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Quaker Thought and Life Today



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From a Facing Bench

THE PHOTOGRAPH ON THE COVER was taken by William M. Bliss, of Cleveland Monthly Meeting, during the 1970 Pilgrimage to the George Fox country in northern England. Near the summit of Firbank Fell, in Westmoreland County, is a rock, known as "Fox's Pulpit," near which George Fox preached to about one thousand seekers for three hours on Sunday, June 13, 1652.

William Bliss took the picture from a point below the rock that offers a lovely—but often misty or rainy—view of rolling fell country, the Lune Valley, and the Lakeland peaks to the northwest.

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CLARENCE WOLLEN, a member of Canterbury Preparatory Meeting, England, and editor of its newsletter, writes, "It would be very interesting if someone could be inspired to collect and recover the old Quaker rhymes before they are lost."

BETTY DOUGLASS JANSEN, a member of Claremont Monthly Meeting, California, has written articles for several denominational magazines because she feels that "perhaps it is more important to reach persons who do not share my beliefs." She has worked with the International Refugee Organization

Today and Tomorrow

Quarterly Meetings

AMONG OUR FONDEST memories are the ones we have of Quarterly Meetings in the horse-and-buggy days. Maybe it is wrong to remember them thus, for the uncertainties then were no more onerous than those pertaining to weather, the adequacy of food for visiting Friends, the likelihood that Uncle Will would again take half the time of the business session to talk about the condition of the burying ground, and the protocol of the facing benches.

We have reminders that times have changed in the discussions, reports, and studies now going on in several Quarterly and Yearly Meetings as to the purpose and value of quarterly sessions, which apparently have outlived their usefulness in some places.

That may be true. They may have fallen in some Meetings into the status of what H. L. Mencken called dead Bible societies—outlived institutions and patterns whose only recommendation was habit.

We prefer to believe, however, that revival of Quarterly Meetings (if and where revival is indicated) is no more complex a matter than realizing that times have changed and that the newer, less trammled breed of Quakers is reaching out for (and can give) something more exciting, more deeply religious, and more eloquent to one's condition than the horse-and-buggy meetings provide.

We have seen this happen. Our own Quarterly Meeting sessions were becoming pretty barren of inspiration and purpose. They were little more than rote and a nod to history. Then somebody who could plan and had a commitment had a bright idea: Let's move the quarterly gatherings into the twentieth century. One morning program that resulted was presented by Vera Mae Duerksen, of Friends Meeting of Washington, who presented recordings of modern types of music to show their religious and social importance today. Another example is the presentation of dance in worship that Nancy B. Beck, of Roanoke Meeting, gave at Potomac Quarterly Meeting.

Friends have taken a long time to realize that we can worship in a number of ways and that the condition of man is the condition of God.

The Sabbath

SUNDAYS, WE SUSPECT, always have been problem days for many families and persons. They are empty days: The kids are bored, Ma is restless, Pa's weekly routine has left a vacuum, inner resources have been exhausted.

From the listings of what to do on Sunday that we have seen lately in several magazines, we gather that the prob-

lem is worse than ever, especially among city folk. What is there to do on Sunday?

The answer can be astonishingly simple. We may have approached the question in diametrical opposites; instead of trying to fill every hour, we might think of emptying the day of busyness, plans, timekillers, escapes, and substitutes; we might even come to welcome the Sabbath as a day of rest and spiritual replenishment, a day the Lord blessed and hallowed, a day to be kept holy.

For

IT IS SO EASY to be against things these days. Against the Administration, against the Establishment, against war, against the man with a mote, against mini or midi, against the guy who is doing his best in a job on a shoestring, against Quakerism (yes, indeed!), against those who question the effectiveness of kids who preach but do not act, against everything that I call bad. Easy, because against-ness fattens my ego and shows my smartness.

It is not hard to be for things. For peace, for decency, for the imminence of the Kingdom of God, for those who try not to think small thoughts, for tolerance, for the things fathers have passed to sons for generations, for gentleness, for love, for compassion, for things of the mind, for neighborliness, for the care of body and soul.

No, it is not hard: Light is sown for the righteous, and gladness for the upright in heart. Oh that men should praise the Lord for his goodness, and for his wonderful works for the children of men.

Miscellany

✓ "All living things on our planet are dependent on each other for their survival, so that the slightest tampering with one part of the environment can have a disastrous effect on the whole. The biologist Barry Commoner, for example, has written, 'What we know about living things and about the biosphere—the community of life in the environment—is that they are enormously complex, and that this complexity is the source of their remarkable staying power. The web of relationships that ties animal to plant, prey to predator, parasite to host, and all to the air, water, and soil which they inhabit persists *because* it is complex.' In other words, John Donne's statement 'No man is an Iland, intire of itself, every man is a peece of the Continent, a part of the maine; if a Clod bee washed away by the Sea, Europe is the lesse' holds not only for man but for all living things. And now the ecological crisis of our cities is forcing us to learn that this lesson holds also for the inanimate artifacts making up the environments that man himself has created. However, it appears that man's work is not as well ordered as God's work, and that complexity, which Professor Commoner speaks of as a strength of the natural world, is a weakness of the man-made world."—The New Yorker

Elizabeth Gray Vining's Quiet Pilgrimage

by Elizabeth Yates McGreal

*Give me my scallop-shell of quiet,
My staff of faith to walk upon,
My script of joy, immortal diet,
My bottle of salvation,
My gown of glory, hope's true gage,
And thus I'll take my pilgrimage.*

SIR WALTER RALEIGH'S words describe needed equipment for life's journey, and here within the covers of a book is one person's acquirement and use of such equipment—inner quiet, essential joy, radiant assurance. The more I read, the more I savor biography; and autobiography has a special appeal. It is warm and direct, making of the reader one of a circle of intimates.

Many years ago I met Elizabeth Gray Vining in her books and knew definite delight as well as a writer's kinship. In the fifties I met her actually. She had not been back long from Japan, and the royal shadow was still upon her. Of course, I felt awed, especially since the friend who introduced me had whispered, "Think who she is." I saw someone tall and graceful, with a face of classic calm. Her brown hair had golden lights in it. The manner was reserved until the blue eyes, direct in their gaze, came alive as a broad smile brought in gaiety; and I felt at ease. A few months later I knew need, not of solace but direction, and she was the one to whom I turned.

We met in Philadelphia for luncheon and we talked long and deeply. The words said were no more important than the food consumed; she gave me what mattered, something of the serenity she had made hers. I knew she had been through darkness and won her way to light. Doing so she had achieved rare loveliness of spirit. Before we parted, she gave me a book and wrote on the flyleaf, "From one seeker to another." So, I thought, she is a seeker, too, and we are both following the same path. Friendship has gone deep through the years and much has been shared—books, ideas, joys, sorrows, work, concerns, friends. Through it all I have become more keenly aware of the disciplined mind that is open and flexible, the tender heart, the light touch that can deal deliciously with profundity.

Once, after a wearying visitation, I asked what she did about difficult people. "It's nice," she replied, "to have someone with whom you can talk about them." Again, when I belabored an elder's loquacity, she said, "This is something we must watch in ourselves." On a summer day when the world was bright with beauty, she turned to

me swiftly, the gay lift in her face, the light in her eyes: "Do you want to know my reason for belief in the existence of God? It's to have Someone to whom one can say Thank You!"

A certain conscientiousness that applies to her work and the duties she assumes applies also to her social life, but with a graciousness that comes from another day when courtesy prevailed. Her interest in and feeling for others is widened by her Quaker commitment. She is a rapid and constant reader, and her conversation is rich with the solidity of books, lively with current topics. Insights and opinions are clearly defined, and there is a positive eagerness to listen and entertain those held by others. Her hand can move quickly over a page with pen or pencil; it serves her well, as many friendships are maintained through letters. She relishes the challenge of a double acrostic as she does a new recipe, especially when it has a secret ingredient.

Birds come to her, identified readily when near and at a distance through the fieldglasses she wears when walking in the country. Animals sense her quiet. A cat on her lap, a dog beside her chair, is apt to wear the complacent expression that clearly says, "At last here is someone who likes to contemplate life, too!" She can handle a canoe deftly. Her long easy stride up a mountain trail would please her Highland forebears, whose "stout heart for a steep brae" referred to the reserve needed for any climb. She has it.

During the past summer, page proofs of *Quiet Pilgrimage* were delayed in the mail. When they arrived, she worked around the clock for two days so they could be returned when due. Afterwards, there was weariness on her face, but the blue eyes danced with delight at work accomplished.

Here, in her own well-chosen words, is her story. To some it may seem overlong; to some, not long enough, depending on a reader's capacity to live with a particular person on a journey up through the years. All that is relevant, informative, helpful is included but the candescent honesty with which she writes compels her to mention the things that are not said. Even a generous writer may at times claim sanctum.

Journals faithfully kept, notebooks filled, and letters have all aided the recalling, but often the most poignant experience is one etched on memory and vividly related. The writing is always distinctive. It goes back to the time when a little girl, just mastering her letters, announced to her astonished elders, "Someday I am going to write the best book in the world," and it continues to the standard set by the long-established writer for the new work that it be one of truth, beauty, clarity.

The stuff from which a life is textured is here: The sturdy warp of ancestral heritage, family distant and near, early days foreshadowing later years, and the woof of



Photograph by Bernice B. Perry

Elizabeth Gray Vining

crossing threads—among them fine strands of destiny—some bright, some somber, some lasting, some broken, one clear shining: The love that withstood loss and continued creative. Into the design are woven friends constant or newly made, books written and those calling to be written, books read and those that are reread, the social conscience growing, the heart expanding, the spirit soaring; and always, Violet, the cherished sister, a wall to lean against, a hand to clasp.

It reads like a well-paced novel, with the zest that it all happened. There is a lilt and a liveness to the writing. She has at times a way of using four adjectives in a row, each one as sharp and definite as notes struck from a bell. They serve her purpose, bringing rhythm to the sentence and conciseness that four paragraphs could not have done.

She can round off a long subject with swift brevity. Witness her final sentence—satisfying, explicit, and the way left open. To my perennial wondering as to whether a well-lived life and a well-developed art form can combine, *Quiet Pilgrimage* is an answer.

The poet in her comes through frequently. "Bluebells made lakes of sky under beech trees in bright green leaf." "Frosty winter twilights with an apple-green sky or a silver eye-lash of a moon." "The seamless happiness of that fortnight."

And the dog lover, in enchanting descriptions of those with whom she has shared many adventures, the cocker Rastus, especially, and Hamish, the blithe West Highland terrier.

And the teacher, most evident during the years in Japan. Delicate and difficult as was the work she was called to do, the rewards persist—enduring friendship with the Imperial Family and the joy of seeing her pupil grow to manhood "comfortable with himself and his world."

And the environmentalist, bringing back from the East what the West so sorely needs, an attitude toward nature

"gentle and appreciative . . . based not on fear but on thankfulness."

And the humorist, keenly observant and subtly aware. Moments of joy sparkle through the pages like sunlight on water. One such is the conversation with an elderly Friend who pressed her, but tenderly, on the matter of Quaker dress. Then he saw her wearing a particularly modish hat, and the question was settled, "I like thy Quaker bonnet."

And the seeker, finding her own way into the reality of religious experience. It began as a girl at Germantown Friends School when during the silence she felt "release from outside pressures . . . serenity . . . inner exploration." It was not until some years later that she would accept in full earnestness the Quaker way. Through her despair and in her longing for something to hold to, she was drawn again by the silence, the silence that was deep and healing. Meditation lifted her heart, gave ease to her mind, and in it came guidance "opening the deep self to the light through an expressed willingness to obey."

And the writer from the first, when she felt "the deep pull of the impulse to write, the self-transcendence of total absorption" through the long years of discipline. Fascinating are the accounts of her different books and how each one came into being, from the first nudge of an idea to its taking hold of the mind, to its developing a life of its own, through the research, the travel often required, the interviews, the writing, and rewriting. Invaluable to any writer at whatever stage are the hints along the way, the setting forth of certain techniques, the warning against aridity, the description of the creative process as something that can be trusted. "The most fortunate people," she says, knowing she is one of them, "are those who can make their living by doing something that they enjoy doing, whatever it may be."

