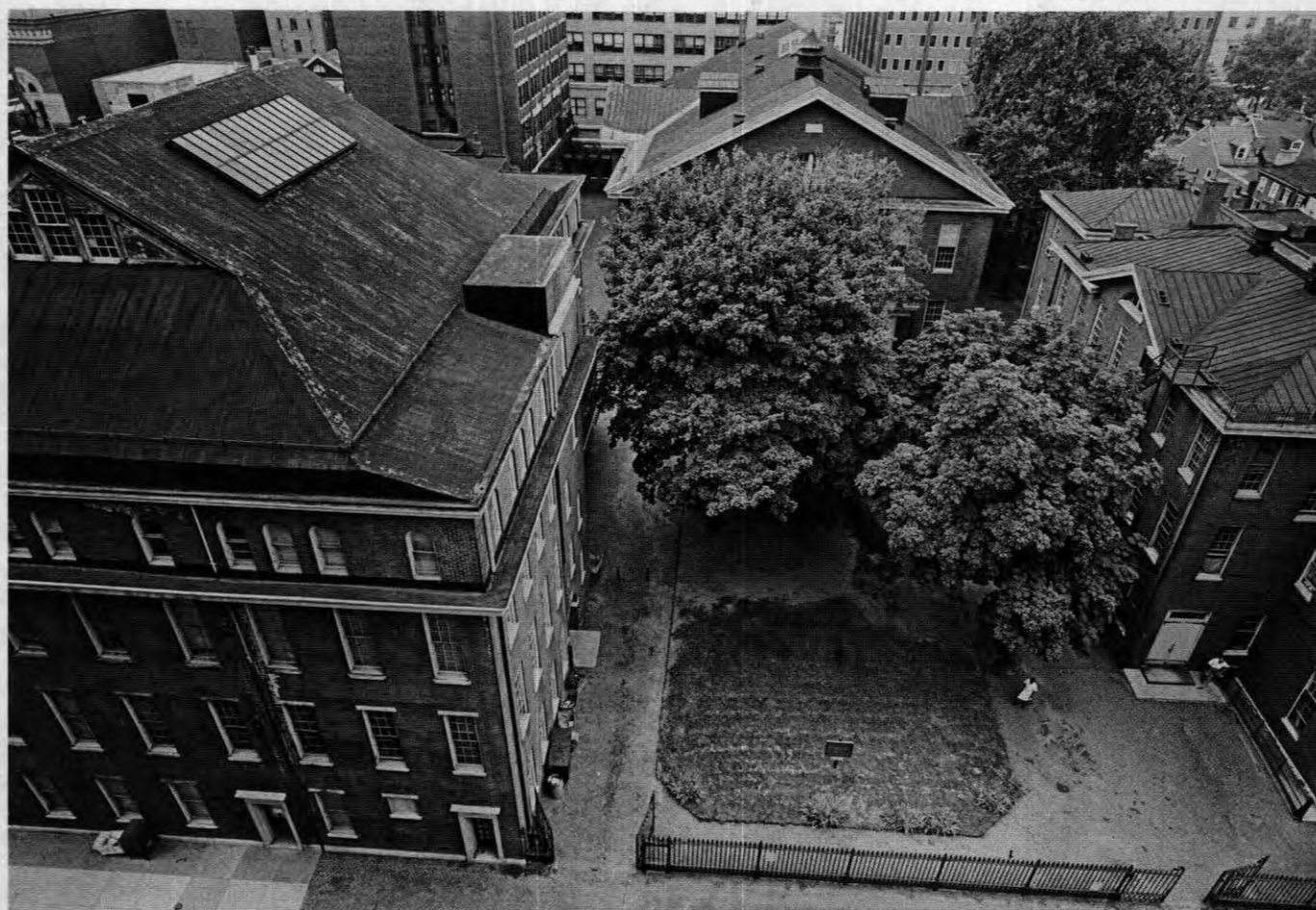


January 1, 1972

FRIENDS JOURNAL

Quaker Thought and Life Today





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The contributors to this issue

CLIFFORD NEAL SMITH, a member of DeKalb, Illinois, Preparative Meeting, is concerned that "Friends reexamine the state of business life and practices (as they did in the late 1600's in England) to determine wherein it has deviated from the norms of morality and humanity."

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DON BADGLEY, a salesman with a life insurance company, is a former member of North Carolina State House of Representatives. He lives in Poughkeepsie, New York, and is a member of Poughkeepsie Monthly Meeting.

PHILIP MYERS, a member of Baltimore Monthly Meeting, Stony Run, is chairman of the board of McKim's School. His extracurricular interests include writing and painting.

R. W. TUCKER comments: "In all these years of writing for Friends Journal, 'Submission' is my first non-self-generated article. Several Friends at my Meeting (Monthly Meeting of Friends of Philadelphia) requested me to put these remarks onto paper."

BRONSON P. CLARK, executive secretary of American Friends Service Committee, his wife, Eleanor, Russell Johnson, peace secretary for the New England region of AFSC, and his wife, Irene, recently spent twenty-five days in China as guests of the People's Republic of China and of Norodom Sihanouk, former Cambodian head of state.

EDWIN B. BRONNER is professor of American History in Haverford College and curator of the Quaker Collection. He is president of Friends Historical Association.

THE PHOTOGRAPH ON THE COVER, of the courtyard of the "Quaker Quadrangle," Fifteenth and Race Streets, was taken by Susan Castellano, of Philadelphia, a graduate of Moore College of Art. This picture and that on page ten were taken from the eighth floor of the Schaff Building, across Race Street, part of which will be demolished, as will the former national office of American Friends Service Committee (left) in conjunction with a project of the Highway Department of the Commonwealth of Pennsylvania to provide an exit ramp for the Vine Street Expressway at Fifteenth Street. To the right is 1520 Race Street, which still houses offices of Friends General Conference and was (and will be again) the home of Friends Journal. An office building is to be constructed to the left of Race Street Meetinghouse (center) and will adjoin it at a midpoint. Extensive renovations are planned for the meetinghouse and for 1520 Race Street. Friends Journal retains the mailing address of 152-A North Fifteenth Street, but its offices (like those of AFSC) are at 112 South Sixteenth Street, Philadelphia 19102.

Today and Tomorrow

Come the Revolution

LIKE IT OR NOT (as we have said before), we are in the midst of revolution, the revolution history and God may have designated for America.

As young people put it, the consciousness has been raised of many minority groups in the past years, probably as a response to the Black Power movement, or an identification with it: Women, Chicanos, Indians, Jews, freaks, Jesus lovers, us.

Another aspect, besides empowerment, is concern for the future of our planet: Pollution, overpopulation, starvation, mechanization, Weltschmerz.

Friends are concerned in most of these and in new ways: Peace, reform or abolition of prisons, civil liberties, helping the oppressed, intergroup relations.

A number of the more deeply concerned, radical, younger Friends and some older ones cooperate often with others who share their concern and come to identify themselves with them. They become part of a revolutionary community in thought and action.

Revolutionaries are dedicated, hardworking, and often desperate. They are consumed by the fire of their vision. In the intensity of effort to bring their vision into reality, they may choose means that involve violence against persons or property. Integrity often is not a major consideration.

The ultimate success of the revolution—or of a specific action—is the overriding goal. The danger is that they lose their fire; we have heard the question asked several times in the past year in regret or a spirit of I-told-you-so: "Where have all the activists gone?"

The revolutionists among us—and, even more, those who uphold the status quo—may find stimulating a new, popular book, *Without Marx or Jesus, The New American Revolution Has Begun*, by Jean François Revel (Doubleday, 1971).

The French philosopher and journalist approves of American social progress, freedom in everyday lives, cultural innovations, and such as the beginning of a real revolution and a model for the improvements, fresh openings, and regroupings he does not expect of older countries.

One paragraph: "Today, as in the time of Rousseau, the struggle for the preservation of the beauty and benefits of nature reveals our need to believe in the goodness of man, or of oneself, and the need to prove that goodness to ourselves. It is making us turn away from a single culture to several cultures. For that reason, it is absurd to regard the ecological battle as a mere skirmish or a spin-off from the main way. The ecological battle is one of the pieces of the revolutionary puzzle, and it is necessary to complete the picture. It gives us the emotional energy

necessary, for example, to challenge the omnipotence of the great industrial empires; and such energy is not engendered by a political program, no matter how clear it may be."

The Plight of Small Colleges

A REPORT prepared for the Carnegie Commission on Higher Education warned that many small, private four-year colleges "are fighting desperately for survival."

The report classified one-third, or four hundred ninety-four, of the nation's four-year colleges as "invisible colleges." These are little-known private institutions with small student bodies and less than outstanding academic credentials. Five hundred thousand students attend them.

Their relative obscurity and their great dependence on rising tuitions for income are sending them into a deadly competitive struggle with state institutions for students and financial resources. Many, the report asserted, "may be in real danger of extinction."

The report recommended that the Federal and state governments seriously consider substantial long-term financial aid to invisible colleges and their students as an economical alternative to further expansion of state schools. It recommended that the colleges increase their enrollments by fifty percent or more, increasing their efficiency and income without affecting the virtues of small size.

Finally, the report said, we should adopt "a wider view of what constitutes institutional excellence, a view based on educational values rather than on tradition, sentiment, and academic snobbery."

Oddments

FOR OUR BIG CUPBOARD of unusual references to Quakers, Noyes Collinson, of Atlanta, sent us a Saturday church page of *The Atlanta Constitution*, in which, by one of those gremlinlike typographic slips, the listing of the Atlanta Meeting was listed under Bahai Faith (sic—in large type) as: "Society of Friendly Quakers, Quaker House—10 a.m. meeting for worship." Noyes Collinson noted, though: "Usually we are listed as 'Society of Friends (Quakers).'"

Another Friend sent us part of a gossip column in *The New York Post*: "Jane Yolen, who's Jewish but married to a Catholic, has been chosen by Crowell to do a children's biography on George Fox, the founder of Quakerism."

"Political Intelligence" in *The Texas Observer* (October 8, 1971), a biweekly published in Austin, Texas: "State politicians started meeting like Quakers run berserk. The team met in Dallas—40-plus strong—and agreed that Mutscher had to step down. Rayford Price's people met, Price Jr.'s people met, the Dirty 30 met, Mutscher's inner circle met, Slider, Slack and Heatly met and so on and on."

Reassessment of a Political Trial

by Clifford Neal Smith

AT A DISTANCE of nearly two thousand years, it seems surprising that there should be very much of interest left unsaid about a famous political trial held in Jerusalem, but antiquarians and archivists know that distance in time, especially with modern insights and tools of criticism, often reveals things in a different light.

Such is the case of Justice Haim Cohen's *The Trial and Death of Jesus*, recently published by Harper & Row. The author is a justice of the Supreme Court of Israel and a member of the Permanent Court of Arbitration at The Hague. His views are to be read with respect and high interest.

Step by step, Justice Cohen examines the Gospel accounts of the trial of Jesus and finds wide discrepancies between them and the indisputable facts of Jewish legal history, as set forth in the Talmud. He also examines the remaining non-Christian accounts, finding all of them, without exception, to have been falsified or distorted beyond recognition. "Whether by accident or design, the way was wide open for a Christian monopoly of all records and reports and their channeling to such purpose as Christian policy and prejudice might dictate."

The Jews, according to Justice Cohen, were themselves partly responsible for the centuries of distortion because of their taboo on reading or discussing apostate literature, such as the New Testament. Because of the taboo, no Jew deigned even to point out the discrepancies between the Gospel reports of the trial and the body of Jewish law and legal history. The consequences of this blindness has been centuries of enmity between Christians and Jews.

The main thesis of Justice Cohen's book is the following:

"The possibility that an injustice may have been done in the trial of Jesus is not open to doubt. But not every injustice amounts in law to a miscarriage of justice: A man may be innocent of the crime with which he is charged, and, from the moral standpoint, it would be highly unjust to inflict any punishment on him; still, if he chose to plead guilty to the charge, legal justice would require him to undergo the punishment as though he had committed the offense. The attitude of the law, to make every man the ultimate arbiter of his own fate by allowing him to admit or to deny his guilt, is assuredly consonant with human dignity and the individual right of self-determination. And a man may have perfectly valid reasons for pleading guilty to a charge of which he is in fact guiltless: It is a very common practice in petty cases, in

LAY NOT up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!—Matthew 6: 19-23

which the time which would otherwise have to be wasted in court and the expenses which would have to be incurred bear no reasonable relation to the fine which a plea of guilt would attract; or a man may elect to take upon himself a penalty which must else be borne by another person whom he wishes to protect or whose identity he wishes to conceal; or a man will resolve to be tried and sentenced, whether or not he has committed an offense, so that he may earn the glory of martyrdom. If Jesus pleaded guilty to the charge brought against him before Pilate, it need not have been because he was, or thought he was, in fact guilty; it could well have been because he wanted his prophecies to come true (cf. Luke 9:22; John 17:11-13; *et al.*). Whatever his prompting, his deliberate plea of guilty was, as we have seen, sufficient in law to warrant his conviction. From the purely legal angle, once he pleaded guilty it ceased to matter whether he was in fact guilty or not; and while we offer no opinion, one way or the other, on the theory—recently expressed again with great force—that Jesus had in actuality been an insurgent and was tried and convicted as such, we make take it that he had really done nothing to deserve capital or any other punishment and was sentenced solely because of the stand which he himself had chosen to adopt in his trial before Pilate. On that assumption, all the same, the crucifixion cannot be said to have been in the nature of judicial murder; on the contrary, it was the carrying out of a sentence passed in the due course of justice. The stand which Jesus chose to adopt may have been suicidal, and tragically to be deplored. But no error of judgment on Jesus' part can reflect upon the justice administered by Pilate."

Christians and Jews ought to consider the theses expressed in this book with great care. One may hope that a reassessment of the trial, and incidentally of the veracity of the Gospel accounts of it, will lead to a new understanding of Judeo-Christian history. Regardless of how painful the prejudices of centuries are to remove from the cultures of both Christians and Jews, the process of doing so should lead to an awareness of human right and the reprehensibility of racial and religious partiality. Intuitively, I feel that widespread reassessment of this most famous of trials will lead to a new revelation for both Christians and Jews.

Practicing the Presence of God

by Scott Crom

IT IS FOOLISH and presumptuous for one person to try to tell another how to find God, even if one is directly asked. The most we can do is share our own thoughts and experiences, hoping that some of them may be of use to others.

Some people may feel caught in a vicious circle: One can believe in God only with the help of the grace of God, but that grace itself is unbelievable and unavailable without prior belief. Again, one cannot love himself or others, much less love God, unless he has himself felt the love of others, but in turn one can be open to love and can admit his own lovability only if he is already able to love. Sometimes it does truly seem as if one can get where he wants to go only by already being there.

This frame of mind has fallen into an either-or trap of overstated opposites, as though there is no middle ground between tiny acorn and giant oak, between saint and sinner. Life is growth, and, while there are occasional giant steps to be taken, most growth occurs so gradually as to be almost unnoticeable: "A journey of a thousand miles begins with a single step." "Today is the very first day of the whole rest of your life."

As for finding God, I know that for a long time I looked for the wrong thing and in the wrong place, in ways that now seem stupid to me even though I still have to struggle against them. I somehow thought that first one had to have the right idea about God, the right conception or definition of Him, so that one could then look for evidence as to whether anything corresponding to that idea really existed. (Some of my own philosophical training, poorly grasped, may have done more harm than good.)

In recent years, though, with growing awareness of the centrality of what we experience, encounter, and feel, along with what we think, I have come to supplement earlier preoccupation with *what* God is with a more adverbial approach. *How* does reality function; in what ways is it manifest to us?

