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Quaker Thought and Life Today





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THE PHOTOGRAPH ON THE COVER is by Edward Terzian, a free-lance photographer and a premedical student in Villanova University. He is a member of Radnor Monthly Meeting, Ithan, Pennsylvania.

Today and Tomorrow

Questionnaire

CLIFFORD HAIGH put his head in the lion's mouth and asked readers of *The Friend*, which he edits in London, what they like and do not like about that informative, cherishable weekly. More than two thousand readers completed his questionnaire.

One respondent wrote, "I gobble it up as soon as it comes." Another replied, "I have cancelled my subscription because the paper lacks the prophetic message."

A great many readers turn first to the announcements of births, marriages, and deaths. More than three-fourths of the replies indicated an interest in devotional articles—a first priority, Clifford Haigh wrote, which is not easy to meet "in times when few writers seem able or disposed to produce spiritual nourishment for those who hunger and thirst for it."

The highest total vote was for letters to the editor: "Although some Friends fear that the correspondence columns give a misleading picture of the Society, more would agree with the comment that 'a free and open Hyde Park Corner is a vital necessity,' and with the further observation that 'for a scattered community like ours, the correspondence fulfills a vital role.'"

Lighter personal articles drew enthusiastic appreciation but also some disapproval. "I find this last rather saddening," Clifford Haigh said. "It is good—indeed essential—to be able to laugh at ourselves, and I go all the way with the reader who asks for 'more lighthearted love of God.'"

The readers' comments on book reviews led Clifford Haigh to remark: "We hope that most of our longer reviews are more than mere reviews: That they offer constructive comment on current trends in religious thought, on social and economic developments and international affairs, on literature and life. The objection that many of the books reviewed have 'nothing to do with' religion or with Friends seems to us irrelevant; religion embraces the whole of life and *The Friend* should surely look outward as far as its limited resources will allow."

No comments were made (and perhaps not asked for) on poetry, of which *The Friend* (like many periodicals, but unlike *Friends Journal*) prints little.

Clifford Haigh concludes: "If any confirmation were needed that the membership of the Society is extraordinarily diverse in its views, the replies to this questionnaire would supply such confirmation. They tend, indeed, to cancel each other out to some extent. On the one hand, for example, are requests for more news and articles about the thinking and activities of other churches; on the other, a demand that *The Friend* should be more specifically Quaker. 'Less trendy liberalism, please,' said one reproof, but 'basically,'

said another reader, 'The Friend should be a revolutionary newsheet concerned with a radical analysis of the nature of our society (and Society). . . . It can yet be the radical spearhead of the revolutionary Society of Friends.'"

Faith and Practice

NOT A FEW members of Philadelphia Yearly Meeting have failed to study the proposed drafts of *Faith and Practice* as they have been released. If you have not done so by now, it is too late. After seven years of work and prayer, the Faith and Practice Revision Committee plans to submit the final draft to Yearly Meeting next March. The deadline for comments on the 1971 Revised Proposed Draft was November 15.

Friends who consider themselves social activists and who neglect their theological roots may be those most startled by the results of their failure to participate in the revision. The sections on "Peace" and on "The Individual and the State" in the 1971 Revised Proposed Draft include several apparent dilutions. Otherwise, these sections remain essentially unchanged from the 1955 edition of *Faith and Practice*.

Our world has been subject to overwhelming change since 1955. Certainly the change has not passed Friends completely by.

We see ourselves differently now; we see the state somewhat more realistically; and we interpret events, and our roles in them, in radically new ways.

The changes in the proposed text, however, are scant. One of the most significant is the addition of the following: "Nevertheless, we hold in loving understanding those of our members who feel that they must enter the armed forces." Many Friends find this in contradiction to the remainder of the section on peace. Yearly Meeting Peace Committee has proposed that the sentence be changed to: "Nevertheless, we hold in love, but disagree with, those of our members who feel that they must enter the armed forces."

In the 1955 edition, the section entitled "The Individual and the State," referring to the Government, reads: "As a coercive agency, resorting to violence, it often does not conform to Friends' interpretation of Christian principles." In the 1971 Draft, the word "often," some Friends were belatedly astonished to discover, has been replaced by the word "sometimes." This section has undergone few significant alterations. Mention of the belief that the primary allegiance of man is not to the state but to God continues to be relegated to the final paragraph.

Philadelphia Friends ought to look upon revision of *Faith and Practice* as an opportunity to define their belief and to sharpen their faith. It is not an academic exercise undertaken by bored theologians or threatened elders. Rather it is part of a continuous effort at applying our revolutionary faith to the contemporary world.

Some Bases of Quaker Theology

by Howard H. Brinton

I HAVE SEARCHED for the Biblical source of Fundamentalism and found it eloquently stated in the Letter to the Hebrews. No one knows where Hebrews was written or by whom—but certainly not by Paul.

The founders of Quakerism, George Fox, Robert Barclay, and William Penn, derived their theology principally from the Gospel of John. The doctrines portrayed in John are so different from those in Hebrews that it is difficult to believe they both came from the same source. Hebrews is an attempt to take the rituals and doctrines from Leviticus and give them a Christian setting.

In Leviticus (Chapter 16), the rituals concerned with the Day of Atonement were celebrated in the Seventh Month, according to the old calendar. This Day of Atonement (Yom Kippur) is celebrated today by many Jews. Once a year, at Yom Kippur, the high priest enters into the Holy of Holies to offer a sacrifice of the blood of bullock and goat to secure the forgiveness of sins and to placate God. In Hebrews, Jesus Christ is the High Priest who offers the sacrifice and is himself the sacrifice. This sacrifice of Christ—made once for all—resulted in Christ's being placed on the right hand of God beside His throne in heaven. There he continues as a high priest, making intercession for God's forgiveness.

The best known chapter in Hebrews is the eleventh, which concerns faith. The writer of Hebrews does not mean by faith what Paul meant. Faith, for Hebrews, is a power to accept the shadow for the substance. The ritual described in Leviticus foreshadowed the sacrifice of Christ on the Cross. Hebrews is thus based on Platonic philosophy, according to which the visible world is a shadow of the eternal world.

In John's Gospel, it is not necessary for men to approach God through intercessors. God can be known immediately and directly—no priestly advocate is needed. The Letter to the Hebrews, therefore, is believed to be the main source of Roman Catholicism, in which priests are needed to communicate with God and to secure God's forgiveness. In Protestantism, God is known, not directly, but only through the Holy Scriptures, the creed of the church, the pastors, and the rituals of baptism and communion. The process of salvation is almost as external to the human soul as in Catholicism. The Christian Fundamentalists connect the atonement with the crucifixion and not with the events described in Leviticus.

The early Quakers believed in direct, immediate com-



Photograph by Ron Raitt

munion with God instead of indirect communion through the church and the Book. They were persecuted by the Puritans for their mysticism and for other heresies, such as the belief that the saving light of Christ within is universal and that the truth of religion can be found outside the Scriptures.

John Milton said that the word "Presbyter" was simply the word priest writ large. The word "Presbyter," meaning elder in Greek, shows that the elders of the Christian church were the first priests. The Society of Friends appointed elders because they are mentioned in the New Testament, and the Quaker elders have sometimes assumed functions very close to those of priests when they have determined who should speak in Meeting and who should not.

The Letter to the Hebrews, because it is more systematic than the Gospel of John, has performed a valuable service: It presents a type of religion that is more understandable and hence much more powerful than the mysticism of John. In Hebrews, God is a consuming fire (12: 29); in John, God is love (I John 4: 8). In Hebrews, Christ is depicted as a human person. (It is necessary that Christ be human in order to represent humanity before the throne of God.)

During the Middle Ages, Christianity could spread through Europe and take over barbarian tribes because it was a religion based on a priesthood. Had Christianity depended on the mysticism of John and Paul instead of the well-organized Roman religion of Hebrews, it would probably not have lasted. For the same reason that the Greeks could not resist the Roman conquest, the mystical religion of the Quaker founders finds it difficult to resist the fundamentalism of the Letter to the Hebrews.

Today, many new Quakers are turning to the mystical religion of the founders, but they have little knowledge of the theology of the founders—a theology that would be very understandable and acceptable today. What is especially needed is literature that describes their doctrines, especially those of George Fox, Robert Barclay, and William Penn.

A Lot to Learn

by Stanley Ellin

MY TEACHERS of American history used to ask their classes during my elementary and high school days those long years ago: "What were the underlying causes of the war? The immediate causes?"

A lot to learn for us, because there certainly seemed to be a lot of wars. The Revolutionary War, the War of 1812, the Mexican, the Civil War, the Spanish-American War, the Philippine Occupation, the World War, and through and around them a succession of wars with the Indians. And somehow or other, magically and comfortingly, especially for those like myself who lived in Brooklyn, far above the Mason-Dixon line, our side always fought the just fight and always won in the end.

Wars and treaties. Wars again. And more wars.

All excitingly illustrated in our textbooks. Brave men charging the foe, bayonets flashing in the sunlight. Generals in full regalia, the heroes of the Republic. Victory parades down Pennsylvania Avenue, down Fifth Avenue.

Quakers? Well, somewhere along the way were a few lines about William Penn and the founding of Pennsylvania. Quaint people. Quaint experiment. Now let's get back to the important stuff.

In college, I majored in history. Dug into documents and source material. Made, in my innocence, astonishing discoveries.

King George III and his British cohorts, far from being tyrannical, were the most moderate government on the face of the earth at that time. It was special interests in the United States, money interests, that forced the War of 1812 on an unwilling England. The Mexican War was a naked violation of Mexican rights and seizure of its territory; most of our great Southwest is territory ruthlessly taken by force from a helpless neighbor. There was a broad antiwar movement then, led by such as Thoreau. The Civil War resolved nothing that would not have been resolved by the growing industrialization of the country and without hundreds of thousands dead and maimed. The Spanish-American War was a power-thrust into the world scene, triggered by the Tonkin Bay episode of that day, the sinking of the *Maine*. The Philippine Occupation was so outrageously vicious that again an antiwar movement was created, enlisting even the cynical Mark Twain in its ranks. Then there was the still comparatively recent World War, the Great War, and its winners sitting down to divide up the world. And, in tiny print as a footnote to our history, to have American troops invade and occupy Archangel, eastern center of the newly created Soviet Union, in support of a counterrevolutionary government.



Mary Challinor, class of 1973,
The Sidwell Friends School

Such fine print, indeed, that today there are few Americans who have ever heard the news.

The Quakers? Well, if they were not pointing out the evils of the war, any war, they were on the battlefields tending the wounded of both sides, or, after the war, feeding hungry victims of it who could not feed themselves.

"All too often," wrote Robin Winks, a noted historian, in his *The Historian as Detective*, "history is taught as though it were a body of facts to be gathered from an attic of patriotic knowledge essential to Americanization and memorized."

The word "Americanization" applies here because this is America, and I am an American. It applies as well to the history texts of every nation, which always prove how the motherland always warred for the good.

But America is my province. I was born here, pay my taxes here, serve on my country's juries, served, again in my innocence, in its army during the Second World War. And took a long, long time coming upon that letter written by Friends in England in the year 1660 answering King Charles' request for funds in raising a military:

"And we do certainly know and so testify to the world that the spirit of Christ, which leads us unto all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world."

A great document. One of the wisest, most courageous, most meaningful ever set down on paper. A declaration of independence from brutality, savagery, and cruelty, because there has never been a war, no matter the cause, no matter the sides, which did not, with the striking of the first blow, brutalize all those who engaged in it and supported it.

It was not easy for me to come to this understanding. I qualified, I rationalized, I found exceptions. After all, I was—all of us have been—corrupted in early childhood by an education in history which did not so much pound patriotism into us as saturate us with it, breathe it into our nostrils, make it a part of us. "My country, right or wrong," as if my country was some mysterious force to be accepted on its own mysterious terms, not a host of people trying to live together with each other and the world.

And beyond the history texts was the whole mythology

**A Christmas Wreath
(Made of triangles, hexagons, and
other geometric forms)**

As long as the sign signifies
and formula formulates,
from the unknown and the intangible
into experience and reality
it does not matter what sign and which formula
we use as part and particle of our wreath,
it will breathe
though it be not of flowers and leaves.
Who can decide what may grow from a sign?
Who will distinguish
seed and fruit of the tree of knowledge
the leaves of which are bitter?
Let us take the parts our time gives us
and wind from them our wreath
to welcome
 the unloved with love,
 the cold with warmth,
 the angry with forgiveness,
and all the homeless, lonely,
wounded and bitter wanderers
into the light and the warmth of our house.

HERTA ROSENBLATT

teaching us—like David, like Robin Hood—that it was right and proper to kill for a good cause.

Practical is the word for it. Even idealists have a weakness for being practical.

It is practical people who write the texts, practical educators who teach them, practical parents who know that from them their children will eventually be made practical themselves. It is practical people who run the world, concerned with the mess that visionaries would make of it. It was practical people, the Congress of the United States, who, asked to select a national anthem for us and given a choice between the visionary and peaceable "America, the Beautiful" and the warlike "Star Spangled Banner" chose the bombs bursting in air. Above all, it is practical people who know that one must never trust any human being who lives outside that dark line on the map which defines the only good, the only right place to live—one's own country.

Today a revision is going on of our history texts, a new stress on the contribution of minority groups to the nation. For that revision I am grateful. But the basic text remains the same as ever. Luckily, when my daughter was growing up, I was able to counter its falseness and consequent brutalization of her. And my year-old granddaughter will, in her time, also be untaught at home what the history books teach her in school. It is not easy for a child, nor altogether good for her, to have to live two separate lives like this, but, in the end, it is the only thing that can build into her, as it did in my daughter, the courage to abide by one's own Light.

The Quakers of Nantucket

by Renny A. Stackpole

NANTUCKET ISLAND, mecca of thousands of summer visitors, at one time was the stronghold of an influential group of Quakers, who once dominated American whaling.

Herman Melville immortalized the Quaker whalemens of Nantucket in his allegorical masterpiece, *Moby Dick*.

I have traced the preeminence and decline of the Quaker faith and way of life on Nantucket over a period of one hundred fifty years. The first Monthly Meeting was organized in 1708. One segment of it transferred its property to New Bedford Monthly Meeting in 1867. Another group continued to meet until 1894, when a decision was made to sell the meetinghouse, because there was only one member on the island.

In the autumn of 1659, Thomas Macy, his wife, and five young children set sail in an open boat from Salisbury, Massachusetts, bound for Nantucket. Thomas Macy erected a primitive shelter in the neighborhood of Madaket Harbor, on the western end of the island, probably with the help of friendly Indians. We know little of this first winter spent by a white family on the island, but the loneliness and hardships can well be imagined. The prospect improved the following spring when other settlers began to arrive and built their houses.

The missionary zeal that produced Quaker dissenters like Marmaduke Stevenson, William Robinson, and Mary Dyer that same year was reflected only in the quiet fortitude of the first ten families of Nantucket. They conflicted with no entrenched religious group. The result was an amalgam of interesting settler-farmers whose respect and sympathy for the local Indians took the place of the harshness of persecution, all too evident on the mainland.

A Meeting established in 1708 grew rapidly. So predominant had Friends become in the religious, social, and commercial life of Nantucket that by the middle of the century their history merges with that of the island.

Later, as Nantucketers discovered offshore whaling and began to import artisans and their families, the island people became interdependent in their business and faith.

The first meetings were held in the home of Nathaniel and Mary Starbuck. Under Mary Starbuck's leadership, the Meeting became so large that a meetinghouse was built in 1711, near the head of Hummock Pond.

A convert, Mary Starbuck was the chosen instrument for the firm establishment of Friends on the island. She was the seventh child of Tristram Coffin and the mother of four sons and six daughters. At this time she was in her middle fifties.

She is described by the Nantucket historian Douglas-



Home where Elihu Coleman in 1733 wrote the first printed tract against slavery in New England.

Lithgow: "... A woman of strong magnetic personality and extraordinary administrative ability, who had a judicial mind, clear understanding, and possessed the genius for participating in public, social, and domestic duties. She was withal a fluent and impressive speaker, and the whole island looked up to and consulted her in all matters of importance. She became one of the most celebrated preachers among the Friends, and gained many converts by her stirring and heart-touching addresses."

Samuel Neale in 1711 mentioned three hundred families of "professors" and two thousand at meeting. In 1794, when the two Meetings had been established in separate meetinghouses, there were two hundred twenty families in the Old Meeting and one hundred thirteen in the North Meeting. Douglas-Lithgow wrote, "Before the end of the eighteenth century, when the population of the island was 5,617, nearly one half of this number belonged to the Society of Friends."

John Fothergill in 1737 wrote that the Yearly Meeting "was large and continued four days to true satisfaction..." Samuel Fothergill, writing in 1765 from Nantucket, said: "Here is a very large meeting of professors upon the island . . . being mostly professors of the truth, some fourteen hundred souls at meeting, and about four hundred out at sea fishing for whales."

Nantucket was well on its way to becoming the world's largest whaling center by 1740. As the community grew in diversity, however, factional divisions occurred. The first of a series of dissensions led to the disownment by Nantucket Friends of followers of Elias Hicks, who built their own meetinghouse in 1831.