And the one who must learn to live again, to rediscover contact with life, alone, as she did at thirty-one, after a glorious marriage of four years and eight months was cut short by a fatal accident. Not only to live again, but somehow to find meaning in life. "I think I could not have broken through my own barriers without the help of Morgan Vining Aside from the great gift of his love and the love he awakened in me, Morgan set me free . . . free to seek myself, to establish my own values." So short a time it was of glow and gaiety when two lives could complement, nourish, and enliven each other as theirs did; but the radiance remains, and she is ever Morgan Vining's wife. Long, long, and hard was the journey back to life again. Courageously she relates it, knowing there may be others who will be helped as she was by books read, things said, friends standing near. In time, what most strengthened her was the desire to give to the world some bit of what Morgan had given her. Unaware but with confidence, she was preparing herself for the next meaningful directive.

Three Dimensional

*He stands out and away from the words that are written
about Him*

*And the light which encircles His form
Brings Him nearer than love and closer than pain.*

*Whence cometh the Light that both blinds us
yet truly reveals Him?*

Straight from above

Flowing back into time,

Blessing those who came countless ages before Him,

Touching all who are living today

And reaching far into the future forever.

*How much of this Light dare we use to kindle our
daily living?*

How much without sacrifice

Such as was His?

KATHERINE HUNN KARSNER

It came in 1946 when she was asked to go to Japan "to open windows for the Crown Prince." The story of how it came about is now more fully told than ever before, and it reads like one of life's miracles. Miracles happen to those who surrender themselves to God, who through need or by longing yearn for and bow to His will. She did not seek the appointment, but when it came she accepted it. Those years and all that followed after them, as well as all that was set in motion by them, much of it related here for the first time, have become history. Not American history only, but a record in the annals of mankind for which Americans can be quietly proud and modestly grateful that it all happened as it did. After the four momentous years, she returned to resume her life in Philadelphia. There was no letdown, for the time had been one of schooling for new responsibilities and for the writing of further books that would speak ever more clearly of what was in her heart and mind.

Many and varied are the readers who will feel companioned and comforted by this pilgrimage, this mountain climbed whose visible view is the pattern of a life. The long glance back before the upward tilt of the head makes something very clear. Here are the steps and the manner by which one individual made herself and is still making herself ready for ways of service. Daily tasks accomplished, bleak times endured, golden days cherished are all part of the preparation for spiritual freedom.

I ask myself now with wonder at each day, each new event, "For what is life readying me?" My answer comes in lines borrowed from the book, the last lines, "I have loved—I love—life, but when the greatest change of all comes, the change we call death, I shall be ready. Or so I think now."

The gaze is forward.

The Fear of Loving and The Courage to Love

by John A. Yeatman

I HAVE a young Indian friend. He is a person of deep philosophical insight. He always has a radiant expression, as if he is at peace with the world. His eyes dance, and his smile tells an inner joy.

One evening when we were out walking, I sensed that he wanted to share a secret. He stopped and turned toward me. "You know," he said, "I've made a great discovery. Everybody is seeking love. It takes courage to love."

I felt shaken for a moment, for it was as if someone had read my mind, taken my thoughts, and given them expression. I had been thinking word for word the same thought, except that instead of "courage" to love I had been thinking of "fear" of loving. Why had I been thinking of love and fear?

I thought of events that had occurred shortly after I arrived in Rome. I should explain that even before I knew I was going overseas I decided I would like to perform some voluntary service for my host country. I hit upon the idea of working with Italian orphans. I made a few inquiries and I was put in touch with an Italian Baptist orphanage on the outskirts of Rome. A date was set for a visit. Up to this point everything had gone smoothly, and I felt good about having set a personal goal.

Then I began to have contradictory feelings. As the day of my visit approached, I sensed a growing fear of going through with the idea. I thought of all sorts of reasons for not going: I knew nothing of orphanages. I spoke no Italian. I could fail miserably. I was taking on too much.

Finally, the day arrived and the bus was approaching its destination. My crisis was at its peak. Psychologists refer to this as an approach-avoidance conflict. Most of our goals in life have features that attract and features that repel. From a distance, the approach factors hold sway. As we come nearer to the goal, avoidance factors become stronger. At a certain point, the different factors may balance each other, and the organism is left in a state of inaction until one or the other prevails.

Somehow I continued, motivated perhaps by some combination of divine and human factors. After meeting with the directress, I was left on my own to look about, see the children, and think about some way in which I might be useful. I felt stiff and awkward and after a short time was thinking of slipping quietly away. Then a tiny six-year-old girl caught me off guard.

"Come ti chiama?" she asked.

I mustered the little Italian I knew and pulled myself together. I replied, "Un amico." I thought simply saying "a friend" rather than giving my name might avoid further conversation and embarrassment to me in front of this child, who was so much braver than I.

Bolstered by this feminine advance, I decided to linger a bit and watch a group of boys who were playing soccer. Youth came to my rescue again. In a few minutes, one of the boys came over and grabbed my hand. I found myself suddenly in the game.

Months have passed since that first fearful Saturday. The time spent together in a variety of shared activities has forged a *bond* of love and understanding between these boys and myself, in spite of (or perhaps even because of) our difference in languages.

I have drawn certain conclusions from this experience.

Whenever we reach out to a new other or others there is a fear on both sides—a fear of failing, of being rejected. We are not so fragile as to be shattered by such a failure, however. We simply begin again, and again, and, if necessary, again.

When we do succeed in reaching out and touching that other, we discover within ourselves an unlimited capacity for loving. Among my young Italian friends, I found that the more I gave of myself the more I yearned to give. With each giving my capacity to give seemed to increase.

When I refer to giving love, I speak of the complete and free abandonment of one's self to the needs of others.

I think our tendency is to see ourselves as having only a limited capacity to love and to give of this love only sparingly and to those closest to us. That is unfortunate. We then experience frustration from having much to give and giving so little. Those about us sense our fear, react in kind, and never come to know the depth of their own capacity to love.

It hardly seems necessary to point out that it is the giving of one's self, and not some external object, that is crucial to the deepest and most permanent love.

If we can read the word "venture" as "love," then the words of Kirkegaard seem fitting:

To venture causes anxiety
But not to venture is to lose one's self
And to venture in the highest sense
Is precisely to be conscious of one's self.

Meeting

Words are thrown out as though into a pond
Spreading their ripples to space far beyond
Or we can listen without need of speech
Deep in a silence that words may not reach.
Now in the stillness that rings on the ear
Whose is the voice we are waiting to hear?

PATRICIA ALICE MCKENZIE

My Husband, the Draft Counselor

by Helen Hammarstrom

THE TELEPHONE was ringing as he came in the back door. "Long distance for Mr. Bryn Hammarstrom, Sr.," the operator said.

"One of your boys," I whispered as he passed me on the way to his office extension.

But before he got there I heard an excited voice: "Mrs. Hammarstrom, is that you? How's Mr. Hammarstrom? This is Gamil. Is Mr. Hammarstrom there?"

"Hi, fellow," my husband boomed into the phone. "What's new?"

"I just got my 1-0 and couldn't wait to call you. It's all thanks to you. I wouldn't have known what to do. . . ."

"Wonderful," my husband responded. "How's everything out there?"

Ten minutes later he hung up. "He wanted to talk," he observed.

So did another young man who called three times from New York before he caught my husband at home. He, like Gamil is a recent college graduate. "I just wanted to tell him I got my alternative service assignment in the hospital," he reported. "I wanted to thank him for all his help, for all his kindnesses."

"I wanted to tell him I've started in the hospital and it's working out fine," he said the second time. "And I wanted to tell him how much I appreciated his help."

The third time my husband was home, and the young man told him himself in a lengthy long-distance call—not collect.

He wanted to talk to someone who understood. And so did—and do—scores of other young men who come to him for counseling and stay to talk.

More than two hundred young men have sought out this middle-aged, crew-cut business executive. Many have returned again and again.

Why would they seek the counsel of a man who looks like a square, who is an executive in an establishment firm, who clings stubbornly to old-fashioned virtues, and who makes no bones about it? Because he cares, he will listen, and he does what he can to help.

Those who come to him expecting easy answers do not get them.

He will not tell them just what to do, but he will tell them their choices and their rights. He will advise them to be awfully sure they believe in the stand they are taking—that they believe in it enough to suffer for it if need be.

Most of them know he speaks from experience. He took



Bryn Hammarstrom, Draft Counselor, at work.

an unpopular stand in a popular war. He knows what it is to follow his conscience.

As a Quaker, he has found that his own conscience does not always condone actions of those he loves; he knows his conscience cannot speak for them.

That is why he can help a variety of young men and respond to them. He may inwardly wince at some of the language (he would never use it himself). He does not condone the use of violence. He has been a pacifist a long time. He has worked hard to achieve his present position and financial independence. He does not get turned off by long hair or obscene language or threat of violence. He looks for what is inside, for what directs a young man to do his own thing, for what he considers the Inner Light. He believes in continuing revelation. He reminds himself that he does not have a corner on all the truth.

He follows the Light as he sees it, and that is what he counsels others: To follow their light as they see it. That's their job.

His job is to be sure they know their rights—and then to help them achieve them.

Sea Song

Under the crowned moon stirs the sea
And the stars are pale and cold.
To the ends of the world he has arched for me
A path of beaten gold.
Under it restless waters toss,
And over it soft skies bend.
So lightly a leaping thought may cross.
To the lands at the pathway's end,
Where, under the sun, bright breakers roar
And crash on the golden strand.
And the curling foamwisps carve the shore
And suck at the heavy sand.
Over the span my thought can go
Swifter than Hermes' heel—
At the end of the path, does another know
And ponder the things I feel?

MADGE H. DONNER

The Conscientious Objector to War

by George Parzen

DURING THE YEARS I have engaged in draft counseling, I always have been reluctant to influence any man in his decision regarding the draft. It seemed, rather, to be the function of the draft counselor to help those with doubts to find the decision that seems the right one in the light of their conscience.

Now some are publicly advising the path of nonregistration and noncooperation. It therefore seems necessary to speak up for the path of alternative service and the conscientious objector position.

I do not wish to counter the arguments of those proposing total noncooperation with the draft. To those who feel so: Go your way in peace. I would speak to those who are facing the draft and find the moral questions involved difficult to answer.

There are two main arguments for the path of alternate service. One is to accomplish a certain goal in determining the moral standards of the society in which we live. The other is the concept of service-oriented living.

Our society is faced today by an important moral question. This question is whether our government has the right to ask an individual to participate in a war that the individual regards as morally wrong in the light of his conscience or according to his moral code.

The answer that would appear to follow from our Judeo-Christian religious tradition is a simple no. Most major religions have considered this question and have arrived at the same answer: No, the government does not have this right.

At present, the law of our land does in effect permit the government to require individuals to serve in a war in violation of their moral principles or face the penalty of a jail sentence. In addition, the position of the conscientious objector to war is generally not approved or tolerated by the people in our society. The task before us is to change the law of the land and the popular morals of our society and to make the choice of the conscientious objector position a recognized, tolerated, and traditionally acceptable choice.

Every man who applies to his draft board to be recognized as a conscientious objector is helping to accomplish this task. If this man has the backing of his church, synagogue, or Meeting, his activity is more effective. If the Selective Service System rejects his application, and he refuses induction and takes his case to court, his activity is even more effective.

Counter Query

Death to the Proud Sinner:
"Where is thy wealth,
Thy pomp and thy treasure?"
And to himself, in joyous anticipation
"How the more sweetly
Will I feed on such!"
The Sinner answers not. What can he say?
The Saint to Proud Death:
"Death, be not proud,
For where is thy sting?"
Death, to himself, in bitter frustration:
"The beauty of holiness!—
Out of my touch!"
So Death answers not. What can he say?

TERRY SCHUCKMAN

By this process over the years, the law regarding conscientious objectors, and the attitudes of the local boards and the people in our society have been considerably changed.

The law originally required a real belief in a "Supreme Being." It required that one's opposition to war had to be based on one's religious belief and training and not on a personal moral code, which was usually interpreted to mean that the applicant had to take his stand on the teachings of a conventionally recognized church. Both these requirements have been erased by Supreme Court decisions.

Thus, in this slow way, the task is being accomplished, and the right of being a conscientious objector to war is being recognized in our society.

The concept of service-oriented living also has a place in making the conscientious objector alternative acceptable to those facing the draft. This is the idea that a certain part of our lives should be devoted to the service of others. Some religious groups encourage their young people to devote several years to service activities. The alternate service a conscientious objector is required to perform is an opportunity for service-oriented living. The circumstance that this opportunity is being provided in a begrudging way by our government should not be allowed to determine our attitude toward this opportunity. An opportunity for service-oriented living should be judged primarily by the opportunity to serve and the service it allows for others. Other considerations should be secondary to this.