If God is anything at all, surely He is real, and He is present. It is therefore when we ourselves are real and when we are present that we are more open to the divine in life. If we have been seeking the overwhelming mystical experience, perhaps our expectations are misdirected: "No man shall see me and live." Our own *being present* means a presence *to*, an availability *to*. It is in the *between*, primarily though not exclusively between persons, that the primary word I-Thou is uttered.



Photograph by Leyton Jump

We do need also to be in touch with our own inner springs, but we must not confuse this inwardness with withdrawal. By catching our own escapes into unreality (phoniness, daydreaming, preoccupation), our own repeated absences of mind and heart, we return again and again to the real present. We must not berate ourselves for yet another slip, but gently remind ourselves that being present is "where it's at."

One Zen master summarized the essence of Buddhism as "attention," and in fact three times he wrote that single character in response to insistent questioning.

When we can gradually increase the frequency and duration of our own attentive real presence, presence to ourselves, to our environment, to other persons, we shall discover that in fact we have been practicing the presence of God.

My First Real Prayer

The following prayer came to me so strongly during the latter part of an encounter week at Powell House that I felt compelled to ask to say it as a blessing before a meal. The week had just led me to the point where I knew that anger was not only allowable in love but absolutely necessary to love's growth and fruition. I very seldom say a direct prayer, and this is the first real prayer I've said in years—maybe the first ever.

"Hey you, God, I don't know if you are an hermaphrodite or an ocean of light, but I want to interact with you with the same anger and love, courage and fear, dancing and rebellion, and acceptance, with which I must interact with humans—especially the anger. For I have been taught to worship in trembling and loneliness and asking. But how can I get to know you if I don't interact with you with all of me?"

JAMIE ANNE SCOTT

On Christian Idolatry

by Keith Graham

PAUL TILLICH found much Christian theology to be idolatrous. Friends might themselves examine that charge. They have generally escaped the form of idolatry best described as bibliolatry and have been free to accept scientific truth and truth from other sources without depending upon the Bible as sole authority.

Throughout the history of the Society of Friends, however, many Friends (and most Christians) have been guilty of an idolatry based on the high Christology found particularly in the New Testament writings of Paul and the Gospel of John. These writings do reveal a high form of mystical religion but, in their attempt to spiritualize the Jesus of the Synoptic Gospels, have they not replaced God with a spiritualization of the human Jesus of history?

The early Church tried to ameliorate this situation by saying Jesus was both fully human and fully God. They also developed the concept of the Trinity, a Godhead of three in one.

Neither of these concepts makes sense. The first makes no sense because a man cannot be fully human if he is fully God (or Spirit). The second is even more confusing, since God cannot be divided into three "persons," at least one of which is fully human and still be a monotheistic God.

I would not then deny that a person who really wants to can satisfy himself with a fanciful interpretation of these two doctrines, but I find them to be unnecessary at best and detrimental to faith at worst.

My view is that Jesus can best be seen in the light of the prophetic tradition. He pointed to God rather than to himself. Even if Jesus considered himself to be the Messiah, it seems improbable that he considered himself to be God.

The most significant thing about Jesus is that he, like the Old Testament prophets, recalled his people to a faith commitment. He overturned their external systems—their rigid law, their temple cult. He reminded the Jews that true worship is a spiritual matter. Jesus also offered fresh ethical advice that emphasized love and peace. By freeing this spiritual religion from its external accouterments, he gave the impetus for a movement to bring the message of God to all people.

The message of Jesus, however, seems to have been influenced by apocalypticism. He seems to have looked for a dramatic intervention of God in history to inaugurate a new age. True, the early Church gradually reinterpreted this eschatology and spiritualized it, but Jesus himself seems to have espoused the normal apocalyptic views. His expectation seems to have been that the apocalyptic event would occur *soon*.

Albert Schweitzer pointed out that although Jesus gave us good ethical advice, his apocalyptic teachings were in error. Jesus then can hardly be said to have been infallible.

Recently, in reading Rufus Jones, I found myself agreeing with him that mystical experiences are common phenomena, but I could not see how he then began to talk about all mystical experiences in terms of a high Christology. All men have access to the mystical experience found in relating to one another, to nature, and to God, but all men, by reason of cultural background, intellectual attitude, or whatever, do not have equal access to Christ. To clamp them in and force them to speak of God only in high Christological terms is unfair. Not only does this view make an idol of Christ; it also establishes an external form for worship.

I can agree more fully with the position of Elias Hicks, who rejected the Trinity by saying a man could not be compelled to believe a doctrine he could not understand and who was further open to any element of truth that could be found in any sources and scripture. Revelation can in no way be restricted to Christ alone.

The recent rock opera, *Jesus Christ Superstar*, has a low Christology. Yet I find more people drawn to the human Jesus it reveals than I do to the exalted Jesus who is removed from the realm of human life. Although I have criticized the view of Rufus Jones, I think it important to note that he said the loss of Jesus' humanity would be far worse than the loss of his divinity. I am convinced that rather than using the imagery of God the father and Jesus his son, we should rather talk of God our father and Jesus our brother.

Another Woman's Prayer

Let me not search myself too deeply, Lord!
(I know my failings, most of them at least.)
I try each day to follow the commandments taught me
When a child. Some easy, others difficult.
Searching oneself takes long, and precious time
Runs through its glass while I could think
Of—not myself, who has so many blessings—
But of those who hunger and who languish
Not for food alone, but starve for understanding
And for love. Yet thinking's not enough!

Let me act promptly.
Friendship I can always offer, even when rebuffed.
That girl without a coat, when I have two!
That child, with one brief meal a day when I have three!
Help me forego one breakfast, or one lunch
And send the cost to her.
That hospital where nurses are so busy and so few
Where folks who cannot feed themselves do not improve;
Where lonely ones need visits, cards, and cheer;
Where prisons reek with apathy and hopelessness.
Lord, let me forget myself and at this time of prayer
Absorb my inspiration straight from Thee,
And act accordingly!

KATHERINE HUNN KARSNER

Joy and Suffering

by Jenifer Faulkner

OUT OF AN EXPERIENCE of grief that often hurts like physical pain and a journey through illness, when the physical condition engulfed my spirit, has grown a belief that I cannot separate body, mind, and spirit. Joy and suffering are not contradictory but the two sides of the coin of life.

I believe we must accept suffering as part of living—not as an evil but as part of the whole. Without suffering, we would not know joys. Without joys, we would not survive sorrows.

Acceptance is not passive fatalism. It demands discipline. I know when I held muscles taut, the pain only increased. In the same way, the mental and spiritual tensions of resentment increase the distress in oneself and others.

The shattering experience of illness or grief throws us back on ourselves and strips away conventional props and normal routine. We are confronted by our real selves—a lonely process.

The words of Dietrich Bonhoeffer come to mind:

"I believe that God both can and will bring good out of evil. For that purpose he needs men who make the best of everything. I believe God will give us all the power we need to resist in all times of distress, but He never gives it in advance, lest we should rely upon ourselves and not on Him alone. I believe that even our errors and mistakes are turned to good account. It is no harder for God to cope with them than with what we imagine to be our good deeds. I believe God is not just timeless fate, but that He waits upon and answers sincere prayer and responsible action."

The Will of God

by Emelie Hodgdon

WITHDRAWAL in a time of sorrow is not rejection of the world.

We grieve because a loved one has left this world. Our seeming rejection of the world must be of the kind that the saints have been enjoined to practice. We take a longer look at our world, but we welcome the comforting words of friends. We forgive those who may seem indifferent to our sorrow or perhaps do not know that anything tragic has happened to us.

We are not despising the world around us. We are assessing, I suppose, what the world will be like without our dear one in it. We are very much "in the world," as

the Scriptures have it, but during this time of stress we are not so much "of the world."

Gradually we return to the world. We come to know that sorrow has a dignity of its own and that some experiences rightly change the rhythm of our days. Later, healed by the passage of time, we can be grateful that even sorrow has a place in God's plan.

The Hope of Man

by Don Badgley

IF I SHOULD say, "I have hope," but do not have strength to hope, I fool myself.

Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled before him out of the seed of Shem a great congregation of men, women, children, and all of them; for the people cried aloud.

One of God's people said unto Ezra, "We have trespassed against our God and have followed evil gods of the people of this land and yet there is hope in the living God. Therefore let us repent and hope through faith for God's mercy."

Is not this our hope? All that forget God shall perish; their hope shall be cut off because they trust only in themselves.

You shall be secure who hope in God's mercy, but the eyes of the evil shall fail, and they shall not escape, for their hope will die at the last breath.

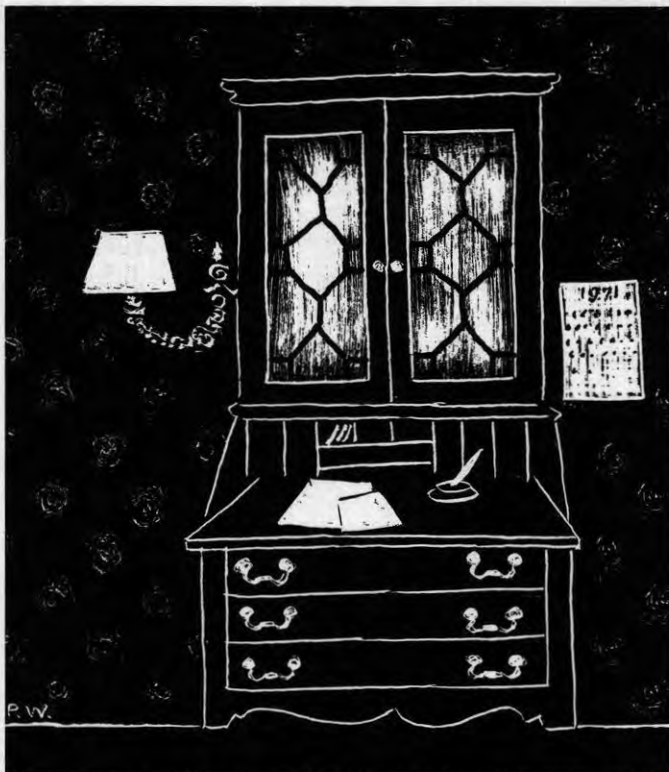
Hope is like a tree that is cut down. It will grow again, and the tender life will break forth again.

Destroy the hope of man, and you take away the choice the word of God gives. The hope of him is vain deceit who follows the philosophy of man. They who set their hope in God and forget not His works shall grow in happiness, for His help is in hope.

The hope of righteousness shall be gladness, but the expectation of the wicked shall perish. Through the desire of hope, they come alive and heal the mind of the sick, which are given hope in death.

To the living there is hope. There is no hope for them who follow false teachers and turn their love to strangers of God. The hope of God is a blessing to those who trust in Him, for He is our savior in time of trouble.

There shall be hope in every nation, even though only one lives by the word of God, and the rest have become like dried bones. The valley of trouble shall stand as a door of hope, as the youth sing their song and call upon their God for deliverance. Then the hope of His people and the strength of His children will be known, for the prisoners of death shall see the hope of the living and return to God.



Peter Walsh

The hopes of their gains were resurrected because their hope was toward God. I stand here, through revelation, the hope of the promise made of God, serving Him day and night, for hope's sake, which is to come. If this nation is to be saved, we must turn from our evil ways and use God's bounty for its righteous purpose.

Patience gives way to experience and experience to hope, for hope comes from the love of God, which fills our minds with the Holy Spirit. We are saved by hope, but hope that is seen is not hope; therefore the hope of all nations comes from God who is not seen.

Whatsoever things written in previous times were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now may the God of hope fill you with peace in believing, that you might abound in hope, through the power of the Holy Spirit.

He that plants should plant in hope. He that harvests should harvest in hope.

Our hope is steadfast in knowing and understanding. Through hope we use plainness of speech. By having this hope, our faith is increased, and through the Spirit we wait for the hope of righteousness because of this faith.

The real hope is in the truth that God created us all equal and in His image and likeness; through Him and by Him there is only one language and one speech. Let us always wear the helmet of hope so that we will be heirs of God's inheritance. Let us stand firm in the hope that we will be an anchor of hope to have faith, hope, and love for one God, regardless what we shall call Him.

Honorary Quaker

by Philip Myers

IN THE HOT SUMMER of 1963, the small Maryland city of Cambridge was aflame. Rioters looted. Authority was flouted with disdain for law, order, and personal safety. Local police were powerless. Then the Governor called in the National Guard. At the head of this force was the State Adjutant General, an uncommon man and officer who wore the two stars of a major general.

It was Maryland's fortune, great beyond expectation, to have General George M. Gelston in that place at that time. By his conduct, General Gelston placed himself in line for an honor never before awarded a soldier. Radio, television, and newspapers reported to the nation how he extinguished the ever-shortening fuse that burned toward the destruction of the city.

At one crucial point he walked alone, slowly but unhesitatingly, toward a menacing throng of rioters. He carried no weapon. He kept his troops standing at ease almost out of sight.

The tension mounted almost beyond bearing.

There was a small, straightforward smile on his face. The mob saw it and felt it. A few of them moved toward him from behind their barricade. This slow walk was the beginning of the peace that followed.

Even though he was a military man, General Gelston had offered peace testimony that the most ardent Quaker might have envied. It was for this reason that I invited him to speak to the conference class at the Baltimore Monthly Meeting of Friends, Stony Run. Because Lincoln's birthday that year fell on First-day, we thought it a particularly appropriate time to discuss the ever-present black-white relationship problem, which had so imperiled Cambridge.

Conference class, formed for airing relevant problems of the day, customarily is attended by a small group of Friends who feel particular concerns. This time, the very thought that a soldier, and a major general at that, would be talking to Quakers in meeting, brought so many that the room was filled to capacity; people stood three deep along the walls and in the hall.

General Gelston did not orate or declaim. In a quiet, conversational tone, he related the events that had taken him to Cambridge. Questions came from many in the audience, questions that sought to bring out fuller details. There was a slightly hostile atmosphere at first, but interest mounted at his modest recital.

He said nothing about his solo confrontation with the screamingly profane rioters, until an excited voice rang out: "How did you feel when you walked alone to the mob?"

"I was scared to death," came the disarming reply. A

murmur of *ah-h-h* indicated audience approval. He had won their confidence, as he had that of the mob in Cambridge.

When he finished, there happened something I think is unique in Quaker Meetings—a spontaneous burst of applause.

As he ended his talk, another unusual event occurred. It was suggested that, because of the peace testimony he had offered at Cambridge, General Gelston be given the rank of Honorary Quaker.

The class enthusiastically approved.

General Gelston, who died February 17, 1970, seldom mentioned his military accomplishments, but he often spoke proudly of the action of Friends in Baltimore.

Prayer at the Typewriter

My God, I'm supposed to go into my closet to pray, not here at my typewriter; like many another thing I'm supposed and not supposed to do.

Writing exhausts me, Lord, for I have to step out of myself and abandon my sanctum where I am safer and more at home, and enter the lives and hearts and thoughts of others; confront their needs and dreams so to communicate; when I'm reluctant to shed this shielding epidermis in which I may hide.

I often feel empty, and often say everything wrong, all wrong, when I don't give enough of myself and no heed to Thee. And sometimes I am angered by our gung ho Quaker proclivities for issuing slick brochures on schools and projects, trusting the public relations, and printing more know-how tracts on encounter, abortion, and foreign affairs—but only occasionally caring to mumble Thy Word.

Where are today's preaching and teaching, our twentieth-century idiom *didache*? The ringing and consummate affirmations of faith that fill? Why when I give of myself and feel emptied do I have to replenish my spirit elsewhere? In the writings of churchmen other, and of those prophets who think; and among the forefathers? (What kind of an ecumenism is that? And I don't understand any other kind either.)

