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Photo by David Richie

*Meeting for worship in
African work camp
(See page 539)*

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THE Quaker discovery and message has always been that God still lives and moves, works and guides, in vivid immediacy, within the hearts of men. For revelation is not static and complete, like a book, but dynamic and enlarging.

—THOMAS KELLY

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New Meeting House in Museum Village

AROUND 1790, a small group of Quakers settled in and near Monroe, Orange County, New York. As an "allowed meeting" under the care of Cornwall Monthly Meeting, they held meetings for worship at the home of James Cromwell. In 1804 this became Upper Clove Preparative Meeting and later was renamed Blooming Grove Preparative, which, together with Smith Clove Meeting at Woodbury Falls, was part of Cornwall Monthly Meeting. In 1815 a meeting house was built and used until 1871, when the number of members was so decreased by death and removals from the area that the Meeting was discontinued and the house was sold.

Now, 150 years later, a new Friends meeting house has been built in this area, though not by a Friends Meeting. It is an accurate replica of the Neversink Meeting House at Grahamsville, Sullivan County, New York, built in 1838, including the inside furnishings of benches and two wood-burning iron stoves of that era. Friends of Neversink and Cornwall Meetings were consulted as to history and procedures and were invited to the dedicatory ceremony on September 25th at the Old Museum Village of Smith's Clove at Monroe, which is a reconstruction of a nineteenth century village. For some years the Museum Village's trustees have realized the need of a house of worship, and after due consideration they decided to have the building take the form of a Friends meeting house, one of the reasons being that an outlying section of Monroe is called Quaker Hill. (A meeting house once stood there.)



William B. Cocks of Cornwall Meeting speaking at dedication ceremony.

(Photo by courtesy of Old Museum Village)

After the dedication a meeting for worship was held in the meeting house, where Friends literature was available. It is hoped that appointed Meetings may be held in the Village from time to time.

The Smith's Clove Meeting House at Woodbury Falls, mentioned above, was built in 1803 and is located on Route 32 a mile north of Highland Mills on Quaker Road; it is the oldest house of worship in the Town of Woodbury. While meetings are not held regularly, the meeting house is in excellent condition, having recently been renovated by members of a family whose forbears were original members of the Meeting.

GLADYS S. SEAMAN

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FRIENDS JOURNAL

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Editorial Comments

When Pupils Become Teachers

HOW often parents find themselves regarding their offspring with bemused amazement, marveling—sometimes admiringly and at other times in horror—at what they themselves have been the primary agents in producing! Readers of the *JOURNAL* may recall that in its September 15th issue there appeared a “Letter from a Son” in which a teen-age boy explained to his father and mother that his desire to participate in an antiwar march of which they disapproved was the logical outgrowth of the pacifist ideals that they had instilled in him. Very similar in its thesis, but far larger in its scale, is the article in the October *McCall's* entitled “Suppose They Gave a War and No One Came.” The author of this moving account of parent-son relationships, Charlotte E. Keyes, is a long-time attender at Friends’ meetings with her Quaker husband and son, Scott and Gene Keyes, both of whom were members of State College Meeting in Pennsylvania until Gene transferred to Cambridge Meeting when he entered Harvard.

When Gene was a child, Charlotte Keyes writes, she and her husband were antimilitarists who, though they had worked at upholding their beliefs, had not practiced the total commitment that since then has come to be their son’s way. Sometimes, when pressure to conform was great, they had allowed expediency to take precedence over their scruples. Then came the period when Gene, upon reaching college age, began to reveal the fruit of the seeds their precepts had implanted, throwing himself vigorously into any number of good “causes.” At first his parents commended him, but after a while the intensity of his devotion to his convictions began to worry them, and they found themselves urging him to use caution.

When, at eighteen, he first registered for the draft, he wrestled at length with the problem of whether or not to accept a conscientious objector’s exemption from active military service. He knew that he was being entirely honest in calling himself a C. O., but he could not help feeling that if he allowed himself to accept some form of alternative service instead of making a more positive stand in behalf of his principles he would be taking the easy way out. The problem weighed upon him constantly, and finally he solved it to his own satisfaction, if not to that of his parents, by deciding to leave college and to de-

vote his full time to the work of an active antiwar protest group. His parents, according to Charlotte Keyes’ account in *McCall's*, talked “at him, with him, across him. About how young he was; about how much more he could contribute to world peace if he were educated; . . . about how, if he went to prison, he’d be unable to contribute to any efforts to help the world.” He listened politely—and then went ahead and did what he felt he had to do.

When the Keyes parents telephoned their son’s adviser at Harvard, saying they hoped that in time the youth would get all of this out of his system and be ready to return to college, the adviser protested: “Oh, no! We don’t want him to get it out of his system. To care passionately about what kind of world we live in is the most precious part of a person’s makeup.”

There followed months when Gene’s determination to make his antiwar protest a telling one took ever bolder and bolder forms, till there came the day when, inevitably, he was sent to jail, and his parents felt that the bottom had dropped out of their world. He was sharply condemned, of course, by many, but from other sources his parents received comfort: from friends who said that Gene was fighting battles for many others besides himself or who scolded Gene’s parents for not backing him up more strongly, and even from a newspaper reporter who observed (in print) that in the days of Hitler’s rule “too many Germans were just obeying orders to look the other way.”

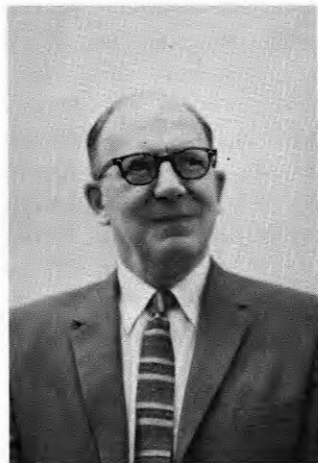
Inexorably Gene’s inner compulsion to challenge the supremacy of the militarist philosophy culminated in his public burning of his draft card because (as he stated at his trial) “There is no moral validity to any part of any law whose purpose is to train people to kill one another.” Just to allow himself to be exempted from military service as a conscientious objector was selfish, he said, since what he felt he must witness against was “the fact that my country, and every other country, teaches all of us that murder is right, when we know it’s wrong.”

How has Gene Keyes’ drastic action affected his parents? They have given up trying to explain to him why he is wrong. On the contrary, his mother writes, the pupil has become the teacher; the ex-teachers are now trying to act on what he has taught them, even when it means changing their own lives. This does not necessarily mean

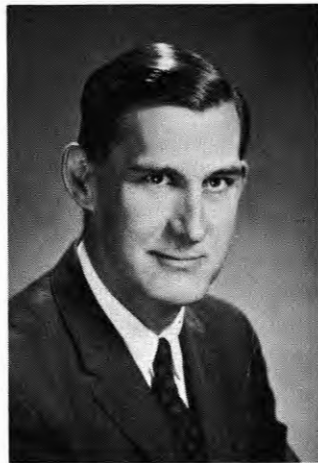
that they approve of burning draft cards, but that they are trying to shun the easy course of occasionally letting expediency triumph over conscience. They can do no less if they are to be true to their son, for (as Charlotte Keyes puts it) "We parents don't realize—do we?—when we inculcate our moral standards, that the children may try really to live by them."

Service Committee Names New Leader

THE American Friends Service Committee's Board of Directors has announced the appointment of Dr. William Douglas Lotspeich, chairman of the Department of Physiology at the University of Rochester, as the Committee's executive secretary-designate to succeed Colin W. Bell upon the latter's retirement in 1968. The appointment was made this year at Colin Bell's request so that the executive secretary-designate might participate in the celebration of the AFSC's fiftieth anniversary year in 1967. The new appointee will be the Service Committee's sixth executive secretary since its founding in 1917; his predecessors (in addition to Colin Bell) were Vincent Nicholson (1917-18), Wilbur K. Thomas (1918-29), Clarence Pickett (1929-50), and Lewis Hoskins (1950-59).



Colin W. Bell



William D. Lotspeich

A member of Rochester (N. Y.) Meeting, William Lotspeich is a graduate of Cornell University who received his M.D. degree at the University of Cincinnati in 1944. He and his wife, the former Sylvia Howard Taft of Cincinnati, first became interested in Friends in 1948 while William was connected with Syracuse University Medical School. Since that time one or both of the Lotspeichs have devoted their summers, whenever possible, to such work for the Service Committee and cooperating organizations as that in an IVSP (International Voluntary Service for Peace) work camp in the Italian Appenines; in an International Student Seminar in Melun, near Paris; and in student seminars in Wisconsin and Germany.

In Cincinnati in the fifties they were members of the small group who organized East Cincinnati Friends Meeting. William Lotspeich's Quaker activities since then have included visitation among French Friends under the auspices of the Friends World Committee in the summer of 1955, to Friends of East Africa Yearly Meeting during the summer of 1964, and with Friends in Japan in September of 1965. He has been a frequent speaker at Yearly Meetings, and at Cape May in 1962 he gave a principal address at Friends General Conference. In 1964 and 1965 he led conferences of Quaker scientists at Powell House, Old Chatham, New York. He has served as clerk of Rochester Monthly Meeting, is a member of the Central Committee of Friends Committee on National Legislation, and has been a member of the AFSC Board of Directors since last April.

In an effort to emphasize the relationship between world health and world peace William Lotspeich and several others at the University of Rochester started an exchange program with the new medical school at the University of Lagos in Nigeria, where he and his family (there are three children) spent five months in 1962 and 1963. He is the author of many scientific papers and longer works and of *How Scientists Find Out*, a book for young people published a year ago, as well as of occasional articles in the FRIENDS JOURNAL.

