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Quaker Thought and Life Today





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THE PHOTOGRAPH ON THE COVER, of the Christmas Eve vigil of American Friends Service Committee, was taken by Frank Nesbitt, of Washington, D.C.

About two hundred fifty Friends, from fifteen states and at least three foreign countries, participated in the demonstration in front of the White House, from three in the afternoon until midnight. James A. Scheuer, Congressman from New York, stood with the group. The new publication, *Indochina 1970*, was presented to William Richard Smyser, who represented President Richard Nixon.

During a short worship service in African Methodist Episcopal Metropolitan Church, after which the march to the White House began, James E. Bristol, co-ordinator with the National Council to Repeal the Draft, recalled Hebrews 12: 1:

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us. . . .

The contributors to this issue:

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Today and Tomorrow

What Thee Can Do

THEOPHILUS, our good friend, mentor, and gadfly, strode purposefully into our office last Monday.

"I told thee six months ago," he said, "that I would not discommode thee until we saw the results of the espousal of environment by Washington, the advertisers, and the young. It is apparent that their little systems have had their day and cease to be—and thou, O Lord, art more than they."

From his weighty portfolio Theophilus took a sheaf of clippings and notes, which we saw were the evidence on which he built his case that the cause of clean air, clean streams, and clean cities had been dropped after it had served the political, economic, or self-aggrandizing purposes of several groups.

"Now's thy time to take up this cause again, lest it be forgotten," the good, gray, energetic man went on.

"It's up to the individual, now as always, thee and me, to redeem God's good earth. We cannot leave it to somebody else."

He drew out a yellow, six-page document and put it in front of us. He explained it was part of the newsletter of Fairfax, Virginia, Unitarian Church and was prepared by a member, Carol Lee, who lives in Oakton, Virginia.

"This is what thee can do!"

We read parts of Carol Lee's "Alternatives to Pollution: Some Considerations":

Treat the earth and the creatures thereof with respect and joy.

Make fewer babies and better ones, happier ones.

Use returnables, not disposables.

Ride your bike—or your kid's bike.

Use mass transit. Or car pools.

Refuse unnecessary packaging: Carry a cloth or canvas shopping bag to the grocery to carry home your purchases.

Keep a litter bag in your car and use it. Don't throw out cigarette butts; the filter tips don't disintegrate.

Why not stop smoking? Or at least cut down.

Talk to a flower. Encourage it.

Investigate government oil policies, especially the Alaskan Pipeline.

Be a pollution detective.

Help make birth control devices very accessible and free.

Don't use persistent pesticides.

Wash and peel fruits and vegetables or buy organically grown stuff to help keep down the DDT level in your body.

Use ladybugs or praying mantes to kill garden pests.

Give purple martins a nice home to live in, and they'll demolish your mosquitoes.

Do you really need a supersonic transport plane? If not, let your government know.

Don't use colored toilet paper, tissues, or paper towels: White does the same job. The dye in colored stuff doesn't dissolve as the paper does.

Use sand, not salt, on snowy walks or roads.

Take a tree to lunch this week.

Most laundry detergents have phosphates, which hurt pretty streams. Use low-suds, lower-phosphate products or wash clothing with soapflakes and washing soda.

Do you really need a nuclear war? It would be the ultimate pollutant. If not, do something to avert it. Also, nuclear power creates radioactive wastes, which stay dangerous for centuries.

Every twenty years or so, the noise level in America doubles.

Turn down your electric guitars. Have a good noise-controlling muffler put on your engine.

If you want another child, consider adopting one.

Investigate alternatives to the infernal combustion engine.

There are more than three thousand different additives in the food we are offered.

Form, or get involved with, a group of people who are concerned with the same problems you are. The group can help educate others and put pressure on business and government.

Go for a walk in the woods: See what your grandchildren might miss out on.

The production of almost all power has as its by-products air and water pollution, sometimes in proportions which are not balanced by any equal amount of usefulness.

If you live surrounded by sidewalks, curb your dog. (If you live in the country, it's good for the grass.)

Write letters to your Senators and Representatives and the people from whom you buy products and services. The original idea of living in what could be a participatory democracy was that these people would serve you and your interests as much as possible.

Help your local Scout troops sell scrap paper and aluminum cans to the appropriate junk yards for reclamation.

Put bricks in your toilet tank so it won't use so much water.

Does overkill make sense to you?

Think about the ways in which violence pollutes human relationships. The abuser may be worse off than the abused.

Most people's concern is to improve the quality of individual and societal life. You have power to move toward this goal, beginning right this minute. Today is the first day of the rest of your life.

The Infinite Variety of Human Relationships

Man's Essential Aloneness

by William P. Camp

IN A LIFETIME, each of us spends only a few hours in deep-level, meaningful communication with others. We are essentially isolated from our fellow travelers on this planet although we are packed together with them like sardines.

Even when we are among our loved ones, daily contact tends to be perfunctory, ritualized, and superficial and aimed only at getting the chores done. The perennial cartoon showing the husband oblivious behind his newspaper while the wife tries to attract his attention keeps reappearing because it contains more than a modicum of truth.

We cannot see into the hearts of our family members, to say nothing of our neighbors. Are we not often amazed to hear our wife or husband describe a family event to outsiders and find that the experience meant to our spouse something utterly different from what it meant to us? It is only on rare occasions that we can get such insights into the minds of even those close to us.

As for others—we know them only through fleeting glimpses, often distorted. When we seem to be in communication, even in violent contact, we often are performing according to some patterned response, a pattern that we may not even have thought out for ourselves but that some key figure in our lives has set up for us and is triggered off by certain loaded words or symbols. Our deeper, finer thoughts and emotions are not brought to bear in these exchanges, and both we and our neighbors remain alone, blocked from real sharing and communication.

Man's essential aloneness is painful and may be threatening to health and even life. René Spitz's famous studies of foundling children showed that babies who were not fondled and cooed over failed to grow physically and mentally, and many died. Prison wardens know that solitary confinement is greatly feared by prisoners and sometimes precipitates severe mental illness.

Angry, hurtful contact is viewed by the human organism as being psychologically better for it than no contact at all. We are ambivalent beings, with both loving and hurting impulses. Sometimes, as with the little boy who can't think of anything to do with the little girl he likes except to hit her, we find it both easier and safer to express the hostile side of our nature. If a rush of positive feelings seems to threaten to overwhelm our defenses, we can turn a sarcastic, clever phrase and keep our feelings



"Man's essential aloneness is painful."

at bay. Unfortunately, it is easier to communicate hostility because the roots of wit are basically hostile. There seems to be no loving counterpart to witty sarcasm. (Sarcasm is from the Greek: "to tear flesh.")

We seem to need cleverness to support our self-esteem, yet it is difficult to communicate words of love cleverly. It is indeed difficult for most people to express loving feelings at all, verbally. Often we fear to offer friendship and love openly because the other person may hurt us by rejecting them, so we reduce the risk by not committing ourselves at all.

This is the cause of the perpetuation of many family and other conflicts, the cause of much aloneness. To risk offering love requires courage, although fortunately the degree of courage needed diminishes with practice, and the practice of it can be taught.

Meanwhile, although we find it hard to generate the courage to be truly loving, we fear our basic aloneness and need some communication with others. Perhaps this is why in Meetings, for example, we cling so desperately to outward signs of a "unity" that is often not really present in terms of consensus or confluence of spirit. Probably this haunting realization that we are all essentially alone accounts for the popularity of the current experimentation with various types of encounter groups, with their emphasis on feeling and sharing, sometimes on physical and mental nudity, touching, and exploring.

What can Friends do to conquer this lonely state? How can we in our daily lives and in our Meetings overcome the barriers of inhibition and reach out to others?

The most effective communication takes place when two or more are gathered together in the interest of some common concern. The deepening of relationships and understanding is fostered by doing something important together. That something might be, for example, battling a

common evil, such as war or misery and poverty. At the same time, a focus of combined effort might be on seeking.

If we have joined in seeking that of God in each person, and if we teach ourselves and our children the courage to share our innermost thoughts as we seek, we shall have got much closer to one another. We shall also have gone some distance along the way toward finding God. In the process we shall have solved many of the problems besetting Quakerism and the world.

Understanding Our Differences

by Robert A. Clark

MOST QUAKERS think of themselves as being peaceful and nonviolent. We encourage agreement, cooperation, and reconciliation. We try to understand why people disagree. One way to understand is to study our own differences. We do not disagree to such an extreme extent as some others do, but still we differ considerably over attitudes toward war, race, and poverty, as well as over questions of theology and worship.

What are some of the reasons why these differences of opinion exist, and how do they develop?

For one thing, we are brought up in different families. Each family tends to perpetuate the differences of previous generations. Some Quaker families have a tradition of political and economic liberalism and of pacifism. Their children are surrounded by an atmosphere of talk and action on the issues of the day—whether it be abolition of slavery more than a century ago or draft resistance today. Other families have been much more conforming to the opinions of the majority of their day, with little need for discussion and action, except to preserve what they have and what they hold to be good.

It is all too apparent that children rebel against their parents' ideas and ways of living. There always has been a generation gap. In our day it has opened wider and in more families than before. The younger generation, as Gordon Allport indicated thirty years ago, usually moves from conservative and moderate views toward liberalism and nonconformity. With increasing age and affluence, they may move back again, but many of them, perhaps a majority, stay in their new positions.

Young members of moderate or liberal families are nowadays turning toward activism—carrying into action what their parents hold only as verbal convictions. The parents write letters to Washington; the children picket and get themselves arrested. Parents sympathize with Negroes; children want to give money to blacks. Such disagreement is more a matter of degree than of kind.

Then there are temperamental differences—inherent and implanted. Some of us are more extroverted in



"We fear to offer friendship and love openly."

interests and behavior; some of us, more introverted.

Outgoing people like action that is directed toward people and things outside themselves. Introverted Friends are more concerned with feelings, ideas, and inner experiences—religious, philosophical, and artistic. The latter may think activists are impulsive and opportunistic—more interested in results than principles. The former may think their counterparts are impractical and visionary. Each "side" does not realize it needs the other.

The inner-directed often are more passive, needing the outer-directed to put their theories into practice. The sensitive souls may be more awake to stirrings of the spirit, but they require the tough-minded to face the frustrations of practical action. On the other hand, the practical men would have little to act upon without the theories of the idealists.

One danger of these differences of views and temperament is that they can lead to wider separations and polarization. In calmer times, relatively few hold extreme opinions. Most of us are in the middle. When feelings run high, a sharp split comes down the middle, with polarization toward either extreme. Fanatical extremists encourage the split, and demagogues take advantage of it for their own prestige and profit. Confrontations consequently take place, and violence readily breaks out.

It should be the concern of Friends to shelve their own differences of views and temperament, as far as possible, in order to promote conciliation early in this process and to encourage reconciliation later on, avoiding the extremes and resisting polarization.

We may have to take an outspoken stand against extremists and demagogues, while we endeavor to understand and negotiate. Such outspokenness may be difficult for many Friends, since they do not want to alienate a leader, no matter how extreme his words and actions may be. This course may be the lesser of two evils, however, since

demagogues thrive on dissension, conflict, and threats of violence. The mission of Friends may be to convince those on both ends of the necessity for nonviolent change in the direction of peaceful solution of problems of racial inequality and of poverty.

Through study of their own differences, Friends can better understand others' conflicts, written larger than ours because of deprivations and injustices on the one hand, and fears and prejudices on the other, with which we have had little personal experience.