Give us a Friendly *kerygma* today, for today and tomorrow. And forgive us, Lord, any hard words written that hurt our readers, and are justified only ever if they hurt as much to put down. Comfort ye then, comfort my people. Lord, give us our bread today, our humility, and keep us receptive; bless daily with joy those our tasks and Thine which for too many years have lain numb and without joy. Be patient when tenderness, empathy, love don't flow so freely from this stuttering typewriter; and when the words ring empty, because we are empty—when we need never be so, in Thee. Amen.

CANDIDA PALMER

Submission

by R. W. Tucker

I HAVE NEVER met a Friend who was not an individualist, usually an extreme individualist. Some of us (like me) are noisy about it; more of us are quietly stubborn about it.

We therefore are persons for whom submission is difficult. Submission to one another is very difficult.

It comes so hard to us that over the past several generations we have gradually all but stopped teaching it as a Quaker virtue.

Yet, unless we learn and practice submission to corporate decisions, we are subverting the very roots of our faith. It is one thing to be noisy—or quietly stubborn—during the *process* of decisionmaking or in attempts to get a decision changed at the proper time and place. It is something else to ignore a decision that has been made.

In Matthew 18, we are promised Christ's presence in our midst, *not* when we gather for worship but when we gather in his name to make decisions. I have a friend in another Yearly Meeting who is at odds with his Monthly Meeting and rarely goes to meeting for worship. He does go to meeting for business, however, because he rightly understands that here is where we function, or try to function, as an apostolic community of faithfulness.

Most Friends, of course, do things the other way around. Our membership rolls are loaded with people who rarely or never attend Monthly Meeting, and still more rarely attend Quarterly Meeting, and make maybe one session of Yearly Meeting every third year. These are often the same Friends who complain about the irrelevance or dullness of the meetings they do not attend and do not help make relevant and interesting. Some of them are the same persons who complain about the unfaithfulness of Friends—and they, especially, should realize that if there is unfaithfulness in corporate decisionmaking, their absence obviously contributes to it.

The authority granted to persons gathered for decisionmaking in Christ's name is breathtaking and scandalous. We are told that what we ask will be granted by God. We are told that what we bind or loose on earth is bound or loosed in heaven—and there is some evidence that early Friends practiced an equivalent of shriving, of confessing and granting absolution to one another. The Fox-Naylor episode is probably the most famous example. We are given authority to speak prophetically in the Lord's name.

What makes us a church is our earnest and prayerful desire to be faithful disciples of our Lord, *not* as individuals but corporately. Any apostolic authority we exercise as individuals derives from our membership in an apos-

tolic community. It was not in his capacity as an individual that George Fox reconciled James Naylor by giving unto him his foot to kiss; Fox was not a man who demanded such gestures from other Friends, and the episode is unique in his history. It can be understood and fitted into Fox's character only in terms of the corporate authority to forgive sins, understood by both men as devolving upon Fox as part of the apostolic community.

As I have written elsewhere, there is a profound disrespect for Quaker corporateness among us today, and it is seen most clearly in precisely those social activists who are most vocal about their desire for corporate support. They come to a Yearly Meeting and say, "We'll give you this one chance to be good, but if you aren't, we'll go ahead on our own." This of course invites the response of patting them on the head indulgently and telling them to do their own thing, which is exactly what they did not want. They set things up, however, so that this will happen, by their evident unwillingness to submit to corporate decisionmaking if it does not go their way.

I tend usually to side with our social radicals on the issues, but I cannot too harshly criticize their unwillingness to submit and wait and try again when they do not get what they want, or all they want, or do not get it right away. They have created a vicious circle by their disrespect for corporateness, which harms them and which harms us all in our corporateness.

Our ability to be the church and to possess the authority and power of the church rests upon our capacity for corporate faithfulness, not individual faithfulness. Our capacity for corporate faithfulness rests among other things on our ability to take corporateness seriously. Taking corporateness seriously means submitting to corporate decisions. Without submission, we are nothing. With it, we may be everything.

Is Thee Clere? and Moderate?

ROBERT BOGEN, clerk of Chappaqua Monthly Meeting, New York, found in the Haviland Records Room these excerpts from 1790, First Month, the earliest minutes of the Women's Meeting.

"Query responses: careful to avoid reading pernicious Books and the corrupt conversation of the World."

"Clere . . . except one Keeping company with not of our society and care taken."

"Clere of Negrows as Slaves and some care taken to give their youth School learning."

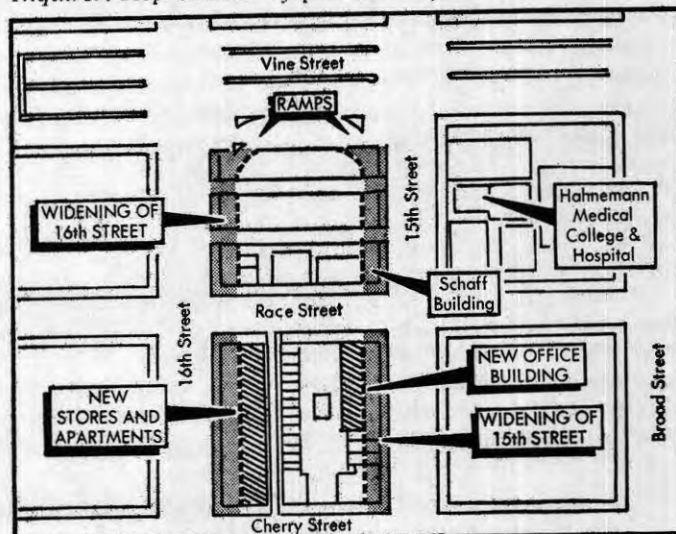
"a neglect appearance in Some."

"Some remis respecting the hour. Not quite clere of Sleeping in Meeting." 1785, Tenth Month: "We didn't know of any of us in the practice of backbiting, tale bearing, or Spreading evil reports."

"We didn't know but we are clere respecting Spirituous Liguors, going to places of Diversions and to keep in Moderation at Marriages Births and Funerals."—From Spark, New York Yearly Meeting News.



The old order is passing: American Friends Service Committee on July 23, 1971, vacated its building, 160 North Fifteenth Street, by order of the Philadelphia Redevelopment Authority. The building is to be torn down to allow the widening of Fifteenth Street, a major traffic artery. The sign, "Rendered unto Caesar," expressed the feelings of some Friends. Details of the plan are shown in the map below. (Map by William Streckfuss, courtesy Philadelphia Inquirer. Reproduced by permission.)



China—Then and Now

by Bronson P. Clark

IN 1945 AND 1946 I was in China as a member of Friends Ambulance Unit (later called Friends Service Unit), a group of British, Australians, Canadians, and New Zealanders, conscientious objectors to war for the most part, who ministered in difficult outposts to a tide of human misery caused by external and civil wars, famine, pestilence, and flood. We all carried away a great admiration for the Chinese people—inheritors of the oldest continuous civilization on the face of the earth—and their resourcefulness in the face of adversity.

A Friends medical team went to Hunan Province, where members of a nationalist army company were abandoned by their officers and were starving to death. Typhus was present in epidemic proportions, and there were then no modern drugs with which to combat it. As a result, five Friends Service Unit members lost their lives. The Quaker team in Chengchow staffed the only civilian hospital in the entire northern part of the province of Hunan. It worked through a cholera epidemic, with dying children and evidence of dismal poverty all about.

The group, however, that won Friends Service Unit its place in the folklore of Quaker Service was the "China Convoy." Friends Service Unit operated a truck line that picked up supplies delivered by the International Committee of the Red Cross by plane over the hump from India into Kunming, China. Here they were taken by trucks over the incredibly difficult but scenic roads of mountainous West China and hauled to civilian hospitals that had been cut off from their normal sources of drugs. During the Sino-Japanese war, the truck fleet, once unable to get gas, ran on charcoal fumes, a not-too-vigorous propellant. One mountain in Szechwan Province had seventy-two horseshoe bends in a single section of the road, so it was quite a feat to get the trucks across the mountains.

In the late 1940's, during the civil war, FSU moved its headquarters from Chungking to Chengchow and later to Shanghai. While the headquarters were still in Chengchow, a medical team known as MT-19 was established at Yen-an, in Shensi Province. Yen-an has since become a national shrine to the Chinese, and is referred to as "the Cradle of the Revolution." Mao Tse Tung directed the struggle against the Nationalist government for eighteen years from Yen-an.

I spent twenty-five days in August rediscovering the land and its people. I was disappointed not to be able to visit western China, but I saw Hunan, Kiangsu, Shantung, and Hopeh provinces, as well as Shensi, where I revisited Chengchow and Yen-an. Friends who knew China before and appreciated the beauty of her agriculture—the well-tended fields, the vivid greens, and the instinctive attention to ecology and conservation—will be gratified to know that the China of today seems even lovelier to my eyes



Construction crew completing Red Flag Canal—a water conservancy project in Lin County, Hunan Province; the main construction took ten years—1960-1970.

than before. Chinese agriculture has become so intensive that it is closer to horticulture, and the commune pattern appears to be a success.

Four hundred million Chinese are under the age of nineteen. They are enthusiastic and vigorous and are undergoing a rededication to principles of lifelong service to the people rather than working for private reward or gain.

Chengchow is perhaps typical of the cities that were known before to Friends. Now a modern industrial city, it has increased twenty-five times in size, and I hardly recognized it. Its broad boulevards are lined with trees.

In the suburbs, miles of three- and four-story walkup apartment buildings house factory workers.

We made a special effort to visit hospitals and clinics, including those operated by the "barefoot doctors," and to inquire in detail about family planning. The Chinese stress training of paramedical personnel (who rely not only on modern drugs but on traditional Chinese medicine), because it brings some medical attention to everyone throughout the country and provides an extensive system of modern hospitals for the large communes and the cities.

We talked with Dr. Ma Hai Teh, a Chinese doctor who was in charge of the military hospital in Yen-an during the war and remembered several members of the team. He told us (and other doctors confirmed this) that cholera, typhus, and the plague have been eliminated in China. Earlier, he had been active in a successful campaign against venereal disease, which was attacked on the basis that "syphilis cannot be taken into a socialist society."

In Peking I looked up a New Zealander, Rewi Alley, who has lived in China for forty years and who now occupies Anna Louise Strong's former apartment at the Peace Compound. Rewi Alley had worked in the North-



Prince Norodom Sihanouk (left) meets with Bronson P. Clark.

west of China, and during the war maintained open house to members of the FSU who came to that area.

He spoke of the somber view the Chinese have of the world about them and their feeling that the continuing wars in Southeast Asia—including the growing war in Cambodia—represent a current form of American intervention. The presence of a million troops of the Union of Soviet Socialist Republics on China's northern frontier, the military alliance between India and the USSR, and the continued willingness of Japan to play a subservient role to the United States all contribute to the Chinese sense of encirclement, Rewi Alley said.

We had conversations with officials in the Chinese Foreign Ministry in which we were able to describe the current Quaker Service program and to invite Chinese diplomatic participation. While they welcomed the overtures, they made it clear that they were unwilling to engage in informal conferences dealing with international issues until they were playing their proper role in the United Nations. Now that this has indeed become possible, we may expect them to become active in programs sponsored by the Quaker service bodies.

When we talked with officials in the Chinese administration for tourism and travel, which oversees the China Travel Service, we discussed the possibility of a fifteen-member AFSC delegation visiting China to see the achievements of the Chinese Revolution and to enable committee and staff of the delegation to communicate effectively with the American public on their return. The Travel Service is very busy, but it is considering our request.

Frequently Chinese officials asked us, "Are you a religious organization?" It is clear that they regard foreign religious groups at this point with suspicion. I felt, however that there was a growing recognition that Quaker service bodies are dedicated to service and reconciliation rather than to proselytizing. Although our role was virtually unknown to the middle and lower echelons of officials, FSU was well remembered by the upper echelons.

Americans who think of China as a godless country, inhabited by anonymous blue-coated human ants, couldn't have a more false impression. Here is a highly organized society that is feeding and housing its people, that has swept up its youth in enthusiastic and total involvement, and that presents a moral challenge to the visitor from the West as he contrasts it with the social disintegration in his own society.

We can learn much from the Chinese, and they can contribute a great deal now that they are members of the United Nations.

The Compleat John Woolman

by Edwin B. Bronner

HOW FORTUNATE we are to have a new, definitive edition of the *Journal* of John Woolman, along with three of his major essays. This volume, part of the "Library of Protestant Thought" issued by Oxford University Press, New York, was edited by Phillips P. Moulton, member of the Wider Quaker Fellowship and professor of philosophy in Adrian College.

Twice during his several years of work on *The Journal and Major Essays*, Phillips Moulton received the T. Wistar Brown Fellowship at Haverford College.

Every concerned Friend should purchase this new book, but the price (\$10.50) may deter many. For that reason, I hope every Monthly Meeting will purchase one or more copies for members to borrow and read. The *Journal* is recognized as a prime example of colonial writing (it was in "Harvard Classics," Charles W. Eliot's Five-Foot Bookshelf) and will undoubtedly be purchased by many public libraries and will be added to most college and university collections.

The current interest in publications in the field of black studies has aroused fresh interest in Woolman, for he was a pioneer in the struggle for emancipation and stressed the importance, in the sight of God, of all human beings. For instance, the Garrett Press in 1970 reprinted the first edition of *John Woolman's Journal*, with a new introduction by William E. Beardslee.

This is by no means the first time that special concerns in the larger society have led to the republication of Woolman's writings. The Fabian Society published his *A Plea for the Poor, or A Word of Remembrance and Caution to the Rich* in 1898, and his writings have been quoted by peace groups over the years.

There is little doubt that within the circles of American Quakers, especially on the East Coast, those who deliver vocal messages in meeting are more likely to speak of Woolman or Rufus M. Jones than any other leaders in our Society, not even excluding George Fox or William Penn. This is significant, for the two men were different from one another in many ways, although they held fast to the same eternal truths.

We remember and admire Rufus Jones because he was a mystic who also was active in the world. He taught in Haverford for forty years, wrote more than fifty books and countless articles and reviews, and was a constant speaker and participant in the world outside the Society of Friends.

John Woolman lived a quiet, circumscribed life by comparison. He struggled to keep his life from becoming so involved that his spirit would be hampered by externals. He worked steadily and quietly at various modest occupations, including that of tailor, storekeeper, and teacher. He gave approximately one month out of each year to



The drawing of John Woolman is by Robert Smith III (ca. 1770-1851) who was the first editor of *The Friend* (Philadelphia). He lived in Burlington, New Jersey. The original is in the Quaker Collection, Haverford College.

travel within the Society of Friends and went up and down the East Coast and in his last year to England. He

Woolman wrote only a handful of essays in addition to the world beyond his beloved Society.

Woolman wrote only a handful of essays in addition to his *Journal*, and he is best remembered for the *Journal* and the three essays contained in this present volume of three hundred fifty pages (including notes and appendices). His writing is sparse; it contains none of the humor of Rufus Jones. Woolman carefully strained out unnecessary words and left a pure distillation of the truth he believed had been revealed to him.

John Woolman was determined to keep every thought and action under divine leading. He attempted to submerge the human—the self—and to uplift the spirit of Christ Within. In describing the quietism of Woolman, Rufus Jones used this quotation from the *Journal*: "I felt a satisfactory evidence that my proceedings were not in my own will, but under the power of the cross of Christ."

When we look at John Woolman in these terms it may lead us to ask, "What was it about him that attracts us today?" We have at least a partial answer to this question in the first paragraph of Frederick B. Tolles's introduction to the 1961 reprint of the *Journal*: "Pure love, heavenly love, universal love—this is the theme that flows gently, serenely, yet insistently through the life and writings of John Woolman. . . . The experience of uni-

versal love conditioned Woolman's style of life and his very style of writing, making his *Journal* the classic expression of the Quaker spirit at its best."