How shall we worship Thee, O Lord?
Shall we declare to Thee our insignificance and our
sinfulness?
Shall we abase ourselves and say that no good thing
abides in us?
Some find such prayer helpful—but not we.
We shall stand before Thee, as Thou wouldst have us
stand:
Unafraid, uncringing, but with awe,
Thanking Thee for Thy good gifts to us,
Thankful in silence for our Inner Light, our Inner
Guide,
Thankful for Jesus, thankful for his teaching us to walk
in righteousness.
As a child, learning to walk, falls again and again,
So we too—we spiritual babes—fall spiritually time after
time.
Shall we forever mourn our falls? Shall we lie in the
dust forever and say that we are worms, unworthy
to walk in Thy sight?
Eternal Parent, we thank Thee for helping us back on
our feet after each fall.
We thank Thee for giving us the inner urge to walk
with Thee along the paths of righteousness.

VINCENT BAGLIA

Two Modern Quaker Controversies

By HOWARD H. BRINTON

TWO important issues on which the membership of the Society of Friends in America is deeply divided today are (excluding much variation in theological thought) the pastoral system and the peace testimony. First, is the so-called pastoral system consistent with the basic doctrines of Quakerism? And, second, to what extent should members of the Society of Friends today adhere to the historic Quaker position regarding participation in war?

The World Conference of Friends at Guilford College, North Carolina, next summer may find it impracticable to arrive at consensus on the answers to these two questions. The three earlier World Conferences were mainly presided over and addressed by Friends who accepted the historic Quaker positions on public worship and opposition to all war. It is as yet unclear whether or not this will be the case in 1967. Differences among Friends may be recognized at Guilford without an attempt at evaluation; this is a device which has often been used in the World Council of Churches.

These two differences are clearly brought out by D. Elton Trueblood in his recent publication, *The People Called Quakers* (reviewed in the July 15th FRIENDS JOURNAL). The book is brilliantly written, arousing the reader's unflagging interest by bringing out in sharp relief the major dramatic events in Quaker history. We shall confine ourselves here to the two issues cited above: the method of public worship and the peace testimony.

The author defends changes that occurred in Quaker history's third century. In his opinion, the Society of Friends is now in a stage which may later be called "neo-Quakerism." He himself takes a midposition on the issues we are considering, supporting his position by the judgment that Quakerism is not static, but "open-ended," and therefore subject to change. In some respects this is doubtless true; for example, Friends have changed in their attitude toward the arts. In regard to public worship, Quakers acknowledge that there are many methods that meet human need—ritual and preaching being perhaps the ones most generally practised. But the peculiar contribution of Quakerism to Christian usage is its unique mode of collective waiting upon God in silence.

I do not believe, however, that the Quaker method of effecting changes is any more subject to alteration than is the method of bringing about changes in science. It must be admitted that there are many unsuccessful

nonpastoral meetings. But the scientist should not give up his experimental method because he is unsuccessful, and neither should the Quaker.

In programmed collective worship, a procedure is arranged in advance. It is therefore not "open-ended," since the end has been closed before the meeting began. I do not wish to imply that there should be no careful preparation for teaching *about* religion, before or after the meeting for worship, but that there should be each week opportunity for the kind of worship in which the spirit "bloweth where it listeth" from God to man and from man to man. It usually takes at least half an hour for Friends to compose themselves sufficiently for this to take place. Without enough time, there can be no truly "gathered" meeting.

Quaker social pioneering has come out of this kind of waiting. Elton Trueblood describes this ideal with sympathy and understanding, but he holds that Friends, especially if they are unsuccessful in this way of worship, may, while remaining Quakers, omit the effort and resort to a largely prearranged program. He rightly deplores the distinction which tends to arise between clergy and laity, but this distinction cannot be avoided if public worship is in charge of a professional minister.

The testimony against professional ministry was forcefully expressed by early Friends. Sewell relates that two prominent "public Friends," Francis Howgill and John Audland, wanted to give back the money they had received for preaching as ordained ministers before they became Quakers. In raising money for the support of traveling Friends, care was taken to assure the recipients that the support was for travel expenses, not for preaching. In John Barclay's *Letters etc. of the Early Friends* (p. 291) we find a quotation from a Quaker document of 1662 regarding the collection of money, warning that "those . . . in the ministry . . . will be as much grieved as others offended to have a maintenance or hire raised on purpose for them." Ministers were instructed not to remain long in one place where meetings might become dependent on them.

George Fox foresaw this danger. In his journal he tells of a place in New England where he heard "the people and an ancient justice say that 'if they had money enough they would hire me.' So I said then it was time for me to go away, for then they would not come to their own teacher, for that [i.e., hiring] did and had spoiled them and many for not improving their own talents."

The Quakers made such a strong denunciation of

Howard H. Brinton, noted Quaker historian, is a lecturer at Pendle Hill, the Friends' adult study center at Wallingford, Pa., where he was formerly director.

training for the professional ministry that they were persecuted even more severely by divinity students at Oxford, Cambridge, and Aberdeen than they were elsewhere. It was George Fox's earliest "opening" that such training could not make a minister of the gospel. This was the seed that grew into other openings leading to other Quaker doctrines. George Fox even went so far as to persuade a man who was planning a college for ministers at Durham to give up his project.

I have seen it stated in *Quaker Religious Thought* that the Quaker objection to the support of a clergy was due to the fact that the Anglican church was a State church. Quaker records indicate that their objection to paying tithes had different grounds. Friends repeatedly presented to Parliament petitions to be relieved of this burden, stating the reasons for their position. N. C. Hall, in his *Two Early Political Associations*, holds that the Quakers were the first religious lobbyists. He says:

The Quaker objection to tithes was based on the belief that it was Christ's intention that the ministry of the gospel was to be without pecuniary remuneration. As they pointed out in their petition to Parliament in 1833 they believe "the ministry of the Gospel to be free in its nature according to the command of our Lord and Savior to his disciples 'Freely have ye received, freely give,' and that the contravention of this principle has an unfailing tendency to convert religion into a trade." (p. 149)

Quakers suffered longer for their testimony against a paid ministry than they did for any other testimony.

From the inward experience of worship, we pass now to the peace testimony. Elton Trueblood, like many other Friends today, believes that Quakers are not obliged to take an absolute position in favor of pacifism. As he says, it is difficult today to take a clear-cut position on the subject of war, yet I know of no recognized Quaker body, pastoral or nonpastoral, that ever has made an official pronouncement contrary to the historic Quaker doctrine of pacifism. We find Quakers of all kinds drawing the line in different places, for preparation for war has so completely infiltrated our society and economy that consistency seems impossible. The Monte Verde Quaker community in Costa Rica can claim substantial consistency, but its members have withdrawn from their own country to a country that has no army. It is true, as Elton Trueblood states, that Barclay and Penington say we should not criticize the state for acting in a sub-Christian way. The state itself is sub-Christian, but both Barclay and Penington point out that there is a better way, and that this better way should be taken by the Christian individual. By analogy, we cannot blame the cat for killing birds, but that is no reason why *we* should do so.

Friends should constantly remonstrate with the state

on the ground that God should be obeyed, rather than man. Self-sacrifice for one's country, like every self-sacrifice, is a genuine virtue. But superior to self-sacrifice for the state is self-sacrifice for mankind. In both cases, suffering by innocent people may be the result. The Quaker position, as William Penn defined it, is "not fighting but suffering," and that may involve (as is true in war) the suffering of others besides ourselves. Quakers generally support the theory of a police force to deal with evil-doers—not for revenge, but for rehabilitation. The Korean War and the Vietnam War were said to have begun as police actions, but both have resulted in enormous suffering by the innocent.

Instead of waging war against one of its constituent states, our federal government, in case of federal offense, can reach into a state and arrest the guilty. Perhaps some day an international government will be powerful enough to perform a comparable service for the nations of the world.

Here, as in the matter of worship, Elton Trueblood's contention that Quakerism is "open-ended" and can change does not necessarily support his position. By the use of peaceful methods in disputes, your opponent or yourself can change his position as further light is shed on the subject, but the "open end" is actually closed by the use of violence. If peaceful methods were used at present, perhaps the discovery might be made that our opponents in Asia are more nearly right than we, or that we are more nearly right than they, or that there might be third way.

I agree with Elton Trueblood that Quakerism should be "open-ended" both in its meeting for worship and in its attitude toward international relations. Therefore let us keep the methods that will allow us to remain open to such changes as are based on the doctrine of the universal inward light.

The Price

By GRACE THOMAS NEAL

We were old friends, then enemies at law;
I won the fight;
And, from the evidence, our whole world saw
That I was right!

But yesterday I passed him on the street,
Walking alone,
Drooping along on old discouraged feet,
Greeted by none.

My heart cried out to his, as in old years,
In sympathy;
But in his eye was hate, in mine were tears.
. . . Victory?

South Africa Re-re-re-visited

By DAVID S. RICHIE

A FOURTH visit to beautiful South Africa has not made me feel any more confident than before that I can accurately assess its state of human relations, or that I can adequately prescribe remedies for its many ills. It has only made me love and respect its people even more.

This time I had more contact, more "dialogue" with more Afrikaaners than ever before—and what deep sincerity, what Christian commitment, what genuine concern I found in most of them! Proud of their achievements, yes; confident that separate development is the way to racial harmony, yes; but far from arrogant, far from bigoted, far from irrational. The fine ones I met were deeply concerned about their racial inequalities and about their totalitarian trends. They really wanted to promote human dignity for all, and they were ready for much more radical partition than I expected, but they did very much want to survive as a nation and to be respected by others.

Just what size minority these "sample" Afrikaaners represent I do not know, but most of them did readily admit that they were in a minority and that they had a serious "white problem"—a difficult educational task in trying to overcome attitudes of racial superiority, indifference to the plight of others, and fear-induced acceptance of totalitarian trends. They appreciated their need for contact and dialogue with the outside world—and their need for time. I lost my heart to them and would like to help them, to strengthen their hands, *not* make their task harder.

This time I felt more deeply the heartache of the "English-speakers," those who know their group has lost its dominance forever but who also know they have something deeply precious in their liberal and humanitarian traditions. They find these freedoms being steadily eroded, their Christian humanist ideals smeared, and their entire careers threatened by imminent banning without specific charge or trial. I respected them with all my heart.

