk through a valley dark as death/I fear no evil.

Habakkuk 2:4: The righteous man will live by being faithful.

King James Version:

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.

The New English Bible:

The Lord is my shepherd; I shall want nothing.

He makes me lie down in green pastures,
and leads me beside the waters of peace;

he renews life within me,
and for his name's sake guides me in the right path.

Even though I walk through a valley dark as death

I fear no evil, for thou art with me,
thy staff and thy crook are my comfort.

Revised Standard Version:

The Lord is my shepherd, I shall not want;
he makes me lie down in green pastures.
He leads me beside still waters;
he restores my soul.
He leads me in paths of righteousness
for his name's sake.
Even though I walk through the valley of the
shadow of death,
I fear no evil;
for thou art with me;
thy rod and thy staff,
they comfort me.

The Jerusalem Bible:

Yahweh is my shepherd,
I lack nothing.
In meadows of green grass he lets me lie.
To the waters of repose he leads me;
there he revives my soul.
He guides me by paths of virtue
for the sake of his name.
Though I pass through a gloomy valley,
I fear no harm;
beside me your rod and your staff
are there, to hearten me.

Friends often quote part of 1 Corinthians, as in the King James Version: But covet earnestly the best gifts: and yet shew I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Chapter 13 of 1 Corinthians is rendered thus (with the last sentence of chapter 12) in *The New English Bible*:

And now I will show you the best way of all.

I may speak in tongues of men or of angels, but if I am without love, I am a sounding gong or a clanging cymbal. I may have the gift of prophecy, and know every hidden truth; I may have faith strong enough to move mountains; but if I have no love, I am nothing. I may dole out all I possess, or even give my body to be burnt, but if I have no love, I am none the better.

Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, nor quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance.

Love will never come to an end. Are there prophets? their work will be over. Are there tongues of ecstasy?

they will cease. Is there knowledge? it will vanish away; for our knowledge and our prophecy alike are partial, and the partial vanishes when wholeness comes. When I was a child, my speech, my outlook, and my thoughts were all childish. When I grew up, I had finished with childish things. Now we see only puzzling reflections in a mirror, but then we shall see face to face. My knowledge now is partial; then it will be whole, like God's knowledge of me. In a word, there are three things that last for ever: faith, hope, and love; but the greatest of them all is love.

Miscellany

✓ "Public and private action must guarantee safety, security and justice for every citizen in our metropolitan areas without sacrificing the quality of life and other values of free society. If the nation is not in a position to launch a full-scale war on domestic ills, especially urban ills, at this moment, because of the difficulty of freeing ourselves quickly from other obligations, we should now legally make the essential commitments and then carry them out as quickly as funds can be obtained."—From a statement of the National Commission on the Causes and Prevention of Violence.

✓ Albert Szent-Gyorgyi, seventy-six-year old biologist who was awarded a Nobel Prize in 1937 for the discovery of vitamin C and whose new book, *The Crazy Ape*, is published by Philosophical Library, Inc., as quoted by Robert Reinhold in The New York Times:

"Any race that does not adapt, will have to disappear. The dinosaurs disappeared, and man may have to disappear, too.

"Man is a very strange animal. In much of the world half the children go to bed hungry and we spend a trillion on rubbish—steel, iron, tanks. We are all criminals. There is an old Hungarian poem: 'If you are among brigands and you are silent, you are a brigand yourself.'....

"It is a revolutionary book, because it's only forty pages—it can be read in two hours. The trouble with books is that they cannot be read. Who the hell has time to read three hundred pages? There is nothing you cannot say in two hours if it is essential.

"I've given up writing for the old—you cannot convince them. You must give them time to die, that's all you can do. I try to write for young people—perhaps they will understand me."

✓ President Nixon, in his State of the Union message, January 22, 1970: "May God give us the wisdom, the strength and, above all, the idealism to be worthy of that challenge, so that America can fulfill its destiny of being the world's best hope for liberty, for opportunity, progress and peace for all peoples."

Whitman and Quakerism

by Howard H. Brinton

YUKIO IRIE, a professor in Tokyo University of Education, has written a book, *Emerson and Quakerism*. I wrote an article for *Friends Journal* on Einstein and Quakerism. Another important figure who was on the edge of Quakerism but not in it was Walt Whitman.

Some of the biographers of the great American poet (1819-1892) are puzzled by some of his Quaker language, his usage of numbers for days of the week and months of the year, and his references to Quaker women. They maintain that Whitman was no Quaker. A person as unique as Whitman could not belong to an organization of any kind. In fact, Whitman held that the priest ought to be replaced by the poet. But Whitman, like Emerson, probably would have said he was more of a Quaker than anything else.

Emerson was the first literary figure who recognized Whitman as a poet of consequence. Emerson and Whitman shared their acceptance of classical Quakerism, but they did not accept the Quakers who appeared in the middle of the nineteenth century.

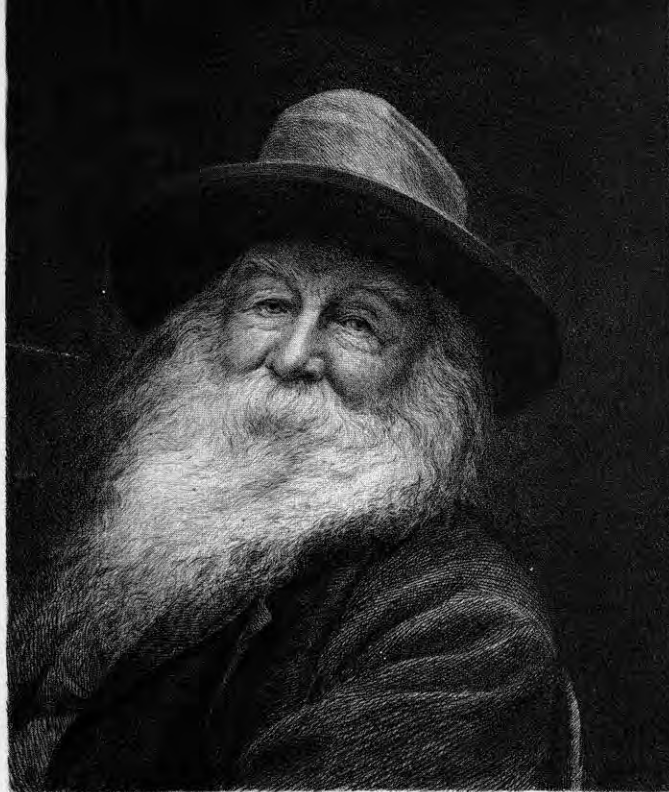
Quakerism at that time in New England and New York was mostly becoming a shallow, revivalist religion, dependent on sudden conversion at the mourners' bench, accompanied by much excitement and frenzied shouting. A few isolated groups retained the older Quaker type. A small group in New Bedford, Massachusetts, with whom Emerson became intimate, included Mary Rotch, Mary Newhall, and Elizabeth Rodman.

A larger and more important group represented the older type of Friends in Westerly and Providence, Rhode Island. Philadelphia Yearly Meeting sent a committee to investigate the group at Westerly. Most of the Philadelphia Meeting favored recognizing the Westerly Friends as a Yearly Meeting.

Yukio Irie said that Emerson was not sympathetic to the meeting based on silence. That is not surprising; he saw no good examples of it. In one of Emerson's essays, however, I found a statement in which he expressed a preference for that period of silence in Protestant churches before the programed service began.

The Society of Friends in the mid-nineteenth century was low spiritually and divided into factions—Hicksite and Orthodox, Wilburite and Gurneyite. The historian today does not find it easy to describe exactly what the differences were.

Revival meetings began in some Quaker meetinghouses soon after the Civil War but not in Hicksite and Wilburite



Free Library of Philadelphia

Walt Whitman

groups. The Hicksite groups looked up to Elias Hicks as their great prophet.

Walt Whitman attended a large meeting in a public hall. Elias Hicks spoke. It made a profound impression on him. He had a bust of Elias Hicks in his Camden home. Hicks probably spoke in a rhythmic tone, much like the Gregorian chants. Some of Hicks's Orthodox enemies had his sermons taken in shorthand so they might accuse him of heresy. That is why his sermons were preserved. In the Meeting in which I grew up, Friends who spoke in meeting spoke in this way.

I think the prophets in the Old Testament did not speak in prose but in poetry. Their prophecies are printed as poetry in Moulton's *Modern Reader's Bible*, in Moffat's translation, and in the Jerusalem Bible. Elton Trueblood, in an essay in *Byways in Quaker History*, indicated that Hicks's sermons and Whitman's poems are similar in structure. The Quaker ministers I remember probably derived their rhythmic chant from reading the prophets. I found it impressive, and it gave to the meeting a distinctive religious tone. Sermons in Quaker meetings today often are delivered in a conversational style, which usually has more meaning, but the effect is more secular than the old-fashioned oracular preaching.

Whitman's poems contain much that could have come from his contact with Quakerism. He carried to an extreme the Quaker doctrine of simplicity in his poetry and in his dress and behavior. Some poets of his time he referred to as dandified.

He wrote of the preaching of Elias Hicks: "Elias was of tall and most shapely form, with black eyes that blazed at times like meteors . . . [he had an] inner, apparently inexhaustible fund of volcanic passion [a] tenderness blend-

ed with a curious remorseless firmness as of some surgeon operating on a beloved patient."

Bliss Forbush, in *Elias Hicks, Quaker Liberal*, writes that Whitman thought of Hicks "as that rare type of individual who occasionally appears among mankind stimulating the irrepressible aspirations of men as a little rill of fresh water from a perennial spring irrigates the soil."

Whitman was deeply aware of the divine inward light in every human being and he treated all persons, good and bad, as worthy of respect and reverence. He went farther than the average Quaker, however, for he found God in all living things. Every leaf that falls from a tree contains God's signature. The Quakers disagreed with the Puritan sects, who believed that man was naturally sinful.

It has been said jokingly of Whitman that he believed everything was perfect and always getting better. His writings always were directed against all forms of sham and pretense.

Logan Pearsall Smith, writing in his autobiography, *Unforgotten Years*, tells of visits to Whitman in Camden and visits by Whitman to the fine home of the Smiths in Germantown.

Hannah Whitall Smith, who was a very orthodox Quaker, welcomed the unorthodox Whitman, sometimes for visits of several weeks. She was a writer herself. One of her books, *The Christian Secret of a Happy Life*, sold in the millions.

Logan was sent to Haverford to prepare for managing the large Whitall firm of glass manufacturers but instead, being encouraged by his cousin M. Carey Thomas (former president of Bryn Mawr), he went to Oxford and became a member of a literary coterie there.

His sister Mary, who later became the wife of the art critic Bernard Berenson, on her way to visit Whitman in Camden, met on the Camden ferry the English poet and critic, Edmund Gosse, on the same errand. Whitman's door was locked, but Mary boosted the man in through a window and they found Whitman, as usual, his floor covered with his writings.

A younger Smith daughter, Alys, married Bertrand Russell, another of the Oxford group. Ray Strachey, the daughter of another member of this group, wrote a biography of Hannah Whitall Smith, *A Quaker Grandmother*.

Whitman was attracted to elderly Quaker women in their Quaker dress.

In *Song of Myself*, Quakers are the only religious group he mentioned specifically in the list of persons with whom he feels the bond of unity:

Of every hue and caste am I, of every rank and religion,
A farmer, mechanic, artist, gentleman, sailor, quaker,
Prisoner, fancy-man, rowdy, lawyer, physician, priest.

His poem *Faces* concludes with the following lines:

Behold a woman!

She looks out from her Quaker cap, her face is clearer and
more beautiful than the sky.

She sits in an armchair under the shaded porch of the
farmhouse,

The sun just shines on her old white head.

Her ample gown is of cream-hued linen,

Her grandsons raised the flax, and her grand-daughters
spun it with the distaff and the wheel.

The melodious character of the earth,

The finish beyond which philosophy cannot and does not
wish to go,

The justified mother of men.

An Inward Stillness

A FRIEND SPOKE out of the silence of the meeting: "How bleak life would be without a spiritual consciousness!" The words ministered to us.

A spiritual consciousness, for which Friends strive, means keeping thoughts centered on the spiritual, regardless of outer circumstances.

In his book, *The Practice of the Presence of God*, Brother Lawrence speaks from the seventeenth century:

"I know not what I shall become; it seems to me that peace of soul and repose of spirit descend on me, even in sleep. To be without the sense of this peace would be affliction indeed; but with this calm in my soul even for purgatory I would console myself."

In the eighteenth century, John Woolman wrote in his *Journal* that he was convinced in his mind, "that true religion consisted in an inward life, wherein the heart doth love and reverence God the Creator and learns to exercise true justice and goodness not only towards all men, but also towards the brute creatures."

An inward life.