I make this plea: Members of the community should not allow the young men to fight the battle of the conscientious objector alone. We should be behind them when they face the local draft board. We should help them find meaningful service activities for their alternative service.

Friends and the Coming Repression

by Clifford Neal Smith

WE SEEM to be moving toward a period of repression.

A Friend well versed in national affairs told me he thought the country may well be headed for a period markedly more intolerant of dissent than that of the McCarthy era.

A public opinion survey, reported in *The New York Times*, disclosed: "Even with no clear danger of violence, seventy-six percent of those polled said they opposed the freedom of any group to organize protest against the Government. Smaller majorities indicated they would favor restrictions on other criticism of the Government, freedom of the press, and double jeopardy, and would support preventive detention."

Attorney General John N. Mitchell has been quoted, "This country is going so far right you are not even going to recognize it."

An ominous development is that the United States Army has maintained a special file describing individuals and organizations who have objected to governmental policies and social conditions. Besides the dozen Army offices and some one thousand agents said to be involved in this surveillance, it is reported that the Los Angeles Police Department maintains its own files on church, political, educational, and social welfare organizations and on persons associated therewith. The New Orleans police are known to photograph attendees of gatherings on "controversial" subjects.

The American Civil Liberties Union filed a suit seeking to enjoin the Army from further infringement of First Amendment rights. A report in *The New York Times* mentioned that the Army files contained "extensive information" on the American Friends Service Committee. It seems clear that the Committee on Internal Security (formerly the Un-American Activities Committee) of the House of Representatives has similar files on Quaker activists and their organizations.

Friends active in social and political concerns may know that the government views their activities with suspicion. Fewer Friends know that Title II of the Internal Security Act of 1950 (Chapter 50 U. S. Code §§811-826) makes it possible for the President to detain dissidents in times of emergency. Senator Daniel K. Inouye wrote a year ago to the chairman of the Senate Judiciary Committee to urge the repeal of the Emergency Detention Act:

"Title II, I believe, violates a number of our established

freedoms and constitutes a threat to our constitutional rights. I introduced [S. 1872 to repeal the Emergency Detention Act] when I became aware of the widespread rumors circulated throughout our Nation that the Federal Government was readying concentration camps to be filled with those who hold unpopular views and beliefs. These rumors are widely circulated but are believed in many urban ghettos as well as by those dissidents who are at odds with many of the policies of the United States. Fear of internment, I believe, lurks for many of those who are by birth or choice not 'in tune' or 'in line' with the rest of the country. There is a current mood of tension among some citizens in our land which does not permit these rumors of concentration camps to be laid to rest."

A bill to repeal the Emergency Detention Act was favorably considered and recommended for passage, but the House Committee on Internal Security has not followed the Senate in recommending its repeal.

The ingredients for widespread repression—an intolerant public opinion, police dossiers, and the Emergency Detention Act—are present in America. The only catalyst now needed is intolerable strain on the social fabric, such as could come about by further internal violence or a recrudescence of warfare.

The question is: What to do to meet such repression? Should we stay and resist—or should we leave the country? Can we contribute most by remaining in the United States and facing the possibility of detention, or should we seek haven abroad in the hope that we can eventually contribute most by remaining free?

One precedent for emigration occurred in an early period of Quakerism (1661-1685) in England, when about fifteen thousand Dissenter families, mainly Friends, suffered impoverishment because of the imprisonment or execution of their breadwinners. The great intolerance shown to Dissenters was a major reason for the founding of Pennsylvania Colony.

There was much opposition at the time among Friends in England to the idea of emigration. It was often said that to emigrate simply to avoid persecution was to fall away from the Truth. The counterargument was that Friends needed to emigrate to the New World in order to rear their children in a more favorable social climate. The eventual consensus seems to have been that repression itself was not a worthy ground for abandoning the homeland but that the climate of intolerance and the moral corruption of the era were indeed reason enough for emigration.

Three hundred years later Friends may need to make a similar decision. This time, again, the question is not solely whether flight from repression is to fall away from Truth, but whether life in the vortex of an all-pervasive materialistic society permits the discernment of the leadings of the Inner Light. There is a corrosion of spirituality



Photograph by George L. Creed

caused by a lifestyle based on consumption rather than contemplation and on conformity rather than diversity. Friends face mass suffocation—not simply martyrdom—in the coming period of repression.

As William Braithwaite pointed out in *The Second Period of Quakerism*, the emigration of Friends from England to West Jersey and Pennsylvania Colony was a spontaneous movement within the Society of Friends, rather than an official policy of the Society itself. Today, a parallel situation may be underway in the guise of the spontaneous movement of our young men to Canada in order to avoid conscription. What we do not have is a modern William Penn and a vision of the Holy Experiment, the formation of a Quaker society apart from the contemporary secular one.

It may be that more than one new Holy Experiment is needed and prudent. Perhaps we should begin a number of experiments in various countries, living quietly in smaller colonies linked only by our common heritage and religion. There may be safety and stimulus in dispersal. Just as the emigration from England to Pennsylvania Colony was so greatly to shape the development of the Religious Society of Friends and to influence the original ideals of the nascent host nation, perhaps now we ought to repeat the experiment elsewhere. As Penn wrote to Bristol Friends: "Be universal in your spirits; and keep out of all straitness and narrowness: look to God's great and glorious Kingdom and its prosperity."

Beneath the Pleasantries, a Sense of Direction

by Royal Buscombe

OVER AND OVER AGAIN the raucous warning cry of a blue jay shattered the silence of the meeting for worship. The meeting had been peaceful. We had heard some pleasant ministry about the joy of our fellowship and the necessity of carrying that joy into meaningful personal relationships that would bridge the generation gap. Why, then, was the jay's warning cry echoed so strongly in my heart as I sat there trembling in the silence?

There are many things about Quakerism (and, more particularly, about our Meeting) that are cause for concern. We have great friendliness among ourselves, and much standing about chatting after meeting. Are we, however, exerting ourselves to follow Fox's urging to "know one another in those things that are eternal"? Two subjects are considered unsuitable topics for conversation in polite society—religion and politics. Is it not curious that in a religious society we are more likely to discuss politics than religion? We have a deep-seated reluctance to discuss our religious experiences or put into words the current state of our beliefs. Is it because we have no experiences and do not know what we believe?

It is right not to have a creed, if by a creed we mean a set of words that are used to define the limits of our religious fellowship or to prevent new revelations from becoming part of our religious beliefs. But creedlessness cannot be used to justify ignorance of our Quaker past or origins in New Testament Christianity:

Familiarity with old and new theological ideas does not destroy our status as seekers. Rather, the effort to come to grips with the differences between what our experience has led us to believe and what our Quaker forebears believed can be a potent fertilizer for spiritual growth.

We pride ourselves on being seekers, but a wise seeker knows both where he is and where he has been. Only then can he stand on a marked path and see some glimmering of where he is going.

I sense in Quakerism a strong crisis of identity, the confusion that arises from a sort of collective amnesia. To attempt to go back to the past, as the Restorationists are doing, is not the solution. We must go forward into the future with a sure sense of the sources of Quaker strengths and weaknesses in the past. Only in that way can we know what Quakerism can be in the future.

Our greatest source of strength in the past was always in personal commitment. A totally committed person escapes fanaticism by "sitting loose" to results. Being faithful in action to the truth he sees is his responsibility; it

is God's responsibility to use it for His very own ends.

We are Quakers because we see so much truth in what Quakers believe. We would like to see our truth more powerful for the world's good. But the source of unity and power is eluding us. No amount of social concern or smoothly running organization among us is enough to stifle the echo of the blue jay's warning in my heart.

Exodus

In the end, man destroyed the Heaven and the Earth.
And the Earth became without form and void; and the darkness was upon the face of the deep. And the mark of man was upon the face of chaos.
For he had ripped the tender grasses from the soil of the earth, and uprooted the trees wherein dwelt the birds;
And he had drained the ponds and straightened the rivers, and denuded the land; and when the rains fell the waters flooded off to the seas leaving deserts;
And man had shot the doves and harpooned the whales and bludgeoned the seals until the birds of the air and the fishes of the seas and the animals of the land drowned in rivers of their own blood;
And man had tunneled into the soft belly of the Earth for her fossil fuels and laid bare her hillsides with strip mining;
And upon the raped carcass of the Earth, man had erected huge factories to consume her treasures and belch great gaseous vapours into her air;
And man had scarred the surface of the Earth with ribbons of asphalt and fringed the edges with the excrement of his consumption;
And into the arteries which fed the ponds and lakes, man had poured the putrefaction of his body and the debris of his generators;
And into the air man had sprayed the poisons contrived by his arrogant ingenuity, killing the insects upon which fed the song birds in the smoggy haze of morning;
And man held back sickness and death with one hand while with the other he poisoned the great food chain of his being;
And to increase his dominance over all species, he bred and multiplied and increased his kind upon the Earth until her bosom could no longer suckle so many in health;
But man was not master yet, and so he sat him down in his arrogance and split the very atoms of all being until the radiation leaked out into every hamlet and village;
And man looked upon his handiwork and called it Progress! And Plunder and Progress became his hymn of exaltation.
And Plunder and Progress became the last day: Earth was formless and void, and darkness moved upon the face of the deep.

DOROTHY T. SAMUEL

It Was a Very Happy Day

by Clarence Wollen

WE READ the article, "Merrily Danced the Quaker's Wife," by Mary Whiteman in *The Friend* (*Friends Journal*, 11/1), and thought it just the idea for a theme for a family gathering of Canterbury Preparatory Meeting.

We wrote to *The Friend* to ask if Friends had other old Quaker games and jingles to contribute. We had several interesting replies.

Catherine Constable, of Edgbaston, Birmingham, contributed "The Little Quaker Sinner." She wrote: "I remember how much these verses were enjoyed by Friends some seventy years ago. They appear to have been written in America. I have no printed copy of them and have written them down from memory. I am now in my ninetyeth year."

A little Quaker maiden, with dimpled cheek and chin,
Before an ancient mirror stood and viewed her form within.
She wore a gown of sober grey, a cape demure and prim.
With only simple fold and hem, yet dainty, neat, and trim.
Her bonnet, too, was grey and stiff; its only line of grace
Was in the lace, so soft and white, stitched round her rosy face.

Said she, "Oh, how I hate this hat. I hate this gown and cape.
I do wish all my clothes were not of such outlandish shape.
The children passing by to school have ribbons on their hair.
The little girl next door wears blue; if only I could dare
I know what I should like to do." The words were whispered low
Lest such tremendous heresy should reach the aunts below.
Calmly reading in the parlour sat the good aunts, Faith and
Peace,

Little dreaming how rebellious throbbed the heart of their
young niece.

All their patient humble teaching, wilfully she cast aside
And her mind was fully conquered now by vanity and pride.
So, with trembling heart and fingers on her hassock she sat
down

And this little Quaker sinner sewed a tuck into her gown.

"Little Patience, art thou ready? Fifth-day Meeting time has
come.

Mercy Jones and Goodman Elder, with his wife, have left their
home."

'Twas Aunt Faith's sweet voice that called her, and the naughty
little maid

Sliding down the dark old staircase hoped her notice to evade.
Creeping slowing in the shadows as they went out of the door;
Oh, never a little Quakeress a guiltier conscience bore!

Dear Aunt Faith walked looking upwards; all her thoughts were
pure and holy;

And Aunt Peace walked looking downwards, with a humble
mind and lowly.

But "Tuck! Tuck!" chirped the sparrows at the little maiden's
side,

And "Tuck! Tuck!" from Farmer Ashworth's where the barn
door opened wide.

And every sound that issued, every grunt and every cluck
Was to her affrighted fancy like "A tuck! A tuck! A tuck!"

In the Meeting Goodman Elder spoke of pride and vanity
And all the Friends seemed looking round that dreadful tuck
to see.

How it swelled in its proportions till it seemed to fill the air
And the heart of little Patience grew heavy with her care.
Oh, the glad relief to her when, prayers and exhortations ended
Behind her two said aunties her homeward way she wended.

The pomp and vanity of life she'd seized with eager arms
And deeply she had feasted on the world's alluring charms;
Yes, to the dregs had drained them and only this to find,
All was vanity of spirit and vexation to the mind.
So, repentant, saddened, humble, on her hassock she sat down
And this little Quaker sinner took the tuck out of her gown.