When we evaluate him, we should remember that Woolman was not always successful in his endeavors to inspire changes in the beliefs and practices of his contemporaries. We honor him for his success in the abolition of slavery, but we forget that he had little impact on his fellow Quakers when he urged the nonpayment of military taxes. The classic example of his failure to influence eighteenth-century Friends is the fact that his essay called *A Plea for the Poor, or A Word of Remembrance and Caution to the Rich* was not published along with his other writings, and did not appear until Irish Friends published it in a modified form in 1793.

John Woolman was extraordinarily cautious about voicing his beliefs and urging them upon his fellow Quakers. His first important essay, *Some Considerations on the Keeping of Negroes*, was written in 1746, yet he thought about it and prayed about it for seven years before presenting it to the publication committee with the hope that it could be printed and circulated among Friends. He deliberated for many months about other public statements and labored long over his travels as a public Friend before undertaking such journeys. Once he was convinced that he knew God's will, however, he did not allow himself to be deterred by human plans or notions. His extreme quietism contrasts with his activism, exemplified by his visit to the Indians at Wyalusing.

We are grateful to Phillips Moulton for this new and definitive edition of *The Journal and Major Essays of John Woolman*, because it is half a century since Amelia Mott Gummere brought out her edition, which made a similar effort to be definitive. The Gummere edition has long been out of print, and readers of Woolman have been forced to use the paperback edition referred to earlier, actually a reprint of the so-called Whittier edition of 1871, which made no pretense of going back to the original manuscripts.

Most of Woolman's manuscripts are located either in the Historical Society of Pennsylvania or in Friends Historical Library in Swarthmore College. There are a few manuscripts in England, however, in Friends Library in London, in the Mount School in York, and in private hands. Other manuscripts in this country are in the Quaker Collection, Haverford College Library, and in Rutgers University Library. Woolman usually made several drafts of his writings, which makes it difficult to select the version he preferred.

You may well ask what the difference is between the paperback edition and the new one just published by Oxford University Press. Editors of Woolman, from 1774 when his *Journal* first appeared in print until the Gummere edition of 1922, have felt free to change, to omit, and to tone down the words of Woolman. Phillips Moulton has omitted nothing, and through the use of introductions, footnotes, and appendices has indicated various versions in order to give the reader a chance to choose for himself the intent of Woolman.

Reviews of Books

A Source Book of the Bible for Teachers. Edited by ROBERT C. WALTON. Thomas Nelson, Inc. 390 pages. \$7.95
CONTAINING fresh, exciting, and new material, this source book replaces *Teachers Commentary*, which went through seven editions. The striking changes in the theory and practice of religious education are reason enough for its publication.

The emphasis of religious education today is less upon a detailed study of the Bible than upon the need to grasp the wide sweep of events and to enter with imagination and sympathy into the lives and beliefs of the people.

This entirely new book is more relevant to the needs of religious educators today. The articles concerning the Old Testament describe the history of Israel and discuss the original meaning and significance of the principal ideas of the lawmakers, prophets, psalmists, and writers of wisdom. The articles on the New Testament present the life of the Jews in the first century, the literature of the first Christians, what is known of the lives of Jesus and Paul of Tarsus, and a detailed study of the life and message of Jesus and the thought of Paul.

In the second part is a series of articles on the needs of children and young people, the art of communication, and the techniques of teaching at different age levels. The teacher is given Biblical material and also pertinent non-Biblical literature, the archaeological evidence, history, maps, background material, lists for further reading, and two indices. Significantly, the editor is not a Biblical scholar, but a religious educator.

The articles are by twenty-two English religious educators and specialists in Biblical study, who present a wealth of ideas concerning new approaches to teaching.

FLORENCE M. CRONON

The Cotton Patch Evidence. By DALLAS LEE. Harper & Row. 240 pages. \$5.95
FOR THOSE who have followed the stormy career of Koinonia Farm in South Georgia over three decades, this book will be of especial interest. So, too, for anybody interested in the attempts of Clarence Jordan, his wife, Florence, and others to practice the teachings of Jesus by setting up an interracial, total-sharing community of pacifists.

Clarence Jordan and others con-

nected with Koinonia come alive. The author—like Clarence, a Southern Baptist—did extensive research in Americus, Georgia, and elsewhere, for this history, which includes a detailed examination of Clarence's motives in setting it up and his reasons for abandoning the total-sharing concept and creating Koinonia Partners a year before his death in 1969.

The nation became aware of Koinonia during the violence that erupted against it in the late fifties, primarily because of Koinonia members' stand in favor of integration. However, a few know the story of what went on before the violence began and after it subsided again.

Clarence, whom Dallas Lee describes as "a dirt-farming aristocrat, a good 'ole Georgia country boy with a doctor's degree" (he was a Greek scholar), and "the essence of creative contradiction," was reminiscent of an Old Testament prophet. Given his conservative, Southern Baptist upbringing, he should have developed into a traditional minister of the Gospel.

In his first chapter, the author attempts to discover how Clarence got off the prescribed track. He concludes that this happened because Clarence "had taken his fundamentalist heritage literally. . . . When he had grasped Jesus' teaching about violence and responding to evil with good-will, he had tried to exercise that idea. When he had grasped the essence of the reconciling spirit that breaks down the barriers between men, he had tried to embody that spirit."

Though some Southern Baptists are now beginning to appreciate Clarence Jordan as a modern reformer and prophet, Friends will be especially sympathetic with his and his wife's decision to follow the dictates of their conscience and their God, regardless of the consequences.

EMILY CALHOUN WILSON

Day Care—How to Plan, Develop, and Operate a Day Care Center. By E. BELLE EVANS, BETH SHUB, and MARLENE WEINSTEIN. Beacon Press. 330 pages. \$6.95

ONE CANNOT—or should not—put down this book, especially if one is a Friend. Schoolkeeping is in our blood. We have traditionally a strong sense of the stewardship of space and how it should be used. Under our customary management by committee, however, we

suffer all too often from institutional chauvinism.

We are concerned about our young people and why they are staying away from our Meetings by the thousands, and perhaps here is one of the answers. Young families do need us, but not just on First-days. They need our space—our real estate—seven days a week, and they are not finding it. Our children or grandchildren are not eligible for Head Start programs, because of an economic exclusivity limiting these to the impoverished, a group in which Friends are not often found.

What can we do to bring these young families back? Read this book, written by three busy, busy, liberated women, who knew what they wanted, and in the getting took time to write a most exciting "how to" book on child day care. It also will aid those interested in evaluating an already existing day care center, and, with its respect-commanding research and bibliography, provides resource material for answering the arguments of those uninformed Meeting trustees and property committees who prefer to ignore the implications of the fact that forty-two percent of the nation's working force are women, more than half of whom are married.

I feel that child day care services should be at least as available as supermarkets. I know from investigation that a byproduct of creating such centers would help correct the shortage of nursing services in Philadelphia hospitals, for many talented nurses are wasting years of training because they must stay at home with preschool children.

Long before public education became a governmental concern, Friends were establishing schools to take care of their own children and those of others. We have meetinghouses with splendid equipment for education, but they are used one day a week (and sometimes not very much on that one day). Is it any wonder that our tax-exempt status is being questioned by city administrators desperate for new sources of revenue? How can we think them unjustified unless we make a start at filling this need?

EDNA T. CUSHMORE

Encounter with Israel, A Challenge to Conscience. By ALICE AND ROY ECKARDT. Association Press. 304 pages. \$7.95

ONE SHOULD NOT TRY to compare but relate the Eckardts' scholarly study of what lies behind the conflict between Israel and the Arab Nations to the pamphlet, *Search For Peace In The*

Middle East, the study made in 1970 by a Quaker working party chaired by Landrum Bolling (Fawcett Publications, Greenwich, Connecticut, 75 cents).

What impresses me in the Quaker booklet is the confession that "we who call ourselves Christian have done great evil." "There is a desperate need to set totally new standards of relationships . . . We need an example on the international level of a new adventure in cooperation unlike anything that has gone before."

An intimation of what that new relationship is and can be I find in the Eckardt report. Scholars and churchmen, and this includes Arab Christians, are seeking new Christian understanding of the Jewish people. "Christians should stand closer to the spiritual descendants of Biblical Israel and relate that Israel to the Israel of today!"

These church leaders, Catholic and Protestant, in this country and abroad, in the Vatican and in Jerusalem, are saying what has never been said before about Christian-Jewish relationships. The Eckardts (Dr. Eckardt, a Lutheran, is professor of religion in Lehigh University) put this new relationship in these words:

"By the very nature of our own faith, we who are Christians are linked to the Jewish and thereby to the people of Israel. The Christian is involved in the state of Israel, because he is, by faith, within the Jewish family. He is 'part of that people.'"

I agree with the plea the Eckardts make to Christians: "Genuine dialog with other men is not *knowing that* something is or is not so. Dialog entails *knowing with*: Understanding the other in his own self-understanding. Christians must *know with Jews*—know with them in their own self-understanding, what it means to be a Jew."

Surely there are in most Friends Meetings group leaders who know how to conduct not a discussion but a *knowing with* dialog. In most of our communities there are religious Jews with whom we should attempt to "set up a totally new standard of relationship."

The Eckardts also say: "There is no substitute for personal experience in Israel." Perhaps more of us should visit Israel, having in mind this need for a new standard of relationship. There we would visit and learn from the many activities reaching out for the new.

Jews are the people of hope. May

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So that some small seeds of moments
May outlive them.*—TAGORE



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By James Roy Smith

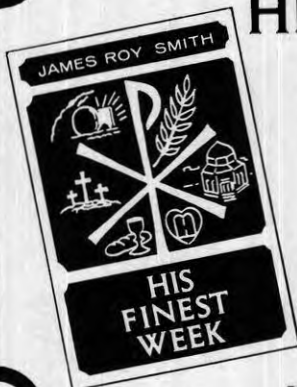
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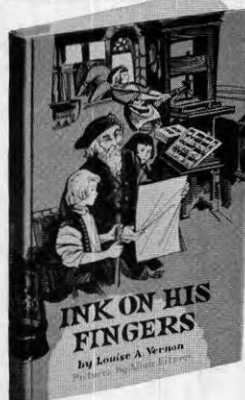
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we hope with Jews and Arabs! There is no substitute for our own individual, careful study of this dangerous and critical situation. Both of these studies should be read by the concerned.

RACHEL DAVIS DU BOIS

This Is Our World. Revised Edition. By PAUL B. SEARS. University of Oklahoma Press, Norman, Oklahoma. 294 pages. \$5.95

PERSONS wanting to help improve our environment may often wish for a more firm underpinning of ecological principles. This book, only slightly modified since its original publication in 1937, admirably fills this need.

Paul Sears, a distinguished ecologist, wrote at the dawn of the science of ecology, yet his book, like Aldo Leopold's *Sand County Almanac*, has even greater relevance today than in 1937, for in the meantime our population has more than doubled, we have the atomic bomb, and worldwide famine is more imminent than ever.

Paul Sears understood in 1937 what most of us are only now realizing, that man is part of his environment, not apart from it, and that man is as subject to the rules of ecology as other animals.

He emphasizes the constantly changing makeup of animals and plants as the environment of the organisms change. No species is immortal. So,

too, have human civilizations waned, but often the decline is so slow that man is unaware of it. Our danger today is that we fail to recognize fully the decay of our environment upon which our civilization rests.

The book has three parts. *The Pattern of Inanimate Nature* contains delightful essays on how air, water, and soil influence living things. In *The Pattern of Living Nature*, chapters on plant and animal succession and the influences of temperature, moisture, and soils upon plant and animal communities are most relevant to understanding today's environmental crisis. *The Pattern of Human Culture* points up the mutual influences of culture and environment upon each other.

Paul Sears points out two great threats to restoring balance in our environment. First is the myth that science and technology can always find ways to replace diminishing resources. Second is the inertia of culture. We rely on ways of doing things long after they have outlived their suitability for changing conditions.

Human civilizations will certainly keep changing. How fast and in what direction the change occurs is now under partial control of man.

Thanks to the science of ecology, we can predict and shape future events if we will.

ALLEN W. STOKES

Tradeways. By THOMAS H. SILCOCK. Currawong Publishing Company Proprietary Limited, Sydney, New South Wales. 48 pages. \$2.25

THOMAS H. SILCOCK, formerly clerk of Australia Yearly Meeting, professor of economics in Australian University, and presently economist-editor at the World Bank in Washington, gave the Cary Memorial lecture at Baltimore Yearly Meeting on the subject, "Words and Testimonies."

In the intermission before questions, he graciously autographed copies of his poems, now first published in book form.

Many of them were written when the author was a prisoner of war in the jungles of Thailand. He put them in a tin of sugar to thwart constant searches by the Japanese, and after the war he retrieved them.

In her introduction, Dorothy Green, an Australian critic, says that Thomas Silcock has created "an intricate and beautiful dance of words out of material normally regarded as unpoetic." The content differs markedly from much current poetry that gives veiled and intimate pictures of personal problems, soothing aspects of the natural scene or divine communion, or tortured presentations of current social dislocations.

Of the forty-three poems in this slender volume, the first thirty-six give



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- February 4-6 *Moving Into The Shadow: Self Encounter Through Dance*. Christopher Beck. (Openings in this workshop for women are filled, but a number of openings for men are still available.)
- February 4-6 *A Parent-Teen Weekend*, with Bob and Margaret Blood.
- February 11-13 *Techniques of Centering*. A retreat led by Ed Hughes.
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a stunning, closely knit picture of the various eras of evolvement of man's social organization, the underlying economic bases in different periods, the current existential situation with massive intertwined problems, the vacuous dreams, and hopes for the future.

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MARY ELIZABETH PIDGEON

Christian Zen. By WILLIAM JOHNSTON. Harper & Row. 109 pages. \$4.95

THE PRACTICE of Zen meditation does not make one any less a Christian; in fact, it may be a way of deepening and broadening one's Christian faith. This is the conviction of an Irish Catholic priest who has spent twenty years in Japan immersing himself in the atmosphere of Eastern spirituality. William Johnston, in a warmly personal, eye-twinkling style, which seems far removed from the stark solemnity of the meditation hall, speaks to the condition of many persons who yearn for a renewal of the spiritual life.

Well grounded in the contemplative tradition, Father Johnston finds John of the Cross and other Christian mystics very close to Zen at many points. One need not be a student of mysticism to appreciate his fresh and provocative suggestions as to how Zen may be seen as a dimension of ordinary Christian experience.

Has our approach to Christ and the Scriptures, for example, been too rational? Can Christ be comprehended in meditation without specific ideas, words, or thoughts? Must meditation always be confined to an I-Thou relation with God, or may Christians experience something of what Buddhists refer to as the larger self, beyond subject and object? Can such a familiar passage as

"He that loves his life will lose it" take on even more meaning if understood as a counterpart to the Zen *koan*? Can the practice of silence be enhanced through training under the direction of a spiritual teacher comparable to the *roshi* in Zen?

Such practical questions as these may be of special interest to Friends, who, as Father Johnston gratefully acknowledges, have already distinguished themselves by their initiative in promoting the dialog with Zen.

There is here no overlooking of the differences between Christianity and Zen in its Buddhist setting. Father Johnston recalls, for instance, his startled reaction when being introduced to Buddhist meditation, as the *roshi* assured him, "Just keep on. And eventually you will find that God will disappear and only Johnston San will remain." Whether such an attitude as this constitutes a difference in substance or only in language is one of the interesting questions this book will inspire in the mind of the reader.