In our century, Frank Laubach recommends in his book, *The Game with Minutes*, that we make a game of it by seeing how many minutes out of each hour we can "win for Christ" by thinking of him at least one second out of every sixty.

"Practicing the presence of God is not on trial," he wrote. "It has already been proven by countless thousands of people. Indeed, the spiritual giants of all ages have known it. Christians who do it today become more fervent and beautiful and are tireless witnesses . . ."

"Somebody may be saying, 'All this is very orthodox and ancient.' It is indeed the secret of the saints of all ages. 'Pray without ceasing,' said Paul, 'in everything make your wants known unto God.' 'As many as are led by the Spirit of God these are the sons of God.'"

We may find it difficult at first, but if we are convinced of the worth of living in a spiritual consciousness, nothing can stop us.

We have John Woolman's assurance: "We were taught by renewed experience to labor for an inward stillness; at no time to seek for words, but to live in the spirit of truth and utter that to the people which truth opened to us."

CATHERINE ROBERTS

A Quaker Portrait: Barrington Dunbar

by Elizabeth Cattell

A SENTENCE IN ECCLESIASTES applies perfectly to Barrington Dunbar: "He who is joined with all the living has hope." For this tall, straight, vibrant man is extremely critical of today's world, but his steady eyes radiate good will; in the many parts of his active life he has always been with the living; chaotic though the days may be, he has hope.

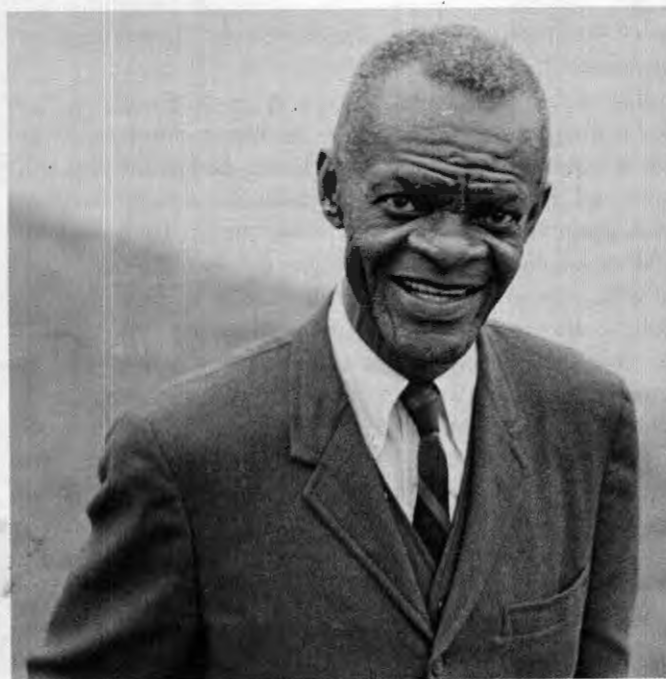
The latest part of his life is the high point of his life experience and one from which he derives great hope. On the faculty of Friends World College, Barrington Dunbar assists with the recruitment of black students, is developing an Afro-American library, and is introducing a black studies seminar. The unstructured program of the college and its emphasis on experimental knowledge in the social sciences, he believes, could provide relevant education for many black students today.

Barrington was a world citizen before he joined Friends World College. He has worked in France, Germany, and Haiti. He has participated in conferences of the International Assembly of Social Workers in Greece and Brazil. He has traveled in Europe and North Africa. As a representative of Illinois Yearly Meeting, he participated in 1961 in the triennial meeting of Friends World Committee for Consultation in East Africa; he plans to attend the triennial meeting this summer in Sweden as a representative of New York Yearly Meeting.

Born in Guyana, Barrington at sixteen followed his brother, Rudolph Dunbar, a clarinetist and conductor, to New York.

His being "joined with all the living" happened after he received his master's degree from Columbia University and had done most of his work for his doctorate. A group of students started a cooperative community in Greenwich Village, and Barrington was resident manager. "It was a rewarding experience," he said, "living with other young people of diverse cultural backgrounds."

The living with whom Barrington has been joined include small children of migrant workers, when he was manager of labor camps in Maryland and Florida; black youth, when he was vocational counselor and later director of the guidance clinic of the New York Urban League; and Nazis, when he worked for the Church World Service in Germany to overcome prejudice by letting Germans come to know a black man. He came to know Polish people, young and old, when he worked for United Nations Relief and Reconstruction Agency as director of



Photograph by Juan Mallea, Jr.

Barrington Dunbar

a displaced persons camp, and villagers in Haiti, where, as a UNICEF representative, he administered a yaws eradication program. For nine years he was executive director of Newberry Avenue Center, a settlement house in Chicago. More recently, he developed and directed the Adventure Corps program for Mobilization for Youth.

In the farm labor camps for migrant workers, Barrington found that five-year-old children were being loaded into trucks with their families and hauled to the fields to pick beans. He organized them into Cub Scout groups and took them camping. (This innovation was the subject of a radio broadcast.)

At the Fourth World Conference of Friends in Greensboro, North Carolina, after Barrington had appeared on television, a distinguished-looking man came up to him.

"Hello, Barrington Dunbar," he said. "Do you remember me?"

Even after he had introduced himself, Barrington was puzzled. Then the man explained that he was the barefoot boy in a farm community in Georgia whom Barrington had told passionately: "You don't belong here! You are a piece of gold lying in the mud! Get out! You should go to New York and continue your education."

He is one of many to whom Barrington has given psychological and, often, considerable financial support.

Barrington believes in establishing mutuality even in the face of prejudice. When he went to Calais, France, after the war to organize recreation for refugees, no black man had ever lived in Calais. Children kept at a distance and chanted, "Noir! noir! noir!" Barrington had been warned that it would be useless to fix up a club-

room for these working class children; they would not appreciate it.

Christmas was in the offing, but no preparations were being made. Barrington wrote to Negro churches in the United States. They put on a quick campaign and sent food and gifts. The clubroom was made attractive. There was a joyous Christmas with a big party. Then the children were close to Barrington.

When he was working with displaced persons from Poland, he tried to maintain their lifestyle in anticipation of their return home. The Polish liaison officer said he would like to prepare the children for confirmation. Normally the girls would wear white dresses, but no white dresses were available. Barrington discovered in a warehouse a bolt of white cloth. He managed to get it and got the mothers together to make beautiful dresses. The children were confirmed, dressed as they would have been in Poland.

Barrington does not much care for the word "peace." To him, "peace" has the connotation, "Don't rock the boat." George Fox, acting to improve society, was not unwilling to rock the boat, and neither is Barrington. Du Bois spoke of black people as "entombed souls . . . hindered in their natural movement, expression, and development . . . screaming in a vacuum, unheard." Barrington is glad they no longer are a silent minority. At the 1967 Friends World Conference, Barrington quoted Aimé Césaire in respect to the violence implicit in racism: "It seeps from every crack in Western civilization as a bloody sea."

Barrington's New York apartment, with its early American furniture, its striking African sculpture, and terrace with a view of the tall buildings of the Wall Street area, is often a setting for dinner parties. At a recent dinner, guests included a beautiful woman who is a teacher, and a couple of whom the wife teaches and the husband is head of a housing project in Harlem. They have a Negro boy from the South living with them. Someone mentioned Justice Douglas's new book, with its defense of dissenters, and his quotation from Hitler, "The streets of our country are in turmoil. The universities are filled with students rebelling and rioting. . . . We need law and order." Barrington remarked, "We are in the throes of revolution, and I am at peace with it." The teacher said, "I am frightened of it."

I asked Barrington whether he became upset when Friends do not understand his sense of the necessity of black rage as a step up from apathy and helplessness—a "first step" in self assertion—and black separatism as the independence that has to precede interdependence.

Barrington replied: "No, I don't mind opposition. Opposition means we are facing situations and each other. That's the way we progress. If everyone agreed, there would be no change in either of us."

"In Mobilization for Youth, I first worked under a director whom I had to fight every inch of the way. He was younger than I and inexperienced in the field. Later, everything was fine."

"There is a great deal I can learn—a great deal each of us can learn. We have to keep confronting situations and each other."

As a member of the Race Relations Committee of New York Yearly Meeting, Barrington spearheaded the committee's request, which was approved by the Yearly Meeting, to raise a Black Development Fund of fifty thousand dollars for housing, education, job training, community organization, and legal aid for black people within the area of the Yearly Meeting.

Once I asked Barrington how he could get so much more accomplished than most people. He put his philosophy in these few words: "If you love people, you can accomplish almost anything."

Humanity, Humanity

WE WERE IN the birdhouse at the zoo. My friend turned to an offensively squawking mynah and said, "Quiet, you dirty nigger!"

I tried to cover up my shock, but couldn't. My friend, black, explained that her father always used "nigger" as a swear word, meaning by it what whites mean—something dirty, shiftless, stupid, and probably slobbering. He would apply it to his own children as soon as it threatened to fit; they would smart under the insult and make sure they never deserved it.

More recently, I attended my first local civic improvement meeting. All present were women, but they were anxiously awaiting the arrival of a man who had promised to be there. In the interim, they conducted essential business in a vague and chatty way.

When he did come, they eagerly presented what had been accomplished, as if for his approval. Thereafter they made all remarks with a nod of the head to this one man: "See how we're following up on all your suggestions!" At this point I almost cried out, "Oh, stop acting like a bunch of women!"

The force and incongruity of the statement stopped me. How foolish that would sound, addressed to a roomful of women! What venom I would have put into the accusation! How true it was, though; next time, I wouldn't stop myself from saying it.

The black is not a nigger, except when he sees himself as such, and the black-not-nigger is black, not white. So, too, for women, who act "like a bunch of women" when they have no other expectations for themselves; and the free woman, like the free black, is her own self. Humanity encompasses race and gender; nigger and woman-as-nigger exclude humanity.

GUNDA KORSTS

Responsibilities of Parents to Their Children

by Deborah James

PERHAPS YOU SHOULD BE PROUD if your generation gap is showing. It may mean that you are an adult too firm in your views to change them to those of your children. It may also mean that you have allowed your children enough freedom to develop views of their own.

Parents have some adult responsibilities in their relationships with their children that may become side-tracked in efforts to close the generation gap.

First is the responsibility of adults to make their views clear to their children. Many parents do not realize how little their children hear about their views; they do not realize the importance of talking about important things when children are present. How often do adults at the dinner table discuss values related to political, moral, or philosophical issues?

Words, though, speak less movingly than actions. A chain-smoking mother berates her adolescent son when she catches him smoking. She knows it is a bad habit, but her son just sees her smoking. Consider, in contrast, a man who made an agreement with his son. "Smoking is bad," he said. "I don't want you to get the habit. In fact, I care so much that I will give up smoking if you will promise not to smoke." His love for his son enabled him to end the habit. Neither of them smokes today.

Adults do have values that are useful in today's world. The values should be made clear so the children can select the ones that fit their world. This is more important than ready empathy with children's views.

Another responsibility of parents is to impose some rules. One place to start is with rules that make it easier to live together. In a sense, a child earns his living by doing what his parents expect of him; as long as he is living at home he can be expected to accept reasonable limits.

Even so, friction may ensue. In one family a father required his youngest son to work four hours a day to help paint the house. The boy rebelled and ran away to visit a married brother. Even though he stopped thirty miles from home to call and tell where he was, the rebellion was good for him. When he returned home, he was happier and took with good grace the discipline (he could not use the car for a month) for not completing the assigned task.

Young people need to flex their muscles to find their strength. Parents should expect, be willing to cope with, and understand some friction in the process. If parents do not do so, somebody else must. In the words of Dr. Robert Shellow, a psychologist who works with youth,

"Prisons are playpens for men whose mothers never made them mind."

Parents also have a responsibility to give children freedom to find their own direction in a changing world. Young people always have been the hub of the wheel of change, but as the pace of the change quickens, the hub becomes more vital. Mankind today needs the capacity to change.

Parents can give children this freedom in a number of ways. They can allow children to have their own point of view, even when it differs. They can allow children to make their own decisions as much as possible, even if they do not like them. Most important, parents can give their children an atmosphere of love—the tender, loving care that accepts the child as he is and does.

How much conformity to demands that is right for one set of parents and how much permissiveness they can give their children depends greatly on where they are in the spectrum of change. The trend is toward permissiveness, but it should never go all the way.

The generation gap is likely to increase as changes in society accelerate. Rather than try to close the generation gap, perhaps parents should strive to build bridges between the generations that can survive change.

One bridge is respect. Parents who live up to their responsibilities and respect their children as important individuals will earn the respect of their children. The fact that most adolescents are critical of their parents—a form of muscle flexing—as they approach maturity does not indicate a lack of respect.

Another bridge is common concern for society and what happens to it. Adults who share objectives with the coming generation can take different paths to the goal and still be walking with them on a bridge that spans the gap.