Orthodox Friends gave their support to John Wilbur, the defender of the orthodox position against Joseph John Gurney, the English Friend who sought to introduce certain liberal ideas to American Quakers. Although his position won many adherents in England and in the

United States, the Wilburites remained the most powerful group of Orthodox Friends on Nantucket. Those who favored Gurney finally were disowned. They also built their own meetinghouse.

Quaker education on Nantucket was largely private education under a teacher who was a Friend. The most celebrated was Benjamin Coffin, who taught more than fifteen hundred children. After 1818, most children were urged by the Commonwealth of Massachusetts to attend public schools.

Much of the education, however, took place at sea. At the age of sixteen, many a Quaker lad already had seen the coasts of South America and Japan.

Two factors contributed to the disappearance of Friends from Nantucket. More than sixteen hundred Nantucketers lost their lives in the Revolutionary War and the War of 1812. Many widows and orphans were left. (Friends established homes for their indigent, one of which still stands on Main Street. Since then it has become a private home.)

The major reason for the decline, however, is reflected in a quotation from Alfred North Whitehead: The inheritors "receive the idea, perhaps now strong and successful, but without inheriting the fervor; so the idea settles down to a comfortable middle age. . . ."

An anecdote illustrates this theory: In the latter part of the eighteenth century, a Quaker minister on the island had displeased some members of the Meeting. A visiting Friend told the Meeting of his testimony that as a sign and witness of God's displeasure of their attitude, "The Lord would send a famine of the Word." The offending minister died in 1789, and (according to Christopher Hussey) "There have been since that time but three ministers who continued to reside on the island, one of whom never spoke, or but once or twice, except in meetings of business, after he was recommended."

After this singular event, able women mostly furnished the spoken message. According to Hussey, "the number of even these, for the great size of the Meeting, has been very small." Many were lost by disownment, for reasons that seem to me to be most unfortunate.

Members were read out of Meeting for wearing buckles, refusing to use the plain language, or for attending a wedding performed by a minister, where there were music and dancing. The cause of disownment most frequently met with, however, was the marriage of a member of the Society with one of the "world's people." Fully one-third of the Friends who married before 1850 chose partners not members of the Society and thus lost their membership. Young people frequently found themselves on trial for frivolous offenses, such as wearing ribbons or playing a musical instrument and subjected to an examination of conduct for which they felt no sense of guilt.

Finally, the contest between the Wilburites and the

Gurneyites came to a head in 1838. Under the influence of the latter group's conviction that the Bible should be used openly in the service, the next generation of young people defected into the growing number of churches that were springing up all over Nantucket.

Today, the one remaining meetinghouse, on Fair Street, is used in the summer by the few resident Quakers of Nantucket. A growing number of young people have also been coming, who are attracted to the Society by its heritage and its promise for the future.

The Records of Lives and Hopes

by Thyra Jane Foster

THE LURE OF ARCHIVES is twofold. One viewpoint is that of the genealogist, who is interested in an isolated story or incident. Most of the inquiries I receive as archivist of New England Yearly Meeting are of this order. The other, the province of the archivist, is the highly important task of arranging the archives in the order of their original production, that they may be useful as a guide.

Archives have been crucial in world history. In ancient Egypt they served as a basis for reclaiming lands following the annual floods of the Nile. In Paris, the first modern archival building was built to house the records of the new government following the Revolution. No government can function without records.

Our ultrademocratic society has particular need of carefully kept records to keep us on track. How often have we sat through tedious discussions, which could have been resolved quickly by access to the facts involved!

The first attempt to collect records of New England Friends was made in 1914. They were placed in a vault in Moses Brown School, in Providence, Rhode Island. Lists of extant records were made, and many papers, pamphlets, and books were cataloged by Thomas Battey, a teacher in the school. For easier accessibility and greater protection, the collections were moved temporarily in 1964 to the John Carter Brown Library of Brown University.

With the exception of the Nantucket records (which are in the care of the Nantucket Historical Society), the records of Maine Meetings (in the Maine Historical Society in Portland), and records of three Monthly Meetings (whose records are in vaults or safes), New England Meetings have sent their noncurrent records to the Yearly Meeting repository for safekeeping.

Some six hundred volumes dating from 1676 (those from 1657 were lost), renumbered in a comprehensive archival system and microfilmed, are now housed on



Friends Asylum, Main Street, Nantucket, now a residence.

indefinite loan in the Rhode Island Historical Society in Providence. Swarthmore and Haverford Colleges have most of the microfilms. A guide to these resource materials is nearly ready for distribution.

To illustrate the value and interest inherent in archives, I give some examples from records that relate to the peace testimony.

In 1660—"We utterly deny all wars and strife, and fightings with outward weapons for any end or under any pretense whatever: And this is our testimony to the whole world."

In 1760—"Friends must not only cease from outward hostility, but their conversation and conduct must be consistently peaceful. There could be no rejoicing from the advantages obtained from bloodshed."

In 1860—from Abraham Lincoln to Eliza Gurney: "Your people, the Friends, have had and are having a very great trial. On principle and faith, opposed to both war and oppression, they can only practically oppose oppression by war. In this dilemma some have chosen one horn of the dilemma and some the other. For those appealing to me on conscientious grounds, I have done and shall do, what I could and can in my conscience under my oath to the law. That you believe this, I doubt not, and believing this, I shall still receive for our country and myself, your earnest prayers to our Father in Heaven."

In 1952—"Our peace testimony is much more than our special attitude to world affairs: It expresses our vision of the whole Christian way of life; it is the one way of living in the world and of changing this world. Only when the seeds of war, pride, prestige, and lust for power and possessions have been purged from our personal and corporate ways of living, only when we can meet all men as friends in a spirit of sharing and caring, can we call upon others to tread the same path."

The following excerpts from local history are typical of the contents of these records.

Henry Collins, one of the earliest settlers in Salem, Massachusetts, in 1635 had a grandson, John Collins, who had eighteen children. Hardly an oldtime New England family tree lacks a Collins. Our Meeting in Providence has five.

Edward Perry and his wife, of Sandwich, Massachusetts, said their marriage vows in a Quaker-like ceremony before the year 1658 but were required to pay a fine for "living in sin" for many years thereafter.

Thomas Foster was so loyal to his father-in-law, John Wilbur, that he named all but one of his children after him or his friends.

"Friends named to discourse with Moses Brown concerning his request to come under the care of Friends do report that it may be safe to grant his request. He was received."

Thomas Foster's conclusion shortly before he died: "I have looked it all over [the shattered state of the Society of Friends that followed the Wilburite-Gurneyite separation in 1845] and feel entirely satisfied and peaceful. There was no other way by which our principles and testimonies could be supported."

The clerk of the "large body," the Gurneyites, to Abraham Shearman, Jr., in 1845: "The retrospect of the past Yearly Meeting gives me peace." Quaker humility failed to bring unity, but each was sure he was right and had peace of mind.

Testimony concerning headstones in burying grounds: As all are equal in the sight of God, only initials were first allowed on the fieldstones. Later, fieldstones gave way to small headstones with name and date. Many vigilante operations to remove ostentatious headstones are recorded.

Why do Friends need to preserve the record of the development of these concerns? It shows, I think, what the Quaker method of group action has been. Then, when a concern is dropped, we can determine whether the effect of this on the Society has been for good or ill.

*Pity me, pity me, you that are my friends;
for the hand of God has touched me.
Why do you pursue me as God pursues me?
Have you not had your teeth in me long enough?
O that my words might be inscribed,
O that they may be engraved in an inscription,
cut with an iron tool and filled with lead
to be a witness in hard rock!
But in my heart I know that my vindicator lives
and that he will rise last to speak in court;
and I shall discern my witness standing at my side
and see my defending counsel, even God himself,
whom I shall see with my own eyes,
I myself and no other.*

Job 19: 21-27 (The New English Bible)

Aunt Hannah and The Spirit of Creation

by Anna L. Curtis

GENESIS BEGINS, "In the beginning God created the heaven and earth" or (in The New English Bible) "In the beginning of creation, when God made heaven and earth. . . ." This gives the impression that—in the beginning—God made a complete job of it and finished heaven and earth.

One modern student of the Bible suggests that it should read, "God began to create the heaven and the earth."

He says that God *began* to create. God filled the hills with marble, but He left it to man to create a Parthenon. He covered the hills with trees, but He left it to men to build houses and churches. He created the raw material for lives and left it to men to continue creating. Begetting and bringing up children in the way they should go is creation—continuous creation. The farmer is a creator. Likewise the gardener, who creates beauty for all to see; the craftsman, whose hands and skill fashion things of beauty and utility; the poet; the cook; the dreamer—and Aunt Hannah.

Human life is full of creation.

I like to tell the story of a creator in human lives.

Forty years or so ago a college sociology class in Baltimore started a project. The students went to a slum district and studied people there, especially children. They visited homes, schools, and truant officers. They put on cards the information they obtained, and they decided that two hundred children whose records showed broken homes, drunken fathers, truancy, and vagrancy were "headed for jail."

The findings were filed carefully.

Twenty-five years later another sociology class looked over the records and found the pack of two hundred names of children. They started a project to see how accurately the first class had predicted the future. It was quite a job. In the twenty-five years, the children had grown up. Many addresses had changed. A few had died.

The second group of students discovered, however, that only two of the two hundred had gone to jail. The others were good, useful citizens.

What had changed them?

The project was developing in a most unexpected way. The students must now interview all those people who had been "headed for jail" and find out what had changed their lives. All were glad to answer. One name, Aunt Hannah, now appeared on all their cards.

Aunt Hannah had been a teacher of all the children. All of them, as adults, now told how Aunt Hannah had reached out to them.

Said one woman: "Aunt Hannah seemed so wrapped up in me that I simply couldn't let her down." One man quoted Aunt Hannah as having said to him when he was a boy, "Jamie, you're too smart a boy to go downhill this way. Come and have dinner with me tonight." Even after twenty-five years, the man remembered that delicious dinner.

So it went through the entire group. Aunt Hannah had an individual touch for every child. She was a creator in the spirit of love. Aunt Hannah took naughty children and helped to make them worthy men and women. Aunt Hannah was a creator.

The Stranger in the Snow

SNOW was falling this Christmas Eve, and several inches had accumulated on the ground as he started down the street. He attracted little attention from the other pedestrians, although as he walked back and forth he came face to face with almost all of them.

He looked into many livingroom windows. Through one of them he could see three small children gathered excitedly around a mound of gaily wrapped gifts under a decorated tree. As he looked, he smiled faintly, and the lines in his thin face began to relax.

In one house, in a shabby livingroom, he observed an elderly couple who held hands before a small tree and obviously had little money to spend in their declining years.

As he walked on in the snow and the cold, he kept looking for something, but he did not find it.

Near the end of the street, he stared into a room crowded with young people, who laughed and danced happily. One youth glanced out and saw the bearded "peeping Tom," who seemed to be an older version of the boys within. He yelled to the other revelers, "Come, look at my friend!" He turned to beckon to the man to come in, but "peeping Tom" had disappeared.

He approached the last house on the street. He looked in and saw a father with a child on each knee who was reading to them from *A Christmas Carol*. After the story was finished, he pointed to a picture near a gayly festooned Christmas tree—a picture of a gaunt man with sad eyes and a formal beard. The father spoke to his children, but the stranger could only imagine the words. Mist clouded his eyes, a tear trickled down his cheek, and he stepped off the porch on to the snow—his bare feet almost frostbitten.

As he wrapped more closely about him a threadbare robe that gave little protection from the cold, he looked into the starry sky with an air of satisfaction. He then glanced at the nailprints in his hands and walked off into the night.

H. BRIAN LANDES

To Minister; To Be Aware

by Nancy S. Blanc

EVERY QUAKER MEETING has in it an individual, perhaps a member of ministry and counsel, who inspires confidence in others, and on him usually is placed the task of giving guidance and solace to those who need it. Ministering in a Quaker sense has a special quality, but it is by no means exclusive, and we may make it difficult for ourselves when we assume, as many do, that ministry should be left to that person among us who seems especially gifted and knowledgeable.

What would happen if we consider that Quaker ministry is an obligation, growing in potential as we give ourselves to the Light that all of us share? How would we prepare ourselves for that obligation? Is it possible for us to become inwardly free to freely minister,

I believe that it is, but in order to become so, we have to be willing to risk caring. Yes, risk. If we think of our Meeting as an extended family, caring involves each of us with every other member of our corporate family. Deeply meaningful relationships do not just happen, but a deeply meaningful relationship is always potentially present when one ministers or is ministered unto.

One of the great, scarcely tapped resources of Quakerism lies right here. We must be ready to accept the challenge that true dialog makes upon us and relate to one another with the single eye of the spirit. To relate with the single eye of the Spirit, one must be manifestly aware.

To be aware is to reveal.

To be unaware is to conceal.

One cannot minister without awareness, and for me this is the most demanding aspect of ministry. Sometimes I do not have the spiritual strength to penetrate behind the mask that conceals the fears, the longings, and the pain that people inflict on one another.

And I must always start with myself and be spiritually honest about my own fears and my own violence. Only if I can come to grips with my own hidden motives and emotions can I begin to understand others who cannot bear to reveal their motives and emotions to themselves. Only if I can change my hatred of the military mind into compassion for that mind can I begin to understand it and take the first step toward living in the single eye of the spirit.

Suddenly I know that the spiritual dialog is working.

It is difficult to put into words what occurs when one knows. When this state of being takes me over (that is the closest I can come to describing what happens inside



Rest in Flight, painting by the sixteenth-century German artist, Lucas Cranach. In Staatliche Museen Berlin, Gemäldegalerie Dahlem.

of me), I have the physical sense of being swept by a steady oncoming wave, which reaches out and out.

It is a quiet thing, yet intense, like stretching on tiptoe to look over the wall which has separated one from all that is beautiful, and all at once the beauty is there. Certain I am that I know when this does not occur—when my flash of insight has not been strong enough or valid enough to search out and link with that of another. Nor can I will it to happen. I can only be open, my guard down, my ego suspended, ready to move into that incredible, timeless tract that spiritual knowing promises. In this promise, a fragile, loving balance is at work, and one becomes able to judge accurately how much of another's darkness can be handled and revealed in the light of ministry. The hurting wound is closed as tenderness points the way.

That this is difficult I know, but in the freedom of creative ministry is an ecstatic interchange. One ministers and is ministered unto. There is no separation, as each of us is involved in the Kingdom. That is the reality. That is the joy.

A Fable Long After Aesop

by Henry E. Niles

LION, ELEPHANT, AND OWL sat in judgment on Wolf, who was accused of murdering Rabbit's baby.

Raccoon, attorney for the prosecution, brought in three witnesses, Field Mouse, Bluebird, and Tiger Swallowtail Butterfly. Each told of Wolf's crime in sneaking up on Young Rabbit late one afternoon when Bunny was feeding in a clover patch. Wolf sprang on Bunny, broke his neck, and ate him.

Elephant asked Wolf whether he pleaded guilty of murder. Wolf said: "May it please the court, I am not guilty of murder, although I did exactly what the witnesses said I did—but that was not murder, it was self-defense."

"Were you afraid of Bunny?" Owl asked. "How can you claim self-defense from such a powerless creature?"

Wolf replied: "I do not claim self-defense from Bunny. He could not hurt me by direct attack. I claim self-defense from hunger. I had not eaten for four days. I was becoming weak—too weak to attack any animal of my size or larger. I saw Bunny. He had the lifegiving molecules I needed. I had no personal antagonism toward him. I regret that I had to snuff out his life, but it was his life or mine in my necessity to defend myself against the enemy that you, Honorable Judges, may have known in the past and may know in the future—hunger.

"I claim that it is no crime to do what I did. I ate all of young Bunny, including most of his bones. I did not suck his life blood and nibble on his carcass, as I have been told some lions do. I did not act under cover of night, as certain birds—which I will not name—do. I did not pull up and destroy hundreds of plants with their beautiful flowers, as some vegetarians do."

The Honorable Judges were annoyed.

Elephant cleared his throat and would have spoken, but Lion quickly said: "You are a selfish, insolent fellow. You ate all of Bunny. You accuse me of wasting life because I do not devour all of what I kill. You ignore my service and my generosity to many other creatures. How would the jackals live if I did not leave them some of my kill? Or the buzzards and the kites that fly in from miles around? I kill when I must, but I take life from one and use it for many—for myself and for others.

Owl turned slowly and blinked.

"Mr. Wolf," he said, "you accuse me of acting wrongly under cover of night. Do you not realize that our planet would be less efficient if we all stopped our activities when it is what you call dark—as it is about half the time? No.

George Fox on Pendle Hill

He saw the world surrenderless
And wished all else above
To wound the land with tenderness,
To shake the earth with love.
With what high vision shall we see
The company he saw
And gather from obscurity
Those near at hand or far?

PATRICIA ALICE MCKENZIE

"It is important that there be activity every hour of the twenty-four. Our Mother Nature has arranged things most beautifully. You speak of days as the time when action is proper because it can be seen by all. You are wrong. Action in daylight cannot be seen by moles, or large moths, or by me and many other creatures. The light is so strong that it is blinding to us. You do things under cover of the light, and we cannot see them."

Elephant cleared his throat again. "My actions are not the questions in this trial, but I wish to comment on the unfairness of Wolf in implying that the eating of flowers may be put on the same level as the destruction of life. Flowers have no feelings."

Butterfly waved his right wing and spoke.