Loving the Distance Between

by Ross Roby

AS I WAS THINKING of the problem of conflicts and what keeps us apart, I recently came upon this saying attributed to the poet Rilke: "Once the realization is accepted that even between the closest human beings infinite distances continue to exist, a wonderful living side by side can grow up, if they succeed in loving the distance between them which makes it possible for each to see the other whole against the sky."

The flavor of this ideal of true intimacy as an outgrowth of the recognition of distance and apartness seemed appropriate to a discussion of what keeps us apart; it speaks to the condition of those who are concerned about peaceful coexistence and harmonious living but who find that space and distance, individuality and nonconformity, are also precious.

Most Friends are vitally concerned over the lack of understanding, the antagonisms that divide us as world and national citizens, as a religious group, as races, as family members. Do we get overanxious about apartness, divisions, and separations that may develop quite naturally and without sinister implications?

There is an historical ebb and flow in our conception of the value of apartness. They say that George Fox originally had intended no apartness of "The Children of Light," though he was imbued from childhood with the fear "of all company" that did not appreciate his values. Though he spoke, later on in life, of "coming to walk cheerfully over the world answering to that of God in every man," the paradox of Quakerism is evident in the history of a church of "peculiar people" who seemed content for generations to answer to that of God in their intimate circle only, and that a narrowing one.

Now, I feel sure that most Philadelphia Yearly Meeting Friends of today are alarmed by separations and apartness. They have sewn together the pieces of a church rent apart a hundred and fifty years ago and are peculiarly sensitive to the possibilities of any new break on the basis of theological differences. Some of today's Friends are

deeply committed to worldwide ecumenicism; others find hope in the willingness of religionists of all persuasions to carry on a dialog with us on a common heritage, a common goal, and a common leadership in the spirit of Jesus Christ.

But let us pray that, while exploring every last possibility of reconciliation, integration, and wholeness among humankind, we yet remember the apartness of the individual and the necessity for the growth of the individual and small groups of individuals. It is a growth that every one of us should know experimentally—the growth *apart* from our primary families in which we are imbedded as embryonic souls; the growth *apart* from the unthinking tribalism of our own culture towards a larger world view; the growth that has come to black Americans in seeing themselves as *apart* from white Americans and having cultural and personal values of their own.

These separations and growings apart are painful, whether they involve the breakaway of the adolescent from parents and home, the civil disobedience of a Thoreau or a Gandhi as they discover themselves as world citizens by battling against the narrowness and chauvinism of their own culture, or the repudiation of the liberal white man by the aggressively emancipating black.

Is it this painful separation to which the Jesus of history referred when he warned that he did not bring peace but a sword? Here, the sword is a symbol of spiritual cleavage rather than carnal warfare—a necessary cleavage for which modern health-minded man might prefer the symbol of the healing scalpel of the surgeon.

Now, there is another aspect to this problem of apartness about which we Friends should be concerned—the apartness that stems from physical distance between us. During the Second World War, conscientious objectors unearthed the dehumanizing effects of large scale overcrowding in mental hospitals. They had a profound experience of what happens to troubled people when they are herded together like cattle, even when the purpose is a benign one. (Other conscientious objectors at the same time were discovering the dehumanizing effects of complete isolation on their own physical and psychological selves.)

We are long since convinced of the humanizing effects of care and respect for the individual, but perhaps these experiences suggest, also, an optimum physical distance between us, something which we could use in planning our communities, our homes, and our institutions.

Ecologists and biologists say there are specific "laws" of distance between certain animals—that if an animal is approached more closely its anxiety level automatically rises, and it takes to fight or flight. Just what levels of crowding, of jostling, of noise, and invasion of privacy is insupportable for man is being tested constantly without any plan. We can be sure that men vary in this respect

far more than any other animal; we must plan with individual variations in the forefront of our minds.

At least for many Friends the alarm is sounding: "Who shall live?" "In wildness is the preservation of the world," said Thoreau. Whether or not we can share the enthusiasm for "wildness," it is convincing that we need more "green spaces" in our physical and spiritual lives—that perhaps now there is almost as much importance in having a good-sized yard for our "church" as it is to have "living stones, living members, a spiritual household."

The Development of Trust

by Robert E. Jones

MORE THAN ANYTHING, lack of trust keeps us apart. Unwillingness to have faith in another person, another group, or another nation keeps us in separate worlds on our own planet.

Mistrusting others, we isolate ourselves. Isolation is safer. When we do not have to relate to others, to understand others, to involve ourselves with others, we can relax. Secure at a distance, we can take it easy.

Trust, on the other hand, is hard work. A dynamic, two-way, reciprocal reliance on another person is a continuous effort. Trust is not a static agreement but an active, mutual dependency.

Psychiatrists are fortunate in having daily experience with the human emotional condition known as paranoia, which represents the opposite of trust in human relations, because a study of this pathological entity—an extreme degree of mistrust—gives us insight into faulty relationships between individuals and therefore between nations.

Paranoia is characterized by marked suspiciousness of others, by an irrational mistrust of others' motives, by the delusional belief that others will take advantage or will do harm. The paranoid person endows others with spite and malice and therefore isolates himself from them. Or, suspecting that others intend evil toward him, he takes arms against them and violently attacks.

What is the source of this irrational fear of others?

Psychiatrists agree that the fear originates within ourselves. It is a fear of our own aggressive, sexual, or hostile feelings, which, by a fiendish trick of the mind, we project onto others. The hostility we think we perceive in others has actually come from within our own misunderstood selves! We see our own unacceptable impulses as the motives of others.

The writer who has done most to trace the origins of basic mistrust in human development is Erik H. Erikson, the author of *Childhood and Society*, who finds the rudiments of both in the early mother-child relationship. The good mother creates a sense of trust in her children by



"He who trusts most enjoys the most trust."

(Photograph by The Philadelphia Inquirer. This and the two foregoing photographs were taken on the grounds of Friends Hospital.)

the quality of care she gives, combining a sensitive attention to the infant's needs with a sense of trustworthiness that what she is doing will promote the child's identity and social adaptability. As she guides by prohibition and permission, she must give the child the conviction that there is a beneficial purpose in her actions. Thus prepared, the child can face the world with a basic trust.

If we are not equipped with this basic trust as children, as adults we mistrust others. Consequently we are paranoid in our interpersonal, interracial, and international relations. Social mistrust is a reflection of distorted interpersonal relationships dating from childhood. The malady is common and contagious. How often we attribute malicious motives to a group, to a generation, to a race, to an entire nation or group of nations!

How then can we hope to develop trust? Our experience following the Second World War, for example, taught us to trust the Japanese. Before the war, we were filled with fantasies about their cruel and destructive nature, but after the war we learned that an entire nation of people of different color and cultures can be our friends. Today we sense that if we could know individual Vietnamese and Russians and Chinese and Arabs, we could trust them.

First, we must understand our own unacceptable motives. To build trust in others we must first build trust in ourselves. The solution to the problem of mistrust lies in our own self-understanding. We must establish that we ourselves are trustworthy, that we can understand and control our own hostile and aggressive motives. Trust begins in ourselves, not in our enemies.

Secure about ourselves and our motives, we can then approach others. Of course, if the other person is mis-

trusting and paranoid, we must approach cautiously, judiciously, like the psychiatrist approaching a paranoid patient, knowing that he has irrational fears and fantasies, which he is ascribing to us. Repeated reassurances must be followed by trustworthy actions. Psychiatrists know that the paranoid patient, who believes his food is poisoned, is nevertheless hungry. Likewise, we can safely assume that the nation or race that suspects us wants our good will. We certainly know that we want the good will of all nations that suspect us.

The risk involved in initiating a trusting relationship is minimal. Understanding the other person's fear of his own hostile impulses, we can assist in allaying his fears of his own drives.

Then it becomes possible to develop real trust, the lively contract between honest and self-respecting people that is a potential basis for that greater human commitment, love.

Theognis, a Greek philosopher, once said, "He who mistrusts most, should be trusted least." With our modern knowledge of psychodynamics, we prefer to say, "He who trusts most enjoys the most trust."

Of Neighbors

ONE MORNING, my husband and I were waiting our turn to be checked out of a neighborhood supermarket. Just ahead of us was an old Negro. The clerk who presided over our cash register was a large and red-haired Irish woman.

She asked him, "Where is your granddaughter?"

"She couldn't come today."

To my astonishment, she next asked him, "Some of these things you won't want before evening?" And she proceeded to put the heavier groceries—flour, sugar, cornmeal, and coffee—into a separate sack.

"No'm, just the apples, lunchmeat, and bread," he said.

After stowing the big bag under the counter, she rang up his money and told him, "Well, sir, I'll leave this off for you on my way home tonight."

When he departed, she explained to us, "He's my neighbor."

The sun shone brighter for me all the rest of the day. That clerk was in the tradition of the saints. She was kind, thoughtful, aware. She bothered to do what she had no obligation to do. And she treated the recipient with dignity. "Sir," she said, Was he not her neighbor?

Our evening group of couples who meet to thresh ideas, to share and bolster the faith that is in us, to hold each other in the fellowship of love, came together that evening. When my husband related this incident, I knew that it had touched and impressed him as it did me. Faith in action results in deeds of lovingkindness.

JOSEPHINE M. BENTON

It Might Have Been

by Howard H. Brinton

For all sad words of tongue or pen

The saddest of these: "It might have been!"

Still sadder are these we sometimes see:

"It is, but it hadn't ought to be."

—from a parody by Bret Harte of Whittier's "Maud Muller."

IT DOES NOT PAY to explore the "might have beens" of history unless, by so doing, we can avoid taking the wrong road again.

In the second Continental Congress prior to the Declaration of Independence, there were two parties which in modern terms might be called the "doves" and the "hawks." The doves were headed by John Dickinson, a Quaker, sometimes called the "penman of the Revolution." Dickinson prepared two papers. One was called the "Olive Branch" and suggested terms for reconciliation with Britain, including a reduction of the demands being made on the Colonies. At first, all the members of the Continental Congress supported it.

Two prominent members of the Congress, Robert Morris and James Wilson, both from Pennsylvania, were especially strong supporters of Dickinson. The English Tories paid no attention to these peace proposals. Like most Tories, today and in the past, they judged the present by what had been.

The Puritan John Adams was selected to reply to a long speech by Dickinson urging reconciliation. Adams and Dickinson had a heated argument outside the hall of the Congress.

The doves in the Congress were a majority at first, but the uncompromising attitude of the English Tories soon resulted in the Declaration of Independence.

In London, two of the most prominent English Quakers, Dr. Fothergill and David Barclay, along with Benjamin Franklin, tried without success to cause the Tories to modify their demands. A prominent Whig, Edmund Burke, made a well-known speech advocating reconciliation with the Colonies, but his view was voted down, 270 to 78. Before the war was over, the Tories did modify their demands, but by then it was too late. Dickinson and his party believed that the Colonies could get what they wanted if they could only wait until the Whigs came back into power.

The Tories in London then became so unyielding, however, that the hawks in America would wait no longer. The doves were outvoted. Independence was declared almost unanimously.

A long, bloody war followed. This was essentially a guerrilla war in which the British, at least for a time, held

The Meeting for Business

Being orderly come together, you are not to spend time with needless, unnecessary and fruitless discourses; but to proceed in the wisdom of God not in the way of the world, as a worldly assembly of men, by hot contests, by seeking to outspoke and overreach one another in discourse as if it were a controversy between party and party of men, of two sides violently striving for dominion, not deciding affairs by the greater vote. But in the wisdom, love and fellowship of God, in gravity, patience, meekness, in unity and concord, submitting one to another in lowliness of heart, and in the holy Spirit of truth and righteousness, all things are to be carried on; by hearing and determining every matter coming before you, in love, coolness, gentleness and dear unity.