The sturdiest bridge is faith. Young people in a Meeting established a coffeehouse as a community project. Some adults objected to smoking in the meetinghouse. The young people insisted that they could not invite guests to their house and make them feel welcome if they had to tell them what they could do. The problem was discussed in meeting for business. One of the young people spoke up: "There is such a thing as *faith*, you know," she said. And there was. The coffeehouse continued because the members of the Meeting believe more deeply in their youth than they do in what is, after all, a more superficial concern.

Sometimes parents have difficulty finding faith in young people. Generalizing about today's youth is difficult, because groups of young people represent many different positions in beliefs and attitudes. Most of them, though, are more mature than other generations were. They also care about what happens to mankind.

Those who have the least difficulty achieving faith in youth today may be those who themselves have a strong sense of meaning and purpose in life.

A Quaker Without a Label

by Ann Fielding Fortenberry

I NEVER HAVE LIKED to put labels on religious or non-religious beliefs. They may be handy to identify more or less kindred persons, but they can lead to a boxing or separating into groups that is artificial.

I am always meeting individuals who tell me that the word "religious" does not give them room to express their discoveries. Searching for more room, they sometimes replace this "religious" label that confines them with the equally confining "atheist" or more open "agnostic."

Their problem of identification is not a religious but a semantic one, because even though they may not call the focus of their belief "God," their response to Him seems as complete as that of many persons I know who consider themselves religious.

When I was a child it seemed to me that churches haggled over small points. I had listened to many spiritual languages, and I was sure that God spoke all of them. Because I believe that different spiritual languages are necessary, I do not think a universal church would satisfy. Each person needs the chance to communicate with God in his own way.

I never have found it relevant to argue religious doctrine; for me, talk about God could never replace knowing Him and talk about life could never replace living it. I did not feel it was right to try to convert another to my point of view. I felt that the individual who cared enough to search for it could find the meaning of his life within himself and not from anything forced upon him from without.

I always have thought of life as a journey I was making. At an early age I became aware of a presence gathering round this sense of a journey. It began with an awareness too faint to be called even a hunch, but growing and spreading, until one day I felt so flooded by its light and warmth that I knew I would have to follow its course the rest of my life.

It did not occur to me to give it a name then; the experience was complete in itself and needed no label. Later I called it "God," because I felt it strongly in the holy places that I visited. Yet there were times when any place felt holy. It might happen in a simple moment when I was alone in the woods or in an elaborate group experience, wrapped in purple and gold and smelling of incense, in a Greek Orthodox Easter procession.

I learned to keep this discovery to myself, however, because any expression of it—in my youth or as an adult—

upset those with whom I tried to share it. It always seemed that the intensity of my experience and the belief that grew from it would cause some kind of upheaval within the person whom I had told about it.

My family and friends represented many religions, and I visited their churches whenever we were together. The feeling that I later learned to call "belief" went deeper than any of the churches, yet was in all of them—a deep awe and a searching to hold the source of that awe. Some would call it "God," some "Life," and some would find it too holy to name. I stopped trying to define its nature and shape when I discovered that the moment I would draw a line around it and say, "This is God," I had cut off a vital piece of Him and had lost Him in the process.

I felt that this Presence beneath all and part of all, in permeating each person, lifted him up and made him holy. It connected all of us with deep, invisible roots, so that if the roots growing from one person were to be damaged, the whole root system would suffer. Because of this, we must try to recognize in our common roots even the frightening things we would rather cut away.

I was aware of this growth in my religious thinking, but I never could give it a name that would satisfy others, nor find a church that would accept it. While I reached spiritual depths in any church I attended I found it most easily in the Catholic church. Because I knew nothing of Catholicism and had forgotten my schoolgirl Latin, I could kneel and search in my own way, undisturbed by my surroundings yet drawing strength by being next to another soul to whom I felt rooted.

When I attended my first Quaker meeting I did not know what to expect. When the group had settled down and was sinking into the depths of stillness, I felt flooded with Light more than I ever had before. The awareness came in the form of a paradox: Labels had prevented me from knowing God, and I had tried to stop using them; yet I had been a kind of Quaker all my life without knowing it because I had not found the right label.

Listening is a rare happening among human beings. You cannot listen to the word another is speaking if you are preoccupied with your appearance or impressing the other, or if you are trying to decide what you are going to say when the other stops talking, or if you are debating about whether the word being spoken is true or relevant or agreeable. Such matters may have their place, but only after listening to the word as the word is being uttered. Listening, in other words, is a primitive act of love, in which a person gives himself to another's word, making himself accessible and vulnerable to that word.

WILLIAM STRINGFELLOW

The Quaker Community and Projections for the Future

by Leanna Goerlich

I ASKED twenty-three members and attenders of Marin Monthly Meeting to list their aspirations and frustrations. I learned that most regular participants sought spiritual experience and growth. Many rated their personal experience in meeting for worship as satisfactory and testified to the deep quality of worship.

Another basic reason for attending was to experience and develop a sense of community, but most participants rated Marin Monthly Meeting, which meets in Mill Valley, California, and was established in 1968, as moderately affective in its attempt at community. A cry seemed to ring out from the participants to experience, as a group and as individuals, a greater degree of unity in worship, human relations, and personal action.

On that basis, I reached several conclusions.

The fusion of worship and business as practiced by Friends offers a working example of the integration of the sacred and the worldly. Although Friends testify to too few occasions when this fusion has been experienced, it behooves Friends to commit themselves to greater exploration of it.

The organizational structure of the unprogrammed Meeting offers a next step in the democratic self-governing of small groups. The world clamors for more individual participation and less authoritarianism. Friends should dedicate themselves to examining and refining Friends business procedures. It would seem that Friends need to move toward a more relaxed organizational structure and toward more spontaneous experimenting with small interest groups outside the regular worship and business sessions.

Friends have much to offer a society striving for greater interpersonal communication and intimacy. At its highest level, individuals seek the kind of spiritual communication and fellowship understood by many Friends. The vocal sharing that is done during meeting for worship often tends to be restrained and intellectual. There is no reason why Meetings cannot move into a more diversified spiritual sharing, which could include music, dance, and other art forms, while carefully preserving the Quaker witness.

Quakerism stems from a Christian root, but it can accommodate a variety of faiths, including those outside Christianity. Friends should be encouraged to sharpen and discuss their theological differences and perfect their ability to grow in harmony while finding joy in diversity.

Friends have a long history of making individual and



Photograph by Takao Akiyama

Anna Shipley Cox Brinton (1887-1969)

For Anna Brinton

... "A word fitly spoken is like apples of gold in pictures of silver." Proverbs XXV v. 11

Words "fitly spoken" hang as memory bells,
Call us to "greet the unseen with a cheer"
To an Angelus, one of the quiet spells,
Which modern life demands. Still with you near
Example and encouragement were shared
A lover's imprint for poets, Fox and Penn,
Oriental landscape—nothing was spared
Contact with your enthusiasm. Let's again
Give thanks; goodness spontaneously brought
Humor, humility and spoken truth.
We were reminded by doing we ought
To make more time for loving, maintain youth.
Your words are bells, inside we hear them ring;
Let's share their message while we work and sing!

SAMUEL S. DURYEE, JR.

corporate decisions through spiritual insight. This is particularly timely in a society involved in social revolution. We must work toward a time when God truly speaks to us in social change.

As Friends, we should channel our creative energies to exploring these issues. But even before this, we must set our priorities in order. The first goal for each Friend is to seek and experience the presence of the Divine Light. Creative energy comes from this source. Quakerism is, first and foremost, a discipline that facilitates experiencing God.

The heart of the Quaker witness rests with each Friend who conscientiously practices corporate silent worship. Personal commitment includes preparation for and regular attendance at meeting for worship and meeting for business. Are we ready to thrust Quakerism into the future, not as an organized religion, but as an inspired way of life? Perhaps one day we will realize Thomas Kelly's dream, "For until the life of men is shot through with Eternity, the Blessed Community is not complete."

Creative Reading: The Alcotts

by Elizabeth Yates McGreal

IT ALL BEGAN when I read *We Alcotts* (Fisher and Rabe, Atheneum, 1968). This is a first-person, fictionalized account of Abba May Alcott's life as Bronson Alcott's wife and mother of the four who were to become widely known as *Little Women*.

The book is compelling and convincing, a recreation of fifty-five years of living distilled from letters, journals, magazines, newspapers, and many books. It tells of Abba's life with Bronson from 1830 to the time her second daughter's book gained the recognition that wiped out the family debts.

Let us listen to Abba's closing words: "Thank you, Louy. Comforts do come in handy when one reaches my age, but comforts aren't everything. I remember what your father has always said . . . that human life is a very simple matter. 'Breath, bread, health, a hearthstone . . . a wife and children, a friend or two . . . and a task life-long given from within.' And these are the gifts we Alcotts have had all along, Louy."

Through the pages come the familiars of Concord days—Thoreau, Emerson, and Hawthorne against a rich period for American life and letters.

When the reading was finished, there was only one imperative: To take *Little Women* down from the shelf and reread it. What would it seem like after all these years? It is still real, for it speaks to the heart, and though of another period it does not seem dated. Family love, family fun, mutual helpfulness all shine through it, and its core is motherliness.

Soon another book came down from the shelf, *The Father of Little Women* (Honore Willies Morrow, Little, Brown, 1928). If the four girls gave their hearts to Marmee, it was their father who had their souls. The chapter, "Conversations on the Gospels," is memorable reading anytime. Bronson Alcott was one of the first in a long line of educators who valued and sought to develop a child's native spirituality.

As Mrs. Morrow says: "It is as a schoolmaster, as a genius who attempted to remake America's ideas of the functions of education, that I have dealt with him in the pages that follow. We have immediate and enormous need of such a genius today. Until we recognize him, if he exists, any teacher, any parent cannot afford to miss an understanding of what Bronson Alcott tried to do."

Two other books come to hand, *Pedlar's Progress* (1937) and *The Journals of Bronson Alcott* (1938), both



Woodcut by Grace Oehser

edited by Odell Shepard and published by Little, Brown. Then, in somewhat orderly succession, certain books demanded reading or perusing—Louisa Alcott's *Life, Letters and Journals* (edited by Ednah D. Cheney, 1889), Emerson's *Essays, Walden*, and a more recent book, *The Thoughts of Thoreau* (selected by Edwin Way Teale, Dodd, Mead, 1962).

There is no telling what the next book may be that will come to hand from a near shelf or be found waiting in a library, for this is a rich area for creative reading. Whatever it is, the companioning renewed is bound to be—to borrow a word Thoreau liked to use—an *auroral* experience.

There Are Many Quakers

A FEW WEEKS AGO two representatives of the People's Republic of China agreed to meet with six Americans in order to explore informally the prospects for better Sino-American relations. As introductions were taking place, a member of the American delegation introduced himself as a Quaker.

"Ah," commented the senior Chinese representative, "there must be many Quakers."

"I am surprised you think so," replied the American. "Compared with many other religious groups, it always seems to me that there are only a few Quakers."

"Tell me, then, just how many Quakers are there?"

"In the whole world we reckon there are about two hundred thousand Quakers, including about one hundred twenty thousand American Quakers. And I must tell you even this small number contains groups of very different practices. You are probably thinking of those Quakers who worship in silence, manage their affairs by general agreement, and often are active in social concerns, including, for several, a concern for friendly relations with socialist countries. In America this group would be about thirty thousand."

There was silence. Then our Chinese friend said firmly: "There are *many* Quakers."

TONY PEARCE

A Quaker Teacher in Visakhapatnam

by Stanley M. Ashton

A Quaker Meeting

MAN PROPOSES. God disposes. How true that is; how true, too, that God in His love relents and disposes better.

For the third time I had programed a Quaker meeting, the first for me in some twenty-seven years. I was to meet Marjorie Sykes, editor of *The Friendly Way*, of South India. She was to arrive at Waltair at 1325 o'clock and then proceed to Wardha. We were to have about five hours in which to become acquainted.

I had it all worked out. Park the baggage at the station and take a rickshaw to my residence, as it was too far for Marjorie to walk in the heat of the day, without lunch. On arrival, a bath would be ready and no doubt be enjoyed after her third-class travel. Then lunch, after which a short rest for my guest until a cup of tea was sent in about 1530. After this I hoped we would have some conversation and a period of quiet in worship. There was to be an early supper and more chatting about our experiences until 1700, when the return to the station would have to be made. We would get the baggage; find the platform, and, at the train, the reservation; settle; and await departure. Nothing like that happened.

I got to the station in good time only to find the mail train billed as four hours late. I made a hasty revision in my mind. To arrive at 1725 would leave only time for a hurried meal at the station restaurant. I settled to wait on the platform, watching every notice as it was chalked up. Yes, gaining a little time; good, more revision in my mind. Yes, gaining more time. Finally, as consolation, the train would arrive at 1545.