Winifred M. Salter, of Maldon, Essex, wrote: "When
we were children, my late father (born 1865) used to
repeat to us a rhyme, which he learned from a painting
book he had as a small child":

Calmly, sedately with manners so stately
These two from Meeting have just now returned:
With arms linked together he's asking her whether
She can remember the things they have learned.
His hands neatly folding, Jonathan's holding
A little umbrella in case it should rain
And then Hannah's bonnet will not get upon it
A spot or a sprinkle, a speck, or a stain!

Marjorie E. South, of Windsor, wrote: "I have been
interested in the old Quaker rhymes and games and came
across one from a non-Quaker source in Peter Slade's
Experience of Spontaneity. Speaking of his boarding-
school days in Sussex, he tells how he and a few com-
panions went out for long walks on the Downs and played
a game which goes like this":

First Person: Quaker, Quaker, how art thou?

Second Person: Very well, I thank thee.

First Person: And how's the Quaker next to thee?

Second Person: I don't know, I'll go and see.

Second Person then becomes the First Person and with
his neighbour as Person Number Two, asks the same ques-
tion. This is asked over and over again as it passes back-
wards and forwards along a line or around a circle.

Barbara Gracie, of Mosley, Birmingham, write that she
thought the following game must have Quaker origins.
Her mother played it with her family around 1890, when
she was a young girl in a Quaker community in Kendal.

It requires two players, one seated and the other droop-
ing over and hiding his face in the lap of the seated player.
Seated player proceeds to thump back of drooping player,
and to chant the jingle:

Early Berly Bumpty Boss
Cows will eat old Mistress Moss;
Cows will eat old Mistress Moss—
How many horns stand up?

"Seated" then holds up a certain number of his ten
fingers for onlookers to see, and "Drooping" makes a
guess at how many "horns" stand up. He is usually wrong
—so the next verse goes:

Six thou said, and two there was
Early Berly Bumpty Boss;

I have some rules for inside and outside our school. They are rules to help us work as a group.

Do your best

Don't fool around

Help each other

Be nice

Think about each other

Alice Strong, Grade 4
The Friends School, Haverford, Pennsylvania

Cows will eat old Mistress Moss—
How many horns stand up?

The performance is repeated until "Drooping" gets it right. Then the situation is reversed.

It will be interesting if someone could be inspired to collect and record these old Quaker rhymes before they are lost. America would no doubt provide a greater wealth of material, including the various satirical and mocking songs, which must have abounded in the seventeenth and early eighteenth centuries. I should like to suggest that they be sent to the editor of Friends Journal, who might print them or send them on to me.

At our Canterbury family gathering a group of little ones thoroughly enjoyed playing "Early Berly Bumpy Boss," which we imagine long ago may have whiled away the time on a long journey by horse and carriage.

We started off with "A Walking Game," but, with the boys, "Quaker Meeting" was the favorite—particularly as one of the more sprightly elders went toppling over at the end.

Twenty children and well over thirty grownups attended the gathering. The morning rain cleared to allow the younger ones to stretch themselves in the garden while we spread the three buffet tables with a great variety of salads and jellies and other good things. (There were ninety-six sausages this time, as well as clutches of eggs.)

By leaving the washing-up until later, we managed to start punctually on the Quaker rhymes and games, interspersed with musical items. Sydney Carter's George Fox song, "Leather Breeches and Shaggy Locks," was played on the guitar by John Kemp, and Madeleine Webster led us in singing it—for we could not resist joining in. Two of our children read Quaker poems.

We had more music from John Kemp, Sally and Patrick Southall (recorder duets), Ursula Fuller (bird songs on her recorder), and songs from Jim Challis and also Terence White, who sang "Blowing Down the Wind."

All the children mimed a poem about Noah and his Ark, read by John Killick, and John read some of his own poems, too.

Then we gave each member of our Children's Meeting a book—one about Quakerism, by a Quaker author (how good Elfrida Vipont's work is for this), or on a suitable religious subject.

We went on a little longer than we had intended but finally broke up to find that the children were hungry again and willingly helped us—in their own way—to clear up some of the food left over. It was a very happy day.

Exchange

by Betty Douglass Jansen

My nephew from New York and I attended an Episcopal service. He signed the guest register before we left. Within the week, the rector called on me.

I told him at once that I was a member of a denomination in which I believed and was not a prospective convert. Seeking other common conversational ground, he asked about my work. I replied that it had to do with studying ways of averting war. If I were a pacifist, he said, there were many pacifists in the Episcopal Church; he himself had served as a chaplain.

That set me off, as the open-mouthed nephew described it later, and I said something like: "That's one of the troubles in our world. We do in the name of Christianity what we cannot imagine Christ ever did." Puzzled, he asked what I meant. It is hard, I replied, to think of a Christ (whether mythical, historical, or literal) praying for help in killing.

He seemed surprised: "I never thought of it that way."

It was my turn to be surprised the next Sunday when we went again to the same church during the boy's final week in California. The rector began his sermon by recounting some of the strange experiences ministers have when they make home calls.

He began by saying that often we think of Quakers as "a queer people," but maybe we can learn from them.

The body of his sermon considered social and moral issues of our time and ended with a plea that the congregation have more active concerns and act on them. He could not hold a position with regard to war that the congregation would not support, he said, but he urged the members to be out in front on issues, rather than merely pay him or somebody else to do the job.

I had not intended to strike a spark, but apparently I did so in this personal encounter.

Aphorisms

If the Lord intended man to have defenses He would have provided him with a shell.

Joy and Power inexpressible are released by the discovery that Man is neither orphan nor only child.

Knock and it shall open unto you—but do not try to force the lock or lean against your Father's golden door.

Meditation—and "being an instrument"—seem to be the only (relative) shortcuts to tediously long evolution. The reason? Even a poor instrument seems to have superb tone when played by a Master.

Beware of capturing your enemy: He may become your friend and you may learn to love him.

BARBARA ROBERTS

Reviews of Books

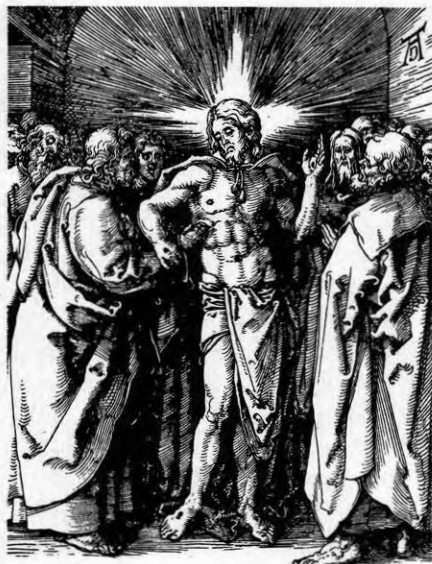


Illustration from *The Ageless Story of Jesus*
The Incredulity of Saint Thomas,
by Albrecht Durer

The Ageless Story of Jesus. By MARIAN KING. Acropolis Books, Washington, D.C. 116 pages. \$6.95

BEAUTIFULLY REPRODUCED paintings, etchings, and engravings, from the collection of the National Gallery of Art, in Washington, D.C., are the *raison d'être* of Marian King's new book.

Similar in concept to her *A Gallery of Children*, *The Ageless Story of Jesus* presents art history in an engaging, easily understood manner. The educational aspect of this little volume is greatly enhanced, however, by its inspirational one.

To the stunning beauty of a number of works of medieval and Renaissance sacred art are added appropriate verses from the Revised Standard Version of the Bible. A detailed description and a brief biography of the artist accompany each illustration.

The Ageless Story of Jesus would make a fine gift for a sensitive person of almost any age, for Christmas or on any occasion.

JOYCE R. ENNIS

The Mirrored Walls. By HELENE MULLINS. Twayne Publishers, Incorporated, New York. \$5.95

HELENE MULLINS is a poet for all seasons of the heart and mind. Many poems in *The Mirrored Walls* reflect an emotion or thought that seem to rise from the universal consciousness rather than from the subjective attitude of one

individual. Yet we feel an identity under the contrast of contents, as we might recognize a familiar landscape bearing a special meaning because of our deep association with it.

"Man's Legend" (in the Western World) shows his aspiration toward a self ready to formulate a psychic change/tame the unruly knowledge wildly pacing/protect the fragile nest where wisdom grows. In "Hippy Song," man is weaving his today with his past in an endless web of reaching toward understanding. The passionate poem to her native city, New York, holds such essence of the city that the New Yorker magazine used it as the first poem in one of their anthologies.

Like the humble beginnings of the works of many poets, Helene Mullins's first poems appeared in *The Pagan*, a literary and art magazine of Greenwich Village. She then gained eminence through publication of her poems in F.P.A.'s syndicated *Conning Tower* in the New York World and in various magazines. It was through Thornton Wilder's high regard for her poetry that her first book appeared after he introduced her to his publishers.

A. M. Sullivan, past president of The Poetry Society of America, wrote in his introduction to *The Mirrored Walls*: "Helene Mullins celebrates people in their quarrels with life and frustrations . . ."

Helene Mullins's new book of traditional and modern forms of poetry includes reflections on our catastrophic age. We might say her theme is *Thistles and thorns will keep alive/one with the will to live*. Her "will to live" does not mean the bodily instinct of survival but the spirit's indomitable growth from whatever experience life brings.

MARIE MCCALL

Crisis in Eden—A Religious Study of Man and Environment. By FREDERICK ELDER. Abingdon Press, New York. 172 pages. \$3.95

WITH RARE EXCEPTIONS, churches have shown little interest and even less understanding of man's relation to his environment. Dr. Elder blames the Christian church for much of this crisis. The church has preached that the world was created for man, and other organisms survived only as man saw fit. Dr. Elder espouses the view of the environmentalists that man is just a part of the earth; is subject to the same biological

laws as other organisms; and man's very existence is in jeopardy unless we forego this man-centered philosophy.

His solution calls for a new asceticism, with emphasis upon restraint (including birth control), quality existence, and reverence for all life—in contrast to today's materialism.

Who will effect this change? Dr. Elder says only the church stands much chance, since it has always been the one institution in society to teach values. The church can sanctify the most unpopular of causes, and in this way affect the conservative pillars of society that attend church. If the church is to succeed, however, it must forego relying so strongly on the Bible as justification for man's actions; instead, it must build a new scripture from the writings of today's ecologists.

ALLEN W. STOKES

The Only Revolution. By J. KRISHNAMURTI. Edited by MARY LUTYENS. Harper & Row, New York. 175 pages. \$4.95

MEDITATION is a way of seeing, which, according to J. Krishnamurti, can bring about the "only revolution," based on a radical change in the fundamental attitudes of men. One cannot induce meditation by talking about it or by making it an object of analytic thought. The book centers on freedom from the limitations of intellection. At the same time it makes use of words to form ideas. It therefore presents the paradoxical situation common to all attempts to describe the indescribable—to speak of the unspeakable.

The first part challenges the reader's ability to reconcile the paradox of thinking and not thinking. "Meditation is the action of silence." "Love has no opposite." "Meditation is a movement in attention." One wants to "think on these things," yet, if meditation is to be what the author seems to mean, the reader must dispense with thinking in order to see the reality of such statements.

J. Krishnamurti can evoke a scene and infuse it with living qualities of sound, silence, fragrance, color, and light, so that the meditative reader can lose himself in it all, as he might if he were actually present physically and geographically. It is easier to lose self-awareness in the midst of visual forms, material or imagined than it is when confronted with verbal abstractions, to which one instinctively reacts with verbal activity, which is thinking.

RACHEL FORT WELLER

The Mark of the Christian. By FRANCIS A. SCHAEFFER. Inter-Varsity Press, Downers Grove, Illinois 60505. 35 pages. 95 cents

THE AUTHOR has one purpose—to define, then “sell” the four-letter word in the title. His method is to dispose of “false notions” of unity, disagreement, forgiveness, and love and then to build up foundations of unity-within-diversity and solution-without-victory toward the goal of “observable love.”

As if to accompany and partly illustrate this tract, the same press has published a book of effective photographs with minimal text. It was translated into English by David T. Priestly under the title *Ten Great Freedoms*. The original, *Die zehn grossen Freiheiten*, by Ernst Lange, appeared five years ago.

M. C. MORRIS

Chinese Foreign Policy in an Age of Transition. By I. C. OJHA. Beacon Press, Boston. 234 pages. \$5.95

THIS HELPFUL source of background and orientation tells us that the Chinese are not mad but are angry and striving for an equal and respected place among the great powers.

For the nonexpert, there are surprises. Russian-Chinese friction goes back about three centuries. The Chinese Communists began to part company with their Russian equivalents more than forty years ago. Indeed, before and after 1949 the Russians have treated the Chinese as abominably as any other Western power.