And then the non-whites, the voteless and voiceless majority, the "Coloureds" steadily pushed backward from their previous status of reasonable acceptance; the

Indians with no prospect of a homeland in South Africa, but a real culture of their own to preserve; and the "Bantus," the indigenous Africans struggling up from abysmal poverty and primitive life against almost insuperable obstacles. What amazing patience, forgiveness and desire to work together with whites they do still show! My heart ached for them. How long must they endure the thousand-thousand indignities they must now endure, the separate and inferior facilities everywhere, the whites-only job reservations, the unequal pay for equal or harder work, the inadequate expenditure on education for their children (approximately one-tenth per capita of that spent on white children)? How long can they be expected to remain patient and nonviolent? The latest tragic African commuter-train crash, after which coaches were burned and the white "driver" stoned almost to death, indicated the strain, but the causes of such pathetic emotional behavior (the overcrowding, the endless queuing, the "whites only" signs) will not easily be removed, even with the best of intentions.

What then? What can be done? It is crystal clear to me, and to amazingly close to a hundred per cent of all those in South Africa I was able to consult with, that nothing can be gained by trying to make the situation worse, by economic sanctions, sabotage, or any other form of violence. Any hurtful or threatening outside "interference," it was repeatedly pointed out to me, only unites the white camp and hardens the totalitarian trend. The problem is: how can friends of all South Africans, all people everywhere, help to reduce the understandable fear among white South Africans and to strengthen their motivation and deep concern to do the morally right thing?

Here are the suggestions that deeply concerned and involved South Africans recommended to me:

1. We should each do our utmost to put our own house in order. Both the United States and independent African nations can be particularly helpful in this way because our actions are certainly watched in South Africa.

2. We must vigorously support the United Nations as a *policeman*, not as a coercive threat. The U. N. can support those in South Africa working for the basic rights of mankind. By requesting facts, by asking questions, by sending when possible commissions of objective inquiry, by encouraging dialogue at international conferences, the U. N. can encourage the South African government in the direction of the fully self-governing and economically developing homelands that it professes to desire.

3. It is particularly urgent that financial and technical

David S. Richie, executive secretary of Philadelphia Yearly Meeting's Social Order Committee, spent last summer in Africa, where he visited Friends and attended workcamps, spoke about workcamps to at least twenty-five groups, and discussed the future of South Africa with many persons of varied backgrounds. He ended his mission by attending (as observer for the Friends World Committee) the United Nations Seminar on South African Racial Policies held in Brasilia, Brazil.

assistance be provided to the former British protectorates of Lesotho, Botswana, and Swaziland to enable them to co-operate with South Africa (as they must) without being dominated by it. The university at Roma (Lesotho) should be helped to become a first-class university for the training of African leadership.

4. A crash program of bursaries is needed to help African students to complete at least their secondary schooling. Foreign companies operating in South Africa should provide such bursaries for the children of employees, but so should other agencies.

5. Foreign companies operating in South Africa (as well as elsewhere) should be urged (if not required) to move vigorously in the direction of providing overseas pay, working conditions, and fringe benefits comparable to those in their home countries. Foreign investment can and should help expand the South African economy (which is already providing some 500,000 Africans with industrial jobs at higher pay than is available throughout most of the rest of Africa), but they should do so *only* if they help to pioneer equal pay for equal work and other improved working conditions, not continued exploitation of cheap labor, which is now too often the case.

6. Many fine indigenous organizations urgently need financial assistance; for example, the Christian Institute's work with the separatist African churches, the fact-finding Institute of Race Relations, the African Society for Social Advancement, Kupegani (the remarkable crusade against malnutrition), the Quaker Service Fund, and the many dedicated missions.

7. Most South Africans are hungry for contact with the outside world, for dialogue with technical experts in all fields, with religious leaders, even with sympathetic listeners. They are also eager for opportunities to travel abroad; the U. S. African Leadership Exchange program and the American Field Service are much appreciated, even though sometimes criticized by the rightists.

It has been said that no group or nation surrenders a monopoly of power without a fight—that no dictatorship has ever been overthrown without violence. This may be so, but if violence is used against South African whites the suffering inflicted upon South African nonwhites will be beyond description, and the scars will last longer than those of the American Civil War, now a century old. South Africa offers the possibility that mankind can do better, that the right approach to the deeply religious and moral Afrikaaner will release his creativity and missionary zeal to achieve a new commonwealth of many peoples cooperating with dignity and great mutual benefit. I, for one, would like to encourage this hopeful alternative.

Schweitzer's main achievement was a simple one. He was willing to make the ultimate sacrifice for a moral principle . . . He is loved and has influence because he enabled men to discover mercy in themselves.

—NORMAN COUSINS

How Would the United States Feel?

By J. STUART INNERST

Excerpted from an editorial in the October Understanding China Newsletter, published by the Pasadena (Calif.) Regional Office of the American Friends Service Committee.

IF President Johnson wishes to understand why Chinese hostility continues and why no favorable response comes from Peking to his overtures, he might find help in engaging in a simple exercise of the imagination.

Let him try to imagine how the United States would react to China if the situation of the last sixteen years had been reversed. Imagine a revolutionary government having come to power in the U.S. after twenty years of civil strife. China refuses to recognize the new government because "it shot its way to power" and because of the economic and political philosophy of the Washington regime. Instead, it recognizes as the rightful ruler of the American people a defeated American general who fled to Catalina off the shores of California and there set up a government in exile.

Peking pours billions into Catalina to make it a showcase of its own economic practices and a bastion of military strength to serve as a constant threat to the mainland government. It supports Catalina as the legitimate representative of the American people in the United Nations. When the Washington government, in the interests of national security, intervenes in a civil war in Guatemala, Peking prevails upon the U.N. to brand Washington an "aggressor."

China pushes her defense perimeter across the Pacific. It skirts the west coast of the U.S., with China's Seventh Fleet patrolling the coastal waters and defending Catalina against attack from the mainland. To defend her way of life and protect her allies, China intervenes in a civil war in Mexico.

She begins with a commitment of several hundred military advisors to the government of South Mexico, gradually builds up a fighting force in the hundreds of thousands, and ends by waging an undeclared Chinese war on the American continent. Chinese troops bomb targets within thirty miles of the Texas border. High-altitude reconnaissance planes daily fly over the U.S. for spying purposes.

We are not here attempting to defend or condone China's militancy. We are merely raising a question in the traditional American sense of fair play: under such provocation would the United States show less militancy than China has?

If the Administration is serious about wanting to normalize relations with China, it could begin by putting

an end to the policy of isolating the Peking government. It could relax trade restrictions as a gesture of good will. It could terminate the reconnaissance overflights which violate China's air space. This would require no reciprocal action on China's part, but would be proof of our readiness to recognize her as a sovereign nation, and of our purpose to be the peace-loving nation we claim to be.

Again, Ambassador Goldberg might be instructed to ask the U.N. to revoke the action branding China an "aggressor" for intervening in the Korean War. Peking feels that intervention in Korea was necessary to her national security. If this was "aggression," she asks, why was not U.S. intervention similarly aggression in Guatemala in 1954, in Cuba in 1961, and in the Dominican Republic in 1965?

Peaceful initiatives of this kind would be a long step away from a bankrupt policy which has never reflected the values that have made us a great nation and which has obstructed the progress of peace in the world and saddled the United Nations with one of its most perplexing problems.

The Quicksilver Child

By LEILA WARD

THE friend with whom I have spent the evening lies immobile in her bed as she has done for five months after the accident, waiting for the spring of new vitality to rise.

Standing now near the bus stop, I am engrossed in thoughts of her, so that it is only by degrees that the presence of the little boy finds its way into my interest. He is very much a part of the lamp-studded London evening, darting to and fro, bursting into snatches of song, smiling and waving to his parents, who wait sedately by the post in the dusk.

The contrast between this lively child full of frolic and my still friend is as sunshine is to the shadow that awaits the sun's beneficence.

But it is not given me simply to enjoy his exuberance. Oh no! Years and years of child care with all its rigors have wrought in my mind certain fixed standards, and where there are standards there is (if one is not both careful and charitable) criticism. Why—I consider without wishing to, but from habit—should this boy of primary age be out and about indulging all this gaiety after 10 p.m.? He will be nodding over his lessons tomorrow, and the full force of the educational system will not compensate for his loss of sleep. I begin to examine him

with the scrutiny of an inspector. A well-built, india-rubber-type boy, he now leaps on to someone's garden wall to see what possibilities lie on the other side. (Those delphiniums are likely to suffer.) He is smirched with the dust of a late excursion to the park and clutches his plastic boat. Neither hands, legs, arms, body, nor face are still for a moment. He is all go. This restless activity I attribute to over-tiredness; I would prefer to see him sagging against his parents, grumbling because the bus is so long coming, or teasing for a sweet. But he and they behave quite independently. He scrambles on and off the wall without a glance at his father or any expectation of an admonishing roar.

Dad has his arm around Mum. A pretty little woman she is, with a charm all her own. Then—ah!—I note from a distance that another baby is on the way. That's it. The first child is already grown up, in their eyes. They look to the future. Mum does not nag or aspire to wipe the stickiness off her son's chin, because she is heavy-laden; she is hot. I forgive her negligence—also Dad's preoccupation. I can be magnanimous, even though one of the delphiniums is bent at the top now. (If it were mine I might feel differently—that's how you get in London if you don't look out). The boy is a fine specimen, with a clear melodious voice, delightful in his way. My attention keeps wandering back to him because there is some elusive quality of difference there which I cannot place.

This request stop is one where the would-be passengers huddle by a bin some yards past the corner round which the bus must turn. They are thus denied the hopeful craning out to see if it is in sight and the concerted surge while it is afar off. When at last it looms, red and sudden, round the corner, all is shock and haste, gathering bags together and signalling the driver, in mortal fear lest he speed on, oblivious. Myself, I stand at the corner so as to command a view of the approach, and must then pay the penalty of racing to the stop and the risk of being the odd one out, rejected by the conductor.