Now what? I would leave the choice to my guest: A hasty meal at the bungalow or remain at the station. We would have at the most two and a half hours together.

We met at last. If there had been any feeling of strangeness it would have disappeared instantly, melted by Marjorie's lovely smile and greeting. We made a speedy decision on the spot: Park the baggage and risk a rush up to the bungalow and back.

At the bungalow, a quick bath was appreciated. Then followed a meal—lunch-cum-supper. All this took toll of our short time, together with talking all the time and exhibiting a few snaps. This was a delight.

Alas, time to get back to the station came all too quickly. It was not too easy to find a conveyance, but we were fairly fortunate. Scarcely had we retrieved the baggage and got to the platform when the train came in. We

scurried round to find the reservation. When all this was accomplished, we could relax a little a few minutes before departure. The warning sounded. I stood outside the window. I murmured a blessing. The train moved out.

Surely this was a long and full Quaker meeting—two and a half hours. I am sure that there was worship, too—but I'll never program a meeting again!

How Dare I!

SOME EIGHT MILES out of town, away from my cares of the home, I had little time for social entertainment. One good lady insisted that I come in once a week for a decent meal. It was this lady and her husband who invited me to be their guest at The Club for a New Year Party.

The New Year came in. All were shaking hands and giving best wishes. I knew very few of those present. A man of small stature, smiling and jolly, followed by what I know now was a cohort of "yes men," came to greet my host and hostess. In the bustle of jollity I was not introduced. Certainly not an intentional slight; it was presumed that we had met. This jolly person, like myself, wore a hearing aid. He shook hands and wished me well, then remarked, "I do not remember you."

"No," I said. "We have not met, but we have one blessing in common. We can switch off when we wish."

He alone roared with laughter. The others maintained a horrified silence. "You must meet my wife," he said, and I was borne away.

What had I done wrong? I found out later that I had talked out of place to the great Sir J. G. In conversation I was asked where I was working. The great man thought I must be one of the many in company service. I told him of my work. He was interested and asked if he might come to visit. He and his wife subsequently came and liked what was being done. It appears that Sir J. G., at directors' meetings, if bored, would quietly switch off and just nod his head from time to time. Later on, I was asked how I managed to get a cheque for thirty-three thousand rupees out of Sir J. G. I can only say he was a friendly and good man, if somewhat lonely in his high estate.

Religious Instructions in Schools

IN MISSION SCHOOLS, religious instruction is given to the Christian boys, and others may attend if they wish. Otherwise, there is usually a free period for private study for other religions. I have been glad to see gradually introduced for the others a course of moral science. Some excellent publications are available, and the boys respond well. The results are most encouraging; it was a great need provided for—a vacant plot ploughed and planted. The publications contain the best from all sources. They create discussion and leave food for thought.

Prayer

Oh, let me see
Beneath the crust
Of time, to be
Aware and trust
The God of grace.
Let me be just
And run the race
Of life with zest,
To keep the pace
Set by the best
Who ran ahead
And found their rest.
Oh, give me bread
And shame my greed,
That being fed
I then may feed
With bread and cup
My brother's need.

ROBERT G. VESSEY

Living Room

These walls
your shrewd biographer
hold saurian tracks
Record minutiae
from rubbing shoulder
as you 'phone the snail
Chart cracks
that pioneer neglect
for the truant nail.
These walls
tally old scores
new anarchies collect.
Why should you not
plaster the flaws
paint on disguise?
Will who knows what
for judgments bring
apocalyptic eyes?

ROBERT WARD

Children Swinging in a Slum Playground

Both black and white, they have their
dreams
Above the shabby paving.
The motion lifts, and nothing seems
Too far or high for braving.
Why should my heart be in my mouth
For others' sons and nieces?
But every time that arc slides south
I visualize the pieces
Of child-and-wood-and-steel and bits
Of flimsy shoes and clothing.
It's left to me to have the fits,
The panic and foreboding.
The seat nears earth—now it goes
north!
North? What I mean is skyward.

S. ARVESTA GARDNER

Old Man, Old Woman

Their time was running out. Summer
Would not wait, clocks moved
blithely on.
Months of senility, mornings
Shuffling memories, moments, flashes
When the sun, reality, wheeled
Into their sleep shattering peace.
All cues, though no one could presage
That afternoon, July, those dazed
Features. By strokes they had been
whisked
Between day and nothing, but they
Did not remember. Changed, helpless,
They sought to grasp by what they
were
Betrayed. Unsayings looks and minds
Peering like masks through the adult
Faces of their children perplexed
them; still, summoning strength
enough
They said, "God's will be done."
Nature,
Unhearing, mysterious, near
Now as always, touches their lives,
For spirit must reject its flesh.
The thought troubles them, and doors
shut
At their question. The room darkens.

MARGARET DIORIO

Let Us Pray

We came to prayer
and I thought
that all I had to bring
was thanksgiving,
for my life
was joy and song and gladness
but He
tore away the veil and there
was a world, our world,
racing into disaster
and flailing for a hand
to save.
And prayer
came into me
to weep for men.

POLLYANNA SEDZIOL

Meditation

The world is like a cauldron
A brew of war and woe
A place of change and sorrow
of ecstasy and glow
A changing panorama
A net one can't escape
Except to inner calm. And, Lo!
The world is gone
And you are gone
And life is gone
And God is all.

BEATRICE R. SIEGFORTH

Death

To face death in the abstract
might not seem difficult to the young.
Fear of death in the far-off future
seemed superstition to the strong;
and in the presence of danger
there was no time for fear,
only the instinct of preserving life.

But how do we face it when it comes
at the end of life, when strength ebbs,
and there is no reserve left to pre-
serve it?

Are we trembling in animal fear
of the annihilation and its pain?
Are we afraid of the great unknown,
of not being any longer, of loss of
light?

But death is also the liberator
from suffering, from lasting only
as the shadows of our previous selves,
from slowly losing the power over
our bodies,
the capacity to think and to discern—
all that made us alive and human.

So, why are we afraid? Fear is a
curse;
is the lack of trust in goodness and
love,
in the mercy of God, in a purpose of
life.

Each life is only a link in the chain
between the past and the future.
To really live is to be in the present,
the sweet today where sun shines
and flowers' colors glow,
beauty charms the eye, and warmth
of sun and love gladdens the heart.
As long as beauty meets the eye,
and tenderness the heart
there is promise and hope. The light
fades,
and the night is mysterious.
New life rises ever anew
like the morning's dawn, and the
spring's coming.

We are, unconscious often,
only one link in the chain
of eternal change. Did we do all we
could
to make it a change to the better?

EMIL M. DEUTSCH

Acceptance

Deck me with sunlight
I am born anew.
The forms of today
Are my species,
The clay for tomorrow's
remembrance.

JOYCE POVOLNY

Reviews of Books

Path to Permanent Peace. By E. J. PAWLOWSKI, M. D. Vantage Press, New York, 248 pages. \$4.95

A CHILD PSYCHIATRIST living in Massachusetts, Dr. Pawlowski is a veteran of the second World War who doesn't want his world to be destroyed in a third one. He sets forth in this book his "Immature People Concept of the Origin of War," his "Mature Person-to-Person Philosophy," and an extension of his "Pressure Psychotherapy." A mature person, he says, will not take advantage of anyone and will not allow anyone to take advantage of him: The most mature people have convictions and beliefs, yet they are open-minded, and are subject to amending their ideas. . . . A mature man will not try to take advantage of a weaker person. At the same time he "will be in opposition to any immature person, group, organization, or government if he or anyone else is being exploited by them."

In "Pressure Psychotherapy," the psychiatrist (mature, of course) pressures or exerts the right amount of moral force to cause the patient to think, feel, work, succeed, and feel secure. "In the Mature Person-to-Person Philosophy, this Pressure Psychotherapy is carried over to all people, the relatively mature people acting as psychiatrists, pressuring the immature people in relationships with them to behave in a mature manner."

It is essentially Alfred Adler's outlook—a psychology of individuals, resting upon feelings of inferiority on the one hand, compensated for by actions arising from power relations. Reading further, we find an essentially middle-class viewpoint, founded on "individual initiative and the opportunity to exercise one's potential in a free-enterprise system."

His ultimate solution for "the vicious cycle of having wars is to interrupt the vicious cycle of having immature people in the world . . . to produce more mature people and nations . . . all the non-Communists in the world must unite and oppose their actions. In thwarting their aggressions, we would be pressuring them to behave more maturely . . . a concerted effort should be made in educating, and making more mature and independent, the peoples that the Communists would plan to conquer."

For those interested in world peace, it is good to know that a man in his

profession who is so conservative in his general outlook is so genuinely concerned about the danger of world catastrophe through war.

ROBERT A. CLARK, M.D.

In the Service of Their Country/War Resisters in Prison. By WILLARD GAYLIN, M.D. The Viking Press, New York. \$6.95

IMPRISONMENT for conscientious objection to participation in war has been one of many alternatives to a national call to bear arms. For many young men, imprisonment has been the only alternative to this country's involvement in Vietnam. What impact does imprisonment have upon these young men?

Willard Gaylin began his study of imprisoned war resisters because of his scientific curiosity as a psychoanalyst. It became an impassioned exposé of prison conditions. Willard Gaylin shares with us his passionate concern about imprisonment as one result of an unjust, unequitable draft system.

His nondirective interviews of war resisters provide a wealth of feeling and emotion which he shares with the readers in six case histories and which make clear that the prison experience takes its toll in loss of self-esteem and confidence, feelings of impotence, and anger about the dehumanization of prisoners.

The final chapters delve into the specific injustices meted out to imprisoned war resisters and the complete incongruity of a democratic system of government that must imprison war resisters to maintain an undesired and suspiciously viewed selective service system.

JANET W. EVANS

The New Man for our Time. By ELTON TRUEBLOOD. Harper & Row, New York, Evanston, and London. 126 pages. \$2.95

ELTON TRUEBLOOD is probably the most prolific Quaker author since Rufus Jones. He has a wide readership quite as general among non-Friends as inside Quakerism. The Yokefellow groups—he was the founder of this movement—in many lands and among many denominations add to his audience. No one can criticize him for muddy writing, however they may differ from him in ideas.

The central thesis is the need for emphasis upon both "the roots and the fruits of the Christian faith . . . Service without devotion is rootless; devotion without service is fruitless."

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AN OPEN LETTER TO PENNSYLVANIA FRIENDS:

Norval D. Reece, a Friend, is running for the Democratic nomination for the United States Senate. His campaign is "a referendum on the war in Southeast Asia." He has called for immediate cessation of all offensive action by United States forces, for withdrawal of all United States troops by the end of this year, for a drastic reduction in military spending, and for meeting our domestic needs constructively.

Norval Reece is running as an independent candidate in the Democratic primary on May 19th. He did not seek the party's endorsement because he believes that candidates should be chosen in an open primary.

We urge Friends to support and work for Norval Reece.

David Bates
Esther J. Bissell

Carol and Vinton Deming
Herbert M. Hadley

Mary Hoxie Jones
Mary K. and James H. Laird

Helen M. Carroll
Stephen G. Cary
Kay and Reuben Close
Alex Cox
Bainbridge Davis

Peirce Hammond III
David Hartsough
Roy Heisler
Frank Hunt
Barbara Hinchcliffe

Herbert Nichols
Mary and Edwin Palmer
Joseph Platt
Richard K. Taylor
C. H. (Mike) Yarrow

Write or call REECE FOR UNITED STATES SENATE
1001 Chestnut Street, Philadelphia 19107 215-WA 3-8286

In a time when denominational lines are weakened, Elton Trueblood holds that a new polarization within the Christian church, "which produces half men," is rampant. This reviewer, writing from the deep South, is keenly aware of the emphasis on "pietism" as against "activism" in religious circles. The stress on service may have muted the centrality of faith in God, prayer, and the cultivation of the inner life among some "activists."

He cites as examples of "whole" men, Rufus Jones, Albert Schweitzer, and John Woolman, in some respects strange bedfellows indeed, but alike in their integration of devotion and service. Woolman receives the most extended treatment. He exhibits, Trueblood holds, an integration of the tough-minded and the tender-minded.

"The vocation of the Christian is threefold: He is called to pray, to serve, and to think, and he is called to do all three together." The final chapters deal with these three: The cultivation of reverence, the life of service, and intellectual integrity.

This book will hardly convince those who include the Church and Christianity in the "establishment," which they want to see overthrown. It is, however, a valid and important message for all Christians.

ALEXANDER C. PURDY

Adventuring with Youth. By EDWIN E. HINSHAW. Friends United Press, Richmond, Indiana. \$3.50

THREE TEACHING TRUISMS: One learns best by doing. Learning must start from where the learner is. What is learned must have relevance.