The author believes China's humiliations at the hands of the West and Japan, and the Chinese reaction, are but part of the background. The other part is what he calls “cultural despair”—the agonized recognition by a people that their traditional culture has become irrelevant and impotent in a changed world of Western technology and power.

Chinese Communists succeeded in developing new motivations by adapting Marxism to peasant revolution and to a nationalism that enlisted the people's detestation of foreign interference. Among other observations, two are especially noteworthy: Mao Tse-tung's populism and moral outlook, which places people and their values ahead of both technology and Party bureaucracy and the flexibility of the Chinese in international relations, provided the premise of the negotiations is full equality and mutual consent.

WILLIAM W. STAFFORD

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Broken Laws. By DANIEL HOFFMAN. Oxford University Press, New York. 68 pages. \$4.95

A POET is like a prophet: His message is addressed not just to poets but to all people. Even ordinary folk can tell what they like and what not, what inspires them and what does not, or what admonishes them and what does not.

Daniel Hoffman's poems pleased me and taught me. Those who love nature will find a fellow spirit; those offended by civilization's technology will recognize a friend.

Friends may like especially Daniel Hoffman's sarcasm-laden "A Victor." Here, in only fifty-nine words, he conveys our aversion to war, which we too often express prosaically in tomes of five hundred or more pages. He looks on war with much the same eye as Robert Service.

As a scientist, I felt the barb of Hoffman's acute perception in "A Natural Philosopher." I resolved anew to do a little less cataloging and to try a little harder to understand the phenomena of nature. Yet, in defense of science, I am stirred to reply to Daniel Hoffman that the humble "cataloger" offers the means for one scientist to exchange ideas with another with the brevity so dear to

poets. The poet himself used the names of things—names assigned by less high-flown, more taxonomic human beings.

Occasionally Daniel Hoffman seems to choose an expression because it is odd and might make him seem esoteric and unique ("... nothing wrinkles the silence...") but usually he shows he understands that the best poetry is written with quite ordinary words.

I welcome this book and hope many will read it.

FRANCIS W. HOLMES

Blake, or the Huts of America. By MARTIN R. DELANY. Beacon Press, Boston. 321 pages. \$8.50

THIS WORK appeared as a serial in The Weekly Anglo-African Magazine in 1859. The present publication is the first presentation in book form.

Additional insights into the social, political, and economic conditions that prevailed during the mid-nineteenth century can be obtained from this novel. The protagonist, one Henrico Blacus, who later emerges as Blake, is a native West Indian who is illegally taken from his native land and enslaved. He manages to escape from the plantation and is instrumental in getting other slaves to throw off bondage. Eventually he arrives in Cuba, where he tries unsuccessful-

fully to overthrow the government. This maneuver was designed to thwart an expansionist thrust on the part of Southern annexationists.

Martin Delany was one of the most aggressive and versatile Afro-American leaders of the past century. Exploring the story of his life may be more rewarding than perusing his novel, which remains incomplete in its present form.

Sociologists, historians, and youthful activists will find it well worth the effort to wade through this work, even though it is difficult reading.

WILLIAM DAILEY

Cinema

by Robert Steele

A DECADE or two ago, because of its flaws, *Joe* would not have received the hosannas it is receiving today. (We had *Marty* in 1955.) Compared to current genre films, however, it looks pretty good. *Joe* is absorbing and has moments of truth.

Dennis Patrick's character, Bill Comden, is an advertising executive whose daughter is taken off to Bellevue after having tripped out on an overdose of speed. While Comden is gathering up

1799

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EARL G. HARRISON, JR., *Headmaster*

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Westtown each year offers 15 Competitive Regional Scholarships based on character, leadership, and performance. Winners receive a minimum grant of \$100. A larger sum, according to the need of the applicant and the ability of the Scholarship Fund to meet this need, may be granted in sums up to \$1,000 per year and in cases of extreme need \$1,600 a year. A scholarship form is supplied *upon request*, and an opportunity is given to state the amount needed to send a boy or girl to Westtown. The deadline for scholarship requests is January 15, 1971.

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The Secondary School Admission Test is now required of all applicants to Westtown from the 7th grade up. These examinations are given three or four times during the year, but the date that is necessary for the Regional results and all other applications is Saturday, December 12, 1970. SSAT application form for this must be received at Princeton by November 20, 1970, and are available from the School.

For application forms and school catalogue, please address:

J. KIRK RUSSELL, *Director of Admissions*
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her possessions in an East Village pad, her junkie lover returns. The junkie accuses the father of having a sexual hangup over his daughter. This so enrages Comden that he beats the junkie to death. Comden stops in a bar to telephone the hospital to see how his daughter is getting along. At the bar he meets a factory worker, Joe, to whom he divulges the murder. Joe's hatred for hippies results in his seeing Comden as a hero. For Joe, beautifully acted by Peter Boyle, Comden is a patriot, and his deed is what is needed to save the nation. Consequently, an unusual friendship, which for Comden is tainted with blackmail, gets underway.

A dramatic peak comes early in the film. Joe delivers a monologue while drunk that amounts to his state-of-the-nation speech. When Peter Boyle auditioned for the role, he was asked by the director, John Avildsen, to read the monologue. Boyle asked if he might improvise on it a bit. His improvisation helped him to get his first big part in a movie. Boyle says: "I improvised Joe from people I had heard all my life in Philadelphia. The ones who run off about niggers, kikes, and wops, and the rest of it. As for myself, I can sympathize a little with Joe. He's scared of everything, and has to wrap himself in a flag and platitudes."

Many may feel they have rarely seen a film that has so much that is right and wrong about it. In place of good dramaturgy, the film is stuck together by Joe's naturally-used four-letter words, Joe and the theme are excellent, and the realism of the film succeeds.

The public in New York City joins the critics who raved about the film, and the film is doing excellent business. Other large-city business over the nation is good, but the film is doing poor business elsewhere. Perhaps there are too many parents and Joes in the audiences outside of the cities who would rather not see the consequences of their middle-American and silent-majority values. The film is disturbing. It is frightening. If one is not like Joe, he has a neighbor who is.

Audiences find the film funny, but they are laughing (in the cities, at least) at Joe, rather than at themselves because they hear and see themselves in Joe. One wishes the film might create second thoughts in all of our Joes.

Forty-two locations were used in shooting in and around New York City. No shooting was done in studios. The authenticity thus gained compensates for the ineptness of some of it.

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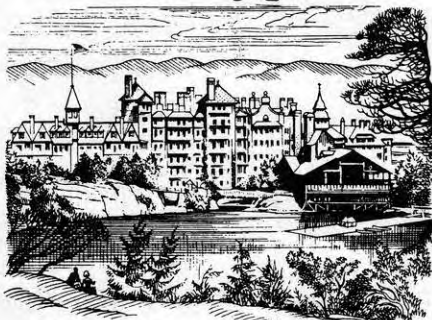
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Letters to the Editor

A Film to See

YOUR REVIEW (August 1/15) of the film, "Once Upon A War," was well done, but I feel it fails to convey the impact of the film or how important it is that Friends see this film.

If there are Meetings or peace groups that are beginning to wonder why they keep up seemingly futile pressure against the war, let them see this film. There may be those who feel Friends should not work under a government like the one in Saigon. Let them see this film, and consider the question again.

The film presents the crucial and often missing dimension of the United States activities in Vietnam, that of how individuals living there are affected by it all. It must be seen by all Friends who see any relationship between their convictions as Friends and what they, as Americans, are doing in Vietnam.

DAVID ELDER
Philadelphia

Carry It On

CARRY IT ON is a movie that even the once-a-year moviegoer should not miss, for it is a documentary of the arrest and imprisonment of David Harris as a draft resister and the subsequent concert tour of his wife, Joan Baez.

The overemphasis by the film editors on the "now" fads, such as boring repetitions of Woodstock scenes and the lag between production and distribution, made the film almost outdated when released. The lives of Joan Baez and her husband are more interesting than they are presented. Some of the dozen songs Joan sings may be much used in 1990, by which time David will have probably regretted some of the editors' judgments.

Nobody is born with courage. It is as an individual that one has the vision of a more honest way of life, holding human life sacred, and acts accordingly; as an individual, one accepts the grace of courage and can increasingly defy tradition by violating unjust laws. This message gets across well enough to give the movie a must rating.

JOHN R. EWBank
Southampton, Pennsylvania

Triumphantly

I AM GRATEFUL for the wonderful account of the young mother who rose so triumphantly above the terror and horror of her experience with an intruder in her home. ("No One Should have

to Die," Friends Journal, August 1/15).

Probably later she underwent the shock and pain of the experience that most people would have come to sooner. But I, for one, am grateful to her for her preparation of spirit that made her able to offer the man her whole human and divine self at the crucial time when he obviously felt alienated from his whole human and divine self.

Jai, Jai, I say. Thanks be to God.

PAULINE HUGHES
Nelson, British Columbia

A Plea for John Woolman

A FACET of the character of John Woolman that seems particularly pertinent to the needs of all of us today, the older Friends as well as younger ones, might be called his humility, his willingness to learn.

On his Indian Journey, 1763, he wrote: "A Concern arose to spend some time with the Indians, that I might feel and understand their life, and the Spirit they live in, if haply I might receive some Instruction from them."

Unfortunately, most reformers act as if they thought they knew all the answers. Those they hope to change have equally strong convictions that their ways are absolutely right. Could it be that if each tried to be sensitive to the others and really listen with open minds, haply they might receive some Instruction from them that could lead to creative solutions to some of the world's pressing problems?

AMELIA W. SWAYNE
Newtown, Pennsylvania

Corroboration by Secular History

CONCERNING Paul Oestreicher's "Demythologizing Christianity" (Friends Journal August 1/15), the truth of the Bible story he discredits is corroborated by secular history.

In his recently rediscovered *Ancient History*, the Phoenician priest, Sanchuniathon, says, "The Vale of Sidimus (plain at the southern end of the Dead Sea) sank and became a lake, always evaporating and containing no fish, a symbol of vengeance and of death for the transgressor."

The American scholar, Jack Finegan, wrote in 1915: "Probably it was about 1900 B.C. that the catastrophic destruction of Sodom and Gomorrah took place . . . The corrupt 'cities of the plain' (Genesis 19:29) lay in the area which is now submerged beneath the

slowly rising waters of the southern section of the Dead Sea . . . their destruction came about through a great earthquake which was probably accompanied by explosions, lightning, issue of natural gas, and general conflagration. That sounds like the Bible story of brimstone and fire that the Lord rained upon Sodom and Gomorrah."

The time assigned to this action in the Bible is also corroborated by secular history.

HOWARD E. KERSHNER
Los Angeles

A Teacher Looks At War

TEACHERS strive to teach youth to be physically and mentally healthy, decorous, and moral. War takes them out of the classroom and compels them to do an about-face in savage situations.

We teach them to develop sane minds in sound bodies. Then war tosses them into a whirlpool that batters their bodies and shatters their minds.

Many boys whom we taught to care for their bodies now fill our hospitals. Will the boys in our care today fill our hospitals tomorrow? Will the crushed minds of some mock us from behind asylum bars?

We train youth to make profitable use of their leisure and then let war steal all their time.

We train youth to earn a living, and then allow war to steal their every chance, even their chance to live.

Need one wonder that Christian teachers hate war?

GEORGE SMOKEY
Ripon, Wisconsin

Sexuality

WHY SHOULD a Quaker Meeting try to grapple with the down-to-earth problems and pleasures of human sexuality? Is it because sexual behavior is related to morality? What is morality? Is it "doing the right thing"? What is the right thing in sex relations?

Genuineness, or at least a minimum of fakery, should be practiced. Demeaning words, deception, cheating—such behavior is out. Neither seduction nor rape is acceptable. Gentleness is usually appropriate, but when forceful action is mutually desired there should be prudent limiting to avoid permanent harm and to avoid giving annoyance to the otherwise uninvolved public. The possible consequences of one's actions should be foreseen and not evaded.

To live one's own life fully, and to be helpful to fellow humans, a person should understand the wide range of

human sexual behavior and be reasonably tolerant in judging the seeming aberrations of others. Sexuality is sometimes drowned in conventionalities.

There are sexual relationships that deviate from traditional norms and yet should be tolerated or even, in the cause of mental health, encouraged. The ideal of sexual behavior is exemplified in a union which is legalized, sanctified, community oriented, monogamous, and heterosexual, but less commonly accepted variations may nevertheless be conducive to healthy sexuality.