—Edward Burroughs, 1662

the main cities, including Boston, New York, Philadelphia, and Charleston. But they could not hold the country where hit-and-run tactics were used by generals Francis Marion, "The Swamp Fox," and "Light Horse" Harry Lee.

Another "might have been" soon occurred, dependent on the first one. The English Parliament began the abolition of slavery in the West Indies in 1833 and accomplished it in five years. Had the American Colonies remained a part of the Empire, this pressure for abolition would have applied to them also.

The cotton gin had been invented in 1793, but it was still not widely used. People were not yet so dependent on cotton as they were to become later. In 1833, there was in the South considerable abolition sentiment. Of the more than eight million white persons in the South in 1860, only 383,637 were slaveholders. Of these, only 2,292 were large planters (holding one hundred or more slaves). Accordingly, if Dickinson and his party had prevailed against the Declaration of Independence, a second long, bloody war, the United States Civil War, might have been prevented.

Had all of the American Colonies remained part of the British Empire, it seems to me also possible that the two World Wars would not have occurred, since that aggregation would have been so powerful that Germany would not have gone to war with it. At the beginning of each of the two World Wars, it appears now that the German leaders were not expecting the United States to take part.

Accordingly, I think that we can speculate that if the peace party in the Continental Congress had prevailed, four long wars would not have occurred. I know that it is hazardous to guess, but guesses, if they express the possible as well as the probable, may at least help us to guide our procedure in the future.

A Quaker Portrait: Rachel Davis DuBois

by Elizabeth Cattell

PEOPLE like Rachel Davis DuBois, who even in the pre-revolutionary twenties and thirties began working for peace and unity in diversity, easily bridge the generation gap.

The first peace caravan in this country was organized by Rachel and two other women of the Women's International League for Peace and Freedom. As a representative of the Philadelphia Young Friends Movement, she attended the Conference of All Friends in London in 1920. Two years later, aboard a ship to Europe, when the Women's International League sent her to a conference in The Hague, she studied the Versailles Treaty with Jane Addams. She picketed in Washington with Industrial Workers of the World for the release of political prisoners. When a man asked her, "Would you have me meet a bayonet with only a toothpick in my mouth?" she rethought and reaffirmed her pacifism. All this was prolog.

Rachel was born on a farm in southern New Jersey, one of six children. She remembers that one day, when she and her mother were bunching asparagus, her mother told her that when she was born, her superstitious nurse said: "I'll carry her up to the attic before I take her downstairs. That will make her high-minded." Her grandfather used to tell her: "I know of no truth that is not the parent of duty."

From her elders she learned not to lament or feel helpless when she had a problem but to seek a practical solution. When she went to Bucknell University as a girl from the sticks, no sorority rushed her. The shy girl's main contribution at meals was: "Please pass the beans." She would ask herself, "What's wrong with me?" Over the summer, she decided to try a new role; she memorized some funny stories. It worked; the next term she was elected president of three student organizations.

Rachel Davis did not really want to become a teacher. She wanted to go on the stage, except, she says, when she looked in the mirror. She began teaching history in the high school in Glassboro, New Jersey, but from the beginning she wanted to have a firsthand grasp of history and play some part in it and not just talk about it. So she stopped teaching for a while. Traveling in Germany in 1922, Rachel observed that Germany was still occupied four years after the end of the war, and that of the many children being fed by British and American Friends Service Committees, about forty percent appeared tubercular: Wars do not end with the signing of peace treaties.

On her return, she traveled in the South. She visited a

school started by a Quaker, which had a white faculty and a black student body. She met George Washington Carver and was shocked at her own ignorance about American Negroes. Also, now teaching in Woodbury, New Jersey, she questioned why there were only a score of Negro students in a school of fifteen hundred boys and girls. An essay by W. E. B. DuBois affected her deeply: "You will never overcome the problem of war until you overcome the problem of race."

Rachel Davis then decided that since racial discrimination and war are cut from the same cloth and racial discrimination is nearer home, it was on this problem that she must concentrate her efforts to seek a practical solution. In that, though, funny stories would not help.

She joined the Peace and Service (later Peace and Social Order) Committee of the Friends General Conference. She started a newsletter, in which she reprinted items from Negro newspapers and magazines. (The newsletter was taken over later by the National Council of Churches, which kept it going for thirty years.) She helped start the first Race Relations Committee in American Friends Service Committee and arranged conferences, dialogs, and seminars for blacks and whites. That, remember, was long ago.

Teaching social studies in Woodbury High School, she arranged for prominent people to speak in the school assembly.

After a talk by William Pickens, of National Association for the Advancement of Colored People, the first black speaker to speak there, she ran into trouble. The day Lindbergh flew the Atlantic, she shared the headlines: "Young Teacher Defies American Legion." The Woodbury Board of Education, at the insistence of the American Legion, sent three men to Rachel's home to ask her to "resign in secret because the community does not agree with your ideas." She refused. She had tenure and could not be fired without proof that she was unfit to teach.

Two teachers in Pennsylvania, where there was no tenure, had been dismissed for their ideas on peace and on race, and a mass meeting was held in Philadelphia. It was suggested that there be a similar meeting to note Rachel's refusal to "resign in secret." The idea appealed to her ego, but she felt uneasy. As have generations of Friends in doubt and trouble, she went to Twelfth Street Meetinghouse. She sat in silence, praying, several hours. The message to her was: Forget publicity; carry on your work.

Impressed by the intercultural assembly programs that Rachel had now introduced in Englewood, New Jersey, Washington, D. C., and other places, the American Jewish Committee extended the programs into fifteen high schools in New York. Work Projects Administration supplied help to Rachel and her coworkers to collect material on ethnic groups for use in the programs. The United States Office



Rachel Davis DuBois

of Education asked her to do the research for a nationwide radio series on the cultural contributions of various groups to American life. The series won a national award.

Rachel received her doctorate from New York University. Her thesis was published under the title, "Build Together, Americans." Without children, she and her husband, Nathan DuBois, were divorced, and Rachel taught intercultural education in New York University and other institutions for twelve years. (Because of the way Quakers use first names, I had known Rachel a decade before I knew there could be "Mrs." or "Dr." before her name.)

While teaching a class, mainly of teachers, in New York University, Rachel formulated her group conversation technique for bringing individuals of different racial, religious, and cultural backgrounds together on a deeply personal level. The method was arrived at experimentally and experientially. In one course, a teacher made the point, "If we are good teachers, we can overcome prejudice in students. How can it be done with the adults who plant the prejudice in the children?"

An intercultural group met in Rachel's apartment one autumn day. They spoke about fall festivals in their various religions and found basic similarities. At the end of the evening someone said: "We have found a new way of coming together." An older man said: "You did it tonight, but I doubt if you can do it again."

Another problem. Rachel decided she would discover what had been done and how. The group met with others during the year. They shared memories of festivals. They discovered similarities.

This group process, a blend of structure and spontaneity,

became what is known as group conversation, a method that has been used all around the world. So Rachel discovered intuitively "group dynamics." She also realized intuitively the importance of having minority groups develop positive self-images as a step toward unity.

After group conversation had been used for four years in school communities in tension areas, the report of which was published as *Neighbors in Action*, the Department of State asked Rachel to train group leaders in Germany to help solve the problems of integrating twelve million persons who entered Germany from countries that had been taken over by the Soviet Union.

Soon after Rachel returned from Germany, she was called before the Un-American Activities Committee. When Senator Joseph McCarthy asked her whether, if she could attain the goals of Communism by nonviolence, would she be for Communism, she said: "Senator, I wish you would tell me exactly what are the goals of Communism." Everyone laughed. After he had elucidated for a while, she said, "Senator, I am not following you." Everyone laughed again. The hearing ended with an apology to Rachel from the Senator.

From group conversation there developed the Quaker dialog. Friends General Conference sent her to some four hundred Quaker groups, including Meetings in five Southern cities, where she helped programs in race relations. After her work in Atlanta Friends Meeting, Martin Luther King, Jr., asked her and her colleague, Mew-Soong Li, to join the staff of the Southern Christian Leadership Conference in order to develop a dialog department to reconcile Negro and white Americans. Some six hundred whites and blacks in twelve cities were trained in the use of group conversation. For many of them, the discovery of each other's humanness was a revelation and a relief. A book arising out of this experience, *Reducing Social Tension and Conflict*, by Rachel Davis DuBois and Mew-Soong Li, recently was published by Association Press. Rachel felt Martin Luther King's belief in "unmerited voluntary suffering based on love" carried her own work to a deeper religious level.

Rachel now is consultant director of the New York Friends Center Workshop, which carries on the training of leaders in group conversation and Quaker dialog. Friends World Committee in 1969 sent her to eight European countries to use her Quaker dialog in Friends Meetings.

Rachel feels her sense of fulfillment (plus, naturally, the inescapable sense of failure, with or without amusing stories) is based on the deep enrichment of her life by her many intimate contacts with people from many cultural backgrounds in this country and abroad.

She feels, too, that today these mutually enriching experiences are easily available to all of us if we allow ourselves to be guided by the old Quaker saying, "It's the not-me in thee which makes thee precious to me."

Business, and the Tainted Web We Weave

by Donald G. Baker

THERE ARE TWO ways of doing business.

One is to build a better mousetrap with honesty and integrity and hope the world will beat a path to your door.

The second is to pretend to build a better mousetrap (which may in fact be worse) and then sell it.

The second method, of course, is dishonest; it is selling goods under false pretenses. Well, maybe not very false. Merely print on the label "Made with one-hundred percent whole wheat," and let the naive buyer presume that this means "made entirely of whole wheat," when actually it contains about one-third of one-hundred percent whole wheat and two-thirds filler.

This second procedure has become standard practice in American business. Put bluntly, this program is: "Don't worry about quality—even plan obsolescence if you wish, but lie about your product so that nearly everyone will think you are devoted to quality. Keep talking about the huge sums you are spending on research to improve your product, but spend the real money on advertising, packaging, and sales."

This approach is bad enough in cars and cereals, but within the post-Roosevelt era it has spread into the church and educational institutions, public and private, and here such falsehood is deadly. It is destructive of the very values these institutions exist to promote.

Sports, for all their commercialism, are still honest in one respect: You get credit for a goal only when the ball is moved so as to *actually* score according to an exact definition of scoring. No one has had the audacity to suggest that a team should be given a couple of extra points because its members were of the right party or because they tried or were related to some important politician or were of the right color or hair length. You get no credit until the ball reaches a certain point, even though many think they can win a ball game with their mouths.

Sports are a side issue, but what of the main projects of social action? Westmoreland repeats for four years "We are winning." Johnson takes up the refrain. Nixon says, "I'm seeking peace." General Electric advertises its devotion to service or progress. Lockheed and General Dynamics are interested only in defending our freedoms. Colleges are interested only in the search for truth. Churches are interested only in spreading the teachings of Jesus. The big lie technique of Hitler and Goebbels has been adopted generally by the leading personalities and institutions of the countries that fought the Second World War.

By what steps today does one build a new meetinghouse,

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

supermarket, missile base, hotel, new auditorium or school?