Too long has education been information- or teacher-oriented. Too rarely has it stressed creative involvement in activities that lead to one's understanding of himself and how he relates to others or, indeed, how he relates to matters of the spirit.

Edwin Hinshaw's book is necessary reading for anyone concerned with helping young people learn for themselves. Drawing on wide reading and extensive work in sensitivity training and group dynamics, Edwin Hinshaw has developed a number of effective exercises for use with groups.

Teachers will find their own creativity stimulated as they deal with activities relating to communications problems, intergroup relationships, leadership, moral binds, decision making, and creativity—to name only a few. It may be preferable, however, for teach-

ers to use the book as a resource book with exercises to be adapted to their own backgrounds and teaching situations. Some aspects of group dynamics and sensitivity training need to be approached with care by the inexperienced leader.

The book can help the learner start from where he is in dealing with matters that mean something to him. He may discover, too, that matters of the spirit are not transcendent, but that they are immediate, found in the smile or touch of a friend in a new and vital relationship, or in a creative act—from making a poem or picture to remaking of himself.

The looseleaf structure of the book allows the teacher to shape his own book by additions or deletions. The sometimes heavy-handed exposition and philosophizing is lightened by poems and drawings by teenagers.

KENNETH KESKINEN

The Quakers in Canada—A History. By ARTHUR GARRETT DORLAND. The Ryerson Press, Toronto, Canada. 347 pages.

ARTHUR DORLAND is uniquely qualified to write this history of Canadian Friends, being a descendant of early Quaker settlers, a lifelong active Quaker (clerk of Canadian Yearly Meeting and chairman of Canadian Friends Service Committee), and a historian.

From the short-lived settlements of Nantucket Quakers in Nova Scotia in 1762, through the main immigration of Friends from the states following the Revolutionary War, we see the first small Meetings established. We see their growth, their life, problems, and courageous witness.

The divisions among Canadian Quakers paralleled those in the United States. The backgrounds of the main separations, Hicksite-Orthodox in 1828 and Gurneyite-Wilburite in 1881, are fully explored, and the life of the three groups traced to their union in 1955. Arthur Dorland discusses sympathetically the strengths and weaknesses of these groups, which differed more in emphasis and practice than in basic beliefs. He feels that more perspective and love could have prevented disunion and thereby strengthened the Society.

Arthur Dorland closes with Friends' involvement in education, the underground railway, prison reform, peace endeavors, and service projects. He consistently relates the development of Canadian Quakerism to the wider Quaker community.

MARGARET H. HOLDEN

Introducing Quakers. By GEORGE H. GORMAN. Friends Home Service Committee, London. 80 pages. 3s,6d

GEORGE GORMAN, secretary of the Home Service Committee of London Yearly Meeting, has written a personal description of what Friends believe and do. He limits himself to the experience of Friends in Britain.

Introducing Quakers is directed to the "secular" public. The first chapter, "Approach to Faith," emphasizes human experience and personal relationships. Later chapters are on Quakers and Christianity, worship, organization and concerns, and "Can I Become a Quaker?" The chapter on Quaker concerns is too brief; it fails to get across the depth and breadth of the Society's involvement in social and international issues. The illustrations and bibliography are British-oriented.

LAWRENCE MCK. MILLER, JR.

For You Departed. By ALAN PATON. Charles Scribner's Sons, New York. 156 pages. \$5.95.

AS A SHY, fledgling teacher of twenty-two, Alan Paton fell in love with a married woman five years his senior. Her husband died within a few months, and three years later he married her.

This personal and touching memoir of their life together, addressed to his wife Doris, was written after her death. Passages recording the circumstances of the death and its impact on family and friends alternate with Alan Paton's recollections of the lively, mischievous girl whom he loved at first sight. We see the brave and loyal wife who shared in his endeavors at administering a reformatory for African boys and turning it into a respectable school; the success of his first book, *Cry, the Beloved Country*; and his work with the Liberal Party against apartheid in South Africa.

The marriage was not all sweetness and light. Alan Paton is candid about occasions of seeming betrayal and analyzes his reactions to them, but such wounds only serve to complete the picture of a happy marriage.

EDITH H. LEEDS

The Legend of the Baal-Shem. By MARTIN BUBER. Translated from the German by MAURICE FRIEDMAN. Schocken Books, New York. 223 pages. \$1.95

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1921-1967—A record of experience with Canadian Friends (Quakers) and the Canadian Ecumenical Movement, by Fred Haslam (Woodbrooke Fellowship work). Order from QUAKER BOOK SERVICE, 60 Lowther Avenue, Toronto 180, Ontario.

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message of a simple and joyful faith
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This is one of Martin Buber's first
publications in this field and deals with
the founder of the Hasidim movement,
the Baal-Shem, or Master of God's
name. Some of the tales surrounding
him have a near-Biblical ring and lead
to the very roots of a seeker's yearn-
ings. The material is more elusive than
some of the more anecdotal collections
by Buber, yet their depth and timeles-
ness stimulated Maurice Friedman to
translate them authentically so that they
will have lasting appeal.

WILLIAM HUBBEN

The Servant as Leader. By ROBERT K.
GREENLEAF. Center for Applied Studies,
17 Dunster Street, Cambridge, Massa-
chusetts 02138. 41 pages. \$1

THE THESIS of this collection of twenty-
one essays is that a good leader must
also have been (and continue to be, for
there is a vice-versa) a good servant.

The booklet is based on seminars for
students of Prescott College. Its present
form is not "a final or complete state-
ment but . . . a record of thinking in
transition, drawn more from experience
and searching than from scholarship
. . ." and developed with the aid of
suggestions from students and friends.

"Service" too often connotes partici-
pation in killing, maiming, and defoliat-
ing activities in Vietnam, and "leader-
ship" is confused in the public mind
with executive policies of a political na-
ture which themselves further confuse
the issues of war and peace, domestic
legislation, social justice, "law and
order." Robert Greenleaf's discussion of
the problems of serving and leading is
illuminating, encouraging, and at the
moment, necessary and important.

M. C. MORRIS

On That Night. By ELIZABETH YATES.
E. P. Dutton & Co., New York. 92
pages. \$3.95

A CHRISTMAS EVE candlelight service in
a New England town gives this story
a setting of enduring charm. Its focus
is the manger scene, whose plain, wood-
en figures had been carved years before
by a country artist.

The characters reveal themselves as
they walk forward to look at the Christ
child before the service begins. Each is
sketched with a few simple strokes, to
give the essence and the predicament of
the individual. Then, as the worshipers
leave the church, problems are re-
solved and bring to life the legend that
Christmas Eve is a night when lost
things are found again.

With her magic, Elizabeth Yates has
told a tale of timeless appeal for readers
of all ages.

EDITH H. LEEDS

Cinema

by Robert Steele

ALL THAT Bo Widerberg had to say to
those of us attending the first American
screening of *Adalen 31*, which he
wrote and directed, was, "Since it's too
late to change anything, I hope that you
will like it as it is."

He did not know at that time that the
film would receive an X classification,
which means it is not for persons under
sixteen. This is ludicrous, because it is a
fine family film about a family.

Those who saw Widerberg's *Elvira
Madigan* know that he is a man of taste
who strives to make his films beautiful.
The reason for the classification is a
funny prank involving a nudity shot
which results from a fifteen-year-old
boy's experimenting with hypnosis.

No doubt Widerberg would not want
to change his film if he could to make it
available to a potentially larger audience;
the loss thus is ours rather than his.

Elvira Madigan brought the young
writer-director international acclaim.
Adalen 31 will not be so popular, because
it is no comparable passionate love story,
but it is more interesting and successful.

The story is drawn from a labor strike
in Adalen in 1931. Factory workers in
Sweden also suffered and were killed
before they got fairer treatment by the
managing ruling class. The film is dedi-
cated to the five martyrs of the Adalen
riots.

The father, Roland Hedlund, who is
wholly committed to passive endurance,
leads his community in nonviolent resist-
ance. The film is documentary-styled and
realistic in its approach. The people in
the film look like people. A likeable and
generous-spirited father, his hard-work-
ing wife, and their three children are at
the center of the story.

The strike about which the film re-
volves was an actual strike, from which
Sweden has had years of benefits. Its
repercussion was the toppling of the
government, which was replaced by a
Socialist government.

Jorgen Persson, responsible for the
Renoirlike beauty of the photography of
Elvira Madigan, directed the photogra-
phy. The young lovers are especially
convincing and are appealingly per-
formed by newcomers to the screen,
Peter Schildy and Marie De Geer.

Letters to the Editor

Policemen at a Meeting

AS PHILADELPHIA YEARLY MEETING was gathered in worship at a special session to consider the Black Manifesto, a participant stood up and said he was having difficulty centering down in the presence of plain-clothed policemen. At the end of the worship period, the clerk made clear that he thought the previous remark to be un-Friendly and invited the police to stay and worship, as all people were welcomed to do.

Since that time, the young man who spoke out against the police presence has heard from Friends who were disturbed at what he said. A preparative meeting of younger Friends, on the other hand, felt sympathy for his position.

At issue here seems to be our view of the police function. Most Friends experience the police as the friendly people who direct traffic at churches on Sunday, keep order at basketball games, and protect our homes, families, and communities from harm. Some Friends and many black people have had different experiences with the police, from which they have developed a view of the police as an oppressive force in their lives.

Which function were the police serving at Yearly Meeting? Apparently they were not invited in by any member of the Yearly Meeting to protect us from the Black Manifesto group. I have heard that a police informer in that group tipped off the police about the group's plans to attend the meeting. But, however the police got their information, they were there in case we needed protection from the black "extremists." Thus we were making use of the threat of violence to protect our meeting and property.

I view this as a dangerous practice. Can we not agree that our comfortable position has been gained, at least in part, at the expense of black people? Now as their demands for justice become more insistent, will we rely on violence to protect our privilege?

Since the backbone of nonviolence is truth and justice, it is not a very effective means of defending privilege from the insistent demands of the oppressed. In the coming era we will be forced to make the choice between our beliefs and our privilege.

I feel, however, that the Friends who were concerned about the feelings of the policemen as individuals also have an important point. Some of us fall into the trap of vilifying the man along with his

role. I think the clerk should have made it clear that we did not call the police and did not have any need for them but invited them to stay and seek the light as fellow children.

MICHAEL N. YARROW
Philadelphia

The Sacredness of Life

THE RIGHT to take a human life after the moment of conception is questioned by those who oppose abortion. The sacredness of human life is based by these writers on Christ's admonition to "love thy neighbor" and on the Commandment, "Thou shalt not kill."

If it is wrong to take a human life *in utero*, it is just as wrong to take life after birth or later. To be consistent, those who protest abortion should oppose killing their fellow man in wars, and they should take a stand against capital punishment and against genocide. If those among us who believe this raise our voices and act accordingly, there would be peace on earth and reconciliation among men and nations.

CHARLES A. PERERA, M.D.
Scarsdale, New York

A Quakerly Technique

SOMEWHAT BELATEDLY, I write to thank Ingeborg Snipes for her article, "Re-evaluation Counseling to Become More Human" (January 1).

Margot Janeway (whom Ingeborg mentions as "teacher") has given us of the Santa Monica Friends Meeting the benefit of her knowledge and experience with this theory and technique, and it seems so Quakerly I am amazed (and somewhat miffed, I guess) that no Friend since James Naylor's discovery of "the spirit that delights to do no evil" has found it!

As one member of our class put it, "This is the missing link that psychiatry has been needing." It seems to have all the positive aspects of group counseling, sensitivity training, therapy, and so forth without their negative possibilities.

To find that of God within *oneself* is exciting beyond the telling!

MIRIAM K. SWIFT
Los Angeles

Challenged by Youth

I HAVE BEEN WITNESSING for more than twenty-five years against the payment of part or all of the tax levied against my income. I do not presume that it has hindered the war program by one iota,

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C. THORNTON BROWN, JR., Headmaster

but it has said *no* to war after I said *no* to conscription and served a time in prison. I believe there is a real relevance, although all one's assets are involved in our economy. Simply buying one's food is supporting, through hidden taxes, the war effort. If one is working for money, then *time* is a contributing factor.

There is no satisfactory way to be consistent for peace and against violence.

Our Quaker peace testimony can only be resurrected—from near death by inaction—by corporate action, standing together instead of quibbling over methods, expediency, and results.

Let the light of Christ shine in your heart to show the true way acceptable to the Prince of Peace.

SAMUEL COOPER
Camp Verde, Arizona

The Meeting Community

WE LIVE in a disconnected, fragmented world. The quest for love is leading to the setting up of communes and communities in which individuals are seeking a meaning for life and a sense of personal identification. These communities pro-

vide their members with a sense of belonging and an opportunity to perform tasks meaningful to the group as a whole, but the lack of rootedness of many of them to historical, religious, or philosophical ideals could lead to tragedy.