"Learned Elephant," he said, "I'm sure you have greater intelligence than a simple creature such as I. However, you do not have the closeness to flowers that I have. I talk with them every day. I penetrate them and find the sources of their fragrance, and I carry their lifegiving pollen from one to another as payment for their nectar."

"I know flowers and plants do have feelings. That a plant or a tree does not walk is no proof that it has no feeling. If I may say so, you are as guilty of destroying life as is Wolf."

The case then went to the jury—Red Fox, foreman.

Jury proceedings, but not their verdict, are secret. It was: "Wolf is guilty of taking life under circumstances that justify his action. He is not guilty of murder."

Rabbit hopped away in a hurry.

The Honorable Judges said: "This was a fair trial and a fair decision—but the lives of many will continue to be in danger."

Judge Owl said: "Let it be recorded that the ongoingness of Life requires constant change of who uses what molecules."

"And life makes little sense when it is looked at from the narrow point of view of any one of us."

"But life is like a symphony that is full of depth and beauty. It is made up of many notes, no one of which exists for more than a moment but each of which is necessary at its proper time to make the whole."

Court adjourned.

A Memorial Service For Dan and Steve

by Selma Yaswen

MY FRIEND Dan was reared in a Methodist family in the Midwest. His young wife grew up in a liberal Jewish home in New York. For about ten years, he had been trying to forge a new way of life in a communal setting.

Dan died not long ago in a house fire. Decisions about a funeral service had to be made. No one knew what to do. We hoped it would be possible to find a way to celebrate the life of our friend that would have meaning for both his family (who always called him Steve) and his friends, to whom he was Dan.

When his widow asked if I would get in touch with Friends Meeting about holding a Quaker memorial service, I agreed, but I did not know what the outcome would be. I knew only that our meetinghouse was the only house of worship Dan had voluntarily entered in the past six years.

The clerk suggested gathering with the family before the service itself to give them an idea of how Quakers conduct a meeting for worship. Thus, on the eve of the funeral, a diverse, grief-stricken, and apprehensive group gathered in the clerk's living room.

"We have no minister," our clerk said, "no designated leader. We come together in a spirit of worship, with the faith that God will be our leader. We believe God can speak through anyone present, and in this way, we all minister to one another."

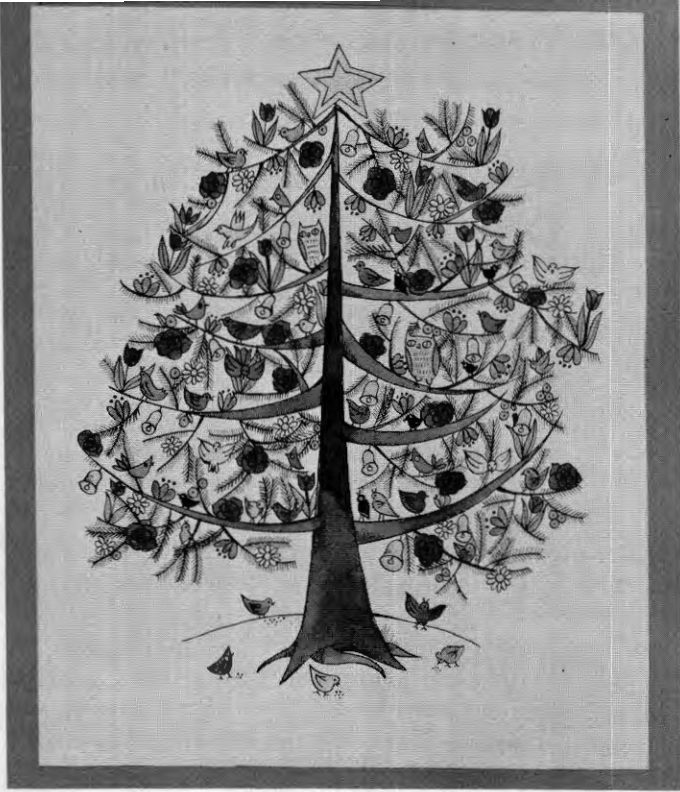
Her explanations met skepticism, doubt, and questions.

When the clerk said, "We like to think of a memorial service as a celebration of the life that was lived," Steve's father blurted out, "As far I can see, it was a life wasted!" Anguished discussion followed.

I, too, was feeling skeptical and apprehensive the next day. Steve's family stood inside the meetinghouse. Dan's friends, blue-jeaned and shaggy, gathered in groups on the lawn.

At the appointed hour we filed into the meetingroom, not knowing what to expect. We sat in silence a few moments, and then the clerk rose. She explained that we were now placing ourselves in God's hands; that each person present should feel both the responsibility and the privilege to speak if he or she felt so moved. Someone read passages from *The Prophet* and the *I Ching*, as the widow had requested.

Silence again—and then Steve's brother made a plea. "We knew Steve. You knew Daniel," he said. "Can someone please tell us about Daniel—who he was and what he has been doing?"



Joyful Season, contributed to United Nations Children's Fund for Christmas card sales, by the American artist, Anne Rockwell.

Halfway into the meeting, something wonderful began to happen. One after another, people spoke on how their lives were richer for having known Daniel.

To one, Dan had given a new perspective on life; to another, a deeper appreciation of tools and work. He was so loving with children . . . he was creative and innovative in work . . . he had a vision . . . he was seeking joy . . . he cherished freedom.

Dan's spirit filled the room. We were feeling his love and zest for life and also sharing his disappointments. We were all together, remembering a person we had all loved.

After a half hour of tributes from his friends, Steve's mother spoke, recalling the gentle and loving child he had been.

His brother, who had been the first to speak out of the silence, was also the last. He gave thanks for learning that his brother had remained essentially the same.

"I know now," he said, "that Steven and Daniel were the same person."

We shook hands. I sensed that a miracle had occurred. For through his death, Dan had achieved what he had been unable to achieve in life. His parents, his family, were beginning to understand the person he was and the witness he had striven to make in his life.

Death is a difficult time for those close to the deceased. There is a feeling of loss that never can be filled. This Quaker memorial service continues to help me. At unlikely moments, I recall messages shared at the service, and I take comfort. I suspect that everyone who participated in the service is finding a similar comfort from the simple, trusting hour we lived together.

The Mystic's Testimony

by Harold Myers

MAN'S SOUL has largely been sloughed off in the social matrix of today. This is true even of many Friends, with the current emphasis on social concerns.

The mystic, however, maps his own domain. He encounters an amalgam of his immediate, personal, and immensely satisfying thoughts.

In a sense the mystic is an aberration. His authoritarianism is almost wholly internally conceived. His is the laboratory method, and he is the laboratory.

The mystic is a spiritual mountain climber. He is a crusader for the cause of the individual, and his goal is the perfected human spirit. The mystic revels in the climb; he loves the challenge of the difficult. In a sense he welcomes discouragement; it bolsters his commitment and magnifies the glamor of his pursuit. Having to go alone invigorates him. He knows if all are going his way, the trend most likely is retrogressive.

The mystic looks askance at spiritual escalators—mass congregations moved by the dynamics of the crowd—singing of hymns, chanting of prayers, and listening to and reciting sermons.

The mystic's worship is of a different order. His life is made up in large part by marked contrasts. His ups and downs are largely complementary—darknesses are there to be brightened, and the lights are at least partially obscured for a distinct purpose: To challenge the internal illumination, that it not become extinguished.

The main concern of the mystic is his source of power. Essentially, he is the generator of his own juice—he feeds upon himself and fattens himself upon the gladdened thoughts he imparts to himself.

His is a way of wonder; it is immensely personal and lonely, yet gloriously universal. It is a way of blessed fellowship, again an alternation between the lonely and shared. He starts with the fellowship of his own ideas. The mystic's ministers are his own myriad mental vibrations. Allow the mystic the fellowship of other mystics, and his is a boundless sense of benefaction that makes of this planet a kingdom of eternal righteousness.

The mystic's way is one of sheer harmony, resulting from authentic thinking and the beauty of carefully thought-out ideas. He places complete confidence in that yet unborn region where pressures are felt and grandeur resides—its sheer glory and its potentiality.

Man in this sense is an epitome of the universe. He is not a mere reflection, living on borrowed light. He is inexplicably bound into the matrix of all that involves infinity, eternity, and deity.

Reviews of Books

The Three M's of Quakerism. Meeting—Message—Mission. Institute of Quaker Studies, Earlham School of Religion, Richmond, Indiana 47374. 83 pages. \$1.00

THIS IS THE FIRST publication from the Institute of Quaker Studies and incorporates four lectures given during the tenth anniversary celebration of the Earlham School of Religion.

"The addresses were neatly organized around what the planners called the 'Three M's of Quakerism,' *meeting* (Hugh Barbour), *message* (T. Canby Jones), and *mission* (William E. Barton)," writes Paul A. Lacey in his appended summary, "Retrospect and Prospect." "But," he continues, "they added another subject, race, and that neat pattern was wrecked."

The addition was by Barrington Dunbar. His subject: "Friends Respond to Racism in the United States." "He asked," comments Paul Lacey, "what we had to say to Black Power, to the nature of power itself, to the development of tactics for revolutionary confrontations, to the rethinking of whether nonviolence has relevance for effecting social change. And there is some question how well he was *heard*, as there is some question how he will be *read*."

Wilmer Cooper writes the foreword, Charles F. Thomas the epilog. The former outlines the scope and hope of the new Institute of Quaker Studies. The latter presents the modern message of the burning bush, which attracted the attention of Moses to what the Lord had to say to him.

Hugh Barbour discourses on the centrality of meeting for worship as the "nurturing ground of Quakerism." He admits that "religious experiences can include self-deception, and . . . some men who think they are radically converted show no outward fruits of it."

T. Canby Jones follows, on the subject of the Quaker message and witness—fighting the lamb's war. "I've long felt," he says, "that those Quakers and others who are most effective at witnessing to their faith and obedience are those who at some critical juncture have really had to put their lives on the line."

William E. Barton brings his wide international experience to bear on "The Mission of Quakers." This includes an honest appraisal of the service and mission agencies (" . . . let's face it—for many Friends and others, 'Mission' brings back ghosts from what they feel

is a reactionary past. It resounds with echoes of collective guilt about missionaries' association with imperialism, paternalism, and an arrogant, insensitive preaching which left no room for mutual learning and listening.") William Barton's redefinition of "mission" for Quakers includes being "open to the contribution African and Asian Friends can make to our spiritual needs," dialog with other churches, and "partnership in projects that can promote a healthy give-and-take." He is concerned that E. M. Forster's dictum about Gerald Heard who "dislikes the Quaker ineffectiveness which after a quiet sit, goes back to money-making and meals and oppose Armageddon with philanthropy"—whether or not "cruel and unjustified"—be taken to heart in determining what our modern "mission" is to be.

M. C. MORRIS

1985. An Argument for Man. By LEONARD GROSS. W. W. Norton. 227 pages. \$6.50

IN DISCUSSIONS of Charles Reich's *The Greening of America*, the accusation sometimes is leveled that the author makes it sound too easy—that the needed changes in society will automatically take place through changes in consciousness.

Now another optimist has been heard from. Leonard Gross, a senior editor of *Look*, expresses his belief that the new generation is compelling us to "ask the right questions at last," and that from this source of change may yet come solutions to some of our most vexing problems.

In the Orwellian nightmare of 1984, sex is severely regulated and repressed. Leonard Gross believes the sexual liberation of our age is making it possible for a generation to grow up free of a sense of guilt and to accept themselves as whole human beings, a prerequisite for accepting others and starting on a meaningful dialog.

He sees evidence that a new attitude toward racial differences is developing. The worldwide nature of the protest movement, away from totalitarian controls and toward humanism, makes him hopeful that East and West are moving toward convergence in a system, such as Sweden's, which protects the security and the freedom of individuals.

We will not solve our problems without struggle. In a moving letter to his two children, Leonard Gross tells them why he believes theirs to be the first

generation free enough to struggle effectively, and adjures them to "fight for a better society."

Friends will find much that is welcome in his thought, in his faith in the goodness of man, and in his belief that the spirit moves us always forward to man's fullest realization and that in the light of its nudging there is much work to be done.

MARGARET H. BACON

Gandhi, His Relevance for Our Times. Prepared by Thirty-Six Writers from India, England, and America. World Without War Council, 1730 Grove Street, Berkeley, California 94709. 393 pages. \$2.95

PERTINENT source material is given for all who want to understand the philosophy of what Gandhi called *ahimsa*, nonviolence from Bhagavad-Gita, and *satyagraha*, the technique of carrying out nonviolence in daily life.

A tracing of the nonviolent philosophy is given by William Stuart Nelson.

Kenneth E. Boulding reflects on the failure of Gandhism in India to produce a successful development process after the revolutionary change and the severe problems this raises. He says: "Nonviolence, indeed, is only effective when it is aligned with truth—*ahimsa* and *satyagraha* must go hand-in-hand. When an illusory view of the world clouds the judgment, as seems true of India today, of course nonviolence will be rejected. The failure of Gandhism is not a failure of *ahimsa*—nonviolence—but a failure of *satyagraha*—the method or technique of utilizing it."

Charles C. Walker presents "A Co-ordinated Approach to Disarmament": "Peace groups must look beyond their own borders in order to see the dimensions of the total task. There will, no doubt, be great moments of decision, appearing suddenly and unpredictably, where the course of history can be changed and new epochs opened up for the human race.

"Thus, we should work away, guided by our best lights, working with conviction but not dogmatism, with dedication but not intolerance."

LUANNA J. BOWLES

The Long Struggle For Black Power. By EDWARD PEEKS. Charles Scribner's Sons. 448 pages. \$7.95

BLACK POWER means different things to different persons. We are told that Frederick Douglass used the term as early as 1872. To Edward Peeks, it is the traditional concept of self-help, "the struggle of blacks for emancipation and,

later, for full participation in American life as citizens of this country."

The book is not designed to present Negro history systematically. In some of its eighteen well-written chapters, it deals with specific aspects of the struggle for freedom, which did not end with emancipation.

It emphasizes the contributions of Negroes to the victory in the Civil War. We hear the Secretary of the Navy say in 1863: "All of our increased military strength now comes from Negroes." About twenty-nine thousand blacks were manning Union ships. Of the one hundred eighty-six thousand blacks serving in the Union Army, thirty-eight thousand died—more than the combined number of American battlefield deaths in the Revolution, the War of 1812, and the Mexican War.

A typical chapter is the one on economic power. It begins in 1865 with the sad story of the Freedmen's Savings Bank, which gave the Negro his first dearly-paid-for experience with big business, and comes to a moderately happy end a century later with the enumeration of large Negro-owned and operated enterprises, whose combined assets total several hundred millions.

Other chapters center on concise—often colorful—biographical sketches of important personalities. Entire chapters are devoted to Booker T. Washington and W. E. B. Du Bois. The author does

not conceal that the struggle for black power was not exclusively one against outside forces. The dilemma between aiming at integration and accentuating the specific needs of black people is a recurring theme.

The author believes the struggle for black power must be told as a story "in black and white." Quakers are mentioned seven times in the text, mostly in connection with the Underground Railroad and with schools.

The book, unpretentiously written and easy to read, can be recommended, especially to those of us who have not yet done our homework in black studies.

ADOLPHE FURTH

Social Responsibility and Investments.
By CHARLES W. POWERS. Abingdon Press, Nashville, Tennessee. 224 pages. \$3.50

CHARLES W. POWERS is a Haverford graduate and member of the Committee on Financial Investments of the United Church of Christ. His new book opens new ground on questions of profound interest to Friends with or without money to invest. It should certainly be read by Friends who have the responsibility for investing the corporate funds of Friends organizations.

Nonprofit organizations have tax-exempt status because, it is assumed by government, they are serving the public good, and they know what is

good for the public. Consequently, such organizations have a greater responsibility to use their total investment and its yield for the public good than do profitmaking organizations.

Charles Powers writes that nonprofit organizations have the responsibility to invest their wealth to obtain social ends "at least to the extent that profitmaking institutions in the private sector do." Here, I disagree with him: Considering the superficial, often cynical, "public relations" motivation of the modern corporation, the nonprofit institution would be flagrantly derelict if it invested to social ends only the same small portion of its wealth as does the modern business firm.

Assume that a grenade manufacturer set aside two percent of its income for the rehabilitation of victims in American-occupied territories where grenades are used: Would such an investment percentage be a worthy one for a nonprofit organization? I think that most persons—probably Charles Powers included—would agree that such a yardstick example would be an unworthy one to follow. No doubt, further research will develop a better yardstick.

Investors have different views of what is the public, or social, good. For some religious organizations, for example, an investment in General Electric may seem perfectly acceptable. For other religious organizations, the fact that GE

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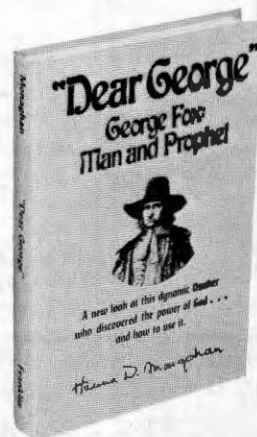
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is the nation's second largest war contractor and allegedly a pacesetter among big corporations in hardnosed antilabor policies would be enough to make investment in that company's stock unacceptable. And what about a really big religious investor—if there are any—could it invest in GE stock with the plan to "reform" the company from within? What about the accumulating profits reaped by this religious investor before it achieves this reformation of the company's goal orientation? Would this be tainted money?