First, make up some good lies about the structure one wishes to demolish or supplant, throwing in a profusion of question-begging words or slanted phrases, like outmoded, obsolete, fire hazard, overcrowded, substandard, prohibitively costly in upkeep, inadequate. Try to do this in an article that seems to speak with authority ("Most doctors advise . . ." or "An independent study shows . . .") and in a medium in which an answer will surely not receive equal time, or, if oral, get a platform that is somehow rigged, where the elite take up all the speaking time, or where for some other reason (for example, politeness), an exposure of the lies will be unlikely.

Second, paint a lovely picture of the new proposal (with visual aids if appropriate) that describes the new with all the dedicated enthusiasm of a Miami real-estate salesman.

Third, by innuendo about reactionary thinking or lack of vision or patriotism, belittle the opposition, no matter how fair and objective it tries to be. If political power is yours, run the opposition into jail or underground.

Fourth, gather a clique of yes-men, paid or cajoled or threatened into obsequiousness and flattery. This is important, for these, in turn, will attack the opposition.

Fifth, finally you are in a position simply to ignore what is left of the opposition and go ahead and build the new three-million-dollar church or thirty-three-million-dollar air academy.

Always end up (as you and your cronies gleefully pocket the fancy profits) with a public statement about having acted in response to popular demand and with the *unanimous* approval of those who were acquainted with the complexities of the undertaking.

And what is the result of all this falsity? Frustration and distrust swelling to the bursting point, ulcers and heart attacks, bitterness, hate, war, apathy, servility, escapism. In return for a little temporary wealth, power, or glory, this swarm of consequential evils is too high a price.

The hippies irresponsible? Say not so! It is the successful American businessman who has set us the example of extreme irresponsibility by a war in Vietnam for profit and drunkenness at home to escape the vacuity of life that has come from a lie-based culture.

O what a tangled web we weave when first we practice to deceive!

Always a Going Out And a Coming Back

by George Emerson Haynes

MY RETURN to the place where I was of service in organizing a community church some forty years ago has led me to explore the meaning of coming back to a scene where one has lived before.

At first came the thought that possibly our careers may not be rounded out until we have returned to significant places where we have been, bringing to them whatever of wisdom and compassion we may have garnered in other places through the years. Then followed the idea that life, like the tide, is always a going out and a coming back.

If we stand on a rise of land near the sea at high tide, we can see the shore alive with the rolling waves and every inlet full of tidal water. Then slowly, as if answering a call from beyond the horizon, the tide begins to move out and out and out, until the beach is bare and the wash of the waves is muffled in the distance. After many hours, the tide slowly returns, bringing back from the great deep the sense of the majestic power of renewal that lies there, until again the waves break in foam on the beach and the current reverses in all the inlets. The tremendous drama of ebb and flow is not a one-time thing but is repeated again and again without end as if it were the tireless pulse of the universe.

Like the tide, our lives are always going out and coming back, issuing forth from the womb of the earth and returning to its embrace, and then after a while entering into some new form to issue again into a fresh adventure.

We go forth in various degrees of spiritual awareness. There is the Prodigal Son. Young, impulsive, selfish, hungry for experience, exploring every sensation, he drinks the cup of self-indulgence until in the desolation of his wasteland, he comes to himself, and, remembering that in his Father's house there is enough and to spare, he begins the long journey home.

Then, at the other end of the spectrum, is the way of awakened souls who go out as did Jesus of Nazareth, knowing that "he came from God and went to God" and that the mission of life is to "bear witness to the truth," the truth that man has a heritage of eternal life in that infinite depth of wisdom and love and power, which is always beyond our limited knowing, yet is always imparting Himself to each soul up to the full measure of its present capacity and readiness to receive Him.

Jesus of Nazareth was possessed with the sense that his being was not isolated in space and time but was in a continuing and eternal experience of communion with his Origin. "Before Abraham was, I am," he said. "If

I go away, I will come again."

In contrast, in our day we live under a dark cloud of suspicion of all thought or aspiration or motivation that has its roots in the unseen and the intangible life of the spirit. This prevailing mood of skepticism results not only from the ancient cause of absorption in "the cares of the world and the deceitfulness of riches" but especially in our time from the intensive pursuit of physical science and its applications in the production of food, clothes, shelter, and countless nonessentials that excite and delight.

Because of this emphasis on physical phenomena, probably more human beings live more comfortably, excitingly, and selfishly than in any previous age. Why then should we be critical of the culture that gives us so much? Because by its very munificence it has reduced our spiritual sensitivity to the extent that large numbers only dimly sense that they are spiritual beings with a future and a past other than that included between physical birth and physical death.

By and large, our time is given its tone by people who have pragmatically accepted the prospect of oblivion both as to the origin and future of individual life.

But oblivion is not something that can be accepted seriously without deep psychic damage. We have not yet measured the extent of the injury that has been done where persons have resigned themselves to the thought that there is no alternative to a void in the psychic environment. Our most sensitive young people have registered such damage most intensively. The evidence of their trauma shows in many cases in recourse to violence, to drugs, and occasionally to suicide.

As for adults—although thousands still frequent churches and join with varying degrees of sincerity in intoning affirmations of faith in the life everlasting—the prevailing mood of business, politics, current literature and drama, and the pursuits of leisure is that of unbelief of the reality of anything spiritual or enduring. The great tragedy is that integrity, generosity, kindness, compassion, and social concern do not easily root in the soil of the acceptance of oblivion as the terminus of life. I doubt if anything but an awakening to the reality of life everlasting can basically orient human conduct to creative ends.

But may it not be that in the fullness of time such an awakening and such an orientation awaits each of us? Pain, frustration, despair, boredom, the loss of dear ones, and the knowledge of our sure death may well be the stimuli designed to drive us into that deep ploughing of our souls that can end in the discovery that we are truly kin to the universal and the eternal, that Creative Spirit beneath all superficial experience. If this is true, then in due time we shall all go out and come back, knowing that beyond all question we are rooted in the everlasting life of that Spirit.

Do We Love Our Wild Olives?

by Candida Palmer

I am a missionary to the Gentiles, and as such I give all honour to that ministry when I try to stir emulation in the men of my own race, and so to save some of them. For if their rejection has meant the reconciliation of the world, what will their acceptance mean? Nothing less than life from the dead! If the first portion of dough is consecrated, so is the whole lump. If the root is consecrated, so are the branches. But if some of the branches have been lopped off, and you, a wild olive, have been grafted in among them, and have come to share the same root and sap as the olive, do not make yourself superior to the branches. If you do so, remember that it is not you who sustain the root; the root sustains you.

You will say, 'Branches were lopped off so that I might be grafted in.' Very well: they were lopped off for lack of faith, and by faith you hold your place. Put away your pride, and be on your guard; for if God did not spare the native branches, no more will he spare you. Observe the kindness and the severity of God—severity to those who fell away, divine kindness to you, if only you remain within its scope; otherwise you too will be cut off, whereas they, if they do not continue faithless, will be grafted in; for it is in God's power to graft them in again. For if you were cut from your native wild olive and against all nature grafted into the cultivated olive, how much more readily will they, the natural olive-branches, be grafted into their native stock!—The New English Bible

PAUL'S EXTRAORDINARY PASSAGE on the wild olives—how they were to be grafted into the true stem of the Christian Church—brings vividly to mind two Quaker situations:

Today's internal clamors with harshly discordant notes on lifestyles, social justice, peace witness, economics, and the Quaker situation of around 1950.

At that time numbers of those called to more radical Christian witness (Fox's primitive Christianity revived) left the Society of Friends for the Society of Brothers. Some remained—waiting out what they felt Fox would have categorized as another "dark night of apostasy"—on the fringes of organized Quaker activity.

Paul's experiences, so tellingly recorded in the Epistles and Acts, deal largely with internal tensions. If his horticulture comes out a little awry—back-to-front to all known workings of orchardist principles—his "wild olives" were of course Greeks, barbarians, and assimilated Jews of the Diaspora. The problem: How to graft these into the Church, nurtured hitherto within strict Judeo-Christian tradition and centered in Jerusalem?

Clashes are recorded over food customs, rifts over circumcision, rivalry between the followings of different evangelists. We see Paul thoroughly exasperated, harsh at times, with all factions—the wild olives as well as the mother stem, the Judaizers.

Are parallels too farfetched between Paul's coping with deep tensions within the community of believers, our Quaker "losses" of some twenty years ago, and the clamor of our "wild ones" today?

The significant word in Paul's orchard discourse is graft. He did not formulate the problem in terms of tolerance, liking, compromise. He posed it as an organic union that would reach the depths of the life processes of the Church.

The question arises: Are there other ways of successfully accommodating the new within the old—ways that are less costly, less precarious yet guard against losses?

How could Paul, at heart a fastidious orthodox Jew, risk so much by insisting the wild olives be grafted into the very soul of Christendom?

He loved his wild olives. This comes through clearly. He recognized in them the future. Conversely, he perceived the hidebound "fruits" of the isolated, select group. Despite constant backsliding, he believed in the authenticity of his converts' spiritual life. He never ceased disciplining them, yet brought them to the hub of the Church Order, its organization and responsibilities. He did not wait until they had matured and had shed their rough edges. He was prepared to suffer with them and for them. He repudiated the favorite shibboleth of all factionalism, "My sin isn't as sinful as your sin."

As we wince with today's challenges hurled at our Meetings—with more likely to come—let us consider: How well do we love our wild ones?

Herbert W. Huse, 1907-1970

What can I say when you know more than I
How sweet the taste of life is? (Lord, Oh why
Must I then drink from this so bitter cup?)
Only, when it comes, death, too, is sweet,
Spreading its gentling wings to gather up
The pain of all remembering, the heat
Of wanting, and the gales that shrill and cry
For change or bastion, blasting shelters high,
Leaving a heritage of chaos: Hopes forlorn
Enduring on for lifetimes yet unborn.
There can be nothing, then, to say not said
A thousand times before: Not heard, not cried
Upon the pillow or the breast. Instead,
Within, beyond the sickness, grows a wide
Embracing understanding: Be it so;
I am content. The peace begins to flow.
It covers, it enfolds, it reaches out,
Touching with spreading love, and round about
It lends its radiance, lingering for a while
Beyond our reach. Then, when our turn arrives,
Accepting death and yielding up our lives.
Was living worth so much? What lies beyond?
We only sense the presence of a bond
Reaching from life through death: An infinite line
Drawn in the infinity of space and time.

JOHN W. SEYBOLD

Servants or Friends?

by R. W. Tucker

JUST WHAT is it we are supposed to do in Meetings for Divine Worship?

Traditionally, Christianity speaks of prayer, praise, and receiving instruction (listening to sermons); the Anglicans specify that one kneels for prayer, rises for praise, and sits to receive instruction. This distinction makes sense, yet it is also an artificial one, for the three often blend into one another. This is especially so in a Friends meeting, where all three are understood as happening through the ministration of silence, as well as through vocal utterances. Perhaps the point of thinking about the distinction should not be to try and categorize everything, but to ask whether all three happen in one's meeting, and whether they are in balance.

Behind this sort of categorization is a difficult question: *Why* does one engage in prayer, praise, and the receiving of instruction?

So that we can feel good? The technical (theological) term for that notion is "sensationalism," and it is no less contemptible in a Friends meeting than it is in revivalism.

So that God can feel good? The idea is presumptuous.

That leaves us with the thought that we go to meeting to find out what we ought to be and do (receiving instruction), and to get help (prayer and praise). But instruction and help from whom, offered in what manner, to be accepted and used in what manner?