Friends historically view the Meeting as a community, and our heritage offers many insights toward the creation and maintenance of a sense of community.

Too often, however, our Meetings are a coming together only to worship Sunday morning, to perform good deeds, and to fund worthy projects. Our concern with other members lies primarily in their participation in Meeting activities and their state of health. Sickness or an obvious emergency always brings out the best in Friends, but who knows how many inner emergencies go unnoticed?

Our young people are appendages to be served through First-day School and special youth projects. We are concerned *about* rather than *with* them, and often we are reluctant to identify them as Friends in order to leave them free to choose for themselves. Consequently we rob them of identity with the Meeting

and of the opportunity to make their own particular contributions.

Thomas Kelly said, "Life is meant to be lived from a Center, a divine Center." This must be developed inwardly in each of us. But is it not possible that this development will be greatly aided if we strive to create a Meeting community by making the Meeting the external center of our lives?

DULCIE DIMMETTE BARLOW
Clinton, New York

Integrity and Involvement

WITH "INSTITUTIONALIZED" religion decaying, Friends might question their direction. Are Meetings increasingly injudicious in over-anticipating sincere membership in mobile communities, setting up committees without apprenticeship, and moving into community and international arenas minus "Quaker" motivation?

If integrity and involvement are essential for germane Meeting structure, the word "Quaker" becomes relevant in the 1970's when considered an adverb rather than either adjective or "brand-name."

Isn't youth showing us that it is in application that commitment to love is manifested as when abstaining (at military induction) from ravaging "that of God" in man?

LORRAINE VEATCH
Winnipeg, Manitoba

"Desiderata"

THAT LOVELY THING, *Desiderata*, ["Go placidly amid the noise and haste, and remember what peace there may be in silence . . ."] seems to be going the round of Friends Meetings. We have received two monthly bulletins recently which have quoted it in its entirety.

It seems to me that the matter of its authorship should be corrected. It is contemporary; it was written by Max Ehrmann, and this fact can be ascertained in any library. Alan Paton in his *Instrument of Thy Peace* quotes it and gives Max Ehrmann as the author. No one seems to know how it became linked with Old St. Paul's in Baltimore; at least, no one who is aware of the true author.

The wording is not that of the seventeenth century, it seems to me.

ELIZABETH YATES MCGREAL
Peterborough, New Hampshire

Friends Journal welcomes signed letters that deal with subjects of value and interest to its readers, take issue with viewpoints expressed in its articles, and advance provocative opinions, with which the editors may or may not agree.



MAN'S
THOUGHTS OF A HOUSEWIFE
BY GRACE RUSSELL

"I must confess . . .
... the vocation of a housewife — is not my cup of tea . . ."
... "other women might really get a kick out of scrubbing floors . . ."
... "other aspects I do enjoy, . . . like sleeping with a husband who still makes me feel like a bride; having babies and watching them grow . . ."

This is "Rings and Things" by Grace Russell, giving meditations of a man's wife . . . from wedding ring to doorbell ring. Warm, stirring, inspirational, timely. A delight for every wife (and for husband, too) \$1.50 each, ten or more for \$1.30 each. Order from

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Friends and Their Friends Around the World



Photograph by Julius Shulman

Claremont, California, Meetinghouse

Claremont Friends and Their Meetinghouse

FRIENDS IN CLAREMONT, California, gather in an hexagonal meetinghouse, especially designed for inward-directed worship. Worshipers sometimes are led to reflect on the way the diagonal lines of the floor and ceiling, while they meet in the center, also radiate outward—"pushing on," as a Friend at the first worship meeting remarked, "beyond these walls, to the all-encompassing whole."

A large glass panel looks northward into a garden and to the mountains. Another opens westward upon a patio. A small "lantern" or cupola lets in light from above. There are no facing benches. All seats, one might say, are facing seats.

The meeting building is connected by an entrance-way to the educational and fellowship building. The library, just off the entry, is inviting, well used, and quite well stocked. The whole facility, designed by a local architectural firm, won an award for civic beauty.

Claremont Meeting began as a small Wider Quaker Fellowship during the Second World War. It was recognized by Pacific Yearly Meeting in 1953, when its membership was twelve. It had fifty-four members in 1963, when its

meetinghouse was built. It now has eighty members and an attendance at worship of about one hundred. Perhaps a third of those present are high school and college students, who share in the vocal worship. The children come into meeting for the last quarter-hour of worship.

FERNER NUHN

A Weapon for Pacifists

NARMIC is the acronym for "National Research Action in the Military-Industrial Complex," a project of the Peace Education Division of American Friends Service Committee. Its new handbook, "Weapons for Counterinsurgency," lists chemical and biological, incendiary, and antipersonnel categories, and identifies the companies that manufacture them for the government and the institutions that have a part in their development.

Growth

WAUSAU PREPARATIVE MEETING, Wisconsin, has grown one hundred thirty-three percent in the past year and a half. Seven families now are members. The Meeting takes a subscription to Friends Journal for every member family.

Broadening The Scope of Friends Education

INCREASING student and faculty demand for "relevant" education seldom can be answered within the confines of our present schools and colleges. There must be on-going programs in our schools which make people more aware of the quality of life and what they as individuals can do to improve that quality, not just for themselves, but for everyone. Our Friends schools and colleges have a tremendous educational job to do in this sphere.

Most young people today feel confused and frustrated about themselves, their goals and motives, and the world they live in. They need more self-assurance, more readiness to meet the challenges around them, and greater cooperative community effort toward making a better world.

The Outward Bound programs, with the numerous adaptations being developed all across the country, have proved to be successful in meeting this particular challenge. Most Friends schools and colleges, however, would find it difficult and expensive to expose more than a handful of students and faculty to the Outward Bound experience.

Students, faculties, and school committees of Meetings often seek locations for weekend or weeklong retreats—a place to live, think, worship, perhaps work together away from the everyday setting of their lives.

These concerns could be handled by our Friends schools and colleges by setting up a rural education center. It should be within practical distance of most Friends institutions in the East, perhaps in Pennsylvania or New Jersey, ideally of four or five hundred acres.

The resident manager should be a Friend, educator, woodsman, naturalist, and spiritual leader capable of setting up and executing imaginative programs that Friends schools and colleges can help develop and make use of all year round. The uses of such a center would be limited only by the imagination, but a basic concern would be the inclusion of ecological study programs, Outward Bound challenge courses, and retreat settings. Ideally, the location should encompass woods, fields, stream, pond or lake, swamp area, rock cliffs, and hills. Buildings are of minimum importance.

Your help, suggestions, and encouragement are needed by Friends Council on Education, 1515 Cherry Street, Philadelphia 19102.

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World Day of Prayer

by Lois S. Vaught

THE WORLD DAY OF PRAYER observance by Church Women United of Winchester-Frederick County, Virginia, brought together in the Winchester Centre Friends Meetinghouse representatives of many Catholic and Protestant churches.

In congregation and in participation, the meeting was interracial. The program was based on the theme, "Take Courage," and was prepared by an international committee.

Ten posters, made by a Friend, illustrated Church Women United 1970 projects, such as migrant ministry, adult basic education, Indian Americans, international student service, and women's work in the Near East Council of Churches.

A children's program was presented at the Salvation Army. Short services were held at the opening of three Winchester banks, in a department store, and during an assembly program in one high school. In elementary schools, weekday religious education classes made use of the courage theme throughout the week. Evening services were held in two county communities.

(Lois S. Vaught is a representative to the Winchester-Frederick County Council of Church Women United from Winchester Centre Monthly Meeting, Virginia.)

The Future of Friends

THE COMMITTEE OF CONCERNED FRIENDS for Renewal, a group formed during the United States Congress of Evangelism held in Minneapolis last fall, has invited Quaker organizations to send representatives to a conference to discuss "The Future of Friends."

The conference will be in St. Louis October 5-7. Invitations were sent to all Yearly Meetings in the United States, Evangelical Friends Alliance, Friends United Meeting, Friends General Conference, and Friends World Committee.

No comparable gathering has taken place since a general conference in Richmond, Indiana, in 1887.

A Contest for Writers

AN AWARD of five thousand dollars will be presented by the Abingdon Press to the winner of its 1971 Religious Book Competition. The award rotates year to year in three fields: Religious, general, and children's books. Information may be had from Awards Editor, Abingdon Press, 201 Eighth Avenue South, Nashville, Tennessee 37202.

Letter from Lebanon

by Douglas and Dorothy Steere

WE WENT from Turkey to Beirut in Lebanon to begin the three weeks of service that we had promised in connection with the Quaker work of reconciliation that Jean and Paul Johnson have been carrying out.

We enjoyed the warmest hospitality of our Arab Quaker Friends in Beirut and fifteen miles up on the heights at the Quaker School at Brummana.

Lebanon, with its delicate balance of the religious communities (traditionally forty-five percent Christian, forty-five percent Muslim, ten percent Druse), has found the Islamic proportion rising through larger families, and the Palestinian immigration has accented this.

The Muslim leadership is divided politically between those who, perhaps not openly but in their general mood, would develop an accommodation with a Russian approach in social and political affairs, and those who feel that Islam requires a personal religious dimension and a stable property system that could never accept the Russian formula, even though in the Arab world the atheist and antireligious aspect is always toned down.

The enormous goodwill toward the United States that Lebanon has always felt very largely has ebbed away.

There is a struggle in Lebanon between her desire to keep her own sovereignty, to make her own national decisions on the way her borders should be used in the matter of guerilla raids on Israel, and not to be coerced by urban riots and violent demonstrations; and her deep Arab sympathy and her sense of joint humiliation that has come through the injustice that the Palestinian Arabs have suffered.

Political scientists see in the refugee mobilization and in the elaborate weaponry with which they are being equipped by the contribution of the oil-rich Arab countries a force that, when frustrated at the Israeli borders, may eventually turn on the small Lebanese army and take over the country.

The empty hotels, the growing reluctance of cautious parents in the oil-producing regions to trust their sons and daughters to Lebanese boarding schools as they have done for so many years (which affects a school like Brummana), and the general mild stagnation of Lebanese business are all a common piece of the condition of tension in this country.

With Thanks to George Lakey

by Deborah Dodd

WE ARRIVED at seven o'clock on Friday night, and two hours later we still did not know each other's names. Then George Lakey arrived, and half an hour later we were already beginning to communicate on a significant level.

As most people know, characteristic of the British is their reserve. George Lakey, a Philadelphian who came to London under the auspices of London Yearly Meeting and A Quaker Action Group, succeeded in breaking down these barriers during a seminar in London on tactics for nonviolent revolution.

We plunged straight into role-playing, which is as good a way as any for getting rid of inhibitions. Some of us volunteered to take on the roles of the Minister for Disarmament and various other Members of Parliament. Others agreed to act as representatives of a delegation of pacifists who had been sent to find out exactly what the Minister for Disarmament was doing to justify his position.

Her Majesty's Government was well-prepared, having a deep knowledge of the British way of dealing with troublesome impostors. The pacifist delegation was not at all well prepared, and was ushered out, having achieved nothing.

If it did nothing else for us, this exercise at least showed us that—as pacifists—we are not sufficiently well-equipped with arguments to break through the resistance of the British Government.

The following role play was almost equally unsuccessful from the point of view of the pacifists.

What happened was two nonviolent demonstrators were thrown into a cell with three hardened "criminals," and at the end of the episode no real point of contact had been established between the two groups. As human beings in a similar predicament, the pacifists were in a position to appeal to that of God in the criminals—but they did not succeed.

The next day we decided it would be an interesting experience to go to the final match of the South African football team's tour of Britain. Before we went we had a brainstorming session, in which we threw out any ideas for action which came into our heads. No matter how outrageous the idea, no comment was allowed during the brainstorming. Analysis took place afterwards.

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We found this a useful method of obtaining the maximum of ideas out of the minimum of time. It prevented the endless discussion of every idea proposed, which naturally hinders the expression of the following one. In the analysis, most ideas were dismissed for

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one reason or another, and we were left with just a few courses of action.

What role we were to play at the match was left up to us: Whether we should take part in the Anti-apartheid demonstration; whether we should act as peacemakers between the National Front and all the demonstrators; or whether we should mix with the crowd and try to talk to them.

Most of us chose the last, and some of us carried bags of black and white sweets to hand out as an excuse to speak to the people hurrying to the match. "Sweets are black and white—so are people," was our line of approach. Most people hurried by with a "don't-disturb-my-conscience" look on their faces, but some were willing to stop and talk to us. On the whole, the ones who stopped were those who were in support of the South African regime or those who cheerfully told us that they couldn't care less about politics—they just wanted to see a good football match.

Our attempts were successful insofar as a few people did realise that we were on their side to a greater extent than the demonstrators, who were hurling insults at them, and we managed to invite some boys who declared themselves "fascists" to join us in a discussion that night.