I was especially interested in the methods by which nonprofit organizations might use their investments to correct antisocial company policies. Charles Powers devotes a chapter to these methods. He describes the use of corporate proxies by the United Church of Christ to aid a small black community organization in Rochester, New York, against Eastman Kodak, and an appeal to the federal courts by the Medical Committee for Human Rights to force the Securities and Exchange Commission and Dow Chemical Company to consider a proposal of stockholders to discontinue the production of napalm. The writer gives us only a few examples of social goals that are being forced on reluctant managements by their nonprofit-organization stockholders, possibly because there really are not too many examples to cite.

The book is useful because it raises many questions only hazily seen by most nonprofit organizations and because it lists a number of agencies that give information about creative investment opportunities. One such agency seems particularly interesting; it concentrates upon demonstration projects likely to produce social change.

Charles Powers also includes a discussion of church pension funds, some types of which offer relatively few possibilities of social investment initiative. Since it is estimated that pension funds eventually will control twenty to forty-five percent of the stockholdings in major American companies, it is clear that the laws should be changed to make it possible for participants in pension plans to have some influence over the trustees of the plan. Trustees and managements simply must be made to vote the wishes of the stockholders, those who participate in the pension plans. A similar case can be made for participants in savings plans and their trustees.

I urge every Friend to read this book.

CLIFFORD NEAL SMITH

The Autobiography of Miss Jane Pittman. By ERNEST J. GAINES. Dial Press. 245 pages. \$6.95

FROM the hot day in 1864 when its slave-born narrator has to carry water, as a small child, for both the "Secesh" and the Yankee soldiers who tramp through her master's Louisiana plantation until the time a century later when, by joining a civil-rights demonstration, she risks banishment from her home in a planter's "quarters," she is spunky and uncowed.

Throughout that century she has seen one after another of the persons dearest to her destroyed for daring to challenge the system which gave whites life-or-death powers over blacks. She does not really hate the whites; it is the system, she makes clear, that has crippled them just as grievously as it has crippled the blacks.

Perhaps you think you have read all this before? Maybe so, but I doubt if you ever have encountered it told with such humor, such insight, such unabating zest. The child who in 1865 walked night after night through the swamps in quest of the Ohio homeland of a kindhearted Yankee soldier named Brown may never have succeeded in getting out of Louisiana, and she may never have learned to read and write, but she became a woman of infinite courage and dignity, and stamina—a warmly humorous woman who retained her sense of independence in the face of repeated tragic reminders that in her area of the world the black who dared to be independent was rewarded all too often by sudden death.

Despite its many tragic interludes, Miss Jane Pittman's long life was on the whole a happy one, for there were always such joys as going fishing and (in the later years) listening to broadcasts of baseball games. Ernest J. Gaines (himself a Negro and a teacher of history) has captured its lights and shadows with such skill that the reader is never quite sure whether what he is reading is factual biography or a masterpiece of fiction.

Actually it is a skillful amalgam of the two. Before Miss Jane died a few years ago, Ernest Gaines visited her many times and preserved on a tape recorder her reminiscences and those of some of her friends. The result was such an ungainly mass of material that he had to cut and tailor it so extensively that he has chosen to call the result of his labors "a novel." And so it may be, but it is a novel based so deeply in fact that you can sense

its living spirit pulsating and breathing in every page. I think this is a great book.

FRANCES WILLIAMS BROWIN

Three Issues in Ethics. By JOHN MACQUARRIE. Harper & Row. 157 pages. \$4.95

JOHN MACQUARRIE, professor of philosophy in Oxford University, discusses three modern ethical and moral problems: What is the relationship of Christian to non-Christian morality? What form of theological ethics is appropriate to our own times? What is the relationship between the faith of religion and its morals and ethics?

His basic approach is a modern one, in which he starts his analysis by examining man and humanity and their structure and goals, rather than Scripture or doctrine, as might have been done in a previous time. Instead of attempting to show the superiority of Christian morality or its differences from other moral systems, he supports a mediating position, within which he seeks for likenesses among ethical and moral systems. Thus, in replying to the first issue, he finds very many similarities between the Christian and Marxist ideals.

He devotes a chapter to the "new morality." He does not attempt to analyze the forms of conduct of some younger persons, who claim the label of morality, *their* morality, for any form of action that suits their own tastes and who claim at the same time that all morality is relative; hence theirs is as good as that of anyone else.

John Macquarrie is interested in the writing of Christian scholars who defend a "new morality," and in this connection speaks especially of Bishop John A. T. Robinson, Joseph Fletcher, and Paul Lehmann. His analysis and criticism of the general ideas of the "new morality" and of some of the principal ideas of these three authors is one of the best I have seen. He outlines sharply what he believes to be the insufficiencies and mistaken ideas of this approach.

John Macquarrie shows that between the old ethics, accused of being based on inflexible laws, and the new ethics, said to be based on examining each situation as unique in the light of what love alone would require, there is less difference than has been claimed, for situation ethics does in the large follow rules and general principles and old ethics does make exceptions in unusual situations.

CALVIN KEENE

The Confusing World of Books for Children

by Ada C. Rose

THE WHOLE WORLD of books, which used to be called *wonderful*, has become more mercantile than marvelous in our affluent society—a situation that includes books for boys and girls.

Up until the thirties, children's books were a minor venture for big publishers, for authors, and even for most artists. As soon as it was discovered that juveniles (as they may be called in the trade) are big business, publishers responded with alacrity.

In a culture that has too many toys and too many programmed activities for children, there is no way by which their books could have escaped the deluge. Now in a single year, about two thousand juveniles are thrust upon the market in this country, with generous budgets for promotion, and so our children are experiencing the overfed, but undernourished, life in reading matter as in other aspects of their surroundings.

There are reissues of old books; there are new books of fiction, realistic or fantastic; books dealing with social concerns or with religious concepts. There are biographies, science books, how-to-make craft books, nonbooks (pop-ups, punch-outs, and so forth); song books, encyclopedias, and dictionaries. There are volumes of poetry and, above all, there are picture books.

The possibilities are endless, and they all have been seized by ambitious authors, hungry artists, and competitive publishers.

One of the unfortunate consequences of living in the land-of-too-many books is that, with talent still a scarce commodity even while the population increases, many of the volumes that get published have little value to readers. The book field—along with television and other cultural media—have to make do with mediocre creative motivation.

Another problem is cost. It is nothing these days to come upon a sixty-page book priced at \$5.95. The wonderful world of publishing has, alas, been victimized along with the rest of our economy by inflation, so that even a book that really is nothing can be expensive.

Adult buyers can avoid most of the difficulties that accompany the inundation of books. We can ignore the promotional reviews and reject new works as they come to our attention. It is not that easy when it comes to selecting

books for children: Many grownups have no way of evaluating a book for younger readers. If it comes in an attractive package, it often is regarded as worthwhile. If the subject is interesting of itself, there is a tendency to overlook unreliable or unclear treatment of that subject. Many buyers, moreover, and many reviewers, are sentimentalists who feel that anything made for children has to be all right.

What are adults to do if they wish to provide their children and grandchildren with useful reading matter?

Perhaps the first way to become knowledgeable is the negative one of not regarding reading as a virtue. For many generations, children who spend time reading have been smiled on with approval and bragged about. In today's world, we need to be aware that there are better ways for a child to occupy himself than that of reading a worthless book. Reading is a useful tool, and may well be encouraged within reasonable boundaries, but it is not the complete answer to mankind's problems.

I recommend that persons who are looking for books for younger readers should avoid picture books, unless art is the main interest. A book that contains little or no reading matter is not really a "book"; it's a gallery, a place devoted to the exhibition of pictures. There is nothing wrong with making art available to children in book format, but one who does so should not confuse the product with literary material.

Almost in the same category are the "cute" productions, which, like picture books, abound in the younger age groupings. Some of them are as cute as can be in appearance and content, but that is all they are.

In selecting reading matter for children above primary age level, it is only sensible to avoid the condensation of classics. Remember that only Robert Louis Stevenson could have written *Treasure Island*; only Mark Twain could have written *Tom Sawyer*. The editors with blue pencils and easy-vocabulary lists are selling something else.

Another warning: Pay no attention to prize-winning notices. Prizes, in the children's book field, usually are on a par with the widely publicized trophies in other entertainment fields and are of promotional value only.

To look at the subject more positively: A way to locate better books for children is to consult reliable reference material first. One that is readily available, *A Parent's Guide to Children's Reading*, by Nancy Larrick, comes in

Friends Calendar

1972
first month

TWELFTH MONTH - 1971

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

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John Richardson

SECOND MONTH 1972

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

FIRST DAY	SECOND DAY	THIRD DAY	FOURTH DAY	FIFTH DAY	SIXTH DAY	SEVENTH DAY
New Moon 16h First Quarter 23d Full Moon 30h Last Quarter 6h	HE THAT FINDETH HIS LIFE SHALL LOSE IT: AND HE THAT LOSETH HIS LIFE FOR MY SAKE SHALL FIND IT. <i>Matt. x. 39-40</i>					1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23 30	24 31	25	26	27	28	29

1972 Friends Calendar

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Photograph by Don Schmalbruch

On the morning of the First-day before Christmas, members and attenders of Wrightstown, Pennsylvania, Meeting gather before the one-hundred-sixty-six-year-old carriage sheds to listen to a reading of the Christmas portion of the Gospel of Luke. Holstein cows, a donkey, and sooty-faced sheep surround a cradle, "Mary," and "Joseph." The outdoor manger scene has been a First-day School tradition since 1968.—Laura Lou Brookman.

a paperback edition at 95 cents, and contains a well-organized fund of information. It is published by Pocket Books (630 Fifth Avenue, New York 10020). It is not "critical" in its viewpoint, but it is selective. It includes descriptive notes about current books for children and mentions many not-so-new publications. There are helpful segments on how to foster interest in reading, the use of libraries, "The TV Bridge to Reading," and how reading is taught these days. Earnest parents and grandparents may not agree with all the ideas set forth in Nancy Larrick's reference work, but an adult who consults it will become more knowledgeable about youngsters' reading material.

An encouraging development is the publication of paperbacks. In England and this country, more juvenile paperbacks are appearing, and a great advantage (besides lowering prices) is the inclusion of some of the better old titles.

Among these, it is good to see *Little House in the Big Woods* and other works by Laura Ingalls Wilder.

Do not give up if you feel discouraged about finding ways of encouraging reading among children who can benefit from books. Remember that coping with too much requires the same kind of discipline, and can become as great a skill, as coping with too little.

(Ada C. Rose was editor of *Jack and Jill* magazine and now is a volunteer in the publications and public information department of Friends Hospital. A member of Moorestown, New Jersey, Monthly Meeting, she lives in Haverford, Pennsylvania.)

Letters to the Editor

Pesticides and Starvation

SUE LAMBORN warns us (Friends Journal XI.1) against urging legislation that would force farmers to farm organically because (she quotes a Purdue professor) some fifty million of our people would starve. I suppose this is so. But is this the issue—either pesticides or starvation? I don't think so.

Clearly, some of the chemicals used in large-scale industrial farming can be controlled without letting anyone starve. It's true that the farmer's profits might go down somewhat, but that seems a small price compared to the enormous risks we are taking at the present rate of pesticide use. Stating the case in such extremes—pesticides or starvation—is a distortion of the situation. Perhaps we should not work toward legislation insisting that everyone farm organically, but we must certainly fight for legislation barring the use of pesticides that guarantee ecological disaster for all.

If we are to avoid being stymied into inaction, we must avoid polemical positions on either side.

DAVID MCKAIN
Noank, Connecticut

The Responsiveness of American Friends Service Committee

LET ME REPLY to an item, "AFSC Responsiveness," (Friends Journal XI. 1) as an individual and not as a spokesman for AFSC, for which I work.

It is stated that some Friends are disturbed that AFSC is working in South Vietnam and are thus, as those Friends see it, prolonging the American involvement in that war. This is indeed a difficult question, whether the involvement of AFSC makes longer the American involvement, and the suggestion is made that AFSC take the question before the Yearly Meetings for guidance.

I, for one, feel a great longing for the direction of Friendly concern in the smallest details of AFSC work as well as in the larger questions and proceedings in which we are involved. I try my best to maintain an active inner life from which to take my direction, and I am intensely aware of others' efforts to do so at AFSC. Yet clearly, here at the national office of AFSC, perhaps in the regional offices, and certainly within the several Yearly Meetings with which I am acquainted, there is a division and confusion bred of the times, and it is

not fair, I believe, to ask for clear guidance of these bodies at this time.

Friends are finding their voice, right now, and this is good news indeed. In a deep way, in a marvelous way, we are, perhaps, being *found* by a voice. I think, when we can hear it more clearly, that we will discover that it is new, not of the old; that is for us now, where we are, and not from the past. A search of where we have been will not make it more clear (and thus the many quotations of Woolman are to no avail), but the voice itself will make where we have been more clear. I hear something of that voice within me, and hear how it is met and strengthened by the words and actions and increased confidence of other Friends.

We are, as Friends, at this time discovering in small instances a meeting of the inner and the outer voices, and there is some speaking in meeting for worship that has the power to surprise and to lead the speaker and those who hear. Should this continue and grow, we will indeed be a Society of Friends new and appropriate to this day, which will be of the greatest possible assistance to AFSC, and we Friends will have the capacity to offer clear guidance concerning the social problems in which AFSC is involved.

DAVID BATES
Philadelphia

The Rehabilitation Program in Quang Ngai

MY WIFE AND I recently returned from Quang Ngai, Vietnam, where we worked with American Friends Service Committee. My wife, Eryl, worked for two years as a physical therapist, while I worked a total of four years with the program last year, as field director.

When I read the item, "AFSC Responsiveness," I was quite taken aback to realize that some Friends might still question whether the Quang Ngai rehabilitation program is not inadvertently working to prolong the war, but then I realized that no reports or material had ever been issued by AFSC on the delicate but important matter of how the Quang Ngai program influences the political struggle in Vietnam.

Actually, the dilemma is no longer a problem. The only problem is to let Friends know what we've been up to in South Vietnam in the last five years.

The Quang Ngai rehabilitation program for war-injured civilians has come

a long way from its inception in 1966. Through these years we have put a great deal of effort, and some personal risk as well, into trying to make sure that we did not allow the program to become a political tool of the United States administration's war effort. For these past three and one-half years, especially, there has been a very considerable degree of political and religious sophistication in the leadership and the team as a whole, and with the new field directors, David and Jane Barton, this sophistication continues.

We have, I believe, successfully established ourselves in Quang Ngai, and in South Vietnam generally, as most thoroughly opposed to the United States war effort. We have come to be deeply trusted by the full spectrum of political and religious forces opposed to United States policy in Vietnam, and while it may be true that some Americans doing humanitarian work in South Vietnam are "willy-nilly countering American unpopularity there and may be prolonging the war," that is not true of the AFSC effort in Quang Ngai.

Interestingly, there is no group in Vietnam who wants Quakers to stay in Quang Ngai and continue the work we are doing more than the National Liberation Front. (Incidentally, this fact does not mean that we have betrayed Quaker nonviolence and opposition to all war.) Conversely, the people who would most like to see us out of Quang Ngai are the United States advisors there. This spring we found out that one field grade officer on the United States advisory team in Quang Ngai province was saying things like "I'd kill those Quakers if I could get away with it. . . ."

I think it would probably be very helpful to many Friends if the problem of the effect of the Quang Ngai program could be considered by Yearly Meetings—not to make agonizing choices on the basis of unrooted speculation but to hear a good report by AFSC on that aspect of the Quang Ngai program and to consider the work there in that light.

LOUIS P. KUBICKA
Menasha, Wisconsin

A Peace Umbrella in Vietnam

THE ITEM, "AFSC Responsiveness," raises some of the key questions about Quaker involvement in Southeast Asia. Staff members of American Friends Service Committee active in the program have been wrestling with these

issues for years, sometimes with much help from other Friends. Amplification of a few points may perhaps be of help.

The making of prosthetic limbs for Vietnamese children is not the main focus of our work. More patients are treated in physical therapy—which includes prosthetics and much more in the way of rehabilitation—and there are far more adults than children treated in all aspects of the program, including prosthetics.

There are some people who feel that the AFSC program in Quang Ngai is doing "... work that the United States Government urgently wants done, because it serves American war policy to have Americans engaged in any enterprise in South Vietnam that projects an image of Americans as nice guys." There are others, however, who would not agree. Many people have referred to the Quaker program in Quang Ngai as a "peace umbrella" for South Vietnam, speaking to non-Communists, neutralists, Buddhists, Communists, and supporters of the Saigon regime.

Countless times I have been told by ostensibly nonpolitical South Vietnamese as well as by representatives of the Provisional Revolutionary Government of South Vietnam and representatives of North Vietnam how much they value the work in Quang Ngai both in terms of its humanitarian efforts and its strong peace stand.

AFSC has been in North Vietnam a number of times, and will be there again no doubt. At the request of the North Vietnamese, AFSC has been involved in delivering surgical supplies to the Viet Duc Hospital in Hanoi; AFSC representatives have brought letters to and from United States pilots held in North Vietnam and on one occasion were part of the releasing of United States fliers from North Vietnam. The sole reason that AFSC does not have resident staff in North Vietnam is that the North Vietnamese have indicated that it is not possible right now for them to have any resident Americans in their country, although they have welcomed the half dozen AFSC representatives to North Vietnam and have expressed a willingness to receive more.