I have been looking again at the first and foremost of all the "Quaker texts" in Scripture: John 15: 13-16. It occurs to me that there is an unstated question following verse fourteen; verses fifteen and sixteen give an answer.

The first two verses read: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

The unstated question: What kind of friendship is this, where one is expected to do everything one's Friend commands one to do?

And the answer: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

We are called to be obedient, but the obedience to which we are called is an informed and reasonable obedience, for a stated purpose.

Just what is the nature of the kind of leadership sug-

gested here, and the kind of discipleship? In grappling with that question, I find two other statements, not from the Bible, that seem instructive and useful.

The first is a political one, from Eugene Victor Debs: "I don't want you to follow me or anyone else. If you are looking for a Moses to lead you out of this capitalist wilderness, you will stay right where you are. I would not lead you into the promised land if I could, because if I could lead you in, someone else could lead you out."

The second is not exactly a quotation, but rather a conversation, which I had after meeting at Springfield, Pennsylvania, with William Ensor, former comptroller of American Friends Service Committee (who died, much too soon, early in 1970). I had spoken in meeting of Christ who sits at the head of meeting and is our only prophet, priest, and king. After meeting, Bill said to me, "What makes you think he's sitting?"

I was taken aback, and asked him in return, "What does thee think he's doing?"

Bill thought about it for a moment. "Wouldn't he be walking around? Giving comfort to those who need it, and a good strong kick in the pants to those who need that?"

That's not at all the image suggested in that saccharine painting, "The Presence in the Midst," which is purely sensationalist in its religious implications. I believe that painting has done the Society of Friends a lot of harm. The vigorous activist leadership Bill suggested probably cannot be painted, but perhaps wherever that painting is found, an inscription could be added: "This painting shows our Lord in only one of the roles he plays in meeting for worship."

As to the Debs quotation, it refers, of course, to human leadership, not divine leadership. Our Divine Leader *does* want us to follow Him. (And not to follow anybody else, or any thing, or any *ism*.) But He wants us to follow him in nonsensical ways.

And this is a theme also found in the Old Testament. Ezekiel, in his first chapter, tells of his visions of the presence of God, and of how "I fell upon my face." And the voice of God spoke (second chapter, first verse): "Stand upon thy feet, and I will speak unto thee."

Servants fall upon their faces. Friends stand upon their feet.

We encourage parents and teachers to instruct our boys and girls in the principles of peace.

It is very important that our young people should be so imbued with the spirit of love and brotherhood, as exemplified in the life and teaching of the Lord Jesus Christ, that they may be enabled to make their stand for peace and righteousness, wherever their lot may be cast.

In this connexion we urge parents seriously to consider whether it is right to send their children to schools where a military spirit is promoted.

CHRISTIAN PRACTICE, 1911

Thoughts on the Meeting for Worship

by Sam Legg

WHAT FOLLOWS is a series of highly personal (and therefore highly prejudiced) comments. I offer them in the hope other readers will write something more profound on the same subject.

To begin, here's a list of what to me are impediments to a meaningful meeting for worship:

1. Generally, readings from Quaker publications—especially current ones—and from almost anything else except the Bible serve for me as a barrier to worship rather than a help. This may be because I assume the speaker has come prepared to read, and I consider "a fixed determination to speak," with preparation, the major sin one can commit in a Quaker meeting for worship.

2. Too much social gospel unrelated to our spiritual life. When one can spring from the other, fine. When the secular takes over, I feel uncomfortable.

3. Answering back. However wrong I think a speaker is, I don't feel meeting is the place to refute his message. This sometimes takes willpower, but it's good discipline.

4. Speaking too soon after someone else. I do think messages should be received and considered "in a wide frame of silence."

I welcome the meeting that develops a theme, but I get uncomfortable when I feel someone is forcing himself to follow it. There can be disparate messages, if there's appropriate silence between, whose cumulative impact can be tremendous. What's essential is a sense that all present are seeking. This can only be felt, not expressed in words.

It is possible to go into a strange meeting and be overwhelmed by the power of the spirit there. For me, however, the ideal meeting is the one we attend regularly. We know its members intimately, and we have the assurance that if we are in trouble there will be help available; if we make mistakes, there will be understanding and forgiveness. This, too, is felt rather than expressed.

It's important to recognize that much of what we personally don't find acceptable may be helpful to someone.

What we are seeking is the ineffable, and it's because we sometimes find it—and in meetings for worship that are quite different on the surface—that we keep coming back for more. So what it really comes down to is that the meaningful meeting for worship is a personal thing that depends on the mood and inward preparation of the individual worshiper who, paradoxically, needs the group to help him in his personal communion with God. The meaningful meeting for worship is the one that brings us closer to God and to man.

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Reviews of Books

Christian Reality and Appearance. By JOHN A. MACKAY. John Knox Press. 108 pages. \$3.75

JOHN MACKAY early "... put on the Lord Jesus Christ," impelled thereto by the kind of transforming religious experience of which St. Augustine, St. Theresa, George Fox, and Thomas Kelly have told us. In this book, written after fifty years of varied and fruitful Christian service, John Mackay contrasts the reality of Christianity as he has known it with the appearance of Christianity as he knows others to have seen it.

He sets out four "constitutive facets" of Christian reality, which he calls God's Self-Disclosure; the Transforming Encounter; the Community of Christ; and Christian Obedience. Against each of these he arrays a "betraying shadow": Theologism: The Idolatry of Ideas; Impressionism: The Idolatry of Feeling; Churchism: The Idolatry of Structure; and Ethicism: The Idolatry of Prescripts.

This organization permits him to deal rather more systematically with a diversified range of material than many other commentators have been able to do. His training as historian of ideas, philosopher, and theologian stands him in good stead. He was for many years a professor in universities in Latin America and the United States and for twenty-three years was president of Princeton Theological Seminary.

But it is not his intention to do dusty battle with scribes and Pharisees. He wants principally to communicate what it means to live with Jesus Christ at the center of one's being. This effort cannot be altogether successful: The letter does not necessarily kill, but it can in no event substitute adequately for the spirit.

Friends will find in Presbyterian Mackay a compatible soul: "Christian truth is not something we have. It is something that *must have us*."

"The climactic expression of Christian reality on the road of life is *goodness*. The good life is not confined to what one is or believes; it is essentially what one does and the way and spirit in which one does it. ... Christ made clear that to love and obey him was to act like him, and to act like him was to be concerned about and to care for other people."

"While the imperative of Christian obedience requires that a follower of Jesus Christ shall not himself choose violence as a means whereby he seeks the achievement of justice, he should,

nevertheless, respect the consciences and defend the concerns of fellow Christians who may become personally involved in the promotion of an effort associated with violence but designed to bring an unrighteous social system to an end."

JOHN PLANK

Religion in Ancient History: Studies in Ideas, Men and Events. By S. G. F. BRANDON. Charles Scribner's Sons. 416 pages. \$12.50

THE GENERAL READER will enjoy this collection of essays in the comparative study of religions and will find them lucidly written and informative and occasionally illuminating. Professor S. G. F. Brandon is especially knowledgeable and useful in his treatment of ancient Mediterranean archaeological and documentary materials. Professor Brandon brings to his task scholarly tools, finely honed, and he is not without insight. Nevertheless, he seems to be only superficially touched by the twentieth century giants of the history of religions: Rudolf Otto, Gerardus van der Leeuw, Joachim Wach, Mircea Eliade. He is at his best when he is tracing the history of religious concepts of literate societies. Confining himself, for the most part, to descriptive historical sketches, he seldom intrudes his own point of view, although when he does so it is the perspective of an urbane British Christian scholar. When he attempts to popularize, he can be banal, as in the following truism: "... the earliest representatives of our race were concerned about three fundamental issues: birth, death, and the food supply. Their approach to each of these problems was essentially practical, though it was based upon intuitions of a supernatural or religious character."

One would not guess from Professor Brandon's statement that primitives have their laymen (pragmatic and "secularistic") and their artist-intellectual-shaman types (theological formulators and practitioners of the sacred); or that "revelation" is the other side of the coin of "discovery"; or that religion is not just a psychological, adaptive mechanism but has something to do with the unfoldment of the human consciousness and its possibilities of orientation in the world, creating modalities of the sacred and the profane.

Professor Brandon is not a Positivist—far from it! But his style would tend, I should think, to reinforce the Posi-

tivistic and rationalistic prejudices of the general modern reader, or at least I cannot think that it would effectively engage them. On the other hand, by steering away from the lush and esoteric jargon of the history of religions, he keeps to a plain descriptive style which the general reader will find immediately understandable.

RALPH SLOTTEN

Twenty-One Stories. By S. Y. AGNON. Schocken Books. 287 pages. \$6.50

S. Y. AGNON, who with Nelly Sach shared the 1966 Nobel Prize for literature, represents the spirit of the exiled Jew and his undaunted religious faith. The stories collected in this edition reflect the Jewish tradition and background as well as the problems of contemporary man. Their artistic perfection conveys the close texture of the Jewish milieu with its sorrows and hopes and the tragic homelessness of its members. Faith is the touchstone of their existence. All this is expressed in simple language without metaphysical pretensions, although some stories move often in a near-dreamlike manner back and forth from the beyond to the concrete here and now. These narratives are remarkable for their originality and beauty.

WILLIAM HUBBEN

Development Through Evolution. By AREND THEODOR VAN LEEUWEN. Charles Scribner's Sons. 310 pages. \$8.95

AN OUTSTANDING Dutch theologian, the director of the Kerk en Wereld Institute of the Dutch Reformed Church, gathered his material during travels in Europe, Asia, North America, and in South America.

In this book, he presents a thought-provoking analysis of political revolution and economic and technical development. These, in turn, are compared with Christianity, which can provide relevance as well as revolutionary power in an age characterized by conflicts and turmoil.

He gives some penetrating insights into the thinking of Soren Kierkegaard, Stokeley Carmichael, Karl Marx, Herbert Marcuse, and Walt Rostow.

WILLIAM DAILEY

Art and Belief. By DAVID W. BOLAM and JAMES L. HENDERSON. Schocken Books. 206 pages. \$5.95

THE ARTS and religion reflect the most rapid and profound change mankind

FRIENDS JOURNAL January 15, 1971

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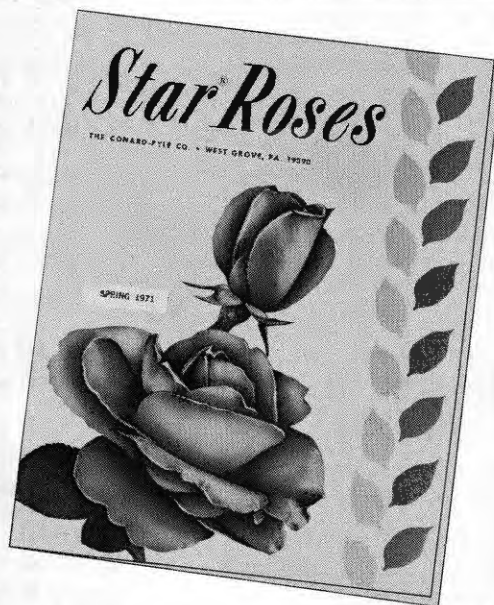
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has known in persons and the world. The Rational Idealism of the Post-Renaissance West has failed in accounting for or resolving the dark forces in the individual or society.