After the demonstration, we went back to our base at Friends International Centre to practise streetspeaking. One person at a time volunteered to speak, and the rest acted as supporters, hecklers, or the anonymous "crowd." When we felt we had had enough practice, we went to Leicester Square and started on the real thing. We gathered quite a crowd around us—including some genuine hecklers—and discovered a few more people who were keen to join us for a discussion at the centre.

During this discussion, the "fascists" insisted that it just was not human nature to be nonviolent, but—as somebody pointed out—a few days previously they might have believed that it was not human nature for a crowd of violent activists and a crowd of pacifists to be engaged in a friendly discussion of their different points of view. The discussion was far more helpful than the cell role play in helping us to understand ideas that were opposed to our own. It also seemed to be more effective in putting over our own ideas, because one boy admitted that he would have to keep away from people like us in future if he did not want his mind clouded.

The following morning we played a strategy game. Its scenario was a complete collapse in the Labour Government because of a series of social and economic disruptions. The final catalyst came when a group of nonviolent activists took over a military base in order to house the homeless; the Government sent the army in and some soldiers lost their heads and started to shoot, killing one demonstrator. So the Conservative Government stepped in, and here the game began.

Some of us played the roles of the Government in one room. Some of us formed a nonviolent coalition in another. Two persons were appointed as assessors to decide when our statements and actions became too unrealistic. The game started out quite well, but turned into a farce—I think because we were unable to conceive of a nonviolent coalition working as a political power in direct opposition to a political party. We felt the purpose of nonviolent action is to undermine the Government from the bottom rather than to oppose it on parallel lines. Perhaps it was the fault of the nonviolent coalition that they did try to oppose the Government on its own terms.

Then, after a discussion of the strategy game and a general summing-up of the weekend, the seminar ended.

As a member of the group, I discovered two valuable things from the seminar. Firstly, that pacifists in Britain on the whole are ill prepared to deal with a crisis situation, and we have to do something about this. Secondly, a true community spirit (which was established among us over the weekend) is vital if any organization is to succeed. We cannot really act in cohesion with another group if we simply regard it as "the Peace Pledge Union" or "the Fellowship of Reconciliation": We must see the members as human beings and meet often to discuss our aims and projects, instead of remaining in isolated groups all over the country.

So we have George Lakey to thank for making us realise that we are not well enough prepared to take on the roles of pacifists with cogent arguments. We also have him to thank for making possible the establishment of such a spirit of community among us. Maybe these two factors will carry us a long way.

(Deborah Dodd, of Ringmer, Sussex, England, is a member of Brighton Pacifist Action. She is a writer for children and a free-lance journalist.)

Letter from England

by **Frederic Vanson**

TOLERANCE has been a major issue in the news in England lately.

Many here who feel they cannot further support the Wilson administration and are considering voting Conservative at the next general election were glad to note that the Conservative leader, Edward Heath, has slapped down that extreme right-wing demagogue, Enoch Powell. Enoch Powell represents a constituency in which racist feeling is high and is the leading advocate of the policy of "sending the blacks home where they came from." That he can expect no support, still less any office under Edward Heath, if and when he becomes Prime Minister, is a matter for relief to all men of goodwill, and should go some way toward securing for Edward Heath the support of the uncommitted middle class without whom no party can achieve office.

Meanwhile, although there are governmental assurances that it is not so, the British housewife knows that the cost of living rises weekly. With it the demands for higher wages and salaries continue unabated. Against the background of a prices and incomes policy that has manifestly failed, conflicts are inevitable. The British will support a fair policy, but they have never backed policies that are manifestly and blatantly unfair. The housewife battling with rising costs is not to be expected to support a policy of giving in to the people able to blackmail the country while sitting on the needs of the rest.

The Middle East situation takes up much newspaper space. The concern of British commentators for this struggle is obvious enough. There is less agreement as to what should be done about it. It is only honest to report that the Arab cause finds little support among the British public, who are overwhelmingly partisan in Israel's favour.

Attempts to raise funds for Palestinian Arab refugees have met with very little success, whereas the public feels a sense of sympathy for the Israelis, a small nation surrounded by enemies, as Britain was in 1940. Regrettable as this partisanship is, it is a fact, and one that must colour any official attitude toward this dangerous and tragic war.

I was cheered as a former Anglican to note that two eminent Anglican divines were bold enough to state that in the present world it is a moral duty to limit one's family to two children.

No doubt Dr. John Robinson (Honest-to-God Robinson, as he is called from his well-known book), now a leading Cambridge don, and his friend, Canon Hugh Montefiore, Bishop-elect of Kingston-on-Thames, will come in for some bitter criticism by many other Anglicans and by Roman Catholics and some non-conformists.

Both are men whose integrity and intellect it is impossible to question. They suggest that those who wish for and can afford to have more than two children have a duty to consider adopting unwanted coloured and non-European children. It is a brave statement and one that will meet with much sympathy among Quakers and other Christians here.

(Frederic Vanson, of Harlow, Essex, England, has written for a number of British and American publications.)

A Concerned Nonagenarian

ARTHUR E. MORGAN, ninety-one, former president of Antioch College and founder of Community Service, Incorporated, encourages projects that develop human potential in a healthier human environment. He is especially interested in three undertakings: Mitraniketan, a village in India; "Human Uranium"; and "Marginal Man." Further information about these projects is available from Community Service, Incorporated, Box 243, Yellow Springs, Ohio 45387.

Poverty and Urban Problems

THE PROGRAM planned for the 1970 General Conference for Friends in Ocean Grove, New Jersey, June 22-27 includes lectures and discussions on many crucial issues.

A series on race, poverty, and welfare will be given on three mornings by the Rev. Walter Fauntroy, pastor of the New Bethel Baptist Church in Washington, D.C., and president of the Model Inner City Community Organization of the District of Columbia. Barrington Dunbar, coordinator of Afro-American Studies of Friends World College, will lead a discussion group on white racism and black separatism.

The Advancement Committee of Friends General Conference is sponsoring a discussion group on inner-city Meetings. Ross Sanderson, director of the Division of Neighborhood Development, Department of Housing, Baltimore, will be the resource leader for a discussion group on Friends and urban planning.

For Draft Counselors

A FOUR-PAGE brochure, "Obtaining a Discharge from the Armed Forces as a Conscientious Objector," is available from the National Interreligious Service Board for Conscientious Objectors, Room 550, Washington Building, Fifteenth Street and New York Avenue, N. W., Washington, D.C. 20005.



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Friends and Concerns

FREDERICK C. CALDER, headmaster of the Town School in New York City, will become principal of Germantown Friends School in September. He is a graduate of Harvard College and has done graduate work in the University of Wisconsin. He succeeds Henry Scattergood, for sixteen years principal of Germantown Friends School.

DANIEL AND MILDRED NEIFERT, visiting ministers of Hominy Friends Meeting (Oklahoma), have accepted leadership of this church under the sponsorship of the Associated Executive Committee of Friends on Indian Affairs. The Committee will hold its annual meeting May 1-3 in Baltimore.

MARIANNE A. LONGSTREET, of Manasquan Monthly Meeting, New Jersey, was appointed administrator of the McCutchen Friends Home in North Plainfield.

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THE COMMITTEE OF OVERSEERS of Wilmington Monthly Meeting, Delaware, "is concerned over the apparent increase of tensions and conflicts among members of the Meeting. There is a separation from one another in our worship, in our vocations, in our volunteer efforts to be of service. The result is mutual criticism that produces a fragmentation of the Meeting and weakens our effectiveness as a group.

"Our complex society confronts us with troubling problems for which there are no easy, quick, or simple solutions. It is right that we try to help find answers; it is not strange that we, as laymen and not experts, differ on what we ought to do as individuals and as a Meeting. Can we fail to see, then, that we are required to listen as well as speak, to be patient with each other, to be sensitive and tender, never forgetting that each person is an individual of supreme worth? . . .

"What is love? 'Love,' says the Apostle Paul, 'is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way . . . Love bears all things, believes all things, endures all things. Love never ends. . .'

"As we today go our diverse ways each of us needs the support that comes from the love and appreciation of those around us. Sometimes it seems that we Friends go far afield in seeking, like George Fox, to 'answer that of God in every man' but do not open our minds and hearts to the members of our own Society. . . ."

FRIENDS RESPONSE to the Sexual Revolution, an intensive conference planned by John and Helen Stevenson, of Argenta, British Columbia, was held in St. Paul under the sponsorship of Twin Cities Monthly Meeting. Participants were from Friends Schools or had other experience working with young people.

WRITING in "Your Digest," a publication of the Arizona Agricultural Extension Service, Gracia D. Booth presents a page of "Challenging Twilight Thoughts" that are stimulating and comforting to those of us who must reconcile ourselves to becoming senior citizens.

She likens one's lifetime to a single day: The vigor of the morning's work, the readiness to relax at twilight. But the setting sun brings with it what she terms "Old Power"—the chance to make use of accumulated experience through previously neglected avoca-

tional talents, to express new ideas out of old dreams, and make them come true.

She reminds us of Longfellow's answer to the question "Too late?":

" . . . Ah, nothing is too late . . .

For age is opportunity no less
Than youth itself—though in
another dress.

And as the evening twilight
fades away

The sky is filled with stars,
invisible by day."

Gracia Booth's own opening verse would, however, make a fitting conclusion to her "Twilight" thoughts: Not to "grow inward and shrink" but to "grow outward and expand into a wider life of accomplishment and fulfillment":

"Twilight's golden fingers stretch
far across the meadows,

The grasses sway and tremble
in the breeze;

The woods and fields and flowers
are lost in lengthening shadows

The wood thrush sings his
haunting melody;

The evening sky is bathed in
sunset glory,

The afterglow spreads softly
through the land

And over all the twinkling stars
remind us

God holds us in the hollow
of His hand."

EVERY NOW AND THEN, sandwiched among the usual items of a Monthly Meeting newsletter—such as calendar, First-day school, meeting for business, personal notices, woes of the house committee, letters from afar, news of the sewing group, help wanted, and Queries—will be found the expression of a deep personal concern.

Such a one appears in the Twin Cities Meeting Newsletter. About smoking. Doris Fuike, of Spring Valley, Wisconsin, is against it. But not bitterly. Appealingly. She writes: "If we are to love one another so that all the world will marvel at the demonstration we make, might we start by caring for the comfort of one another where Friends meet? It might be a beginning. In the meantime, we might support in prayer those who are attempting to quit smoking, at the same time praying for correction of our own faults, humbly conceding that being a nonsmoker does not automatically assure us a front row seat in Heaven."

HAYWARD WORSHIP GROUP (California) collects paperback books for distribution in Santa Rita prison. Poetry and plays are especially appreciated.

MEETING ANNOUNCEMENTS

Argentina

BUENOS AIRES—Worship and Monthly Meeting one Saturday each month in suburbs, Vicente Lopez. Conventor: Hedwig Kantor. Phone 791-5880 (Buenos Aires).

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

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

California

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

CLAREMONT—Meeting for worship 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 second, third, and fourth Sundays, 10 a.m. 847 Waterman Avenue. Phone 264-2919.

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.

MARIN—Meeting for worship, Sunday 10 a.m., Mill Valley Community Church annex, Olive and Lovell. Phone (415) 388-9475.

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: 792-9218.

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.

VISTA—Palomar Worship Group, 10 a.m., 720 Alta Vista Drive. Call 724-4966 or 728-2666.

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.

Canada

HALIFAX (Nova Scotia) Monthly Meeting. Visitors welcome. Clerk: John Osborne, 18 Harbour Drive, Dartmouth, Nova Scotia 469-8985.

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.

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

NEWARK—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.

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

Florida

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

DAYTONA BEACH—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone 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 Corcoran, 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 30306. Tom Kenworthy, Clerk. Phone 288-1490. Quaker House. Telephone 373-7986.

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

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:30, Hymn sing; 9:45, Worship; 11, Adult Study Group. Babysitting, 10 to 10:45. 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).

Maryland

ADELPHI—Near University of Maryland, 2303 Metzger Road. First-day School 11 a.m., worship 10 a.m. George Bliss, Clerk. Phone 277-5138.

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 267-8415 or 268-2469.

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

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

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 549-3529.

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.

SPRINGFIELD—Meeting for worship 10:30. Council of Churches Building, 152 Summer Avenue. Phone 567-0490.

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, Pittstown, N. J. Phone 735-7784.

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

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

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

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

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

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Richard Hicks, Clerk. Phone 877-0735.

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

LAS VEGAS—828-8th. Write for information.

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., 454-2870. Silent meeting and meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: one 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. Duanesburg, 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, 9:30 a.m. at the "Olive Tree" on Case—W.R.U. campus. 371-9942; 921-7016.

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.