The boy, of course, sprints to and fro between corner and post, raising many a false alarm through mistaken numbers, exploiting his position as the bearer of awaited news, jostling the passive line, treading on toes, being, in one sense, a nuisance, in another, an entertainment.

And whatever he does his parents say nothing. No threats, no smacks, no clutching hands. A singular family!

When at last the bus comes, it takes the boy unawares at a distance so that he has to put on a rare burst of speed to catch it at all. Dad gives Mum a congratulatory kiss.

My race is successful, too, and we all board the bus together. The boy, panting, and with cheeks all aglow,

Leila Ward is a member and co-warden of Streatham Meeting, London, England. (Her "Meditation of a Substandard Friend" appeared anonymously in the August 15th FRIENDS JOURNAL.) "The Quicksilver Child" is published here by permission of its prior publisher, *The Science of Thought Review* (Chichester, England).

takes the tickets, then, kneeling to face his parents on the seat behind, eagerly follows their conversation.

Only at this point do I realize that the quicksilver child is both the voice and the ears of this singularly successful family.

His parents are deaf and dumb.

My shameful criticisms snap like worn elastic, and I resolve for the thousandth time, to try, just to try, to enjoy people as they are instead of thinking up ways in which they could be better.



UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

An Opening for Sushila

THE urban blight areas of Baroda, India, are typical of Indian cities everywhere, and indeed of city slum conditions the world over. One of the biggest blights of all (not limited by culture or economic conditions)—is apathy, as the American Friends Service Committee's Indian field workers have discovered on their daily visits in their assigned territories. AFSC workers have no headquarters in the neighborhoods they serve, so instead of presiding over offices they can always be afoot among the neighbors. Their objective is to stimulate city-dwellers to think what can be done to improve living conditions and then to do it.

Last spring three hundred people attended the opening ceremony of the Bajwada Community women's sewing group—a great event, since it was one of the first projects people in that area had organized. The women were modest about their achievements, people generally were glad to see a sewing group established, and the men were eager to cooperate. Everybody had a feeling that a real beginning had been made. But nobody was more pleased than Sushila Moksi, who sat quietly in her seat, hands folded and eyes glowing. This was a day she would never forget.

In the old days when she left home she always had asked her husband's permission to go; and sometimes, when she had been late in returning, he had come looking for her. Usually she had just stayed at home.

But after the AFSC team had encouraged the local women to start a sewing group Sushila had been asked to serve on its executive committee. She had timidly explained to her husband about the need for collecting donations. "So you see, if I promise to do this I must assure the group I can spend the time necessary. If you will allow me, I will sign the pledge to help."

Her husband had agreed, and had even helped her prepare a list of possible donors. With his blanket permission to cover emergency absences she had a wonderful sense of freedom and confidence.

On the day of the opening ceremony Sushila was up earlier than usual to get her household duties finished. Her husband looked in at her, seated on a low stool, her head bent diligently above the bowl of food she was preparing. She was doing her

best to accomplish the job efficiently while favoring a finger she had cut in her haste.

"Give me the vegetables," he said quietly. "I'll cut them. You go get ready for the opening ceremony."

Sushila smiled. "Well, I've already done an opening ceremony. And now you are going to cut all the vegetables for me. This is *our* opening ceremony!"

Book Reviews

ON AGGRESSION. By KONRAD Z. LORENZ. Translated from the German by MARJORIE KERR WILSON. Harcourt, Brace, N. Y., 1966. 306 pages. \$5.75

To readers seeking solutions to the overriding problem of nuclear weapons, *On Aggression* will come as a hopeful and profoundly stimulating treatise. The author, a distinguished Austrian scientist in the field of behavioral physiology, develops a new, interdisciplinary view of the uses of aggression within species and as a part of the natural balances in animals, including man.

He immediately makes it clear that in man's evolution his aggressive instincts never have acquired the necessary control mechanisms. He next examines species which through the ages, in packs, groups, and finally pairs, became bound by ties of love and friendship. This, he points out, is the natural outgrowth of an ever-widening pattern.

In the chapter "On the Virtue of Humility" we are confronted by our own spiritual pride and stubborn resistance to the value of inductive research, as we fear for our "free will" if results contradict our preconceptions.

Finally Konrad Lorenz enumerates his proposals (some not new, but all important) for reducing human aggression. They are: intensive study of methods for discharging aggression on substitute objects; more attention to subliminal control; greatly increased contacts between members of different ideologies and nations, especially through sports, arts, and sciences; and (perhaps most urgent of all) the channeling of militant enthusiasm, so needed by our emotionally starved, highly critical, and suspicious younger generation.

"I believe," he concludes, "that reason can and will exert a selective pressure in the right direction." MARY G. CARY

BEHOLD THAT STAR: *A Christmas Anthology*. Illustrated by MARIA MAENDEL. Edited by the Society of Brothers. Plough Publishing House, Rifton, New York, 1966. 352 pages. \$5.50

Attention, Grandmothers! Buy this beautiful book right away, then sit down and read it through. The spirit of Christmas Present and the Spirit of Christmas Past will keep you company. Once you have finished these delightful stories by such writers as B. J. Chute, Elizabeth Goudge, Selma Lagerlof, J. B. Phillips, Ruth Sawyer, as well as by Jane Clement and other members of the Society of Brothers, wrap it in your gayest paper, tie it with red ribbon, and mail it off to your grandchildren. Of course, if yours is the good fortune to have your young families living nearby you will have the added joy of reading aloud to an eager audience.

JOSEPHINE M. BENTON

THE SOCIAL GOSPEL IN AMERICA, 1870-1920: *Gladden, Ely, Rauschenbusch*. Edited by ROBERT T. HANDY. Oxford University Press, New York, 1966. 399 pages. \$7.00

This anthology will be found useful for students of theology and of social and intellectual history. Each of the three representatives of the social gospel is introduced by a revealing biographical essay. The Congregationalist minister Washington Gladden (1836-1918) is shown prodding fundamentalists toward acceptance of science and the higher criticism, while working on the public at large to recognize labor's right to organize. Richard T. Ely (1854-1943), professor of economics and concerned Episcopal layman, is revealed trying to enlighten the academic community, as well as his own churchmen, on the necessity for an intelligent concern for social justice. (One of his pupils, Woodrow Wilson, was to take steps Ely had long advocated.) Walter Rauschenbusch (1861-1918)—perhaps the most telling Baptist writer since Roger Williams—was to plead the case for a practical Christianity which would penetrate the amoral economic establishment in America. So forceful was his message that it has evoked attempted refutation in neo-orthodox circles. But it still rings clear in our urban ghettos and is attested to by a tribute from Martin Luther King.

As Rauschenbusch put it: "The championship of social justice is almost the only way left open to a Christian nowadays to gain the crown of martyrdom. Theological heretics are rarely persecuted now. The only rival of God is mammon, and it is only when his sacred name is blasphemed that men throw the Christians to the lions."

DANIEL R. MACGILVRA

ISRAEL'S SACRED SONGS: *A Study of Dominant Themes*. By HARVEY H. GUTHRIE, JR. Seabury Press, New York, 1966. 241 pages. \$5.95

This book merits careful study. "Modern study of the Psalms," Dr. Guthrie maintains, "in the light of the culture which produced them, makes clear that they are not creations of individual poets working apart from, or in opposition to, concrete cultural and historical circumstances." He holds that the Psalms reflect these circumstances.

The first theme is "God as Overlord," a feudal ruler whose demands are expressed in the Mosaic covenant with a tribal, nomadic people. When the monarchy under David comes into being, these songs are no longer suitable, and a new group presents "God as Cosmic King," ruler of nature as well as of all the other gods. Many of the "enemies" of the singers of these songs are natural forces—floods, drought, or earthquake. Then the Israelite Kingdom is destroyed and the worshipers need "God as Savior." Psalms of this period are often laments and include the songs of vengeance, demanding that Jahweh exert his power over the forces of evil that seek to overwhelm his people. Finally, at a later period there is "God as the Source of Wisdom," celebrating confidence in the Torah. These songs embody much wisdom appropriated from other cultures and transformed by Israel.

The message of the Psalms can still reach our modern secular culture which feels that "God is dead." They "offer a

reminder that our predecessors found that the Lord's song *could* be sung in alien situations, and that these very situations could provide the words and music for the song."

AMELIA W. SWAYNE

THE SOBER ALCOHOLIC: *An Organizational Analysis of Alcoholics Anonymous*. By IRVING PETER GELLMAN. College and University Press, New Haven, Conn., 1964. 200 pages. \$5.00

Friends, being human, may also occasionally become alcoholics. Committees on Ministry and Counsel, if confronted with the problem, may profit from familiarity with this thoughtful book, which facilitates intelligent contact and teamwork with the local A. A. group.

Alcoholics Anonymous is appraised as a unique religious movement of, by, and for an important socially deviant group. Many other social movements show comparable phases. A. A.'s continuing expansion, perhaps a function of the slick and sinister salesmanship of alcohol, calls for public recognition.

Many procedures of A. A., like those of Buchman's "Oxford Groups," bear comparison with Friends' unprogrammed meetings. Face-to-face friendliness is of the essence. Before A. A. is tried, psychiatry and preachers may have failed to "save" the sufferer. In the very acceptance of failure and of self-admitted stigma, there is a removal of stigma through collective forgiveness: the backslider is not rejected and the sense of ostracism is obliterated. A. A. may have effected changes in public attitudes toward crime, addictions, and mental disorders, as well as toward alcoholism. Gellman recognizes future dangers of size and bureaucracy, but notes that constitution and bylaws are absent.

This book is more important than the limits of this review would indicate.