As a counterbalance, the creative minority works to reincorporate feeling, intuition, and a new sense relation to the world—in fact, to recover, in a new and dynamic way, a trust in “subjective reality.” From subjective reality, freshly related to the world, comes creative initiatives.

An interpenetration of values is now going on, as artists assimilate images that equate the sensibilities of many times and places. A section on faith (about a third of the whole) suggests the living revelation of the twentieth century and the Golden Calves that divert man's search for truth and resolutions.

Some of the rare insight of the relation of twentieth century religion, art, and culture, such as Paul Tillich's, is overlooked, but the book glows as a rich tapestry of choice quotations from artists, philosophers, and the religious writers.

DOROTHEA BLOM

Cinema

by Robert Steele

NEVER BEFORE *Cromwell* has a movie brought the time of George Fox so vividly to us. The historicity and soberness of the film stirs one's imagination so that he can see the encounter between Fox and Cromwell. The settings, costumes, characters, and feel for the era are remarkably authentic.

This portrait of a middle decade of the seventeenth century, much of which is given to earnest talk about the saving of one's soul, comes to us as if from another world.

The dominating conflict of the film has to do with Cromwell's battle against Charles I, but the whole film brings to life an era when battles of life-and-death importance were being waged by Protestants against Roman Catholics and by Protestants against Protestants and when being a Baptist, Presbyterian, or Ranter provided the crucible of one's daily life.

Cromwell is a big film that one wishes were a small film. Its scope and style

are similar to *A Man for All Seasons* and *Anne of the Thousand Days*. It is theatrically conceived, directed, and acted, which for many makes it anathema. Ken Hughes's direction has grandeur and pageantry. Alec Guinness as Charles I, Richard Harris as Oliver Cromwell, and Dorothy Tutin as Queen Henrietta give superb performances. Cromwell becomes a prophetlike figure in history.

The film has contemporary relevance. Some of Cromwell's battles have yet to be won. His great desire for a better life for the masses continues to be thwarted by the self-seekers. His vision is scuttled by fellow Puritans.

Charles I and Cromwell have chaplains praying for victory for their sides and proclaiming that they are fighting for the glory of Christ. Chaplains and their banners are spliced side by side. We see Charles I defeated. We know Oliver Cromwell was defeated later; the way he came to power and the enemies he made anticipate his downfall. While separated in time and by circumstances, the similar thinking of both men about the means of attaining their victories undermined them both.

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Letters to the Editor

Darkness and Light

TWO MESSAGES during worship in a session of the annual meeting of Friends World Committee, in Wilmington, Delaware:

Perhaps Friends are called to deal with the increasing polarization affecting our country in the way we used to deal with it in Fred Swan's physics class at Westtown School. We had a handcrank "lightning machine" to teach us about the nature and power of electricity. It had two poles with jars attached for storing the electro-potential and a handcrank generator for building up the voltage. At the top of each pole was a transverse bar with a knob on the end, which could be slid toward the knob on the other pole. Suddenly, with a loud crack, the spark would jump from one pole to the other. The farther apart the poles were, the more furiously you had to crank to make the spark jump. The cranks and the pole adjusters often got "bit" in the process and were very much waked up as a result. Maybe the role of Friends in the polarization of our society is to adjust the poles closer to each other so the spark of life will jump the gap or to crank more furiously to achieve the same end. We won't mind if we get bit with the power in the process, will we?

T. CANBY JONES
Wilmington College,
Wilmington, Ohio

We who are white must recognize our darkness.

We who are dark must discover our light.

We who are rich must recognize our poverty.

We who are poor must discover where our riches lie.

And man and woman must walk together, hand in hand,

And the lion must lie down with the lamb,

For "the darkness and the light are both alike to Thee."

JANE WALLER
Virginia Beach Monthly Meeting,
Virginia

Improvement of Meeting for Worship

REGARDING "Am I Not Also Aggressive?", by Dana Nadeau (September 15), may I toss in a comment?

Although a review of any meeting, small or larger, may appear negative,

isn't it just by such evaluation that problems are solved? It has seemed to me that in any meeting—but this applies more particularly to the small meeting of ten or twenty individuals—where people are not personally well acquainted, the meeting would be improved if the leader made a practice of going around the circle in turn to elicit feelings and thoughts, and each person would then really listen to what each one says, since the need to assert oneself aggressively for an opportunity to speak would have been removed.

When this is not done, only the self-assured are apt to speak up (a situation that surely cannot be entirely satisfactory to them, either), and the silent ones suffer a lowering of their self-image.

OLGA WAGBO
Grand Rapids, Michigan

To Be or Not To Be

SEVENTEEN QUARTERLY MEETINGS of London Yearly Meeting were laid down in 1967, since they served no useful purpose.

If our Quarterly Meetings are an anachronism, I fail to see why we continue this expensive and time-wast-

ing institution. Do we need a Quarterly Meeting to collect Yearly Meeting quotas or to provide an occasion to listen to dull reports? If we scratch a little, we may be able to dig up a few worthwhile achievements: Letters written to a board of education or protests to a police department of unfair treatment of members of minority groups.

Philadelphia Quarterly Meeting, however, to my way of thinking, spends money to support questionable projects, such as a worship group of doubtful value and free lunch for all and sundry who apply.

The Quarterly Meeting on Worship and Ministry is a "dead number," and formal sessions are being eliminated for a trial period. No business is conducted and no minutes are made—an utter failure.

Philadelphia Quarterly Meeting, certainly, is of questionable value and should meet its timely demise.

WILLIAM M. KANTOR
Havertown, Pennsylvania

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Friends and Their Friends Around the World

An American Revisits the Quaker Center in Paris

by M. C. Morris

"Dommage que le Centre Quaker à Paris soit fermé!"

"Et qui a dit cela?"

"Mais c'est ce qu'on dit. Enfin, est-ce que les bureaux du S.A.S. ne sont pas fermés depuis le 30 Septembre?"

"Ah! c'est vrai! Mais le S.A.S. n'est pas le Centre Quaker International. Celui-ci est plus vivant que jamais!"

And in fact, the moment one arrives at 114, rue de Vaugirard, one does have the feeling that this important international center really is more active than ever it was.

One is impressed with the facelifting the office upstairs and the meeting room, dining room, and kitchen downstairs have undergone, thanks to Tony and Odette Clay, who now are rounding out their third year as cosecretaries of the center. It is evident also that an expanded program concerned with the problems and welfare of groups as diverse as international students, Vietnamese Buddhists, blind young people, American army deserters, and diplomats stationed in Paris demands their full time and attention. Many of these activities are carried on in close cooperation with Cimade, an ecumenical welfare organization whose supervisory council meets regularly at le Centre Quaker. Besides them are the overseas visitors, who drop in at almost any hour of the day.

In such a situation it would be easy to become absorbed in office and paper work, particularly since so many meetings must be arranged for every day. There is, for instance, Pour les Amis et Leurs Amis, which brings friends of the Friends together to hear experts speak on a variety of topics, such as poetry, the life of a worker-priest, women's responsibility in modern life, monasteries in India, and milk pollution. Discussion programs are devoted to many diverse subjects, among them apartheid in South Africa, delinquent youth in France, prison reform, and Quakerism. Topics of the Tuesday Evening English Speaking Club have included computer education, modern dance, environmental problems, nonviolent direct action, the contemporary theater, and problems in Ireland.

And there is the "Cercle de Recherche et d'Echange"—a successor to the former "Youth Circle"—but no longer is there any segregation of age groups. People of all ages are welcomed to discuss social, political, and religious topics in an atmosphere that seeks to break down the generation gap.

The monthly dinner-discussions for diplomats continue with renewed vigor. The Wednesday afternoon Accueil Amical welcomes anyone interested in informal exchange of opinion over a good cup of tea as before, but now it is a genuine English one, such as Tony is always ready to serve any weary visitor who drops in.

That is how he and Odette keep from allowing paper work to monopolize their time. It is not easy.

Office work accumulates and must be done, but for the cosecretaries, personal interviews and the human problems that come along with them are more important than bureaucratic routine. A young music student who is blind drops in for help with his reading and correspondence; the struggling Vietnamese Buddhist group in Paris must be encouraged and supported; young American army deserters must be listened to and counseled where possible; foreign students must be helped to integrate into French life.

As this is being written, a dozen or so Asians from Uganda, holding British passports but stranded in Paris while waiting to be admitted to England, are asking (through Cimade) to be permitted to come to the Centre weekdays to prepare their vegetarian noon meal.

The Centre is also home away from home for two student groups—one French, the other American. Some eighty students from the Institute of Political Science of the University of Paris hold their "mini-debates" there (the "maxi" debate group comprises more than two hundred). Twenty students from Earlham College, who came to Paris to study Catholicism in France, met at the Centre seven times a week from September to December.

Thus an ever-changing flow of young and less young and French and non-French persons use the facilities of the Centre, mix there with Quakers and friends of Friends, participate in its intellectual or spiritual activities, are warmed



Meeting for Worship at the Quaker Centre in Paris

by its friendliness and return again and again.

As Tony and Odette Clay see it, this is the great hope for a rejuvenation of the small but wonderfully loyal, though aging, group of French Friends. If it is thus strengthened, it may perhaps eventually be able to assume the major responsibility for the International Centre. This has been largely supported for years by the Friends Service Council in London, aided for a while by the American Friends Service Committee. The latter organization, however, withdrew its support of the Paris Centre almost ten years ago now, yet eighty percent of the foreign visitors who are glad to use its facilities continue to come from the United States. Most of them are genuinely surprised to learn that their Service Committee no longer supports the Centre and many of them under the impression that it had closed or will close.

No wonder, then, that I close, as I opened, with the little dialog, which, I was told, in essence is still apt to be heard occasionally:

"What a pity that the Quaker Centre in Paris should be closed!"

"Oh? Who told you that?"

"Why, that's what they say. Hasn't the Paris Office of the School Affiliation Service been closed since September 30?"

"Oh, yes, that's true. But the s.a.s. isn't the International Centre. Far from being closed, that's more active than ever!"

And, in fact, one leaves 114, rue de Vaugirard, with renewed hope for the future of the Quaker International Centre in Paris and with renewed gratitude to Tony and Odette.

Bringing Home the Bake-in

AMONG EVENTS that occurred in Quaker House, home of 57th Street Meeting in Chicago, was a Bake-in for Young Friends of North America. The Meeting newsletter recorded that "all flour-children were especially invited."