Perhaps this information will facilitate the process of discussion and dialog about some of these thorny problems. We in AFSC welcome and appreciate the wisdom of Friends who wish to join us in our searching.

MARTIN TEITEL, DIRECTOR
Overseas Refugee Program
American Friends Service Committee

Where Your Money Is

IMPORTANT ISSUES raised in Alfred Mikesell's "Dear Yearly Meeting: Where Your Money Is ..." (Friends Journal XI.1) need to be pointed out more sharply.

It is true that there is a problem for any religious fellowship when it has custody of property or responsibility for investments. Is the Yearly Meeting the worst possible place for the problem?

Is it even worse if it exists at the Monthly Meeting level?

Should we tell a Friend who is making his will not to leave any of his money to support the causes he has been aiding in his lifetime?

Do we say that the people who share his religious faith and social concerns are not proper people to help implement decisions of this kind?

Do we create some other type of structure that is of a more secular nature but still has policies made by people of a particular point of view?

Do we encourage bequests—which of course are the basis of any corporate nonprofit body having investments—but with limitations as to strictness of purpose or as to the number of years in which a testamentary limitation can be accepted?

If we do not think individuals should create any estates at all, is the Meeting prepared to assume for all of its members responsibilities for support in old age and in illness? Or do we think that the state should assume total responsibility for such contingencies? If not, then is money only to be left to one's children, whether or not they need or want it? If not, are we preferring that money be left to a strictly secular sort of body?

If we think that such economic choices as are involved in bequests and investments do have moral and spiritual implications, does not the religious fellowship have an obligation to provide such advice as its members want? How is that to be offered? Or do we say yes, there are religious values involved but go to your lawyer and your insurance agent for advice on what to do?

If we see the connection between economic choices and moral values, are we willing to look not just at investments but also at purchases and job career choices and home locations and vacation sites and so on? I don't want to invest in a war-related corporation, but the corporation could not care less whether I keep or sell their stock. What makes a significant differ-

ence to their net economic survivability is much more likely to be whether I buy their car or their electric appliance, even if not related directly to their war contracts.

This only suggests the range and depth of the study that is needed. Under direction of Baltimore Yearly Meeting, an Economic Policies Committee is trying to focus the attention of members on this field, with the intent of making recommendations at the 1972 sessions about investments (corporate and individual), bequests, simplicity in living, and the support of Quaker and other charitable causes. I hope that other Yearly and Monthly Meetings are moved to do the same.

DAVID H. SCULL
Annandale, Virginia

The Flag: Glory in the Making

I WOULD LIKE to comment on Bob Blood's letter (Friends Journal, IX.1) in regard to flags over graves of soldiers in our burial grounds.

I can well imagine his concern, but only if he considers our flag the symbol of war or our respect for it a symbol of idolatry; but to me, this is not the case. The flag should be merely a symbol or identification, the same as a pin in your lapel as a symbol of peace or one representing, for instance, American Friends Service Committee or any other service or civic or religious organization. Possibly with this exception, our flag represents all of these together and more—with all their actions agreeable and disagreeable.

I have belonged and participated in many organizations, but I would not condemn them as a whole, because I disapproved of some of their actions or what they stood for.

It would seem to me as a Friend that to refuse the families and friends of these soldiers the right to display the flag on the graves of loved ones and friends would be depriving them of their civil and individual rights and would be a lack of tolerance on our part.

Certainly, the fact of a flag being there is not injuring any great mass of people or possibly no one. Let me quote a paragraph from "Makers of the Flag," by Franklin Knight Lane: "I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation. My stars and stripes are your dream and your labors. They are bright with cheer,

brilliant with courage, firm with faith, because you have made them so out of your hearts. For you are the makers of the flag and it is well that you glory in the making."

E. CLYDE PYLE
Wayne, Pennsylvania

Immorality and Animal Instincts

WHILE SOMEWHAT inured to shocks in this revolutionary era of change, I was unprepared for the articles, "Conversation" and "Sex: A Young Person's View" (Friends Journal, XI.1).

The thrust of "Conversation" is a trifle hard to discern; however, it would seem to condone the practice of free love, and in a manner it paves the way for "Sex: A Young Person's View," which follows it. The reader will find no ambiguity in George Alexander's treatment of his subject. In his open and unabashed advocacy of free love he completely ignores time-honored inhibitions against this and other forms of immorality; his animal instincts are unrestrained. To find his article published in our much-loved Friends Journal is something of a jolt, debasing as it is to the morals of our fine young people, of whom there are so many still around.

CHARLES F. PRESTON
Washington, D. C.

Prayer and Support For the President

RAY STEWART (Friends Journal, IX.1) assumes there is a double standard on the part of Friends preachers, "one for ordinary folk and another for prominent personages," and points to "an easy and comfortable acceptance of Richard Nixon as a Friend" as the evidence.

In the experience of participating in the White House meeting for worship this year as the preacher, rather than having to adopt a double standard and lose integrity thereby, I found the invitation to be a significant opportunity to maintain the integrity of Friends and speak truth to power.

Richard Nixon's concern for periodic worship experiences in the White House is that they offer the opportunity for worship without the hazards of publicity, "rubbernecking," and the attendance of the curious, all of which would dissipate the spirit of worship for all who are present.

In recognizing Richard Nixon as a member of East Whittier Friends Meeting (which he publicly acknowledged

that Sunday in his introductory remarks), we have remained open to his capacity to receive God's guidance, praying for wisdom to be given him, and, as a fellow member, support him as a person who is currently bearing the awesome responsibilities of the high office of President of the United States.

T. EUGENE COFFIN, MINISTER
East Whittier Friends Church
Whittier, California

The Care and Placement Of Minor Children

SEVERAL FAMILIES in our Meeting have requested that the Meeting take specific legal responsibility for the care and placement of minor children, should the parents die. In the legal complexities of our worldly existence, such care cannot be assumed, as it was when Friends lived in a separate community. As we try to work out procedures, safeguards, and advice, we ask for help from other Friends.

We need advice on the form and responsibility of the request and its acceptance by a Meeting; on relationships with the existing social welfare and judicial structures; on model wills; and any other relevant experience. We shall appreciate letters addressed to Ministry and Counsel (Guardianship), Madison Monthly Meeting, 2002 Monroe Street, Madison, Wisconsin 53711.

GUNDA KORSTS
Madison, Wisconsin

Two Feet

MAN has two feet. He may place both of them on some point in time and try to stand there—but a point is an impossible base.

The man who is moving forward has one foot that supports him in the past while the other is reaching into the unknown directed by the past.

The Friend of the twentieth century has a foot on the trail laid by the Jewish prophets who strove toward the dignity of the individual and his responsibility to his own decisions. We find support in the teachings of Jesus. Our direction is guided by the strident questioning of George Fox. But where is our next step?

Should it be on the pebbles of privilege for self-centered minorities—of sensuous individuals—the waste of compulsive consumption? Or should we be seeking for the firm rock of brotherhood that obliterates color, sensitizes to the pain of the unfortunate, and urges all to leave more in this world than they found?

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Friends Around the World

A Report of Canadian Yearly Meeting

by Caroline Ackerman

TWO HUNDRED CANADIAN Quakers assembled on the campus of the Canadian Mennonite Bible College in Winnipeg, Manitoba, for the one hundred thirty-eighth session of Canadian Yearly Meeting.

Significant business included the selection ("in a most loving and tender way") of Burton Hill of Rockwood, Ontario, as new Yearly Meeting clerk. Grateful thanks were expressed to Hugh Campbell-Brown for his service as clerk. Ministry and Counsel was reorganized to reduce the number of committee members to ten from about forty. Discussions again were held on the subjects of membership in the Society and the passage about marriage in the book of organization and procedures. Friends were asked to consider these issues in their Monthly Meetings.

The setting: Two buildings near enough to each other for tea to be carried across in urns and shiny kettles and long trays of cakes. Green lawns, solid beds of petunias, straight cement walks, a semicircle of campers, and tents in all likely sizes and colors, bounded by poplar woods, sky, and a highway under construction.

¶Overheard from two of our Mennonite hosts: "Are these *all* Quakers?"

"Can't you tell? No two tents are alike."

¶Six-year-old and sixteen-year-old hand in hand.

¶A small lad standing on John Stevenson's shoulders, steadied by many helping hands, swaying as he wiped at a splash of orange pop on the ceiling.

¶Two-year-old who stopped crying, murmuring "Clouds, clouds" in the arms of Vivien Abbott, who had also been meditating on clouds beyond the window, in a worship-fellowship group.

¶A play written by Susan Newberry, Steve Bishop, and Joe Ackerman and performed by very young Friends, coopting elders for scale and mass, was based on J. R. R. Tolkien's *The Hobbit*. These quotations have been suggested: "Shall I go backward?—no. Sideways?—impossible. Forward is the only way." "Time, time, I need more time." "This story is not so oldfashioned as to say that they lived happily ever after. It says they lived in peace for many years. It can easily be said that

Mr. Bilbo Baggins was never the same again. After you have been far from home and through perils and adventures and have found out how weak and how strong you really are, you are truly a different hobbit. And I hope you get a chance to find that out one day."

¶Young Friend standing by the clerk after the long meeting with Ministry and Counsel: "I'm just waiting for you to smile again."

¶"Friends need to give one another spiritual support in personal service."

¶"Let us follow after the things which make for peace, and things wherewith one may edify another. Let us concentrate on the things that make for harmony."

¶"May we be guided by the Spirit, and may all be given strength to share with us their insights."

¶"In some the things we do we do not know what will be the result. We will look not on our own desires, but God's will."

¶"The honest, loving person, outside of a situation and thus able to *listen* is precious."

¶"It is difficult to speak truth with love. . . . We must look behind the meaning of the big words that come fast."

¶"In this meeting, as well as 'The Everlasting Arms,' we have felt that something of God in everyone here has been upholding us."

¶(On Friends' surprise at the low salaries paid to the teachers in Argenta Friends School): "North America *needs* more decent poverty." "You learn the relationship between a stick of wood and a loaf of bread. . . . We live *richly*."

¶"Thee doesn't need to limit thyself."

¶From Elma Starr's lecture: "At our nearby Pine Orchard Union Sunday School the esteemed Methodist student preacher was much favored in his sermons, especially for Easter services. My mind was much in prayer for him. During one of these seasons in the night, Jesus and his angels seemed floating down to me in a bright cloud and since I did not see them depart, I felt he had left a portion of his Spirit with me. This was a Pentecostal experience for which I felt unworthy, and I have seldom mentioned it, lest its sacredness be dimmed in my soul. I realized that, as we are concerned for others, we are blest ourselves."

¶"Many times I have questioned myself: 'What of His Spirit do I feel within me?' and have prayed, 'Quicken

Thou me according to Thy Way'; also, 'Oh Thou Spirit Divine, all my nature refine, Till the love of the Master be seen in me.'"

¶A "parable" from a letter of Doris Eddington: "I had a wonderful experience on my flight home from Toronto last May. We took off towards evening and high up as we flew I watched a wonderful sunset—gold and orange and yellow fading to a white light. It seemed to spread all around the circumference of the earth, as far as we could see. The hostess came to put down the blind so that I should sleep, but I pointed out of the window and said I wanted to watch the last of the sunset. To this she replied that what I had pointed to was not the sunset; it was the dawn—and there all around the earth that we could see was yesterday's sunset merging into tomorrow's dawn—one long blended line of light. No break between them, for we were high enough to see that there was no break—one merged into the other and the other grew out of the one—one Source, one Light, one Strength and Purpose, one Source of Life."

(These quotations were collected with the help of Mary Hinde and others.)

Earlham School of Religion

THE EARLHAM SCHOOL of Religion in Richmond, Indiana, has the largest enrollment this fall in its twelve-year history. Fifty-four students registered.

A four-week preterm session launched a new peace studies program. The first candidates for the master's degree in peace studies enrolled this fall.

E. Raymond Wilson, Executive Secretary Emeritus of Friends Committee on National Legislation, taught in the preterm session, which drew students primarily from the historic peace churches. The program is sponsored jointly by the Brethren Bethany Seminary in Chicago, Associated Mennonite Seminaries in Elkhart, Indiana, and the Earlham School of Religion.

Down With Boring Addresses

SENIORS of Haverford College, feeling that bigname speakers who have spoken in the past have given meaningless and boring speeches, asked a popular teacher of English, Frank Quinn, to be the commencement speaker in 1972.

Frank Quinn, who holds three degrees from Oxford University, and Doris Quinn, also an instructor at Haverford, are planning to retire next year after twenty years on the faculty.

Problems of Farmers in Southern New Jersey

by Herbert C. Standing

A SPECIAL PROGRAM of the Meeting for Social Concerns of Philadelphia Yearly Meeting in Woodstown, New Jersey, Meetinghouse considered problems of farm labor. A number of Friends in this rural South Jersey locality had felt that the Meeting for Social Concerns has publicized the problems of the migrant farm laborers and apparently had ignored the problems of the farmers who employ the laborers.

Amos Kirby spoke as a farm news editor. He has traveled throughout the world to report on matters of agricultural interest. He stated that market prices for farm products are no higher today than they were twenty years ago. During the same time, however, there has been a very sharp increase in farm labor costs.

Farmers in New Jersey, like farmers elsewhere, are in financial distress. Some large agricultural corporations are moving their operations to the Philippines and Mexico, where the costs of production are lower. Modern means of transportation enable vegetables from Portugal to compete on the New York market with those from New Jersey. High costs of migrant labor for such tasks as snap-bean harvesting force growers to switch to mechanical harvesting machines.

Eleanor Eaton, of Moorestown, New Jersey, Meeting, national representative of Economic Security and Rural Affairs for American Friends Service Committee, observed that small farmers and farm laborers are caught in the same economic squeeze, but, while the problems of the small farmer are serious, those of the farm laborers are desperate. Small farmers do not have the economic and political power of the large farm corporations. They often do not have the capital resources with which to provide adequate housing for farm workers. Many migrant farm laborers, however, have no capital resources. They are at the mercy of the fluctuating labor market—a market that changes according to the number of workers available, the weather, and the requirements of food processors on a particular day.

The third speaker, Robert Gardner, a member of Salem Meeting and the Agricultural Extension Agent for Salem County, New Jersey, said he anticipates that farms in South Jersey will con-



Photograph by The New York Times

ROBERT AND MARTHA GWYN posed with their eight children for The New York Times Magazine. The photograph was published over an article, "The multi-racial family," by Gary Broton, of The Evening Bulletin (Philadelphia).

Bob is clerk of Chapel Hill Monthly Meeting and chairman of the Southeastern Regional American Friends Service Committee Peace Education Committee.

"Fourteen years ago," the article reads, "a newlywed Houston couple, Bob and Martha Gwyn, started worrying about the population explosion. They decided to have two natural children and adopt 'unwanted' Mexican-American youngsters to fill out their family. Today he's a professor at the University of North Carolina in Chapel Hill and their family bears little relation to their early decision. They have one biological child, one Chinese, one Korean-black, one Vietnamese, three black children—and only one Chicano, bubbly six-year-old Brian.

"Few interracial broods are this large, but the Gwyns' account of how theirs grew is similar to that of other adopting couples. They wanted children, found children of other races who needed homes—and took them in."

tinue to become larger. Ninety-nine percent of them will become almost entirely mechanized. There will be less and less reliance upon migrant labor. Jobs mostly will be year-round jobs.

Farms will resemble food factories, Robert Gardner said. A few small farms will remain, but they will specialize in gourmet products such as potherbs. Some traditional family farms can survive by becoming larger, but they will look to the local labor market for their extra help. Some of these extra workers will also have regular jobs in industry. Some high school and college students will be employed as summer help, but they will come from families and a background of disciplined living. Poor youths may have greater financial needs, but they do not have the steady work habits required of those who are to fill these summer jobs.

In the discussion that followed, it was said that New Jersey has instituted regulations for migrant labor camps that are among the strictest in the nation. Some of them appear to be unnecessary and

are burdensome to growers of fruit and vegetables.

A farmer's wife told of the work required to maintain a camp for migrant laborers. She recounted, from experience, the dangers of the molestation of one's own family when they must live near a camp filled with people of unpredictable behavior.

Some questioned the competitive American economic system, which continues to force small farmers off farms and to cities. Economic values are placed above human values. Who will be responsible for those who have their jobs taken away by machinery and who cannot find employment elsewhere? The individual enterprise system is not necessarily the way of Christ. The serf system of the Middle Ages tended to foster more responsibility for the welfare of one's neighbors than does our own social system.

We must look toward a concept of community of work. We must learn to share responsibility for the common task. In this way we may live together

as brothers and mutually enjoy the benefits of this land.

(Herbert C. Standing, a member of Haverford, Pennsylvania, Monthly Meeting, is recording clerk of the Meeting for Social Concerns of Philadelphia Yearly Meeting.)

Alarm about Attica

IN CONNECTION with the prison tragedy at Attica, the Albany Friends Meeting issued a statement that deplored the use of violence and appealed to "all concerned citizens . . . our churches, wherever people gather, to reflect on the way we as a society treat our fellow men . . . and to explore ways of resolving conflict nonviolently in prisons and elsewhere in society."