Quaker House, Atlanta, Georgia

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 Pennsbury, reconstructed manor home of William Penn.

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

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

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day School 10:30 a.m. Meeting for worship, 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, Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday school, 10:15 a.m.; Meeting, 11:00, through May.

WILLISTOWN—Goshen and Warren Roads, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

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

Tennessee

WEST 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.

PUTNEY—Meeting for worship, Sunday, 10:30 a.m., home of Peter and Phyllis Rees, West Hill Road, two miles from Village.

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, 11 a.m.; discussion period and First-day School, 10 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.

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

Classified Advertisements

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FOR BPUM DAY CARE CENTER in Camden, book shelves, chalk boards, wall clocks, nursery chairs, filing cabinets, desks—in good condition. Call M. C. Morris, 609-234-0466.

Positions Wanted

RESPONSIBLE seventeen-year-old high school student seeks summer work as mother's helper or camp assistant. Write Cathy Cooper, Friends Boarding School, Barnesville, Ohio 43713.

TWO GIRLS, 16, experienced, desire any summer work together in Eastern resort areas after June 27. Mother's helpers, et cetera. Write to Anne Waddington/Lisa Parry, George School, Newtown, Pennsylvania 18940.

Positions Vacant

PRINTING FIRM in unusual, well-integrated progressive college community needs offset pressman. Staff members have varied backgrounds with special interests in peace, human relations, and economic democracy. Experience in process color presswork, stripping, and camera preferred. Write Lee Morgan, Antioch Bookplate Company, Yellow Springs, Ohio 45387.

HEADMASTER. Friends preparatory school, K5-12, Philadelphia area, is seeking a creative educator-administrator to start Fall 1970 or 1971. We prefer a Friend or someone closely attuned to the Friendly way. Reply to Box R 475, Friends Journal.

REGISTERED NURSE for July and/or August, preferably both; **SECRETARY** for the entire summer at Camp Choconut, 180 miles north of Philadelphia (see ad this issue). Private lake and other recreation. May exchange services for son's tuition. Other children welcome. A working vacation. **ASSISTANT DIRECTOR** also needed. (215) MI 9-3548. S. Hamill Horne, Box 33F, Gladwyne, Pennsylvania 19035.

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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
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Announcements

Notices of birth, marriages, and deaths are published in Friends Journal without charge.

Engagement

THE ENGAGEMENT IS ANNOUNCED OF JULIANA BLOM, of Cambridge, Massachusetts, daughter of Dorothea Blom and the late Christian Blom II, and DAVID THOMAS BATES, of Philadelphia, son of Dr. and Mrs. David H. Bates, of Woodstock, Connecticut. The engaged couple are members of Powelton Preparative Meeting, Philadelphia, and plan to be married under the care of Chapqua Monthly Meeting, New York, in June.

Marriages

COOK-PENNELL—On March 21, in Birmingham Meetinghouse, West Chester, Pennsylvania, PHYLLIS DIANE PENNELL, daughter of Eric L. and Jean S. Pennell, and STEPHEN HALE COOK, son of Hale H. Cook, M. D. and Doris Deline Cook. The bride and her parents are members of Birmingham Monthly Meeting.

FRASER-BENITEZ—On December 13, in Monteria, Colombia, SOFFIA BENITEZ H., daughter of Carmelina de Benitez, and PETER H. FRASER, son of Herbert and Amanda Fraser, of Richmond, Indiana. The bridegroom is a member of St. Louis Monthly Meeting and his parents are members of Clear Creek Monthly Meeting in Richmond.

MORRIS-REED—On March 15, at and under the care of Nashville Monthly Meeting, Tennessee, SALLY JUNE REED, daughter of K. J. and Betty Reed, of Savannah, New York, and RAYMOND A. MORRIS, son of C. R. and Mamie Morris, of Nashville and Tennessee Ridge, Tennessee. This marriage was probably the first solemnized under the act of the Tennessee General Assembly signed by the governor on February 18.

PEARSON-NORTHUP—On February 28, under the care of Wrightstown Monthly Meeting, Pennsylvania, KAREN NORTHUP, daughter of Mr. and Mrs. Richard Northrup, and PETER PEARSON, son of Louise and the late Henry Pearson. The bridegroom and his mother are members of Wrightstown Monthly Meeting.

Deaths

CHEYNEY—On November 4, in Springfield, Delaware County, Pennsylvania, DR. W. WALKER CHEYNEY, a member of Media Monthly Meeting, Pennsylvania, aged 72. He served with American Friends Service Committee in France during and after the First World War. He worked for the School District of Philadelphia for nearly forty years. From 1950 until 1965 he was director of its division of Educational Research. He was active in the Philadelphia Fellowship Commission and the Committee on Race Relations of Philadelphia Yearly Meeting. He is survived by his widow, Regina Neutra Cheyney; a daughter, Margery Ann; and a sister.

CADBURY—On February 19, in Henderson, North Carolina, EARL CADBURY and his wife, KATHERINE. Earl Cadbury was a member of Haverford Monthly Meeting, Pennsylvania.

PLUMMER—On March 8, in Friends Hall, West Chester, Pennsylvania, LETITIA E. D. PLUMMER, aged 81, wife of William Plummer, Jr., of Radnor, Pennsylvania. She was a member of Valley Monthly Meeting, King of Prussia, Pennsylvania, and had served on its Overseers Committee and Ministry and Counsel Committee. She also was on the George School Committee, the Stapeley Hall Boarding Home Committee, and the Committee on Aging of Philadelphia Yearly Meeting. Surviving, in addition to her husband, are: a son, Dr. William Plummer III, of West Chester, Pennsylvania; two daughters: Mrs. Herbert J. Leimbach, Jr., of Rose Valley, Pennsylvania, and Mrs. Louis Wiedershold III, of Francess town, New Hampshire; one grandson; and nine granddaughters.

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.

May

2-4—Tenth General Reunion of Friends in Mexico, Matehuala, San Luis Potosi, Mexico. Discussion theme: "What is the Responsibility of Friends Toward the Problems of the World Today?" If you plan to attend, please write as soon as possible to Oralia Balboa de Gonzalez, Domicilio Conocido, Villa de Llera, Tamaulipas, Mexico.

3—Nine Partners Quarterly Meeting, Clintondale Friends Church, New York. Programed worship, 11 a.m., covered-dish luncheon, business.

4—Spring term Series of Lectures at Pendle Hill, Wallingford, Pennsylvania 19086, 8 p.m. The Barn. Public invited. "Quaker Testimonies and Principles Today and Tomorrow," Henry J. Cadbury. Fifth lecture: "War and Peace."

8-10—Weekend for Mothers, Pendle Hill, Wallingford, Pennsylvania. "In Search of Strength to Grow." Leader, Margaret Blood. Cost, \$22. For reservation, write to Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 19102.

9—Burlington Quarterly Meeting, Stony Brook Meetinghouse, Princeton, New Jersey, 2:30 p.m.

11—"War and Peace," Henry J. Cadbury. (See May 4 for details.)

13—Southern Appalachian Association, Cumberland Campground, Crossville, Tennessee. For information, write: Jack Kaiser, 2442 Woodridge Drive, Decatur, Georgia 30033.

18—"War and Peace," lecture by Henry J. Cadbury. (See May 4 for details.)

25—"Economic Life," lecture by Henry J. Cadbury. (See May 4 for details.)

22-24—"Inner Religion in a Secular World," Pearl Hall, convenor. An interfaith experience, Rabbi Joseph Gelberman, John Yungblut, Sister Madeline Birmingham. Powell House, Old Chatham, New York 12136.

For your calendar:

June 1—"Sanctions and Emphases in the Future," final lecture by Henry J. Cadbury



Powell House Pond

in Spring Term Series at Pendle Hill, Wallingford, Pennsylvania 19086.

June 22-27—General Conference for Friends, Ocean Grove, New Jersey. For program and information about accommodations, write to Friends General Conference, 1520 Race Street, Philadelphia 19102.

National Conference of Friends on Race Relations: Gathering, for all Friends, July 27-31 (cost, \$50.); Project, for young Friends, June 20-August 1, cost \$150., both in Washington, D. C. For details write to Jean Hunt, NCFRR c/o Friends World Committee, 152-A North Fifteenth Street, Philadelphia 19102.

For Powell House summer program details, write to Powell House, Old Chatham, New York 12136.

Pendle Hill Summer School, eight sessions, July 3-August 2. For information write to Pendle Hill, Wallingford, Pennsylvania 19086.

June 26—July 16—Cinema and Religion Workshops, Tufts University Summer School. Leaders: Dr. Robert Steele, Dr. Howard Hunter. Write to Dr. Howard Hunter, Miner Hall, Tufts University, Medford, Massachusetts 02155.

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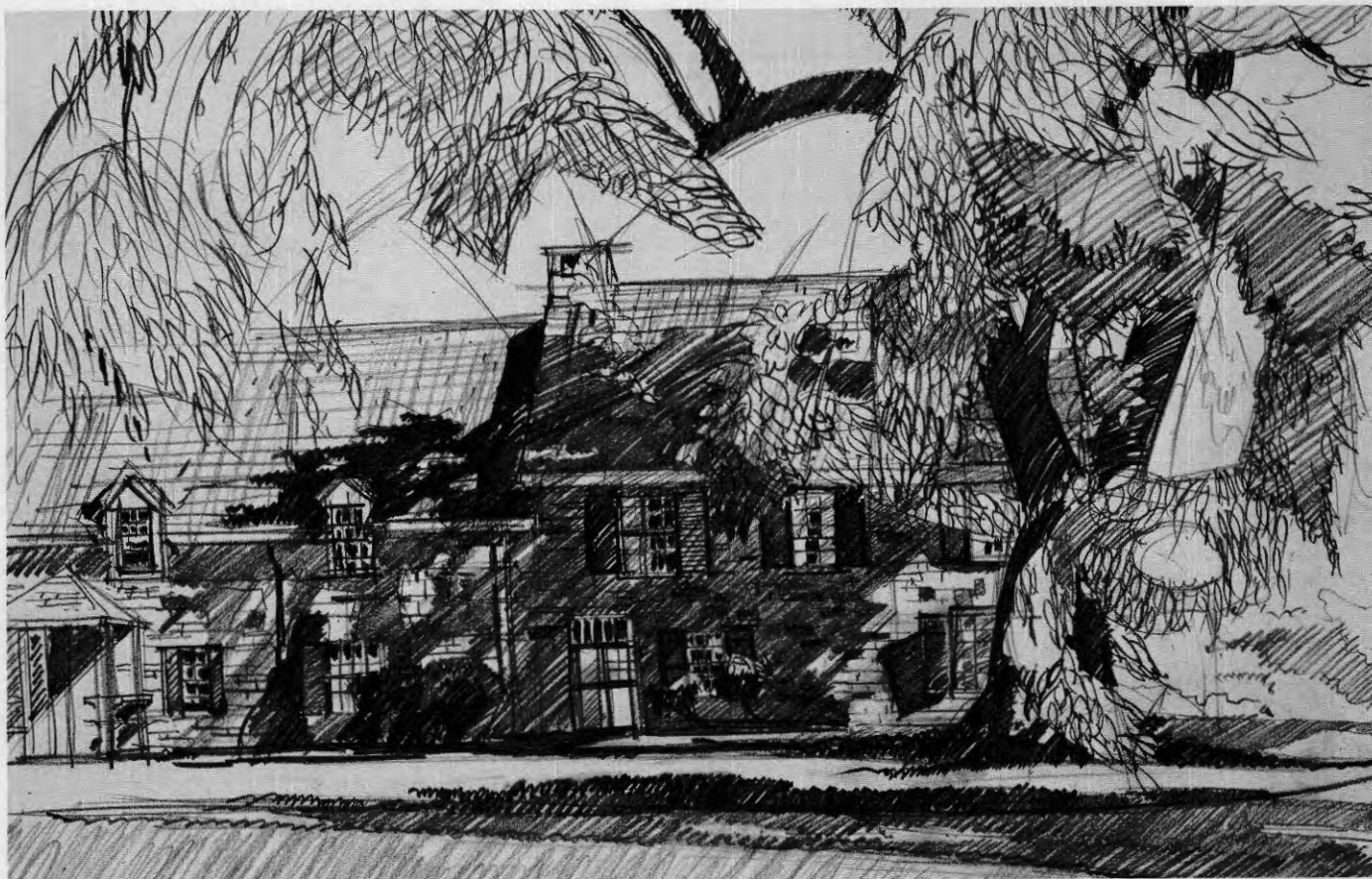
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- III July 10-12
and The Community of Otherness: A Dialogue of "Underground" Churches and Communes—Maurice Friedman and others
- IV July 12-17
- V July 17-19 Some Contemporary Poems—William H. Matchett
- VI July 19-26 The Religions of Man—Huston and Kendra Smith

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