Sexuality is an important part of the human makeup. Sometimes its suppression and sublimation leads to great and good results, but great and bad results are more likely. If the many ways in which mankind is made miserable in this world are ever going to be diminished, so that the spiritual aspects of human nature can be adequately developed, a necessary step is the freeing of the great resource of human sexuality.

OTTO STEINHARDT
San Francisco

Aboard the Champion in Jacksonville Station

A BRIDGE SPAN in the distance straddling the tracks; cars, endless streams of cars scurrying across like frightened beetles. People, countless numbers of people going where? On what mission bent? Do they seek to correct the grim realities of our "progressive" civilization, to use their strengths to build a better world? Or are they—we—the victims of our times, of the mindless compulsion to hurry, to go, irrespective of goal?

When do we rest? When do we spend time in self-appraisal, in creative self-renewal? When will we stop this senseless, waste of God-given potential?

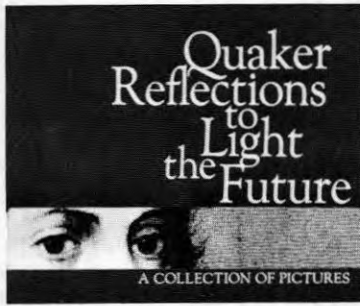
Give me the quiet places, the spacious and untrammelled places, untouched by hideous man-made earth scars, peopled by men of clear vision and wisdom born of living close to the beauty of natural things; men of simplicity and of loving, compassionate understanding.

FLORENCE M. MEREDITH
Gulfport, Florida

As the World Grows

AS THE WORLD grows larger for each of us who encompass more of it in our individual lives, we are sensitized to more sufferings. And more delights. And more realization that brotherhood under the Fatherhood of God must come if humanity does not destroy itself.

MARGARET S. TESDELL
Marshall, Minnesota



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15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Do not discourage. Christ is alive. He is knocking at your door, saying: "Come in, give Him full control. He will awaken you. He will send you forth to accomplish that which seems impossible. He will go with you. You will not be alone. For He has promised, 'I am with you always.'"

Charles F. Herber

LOOK UNTO THE ROCK WHENCE YE ARE Hewn, AND TO THE HOLE OF THE PIT WHENCE YE ARE DIGGED.

Isaiah 51:1

TWELFTH MONTH — 1970							SECOND MONTH — 1971						
1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day	1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day
1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21
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Friends and Their Friends Around the World

Facing Our Quaker Future Together

by Charles K. Brown III

THE UNITED STATES CONGRESS ON Evangelism was held in September of 1969. At that meeting were some thirty Friends from eleven Yearly Meetings. They, meeting separately, had an urgent sense that Friends need to face their future together. An ad hoc Committee of Concerned Friends for Renewal under the chairmanship of David Le Shana, president of George Fox College, assumed the concern and issued an invitation to all Yearly Meetings in the United States to send representatives to St. Louis October 5-7, 1970 for a Gathering of Concerned Friends to consider the Future of Friends.

It was easy, in thinking about the gathering beforehand, to feel fear of a "hidden agenda." Historians remembered the Richmond Declaration of 1887. It was also easy to have a sense of great anticipation. Indeed, if those who had felt most uneasy about sharing with other Friends in joint projects had called the conference and if participation by Friends from all sides of previous controversies over theology and practice could be achieved, then who knows what great surprise God might give us.

The fears were groundless. The anticipation was almost fulfilled.

One hundred thirty-five Friends, representing twenty-three Yearly Meetings and the Missouri Valley Conference (a maximum of five from each), Friends World Committee for Consultation, Friends United Meeting, Friends General Conference, and the Evangelical Friends Alliance, made it the most representative group of Friends to come together in the United States since colonial times. Only, the Central Indiana (FGC), South Central, and Southeastern Yearly Meetings were unable to send delegates.

The frankness, the openness, and the trust that others would receive our deepest doubts and fearless faith with understanding was the open secret of the conference.

Three papers were the focus of our attention on Tuesday.

Lorton Heusel, of Friends United

Meeting, analyzed the situation of American Friends and proposed a prophetic Quakerism, which would include the humanitarian, mystical, and evangelical emphases now found in different groups but which would be inclusive, rather than intensive, and diverse, rather than divergent.

Dean Freiday, from Friends General Conference, asked for a "new vision," which we all share, of our common Quakerhood. . . . The latter, rather than Quakerism, includes a study of our heritage to uncover "the underlying universal truths, those that will be just as compelling for the twenty-first century as they are now." He introduced many of us to the word "hermeneutic." If we can agree on a Quaker hermeneutic—a Quaker interpretation of theology—then we can have a "commitment to view both our beginnings and our future in the Light of Christ under the weight of prayer."

Everett L. Cattell, of Evangelical Friends Alliance, the third to present a position paper, rejected a *synthetic* approach to unity, which would bind us together in a close communication, hoping that contact would reduce our differences.

He suggested that, at least temporarily, a symbiotic attempt, which might mean some realignment of past structures, would allow the separate existence of the strongly divergent elements of Quakerism, let each contribute to the other's benefit, "at least show us how much more we have in common than we had supposed." He hoped, however, that we might eventually undertake a *systems analysis* approach to "lay aside our party banners and join hands in the coming fresh seekers after the Lordship of Christ."

It is impossible, in a few sentences, to do justice to these papers. Because the first substantive decision of the conference was to ask the Friends World Committee for Consultation to publish them, along with the responses to each, it is not necessary to tell more about them here.

On Wednesday, in plenary session, prayer, search, and sharing followed sensitive reports from each of the three discussion groups of the previous day. It was clear that two great questions divide us but also unite us in the search for answers.

One is, "What do we preach about Jesus Christ?" The other: "What Authority do we give to the Bible?"

Is there a difference of our human experience of the reality of the Holy Spirit, or only a difference in the ways we describe it in words? Do Friends really (or only apparently) operate from different Centers?

At luncheon, the only formal meal we ate together, Dr. Gerhard Nitz, minister of a Lutheran Church in St. Louis, held a mirror up for us. He was the only non-Friend at the conference. Unacquainted with us previously, except for the work of American Friends Service Committee, he observed and then reported what we saw and heard. He believes we have a future, he said.

Dr. Nitz recognized our problems as ones of goals, objectives, and priorities. We must not overlook our differences or try for a least common denominator. He saw the two main questions, reported above, and urged us to continue to wrestle with them. He recommended that we share our advantages with other denominations.

In a sense, that was the spirit of our closing efforts.

The second substantive decision was to invite each Yearly Meeting to participate in continuing "Faith and Life" consultations based on serious studies of fundamental questions that have divided Friends. A third decision was to ask Friends World Committee for Consultation, American Section, to act as sponsor and servicing organization for these studies. The fact that the Friends World Committee role was suggested and supported by members of Evangelical Friends Alliance Yearly Meetings seems tremendously significant. Surely, we had been brought together "without prearrangement" to search for the will of God, for us. As was suggested at the beginning of the conference, we need to be open to the surprises God gives us, if we will be open.

It is necessary for me to inject one personal note. Often when Friends congratulate me or thank me for my work as clerk, I point out that if I can do anything right, I believe it is because God has worked through me.

David Le Shana was a true vehicle for the Holy Spirit as he presided at this gathering. The concern and spirit in which the ad hoc Committee had worked showed clearly in the sensitive decisiveness with which the meetings were conducted.

A Gesture of Thanks from the Doukhobors

by Kathleen Hertzberg

THE ONE-HUNDRED-THIRTY-SEVENTH Yearly Meeting of Friends in Canada was held at Saskatoon in Western Canada. Traditionally we have met in Ontario.

An afternoon with the Doukhobors proved the most moving event of our sessions. For this program, we were driven thirty-five miles out of Saskatoon to the site of the village of Petrovka, where the Doukhobors settled when they were first brought to Canada from Russia in 1898-99 at the request of Tolstoy by Quakers from England, Philadelphia, and Canada.

Neither the village nor the school that Quakers built for Doukhobor children exist today. A large stone and a plaque commemorate the site, and a new bridge across the Saskatchewan River is called the Petrovka Bridge. Before the First World War the small congregation of Independent Doukhobors remained after most of the Community Doukhobors, who constituted ninety-nine percent of the sect, had left the district. It was this small group—about nine hundred—which had taken the initiative of inviting Friends attending Yearly Meeting in Saskatoon to be their guests.

In the bright, hot sunshine under the translucent blue of the prairie sky, a Doukhobor choir sang in Russian to welcome the "Quakeri." On the table stood the traditional symbols of Doukhobor hospitality, a loaf of bread, salt, and a jug of water. Words of welcome spoken by Mr. Popoff and Reeve Rebin were responded to in Russian by Jadwiga Bennich, a member of Toronto Monthly Meeting.

Most of the happy group were elderly farmers, children of some of the original Doukhobor settlers. The women were dressed in bright dresses and traditional head shawls. Cool lemonade was served. In the Prayer Hall of the Independent Doukhobors of Saskatoon we heard a welcome by Mr. Sherstobitoff and songs by an excellent Doukhobor Chorus. Peter Makaroff, a Saskatchewan lawyer, also spoke. He expressed the gratitude which the Doukhobors have long felt to the Quakers "for literally saving the Doukhobors from certain genocide in Czarist Russia" (for their opposition to war and military service) by transporting them to Canada at the request of "the late lamented Count Leo Tolstoy,"

and helping them to survive the hardship of their first Canadian winter.

The Saskatoon Doukhobor congregation had set up the "Doukhobor Friends of the Quakers Committee," which raised a substantial fund "through which our people have the opportunity to pass on to others some trifle bit of the benevolence that was showered upon our forefathers and upon us in our greatest need." As the chairman of Canadian Friends Service Committee, I was asked to accept the gift.

Friends present were astonished and deeply moved by the spirit and the act of generosity. They were humbled by the realization that they were inheritors of the fruits of the faithful service of Friends seventy-three years ago.

After partaking of a delicious meal of Doukhobor specialties, the "Quakeri" then sang for the Doukhobors with joyous and thankful hearts.

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by **Ellen Deacon**

IT WAS EXCITING and hope-giving "first": The first National Conference for Training in Nonviolent Action.

Among the participants were persons of long experience in the movement and relatively new recruits. One of the stimulating aspects of the meetings was the exchange between voices of experience still very open to new ideas and of creative new thinkers, who are interested in holding their theories against the light of experience.

Out of this gathering at Pendle Hill September 23-27 several things seem ready to grow:

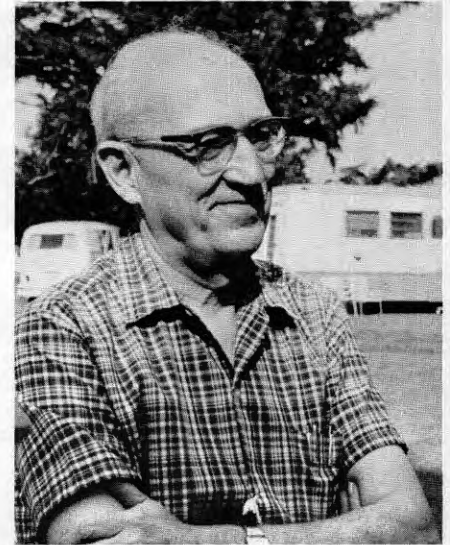
I sense better communication between groups working in different parts of the country and the world and more cooperation in planning strategies for local, regional, and national actions. We all felt a great uplift coming from the opportunity to meet and form a spirit of community with people who hardly knew each other before and who now know that many others share their concerns and commitment to fighting war and working for a world in which justice and liberty replace hunger and poverty and in which great love, not fear, motivates human beings to seek to better the condition of people everywhere.

The gathering was organized by George Willoughby, who lectures at Pendle Hill on "nonviolent approaches to social change" while he continues his career as a leader in the nonviolent movement, and Charles C. Walker, another veteran organizer, trainer, and leader in the effort to bring about change nonviolently. Charles Walker currently directs field research at the Center for Nonviolent Conflict Resolution at Haverford College. There was a strong representation from the Society of Friends at the gathering, including several of the staff of Friends Peace Committee; Pendle Hill staff and students; American Friends Service Committee workers from Philadelphia, Pasadena, San Francisco, Chicago, Boston, Seattle, High Point, and Washington, D.C.; representatives of the Canadian Friends Service Committee; workers with A Quaker Action Group, Quaker Project on Community Conflict, and Friends World College; and Haverford students and faculty.