Although the State Policemen and National Guardsmen may have felt that they were protecting lives, some forty men died as a result of their action. "Such mass killing," the statement continues, "is not a justifiable response to rebellion, even when rebels take hostages and arm themselves for defense."

The Meeting Newsletter asked members to direct the statement to church, civic, and social groups.

Bill Lunsford wrote in the *Washington Newsletter* of Friends Committee on National Legislation that citizen action at the community level to eliminate racism and poverty is needed to combat the growing trend toward the use of violence. The article, "Attica: A Desperate Cry for Justice," points out that the racial composition of Attica is seventy percent black and fifteen percent Puerto Rican. Four additional tragedies besides that of the killings of September 13, 1971 are listed:

"(1) Many citizens, including some at the highest level of state and national government, were able to justify the killings.

"(2) The violence that precipitated the events of Attica—the physical and psychological destruction of individuals—is repeated daily in prisons throughout the nation.

"(3) There is a strong possibility that after all the investigations are complete and the recommendations for change are made, Attica will be forgotten, and prisons will return to their archaic and cruel systems of 'criminal punishment,' born in 'law enforcement' and 'court authority.'

"(4) Many persons will seize upon the occasion to call for more repressive measures against prison inmates, saying that Attica occurred because prison officials were too lenient."

With Thankful Hearts and a Bond of Unity

by Sam Johnson

WILMINGTON COLLEGE Young Friends had a retreat at Quaker Knoll to determine what direction the group should take this year. There were sixteen of us, including some non-Friends, one of them a Buddhist.

We spent Friday night in fellowship and getting to know each other. We began at dusk with a bonfire and a bag of marshmallows and later went into the main building for such rousing and lighthearted games as "Thumper" and "Wink 'em." We ended the evening tired but happy and feeling closer to each other.

Saturday afternoon we held our planning session. Individuals expressed concerns on the general direction of the group; that is, should our group be more spiritually oriented or more oriented toward the social concerns and action?

The sense of our meeting seemed to be concerned with both of these directions; that to have one without the other would be incomplete, that social action and concern for our fellows should have a spiritual basis. It was decided to have a midweek meeting for worship.

Ideas for other activities included discussion groups, sharing groups, ways to be involved in the local community, such as in the Head Start program, and work camps. It was also suggested that we might try to communicate with other Young Friends groups, such as the one at Earlham College, and that we might at some time plan joint activities.

Another major concern was establishing more communication between campus Young Friends and local Friends of Wilmington Yearly Meeting. Individuals expressed interest in visiting nearby pastoral Meetings and getting to know people.

That evening, after more breadbaking and supper, we had a sharing group. We sat in a circle on the floor, and each of us in turn considered the question: "What has been your religious experience to this point and what does Quakerism mean to you?" We shared our spiritual experiences and the variety of meanings that Quakerism had to us.

In the process of sharing, it became a meeting for worship and a very intense and spontaneous one. Voices were raised in song, prayers, and praise; intense personal feelings were expressed, and tears fell. It was for many of us

the strongest experience of the Divine Presence we had had.

Sunday morning we had an outdoor meeting for worship seated in a circle on the floor of the pavilion. Wildflowers were passed around and each of us took one, a mockingbird made joyous song, and a rowdy gang of sparrows played and chirped overhead. Thanks were voiced for the beauties of nature and for the experience of the weekend.

We left with thankful hearts and a feeling of unity. We hope that we can maintain some of the fervor felt that weekend, that we may carry it through the rest of the year into contacts with people and into action. We also hope to remember the unity that can be experienced with others and with the Spirit.

New Members of AFSC Board of Directors

WALLACE COLLETT of Cincinnati has been named chairman of the Board of Directors of American Friends Service Committee. The eighth man to serve as chairman since 1917, he is vice president of Servomation Corporation and chairman of the board of Wilmington College.

Henry Beerits, a Philadelphia lawyer associated with the firm of Morgan, Lewis and Bockius, resigned as chairman after a tenure of two years.

Also named at a meeting of the board in November were a new treasurer, Woodruff J. Emlen, of Haverford, and three vice chairmen: Virginia Barnett, of Bainbridge Island, Washington; Joseph Elder, Madison, Wisconsin; and James H. Matlack, of Ithaca, New York. Henry J. Cadbury of Haverford continues as honorary chairman.

Eight persons were named to the board. Four are from Philadelphia: Stephen G. Cary, vice president of Haverford College; Helen McCoy, a school counselor; Robert Eaton, recently released from prison after refusing to obey the Selective Service Act; and Alex Morisey, Jr., administrative assistant of the Resident Advisory Board of Philadelphia.

Other new members of the board are Stan Boyd, a high school teacher from Washington, D. C.; George Loft, of New York, an executive of the Field Foundation; Dixie Swift, an elementary school teacher in the Los Angeles area; and Helen Stritmatter, of Kirkland, Washington.

Returning to board membership after a leave of absence are David Stickney of Chicago and Elizabeth Boardman of Cambridge.

Insomnia

by TRB, in The New Republic

IT IS COLD these nights and I wake up at three A.M. and snap on the electric blanket. Then I try to get back to sleep. Mr. Nixon is going to Peking and to Moscow, and everything is all right with the world. But then I think about those antiwar young people huddled on the stone pediment of the fence before the White House. That does it. One minute past three. It must be cold under the yellow street lamps with the occasional car and guards with radios changing place every four hours, and the fountain. What are they doing out there? What am I doing here in bed?

They are the last remnants of the antiwar demonstrations. They keep their vigil twenty-four hours a day, rain or shine, hot or cold. They have been at it about one hundred fifty days now. They are quiet; they don't cause disturbances. They are under the auspices of the Quakers but most of them, I think, are not Quakers. They are uncouth enough, about as uncouth as college students, and most of them wear jeans, and the boys wear long hair mostly, and some have beards that make them look like Sophocles or Jove or Jesus. Some wear sandals and they might be hippies except what hippies would stay out in front of an iron fence night and day for some preposterous cause?

There have been antiwar demonstrations in this town since 1965, and some of them have been huge; and one of them caused the White House to be barricaded off by buses parked around it bumper to bumper while half a million paraded and the President announced stoutly that he wasn't going to be stampeded or see the leaders, and was going to watch the football game on television.

And this is all that is left. A group of thirty or forty or so. They take turns in shifts, maybe six or eight hours each. There are no rules; it is all voluntary; they can come or not as they want; they sleep at a friendly settlement, or over at the William Penn House, 515 East Capitol. It is called the Quaker Vigil. People like this always take contributions. Their flier says make checks out to William Ralph Walker, whoever he is.

"The worst time is when it rains," says Paul Goodwin. He is an ex-sergeant from Vietnam and wears an army fatigue jacket, "When it's cold you can walk around. But rain! We had a

dozen or so one night when it rained. We only had ponchos for a few. Well, we just got wet."

"Any pneumonia?"

"No, just a snuffle or two."

They used to do things like that in the Middle Ages. Make a vow to hang a chain between mountains, or pledge something to a monastery or just perform their juggling tricks before the painting of the Madonna. They did their thing. As I lie in my bed with the warmth coming up now from the electric blanket, I wonder about them. Sensible people don't act that way. It must be something they feel—something important. They hate war. They imagine they are doing something about it.

This morning I talked to a boy with red hair that hasn't been cut, I guess, for half a year, who said, "Just call me Mike." He has been hitchhiking from California. Has been on the road a long time but came to a halt here. He liked it—men, women, blacks, whites—they seemed to respect each other.

Like Gene Williams, a Negro, from Chicago. He was more articulate. "For something I believe in—peace," he said. Gene wears an army jacket with a captain's bars, and was in an artillery tank division. "You know," he says, as though he were telling me something I wouldn't believe, "all the letters home in my unit had to come to me, and I had orders, if any of them complained in their letters, to bring it to the attention of the authorities. Can you imagine that?"

The group had a few signs: "Dear Mom and Dad—Your silence is killing me . . . in Vietnam, on campus, in the streets." The longest one was spread out like a scroll and began, "We utterly deny all outward wars and strife . . ." It was signed "George Fox, First Quaker; year 1661."

How silly can you get? Let's see, that was three hundred ten years ago, and wars haven't stopped since and they won't either. I turned over in bed but I couldn't get to sleep. There was the boy who said his name was "Gypsy." He had troubled eyes. "Your first name?" I asked. "Just 'Gypsy,'" he said brusquely, as though it was none of my business, which it wasn't. He was down from Montreal, he said, aged seventeen. He looked as though something inside hurt him; he said his brother had come back from Vietnam and they were all so glad to see him, only one of his arms stopped at the wrist. He glared at me. "I'm here for him," he said shortly, and turned away.

We'll, he's probably cold if he's out there tonight, I reflected, hitching my blanket. When I walked past at noon they were cheerfully sitting, and somebody had left a half-burnt-out candle on

Counseling Service

Family Relations Committee of Philadelphia Yearly Meeting

For appointment call counselors
between 8 and 10 P.M.

Christopher Nicholson, A.C.S.W.,
Germantown, VI 4-7076.

Annemargret L. Osterkamp, A.C.
S.W., Center City, GE 8-2329

Holland McSwain, Jr., A.C.S.W.,
West Chester, 436-4901

Ruth M. Scheibner, Ph.D., Ambler,
643-7770

Josephine W. Johns, M.A., Media,
Pa., LO 6-7238

Consultants: Ross Roby, M.D.,
Howard Page Wood, M.D.



Friendsville Academy

A Friends Secondary School

- A coeducational Friends Boarding School, grades 7-12. Established 1857. State accredited, general and college preparatory curriculum. Limited enrollment.
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- A total program designed to give youth new opportunities to overcome limitations to personal, social, educational growth.
- A curriculum guided by the Quaker concept that learning is life itself, with special projects and off-campus involvement.
- Stressing individual growth and realization of a personal freedom that acknowledges and accepts logical limits, self-control, and personal responsibility.

FRIENDSVILLE ACADEMY

College Street

Friendsville, Tennessee 37737

the sidewalk, and beside it was a vase that was really a bottle, with a sprig of evergreen in it and a faded rose. Now how can people do things like that on the White House sidewalk. Why do people behave that way? Why can't people be normal like other people? And let people sleep at night?

The war is all over—everybody knows that; Mr. Nixon has got into the habit of speaking of it in the past tense. The Thirty Years' War was from 1618-1648, and the German peasants lived underground and ate rats and were glad to survive; and the Vietnamese have had war too, now, for thirty years. Americans speak tragically about the cost of the war, forty five thousand dead, one hundred twenty billion dollars spent, veterans' benefits ahead that will last one hundred years. But for the Vietnamese nobody knows how many are dead, and there simply is no count of the number of orphans. American herbicides have sprayed about one-seventh of the land area, and when one of our big seven-and-a-half-ton Daisy Cutters comes down with a whump, it clears an area the size of a football field in dense jungle, suitable for helicopter landings, and it turns anybody in the area, friend or foe alike, into hamburger steak. Mr. Nixon has resumed bombing. Nobody protests.

Next month Mr. Nixon is expected to announce plans for withdrawal of all the ground combat forces in Vietnam, ending next Spring, leaving only residual forces of maybe thirty thousand to fifty thousand; also artillery and helicopters and those Daisy Cutters, and he is probably turning the unused defoliants—a couple of million gallons of them—over to the South Vietnamese. They are pretty toxic but it hasn't actually been proved that they produce sterility and cancer. So . . . back to sleep. What if a still, small, protest continues at the White House with a candle? Why can't those kids grow up?

Dammit, the electric blanket is unplugged.

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Child for Rent?

WHEN CHILDREN'S THEATRE of the Minneapolis Institute of Art presented *Peter and the Wolf* and *The Ugly Duckling*, the question was asked in Minneapolis Friends newsletter whether any member had a child to lend (rent?) so that Ron Mattson, the ministerial secretary, and "other 'bigger' children" might attend.

Yearly Meeting In Jamaica

JAMAICA YEARLY MEETING, during its thirtieth annual sessions in Kingston, had the theme, "Whom Seek Ye?"

David Stanfield, associate general secretary of Friends United Meeting, based his opening address, "Faith's Feedback," on Caleb's and Joshua's optimistic investigation of the Promised Land. He stressed that it is not our human capacities alone that give us a more helpful view of the work to be accomplished; it is Faith.

The general epistle mentioned that there has been a continuous Quaker influence in Jamaica from the time of George Fox's visit in 1671.

"We are struggling now with the problem of how we shall continue this influence into the future," the epistle said.

"During our sessions there was an increasing awareness of our Christian responsibility to our fellow men. We committed ourselves to do more practical service, as well as enthusing members of our local Meetings as we return home, especially in the fields of adult literacy, development of kitchen gardens, and basic schools, three pressing social problems in this our island home, one of the developing countries.

"We hope that this Yearly Meeting has strengthened the vision of Christ, as we serve Him.

"We are conscious of being a part of a larger fellowship, and pray that you, too, may be inspired by that spirit which binds us closer together."

Problem in Wilmington

THREATENED with construction of a twenty-million-dollar "connector" to facilitate access of traffic to a proposed commercial mall in South Wilmington, Delaware, Wilmington Monthly Meeting appointed a study committee, which gave the following reasons, among others, for opposing the project:

It would unduly increase the tax burden; it would generate more pollution.

It would hamper mass transit by making access to downtown more convenient by car, although it would serve only six of the more than twelve hundred daily bus trips.

It would impede easy pedestrian access by Model Neighborhood residents to Delaware Technical and Community College.

It would place in a lower priority the human and social needs of city residents: Housing, jobs, education.

A Glimpse of Friends in South America

by Ruth and Delbert Replogle

WE APPROACHED La Paz at an altitude of more than thirteen thousand feet. The airport is almost surrounded by snow-capped mountains; a thousand feet below it is the capital of Bolivia.

Two and a half hours earlier we had left Lima, Peru, where, at sea level, the temperature was eighty degrees. The winter coats that had seemed superfluous all the way from Florida now were good to have.

At the airport, we were warmly welcomed by two Quaker families from Northwestern Yearly Meeting, David and Florence Thomas and Gene and Betty Comfort and their four sons.

From the airport the Volkswagen bus wound its way down narrow cobblestone streets lined with the adobe houses of the Aymara Indians. Many of the women, wearing multicolored full skirts and bowler hats, carried babies on their backs in addition to the sacks of vegetables they were bringing from their hillside homes to market.

The next morning we attended Max Parades Church, the central church of Bolivian Friends, which houses the offices of their Yearly Meeting and the Friends Bible Institute. The church was filled with two hundred fifty Believers, as they call themselves, a term that separates them from the nominal Catholic Christians.

A pastor spoke in Aymara. Many from the congregation came forward and participated individually. Then all joined in a prayer service. The pastor walked among them and put his hand on their heads, sensitive to their fervent supplications.

Beginning in 1931, Friends work was carried on mainly by missionaries. The Nationals in 1951 formed their own Mesa Directiva, or administrative committee, which directs Bolivia Yearly Meeting. One hundred twenty-five Meetings and six Quarterly meetings have about seven thousand members.

After visiting Meetings in and near La Paz and taking a trip in the mission boat to one of the islands on Lake Titicaca to visit Meetings there, we were taken to the Peruvian border.

At Desaguadero, the town between Peru and Bolivia, we were met by the Edwin Cammack family, who took us to their home in Juli, which is the Peruvian Mission Center. Two families from Oregon are serving there now

also: Edwin Cammack and his wife, Marie, and two children, Daniel and Betty; and Nick and Alice Maurer, who have three children, David, Ruthie, and Johnnie. They welcomed us warmly.

Despite a slight discomfort from the higher altitude, we were off the next morning to the big market with Nick and Alice over very bumpy dirt roads in the Land Rover.

Two of the Nationals leaders had the concern to speak to the crowd at the market from a loudspeaker on the mission truck and pass out literature as part of their religious outreach program. The mission made this possible.

The Aymara Indians brought their wares from miles around on donkeys, llamas, and their own backs (few had horses or trucks). Eggs, grain, beans, bread, and other goods were in little sections all over the blocks-long market. Women, wearing full skirts and bowler hats, sat on the ground selling them.

In the restaurant section, women were frying fish on stones, using dried dung for fuel. Fuel is scarce here—so, too, fortunately, are flies.

When pastors started to preach over the loudspeaker, a crowd gathered attentively around the truck and heard the story of Jesus and his care for them. They eagerly took the literature, although only a few could read.

The work in Peru is only ten years old, but there are about twenty-eight groups of Believers with two Quarterly Meetings. They have their own Yearly Meeting at Easter and had three hundred twenty-six in attendance in 1971. It has been sponsored by Bolivia Yearly Meeting.

We attended the Yearly Meeting sessions in La Paz over Easter. We went out to the Yearly Meeting grounds in the Altiplano, where the Believers had built a large tabernacle to hold about four thousand people. The grounds were surrounded by a mud wall.

When we arrived we found much activity: Classes were seated in large circles outside, one for the children, with a flannelgraph story, and another for the young people. The women's group was meeting beside the peelers so they could share in the lesson, too.

The peelers were preparing potatoes, onions, and turnips for the soup, expecting to feed twenty-five hundred Believers. Donations of meat and vegetables had been brought by members.