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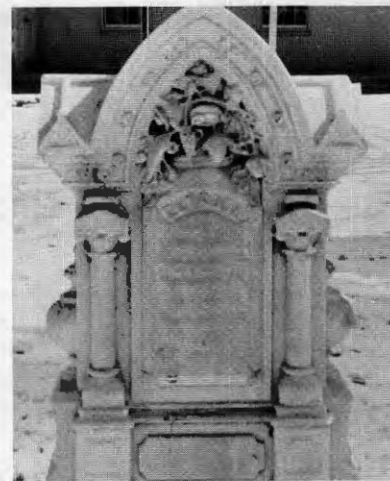
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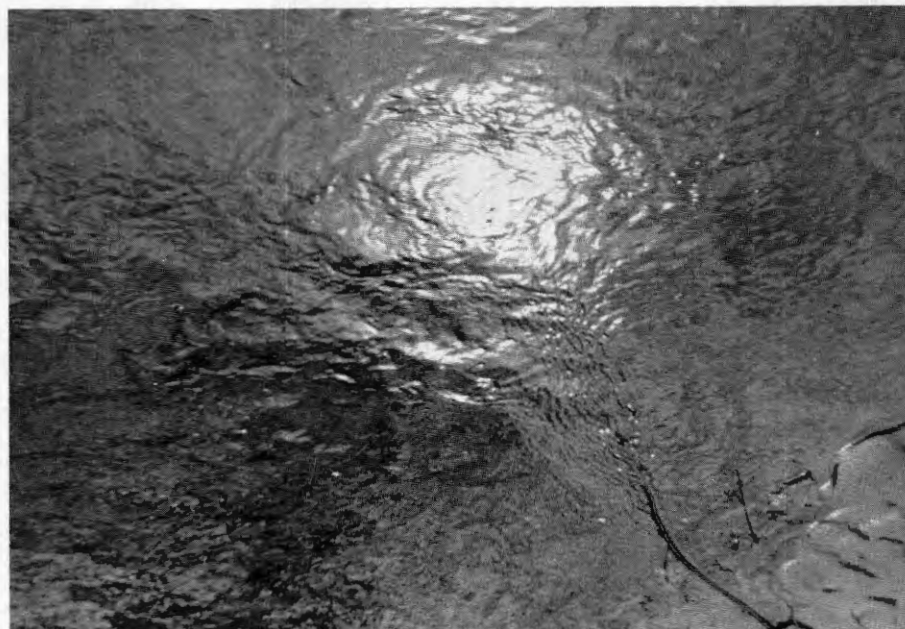
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Life and Death, by Hugh Wattles, aged ten



*Ten Minutes
in Peace
by Tim Wolf,
aged eleven*



Untitled, by Miriam Wattles, aged twelve

(Photographs from the Religion and Photography course of
Hartford, Connecticut, Monthly Meeting First-day School)

The Right Ordering of Meetings for Business

by Paton B. Crouse

IN 1961, when San Francisco Meeting was having some difficulty in its meetings for business, the Meeting called on its committee on Worship and Ministry to try to do something about the situation.

The committee finally came up with a series of twelve "Queries for Business Meeting," which the Meeting adopted. After they were circulated, it was decided that these queries would be read, one each month, at the meetings for business, and would be circulated, the appropriate one each month, in the Meeting newsletter.

Nine years later, they still put the query for the month in the newsletter and read it at business meeting. Such a device might be of value to others.

The Search for God's Will

1. Are your meetings for business held in a spirit of love, understanding, and forbearance? Do you seek the right course of action with a patient search for unity and a willingness to accept the authority of truth?

2. Do you come to meeting eager to search for God's will rather than to try to win acceptance for a previously formed opinion of your own?

3. Are you prepared to assist by silent, prayerful consideration, speaking only if you feel you have a helpful contribution to make?

The Search for Unity

4. Do you listen sympathetically and wait to consider each suggestion before speaking to it?

5. Do you give each member credit for purity of motive, notwithstanding differences of opinion?

6. Is your love for your neighbor so strong that you are as eager to understand as to be understood?

Reaching Decisions

7. Do you speak briefly and without repetition? Do you speak clearly and loudly enough to be heard by all?

8. When the Clerk is searching for the sense of the meeting, do you overcome diffidence and express your view without undue delay? Do you maintain silence while the minute is being composed?

9. Do you avoid bringing to meeting for business matters that should first be considered by a committee? Do you allow unimportant matters to be disposed of quickly?



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Accepting Decisions in the Meeting

10. When a decision is being reached with which you disagree, do you accept your responsibility to speak at that time rather than later?

11. Do you refrain from pressing your own views unduly, if the judgment of the meeting obviously inclines to some other view?

12. When the meeting has come to a decision, do you accept it as "our" decision, rather than "theirs"?

(Paton B. Crouse, a management consultant, is clerk of Pacific Northwest Quarterly Meeting.)

Life at Scattergood

THE SCATTERGOOD, student publication of Scattergood School, West Branch, Iowa, recently included an inside look into the school kitchen, through the eyes of Fred White, of the sophomore class:

"Another fun time is when Rita (the dietitian) is throwing people, who are not supposed to be in the kitchen, out. While she does this, the people who should be in the kitchen working are actually there engaged in water fights, egg fights, flour fights. . . . It was during one of these that a really embarrassing thing happened. While the students were throwing things around, the State Health Inspector arrived. Mistaking him for a faculty member, they pushed him into the flour bin. When Rita came back and saw what they had done, the roof really caved in. The inspector, having become very fed up with the whole thing, left as soon as possible."

Charity Towards One Another

MAINTAIN THAT CHARITY which suffereth long and is kind. Put the best construction upon the conduct and opinions one of another which circumstances will warrant. Take heed that the enemy produce no dissensions among you; that nothing like a party spirit be ever suffered to prevail. Let each be tender of the reputation of his brother, and be earnest to possess the ornament of a meek and quiet spirit. Watch over one another for good, but not for evil; and whilst not blind to the faults or false views of others, be especially careful not to make them a topic of common conversation. And in those cases in which it may be necessary to disclose the failings of others, be well satisfied as to the purity of your own motives, before making them the subject of even confidential communication, whether verbally or by letter.

London Yearly Meeting
Epistle, 1834

News from Argenta

ARGENTA FRIENDS SCHOOL, in British Columbia, has issued a brochure that was written by students and staff, who struggled to get unity in the total school group on the wording and then continued through the process of selecting pictures, planning layout, and pasting up.

"This is just one example," said Betty Polster, new principal of the school, "of ways in which our small school involves students and staff in many aspects of the workings of the school."

John Stevenson, former principal, continues on the staff as houseparent and teacher of mathematics.

A Well-guarded Secret

BUFFALO MONTHLY MEETING, New York, helped Flora Lawrence, a ninety-year-old member, celebrate her birthday with a surprise party. A special issue of the newsletter, which omitted the page on which the party was announced, was sent to Flora Lawrence, so that the event could indeed be a surprise for her.

Feminars in Seattle

FIRST-DAY SCHOOL classes scheduled by University Monthly Meeting, Seattle, include "Feminars," discussion groups open to attenders of all ages. The principal subject is the exploration of women's rights.

Dear Friends Journal:

I will shortly get my discharge from the military. I thank you good people for Friends Journal. My subscription was purchased for me by Friends of Schuylkill Meeting, and Friends Journal has been a source of encouragement and inspiration during the past year that I have been assigned to Thailand. I saw a paragraph in one issue announcing the location of a Friends Meeting in Bangkok, which I have been able to attend and enjoy the long-missed fellowship of Friends. May God bless you.

Sincerely

Three Poems
by Pollyanna Sedziol

Success

So you fail. Some must.
The apple tree left living
in the deserted orchard
bears yet its fruit;
whether to harvest or rot
is not within its power.
So with all creativity—
success being
not only a doubtful goal
but a totally ambiguous term.
When I was young
I couldn't see the fruit
within the seed
nor feel the poem complete
within the dream.
I thought the harvest
and the consummation
to be all. But it is not,
the consummation being
almost an afterthought—
repetitious, never complete.
The moment of launch
is the golden one;
what follows is merely routine.

Sunmist

It should have been
a day for joy . . .
I could feel the gladness
of life's anthem
all about me.
But tears were there
instead, and all my
self-inflicted remonstrations
could not hold them back
and so I wiped them surreptitiously.
Someone, somewhere, needed them
and He
Who knows the power of salt
made use of them
and paid for them with peace.

Friendships

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easier to rend
than to mend.

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G. Laurence Blauvelt, Headmaster



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Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personnel notices, vacations, books and publications, travel, schools, articles wanted or for sale, and so on. Deadline is four weeks in advance of date of publication.

The rate is 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 Journal box number counts as three words.

Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, 19102.

Positions Wanted

I AM NOW a college dean of urban affairs, interdisciplinary programs, honors programs, black studies and director of foundation and federal government relationships. I should like a position in a Friends educational institution or other Friends-related project. I am a Friend with a family; age 37. Box Y-503, Friends Journal.

Books and Publications

FREE SAMPLE COPY. **Disarmament News and Views**, biweekly newsletter. Address: 400 West 23rd Street, New York 10011.

TERTIARY THROUGH TURBINES: The New York Westerners Brand Book reports details and significance-to-you of social, economic, and environmental changes in the American West. It is a nonprofit quarterly. Corresponding memberships are five dollars a year. For free copy of Volume XVII, Number 3, write Edward Elliott, 787 East 35th Street, Brooklyn, New York 11210.

QUAKER RELIGIOUS THOUGHT—a quarterly presenting Quaker scholarship and thought. Usual format includes competent evaluations, plus author's response. Subscriptions: Three dollars, one year; five dollars, two years. Single copy, seventy-five cents. Quaker Religious Thought (J), Rio Grande College, Rio Grande, Ohio 45674.

THE POWELL HOUSE COOK BOOK is full of good things! Order it from: Powell House, Box 101 (P) Old Chatham, New York 12136. \$3.50 postpaid.

ANTELOPE IN THE NET to Wrestling is the range of the contents of the new publication, **Games Enjoyed by Children Around the World**. Games are classified as to age span and character and identified with country of origin. Available at fifty cents from American Friends Service Committee, 160 North Fifteenth Street, Philadelphia 19102 or International Recreation Association, 345 East Forty-sixth Street, New York 10017.

SESQUICENTENNIAL SCRAPBOOK of Indiana Yearly Meeting: 64 pages of interesting, amusing, significant memorabilia. \$1.50. Checks payable to Indiana Yearly Meeting. Orders to Willard Heiss, 4828 North Illinois Street, Indianapolis 46208.

ANOTHER LOOK at first-century Christianity and its relationship to pacifism, to community living, to spiritual healing, to Arianism and other "heresies" that plagued the early Church: **All This Power—A Christian Dilemma**. Why were these ideas, without regard to merit, gradually abandoned by the Church and denounced as heresy? The answer, according to author C. D. Preston, is found in Luke 4:5-8. "... All this power will I [the devil] give thee [Jesus]..." The Christian Church has utterly ignored this warning from the Council of Nicea in the fourth century until now. The argument runs to 132 dreary (?) pages, paperback. Extensive bibliography, provoking questions. Authorities quoted are fully identified. Privately printed. Order from Fellowship of Reconciliation, Nyack, New York 10960. \$1.50.

Books and Publications

CHILDREN can share their joy with lonely, forgotten children here and in other lands with the help of projects suggested in the 1970 Christmas brochure of American Friends Service Committee. "O, tidings of comfort and joy," a two-color, twelve-panel folder, is available to anyone who sends a self-addressed, stamped, number ten envelope to Childrens Program Publications, 160 North Fifteenth Street, Philadelphia 19102.

AN AID TO OUTREACH—a small drama about a big idea. The text of a unique dramatic presentation, "No Time But This Present (The Now Idea)," by Marjorie Penney Paschke, can easily be adapted for use by any Meeting that is seeking ways to tell its community about the history and aspiration of Friends and its own part in the "Quaker adventure." The attractive mimeographed booklet is available at \$1.25 a copy (postage and handling included) from Schuylkill Friends Meeting, 37 North White Horse Road, Phoenixville, Pennsylvania 19460.

Available

FRIENDS JOURNAL ON MICROFILM. For libraries and others who wish to keep a permanent file in limited storage space. For information about cost, etcetera, write to University Microfilms, 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

NEW-YEAR HOUSECLEANING for Friends Journal means finding uses for printer's surplus and overrun copies of the past year. Friends Journal will gladly send bundles of miscellaneous copies to all who request them—especially small Meetings, Friends institutions, retirement homes, teachers, and Quaker groups. Free, but we appreciate nominal sums to cover postage and handling. Address Friends Journal, Desk 4, 152-A North Fifteenth Street, Philadelphia 19102.