Illinois Yearly Meeting: A New Understanding

by **Clifford Neal Smith**

THE DOMINANT MOOD of the 1970 Yearly Meeting held near McNabb, Illinois, August 19-23, was profound yearning for unity. External unity with other Friends organizations was not difficult



Photograph by Margaret B. Dupree
 Clifford Haworth, Clerk of
 Illinois Yearly Meeting

to decide upon, but the attainment of internal unity in the Yearly Meeting is more difficult to achieve.

The business meeting accepted, without hesitation, the invitation from the Evangelical Friends Alliance to attend the St. Louis Conference, and there is the strong hope that gradually the ancient separations that have divided the Society of Friends can be eliminated.

A recent, and consequently painful, source of internal disquiet has to do with sociological changes which are taking place within the membership of the Illinois Yearly Meeting itself. Two years ago there was evidence of strain between Friends from rural Meetings and those from the urban and university Meetings. The apparent "life style" of the young university Friends—as implied by their clothing and long hair—was offensive to some of the rural Friends. These rural Friends felt deeply that overweening preoccupation with social activism leads to the neglect of spiritual life.

Last year, an attempt was made to heal the breach, but it cannot be reported that there was much success. Recently, Friends purchased property across the road from the meetinghouse

and this year, for the first time, young Friends carried on a full program of their own at their new camping ground. From all reports, the young people have been satisfied with their freedom, although, significantly, one thoughtful high-school member regretted that so few adults participated in the youth activities.

By the end, however, a new calmness and a closer approach to unity seemed to have been achieved. What made the difference was the presence of three young men from New Swarthmoor. Their message was a familiar one, no doubt much needed by every Friend whether rural or urban-university: We must get down to the root of our faith, and we must again seek simplicity in our lives. What made their message new and impressive was the fact that it came from young Friends—not the older ones—and that it was given with such evident fervor.

Seen in the light of the New Swarthmoor message, the heretofore objectionable "lifestyle" of the young Friends took on a different aspect. No longer did the youth seem quite so rebellious and nonconforming; their disregard for the superficial matters of dress seemed in accord with ancient notions of simplicity. The youth had understood better than their elders the need to cast off ostentatious material possessions and to seek a humbler way of life; even the staidest of the traditional Quakers could see this. Consequently, one came away from Clear Creek this year with a new hope that, despite the considerable difference in outlook, a new understanding is evolving.

Rehabilitation in Mantua

AFTER four and a half years of frustrating effort, Friends Housing, Incorporated has been given the commitment of the Federal Housing Administration to insure the mortgage necessary to effect the rehabilitation of nineteen houses at the eastern end of Mantua in West Philadelphia into fifty-two apartments for low-income families, with rent subsidies. It is now the responsibility of the Young Great Society Architectural and Planning Center of Mantua and the Group Builders, Incorporated, the local black contractor, to complete the rehabilitation according to the plans and cost estimates submitted. Loans and contributions from sixty-four Friends and six Meetings (plus pledges of loans from seven additional Meetings) have made this much progress possible, but addi-



The school in Haverhill, Massachusetts, that John Greenleaf Whittier attended has been restored with the help of a grant from the United States Department of Housing and Urban Development. Whittier wrote an ode in 1827, when the school was dedicated. He was nineteen years old then. The institution was known first as Haverhill Academy and later was called Whittier School.

The Haverhill School Department used the building until 1962, when fire destroyed the interior. The restored structure has office space and meeting rooms for civic organizations.

tional contributions are needed to meet expenses not recoverable from the mortgage, which is seven hundred and twelve thousand dollars. Additional volunteers also are needed to serve with Mantua leaders on board subcommittees. Further information can be had from David S. Richie, President, Friends Housing, Incorporated, 1515 Cherry Street, Philadelphia 19102.

Stalking Again

AN ARTICLE by Euell Gibbons, of Lewisburg Monthly Meeting, author and authority on wild foods, appeared in House and Garden magazine for October. His latest book, illustrated by his wife, Freda, is *Stalking the Good Life*. Among his other books are *Stalking the Wild Asparagus* and *Stalking the Blue-eyed Scallop*.

An Ecology-minded Meeting

UNIVERSITY MONTHLY MEETING, Seattle, collects newspapers, glass containers, and aluminum containers to be recycled. Members feel the experience is worthwhile because of the cash earned as well as for the resources conserved.

Welcome Guests in Gwynedd

ABOUT ONE HUNDRED FIFTY veterans protesting war in Vietnam camped overnight on the grounds of Gwynedd Meetinghouse, Pennsylvania. Some Gwynedd members spent the night with them.

"The veterans," said the Meeting newsletter, "were appreciative of the loving spirit with which Friends cared for them along their walk from New Jersey to Valley Forge." It added that "the baseball area was left in better condition than before its use" and that the caretakers had no extra work.

Participatory Education

FRIENDS COUNCIL ON EDUCATION has begun publishing Q.E.G., which "hopes to be crisp, unpretentious, current—to focus on Quaker education—to serve as one channel of exchange among Friends school teachers." Materials will be "from teachers for teachers." Friends Council encourages interested persons to send suggestions to the office at 1515 Cherry Street, Philadelphia 19102. "This process," states Q.E.G., "is sometimes called participatory education."

- * Are your concerns and your skills as a Quaker writer finding adequate expression in this revolutionary age?
- * How can we be freed to meditate, think, and write today?
- * What new and changing communications media challenge those whose lives are built around the Word as vessel of Truth?
- * How can we find sensitivity and fellowship in our profession of Quaker communicators?

CONFERENCE OF QUAKER WRITERS

- * An opportunity for writers associated with the Religious Society of Friends to meet, share insights, and explore mutual interests.
- * An unstructured conference, permitting the interests and concerns of attenders to emerge. It is expected that, in addition to general discussion, special-interest groups will form.
- * Reflecting, in part, discussion at a meeting of twenty Quaker writers at 1970 General Conference for Friends in Ocean Grove.

* Sponsored by

Raymond Paavo Arvio, Editor, The Backbencher
James S. Best, Editor, Fellowship Magazine
Alfred Stefferud, Editor, Friends Journal

Friday, March 12-Sunday, March 14, 1971

Lake Minnewaska Mountain House, Lake Minnewaska, New York

A nonrefundable registration fee of five dollars is expected from attenders. The total cost, including the registration fee, is fifty dollars, including two nights' residence, meals from Friday night through Sunday noon, and Conference expenses. A small scholarship fund may be available.

REGISTRATION FORM

TO: Raymond Paavo Arvio, Clerk
Conference of Quaker Writers
Box 491, Pomona, New York 10970

I plan to attend the Conference of Quaker Writers at Lake Minnewaska, March 12-14, 1971. Enclosed is my registration fee of \$5.00 (check payable to Conference of Quaker Writers).

Name _____
Address _____
Zip _____

In order to attend, I need \$_____ help toward the total cost. Attached please find the names and addresses of Friends who may be interested in attending.

Month of Mourning

By Margaret Stanley Tesdell

HEADLINE WORDS of the morning news-cast from the radio in the living room floated down the hallway and thrust themselves under the door into our daughter's bedroom as she lay sleeping on her mattress on the floor. They penetrated her sleep, arousing her, and though it was much earlier than she would otherwise have got up out of bed after working late the night before, she appeared at the table, asking wonderingly, "What is it in the news about Alia?"

Her awakening was the result of hearing the name of her friend mentioned in the early news, "An attempt was made upon the life of King Hussein as he went to the Amman airport last night to meet his daughter, Alia, who was flying in to visit him."

Alia. Former playmate and neighbor. Beautiful and gracious girl.

During the years my husband taught in the American University in Cairo, we resided in the same neighborhood with her family in a suburb of Cairo. She and our daughter swam together and shared their common interests and strong love for animal pets. They have corresponded ever since. And now her name comes to us in the reports of the conflict in her land.

Our thoughts at the breakfast table projected themselves to the airport in Amman, and we are gripped with compassion for the suffering taking place on the streets of the city the Greeks called City of Brotherly Love.

And we mourn. We mourn for friends there, known and unknown. We mourn the violence which has roots deep in frustrations. We mourn for King Hussein. And for Alia, into whose young life conflict has brought violence.

Significant Giving

MEDIA MONTHLY MEETING, Pennsylvania, considered a corporate boycott of the commercial side of Christmas giving, "in order to drive home to merchants the incongruity of celebrating a holiday in the name of peace when the nation is at war and the economy is geared to war-making. The money normally spent by families on gifts could be given to a group working for peace or to any project of a constructive nature aimed at bettering the community."

Toward A New Order

SPARK, a new newsletter of New York Yearly Meeting, reported a proposal of the Handbook Committee of the Yearly Meeting that "those parts of the Discipline be suspended temporarily that seem to impose mandatory requirements of procedure and organization structure upon Quarterly Meetings or their equivalent and upon relations between Monthly and Quarterly or Quarterly and Yearly Meeting."

A Bail Fund in Rochester

ROCHESTER, New York, Meetinghouse is headquarters for the Rochester Bail Fund, which was organized following the arrest of the Flower City Conspiracy, resisters to the draft system.

The Conspiracy, some of whom are Friends, destroyed records in a Rochester Draft Board. While they were in prison, they discovered that many fellow prisoners had no way to raise bail and had to spend needless months in prison awaiting trial, even for minor offenses. Contributions to the fund may be sent to P.O. Box 1802, Rochester, New York 14603.

Abuse and Misuse

AN ADULT CLASS at Plainfield, New Jersey, Meeting, before it began a consideration of drug use and abuse, was warned "as to 'abuse and misuse of anything'."

Peace Brigade

THE BERKELEY, CALIFORNIA, Peace Brigade was organized to build "a world based upon trust, human dignity, and community by humane and loving, but aggressive, means." Both community- and campus-centered, the group is without official membership, dues, elected officers or leaders, steering committee, or constitution. It publishes a biweekly newsletter, "Gentle Strength." Projects include war tax resistance, antidraft actions, Department of Defense research (on the extent of war-related projects funded within the University of California at Berkeley), communal living, and the purchase of food in volume by neighborhood groups.

Semper Fidelis

There is such a thin line between witnessing and boasting that it is easy to be content with anonymous coasting.

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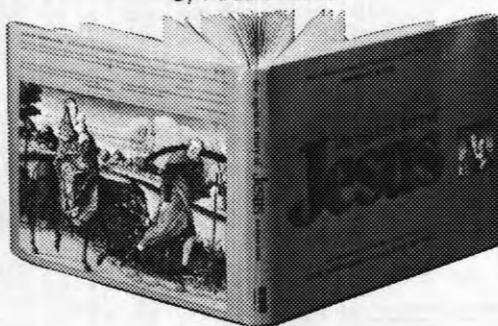
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for sale, and so on. Deadline is four weeks
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The rate is 15 cents a word; minimum
charge, \$3. If the same ad is repeated in
three consecutive issues, the cost is \$6; in
six consecutive issues, \$10. A Friends Jour-
nal box number counts as three words.
Address Classified Department, Friends
Journal, 152-A North Fifteenth Street,
Philadelphia, Pennsylvania 19102.

Wanted

PAINTINGS by Chester County Artist, George
Cope (1855-1929), Landscapes or still lifes. High-
est prices paid. Write Gordon Whitcraft, 600
Price Street, West Chester, Pennsylvania 19380.

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Friends Weekend Workcamp Program, 1515 Cherry
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Kotagiri, Nilgiri Hills, South India, to provide
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American continent, \$1 (or by airmail, \$2),
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BRING THE PAST TO LIFE! Quaker Reflections
to Light the Future, a collection of pictures. \$3
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MEETING ANNOUNCEMENTS

Meetings that wish to be listed are encouraged to send in to Friends Journal the place and time of meetings for worship, First-day School, and so on. The charge is 35 cents a line per insertion.

Argentina

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School. 17th Street and Glendale Avenue. Chester W. Emmons, Clerk. 9639 N. 17th Street, 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, 10:00 a.m., Barbara Fritts, Clerk, 5703 N. Lady Lane, 887-7291.

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 AREA—Preparative meeting 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 394-9991 or 375-1776.

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,

10:30 a.m. Discussion at 11:30 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 Street (YMCA). Meeting, 10 a.m.; discussion, 11 a.m.

Canada

HALIFAX—Nova Scotia. Visitors welcome. Enquire Clerk, John Osborne, 18 Harbour Drive, Dartmouth, 469-8985. In Yarmouth, call Jean Morse.

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.

NEW MILFORD—HOUSATONIC MEETING: Worship 11 a.m. Route 7 at Lanesville Road.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

STORRS—Meeting for worship, 10:45, corner North Eagleville and Hunting Lodge Roads. 429-4459.