GILBERT L. JOHNSTON

England: A Short History. By GOLDWIN SMITH. Scribner's. 490 pages. \$12.50

GEORGE FOX'S MINISTRY coincided with a period when religious issues divided England and led to civil war. The pendulum of bigotry swung from the high-church Anglicans, under King Charles I, to Oliver Cromwell and his Puritans, then back to the Anglicans with the restoration of the monarchy. Whichever way it swung, the Catholics and many Nonconformists suffered.

Goldwin Smith, a professor in Wayne State University, gives twenty-five pages to this bitter struggle, although he is covering one thousand years in a work no longer than a novel. (It is a synopsis of the author's previous histories.)

American Friends, therefore, might expect to find George Fox's role emphasized in the events leading to acceptance by William and Mary of the Toleration Act of 1689, whereby all except Catholics and Unitarians were to be permitted to worship in their own way. The appendix to Fox's *Journal* in the Everyman's Library edition of 1962 contains this report:

"In 1688/89 when the bill for indulgence was before the Parliament, [George Fox] attended, 'though weak in body and not well able to stir about, for many days at the Parliament-house, labouring with the members that the thing might be done comprehensively and effectually.'"

What does the historian tell us about this? Goldwin Smith never mentions Fox, although the name "Quaker" appears occasionally. An example: "Under the Quaker Act of 1662 more than five thousand Quakers were imprisoned." In writing of the nineteenth century, he gives prominence to the efforts of John Bright but does not identify Bright as a Friend. Smith calls him a "Victorian reformer extraordinary."

Perhaps there is a message for us here—against Quaker sectarianism.

PAUL TRENCH

Pamphlets by M. C. Morris

Hockey Sticks Mean Trouble. By MALCOLM B. WELLS. The Conservation Account, Box 183, Cherry Hill, New Jersey 08034. 20 pages. \$1.50

THE HOCKEY STICKS lined up on pages two and three are black graphs, in the form of hockey sticks. Eighteen of them do show an uptrend in population, pesticides and paving, electric power, extinction of other species, radiation and resource consumption, waste mismanagement, and wilderness destruction—and more of the like. The one downturn is in wisdom.

Malcolm Wells gives us thirty years more to exist as a planet but only "ten years for action and twenty years for some of the worst earth-wounds to heal." He realizes, better than most of us, "how far we still have to go! And in how little time!" and knows how to communicate this logically, pictorially, and graphically.

Consider this: "Pollution" means it's too late; the wastes have already been dumped. If we really want to restore our skies and waters, we must have tough, fair, businesslike waste-management laws that will touch the nation's inventive spirit."

Malcolm Wells has given us a new look at many old concepts. For instance, Christmas: "Ban dead tree sales." Or wilderness: "Not wasteland, but Nature's incredibly complex and sophisticated miracle." This we must emulate, he tells us, "if we ever develop communities that will feed themselves, store water, build soil, moderate weather, absorb noise, provide homes for all creatures, be beautiful and even rebuild themselves. . . . This isn't a sentimental yearning for 'the good old days'; there's nothing sentimental about it. It seems to be the only hope for our survival."

A later book, *The Great Ecologic*

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"LET YOUR LIVES SPEAK"

*Coloring Book of Death and Life and
Architecture*, by Malcolm Wells, is
"about restraint—about learning not to
destroy the things we love. And re-
straint begins with *self*. You can prac-
tice restraint by using no more than
one or two colors per panel. You may
be very well pleased with your re-
sults. . . ."

From this start, the author ("archi-
tect / conservationist / generalist / writ-
ter / artist / lecturer") proceeds to in-
struct as he entertains. One feels that
he will be well pleased with *his* results
if your mind—eight or eighty as you
may be—has also been somewhat
colored while you were reading the
eight to eighty-word comments accom-
panying each of the ninety-four panels
with which he has illustrated this color-
ful sequel to *Hockey Sticks Mean
Trouble*.

"Every creature on earth from nema-
tode to Nixon," the book tells us,
"needs only three things for survival:
air, water, and food," and ". . . it no
longer makes quite good sense to us
to destroy land in order to enjoy it."
The burden of every panel, every com-
ment, every page is that nature will
provide air, water, and food and a
free bonus of beautiful surroundings, if
we will only give her a chance.

Anyone who has walked across the
empty expanse of a paved parking
area will appreciate the author's simple
solution: A sunken park or "pebble
garden" in the center of the area to
provide the cooling green of natural
beauty while it soaks up the blacktop
runoff, which otherwise is wasted in
the unproductive business of clogging
up an inadequate sewer system.

The book is not all serious talk about
unhealthy waste disposal ("dumping it
into the sky via incineration") or
methods of conservation. Comic relief
is provided. Read, for instance, the
three multiple-choice questions accom-
panying the last panel on page thirteen,
then turn the page quickly. The "de-
lightful intermission" you find there
will give you a real surprise. The quiet
humor of the author's presentation,
however, is best appreciated in details
which escape one's first cursory glance
at the book. Look, for instance, at the
astronaut on the inside front cover,
bearing the banner, "Love it or Leave
it" and leaving a trail of trash behind
him as he walks on the moon. Note that
the spaceship he has just left is formed
from an upended campercar! Or turn
to the back inside cover. There, the
campercar, topheavy with staircase to

sundeck, sides festooned with skis, boat,
outboard motor, and aerial—all set to
pollute any lake or forest it can reach
—is halted in the moonlight by a bar-
rier across the road. In the caption be-
neath, Betty calls to Ed, standing in
front of the signboard. "What's it say,
Ed?" Ed replies: "It says: 'Go Home!'"

This book is a voice crying for the
wilderness.

Light and Life in the Fourth Gospel.
By HOWARD H. BRINTON. Pendle Hill
Pamphlet 179. 30 pages. 70 cents

FROM A BACKGROUND of Quaker history,
Howard Brinton takes a hard look at
our machine civilization, which he
(like Oswald Spengler in his contro-
versial *Untergang des Abendlandes*)
sees as entering the "winter" (and
possibly final) phase of its seasonal
cycle: Pollution, overpopulation, racial
conflict, and nuclear war could destroy
all life on this planet.

Howard Brinton has conjured up a
vivid image—a manmade machine cap-
able of imitating every action of a liv-
ing person, but without a soul. The
machine then, rather than death, is the
opposite to life, "for death may be the
beginning of new life, as in the case
of a seed."

Here the Fourth Gospel, the Bhaga-
vad Gita, Zen Buddhism, and the Lotus
Scripture combine to bring Quakerism
into the picture as a religion that results
from intuitional feelings rather than
from cold scientific analysis.

Can the West meet the challenges its
machines have created? Is the decline
of its culture inevitable, irrevocable? Is
there no "inner proletariat" (Toynbee)
—saving remnant—that can turn the
tide? Have Quakers "lost their oppor-
tunity because they became too pros-
perous in (worldly) business . . . (iron-
ically . . . just because they had at-
tained such a reputation for unworldly
honesty?)" Will the "cold dead shroud
of concrete" extend itself to the point
of stifling all life? Will Asia suffer the
same fate, if that is what is to be, or
will Christianity return to its source-
land in a form which it can accept, as
influenced by John's Gospel?

A note of hope is sounded toward the
end, and is anticipated in the preceding
chapter, by an image that is different
from that of the mechanical man. In
comparing writings of Christianity,
Buddhism, and Hinduism, Howard
Brinton remarks: "They are much like
persons who climb a mountain starting
from different sides, only to find that
the higher they climb the closer they
get to one another."

Letters to the Editor

A Letter to a Yearly Meeting

AFTER much personal travail and consideration, I have made the decision to request that a letter of transfer be sent to the First Evangelical Friends Church, Canton, Ohio.

My letter to New York Yearly Meeting follows:

"While I hold many members of the Yearly Meeting in deep personal regard, I feel that I can no longer unite with the unscriptural positions which you have taken up so freely.

"To name some of these: The Christian is bound to pay his taxes. This is the point of the famous 'Render to Caesar' passage in Matthew, which we Quakers have been quite willing to quote in support of the Peace Testimony. We, who are so willing to invoke the authority of certain passages, must likewise accept the authority of all scripture. I cannot, therefore, as a Christian and a Friend, accept the position of the Yearly Meeting in support of nonpayment of the telephone tax. My Christian freedom consists in rendering to God my allegiance and love, rather than in playing games with the Internal Revenue Service.

"Neither can I unite with the Yearly Meeting in calling for the repeal of all laws against the possession of marijuana and its use. I do not believe that we, as a Yearly Meeting, are in a position to make any such recommendation. There are medical, legal, practical, and above all, moral and theological questions involved, which most of us have never even raised, much less answered.

"Likewise I am astonished at the audience given by the Yearly Meeting to the question of legalizing adult homosexual acts. I cannot help but recall the words of Paul in the Letter to Rome, in which he defines the ultimate root of the homosexual problem: 'They are without excuse who worshiped and served the creature more than the Creator. . . . For this cause God gave them up unto vile affections: . . . the men, leaving the natural use of the woman, men with men working that which is unseemly.' Clearly, the Biblical norm does not call for the legalization of these things.

"Fundamental to our understanding of this problem is the Biblical solution: God does indeed have an answer to the homosexual problem; it is not legalization, but sanctification; not license, but

healing. For me to support the spirit of Yearly Meeting on this issue would demand that I deny the authority and promises of Holy Writ.

"Lastly, and perhaps most important, I cannot abide the spirit in which the conservative evangelical is received by our more liberal brethren. As individuals we are greeted with hostility or condescension; or worse yet, we are misunderstood. As a group, we are treated as though we somehow are not 'true Quakers,' but are rather a historical freak; a graft of a fundamentalist scion onto the true Quaker stock.

"Rather than continue this enumeration, may I suggest that the root of the problem is simply the unwillingness of certain Friends to allow their personal experience of the Inward Word to be checked and measured by the written Word of Scripture?

"Neglect of the scriptural guide has reduced New York Yearly Meeting to a humanistic social service society. Our love for man must be anchored in a very specific kind of relationship with God; justification by faith gives power and a dynamic for service. Without this faith 'all your righteousness is as filthy rags.' The good works, the marches, the vigils, the minutes of protest; even the Meetings for Worship and the most solemn of your meditations accomplish nothing but the temporary anesthesia of your throbbing consciences.

"Go to Christ for forgiveness and you will find the peace that you seek and the freedom to give of yourselves in real service. Search the Word and you will find real religion to fill the emptiness left by your First-day morning dreams. I know. I have traveled that route."

STEPHEN C. CONTE
Canton, Ohio

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PLANNERS OF PROGRAMS for youths and young adults in the First-day school may like to know of an educational sound filmstrip, *Modern Art and the Gospel*. It was produced in the sixties and outlines principles behind the present revolution in America.

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PETER WALSH

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the loyalties given by us to technology, military power, monetary power, and sex (in its enslaving sense). Using visual symbols as powerful as the verbal symbols used by Ezekiel, it reveals the distortions in our society and our loss of freedom because of our concern for material things.

It presents promise of renewal and a vision of hope for all of society. If "our day," which began in Spain in 1937 with "history's first saturation bombing of an undefended city," can be expressed as a shattering explosion fragmenting men, so the great inner fact of Easter can be depicted as having the power of an explosion propelling men into new orbit. The event of the risen Christ, presented powerfully by Orozco in *Modern Migration of the Spirit*, gives us the solemn promise that God will work out his purposes in history and will bring about the fruition of his Peaceable Kingdom on earth, no matter how evil things appear now. Thus will life be sustained on earth and given meaning.

The author is J. Thomas Leamon, a minister and a graduate of the Rhode Island School of Design. The composer is Robert Freedman, teacher of musical composition in the Berklee College of Music in Boston.

A special feature is a reading by Dylan Thomas from his poem, "Ceremony After a Fire Raid." In the form of a lamentation for the death of a child, the lines are an expression of the poet's compassion for the victims of the Second World War. The reading was taken from a Caedmon recording.

If you are interested in this treasure, write to United Church Press, 1505 Race Street, Philadelphia, Pennsylvania 19102.

EDNA S. PULLINGER
Newtown, Pennsylvania

Follow the Guidance of Jesus

ALL THE STORIES in the New Testament about the few years in which Jesus walked and spoke along the wayside, in the houses of friends and acquaintances, and in the synagogues seem to me to give clear guidance to us in today's world.

We resemble the locations into which the seeds fell that Jesus spoke of: Only a few were planted, yet yielded a thirty-, a sixty-, a hundredfold response. Sometimes we resemble locations with a poorer flowering.

I think of another story as I realize that some of us are gifted with five talents and can bring forth, by their use, much that is latent. So, also, with two. But those of us with one, as in the para-

ble, simply do not use that one. This is not necessarily so, however.

By quiet listening and earnest doing, a "one-talented" person often can outstrip those with two or five, especially if he is seeking to follow the way in which Jesus guides us.

All anyone can do—no matter how many talents he has—is to follow this guidance in daily life, whatever the concerns of family, business, civic demands, and personal interests. All of this can be done, with difficulty at times, at times willingly. But we always must conform to the guidance of Jesus and follow it to the very best of our ability, with no reservations.

Only then does each day grow in fullness of joy, even in the midst of confusion. We must restrain the urge to know the longrange result in our gladness as we are aware of our gladness at the knowledge that the seed is in the ground and we are helping it to grow.

BERTA HAMILTON
Concord, North Carolina

Peace Academy Bill Languishes

FRIENDS may be interested to know that a bill was introduced in the Congress almost a year ago (H. R. 585) to establish a National Peace Academy of the stature of our military academies).

This bill was sent to the House Foreign Affairs Committee, where it has been languishing ever since. Citizens who would like to see hearings held on the bill should address correspondence to Dr. T. E. Morgan, Chairman of the House Foreign Affairs Committee.

NORMAN WALSH
Oneonta, New York

Things We Do Have

IN THE THOUGHTS one has about our Friends groups, I feel it is important to keep in clear view the value and effectiveness that are inherent in the very fact of a Friends Meeting itself. Where would we all be in terms of the potential of the fellowship of ourselves were it not for the considerable miracle of our having Meetings at all.

So, in one's Meeting relationships, if one tries to practice the artistry of a sense of gratitude for things we do have, one suggests it will almost inevitably follow that the Meeting will steadily become an experience in which the impulse to be truly helpful and giving will keep in a proper perspective any disappointments.

WILFRED REYNOLDS
Evanston, Illinois

Friends Around the World



Malnourished child in Social Welfare Society Camp, West Bengal. (This photograph and that on page 21 are by C. J. Henty.)

Report From West Bengal

HARRY AND JULIA ABRAHAMSON, who have been workers for American Friends Service Committee since 1946, landed in Dacca, East Pakistan, October 17 to begin a survey of the problems of that war-torn country and to recommend to AFSC an appropriate long-term response. They left a month later for Calcutta and a tour of the border area of West Bengal, where an estimated seven million refugees live.

Before they left Dacca, they wrote to AFSC: "We have been so deeply moved by the frightful psychological as well as physical suffering of all the people involved, and we are so concerned about the bitterness of the hatred that has been engendered that we feel we must share our sense of urgency that what is happening here be brought to an end quickly."

They found conditions equally appalling in West Bengal. Although the Indian government was attempting to care for the refugees, the needs are overwhelming, and conditions vary from camp to camp.

"In one we visited," Julia Abrahamson wrote, "there was a minimum of services and no social, educational, or recreational programs. Here, the refugees sat or stood around, not speaking even to one another, their faces empty, their eyes haunted. A middle-aged man standing in line for his rations touched

my arm timidly as we passed by. In English he asked, 'Do you think I will ever be able to go back home?' I nodded, and told him that I did indeed think so and that I hoped it would be very soon. 'God bless you,' he said, and wiped his eyes. Farther along the line, a young man looked at me with hostility. 'We are living like animals in a zoo,' he said. 'Why?'