THOMAS DAWES ELIOT

THE ORIGINS OF LOVE AND HATE. By IAN D. SUTTIE, M.D. Matrix House, New York, 1966. 220 pages. \$1.95 (paperback)

This original contribution to the understanding of human nature is of unique interest to Friends. Suttie explores man as a "whole," with emphasis on his social and cultural development through the ages. In his penetrating analysis of Freudian theory he has replaced the old pessimistic concept of "ambivalence" with the new optimistic one of "the need for human closeness." This primary need, operating in every human being, is expressed in terms of modern psychology; it is based on a wealth of scientific observations.

Friends will be fascinated to find that Suttie's theory corresponds in every way with the Quaker concept of that of God in every man. What Friends found by intuition 300 years ago is now rediscovered by a talented scholar. In rejecting Freud's confusing and harmful emphasis on sex the author is facing the difficult task of challenging the overwhelming authority of the father of psychoanalysis. But Suttie's clear and calm presentation is convincing. He gives psychodynamics (and psychotherapy) a new direction. And to Friends he gives welcome reinforcement in the endeavor to create a better world—a world moving toward the blessed community.

EDMUND P. HILLPERN

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Friends and Their Friends

For purchasing and sending medical supplies for war victims to both North and South Vietnam and to areas held by the National Liberation Front, the American Friends Service Committee is donating \$2000 to the Canadian Friends Service Committee and \$4000 to the Internal Committee of the Red Cross in Geneva. A license to send these funds has been issued to the AFSC by the U.S. Treasury Department.

Lawrence McK. Miller, Jr., Friends General Conference's General-Secretary-on-Leave, who went to southern India in the summer of 1965 on a two-year assignment as director of the American Friends Service Committee's VISA unit in Bangalore, has been forced to return (with his family) to this country for reasons of ill health induced in part by bouts with amoebic dysentery. Until July of 1967, when he is scheduled to reassume his responsibilities with the Conference, he will be serving in the AFSC's Finance Department in Philadelphia. Meanwhile George B. Corwin, who took over Larry Miller's post during his leave of absence, is continuing as Friends General Conference's General Secretary. The Millers have resumed their active connection with Doylestown (Pa.) Meeting, near their home at New Britain.

Jan de Hartog's new novel, *The Captain*, scheduled for publication late in November, has been chosen as the Book of the Month Club selection for January of 1967 and also as a Reader's Digest Condensed Book for that same month. Meanwhile *I Do, I Do*, the musical version of his play, *The Fourposter*, is slated to open at the 46th Street Theatre in New York on November 15th, starring Mary Martin and Robert Preston. In between these excitements Jan is somehow managing to find time to work (together with Marjorie, his wife) on the still-tentative plans for aiding Vietnamese children which he broached to Friends last June at Cape May during the Friends General Conference, where he was one of the principal speakers.

A film being produced by Friends United Meeting (entitled "A New People to be Gathered") begins with Quaker historical background in England and goes on to show new activities in Yearly Meetings in the United States. Filming has been under way for several years. On completion, copies of the film will be processed for the use of each Yearly Meeting.

Orlando (Fla.) Meeting hopes to "tap the power and light" of all its members by asking each one to share his talents with the children of the First-day school at least four times per year. This means taking charge of the junior or senior half-hour discussion groups or simply being a Friendly visitor to the youngest children in the nursery. Members are urged by the First-day School Committee to sign up for specific dates with the understanding that they are free to change the suggested topics for each session.



The home of Santa Fe (N.M.) Meeting, the adobe building shown here is a far cry from typical Friends' meeting houses of the past. It was bequeathed to the Meeting by Olive Rush, Quaker artist who died in August at the age of 93. Meetings are held either in the large front studio where Olive Rush painted for more than forty years or (in suitable weather) in the garden at the rear. Santa Fe Friends are hoping to install a resident manager so that the studio may be used not only for meetings but also as a place for meditation and as a Friends' information center.

The last "saddle door" at Woodstown (N.J.) Meeting has just been changed into a doorway of normal height. (For the uninitiated, in the days when Friends came to meeting on horseback, saddle doors were built at a sufficient height from the ground to make it possible for them to step directly from their stirrups into the meeting house.)

Von Peacock, recently a field representative for Farmers and World Affairs in Venezuela, has been appointed field director of the American Friends Service Committee's Mexico Program, which currently involves community-development programs in two rural villages and in a housing-project area of Mexico City. He will also organize summer service units in five villages. Von Peacock is a graduate of Earlham College (1957) who has served for six years with the AFSC in Mexico and also has taught at the Scattergood School in Iowa. He is a member of Jericho Meeting, Winchester, Indiana. His wife, Ruth Peacock, who will accompany him on his Mexican assignment, has worked as a psychiatric social worker and as a teacher. She has been an attendee at Cambridge (Mass.) Meeting.

A new edition of "John Woolman," Ernest Cady's compact study of Woolman's life and thought, has just been issued by Washington Square Press of New York. Originally published in 1965 as a paperback (reviewed in the FRIENDS JOURNAL of June 1, 1965), it has now been transformed into handsome hard-cover format, priced at \$3.95.

"One great advantage of early Friends over the Quakers of today" (Errol Elliott is quoted as saying) "was that they didn't have any early Friends to worry about."

New Year's Eve parties at the meeting house proved to be highly successful ventures at the beginning of this year for Mt. Toby Meeting at Leverett, Massachusetts, and 57th Street Meeting in Chicago. With another New Year approaching this is an idea that other Meetings may wish to consider. At Mt. Toby, party-goers of all ages square-danced and enjoyed food and fellowship and then had a period of silent worship after midnight. Many non-Friends attended because, they said, they liked this way of seeing in the New Year.

Folsom Prison (near Sacramento) is now a campus where prisoners may get academic credit for courses taken "in residence." So reports a FRIENDS JOURNAL subscriber who is sending a copy of the September 15th issue to her son, a part-time English teacher at Folsom, in the hope that someone there might be helped by reading Winifred Rawlins' poem, "Man Is a Tender Plant."

"Protest your telephone war tax," urge the newsletters of several Friends' organizations, and a number of opponents of United States policy in Vietnam are refusing to pay this portion of their telephone bill. Stickers saying "The Vietnam War Tax Included in This Bill Is Paid Only Under Protest" are available from the American Friends Service Committee, Box 247, Cambridge, Massachusetts 02138. When President Johnson signed into law the bill that included restoration to its former level of this tax (which had been reduced only a short time before) he said that one of the tax's objectives was to support the troops in Vietnam.

The Friends World Committee (American Section) has been (and still is) arranging visits and meetings for three prominent Friends from abroad this fall. F. Will Fox, clerk of Transvaal Monthly Meeting, South Africa, a retired scientist in the field of biochemistry and chairman of the committee for the Interracial Wilgespruit Christian Fellowship Center near Johannesburg, is visiting Friends and Meetings until early in December, seeking not only to strengthen the sense of unity between Friends in the U.S.A. and those in South Africa but also to help interpret to American Friends the general South African situation. The latter part of his visit here will be spent with the Quaker U.N. Program in New York.

To help interpret plans for the Friends World Conference in 1967 and to assist in the raising of funds for travel of Friends from abroad to the Conference, two European Friends are spending October and November in the United States. They are Margaret S. Gibbins, executive secretary of the Friends World Committee's European Section and a member of London Yearly Meeting, and Madelaine Jequier of Switzerland Yearly Meeting, who recently has been working with the Friends World Committee's European Service Committee in its project in Kabylie, Algeria. Margaret Gibbins is traveling in the east, the midwest, the southwest, and California. Madelaine Jequier, after her travels on the east coast and in the midwest, will spend the winter and spring terms at Pendle Hill, Wallingford, Pennsylvania.

Attendance at Haverford College meeting for worship is no longer mandatory. The board of managers at the Quaker college in suburban Philadelphia has eliminated a long-standing requirement of compulsory attendance four times per term for all students (ninety per cent of whom are non-Friends) in the hope that voluntary participation will contribute to the "depth and significance" of the Thursday meetings.

In announcing this decision the board stressed its belief that it is "important and essential for the life of the college . . . that some time in the normal college week be set aside for nonacademic purposes such as contemplation and worship." Hence no other college activity should be scheduled for the hour when meeting for worship is held. The board also recommended "appropriate opportunities . . . for freshmen to become familiar with the meaning, purposes, and potentialities of meeting."

A belated story from the Cape May Conference concerns the meeting for worship held at the Grant Street jetty. Asked a bystander, "What's going on?" Answered a Friend in the know, "That's Quakerism on the rocks. Without the Spirit, it can be very flat."

The first building of Carolina Friends School on its permanent site was completed just in time for the start of the school year in September. According to a letter from Susan Gower Smith, chairman of the Finance Committee, "This was largely due to the sympathetic spirit of our architect, contractor, and workmen, who strove valiantly to achieve this for us. It is truly a dream come true." The building was dedicated on October 21st, with President Grimsley Hobbs of Guilford College making the address. This year the school (located in Orange County, North Carolina, between Chapel Hill and Durham) has added a third and a fourth ungraded class, thereby slightly exceeding its normal plan of adding one grade each year. This expansion was undertaken at the urging of enthusiastic parents.

The new assistant headmaster of Oakwood, the Quaker boarding school at Poughkeepsie, New York, is John D. Streetz, who in 1950 became the first Negro member of the faculty at George School and remained there for sixteen years as chemistry teacher, athletic coach, and (in his final year) acting dean. He and his family joined Newtown (Pa.) Meeting in 1957.

A "Work Day" at Friends' Central School, Philadelphia, is held annually under sponsorship of the Student Council for the benefit of the school's yearly fund-raising campaign. Students have been soliciting all kinds of jobs (raking leaves, painting, cutting grass, polishing silver, cleaning house, or practically anything else) by distributing throughout the neighborhood forms which the neighbors are invited to fill out and return, stating "Number of industrious students wanted," "Job to be done," "How many hours to complete the job," "Should they come in case of rain?" etc. The one question conspicuously missing is "How much pay?" Can it be that pupils at Friends' schools are above such mundane details?