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., 11:00 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; adult discussion and alternate activity, 10 a.m. - 11 a.m.; babysitting, 10 a.m. - 12 noon; First-day School, 11 a.m. - 12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

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-CDRAL GABLES—Meeting 10 a.m. 1185 Sunset Rd., Clerk: 261-3950, AFSC Peace Center: 443-9836.

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 968-3861 or 665-0864.

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 Friends Meeting. Worship 10:30 a.m., in temporary quarters. 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.

A gift subscription to Friends Journal reminds your friends and relatives of your thoughtfulness throughout the year.

INDIANAPOLIS—Lantern Meeting and Sugar Grove: Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

WEST LAFAYETTE—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Elwood F. Reber. Phone 743-1189.

Iowa

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

WEST BRANCH—Scattergood School. Worship, 10:30 a.m. Phone 319-643-5636.

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

BEREA—Meeting for worship, 1:30 p.m., Sunday, Woods-Penniman Parlor, Berea College Campus. Telephone: 986-8205.

LEXINGTON—Unprogrammed meeting. For time and place call 266-2653.

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

DAMARISCOTTA—(unprogramed) Public Library, Route 1, Worship 10 a.m.

EAST VASSALBORO—(programed) Paul Cates, pastor. Worship, 9 a.m.

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

NORTH FAIRFIELD—(programed) Lelia Taylor, pastor. Worship, 10:30 a.m.

ORONO—(unprogramed) Coe Lounge, Memorial Union. Worship, 10 a.m.

SOUTH CHINA—(programed) David van Strein, pastor. Worship, 10:30 a.m.

WINTHROP CENTER—(programed) Paul Cates, pastor. Worship, 11 a.m.

Maryland

ADELPHI—Near University of Maryland, 2303 Metzerott 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—PIPE CREEK MEETING (near)—Worship, 11 a.m.

Massachusetts

ACTON—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 549-0287.

BOSTON — VILLAGE STREET MEETING, 48 Dwight Street. Worship and Fellowship Hour—First-day 3:45 p.m.

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 Sumner 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, 10 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.

ST. PAUL—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 737-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1029 N. Virginia Street. Telephone 322-3013. Mail address. P.O. Box 602, Reno 89504

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 643-4138.

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, Douglas Meaker, Box 464 Milford, N. J. 08848 Phone 995-2276.

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.

HAMILTON—Meeting for worship Sunday, 10 a.m. Chapel House, Colgate.

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, 9:45 a.m., 11a.m., 221 East 15th St., Manhattan. Others 11 a.m. only.

2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St. Brooklyn
137-16 Northern Blvd. Flushing
Phone 212-777-8866 (Mon.-Fri. 9-5) 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. Schoemaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

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

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

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

ST. JAMES, LONG ISLAND—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

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, 11 a.m. Clerk, Adolphe Furth, Phone 544-2197 (Durham).

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue. Phone 525-2501.

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

GREENSBORO—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00, Mel Zuck, 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. Edwin O. Moon, Clerk, (513) 321-2803.

CLEVELAND—Community Meeting for worship 7:00 at the "Olive Tree" on Case-W.R.U. campus 283-0410; 268-4822.

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., University Circle area. 791-2220 or 884-2695.

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

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

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

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

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

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

Oregon

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

Pennsylvania

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

BRISTOL—Meeting for worship and First-day School, 11 a.m. Market & Wood. 639-6138.

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.

FALLSINGTON (Bucks County)—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. Five miles from Pennsylvania, reconstructed manor home of William Penn.

GWYNEDD—Sunnyside Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 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. Meeting for worship 10:30 a.m. followed by Forum.

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

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

LANSDOWNE—Lansdowne and Stewart Aves. Meeting for worship 11 a.m.



Haddonfield, New Jersey, Meetinghouse

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.

PHOENIXVILLE—SCHUYLKILL MEETING—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10:15; Forum, 11:15.

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

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

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

Texas

AMARILLO—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Eugene Ivash, Clerk, 453-4916.

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. Dale Berry, Clerk, 763-7284.

Vermont

BENNINGTON—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-985-2819.

MIDDLEBURY—Meeting for worship, Sunday 11 a.m., back of #3 College Street.

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, 10:30 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 Sunday 10:30 a.m., 1st and 3rd Sunday of month, 202 Clay St. Blacksburg. 2nd and 4th Sunday Y.W.C.A. Salem. 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.

Announcements

Births

KENWORTHY—On June 23, in Wilbraham, Massachusetts, a daughter, **AMY KENWORTHY**, to Lee and Susan L. Kenworthy. The father and paternal grandparents, Carroll and Mary Kenworthy, are members of Friends Meeting of Washington, District of Columbia.

LOHAUS—On September 28, a son, **DANIEL COMINGS LOHAUS**, to Allan W. and Patricia P. Lohaus. The father is a member of Purchase Monthly Meeting, New York.

PHILLIPS—On August 15, in Poughkeepsie, New York, a daughter, **JENNIFER CHRISTINE PHILLIPS**, to David and Helen Phillips. The parents are members of Poughkeepsie Monthly Meeting.

SATTERTHWAITE—On July 13, in Los Angeles, California, a son, **DAVID JOSHUA SATTERTHWAITE**, to Bill and Sharon Satterthwaite. The parents are members of Orange Grove Monthly Meeting, Pasadena, California.

Marriages

PIRNACK-BARTELL—On September 27, in Thomas Kelly Religious Center, Wilmington College, **PATRICIA PIRNACK**, daughter of Major and Mrs. Richard Pirnack, of Columbus, Ohio, and **STEPHEN MARK BARTELL**, son of Shirley Miller Bartell, of Coral Gables, Florida. The bridegroom and his mother were formerly members of Urbana-Champaign Monthly Meeting, Illinois.

SOLENBERGER-NORRIS—**THOMAS F. SOLENBERGER**, son of Robert R. and Anne F. Solenberger, members of Millville Monthly Meeting, Pennsylvania, and **JANE L. NORRIS**, daughter of Frances C. Norris and David L. Norris, deceased, in a meeting for worship, at Ocean Grove, New Jersey, on June 25, 1970, exchanged marriage vows, and an especially worded marriage certificate was signed by them and eleven witnesses. On October 10, 1970 a Catholic marriage service for Thomas and Jane was held in the St. Columbia Church in Bloomsburg, Pennsylvania.

Deaths

CHILD—On September 4, in Hollywood, Florida, **HENRY THURSTON CHILD II**, a member of Rancocas Monthly Meeting, New Jersey. He is survived by his widow, Betty Helman; a son, William C. III, and a daughter, Virginia Child Thein.

HAINES—On September 13, **SARAH**

ROBERTS HAINES, aged 76, a resident of Merwick, Long Term Nursing Unit of Princeton, New Jersey, Hospital from 1957, a former resident of Larchmont Farms, Masonville, New Jersey. She was a graduate of George School and Vassar College and was principal of Haddonfield Friends School from 1927 until 1936. She is survived by a sister, Rebecca R. Haines, and a brother, C. William Haines Sr., both of Moorestown, New Jersey.

SILVER—On August 11, in Strafford, Pennsylvania, **CLARA B. SILVER**, a member of Valley Monthly Meeting. She is survived by three daughters: Edith S. King, Leonor Silver, and Nona S. Silver.

TAYLOR—On August 24, at Friends Hall in Fox Chase, Pennsylvania, **ELIZABETH RICHIE TAYLOR** of Cheltenham, Pennsylvania, aged 87, the widow of Francis R. Taylor. A member of Cheltenham Monthly Meeting, which she and her husband founded in their home in 1915, they also shared in starting the Joint Committee of Montgomery and Bucks County Friends in the late 1930's, to bring members of the two branches together. She was active in the Women's Christian Temperance Union, the Needlework Guild, the William Forster Home, and committees of Philadelphia Yearly Meeting. She is survived by her son, Hubert R. Taylor; two daughters, Marian T. Bronner and Margery S. Thompson; and nine grandchildren.

Coming Events

November

16, 23, 30 and December 7—"Creative Quakerism," Kenneth Barnes. Public lectures, 8 p.m. Pendle Hill, Wallingford, Pennsylvania.

19—Friends World Committee gathering at Arch Street Meetinghouse, Philadelphia, 5:30-9:30 P.M. Financial needs set forth, pictures of Sigtuna gathering in Sweden, panel discussion of "The Impact of St. Louis Conference on the Society of Friends." Dinner, 6:15 P.M., \$2.00 payable at door. Advance notice to FWC, 152-A North Fifteenth Street, Philadelphia 19102 essential.

20-22—Sensitivity Training Weekend, led by Bob Blood. Pendle Hill, Wallingford, Pennsylvania 19086.

26-29—South Central Yearly Meeting, Houston, Texas. Information from Warner Kloepper, 3033 Louisiana Avenue Parkway, New Orleans, Louisiana 70125.

30—Annual Meeting, Friends Historical Association, Arch Street Meetinghouse, Philadelphia. Supper, 6 p.m. (reserve by calling Eleanor Mather, 215-LO 6-6882); address, 7:30, Phillips Moulton.

December

4-6—"New Frontiers in Adoption," with Peter and Joyce Forsythe. Pendle Hill, Wallingford, Pennsylvania 19086.

6—Adult Forum, Valley Meetinghouse, Old Eagle School Road, Strafford, near King of Prussia, Pennsylvania, 10 a.m. Richmond P. Miller will speak on our spiritual heritage and its relevance in today's world.

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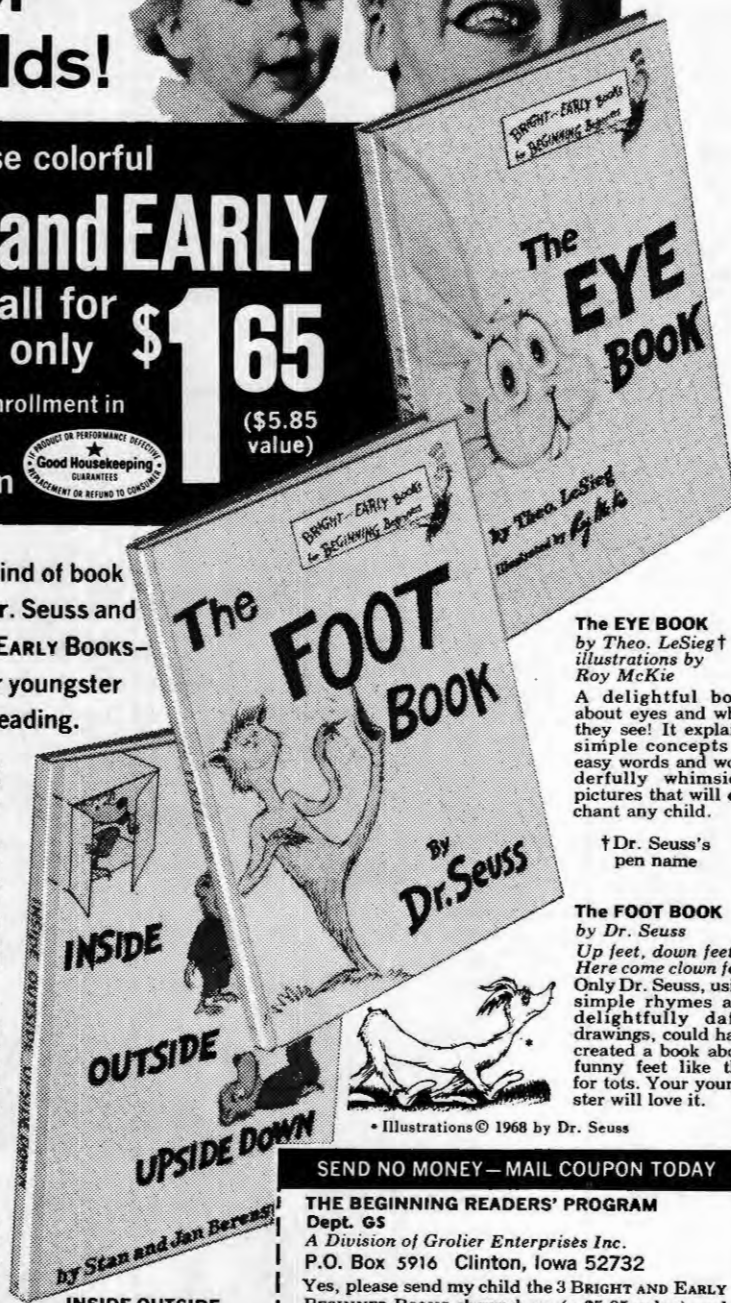
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