Shelter, in most of the camps, consists of large, thatched, bamboo structures. A number of families live in each. The floors are of bare earth—cold and wet.

The Abrahamsons received approval from AFSC to make a grant that will permit some twenty-five hundred families—about fifteen thousand individuals—to make simple bamboo platforms so that the old, the sick, and the very young at least can be spared sleeping on the cold ground.

"This project offers an opportunity for the refugees who have been sitting around apathetically, with nothing to occupy their minds or hands, to do something to help themselves and their families," Julia wrote.

The Abrahamsons saw many pathetic sights: Children whose every bone stuck out and babies as wizened as little mummies. Severely malnourished and sick children are cared for at a few clinics, where they receive special feeding and medical care but must return to the wretched conditions in the camps each night.

To help counteract this problem, the Abrahamsons have made a grant that will serve to equip a thirty-five-bed hospital for children. The hospital, about twenty-five miles from Calcutta, will be the only such facility in the area and will have to serve a refugee population of one hundred thousand and a local population of ninety-five thousand. Undertaken in conjunction with a local social work agency, the hospital eventually will serve local malnourished children as well as refugees, if the situation permits.

Sanitary conditions are primitive or nonexistent. The Gandhi Peace Foundation is helping to build privies as well as to run schools in many of the camps, and AFSC, as well as the Canadian and British Friends service bodies, have made small grants to this group through the good offices of John and Erica Linton, British Friends, who serve as Quaker International Representatives in Delhi.

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Preparation of high-protein food supplements in Social Welfare Camp, West Bengal.

In the changing circumstances of war, it is hard to know exactly what AFSC can do in the next months to relieve human suffering and serve as a reconciling force in the area. Nevertheless, the Abrahamsons are recommending that personnel and funds be sought for a long-range effort. Actively engaged in the area since the famine of 1943, Quakers all over the world have a deep concern for the present tragedy and will want a Quaker presence to express their anguish.

Julia wrote of an experience that moved her deeply:

"A Bengali social worker told me:

'Innumerable babies are being born at the Kalyani Camp; their mothers have nothing to wrap them in. I went there one day with two of my old saris. I was almost mobbed by women who wanted pieces of it to wrap around their babies to protect them from the cold. The way they looked at me, the way they took that torn cloth, broke my heart.' Her voice shook, remembering. 'I cannot go back there,' she said. 'I cannot stand it.' Her eyes filled with tears.

"I was remembering, too—the pleading eyes, the fleshless bodies, the adults who would not speak, the children who could not smile, the young mother hovering over a five-month-old baby as tiny and wizened as a fetus.

"I took my Indian friend's hand, and overwhelmed by pity and helplessness, we both began to cry."

#### Sanctuary Offered To Crew of Coral Sea

FRIENDS MEETINGS in Hayward, Palo Alto, and Berkeley, California, were among ten churches in the San Francisco Bay area that offered sanctuary for "any person who is unwilling to participate in military action."

The announcement came four days before the scheduled sailing of the aircraft carrier *Coral Sea* for Vietnam. The churches said their unprecedented joint venture would begin immediately—in time, perhaps, to attract dissident sailors aboard the *Coral Sea*.

Two days later the city of Berkeley

joined the churches and offered its facilities for asylum for deserters and draft resisters. A resolution of the city council, in a six-to-one vote, warned city employees and the city police against aiding "any investigation, public or clandestine, of the sanctuary" or joining in the arrest of any military deserter.

The action was encouraged by reports in the press of widespread disaffection among the crew of the *Coral Sea* caused by the nature of the war. Three officers from the carrier, who had submitted resignation requests to voice their "moral opposition" to the Vietnam war, told reporters they believed eighty percent of the junior officers of the *Coral Sea* were opposed to the war but were afraid to make their views known.

The three officers expressed concern over "the possibility of some kind of violence aboard some Navy ship in the near future" because of frustration with the war.

The churches represent a broad cross section of communities, and include a Lutheran, two Presbyterian, and four Catholic churches. Spokesmen in a statement said they would provide: "Space for housing and subsistence for persons acting according to the dictates of their conscience . . . ; continuing support throughout the period of sanctuary and its consequences including food, housing, names of legal counsel, legislative contact, public information, letter writing, and friendship; public platform for issues and action causing other persons to examine their beliefs . . . ; and formal and public ecclesiastical support for conscientious opposition to civil and military actions."

#### A Suggestion

THE NEWSLETTER of Flushing Monthly Meeting printed the gentle reminder that inactive membership is a drain on Meeting finances because assessments of Quarterly and Yearly Meetings are made on a per-member basis and that to meet those of inactive members the funds needed for the upkeep and repair of the meetinghouse are reduced accordingly.

The newsletter invited such members to remain on its rolls at Meeting expense if they are really unable to contribute; in those circumstances, the Meeting would make the contribution. At the same time, they are always free to relinquish membership temporarily and reapply at a later date, or, for a dollar or two, receive the monthly bulletin and thus at least keep somewhat in touch with activities of the Meeting.



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## Applied Quakerism: AFSC Annual Meeting

by Channing Richardson

I ATTENDED the annual meeting of American Friends Service Committee in Arch Street Meetinghouse, Philadelphia, for the first time. As I am somewhat experienced (since 1939) with AFSC projects, my first attitude was: Another weekend conference; why should I miss the last home football game for this?

Within minutes of arrival, my attitude had changed to one of excitement and interest. The whole affair was interesting, useful, and at times moving.

"The war is not ending; it is being automated"—an illustrated talk by a staff member of NARMIC (National Action/Research on the Military-Industrial Complex)—was so moving that at the end I had but one thought: Let us pray. I wished I had said that, but I did not. The concept of an electronic battlefield, explained and justified by use of Senate documents and delivered unemotionally and flatly, is one of the most frightening concepts in our world.

"The New Society," a discussion group mostly about urban communes, produced some interesting ideas: Communes for old people; only those over forty are really young these days; how do you make existing institutions more flexible, more responsive?; how do you create new and better institutions; can communes become conservative?

"Racial Exclusion in the Construction Industry" yielded—I am sure for the first time to the mostly gray-haired audience—a wealth of fact and opinion about the efforts of blacks to upgrade themselves into skilled jobs and the thousand ways by which unions (rank and file and leaders) and industry combine to keep them out. Thoughts at the conclusion: A striking absence of talk about the spiritual, Quaker, basis of all this activity. AFSC is not just another social service agency, another social action group. Why no panels on the relationship of our religious beliefs to this action? Why no busloads of children from local Friends schools and Friends colleges? Where, in AFSC programs, do college young people go now, for their first introduction to applied Quakerism?

by Glenn Hovemann

THAT AMERICANS will find in China "an enormous moral challenge" was the



message brought to the annual meeting of American Friends Service Committee by Eleanor and Bronson Clark, AFSC executive secretary, and Irene and Russell Johnson, the AFSC New England peace secretary, who visited mainland China not long ago.

Bronson Clark said that in order to take their war-torn, underdeveloped country as it was twenty-five years ago and feed, clothe, house, educate, and bring good health to eight hundred million people, the Chinese had "no choice" but to choose the collective society, which it has done.

"Rank individualism would have been a disaster," he said, and the Chinese could never have afforded the "extremely expensive" option of American-style freedom of choice. "If we are at all daring to be human, we will find ourselves with an enormous moral challenge in that society."

"To dare to be human," the theme of the meeting, is a phrase in a speech Lewis Mumford gave in Washington in 1957: "To dare to be human . . . involves the recognition that our conduct has departed in the most astonishing fashion from the human norm."

Domestic inhumanity also was discussed, notably the failure of court and penal systems to rehabilitate, systems that are instead serving as instruments of oppression against dissenters and minorities. AFSC in 1970 created a sixteen-member working party to examine and make recommendations on the criminal justice system. Late in 1971 the report was published, *Struggle for Justice*. Two of the working party, G. Richard Bacon, director of Pennsylvania Prison Society, and John Irwin, member of the sociology faculty in San Francisco State College and former inmate of Soledad prison, explained the report.

*Struggle for Justice* recommends reducing the number of acts that are considered criminal and then enforcing the laws uniformly, with designated punishments for specific crimes. Rehabilitation programs must be completely separate from punishment and "truly voluntary" to be effective, the authors said, a concept that is contrary to century-long reform efforts.

(Channing Richardson teaches in the Department of Government of Hamilton College. Glenn Hovemann is a member of the Information Services staff of American Friends Service Committee.)

## Gratitude and Difficulties: Sweden Yearly Meeting

by Britt Boltzius

SINCE many Swedish Friends are isolated geographically from Monthly Meetings and worship groups, it was gratifying that a large number were able to attend the thirty-seventh session of Sweden Yearly Meeting in Stockholm in October.

There were several guests, from Denmark, Norway, Finland, East and West Germany, and England.

The theme was: "Where do Quakers stand concerning violence in the contemporary world?" We discussed military violence, revolutionary violence, violence in everyday life, and the way different types of violence interfere with each other.

It is primary violence to call up a complete class of young people to teach them how to kill. We formed a committee to work with other organizations and to investigate the way in which laws violate personal convictions and to find out how to help the ever-increasing numbers of conscientious objectors.

What about young people who refuse to do their military service but are ready to use violence in other situations? Revolutionary violence is a pressing problem in our time. Making use of others for our own ends is a form of violence. Our aggressive feelings are less dangerous than our attitudes toward each other.

Economic injustice leads to violence. We must help solve the injustices before they have gone too far. Quakers should grapple with these problems, but we cannot achieve much, because we are so few. If we take the message of love seriously, as a religious-ethical problem, we need not worry about our small numbers.

Three suggestions were put forward: To refuse to participate in civil defense, to refuse to do military service, and to work for establishment of a differentiated tax. The latter would mean that part of the tax that goes for military defense could instead be channeled into, for instance, the social sector.

We could not agree on any Epistle. On one occasion someone said, "The freedom of risk to which we Quakers expose ourselves is starting to stifle us."

Even though we had difficulties in our discussions, we experienced in worship thanksgiving for God's love and for the many different ways that can bring us

closer to Him. We were filled with gratitude in his presence.

(Britt Boltzius is a member of Stockholm Monthly Meeting and assistant editor of Nordisk Kväkartidskrift, the Scandinavian Friends quarterly.)

### CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.)

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## General Meeting of Friends in Mexico

by Ruth Peacock

THE ELEVENTH GENERAL Meeting of Friends in the Republic of Mexico was held in Jaumave, in the northern state of Tamaulipas, October 30-November 1.

Friends from Mexico, England, Guatemala, and the United States gathered in a circle under a majestic pecan tree, whose graceful, wide-spreading branches protected us from the sun and reminded us of Mother Earth's natural beauty.

Young and old alike felt reverence for the singing birds, flowering poinsettias, and clear, blue skies of rural Jaumave, whose townspeople graciously welcomed us and offered us lodging. Mexican Friends were invited to meet there by Mario and Teodosia Aguilera, who, inspired by the great pecan tree, have built a home at the edge of its shade.

The presence of children, parents, grandparents, and great-grandparents made us aware of the remarkable family of humanity and of the family as a viable social unit.

Heberto Sein's opening message, "The Militancy of Truth," set the mood of the meeting. He recounted his walk with a Buddhist monk, attired in a saffron-colored gown, to a temple in Japan. Off in the distance could be heard the sounds of drums. They were beating a message: I greet the truth in thee. Jesus' words, "Know the truth and the truth will make you free," came to mind, and their current challenge that we search for the most fundamental truth in our lives. This search requires action, but, by living this truth in our daily lives, we impute its authenticity.

Group discussion focused on our responsibility for the liberation of mankind. The theme required that we affirm the value and importance of every individual, of the direct relationship between God and man, and of a spirit of equality among men. To effect the liberation of man, we believe that we should seek the balance between the advancement of the individual and his responsibility to the community and social justice as an essential factor in the development of society. This balance should allow the individual to grow, conscious of the demands on him that require responsible personal action so that freedom and justice may exist within society.

The Friends who attended this General Meeting, held in a developing country, are conscious of injustices, whose origins are both internal and external, and of the responsibility that Friends have in economically developed countries and in developing countries to work toward a just transformation of these conditions.

As a joint project of all Friends in Mexico (and other interested Friends), we agreed to continue our financial support of the Benito Juarez School in Matehuala. Originally a Friends school, it has been directed by Maria Castillo, now eighty-three years old, since the withdrawal of Quaker missionaries after the Mexican Revolution. Her dedicated leadership has continually provided a living testimony of Quaker beliefs and concerns, and those of us who gathered with her in Jaumave were well aware that her presence helped us all.

We are inspired by the warmth and friendship that prevailed in this General Meeting and are fortified by the bonds of union among Friends. We are conscious of the mutual strengthening which occurred and have been impelled to a greater dedication. We send our heartfelt greeting to all Friends everywhere.

(Ruth Peacock attends the Monthly Meeting in Mexico City, where she has lived for seven years with her husband, Von, who is director of the rural community development program of American Friends Service Committee. Ruth studies Latin American literature in the National University of Mexico.)

### During the Week

THE QUESTION is asked in Washington Friends Newsletter, "How is the Meetinghouse at 2111 Florida Avenue used during the week?"

The answer: The house committee approves the use of the meetinghouse for many purposes—a preschool day-care center; a Spanish Seventh-Day Adventist Church for three hours on Saturday; a Peace Center on the third floor, which handles fifty to sixty draft consultations a week as well as a peace education program; a two-day meeting of a group of "Concerned Asian Scholars" with speakers such as I. F. Stone, Hans Morgenthau, Howard Zinn; Quaker Clothing Relief; a Japanese Christian Fellowship group; and FOCAS Inc., an adult education group with a variety of interests. The Library Committee has the Quaker library open on Sundays and Tuesdays. Reevaluation Counseling sessions have been held regularly in the meetinghouse.



## Guide Lines for Visiting Among Friends

by Leanna Goerlich

AFTER A MOTOR TRIP of eleven thousand miles through the United States and Canada, we drew up some recommendations that we should like to suggest for Friends who anticipate traveling among Meetings:

Be as clear as possible about the rightness and purpose of your visit. If you wish more from a Meeting than to attend regularly scheduled meeting for worship, write in advance to the clerk. State the reason for your visit and your arrival time and date. Make clear the length of your stay and the accommodations you would find helpful.

Have ready some personal identification, such as a minute from your home Meeting, or acknowledge your sponsors or the existence of mutually known Friends. If you expect any financial help, state this in advance. Notify your host if you must change plans.

A stay of several days often leads to a meeting of greater depth of sharing and understanding. Upon arrival, be direct and helpful to your host as you work out the details of your visit.

Be appreciative of all hospitality extended to you. Send a thank-you note afterward.

If the visitation is part of a group of linked visits with a particular purpose, send a report to the Meetings; state how their participation contributed to the total experience.

Probably nothing binds the Quaker family together more than intervisitation and face-to-face discussion of common concerns. It is important, however, that both visitor and host be especially sensitive to each other. There is a hint of incongruity between the desire to visit, on the one hand, and the suspicion that sets in once the visit is initiated.

It is important that requests to visit and invitations be undertaken in the spirit of love and a desire for greater understanding. Both parties should be ready to listen and share and to learn from each other. Friends have many differences, and they should be considered honestly and with kindness. If, as host or visitor, one tries to imagine himself in the other's place, one can begin to appreciate the sensitivity needed for his role.

The Goerlich family, which includes two young sons, traveled by station wagon and travel trailer across the

United States and Canada. We made thirty-four Quaker contacts and spoke to twenty-four groups of Friends. We traveled under a concern to seek ways to develop a stronger sense of community within Meetings.