Philip Stoughton of New York Monthly Meeting has found it necessary to resign from the board of managers of the FRIENDS JOURNAL because of prolonged ill health which for several years has made it impossible for him to attend board meetings held in Philadelphia. His fellow board members, who have missed his interest and his helpful advice during his illness, are sincerely sorry to lose him from their ranks. He had served on the board since 1959.

The attempt of Malcolm R. Lovell, "an American Quaker," to shorten World War II by persuading Britain (through private negotiations between the German chargé d'affaires in Washington and the British Ambassador) at least to investigate the peace feelers of Hitler after the fall of France, is interestingly related in Chapter 10 of the book *1940* by Laurence Thompson (William Morrow & Co., 1966, \$5.95). Malcolm Lovell is a member of New York Monthly Meeting.

AFSC Work in Vietnam

A day-care center for refugee children in Quang Ngai, South Vietnam, has been opened by the American Friends Service Committee as the first step in the development of a coordinated refugee program in that area. The center consists of a nursery school and a kindergarten program for children between the ages of two and a half and six who have been chosen as the "neediest" by local welfare officials. The facilities will take care of fifty at first, but will later be expanded to accommodate a hundred. Supplementary feedings will be given at both morning and afternoon sessions.

The AFSC is also operating in Quang Ngai a training class in sewing and clothes-making for refugee women. It is expected that, once trained, these women will teach others in their camp.

Operation of the refugee program, established at the request of the provincial government, is under the direction of David and Mary Stickney of Chicago, who will shortly be joined by Masako Yamanouchi of Tokyo. Vietnamese workers are included on the staff.

Quang Ngai is located approximately 200 miles south of the North Vietnamese border and six miles from the coast. Of the approximately 87,000 refugees living in the area (the number is expected to increase) more than half are without housing or are in temporary camps. Most are unemployed and are without nearby relatives or friends. The AFSC is trying to help in providing services to meet their immediate needs, offering programs in basic education, useful skills, and recreation.

The Stickneys have found the needs of Vietnam's children to be "overwhelming." The escalation of the war within the past eighteen months has greatly increased the number of injuries and the number of refugees. Thousands of children have been abandoned by uprooted families unable to support them.

In addition to the Quang Ngai program, the Service Committee is sponsoring three American young people who are working with indigenous agencies on social service projects in South Vietnam.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Wanted: Individual Statements on Worship

I am interested in corresponding with Friends and non-Friends in regard to the experiences that they have had as participants in Friends Meetings of the unprogrammed or meditative tradition. An attempt will be made to see if there might not be specific and meaningful correlations in the varieties of approach and understanding to worship. If such indications are shown, further research will explore the kinds of self-discipline found to be most helpful.

This is an earnest effort to identify and enrich those leadings and sensitivities we all feel but rarely express in an age where rationality dominates and permeates our lives. Interested persons are asked to write to me at the address below. It is hoped that people from 15 to 25 will take part in this experiment, for there has been extremely little written by this age group, and their insights and attitudes would be valuable.

Two people are needed to help in some of the work of compilation, so this is an invitation to those who may be able to give their time during the next six months.

136 18th Avenue South
Saint Petersburg, Fla.

JOSEPH E. FASCIANI

Dictators, Clergymen, and Drop-outs

A regular reader of FRIENDS JOURNAL and a long-time member of The Wider Quaker Fellowship, I am perplexed by the frequency of "pot-shots" at the ordained clergy in Friendly publications. True, the October 1st JOURNAL has book reviewer Eric W. Johnson referring to a clergyman-author as one who "would make a good Quaker . . .," but the same issue finds Moses Bailey in "Quaker Retreads" lumping us ordained ministers with the "soldier, dictator, butcher, clergyman, ad man, drop-out, or ghost!" (italics mine).

Now I don't mind too much being grouped with such persons (not too much!), for God loves all of us sinners, clergyman, drop-out, and murderer alike. But I sense with anxiety the depth of depravity which Moses Bailey infers when classing clergymen with soldiers, ad men, and dictators, and (writing as an ordained minister) I don't particularly care for the insinuation. Nor would Friends like something like this: "Those protesting U.S. involvement in Vietnam are cowards, lunatics, commies, pinkos, Quakers, and traitors."

Further, in reference to "Quaker Retreads," we will never see a world in which "the good clergyman [is] unnecessary," just as we will never find the world in which the good teacher, doctor, or merchant is unnecessary. We live in a world of interdependence, in which there is a need for leadership among those organisms of people who seek to be obedient to God and responsible to man.

An ordained clergyman am I, and part of my calling is to prevent the congregation which has voted me to leadership from becoming dependent on me as a cripple is on his crutch or as the addict is on his "shot." Even Friends Meetings have leaders who in other denominations would have hands laid upon them and thereafter would be called "clergymen." Does

formal recognition of God's gifts of leadership thereby render such leadership evil? Does a group of God's people who call from among themselves an experienced pastor-teacher-administrator thereby become *dependent* upon him?

Perhaps Christ, who was born as the child of a peasant woman and a village carpenter, might be born again (if there are "retreads") as a drop-out—"one of the least of these."

Bedminster Reformed Church GEORGE W. CRUMLEY, JR.
Bedminster, N. J. Minister

Clinic for Clerks

The brochure, *Quakerism: A View from the Back Benches*, is to be commended to Ministry and Counsel of Friends' Meetings for sympathetic perusal, intensive discussion, prayerful self-examination, and thoughtful experimentation. The commentary (once the reader breaks through) is provocative and occasionally witty—possibly a bit unfair, but salutary.

Certain criticisms therein move me to suggest that quarterly or yearly meetings institute an occasional clinical session for clerks: to share tactful techniques for sensing the sense of the meeting and formulating it, sensing the presence of doubters or of dissent and formulating that, cultivating relaxed clarification, proposing alternatives without taking sides or seeming confused, avoiding the self-apologetic manner, formulating final consensus for approval, and showing crispness in passing to the next item on the agenda after due pause.

Occasionally one encounters a group so shy of "structure" that legitimate leadership is frustrated by a clerk's own fear that he will be thought of as "bossy." There is a happy middle ground which we all have experienced and envied or emulated. Friends' business procedures can be as expeditious as *Roberts' Rules of Order*, and sometimes more so.

My suggestion is that clerks and potential clerks realize that there are skills and insights to be learned and perhaps rehearsed for critique by more experienced Friends.

Ann Arbor, Mich.

THOMAS D. ELIOT

Birthright Membership for Adopted Children

I read with dismay the letter from Dorothea Shipley (JOURNAL, October 1) in which she told of a couple whose adopted baby was denied birthright membership.

The procedure for including adopted children in birthright membership has been written into the disciplines followed by some Friends. *Faith and Practice* of Philadelphia Yearly Meeting, for example, reads: "Friends have a peculiar responsibility to bring under the loving care of the Meeting children who are members by birth or legal adoption. . . A child is recorded as a member when both of his parents are members of the Society of Friends at the time of his birth or legal adoption prior to his twelfth birthday, if the adopting parents are members of the Society."

Infertility is painful, and the process of adoption is frequently arduous. The adoptive couple needs support from many sources; not the least of these is their Meeting. Our two adopted children were given birthright membership in Milwaukee Meeting when we requested it; their birthdates were recorded as the date of membership. Though they are not our flesh and blood, they are our own, and our Meeting supported us in our new parenthood.

For the couple mentioned by Dorothea Shipley and their Meeting I quote an anonymous verse that expresses the feelings of an adoptive mother:

Not flesh of my flesh,
Nor bone of my bone,
But still miraculously my own.
Never forget for a single minute:
You didn't grow under my heart,
But in it.

I hope the Meeting that denied birthright membership to an adopted child is unusual and that it will come to understand how important it could be in the difficult months of preadoption and how much support it could give to a new adoptive family by fully welcoming the children into its care.

Waukesha, Wis.

ELEANOR HIATT

American Atrocities

Thanks for the editorial of October 1, especially the references to napalm and American atrocities. It is so easy to get stuck in an outdated pattern of response, and so some Friends are unable to see that the Vietnam war requires a different, more militant, more politicalized opposition than other wars we have lived through. There are so many grounds for such an opposition that it is hard to pick out some one point to focus upon, but possibly, from a Christian viewpoint, our countrymen's unthinking acceptance of the regular use of napalm by American soldiers is the single most appalling issue, because it is evidence of such monstrous hardheartedness. There is nothing a human can experience more totally painful than massive burn; if the victim survives, surgical remedies may take years and are also painful. The use of napalm is an atrocity in and of itself, far outweighing anything so far reported against the Viet Cong, and justifying by itself a total opposition to the war even if the Administration's lies were true.

Wayne, Pa.

R. W. TUCKER

Relief to Vietnam: Information Available

In recent weeks the concern to send equivalent humanitarian relief to all who suffer in Vietnam has become the focus of considerable controversy and discussion both within and without our Religious Society of Friends. To some extent this can be attributed to the increasingly charged political climate, the threat of government sanctions, and the growing disposition of the American and Canadian press to sensationalize both the actions and the statements of Friends involved. However, there would also appear to be quite a little genuine confusion as to the principal issues and various approaches being weighed by Friends concerned with forwarding such relief.

In order that Friends may be spared still further frustration and misunderstanding in the matter, I should like to commend to your readers' attention the following documents available from our office: text of laws and regulations restricting relief to "the enemy"; "An Appeal to Friends . . ." (including supplement of latest information and addresses); text of Quaker Action Group letter to U.S. Treasury Department; "Questions and Answers on Quaker Outreach and Relief to Vietnam."

More specific inquiries may be directed to me, c/o A Quaker Action Group, 20 South Twelfth Street, Philadelphia, Pa. 19107.
New York City ROSS FLANAGAN

Opportunity Missed

It seemed to me the opportunity was missed for a leading editorial in the October 1 JOURNAL pointing out the contrast between the emphasis on Ross Flanagan's action for war relief in Vietnam as reported on page 482 and the Baltimore Yearly Meeting's successful action, reported on page 491.