Each family brought their own utensils and lined up in front of six windows (one for each Quarterly Meeting) to be served. The meat, a whole lamb, was



Photograph by Delbert Replogle
Four graduates of the Bible School in the Central Church, Max Parades, La Paz.

cut up by laying it on a rock and chopping it, bone and all, with a pick. Ed Cammack said, "It does an effective job; you just try not to think of what you've seen when you eat the soup." It tasted good. It was quite a sight to see such a crowd fed with so little to work with!

When the classes were over, the crowd assembled inside the tabernacle. Choirs came from several places, and there was group singing from the little songbooks written in Aymara.

A guest speaker brought a message. Very few of the Indians can read, but they follow their program with rapt attention and participate in prayer.

We were particularly impressed with the leadership of the Nationals at the Spiritual Fiesta, as some of the members call sessions of their Yearly Meeting. It seemed truly meaningful to them under their own planning and leadership.

We feel sure if the missionaries had to leave (this is the constant possibility they live under) that both the Bolivia and Peru Yearly Meetings would continue, but the missionaries would be greatly missed. We marvel at what Oregon Yearly Meeting and a few dedicated persons have done in only forty years in spreading the Gospel to the Aymara Indians in South America, and we pray that they may be able to continue in this great field of service.

(Ruth and Delbert Replogle, members of Ridgewood, New Jersey, Monthly Meeting, served Friends in Alaska (under California Yearly Meeting) and worked for American Friends Service Committee in the Middle East. They are active in Friends World Committee.)

Rejection

*When Peter meets him face to face:
"I hope you seek some other place;
For you, kind sir, the gate is locked;
With editors, we're overstocked."*

PAUL L. BENJAMIN

Friendly Gardens, a Quaker Project in Maryland

FRIENDLY GARDENS, a housing project of eighty-three units for families of low and moderate incomes, in Silver Spring, Maryland, is now partially occupied and fully leased to tenants of diverse racial and economic backgrounds. Friendly Gardens is owned by Friends Non-Profit Housing, Incorporated, a membership corporation controlled by Friends Meeting of Washington and Bethesda Friends Meeting.

Hopes and plans, many years in the making, have come to fruition through the devoted efforts of a board of directors of seven members; John S. de Beers is president, Joseph Kovner, treasurer.

The project, which cost one and one-half million dollars, is subsidized by the Federal Government, which guarantees the mortgage and pays all mortgage interest of more than one percent, thus making available housing at rentals that are twenty-five percent below the market rate. Families with annual incomes of \$6,770 to \$11,710 may obtain two- to four-bedroom apartments for \$140 to \$170. The apartments have the usual amenities and all are airconditioned. Twenty percent of them are available through rent supplement for families whose annual income is less than \$4,000.

Additional federal subsidies are obtainable to meet the cost of a child-care center, which will accommodate thirty-five three- to five-year-olds. Neighboring families may also use this facility, and young mothers are forming a child-care corporation to manage the center. They hope to make it a part of a broad community program for all children.

When the project was started in 1965, no housing was available in Montgomery County for blacks or low-income families. Twenty thousand families of low or moderate incomes were in need of subsidized housing. Federal Housing Administration officials were discouraging, and county officials were indifferent. Friends Non-Profit Housing persisted and raised \$20,000 to meet the costs of land options and surveys before approval of FHA was obtained. About \$10,000 will probably be recovered out of mortgage proceeds. Helpful support was received from Congressman Gilbert Gude of Maryland.

Friendly Gardens is a pioneering effort that may serve to encourage similar projects in the county that will provide housing for families above the welfare level who cannot, however, afford housing in Montgomery County.

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Haverford Alumni Awards for 1971

FOUR MEN received the Haverford Award, which is presented annually to alumni of Haverford College who best reflect the stated concern of the institution that knowledge be applied to socially useful ends.

Dr. Ellsworth C. Alvord, Jr., of Seattle, professor of neuropathology in the University of Washington School of Medicine, was cited for his research into multiple sclerosis and for his contributions to the cultural life of Seattle.

Francis F. Campbell, city auditor of Tulsa, Oklahoma, was cited for his leadership in civic affairs.

David S. Richie, Moorestown, New Jersey, director of the weekend work-camp program of Philadelphia Yearly Meeting, was cited for his role in developing summer and weekend work-camp projects in the United States and in Europe, Asia, and Africa.

Allen W. Stokes, Logan, Utah, is professor of wildlife resources in Utah State University. He was cited for his studies of animal behavior and for his activities as a spokesman for civic causes, including peace, conservation, and civil liberties.

The Retirement of Frederick Tolles

by Everett Lee Hunt

THE RETIREMENT of Frederick B. Tolles brought regret and some due reflection to the Swarthmore community. As director of the Friends Historical Library at Swarthmore College and Howard M. and Charles F. Jenkins Professor of Quaker History and Research on the Swarthmore faculty, Fred Tolles left an enduring record of Quaker lives and achievements. The college has announced the interim appointment of John M. Moore to head the Friends Library for one or two years pending appointment of a permanent director.

From 1941, Fred Tolles served first as librarian and then as director of the Friends Historical Library and Peace Collection. He has been effective as an administrator of those collections in the Biddle Memorial Library building; later he helped plan the three-floor Quaker area provided by members of the Cornell family in the new McCabe Library.

Frederick Tolles's artistic interests have led to the acquisition of many paintings for the library.

The number of researchers coming from all over the country to Friends Historical Library is constantly increasing because of his talents in librarianship and in writing.

As a scholar, Fred made a major contribution to Quakerism. His interest in Quaker history started at Harvard, when, as an English major, he read the *Journal of John Woolman*, then wrote on Emerson and Quakerism, and followed with a doctoral thesis on the Quaker merchants of early Philadelphia. At Swarthmore he joined Friends Meeting and taught courses in the history of Quakerism, American Colonial history, intellectual history, and religious thought. With this broad background of interests, he has focused his published books on Quaker history, including *Meeting House and Counting House*, *George Logan of Philadelphia*, *James Logan and the Culture of Provincial America*, and *Quakers and the Atlantic Culture*.

These publications led to the presidency of Friends Historical Society, London, and Friends Historical Association in America; the editorship of its bulletin, *Quaker History*; contributions to literary, philosophical, and historical publications; research in the Huntington Library; and to visiting professorships in Harvard, Bryn Mawr, and the



Photograph by Peter Dechert
Frederick B. Tolles

California Institute of Technology. In helping to carry his beliefs into action, he was a member of the board of managers of Pendle Hill and American Friends Service Committee. In many lectures, he sought to illuminate Quaker history for Friends.

Among the many interests that give richness to his life is music. He sang in the Harvard Glee Club and the University Chapel Choir. He was a member of the Bach chorus of Henry Drinker, which is described by Catherine Drinker Bowen in her *Family Portrait*. He led an enthusiastic group of student-faculty recorder players. His athletic interests have included tennis and chopping wood, which began when he was in Civilian Public Service and continued when he wanted wood for his fireplace.

John M. Moore, professor of religion, left the post of registrar, which he held since 1948, to take over the library duties from Dorothy G. Harris, who is retiring after thirty-four years of service in the Swarthmore library. The new assistant director, Jane Rittenhouse, formerly a librarian at the Henry Francis du Pont Winterthur Museum in Delaware, will aid John Moore.

John Moore has written two books and many articles on morality, religion, and ethics and has degrees from Park College, Harvard University, Union Theological Seminary, and Columbia University. He is clerk of the Committee on Worship and Ministry of Philadelphia Yearly Meeting and is a member of the board of Pendle Hill.

Dorothy Harris is a graduate of Wellesley and holds the degree of bachelor of library science from Drexel University and a master's degree in American civilization from the University of Pennsylvania. Beginning in the reference and circulation sections of the college library in 1937, she became

a member of the Friends Library staff in 1940.

Jane Rittenhouse brings to Friends Historical Library her interest in the college as a 1940 alumna and her knowledge of the newest techniques and applications of library science. She holds a master's degree in library science from Drexel. She spent twenty-one years teaching French in Friends schools in Wilmington and Tokyo, after earning a master's degree in French from Middlebury College in 1947.

(Everett Lee Hunt, a member of Swarthmore Monthly Meeting, Pennsylvania, is Dean Emeritus and emeritus professor of English in Swarthmore College.)

A New Kind of Bank

A SKILLS BANK, listing vocation and hobby skills of members of Philadelphia Yearly Meeting, has been compiled in accordance with a recommendation of the 1970 Working Party, appointed by a minute of the 1970 Yearly Meeting sessions to respond to the need for black economic development.

The Yearly Meeting News reported that the skills of six hundred ninety-seven individuals had been cataloged by the time of its spring issue: One hundred twenty-three in business; fifty-five in agriculture; fifty-five in arts and crafts; and others in a wide variety of fields, including audio-visual, fund raising, medicine, and law.

"Many requests have been received from Friends and others seeking specific expertise," the newsletter said, "and no one has known where to turn. On the other hand, Friends are continually expressing a desire to be of use and yet may be unable to find a place for their skills. The function of the Skills Bank is to bring together these two elements."

Friends on Nantucket

NANTUCKET FRIENDS MEETING is a worship group or "indulged" meeting under the nominal care of Providence, Rhode Island, Monthly Meeting. All members of the Society of Friends on the island hold their membership in Monthly Meetings on the mainland.

Between June 15 and September 15 the historic old meetinghouse is used. The attendance, never under twenty, rose in August of this summer to an estimated high of about ninety. Many were young people. In the winter months, the six to eight Friends regularly meet on the island in the Maria Mitchell Library on Vestal Street.

Congress on Rural Sociology

A WORLD CONGRESS for Rural Sociology, the third, is being planned in Baton Rouge, Louisiana, for August 22-27, 1972, on development policies and rural life. Twenty-one seminar sessions are projected.

Information may be had from Dr. Alvin L. Bertrand, Department of Sociology and Rural Sociology, Louisiana State University, Baton Rouge, Louisiana 70803.

Paperbacks to Prison

PAPERBACKS—western, spy, adventure, and mystery stories—may be sent to Wellesley Friends Meeting, 26 Benvenue Street, Wellesley, Massachusetts 02181. Alan Winslow, a volunteer prison worker, reports in the Meeting newsletter that prisoners in Charles Street Jail, Boston, are desperately in need of them.

Camp CHOCONUT

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Fifty Boys—9-14. A summer of constructive fun on 800 acres near the New York Border in Pennsylvania's Endless Mountains. Private natural lake with good fishing and full waterfront program. Our boys camp out, take hiking trips and canoe trips on the Susquehanna and Delaware rivers, and participate in individual and group projects including natural science, carpentry, and tending farm animals. Campwide games and sports round out a program aimed at helping boys become independent and self-assured. We have a high counselor ratio, good food, informal living style, and sound but rustic facilities. American Camping Association accredited. Booklet on request.

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A Meeting in Tanzania

THERE HAS BEEN a Meeting of Friends and attenders in Dar es Salaam, Tanzania, for six years or more. Nobody is sure how it started, but it seems that everything began under a generous mango tree near the seashore with a group of volunteers of American Friends Service Committee. The group then was young and had few children and few Tanzanians.

The fact that the Meeting almost always has been composed of "expatriates" has meant that it has always changed in membership at least every two years and in location likewise from the mango tree to a beach house, to a secondary school outside Dar, to the International School in Dar, and now, for the moment, to the Swahili house of a Tanzanian family in a suburb of Dar.

This last move may be the most fortunate in that maybe now this Meeting may become a Tanzanian Meeting. That will not be easy, though. The concept of an hour's silent worship is not African, although we hope it might become so, and the peace testimony, so dear to Friends, is at variance with a nation committed to the overthrow of

neighboring colonialism by violent means if necessary.

At the moment, having lost almost half the Meeting by removals, we number only about seven, of whom four may be considered properly as members of a Friends Meeting. The Meeting is not an "organized" one as such, and we have no affiliation with a Yearly Meeting. In a way, we are strung between East Africa Yearly Meeting in Kenya (essentially a pastoral meeting) and South African Yearly Meeting, but we have little if any connection with either, for obvious reasons. There used to be many African Friends on the Tanzanian Island of Pemba, but, ever since the Zanzibar Revolution of 1964, less and less has been heard of them.

We therefore are a somewhat isolated and diverse group of Tanzanians, English, Canadian, and American Friends, and we would be very happy to see Friends from abroad. When you are in Dar es Salaam, get in touch with us through Agapitus and Eleanor Nguma, c/o National Bank of Commerce, City Drive, Dar es Salaam, (telephone 20701).

Meanwhile, here are some thoughts written by Hildegund Kiango, one of our Friends, Tanzanian, but formerly

German, in whose house we meet at present:

*The people of this world
have to grow into one family.
As you said
it's overdue.
How many thousands of years
shall we still delay?
The Religious Society of Friends
I do believe
has the necessary foundation
to bring the family
in spite of so many differences
to one big prayer,
longing to know the meaning of life,
and the love of God better;
longing at last
to live the love of God.
After so much talking,
why should we worry
whatever people call themselves, or
whose followers they are?
They will experience
the one who expressed
most the love of God
and so grow to be his disciples.
My life be my thanks to Thee.*

ROGER AND JULIA CARTER, NASH
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- Address inquiries to R. BARRET COPPOCK, Director of Admissions, Box 350, George School, Newtown, Pennsylvania 18940

The Withholding of Income Taxes

A CHALLENGE to the constitutionality of mandatory withholding of federal income taxes for employees who conscientiously oppose war was heard in oral argument by counsel for American Friends Service Committee in the Federal District Court in Philadelphia in October.

The employer, American Friends Service Committee, and two of its employees, Lorraine Cleveland and Leonard Cadwallader, brought suit in May, 1970 against the Federal Government. The hearing was on the Government's motion to dismiss the case.

The case did not dispute the right of the Government to levy taxes but the method of collection. For employees "to be forced to pay their war taxes without even the symbolic gesture of refusal and enforced collection by the Government," according to the brief, violates the clause of the First Amendment that guarantees the free exercise of religion.

Rather than continue to collect from the two employees the part of their taxes that goes for war purposes, American Friends Service Committee withdrew from its general funds enough to cover funds not withheld during a part of 1969 and then applied to the Internal Revenue Service for a refund, but was refused. American Friends Service Committee sought a ruling that it may be relieved of the "onerous burden" of acting as the Government's tax collector.

The brief stated: "American Friends Service Committee is further aggrieved, and threatened with irreparable economic injury because valuable, esteemed and loyal employees have threatened to resign from their employment because the operation of the withholding taxes has interfered with the expression of their religious conscientious objection to the support of war, and because contributors have questioned the propriety of their donations to an organization which acts as a collector of war taxes."

Royalties Donated

DANIEL ELLSBERG is giving the royalties on his book, *Ellsberg on the Pentagon Papers and Vietnam Policy* (Dell paperback, \$1.50), to American Friends Service Committee. Although the advance royalty figure Dell made public is one hundred fifty thousand dollars, it is the somewhat smaller net royalty—after Daniel Ellsberg has met expenses incurred in connection with writing the book—that he is contributing to AFSC work in aid of war-wounded children in Indochina.

Classified Advertisements

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, Pennsylvania 19102.

Positions Vacant

TWO PERSONS, preferably a Quaker couple, for Quaker House, Greensboro, North Carolina. Salary: \$100. per month; utilities paid. Write or telephone Robert Driscoll, 2612 Sherwood Street, Greensboro 27402, 919-292-4801.

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, ASSISTANT DIRECTOR, MALE COUNSELORS. A working vacation in the mountains of rural Pennsylvania. Box 33F, Gladwyne, Pennsylvania 19035. Telephone: 215-MI-9-3548.

Positions Wanted

COLLEGE TEACHER, Friend, former CCCO and AFSC staff, Chicago Ph.D., seven years' teaching experience. Published in Quaker Religious Thought, Shrewsbury Lecture, other. Desires position in peace research or college or university teaching of religion, ethics, or peace studies. Box P-527, Friends Journal.

JAPANESE STUDENT in Wilmington College needs position beginning January, 1972 to earn graduate expenses. Can type, teach high-school French or Japanese, college-level Japanese. Will work as secretary, in library, as head resident or similar position in boarding school, work in home for elderly, in hospital, etcetera. Masumi Akaishi hopes for good news at Pyle Center, Box 6, Wilmington College, Wilmington, Ohio 45177.

SUSAN CASTELLANO, B.F.A. in photography from Philadelphia College of Art, two years' work in a commercial photography studio, seeks freelance assignments or a full-time photographic position. Please request to see portfolio. 1700 Pine Street, Philadelphia 19103; 215-PE 5-5775.

Wanted

HUMPHREY MARSHALL items. Also photos, letters, old deeds, books, memorabilia, etcetera, relating to village of Marshalltown and Bradford Meeting. Write William C. Baldwin, 865 Lenape Road, West Chester, Pennsylvania 19380; or telephone 696-0816.

INEXPENSIVE HOUSING for New Zealand Friends, Robert Stowell and family, in United States for sabbatical year from May, 1972. Will do repairs or swap waterfront house for yours. Canterbury University, Christchurch, New Zealand.

SPECIAL CONTRIBUTIONS, large and small, are needed if Scattergood School is to continue to enroll ghetto students who desire a Quaker, rural, college-preparatory, boarding school experience. \$4,200 would make possible the attendance of one underprivileged student for four years. Our current resources may not be able to carry this responsibility much longer. Tom Schaefer, Scattergood School, West Branch, Iowa 52358.