We were encouraged and moved by the response of Meetings and individual Friends. We found that we inspired and outraged some of our hosts. We learned to appreciate honest sharing of ideas and feelings. We found the common denominator among all Friends was mutual expectation or testimony to a personal experience of God. Differences diminished when we shared authentic experiences in which we felt God was present to us.

Our warm affection for all the Friends we met continues to grow, and as a result, we feel part of the wider Quaker community. We recommend that more Friends consider thoughtful intervisitation to create more unity.

### Appreciation for Sidwell's Jef Forsythe

JAMES E. FORSYTHE has retired after twenty-eight years as a teacher of English in The Sidwell Friends School. More than two hundred colleagues, alumni, and other friends attended a reception in his honor in the Shoreham Hotel, Washington, D. C., and more than five hundred others in all parts of the world sent salutations.

One of the messages, from Helen Austern Colson, a Washington writer, said, "We learned that the ability to use words with clarity, precision, and perhaps a little grace makes communication possible, persuasion effective, and knowledge useful. High school students of today have values and concerns more significant than we of the fifties, who had an abundance of cashmere sweaters and an appalling lack of social conscience. . . . For this reason, I imagine that Jef Forsythe's recent senior classes have been the most appreciative of his teaching. . . . But Mr. Forsythe has always caught his seniors at a receptive moment in their lives. The unknown world lies ahead, and they want to be prepared. It is only in retrospect that so many alumni have realized that he prepared them for so much more."

A gift of tickets for a European trip was made to James and Anne Z. Forsythe. In his honor, alumni dedicated a part of the school library that contains published works by alumni and planted dogwood trees, one near the library and one in the garden of the Forsythes' new home in Sandy Spring, Maryland.

## Friends in Kent State

"QUIET, COURAGEOUS, unannounced, consistent in direction of nonviolence, determined in the direction of civil rights" is the way the Lake Erie Bulletin characterizes individual action on the part of members of the Kent, Ohio, Meeting, since four students were killed and others wounded at Kent State University on May 4, 1970.

Without expecting or seeking a unified position on those tragic events, members have been working unostentatiously, opening their homes for meetings and getting others to do so, recording testimony from witnesses of the disturbances, helping initiate and carry through a peace marshal training course on campus in cooperation with the university, and in other ways doing what they could do to insure freedom of expression and assembly in an atmosphere of nonviolence.

"Those of us who live in Kent," concludes the Bulletin report, "and felt the terror and shame and sorrow of May 4, 1970, who sat in our Meetings searching our souls and each other for the Light, found it was there."

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## Notes on a Study Tour in East Africa

by Thoreau Raymond

AS I WENT OVER the notes I made during five weeks of a Studytravel tour sponsored by Friends World College, I found in my mind a roundup of recollections from ten years ago, when I taught at Aburi Secondary School in Ghana. East Africa is different and ever the same. This time I was impressed with African strength and with the energy that abounds amid problems.

We departed from Cairo early one morning and dropped down at Embakasi Airport, Nairobi, Kenya.

At Nairobi Friends Meeting we found some five hundred persons gathered in the courtyard and meetingroom at Ofafa Center. School groups in their uniform blazers sat together. Facing seats were saved for the twenty-five visitors. Mothers held quiet babies; occasionally during the meeting a small child would go out and then return. The dark faces seemed unidentifiable at first; then face after face became individual.

Some of us had had qualms regarding mission activity and the degree of intellectual truth maintained while the flock is gathered, but we were at ease at Ofafa. Clearly we heard the message, "No man has made you a Christian," and again, going beyond Paul's walk in the light, the challenge came: You are the Light; and your actions must be shaped accordingly.

We visitors departed before the end of the business meeting, slipping out through the patiently standing throng in the courtyard. A familiar hymn sounded with resonance; everyone participated. These people had walked to meeting, had stood through the long service, and looked quietly ready to stay on after they shook our hands.

Sunday afternoon we rode out through the pleasant Nairobi suburbs to the African unit of Friends World College. (The African headquarters of the college subsequently was moved to Kaptagat, Kenya, in a rural area.) The director was out in the field getting two new students established. His wife had tea for us and introduced students and their friends as they happened in. Each of us found a young person and began the typical opening questions: What is your interest? Why are you in Africa?

Each answer was unique. One young Kenyan, a most engaging and articulate person, quietly explained: "I am the houseman." He explained how the cen-

ter operated and how the students arrived, found their line of investigations, and returned to this home base.

At the end of the afternoon, as the equatorial twilight closed in quickly, we continued to the Friends International Centre. Its surroundings are dignified and rather handsome. Here we met the resident and his family and listened to Filemone Indire, chairman of the Friends Permanent Board and presently in the education department of the government.

His opening words, "We have been waiting for your visit," carried the African idiom of hospitality. He then reviewed the needs: To pay the fourteen thousand pounds, the cost of the house and lot; to maintain a place where happenings like the present one would occur often; start a nursery school; to make a hostel, especially for girls seeking city employment; organize a Sunday school; and provide a meetinghouse with a hall and a library.

Filemone Indire answered our questions about the large number of Quakers in the Kenyan government, about the finances of education, and about the rapid growth in women's education.

He asked us to remember that the Kenyan school system is not free, compulsory, and tax-supported; that it is integrated on the basis of the European, Asian, and African populations; and that it has been building on the basis of the "assisted" (private) schools established before political independence.

During our stay in Nairobi, two other Quakers in government spoke to us, each with the same competence and the same serious concern for the job he was fulfilling. First Mr. Muli, undersecretary in the Ministry of Commerce and Industry, responded to questions as we sat around his office. Foreign investment is encouraged and earnestly sought. Exports are chiefly coffee and tea. Only one trade union operates.

Mr. Siganga, director of city social services, crowded us all into his busy office. He belongs to the Kenya Boxing Association and directs soccer for the Ofafa Community Board, but his real work with the local authorities involves health, education, housing, libraries, and hostels. A Home of Mercy, which houses more than a hundred destitute persons, is under his care.

The drive from Nairobi to Nakuru and then to Kaimosi offered as fine scenery as any we saw all summer. Here was the Rift Valley—great sweeps of space, escarpments, and level plains.

At Kaimosi is the original Friends

mission. (Now, since Independence, there are no missions conducted by "foreigners.") Here we saw primary, intermediate, and secondary schools; the Teacher Training College; Friends Bible Institute, where young men and women are trained to be leaders in the religious activities of East Africa Yearly Meeting; the hospital; the Rural Service Project; and farm-industrial projects.

Thomas Lung'aho, executive secretary of East Africa Yearly Meeting, greeted us: "I know the money and the time you have spent to come here." He explained that in premission time, people knew God vaguely; they worshiped images, prayed to ancestors, and sought relief.

Kaimosi has relations with more than three hundred primary schools that operate under the Kenyan government. The ecumenical movement is operating here, too: Protestants, Catholics, and Arabs work under the government.

The Rural Service Project has come to mean much to the people as they strive to earn an adequate income. Its accent is on 4-K, the equivalent of our 4-H, which stands for four Swahili words meaning to unite, work for, and help Kenya. The projects start when a boy or girl decides to have a cabbage patch. The cabbage sold, he gets rabbits. The rabbits sold, he gets a goat—and finally a heifer.

The harambee school we visited showed the "unite and do-it-yourself" spirit of Kenya. Before the school can get state help, the community makes a building—earth-packed floors, walls, roof over three rooms, and rough benches, on each of which three pupils sit. The pupils dropped everything to sing to us.

We also visited Chavakali School for Boys, the first agricultural school in Kenya. The headmaster explained the cost of a school; the pressure on parents, who must put up fees; and the pressure on the headmaster, who must collect the fees.

Luncheon that day was memorable. With our box lunches in hand, we walked a mile and a half down a footpath, past a stream with a primitive device that forces the water uphill to the school, to Japheth Amugune's house.

Japheth Amugune talked easily—of his father, who had given land to the early Quaker founder of the school, and of his own growing up and his trying out the broadcasting world in Nairobi before he came home to find his bride and to devote himself to youth, Bible teaching, and family planning.



One day we drove north to Kakamega to visit Solomon Adagala and other county council members to learn about the history of a ministry for local government.

Solomon Adagala, who is chairman of the Kakamega County Council and is well known to many Americans, especially members of the Friends World Committee for Consultation, would be a competent, successful political leader in any community. His fine command of language could win an audience on any level. He spent eighteen months in the United States. He commented that in 1960 the Kenyan government had frowned on American exchanges but that a way had been found to send people. The standard for civil service workers is British, but United States advisors from accredited schools are now recognized as qualified.

The place of the church in Kenya has changed. No longer is it a colonial instrument, a "mission" from abroad. The church is a local responsibility, as are hospitals and schools.

We visited other schools, such as Vihiga Girls School; Kamusinga Friends School for Boys, one of the highest ranking schools in Kenya; the Lugulu Friends School for Girls; and the Girls Intermediate School across the road.

We left Kenya to study in Uganda the many projects and programs going on under the sponsorship of Makerere University and Friends Meetings. (Later we took a launch trip on the Nile, saw Murchison Falls, and took many pictures of animals—elephants, crocodiles, and hippopotamus.)

Many interests awaited us in Kampala, the capital of Uganda. A young professor, Richard Musonge, gave us a tour of the Makerere University campus. One meetinghouse on campus we did not see, but later we met the Castle family from that Meeting. The other Meeting, on the edge of a housing project, was still unfinished, but some twenty mothers, with babies on their laps, were waiting for us one afternoon. We introduced ourselves and spoke of common interests, sang a hymn, and then slipped out to leave them to discuss the budget.

Leaving East Africa, we flew from Nairobi to Lusaka, capital of Zambia, where we were met by Hugh Corbin, Nkumbi International College, Broken Hill.

In Lusaka, we stayed in private homes. The prime questions in our minds were: What is happening in Rhodesia? What is the prospect for

white Zambians? Do they actually support South African apartheid? The answer, pierced together, was still problematic. My host seemed eager to show us where the races were cooperating, and at one point he said with feeling: "I am a Christian; this separation of peoples is an evil."

Our meeting with Hugh Corbin was of special significance. He brought with him a representative of the Afro-American Institute, five Zambians, and his wife. He explained that the Zambians were revolutionaries working across the border into Rhodesia, and that they were ready to explain their position. Here was a startling encounter with persons of extreme views, close to what we ourselves might never have the opportunity to see. The dialog did not develop fully, because the ten of us who were present were too travel-tired to continue the logical fruition of exchange. Perhaps, too, we were stunned to hear the plea, "Give us arms!"

The visit to the University of Zambia was impressive. We started at the section of the campus begun in 1966 and then moved to the new campus where a giant crane was working atop the library and where classes were proceeding alongside the construction.

The community has been interested in this school and has made donations of chickens, eggs, and labor. Unlike other African universities, it has no ties to other institutions. The community is diverse. The tax on the copper industry is a leading revenue. Companies offer scholarships to students, and the university, in response, encourages students to go into the fields needed for national growth.

Johannesburg, South Africa: Some of us had wondered if this part of the trip would be an anticlimax, but it was not. Johannesburg is a spacious city, with a pleasant climate.

Everywhere were signs of the bilingual community, and the sign always reminded me of apartheid.

We first visited the Soweto Community. Within the area, houses varied; some might be like a crowded area anywhere; some had outside plumbing and no electric service. Trees were missing except for a peach bush, just then in bloom in a patch of land by the door. We paused beside a nursery school where working mothers would leave their small ones.

Saturday morning we went to the South African Institute of Race Relations. Our speaker was Ellen Hellman, who told us she was born in South

Africa and is a Jewess. She became an anthropologist, working in the untraditional area of the urban, detribalized Africa, was a member of the Progressive Party, and now works for this independent organization for race relations.

She opened her talk with a calm effort to show us "how we South Africans separate the races." She ended with an outpouring of despair for her country: When all the world is aspiring toward the unity of peoples, South Africa is fragmenting its culture, its language, and its people and is encouraging tribalism, she said.

Our Studytravel journey was a notable experience. Africa is not just a continent of nations. It is a world of experiences. Physically I was there, my spirit racing to catch up with me. Part of it, I knew, would remain over that vast land—calling as it had for the past ten years.

### Superstar

A STUDY prepared for The American Jewish Committee's Institute of Human Relations by Gerald Strober finds *Jesus Christ Superstar* potentially harmful, adding to anti-Jewish prejudice.

Gerald Strober, of the faculty of Barings College, documents instances in the current Broadway production where Jews are depicted as "contemptuous, callous, and bloodthirsty. . . . Sinister-looking, leering personages." *Superstar* "lays the primary responsibility for Jesus' suffering and crucifixion," he charges, "to the Jewish priesthood."

Gerald Strober charged that the play bypasses the transcendental meaning of the Passion. "Christian belief," he writes, "holds that all humans—then, now, and always—contribute to Jesus' suffering by their sins. Therefore, a representation of the Passion should encourage the audience to identify with the crucifiers." *Jesus Christ Superstar*, rather, "shuffles the responsibility among the various human agents, painting those it designates as chiefly guilty in such dark colors that at best the viewer cannot identify with them and at worst will regard them as the enemy."

### Complete Picture

MULTNOMAH Monthly Meeting Newsletter encourages nonmember attenders to participate in meeting for business to get a "more complete picture of what Quakerism is all about," because "a Quaker meeting for business is as unlike the usual 'parliamentary procedure' meeting as our meeting for worship is unlike the usual church service."

## I Remember Frost and Sandburg

by Paul L. Benjamin

THE SHAFFER LIBRARY of Union College, Schenectady, New York, had an exhibit of my collection of letters, pictures, and first editions of Robert Frost and Carl Sandburg.

In a glass case were a photograph of a bust of Robert Frost, several open folio volumes, and my caption about them.

It is headed "Folk Poets," and reads:

"Robert Frost and Carl Sandburg were authentic folk poets. Frost was a hardscrabble Yankee farmer who wrote 'The Death of the Hired Man,' 'Home Burial,' and 'Stopping By the Woods on a Snowy Evening.'"

Sandburg was a son of the raw, uncouth, Middle West of Abraham Lincoln. He was troubadour, hobo, and police reporter in Chicago. He had the fervor of a Eugene Debs. He wrote of Chick Lorimer, of the prostitute in police court, and of the "Nocturne in a Deserted Brickyard." He also wrote a monumental life of Lincoln.

As an editor in New York, I wrote about both of them during their formative years. We became warm friends. Both visited us. I spent some time with Frost at his New Hampshire farm. I traveled over the Lincoln country with Sandburg.

Both were superb craftsmen. Frost for his imagery and colloquial speech and Sandburg for his pungent phrase and his deep concern for people and justice for them.

In the exhibit also were three large cases of letters from both poets, pictures, and books, some open with the personal inscriptions.

They also contained yellowed pages of my original article in *The Survey* about the poets. One was, "Robert Frost—Poet of Neighborliness"; the other, "A Poet of the Common Places."

In the article about Frost I wrote: "It was in the cool of the evening when we walked through the silence of the night that I knew him the best. There was the swish of leaves underfoot, the moist odor of the woods, the clouds clinging like scarves of silver about the mountain tops, and the hush of quiet places. . . ."

"He talked freely of his work. First there comes a tone, a note, an inspiration, then the images to make a complete pattern, until at last the words flow into place. Rarely ever does he



know what the end of a poem will be, although the final line when it comes usually rounds off the poem with completeness; it is always a marvel, and a surprise to him that the lines spin themselves as they do. . . ."