Positions Vacant

EXECUTIVE HOUSEKEEPER for George School, beginning July 1, 1971. Responsibilities include oversight of dormitory and classroom buildings and the janitorial personnel of the school. For information, write Business Manager, George School, Newtown, Pennsylvania 18940.

STIMULATING, FULL-TIME POSITION for versatile, accurate person with typing skill, who could assist editorial and circulation departments of Friends Journal. Recent high school graduate or retired person welcome. Friendly office, fringe benefits; salary modest but fair. Please mail résumé or application to Friends Journal, 152-A North Fifteenth Street, Philadelphia 19102.

SECRETARY (typing, shorthand) for July and August, to live at Camp Choconut (see our ad in this issue). May exchange services for son's tuition. Other children welcome. Also needed: REGISTERED NURSE, MALE COUNSELORS. A working vacation in the mountains of rural Pennsylvania. Box 33F, Gladwyne, Pennsylvania 19035. Telephone: 215-MI-9-3548.

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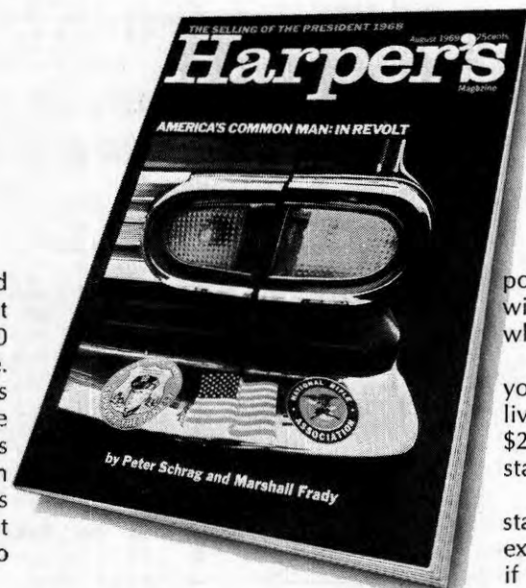
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HAWAIIAN TOUR—1971—August 4th-19th, including outer islands, also Los Angeles, and San Francisco, California. Elizabeth Smith, 14 Waverly Road, Wyncote, Pennsylvania 19095.

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Places like Washington, where Congress is starting to ask the top 100 defense contractors some sharp questions about where the money goes . . . and Strom Thurmond's investigating committee drew the biggest crowds in town when it exposed pornography by showing dirty movies.

And speaking of movies, Harper's is where you find Pauline Kael writing pieces like *Trash, Art and the Movies*—a down-to-earth reminder that going to the movies should be fun . . .

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MEETING ANNOUNCEMENTS

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, 1702 E. Glendale Avenue, 85020. 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 Prevot, 297-0394.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 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—Unprogrammed meeting, 11 a.m. First-days, YWCA, 2419 Grove Way. Clerk 582-9632.

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

LONG BEACH—Marloma Meeting and Sunday School, 11 a.m., 222 Olive. 424-5735.

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

MARIN—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell, 924-2777.

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—Meeting for worship, First-days, 10 a.m. 2160 Lake Street, 752-7440.

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

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-CORAL 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.

CHICAGO—Northside (unprogrammed). Worship 10 a.m. For information and meeting location, phone 477-5660 or 327-6398.

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 Lombard 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—Unprogrammed meeting 10 a.m. in Galesburg. Phone 343-7097 or 245-2959 for location.

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

ROCKFORD—Rock Valley Meeting. Classes and Adult Discussion 10:15 a.m. Worship 11:15 a.m. Booker T. Washington Center, 524 Kent St. Phone 964-0716.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone 344-6510 or 367-0951.

Indiana

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

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

OAMARISCOTTA—(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 Metzger Road. First-day School 11 a.m., worship 10 a.m. George Bliss, Clerk. Phone 277-5138.

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

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

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

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

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

UNION BRIDGE—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. Patricia Lyon, clerk, (617) 897-4668.

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, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone 962-6722.

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

GRAND RAPIDS—Friends Meeting for worship. First-days 10 a.m. For particulars call (616) 363-2043 or (616) 868-6667.

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

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. Discussion at 11:30 a.m., 303 Walnut St.

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.

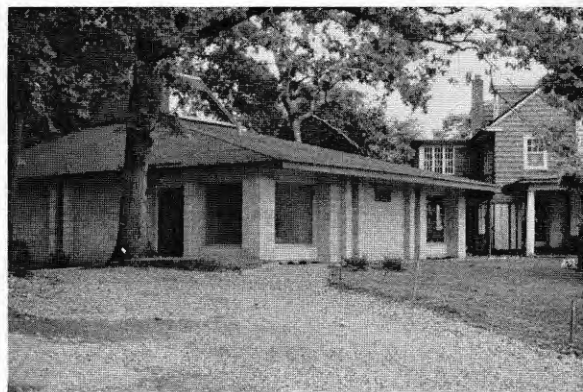
Nebraska

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



Southampton, Pennsylvania, Meetinghouse

New Hampshire

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.

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

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

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 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.

WEST LAS VEGAS—Las Vegas Monthly Meeting, 9:30 a.m., 1216 S. Pacific.

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.

GRAHAMSVILLE—Greenfield and Neversink Meeting—Worship, First-days, 10:30 a.m. From Easter till Thanksgiving, in the meetinghouse; during winter, in Friends' houses. Call 914-985-2852.

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

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.

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. Schoomaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

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

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

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

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popam 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 Pennsbury, reconstructed manor home of William Penn.

GWYNEDD—Sunneytown 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.

HAYERFORD—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.

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

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

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

MEDIA—125 West Third Street. Meeting for worship, 11 a.m.

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

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

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

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

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

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

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

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

OLD HAYERFORD 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, 3309 Baring St., 10:30 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 and 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. David J. Pino, Clerk, HO 5-6378.

DALLAS—Sunday 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, George Kenny, 2137 Siesta Dr., FE 1-1348.

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

LUBBOCK—Worship and First-day School, 10:30 a.m., 2412 13th, PO 3-4391. 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., St. Mary's School, Shannon Street.

PUTNEY—Meeting for worship and First-day School, 10 a.m., at The Grammar School, Hickory Ridge 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

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

Marriage

HOLLOWAY-WILLIAMS—On November 21, in Plymouth Meetinghouse, Pennsylvania, KAREN FRANCES WILLIAMS, daughter of Frances and James Williams, and P. DAVID HOLLOWAY, son of AnnaMaria and Paul Holloway. The bride and her parents are members of Plymouth Monthly Meeting.

TAPPAN-VOGEL—On December 20, at and under the care of Orange Grove Monthly Meeting, California, JANICE VOGEL, daughter of Robert and Etta Vogel, and DAVID TAPPAN III, son of David and Jeanne Tappan. The bride and her parents are members of Orange Grove Monthly Meeting and the bridegroom, of San Francisco Monthly Meeting.

PEELE-ALLEN—On November 13, in the home of the bride, in Woodstown, New Jersey, NAN ALLEN and HENRY PEELE, son of Elsie Peele. The ceremony was performed by William Holmes, mayor of Woodstown. The bridegroom and his mother are members of Woodstown Monthly Meeting.

Death

SCHULER—On November 17, in Norristown, Pennsylvania, HELEN JOHNSON SCHULER, a member of Woodstown Monthly Meeting, New Jersey. She is survived by her husband, John L. Schuler; a daughter; and four grandsons.

Coming Events

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

January

16—"Search for Peace in the Middle East," conference organized by Philadelphia Yearly Meeting Peace Committee. Arch Street Meetinghouse, Philadelphia. (This event is open to Friends and their friends, and all attenders are requested to

read in advance the American Friends Service Committee book "Search for Peace in the Middle East.") 10 A.M., address by Landrum Bolling, president of Earlham College and editor of the book; 1 P.M., discussion groups; 3 P.M., plenary session: Landrum Bolling will respond to questions formulated by the groups; 6:30 P.M., general discussion.

20-22—Married Couples Retreat at Pendle Hill, for members of Philadelphia Yearly Meeting, led by Charles and Eleanor Perry and sponsored by the Yearly Meeting Religious Education and Family Relations Committees, 1515 Cherry Street, Philadelphia 19102. The emphasis will be on marriage enrichment, not marriage counseling or sensitivity training.

24—The first annual Dwight W. Michener Memorial Lecture, at "Walola," on Lake Dexter, near Winter Haven, Florida, sponsored by Southeastern Yearly Meeting and Friends World Committee, American Section. 10:30 A.M., meeting for worship, followed by presentation by Earlham School of Religion and lunch. 1:30 P.M., lecture by Landrum Bolling, president of Earlham College.

29-31—Friends Committee on National Legislation Annual Meeting, New Windsor, Maryland. Determination of 1971 priorities; policy statements on population, drugs, economic development for disadvantaged.

30—Conference on Welfare, Arch Street Meetinghouse, Philadelphia, 9:30 A.M.-4:30 P.M. Roxanne Jones, director of Philadelphia Welfare Rights Organization, "Life on Welfare." Apocalypse Repertory presentation, "Be My Guest." Workshops. Send reservations for \$1 welfare lunch to Meeting for Social Concerns, 1515 Cherry Street, Philadelphia 19102.

February

1-4—Quaker Leadership Seminar, "United States Policy in Asia." William Penn House, 515 Capital Street S.E., Washington, DC. 20003. sponsored by Friends United Meeting, Friends Committee on National Legislation, and William Penn House. Registration, \$10; travel assistance available.

7—"Sing for a Change." Frankford Friends Forum, Unity and Waln Streets, Philadelphia: Caroline C. Pineo, Ginny Coover, Marti Rogers.

At Pendle Hill, Wallingford, Pennsylvania 19086:

January 20-22—Married Couples Retreat At Powell House, Old Chatham, New York 12136:

January 22-24—Workcamp for all Friends.

February 5-7—Explorations in worship, with Joseph and Teresina Havens.

19-21—Interfaith Conference: The Future of Friends, with resource persons who attended the St. Louis Conference.

At William Penn House, 515 Capital Street, S.E., Washington, D.C. 20003:

January 28-29—"Extremism and Civil Liberties," Conference sponsored by Friends World Committee.

January 31—William Penn House National Consultative Committee.

February 1—Friends Coordinating Committee on Peace.

February 1-4—Quaker Leadership Seminar.

WHO CARES?

Who Cares about Billy?

Billy's daddy lost his job in a
small Mississippi town

When he enrolled his children
in the all-white school

Billy's mother was fired too

And the whole family had to
move in with relatives

Now Billy lives with his grand-
mother

He is often lonely

And there is never enough to
eat

Who Cares? Because
we do, the AFSC assists fam-
ilies like Billy's to get back on
their feet

More important, we help to
start small black industries so
that men like Billy's father can
work with dignity, and not feel
they have to sacrifice their fam-
ilies in the struggle for civil
rights.

If you care too,

won't you help us support our
Income-Producing Enterprises
Program?



Send a check
today to:

**AMERICAN
FRIENDS
SERVICE
COMMITTEE**



160 North 15th Street
Philadelphia, Pa. 19102
or your nearest regional office

Yes...

I want to support the AFSC's Income-producing Enterprises
Program

Name _____

Address _____

City _____

State _____ Zip _____

160CA