Books and Publications

DISARMAMENT NEWSLETTER provides focused reporting; convenient library record. For samples, write Cullinan, 211 E. 43rd, New York 10017.

THE RHODE ISLAND BOAT: A candid New England Quaker sheet is now putting to sea for your good. Sails weekly or when loaded. Five issues, \$1; 25¢ per copy. The Boat, 217 Pleasant Street, Providence, Rhode Island 02906.

Accommodations Abroad

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MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F. Friends Meetings, Sundays, 11 a.m.

For Sale

INQUIRIES INVITED: A few individual lots in a Pocono Mountain lake family community. Box M-518, Friends Journal.

HANDMADE PEWTER dove pin, \$3; tie tack, \$1.50. Orders filled promptly. Profits to AFSC. Send for brochure. La Palomita Shop, 1509 Lakeside Avenue, Fort Collins, Colorado 80521.

SUPPORT NEW FARM COMMUNITY business! We sell: Educational, cooperative game for children and adults, sixty-eight playing cards, instructions; Booklet of four additional games using the cards; Herb Tea Blend—twelve tasty herbs, hand-picked, unsprayed. Details about products and our community from: Family Pastimes, R.R. 4, Perth, Ontario, Canada.

SPECIAL OFFER: "Peaceable Kingdom"—handsome, unique Christmas cards. \$10.00 per 100 postpaid. Planned Parenthood Cards, Box CFJ, Newtown, Pa. 18940.

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Opportunities

GIVING FOR INCOME. The American Friends (Quaker) Service Committee has a variety of life income and annuity plans whereby you can transfer assets, then (1) receive a regular income for life; (2) be assured that the capital remaining at your death will go to support AFSC's worldwide efforts to promote peace and justice; (3) take an immediate charitable income tax deduction; and (4) be relieved of management responsibility. Inquires kept confidential and involve no obligation. WRITE: AFSC Life Income Plans, 160 North Fifteenth Street, Philadelphia 19102.

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MEETING ANNOUNCEMENTS

Alaska

FAIRBANKS—Unprogramed worship, First-days, 9 a.m., Upper Commons Lounge, University of Alaska campus. Discussion follows. Phone: 479-6801.

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. Mary Lou Coppock, clerk, 6620 E. Culver, Scottsdale, 85257.

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., 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: Clifford Cole, 339 West 10th 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—Meeting every Sunday, 10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. Phone, 237-3030.

HAYWARD—Worship, 11 a.m., Old Chapel, 890 Fargo, San Leandro. 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, 10:30 a.m., 647 Locust. 424-5735.

LOS ANGELES—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 754-5994.

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—Family sharing 10 a.m. Unprogramed worship, 10:20 a.m. 15056 Bledsoe St. 367-5288.

SAN FRANCISCO—Meeting for worship, First-days, 11 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 Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. 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—Whitleaf Monthly Meeting, Administration Building, 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion. 698-7538.

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 776-7369.

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: 203-10-9545.

STORRS—Meeting for worship, 10:45, corner North Eagleview 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. George Corwin, Clerk. Phone 853-1521.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11 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, 4th and Wests Sts., 11 a.m.; 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 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 677-0457.

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.

LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. 676-5597.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Thyra Allen Jacobs, clerk, 361-2862 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. 9:45, hymn sing; 10, worship; 11:15, adult study group. Babysitting, 10:15 to 11. 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 (unprogramed). Worship 10 a.m. For information and meeting location, phone 477-5660 or 327-6398.

DECATUR—Worship, 10 a.m. Phone Agnita Wright, 877-2914, for meeting location.

DEKALB—Meeting, 10:30 a.m., 424 Normal Road. Phone 758-2561 or 758-1985.

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone 968-3861 or 665-0864.

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area 312, 234-0366.

PEORIA-GALESBURG—Unprogramed 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. Worship, 10:30 a.m.; informal togetherness, 11:30. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 964-0716.

SPRINGFIELD—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2083 for meeting location.

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

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogramed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10:00.)

WEST LAFAYETTE—Meeting for worship, 9:45 a.m., 176 E. Stadium Avenue. Clerk, Elwood F. Reber. Phone, 463-9671.

Iowa

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

PAULLINA—Worship, 11 a.m.; First-day School, 10 a.m. Rachel Hodgkin, Paullina, Correspondent.

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—Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone 452-6812.

Louisiana

BATON ROUGE—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Stuart Gilmore; telephone 766-4704.

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

Maine

DAMARISCOTTA—Worship 10 a.m., Public Library, Route 1, Main Street. (See Mid-coast listing)

EAST VASSALBORO—Worship 9 a.m., Paul Cates, pastor. Phone: 923-3078.

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

NORTH FAIRFIELD—Lelia Taylor, pastor. Worship 10:30 a.m. Phone: 453-6812.

ORONO—Worship 10 a.m. For place, call 942-7255.

PORTLAND—Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone 839-3288. Adult discussion, 11:00.

SOUTH CHINA—David van Strien, pastor. Worship 10 a.m. Phone: 445-2496.

WINTHROP CENTER—Paul Cates, pastor. Worship 11 a.m. Phone: 395-4724.

Maryland

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

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Alice Ayres, clerk (301-263-5719).

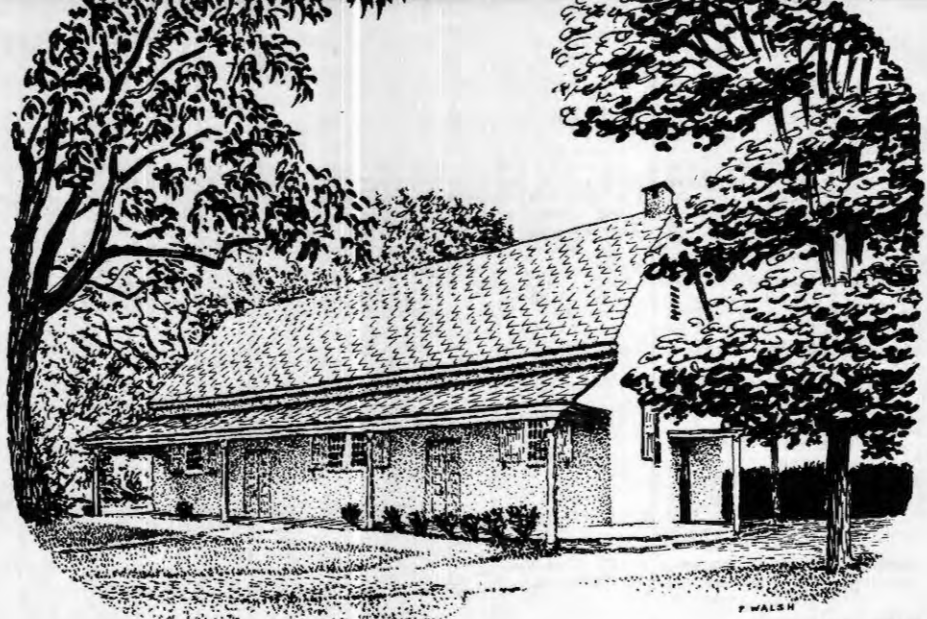
BALTIMORE—Worship 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St. ID 5-3773, Home-wood 3107 N. Charles St. 235-4438.

BETHESOA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone 332-1156.

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

SANDY SPRING—Meetinghouse Road, at Rte. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30.

UNION BRIDGE—PIPE CREEK MEETING (near)—Worship, 11 a.m.



Lansdowne, Pennsylvania, Meetinghouse

Peter Walsh

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—Worship 11:00 a.m.; fellowship hour 12:00, First-day. Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone 227-9118.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Mellor, 189 Hampshire St., Methuen, Mass. Phone 682-4677.

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

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

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

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

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

Michigan

ANN ARBOR—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Mabel Hamm, 2122 Geddes Avenue. Phone: 663-5897.

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

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

EAST LANSING—Worship and First-day School, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

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

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

TRAVERSE CITY-GRAND TRAVERSE AREA—Manitou Meeting. Unorganized group meets 1st and 3rd Sundays for silent worship and potluck in homes. Phone Lucia Billman, 616-334-4473.

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 931-3807.

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 457-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1101 N. Virginia Street, in the Rapp Room of The Center. Telephone 322-3013. Mail address, P. O. Box 602, Reno 89504.

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, 11:15 a.m.; worship 11 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. and Lake St. Worship, 10 a.m. First-day School follows, except summer. Babysitting provided during both. 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 and Gordonhurst Avenue. Meeting for worship and First-day School, 11 a.m. Visitors welcome.

MOUNT HOLLY—High and Garden Streets, meeting for worship 10:30 a.m. Visitors welcome.

MULLICA HILL—First-day school, 10 a.m.; worship, 11. (July, August, 10 a.m.) North Main Street, Mullica Hill. Phone; 478-2664. Visitors welcome.

NEWARK—Worship, 48 West Park Place (Newark Center for Creative Learning) 10 a.m.

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, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker Road near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day, Clerk, Douglas Meaker, Box 464 Milford, N. J. 08848 Phone 995-2276.

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

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

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

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

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

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

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

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian Hoge, clerk. Phone 255-9011.

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

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

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

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) Worship and First-day School, 10:30 a.m. 914-CE 8-9894 or CE 8-9031.

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.

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

JERICHO, LONG ISLAND—Unprogrammed worship, 11 a.m., Old Jericho Turnpike.

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., 11 a.m., 15 Rutherford Pl. (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.

ONEONTA—Worship and First-day School, 10:30 a.m., 11 Ford Ave. Phone, 433-2367.

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, Julia K. Lyman, 1 Sherman Avenue, White Plains, New York 10605. 914-946-8887.

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.

RYE—Milton Rd., one-half mile south of Playland Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 438-7515.

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: Robert Mayer, phone 942-3318.

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. Martha G. Meredith, Clerk, Jack Kirk, Pastor.

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

WINSTON-SALEM—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call F. M. James, 919-723-4690.

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.; worship, 10:30.

TOLEDO—Allowed Meeting, unprogrammed. Sundays, 10 a.m. downtown YWCA, Jefferson at 11th. Information: David Taber, 419-878-6641.

WAYNESVILLE—Friends Meeting, Fourth and High Streets. First-day School, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

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, 10:30 a.m.; meetings for worship, 9:45 and 11:30.

BRISTOL—Meeting for worship and First-day School, 11 a.m., Market and Wood. 788-3234.

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—Summerytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11.15 a.m.

HARRISBURG—6th & Herr Street, meeting for worship and First-day School 10 a.m.; Adult Forum 11.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day School and meeting for worship, 10:30 a.m., followed by Forum.

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

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

LANSDOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 10 a.m.; worship, 11.

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

LEWISBURG—Vaughan Literature Building Library, Bucknell University. Meeting for worship, 11 a.m. Sundays. Clerk: Freda Gibbons, 658-8841. 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. Worship 10 a.m.; First-day School 11 a.m. H. Kester, 458-6006.

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Phone 545-6252.

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

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

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

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

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

Central Philadelphia, Race St. west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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 Waln Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3309 Baring St., 10 a.m.

University City Worship Group, 3907 Spruce St. (Enter rear.) 11 a.m.

PHOENIXVILLE—SCHUYLKILL MEETING—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10 a.m. 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.

STROUDSBURG in the Poconos—Worship group meets every first and third Sunday at 10:00 a.m. Strouds Mansion, 900 Main Street. Visitors welcome.

SUMNEYTOWN-GREEN LANE AREA—Worship held occasionally First-day evenings winter months. Call 215-234-8424.

SWARTHMORE—Whittier Place, college campus. Adult forum, 9:45 a.m.; First-day school and worship, 11.

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.

WRIGHTSTOWN—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

YAROLEY—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. William Jefferys, clerk, 476-1375.

DALLAS—Sunday, 10:30 a.m., Park North Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 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, Sunday, 3 p.m., 2412 13th. Patty Martin, clerk, 762-5539.

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—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

SOUTH LONDON DERRY—West River Meeting. Worship, Sunday 11 a.m., in the home of Carlton and Marjorie Schilcher, West River Road. Phone 824-3783 or Anne Compter Werner—824-6231.

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.

WINCHESTER—Centre Meeting—203 N. Washington. Worship, 10:15. Phone 667-8947 or 667-0500.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Silent worship and First-day classes at 10. Phone: ME 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, 272-0040.

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

Coming Events

Entries for this calendar should be submitted at least four weeks before the event is to take place.

30-January 2—Midwinter Institute: Loneliness and Community, led by Elizabeth Cattell and Bob Blood, Pendle Hill, Wallingford, Pennsylvania 19086.

30-January 1—The Annual New Year's Gathering, Powell House, Old Chatham, New York 12136.

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.

Birth

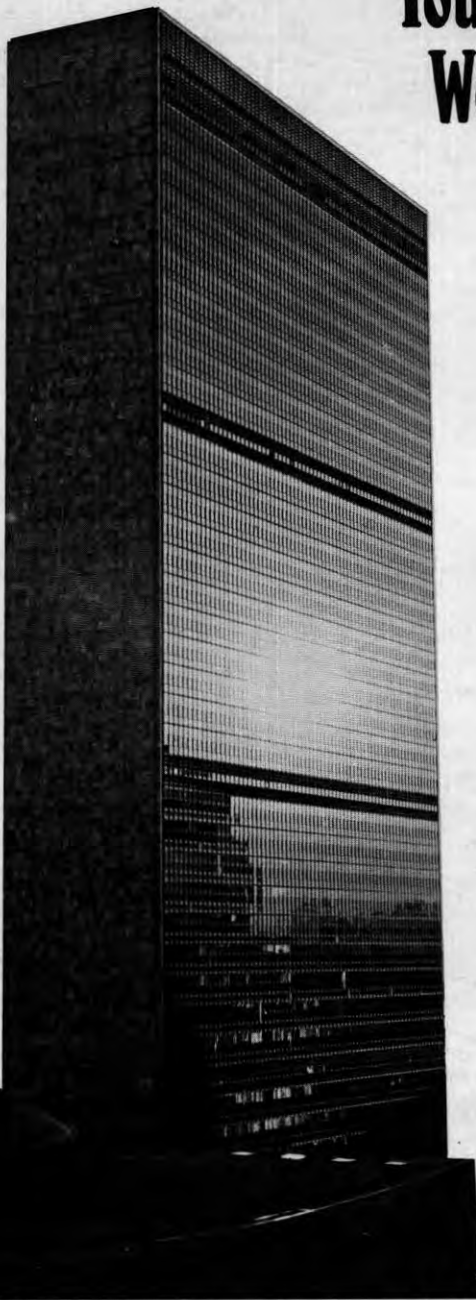
DONEIT—On October 15, in Poughkeepsie, New York, a son, **FREDERICK WILLIAM DONEIT, JR.**, to Frederick and Jean Doneit. The father is a member of Poughkeepsie Monthly Meeting.

Deaths

BYE—On November 8, in Columbia, South Carolina, **VIRGINIA HIGGINS BYE**, formerly of Moylan, Pennsylvania, aged 75, a member of Providence Monthly Meeting, Media, Pennsylvania. She was active in the early years of the Young Friends Movement of Philadelphia Yearly Meeting, and, before her marriage, secretary in the office of The Quaker. She is survived by her husband, Raymond T. Bye, of Columbia; three daughters: Doris B. Ferm, of Columbia, Elinor B. Harry, of Havertown, Pennsylvania, and Florence B. Brown, of Loveland, Colorado; and eleven grandchildren.

TRAYER—On October 31, at her home in Hershey, Pennsylvania, **DOROTHY C. TRAYER**, aged 50, a member of Harrisburg, Pennsylvania, Monthly Meeting. She coordinated the Meeting weekday preschool program and was active in programs for young people in Caln Quarterly Meeting, Women's International League for Peace and Freedom, and Hershey Friends of the Library. She is survived by her husband, Raymond Trayer; two daughters: Susan Kummer, of Philadelphia, and Deborah, of Hershey; and a son, Charles, of Hershey.

Your Friends at the United Nations Work for You to Bring World Peace



During the General Assembly of the United Nations, a team of fifteen men and women from seven countries is hard at work representing Quaker concerns, keeping Friends everywhere informed about the vital issues that come before the world body, and building a web of human relationships which can help to undergird peace.

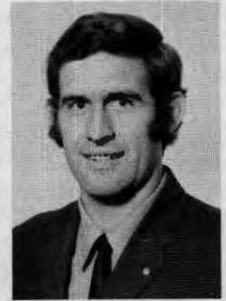
This fall, your United Nations team has concentrated on such thorny issues as the seating of the People's Republic of China (a Quaker concern since 1950), the strengthening of the United Nations relief mission in East Pakistan, and the launching of the new United Nations volunteer program. The AFSC hopes to recruit one or two volunteers for this program, if special funds can be found. Friends are cordially invited to contribute.

Barry Hollister, able director of the Quaker UN office, is chairman of a committee of Non-Governmental Organizations planning a conference on the environment. It will be held in Sweden next summer, simultaneously with a UN conference on the same topic for member nations.

Harold Wilkinson, an Australian Friend, has just joined the staff to work on concerns of young adults, and development problems. Betty Richardson Nute represents Friends in matters pertaining to human rights, including current problems of conscientious objection, and problems of Latin America. John Volkmar keeps in touch with developments in the troubled Middle East and in the problems of Southern Africa.



Barry Hollister



Harold Wilkinson



Betty Richardson Nute



John Volkmar

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