In the article about Carl Sandburg I wrote: "I see him leaning across the table in the little Italian restaurant, the most human, the most intensely alive man I have ever known. It is a face that is arresting—beautiful as the faces of strong men are beautiful, as Lincoln's is—a brooding face—gnarled and furrowed—cleft chin—a mouth that loops itself into smiles or booms with deep laughter—'granite' eyes that glow—steel grey hair. . . ."

"Poetry," I hear him say, "is written out of tumults and paradoxes, terrible reckless struggles, and glorious lazy loafing, out of blood, work, and war, and out of baseball, babies, and potato blossoms." For me there is a quality of poetry in, "Quiet as a one-legged man on a tin roof" or "Busy as a one-armed paperhanger with the hives." That glove working woman *The Survey* featured once talked a speech as vivid as Irish or Chinese poetry at its best. Something like, "When I look out of the window at night the evergreens look like mittens!"

I recall walking with Frost one crisp autumn evening when clouds were scudding across the galaxy of stars and the moon was full and silvery. He used a phrase I have seen nowhere in his poems. "The clouds," he said, "are buttering the moon."

Carl Sandburg and I went one afternoon to the Grovenor Library in Buffalo. He said that it contained one of the largest collections of old American songs of any library in the United States. I believe that he was working on *The American Songbag*. One of the librarians came in with her arms piled high with his books for him to autograph. He commented on a sign over the reading room—"Only low conversation allowed."

Both poets are part of the rich heritage of America. Both had a profound belief in the common folk. Both hated cant, gossip, subterfuge, suspicion-mongering and doubletalk.

(Paul L. Benjamin is a retired social worker and was editor of *The Survey Magazine*. He lives in Schenectady, New York.)

## When Several Cultures Touch

by Rachel Davis DuBois

IT IS IN THEIR HOME life that people create or fail to create their cultural identities and attitude of acceptance or receptiveness or rejection of other ethnic groups.

We do little, though, to help families know what they can do to preserve the best in themselves and to foster creative intermingling with families of various other ethnic groups.

In an effort to help, I and others brought together small groups of persons of mixed ethnic and community backgrounds. To get them to relate to one another intimately, we used the group conversation method. They described family-life and culture-group patterns in ways that helped us see that which is different in the other can "be precious to me"—"It's the not me in thee which makes thee precious to me." The group conversation method attempts to change attitudes of prejudice and hostility to those of mutual acceptance and good will.

"Ethnic groups and blacks should see their commonalities and not their polarizations," said a black leader during one panel discussion of Americans of Chinese, Afro-American, German, Ukrainian, and Hungarian backgrounds.

The Chinese-American followed with a bleak picture of increasing social problems among his group: "Severe family dislocation occurs because of changes in life patterns; youth is more militant and without jobs; our newcomers cannot find employment. . . . Where do we fit into the American mainstream? Yellow also is beautiful."

The Ukrainian-American reported that the third generation of his group "now are more interested than ever before in learning about our own cultural heritage." The Hungarian-American stressed the need for keeping their children bilingual and yet be considered good Americans.

All spoke of the need for more intermingling of all groups and for preserving the "best we have in us."

The black American pointed out that those among the assembled, many of whose people were on the poverty level and so could not control their own lives, do not have the black to fear but the American economic system. "It is that system that keeps us separated and polarized," he said.



What do these panelists say to Friends as we try to improve the effectiveness of our committee work in race and intergroup relations? One becomes aware of the common goal Americans might be pulled toward but so rarely are: That of a more enriched and harmonious culture. Must it wait, one must ask, until we have solved our economic problems and acquired an adequate guaranteed annual income? Certainly this is basic to the good life. But can we not work at both cultural and economic development at once?

What we found in our groups was the feeling of excitement released at the moment when two cultures touch. It often borders on a religious experience.

I was reminded of this when Yehudi Menuhin was interviewed on television about his reactions and feelings when he played his violin in a duet with Ravi Shankar on the sitar. Yehudi Menuhin said in his poetic way: "That moment when two people from different cultures meet is like communicating with a bird of paradise." When one watched the faces of these two artists spontaneously answering one another's feelings, each in his own medium, one could see that it was a rare experience for them.

In today's jet-engined, intercultural

world, indeed in our culturally pluralistic America, such happenings can often take place even with the not-so-great. The participants in the drama need only have that certain amount of humility, expectancy, and spontaneity—and the moment happens.

It happened when Swift Eagle led us in a buffalo dance and we felt with him our kinship with the animals. We shared with him our Quaker way of silent meditation and found that he knew the way, too.

It happened when we sang "We Are Climbing Jacob's Ladder" with Vereda Pearson, and she taught us to let our bodies move rhythmically with hers.

It happened when we came to feel a part of Lillian Cicio's family when they "celebrate each other's existence," and to hear her say that her grandmother who came from Sicily could never throw away a scrap of bread without kissing it—so close to stark hunger had she been.

We who are responsible for group programs or who care about what goes on in our families and neighborhoods need not wait for a suitable situation to arise. We do not need to wait for our economic and social problems to be solved. There are easy, simple things we can do right now."

*(Rachel Davis DuBois, a member of Fifteenth Street Preparative Meeting, New York, was in residence in Earlham College for the fall, 1971 term as a special faculty member to direct the Earlham-Richmond community dialogs.)*

### New Light on Queries

VERA MAE DUERKSEN, of Friends Meeting of Washington, has compiled a list of folksongs that illustrate each of the Queries in the Discipline of her Meeting—all with religious significance.

When plans were made to present the folksongs and queries to the First-day School of Sandy Spring, Maryland, Meeting, Doris Blackburn, chairman of religious education, rewrote the queries in language for children.

Some examples:

"When you are in meeting, do you feel the pleasure of God and the Inner Light and not just think about the juice and cookies we'll be having after meeting?"

"Do you encourage your parents to read with you stories from the Bible and stories about Quakers?"

"Different races and colors of people each have their own nice thing."

The names of the folksongs, artists, and record labels may be obtained from Vera Mae Duerksen, 3134 Monroe Street, N. E., Washington, D. C. 20018.

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## Classified Advertisements

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*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.

**SUMMER EMPLOYMENT** for Young Friend, 17. Work with people: Mother's helper, companion, what have you? Write, Molly Forsythe, Locust Lane Farm, Medford, New Jersey 08055.

**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.

### Opportunities

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### Schools

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## Books and Publications

**R. W. Tucker's** essay, **THE LAMB'S RULE** on apostolic authority and how to lay hold of it (Lake Erie Yearly Meeting Lecture, reprinted from Friends Quarterly), and "The Centrality of the Sacraments" (from Friends Journal) available in readable homemade reprint from author: 1016 Addison Street, Philadelphia 19147. Price \$1 (includes United States or Canadian postage); ten percent discount for ten or more.

**OLD BOOKS BOUGHT AND SOLD** (Especially American Literature and History). Norman Kane, Shenkel Road, R. D. 2, Pottstown, Pa. (North Coventry Township, Chester County) 323-5289.

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### For Sale

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### Wanted

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**SCATTERED SEEDS**, edited by Alice Hall Paxson. Copies needed for complete file of this periodical. March, 1930 in hand. Friends Journal readers who can assist, please write: Childhood in Poetry Collection, Florida State University Library, Tallahassee, Florida 32306.

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## MEETING ANNOUNCEMENTS

### Alaska

**FAIRBANKS**—Unprogrammed 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. Conventor: 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. Unprogrammed 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, Pequod Ave. Meeting for worship at 10 a.m., discussion 11 a.m. Clerk, Hobart Mitchell, RFD 1, Norwich 06360. Phone 889-1924.

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

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

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

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

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

**CARBONDALE**—Unprogrammed worship, Sundays, 10 a.m., Student Christian Foundation, 913 S. Illinois. Coclerks: Jane Stowe, 549-2029; Peg Stauber, 457-6542.

**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 Hodgins, 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., Programed 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**—Worship Sundays, 10:30 a.m., in Friends' homes. For information, telephone 368-1146 or 822-3411.

## 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. Unprogramed 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, Homewood 3107 N. Charles St. 235-4438.

**BETHESDA**—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.

## 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.

**JERICO, 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. Duanesburg, Schenectady County.

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

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

**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.



Photograph by Susan Castellano

*Race Street Meetinghouse, Philadelphia (Cherry Street entrance)*

## 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**—Sumneytown 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.

**LANDSOWNE**—Landsowne 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 546-6252.

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

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

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

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

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

Central Philadelphia, Race St. west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 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 Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane. Powelton, 3309 Baring St., 10 a.m.

University City Worship Group, U. of P. Christian Assn., 3601 Locust, 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.

**SOLEBURY**—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day School, 10:45 a.m. Phone 297-5054.

**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.



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

### Tennessee

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

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

### Texas

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

**AUSTIN**—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. 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 LONDONDERRY**—West River Meeting. Worship, Sunday 11 a.m., in the home of Carlton and Marjorie Schlicher, 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.

**GREEN BAY**—Worship and First-day School, 9:45 a.m.-11 a.m., 210 Grant Street, West De Pere. Phone 435-7787.

**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

### January

30—Michener Quaker Lecture, Walola Chapel on Lake Dexter near Winter Haven, Florida.

### February

6—"Black America Revolts," Frankford Friends Forum, Unity and Waln Streets, Philadelphia: James H. Laird, Maurice A. Dawkins, Frederick D. Cooper, William Shields, Muhammad Kenyatta, Henry E. Smith. 3 P.M.

*At Powell House, Old Chatham, New York 12136:*

January 14-16—Quaker Search Groups 3.

January 21-23—Junior High Conference, Austin and Joan Wattles, Convenors.

January 28-30—Workcamp for all Friends.

February 25-27—Married Couples Weekend, Joseph and Teresina Havens. Junior High Conference, Austin and Joan Wattles.

*At Pendle Hill, Wallingford, Pennsylvania 19086:*

Public Lectures, 8 P.M., The Barn. Speaker: Colin Bell.

January 10—Unblushingly Self-centered.

January 17—The World of Business.

January 24—The Second World War.

January 31—The Friends Ambulance Unit.

February 7—China in Wartime.

February 14—Today's Asia.

February 21—Coming to Live in the United States.

February 28—The Powder Kegs of West Asia.

March 6—Working and Growing Old in Quaker Service.

### Adoption

BLAIR—A daughter, MEGAN STARR BLAIR, born September 17, 1971, by Benjamin F., Jr. and Gail Blair.

### Births

BADGER—On August 25, a son, MARK CHRISTOPHER BADGER, to Helen Webster and John R. Badger. The mother is a member of Haverford, Pennsylvania, Monthly Meeting.

BONN-CONRAD—On October 24, a son, KENDALL RODNEY BONN-CONRAD, to Kendall R. Bonn and Joy Belle Conrad-Rice, of Seattle, Washington. The mother is a member of University Monthly Meeting, Seattle.

DEPPNER—On October 9, a daughter, REBECCA COOK DEPPNER, to Jack and Barbara Deppner, of Satellite Beach, Florida. The parents, who attend the Melbourne, Florida, worship group, and the maternal grandmother, Ruth C. Doster, are members of Miami Monthly Meeting, Waynesville, Ohio.

LANE—On November 1, a daughter, ALICE CAROLINE LANE, to Peter and Juliet Lane, of Westtown, Pennsylvania. The parents are members of Westtown Monthly Meeting. The paternal grandparents, Richard and Anne Lane, and great-grandmother, Harriett T. Lane, are members of Poughkeepsie, New York, Meeting.

MCCAFFREY—On August 25, a daughter,

CLARE MARY MCCAFFREY, to Judith Perry and Arthur McCaffrey. The mother is a member of Haverford, Pennsylvania, Meeting.

WOODWARD—On September 2, a daughter, REBECCA WOODWARD, to Mary and Robert S. Woodward IV, of St. Louis, Missouri. The father is a member of Haverford Meeting.

### Marriages

MOESCHL-LEOPITZI—On September 12, under the care of Taghkanic-Hudson Monthly Meeting, Hudson, New York, MARGARITA G. LEOPITZI and WILBUR W. MOESCHL. The bride is clerk of Taghkanic-Hudson Monthly Meeting.

PRICE-SCHOEN—On August 28, in Gettysburg, Pennsylvania, MARLENE D. SCHOEN and PHILIP PRICE. The bridegroom is a member of Haverford, Pennsylvania, Monthly Meeting.

SODLON-SCHULTZ—On August 7, under the care of Radnor, Pennsylvania, Monthly Meeting, KAREN M. SCHULTZ, daughter of William and Eleanor Schultz, of Berwyn, Pennsylvania, and JAY H. SODLON, son of John and Hortense Sodlon, of Marblehead, Massachusetts. The bride and her mother are members of Radnor Monthly Meeting.

### Deaths

PHILLIPS—On October 23, THOMAS J. PHILLIPS, a beloved member of Phoenix, Arizona, Monthly Meeting. He was born in South Dakota, and spent his childhood in Iowa. He taught for thirteen years in Purdue University. He had recorded in his autobiography, *Into the Mountain*, his struggle with multiple sclerosis and his spiritual growth into awareness of the Presence as his comforter, guide, and inspiration. Some of his poetry was published in Friends Bulletin and Friends Journal. Joy was the keynote of his life. He is survived by his widow, Hazel; and by three daughters, Julie, Sarah, and Margaret.

YINGLING—In the spring of 1971, CARL S. YINGLING, a member of Taghkanic-Hudson Monthly Meeting, Hudson, New York.

YINGLING—On September 7, EMMA BLACKWOOD YINGLING, a member of Taghkanic-Hudson Monthly Meeting, Hudson, New York.

ZIM—On November 13, at her home, Plantation Key, Florida, SONIA BLEEKER ZIM, aged 61, a member of Miami, Florida, Monthly Meeting and distinguished anthropologist. She and Herbert Zim were active in the Latin American program of the American Friends Service Committee. She was born in Russia, educated in New York, and did graduate work in anthropology at Columbia University. She was the author of more than one hundred books for youngsters, and had written thirty books on the American Indian. Much of her work has been translated into German, Italian, and Scandinavian and is used widely in schools. In 1970, she collaborated with her husband on *Life and Death*. She is survived by her husband, Herbert Zim; two sons, Aldwin Zim, of Texas, and Roger Zim, of New York; two grandsons; and a sister, Mrs. Sylvia B. Lewit.

### WHAT IS THE EARLHAM SCHOOL OF RELIGION?

Earlham School of Religion is a Quaker graduate school whose chief purpose is to prepare persons for leadership tasks in the Society of Friends. ESR has become an important meeting place for Quakers from Friends General Conference, Friends United Meeting, Conservative Friends, Evangelical Friends, and Friends from Europe, Africa and Asia. Such a meeting place enables the students and faculty to enrich each other's understanding of the other and to engage each other in significant study and dialogue.

### WHAT ARE THE SCHOOL'S DISTINGUISHING CHARACTERISTICS?

ESR is a degree granting Quaker Graduate School offering:

Master of Arts in Religion—two-year program

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ESR is a small School of approximately 60 students and six faculty where a serious attempt is made to tailor make each student's program to fit his personal needs and educational objectives.

ESR attempts to join the academic life with the life of religious commitment within the context of a caring community of persons.

### WHOM IS THE SCHOOL FOR?

ESR is for Friends of Quaker background and persuasion, as well as non-Friends attracted to the school.

ESR is for persons who wish to work as Meeting secretaries, pastors, campus ministers, teachers in Quaker Schools, youth directors, retreat center directors, and workers at the Yearly Meeting of Friends agency level.

ESR is for persons who want to do serious research, study and writing in Quakerism, Peace Studies and related fields.

For Further Information, write:

Director of Admissions  
Earlham School of Religion  
Richmond, Indiana 47374

Visiting Professor and author Keith Miller engaged in a Fall Orientation program



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