As I read the Baltimore report, that Yearly Meeting's consideration of violence in war was helpfully influenced by Ross's reminder that "we must bring creative and constructive action to the conflicts in individuals, in communities, and in society."

But Baltimore took the successful way in dealing with government, while Ross himself reportedly threatened illegal actions when the group he led was unsuccessful in dealing with other branches of government.

It seems to me Baltimore's action was based on the primary principle of Friends relating to "creative and constructive action [in] conflicts"—in the spirit of taking away all causes of conflict, not adding to them.

West Chester, Pa.

ESTHER E. BALDWIN

Statement or Extortion?

Your editorial in the October 1st issue refers to "one Meeting, where a weighty member has stated publicly that he will resign if the Meeting contributes financially to the "Quaker Action Group," which is raising funds for medical aid to both North and South Vietnam. A few years ago I attended the business session of a Monthly Meeting that was about to make a decision, and there, too, a member stated publicly that he would resign if the Meeting adopted a certain minute or decided as it was almost ready to do.

Both incidents indicate that Friends today seem to be far from a spirit of mutual understanding and consideration, and that they allow themselves to slip into situations evidencing animosity rather than love. What you circumscribe very carefully as a "public statement" is in essence nothing but a threat that others would call extortion. Granted that the objecting member is sincere, his "weightiness" should never be the guide to a Meeting's acceptance of what is nothing but the dictate of one. I dare question the sincerity and honesty of a Meeting that finds itself unable either to reconcile the differing points of view or to resist any un-Christian attempt to destroy its community. Are we Friends not hypocrites when we sponsor the work of the United Nations and of international seminars for diplomats and conferences to promote mutual understanding, yet use unbecoming tactics ourselves?

Passaic, N. J.

THURSTON C. HUGHES

Guilty?

In the present desperate struggle to stop the unchristian and inhuman action in Vietnam we may easily forget the relatively recent past of the Korean nightmare. It was in the midst of this that the Rosenbergs were executed, convicted for espionage for the Russians; a co-defendant of theirs, Morton Sobell, was convicted of conspiracy for espionage and sentenced to thirty years in prison.

Years ago prominent scientists of unimpeachable character whom I know professionally stated unequivocally that Sobell was innocent. I took the time to read through four large volumes of court proceedings and came out with grave doubts regarding the trial and convinced that at the least Sobell's guilt had not been proved beyond reasonable doubt. In 1965 Walter and Miriam Schneir published *Invitation to an Inquest*, the result of a detailed five-year study during which they gained access to new evidence, on the basis of which the lawyers for Sobell petitioned for a new trial.

Friends who are concerned with justice may want to get information and study the record for themselves. Obviously it is not necessary to read all the trial records. The Committee to Free Morton Sobell (150 Fifth Avenue, New York) can supply background material.

Philadelphia

VICTOR PASCHKIS

Correction—Through a printer's error the signature was dropped from the short letter to the editor headed "Living Religious Art" in the October 15th JOURNAL. Its author was Deckard Ritter of Yellow Springs, Ohio.

Announcements

Brief notices of Friends' births, marriages, and deaths are published in the FRIENDS JOURNAL without charge. Such notices (preferably typed, and containing only essential facts) will not be published unless furnished by the family or the Meeting.

MARRIAGES

ALBER-POLK—On October 8, at Fallowfield Meeting, Ercildoun, Pa., VIRGINIA TREVOR POLK, daughter of Helen Elvin and the late Arthur Miller Polk, Sr., and ERWIN GEORGE ALBER, son of Katherine Bertolet and the late Erwin George Alber, Sr., of Philadelphia. The bride and her mother are members of Fallowfield Meeting.

BERNARD-LIGGITT—On September 17, in Harbison Chapel at Grove City (Pa.) College, ELLEN ROBBINS LIGGITT, daughter of Dr. and Mrs. Oliver Eugene Liggitt, and HENRY CHANDLER BERNARD, JR., of Lakewood, Ohio, son of Dr. and Mrs. H. C. Bernard, Sr., of Kennett Square, Pa., and Cape May, N. J. The groom is a member of Kennett Meeting.

DAVIS-WOOD—On September 10, in Port Washington, N. Y., ANNE MOYER WOOD, daughter of Moyer and Elizabeth Smedley Wood, and ELWOOD M. DAVIS, JR., son of Elwood and Mary Davis of Scarsdale, N. Y. The bride and her parents are members of Manhasset (N.Y.) Meeting.

HAAF-JOHNSON—On September 3, SHARON JOHNSON, daughter of Harvey and Geneva Johnson of Monroeville, N. J., and THOMAS PRESTON HAAF, son of Charles and Helen Haaf of Woodstown, N. J. The bride and her mother and the mother of the groom are members of Woodstown Meeting.

HUNT-BRADLEY—On August 27, at and under the care of Westbury (N.Y.) Meeting, SUSAN JANE BRADLEY, daughter of Mr. and Mrs. William J. L. Bradley of Westbury, and JAMES MILTON HUNT, son of Mr. and Mrs. Ernest W. Hunt of Daytona Beach, Fla. The bride is a senior at Guilford College, Greensboro, N. C., and the groom is a 1966 graduate of Guilford.

JOHNSON-HICKS—On August 27, at the bride's home in Westbury, N. Y., under the care of Westbury Meeting, JANET WENTWORTH HICKS, daughter of Edwin W. and Eloise L. Hicks, and GRAHAM DUNCAN JOHNSON of Atlanta, Ga., both graduates of George School, near Newtown, Pa. The bride and her parents are members of Westbury Meeting. The couple are living in Atlanta, where the groom is a graduate student at the University of Georgia and the bride is on the staff of the public school system.

DEATHS

HEGEMAN—On October 6, ANDREW B. HEGEMAN, husband of Ruth Velsor Hegeman. He was a member of Westbury (N.Y.) Meeting. Surviving, in addition to his wife, is a daughter, Ruth Elizabeth Smith.

JONES—On October 8, in her one-hundredth year, MALUAN H. P. JONES, a member of New Garden Meeting, near Toughkenamon, Pa. A resident of the Friends Boarding Home, Kennett Square, Pa., she is survived by a son, Gordon P.; a grandson, G. Pownall; and four great-grandchildren, Charles P., David G., Ellen B., and Andrew B.—all of Avondale, Pa.

SOLMITZ—On September 24, at Lankenau Hospital, Philadelphia, KAROLINE SOLMITZ, wife of the late Dr. Fritz Solmitz. She was a member of Haverford (Pa.) Meeting. Born in Germany in 1893, she had lived for many years in Bryn Mawr, Pa., while serving as chief psychiatric social worker of the Child Study Center of Philadelphia (affiliated with the Institute of the Pennsylvania Hospital) and later as director of the center's Community Mental Health Education Program. Active in the American Academy for Psychiatry and Religion, she was a counsellor for the Family Relations Committee of Philadelphia Yearly Meeting. Surviving are three sons, a daughter, and fifteen grandchildren.

TICE—On October 3, at his home in Quakertown, Pa., RAYMOND D. TICE, M. D., aged 67, husband of Gertrude R. Kinsey Tice. A member of Richland Meeting, Quakertown, and formerly a trustee of Abington Quarterly Meeting, he was the founder of the Quakertown Community Hospital and the Tice Clinic. Surviving, in addition to his wife, are a son and two daughters by a former marriage: Dr. Walter R. Tice of Quakertown, Mary Donehower of Short Hills, N. J., and Clara Campbell of Hellertown, Pa.

Peter Gulbrandsen

Peter Guldbrandsen, writer, journalist, and outstanding member of Berkeley (Calif.) Meeting, died suddenly of a heart attack on September 25 at the home in Oakland that he shared with his daughter, Ann Gornall, and his grandson, Eliot Peter Gornall. He was born December 9, 1890, in Velje, Denmark, of Quaker parents and ancestry. In his youth he attended Woodbrooke, the Quaker study center in England. After World War I he was in charge of feeding German children under the Danish Quaker Relief in Germany, which he was instrumental in starting.

In Berlin he met a worker for the American Quaker Relief in Russia, Dr. Lucy Eliot, whom he married in 1923. After coming to the United States they settled in 1925 in Berkeley, where Dr. Lucy Guldbrandsen (who had a large practice as a pediatrician) died many years ago.

A faithful member of Berkeley Meeting, Peter Guldbrandsen was active in helping found Pacific Yearly Meeting and the American Friends Service Committee's San Francisco regional office. Always a pacifist, he worked during World War II with his friend, actor Jean Hersholt, through the underground radio to Denmark. In 1946 he received from the King of Denmark the Medal of Freedom for his outstanding work in helping the Danish Underground and Relief.

As a writer Peter Guldbrandsen contributed to the Danish press both in Denmark and in this country, as well as to Quaker periodicals.

SOREN AND LOUISE ROINESTAD

Coming Events

Written notice of Yearly and Quarterly Meeting activities and of other events of general interest must be received at least fifteen days before date of publication. Unless otherwise specified, all times given are Daylight Saving.

NOVEMBER

4-5—Annual public meetings of American Friends Service Committee, Race Street Meeting House (above 15th Street), Philadelphia, Friday, 7-9 p.m.; Saturday, 9:30 a.m.-4 p.m. Sessions will center around the Service Committee's response to the present dual crisis

of the war in Vietnam and the struggle over social and economic injustices at home.

4-6—Scipio-Farmington Quarterly Meeting, Rochester (N. Y.) Meeting House, 41 Westminster Road. Conference-type gathering with special emphasis on adult education. George Corwin of Friends General Conference will attend. For further information address Ellen Chamberlayne, 1011 University Avenue, Rochester 14607.

6—Purchase Quarterly Meeting, Chappaqua (N. Y.) Meeting House, Quaker Road. Bible study group, 9:45 a.m.; worship, 10:30. At 11:30, Herbert Hadley will speak on "Friends World Conference, 1967" and Madeline Jequier (see page 545) on "Overcoming Obstacles to Spiritual Growth." Box lunch, 12:30; dessert and beverage provided. Business, 2 p.m.

7—Lecture by Floyd Schmoe, 8 p.m., Pendle Hill, Wallingford, Pa. Topic: "The Explosion of the Mind." All invited.

9—Talk by William Barton, former executive secretary of Friends Service Council (London), at Providence (R.I.) Meeting House, 99 Morris Avenue. Topic (based on his recently published Swarthmore Lecture): "The Moral Challenge of Communism." Sponsored jointly by Smithfield and Rhode Island Quarterly Meetings and Providence Monthly Meeting. For time of talk, call Helen T. Gifford, 751-0343.

11—Philadelphia Quaker Women, Fourth and Arch Streets Meeting House, Philadelphia, 10:45 a.m. Edwin B. Bronner of Haverford Meeting, Lydia Stokes of Moorestown (N. J.) Meeting, and Maxine Beane of LeGrand Meeting (Iowa Yearly Meeting) will discuss "Sharing the Quaker Message in the Twentieth Century." All women of Philadelphia Yearly Meeting and their friends invited. Luncheon, \$1.50. Make reservations before November 4 with Elaine Bell, 401 Park Avenue, Swarthmore, Pa. 19081 (KI 4-1866).

12—Abington Quarterly Meeting at Norristown (Pa.) Meeting House, Swede and Jacoby Streets. Worship, 10:15 a.m.; concerns of Worship and Ministry, 11 a.m., followed by business. Lunch, 12:30. At 2 p.m. Madeline Jequier (see page 545) will speak on "Overcoming Obstacles to Spiritual Growth." Make lunch reservations by November 5, stating number and ages of children, with Helen C. Weand, 25 Evergreen Road, Norristown (phone 275-0945).

12—Burlington Quarterly Meeting, Burlington (N. J.) Meeting House, High Street. At 10:30 a.m., address, "Seeds of War," by George McCoy, chairman, Friends Committee on Legislation in

Chicago Area, followed by discussion. Lunch, served by host Meeting, 12 noon. In afternoon, meeting for worship, meeting on Worship and Ministry, business session.

13—Baltimore Quarterly Meeting, Little Falls Meeting House, Fallston, Md. Ministry and Counsel, 9:45 a.m.; worship, 11 a.m. Lunch served by host Meeting. Business and conference sessions in afternoon.

14—Lecture by Floyd Schmoe, 8 p.m., Pendle Hill, Wallingford, Pa. Topic: "Dispersal and Change."

18-19—Bucks Quarterly Meeting. Worship and Ministry, Friday, 6:30 p.m., at Makefield Meeting House near Dolington, Pa. (east of Route 532). Meetings for worship and business, Yardley (Pa.) Meeting House, 51 North Main Street, 10 a.m. Saturday.

19—Caln Quarterly Meeting, Uwchlan Meeting House, Lincoln Highway (half-mile east of Downingtown, Pa.) Meeting for worship, 10:30 a.m., followed by business meeting. Lunch served by host Meeting. In afternoon, business session on Friends' responsibility to Vietnam. Programs for children during all sessions.

19-20—Potomac Quarterly Meeting, Temple Beth Israel, Third and Jefferson Streets, N.E., Charlottesville, Va. Child care provided. Arrangements for overnight accommodations should be made well in advance at the nearby Monticello Hotel, Court Square (296-6111) or through Dietlinde K. Jehle, clerk, 1208 Sherwood Road, Charlottesville (phone 293-3328).

Saturday: Registration and refreshments, 2:30-3:30 p.m. Friends Committee on Virginia Legislation, 3:30-5 p.m., with Robert C. Clark of Richmond Meeting as chairman. Social hour, 5-5:30; dinner, 5:30. At 6:30 Jay Worrall of Charlottesville Meeting will speak on "The Society of Friends in Virginia, 1655-1966." Business session, 7:30-9 p.m. David H. Scull will lead discussion of the adequacy and appropriateness of present organization of Virginia's Meetings.

Sunday: Ministry and Counsel, 9:45. Worship, 11.

24-27—South Central Yearly Meeting, Sorooptimist Club Camp, near Dallas, Tex. Correspondent, Cyril Harvey, 5813 Boutall Street, Metairie, La. 70003.

30—Tract Association of Friends, One Hundred Fiftieth Anniversary, Fourth and Arch Streets Meeting House, Philadelphia, 7:30 p.m. Speaker: Edwin B. Bronner, historian and curator of Quaker Collection at Haverford College.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. Some Meetings advertise in each issue of the JOURNAL and others at less frequent intervals, while some do not advertise at all.

Argentina

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

Arizona

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m. meeting for worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 2447 N. Los Altos Avenue. Worship, 10:00 a.m. Barbara Elfrandt, Clerk, 1602 South via Elnora, 624-3024.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

California

BERKELEY—Unprogrammed meeting, First-days, 10 a.m., 2151 Vine St., 843-9725.

CARMEL — Meeting for worship, Sundays, 10:30 a.m., Lincoln near 7th.

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Isabel F. Smith, 900 E. Harrison Ave., Pomona, California.

COSTA MESA—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

DAVIS—Unprogrammed Meeting, 10:45 a.m., First-days, 4th and L Streets, 753-5437.

FRESNO—Meetings 2nd, 3rd & 4th Sundays, 10:30 a.m., 847 Waterman St.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

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

PALO ALTO—First-day School for adults, 10 a.m.; for children, 10:40 a.m. Meeting for worship, 11 a.m., 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

REDLANDS—Meeting, 10 a.m., 114 W. Vine St. Clerk, PY 3-5613.

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: GA 8-1522.

SAN FERNANDO—Unprogrammed worship, 11 a.m., 15056 Bledsoe St. EM 7-5288.

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

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

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 377-4138.

SANTA BARBARA — Meeting for worship 10 a.m., each First-day at Neighborhood House, 800 Santa Barbara Street.

SANTA CRUZ—Meeting for worship, Sundays, 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

SANTA MONICA — First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

WESTWOOD (West Los Angeles) — Meeting 11 a.m., University Y.W.C.A., 574 Hilgard, (across from U.C.L.A. bus stop). Clerk, Pat Foreman, GR 4-1259.

WHITTIER—218 W. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. M. Mowe, 477-2413.

Connecticut

HARTFORD—Meeting for worship, 10 a.m.; First-day School and adult 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 624-3690.

NEWTOWN—Meeting and First-day School, 11 a.m., Newtown Junior High School.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: George Peck. Phone: Greenwich TO 9-5265.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. George S. Hastings, Clerk; phone 655-0481.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11:00 a.m.

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

NEWARK—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

ODESSA—Meeting for worship, 11:00 a.m.

WILMINGTON—Meeting for worship: at Fourth and West Sts., 11:15 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 584-4751.

DAYTONA BEACH—Meeting for worship, Sunday 11 a.m., 201 San Juan Avenue.

GAINESVILLE—1921 N.W. 2nd Ave. Meeting and First-day School, 11 a.m.

JACKSONVILLE—303 Market St., Rm. 201. Meeting 10 a.m. Phone contact 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 585-8060.

SARASOTA—Meeting, 10 a.m., in The Barn, New College campus. Phone 488-3949.

ST. PETERSBURG—First-day School and 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 6. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-0914.

Hawaii

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 982-714.

Illinois

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. BU 8-3066.

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). Telephone WO 8-3861 or WO 8-2040.

LAKE FOREST—10 a.m., Sundays. Deerpath School, 95 W. Deerpath. Clerk, Elizabeth Simpson. Phone 537-0412.

PEORIA—Meeting, Sundays, 11 a.m., 912 N. University. Phone 674-5704.

QUINCY—Meeting for worship, unprogrammed, 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland. Phone 223-3902.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 367-2677.

Iowa

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

Kentucky

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m., at the meeting house, 3050 Bon Air Avenue. Phone TW 3-7107.

Louisiana

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or 891-2584.

Maine

CAMDEN—Meeting for worship each Sunday. Contact the clerk for time and place. Ralph E. Cook, clerk. Phone 236-3064.

Maryland

BALTIMORE—Stony Run Meeting, 5116 N. Charles Street. Worship, 11 a.m.; First-day School and Adult Class, 9:45 a.m. ID 5-3773.

BETHESDA—Sidwell Friends Lower School, First-day school 10:15, Meeting for worship 11:00 a.m. DE 2-5772.

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

SANDY SPRING—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 11 a.m.

Massachusetts

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

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

SOUTH YARMOUTH, CAPE COD—Worship and First-day School, 10 a.m.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at 26 Benvenue Street. Sunday School, 10:45 a.m. 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, Janet Southwood, 1326 White Street, phone 665-4934.

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

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. John C. Hancock, Acting Clerk, 7911 Appoline, Dearborn, Mich. 584-6734.

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

Minnesota

MINNEAPOLIS—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Mervyn W. Curran, Minister, 4421 Abbott Avenue S.; phone 926-9675.

MINNEAPOLIS—Twin Cities; unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 1-0915.

Nebraska

LINCOLN—3319 S. 46th; Ph. 488-4178. Worship, 10 a.m.; Sunday schools, 10:45.

Nevada

RENO—Meeting Sunday, 11:00 a.m., YWCA, 1301 Valley Road. Phone 329-4579.

New Hampshire

HANOVER—Meeting for worship and First-day school, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m., weekly.

MONADNOCK—Southwestern N.H. Meeting for worship, 9:45 a.m., The Meeting School, Rindge, N.H.

New Jersey

ATLANTIC CITY—Meeting for worship, 11 a.m.; First-day School, 10:30 a.m., South Carolina and Pacific Avenues.

CROSSWICKS—Meeting and First-day School, 9:30 a.m.

DOVER—First-day School, 10:45 a.m.; worship, 11:15 a.m. Quaker Church Rd., just off Rt. 10.

HADDONFIELD—Meeting for worship, 11 a.m.; First-day School, 9:45 a.m., Lake Street.

MANASQUAN—First-day School, 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street. First-day School and worship, 11 a.m. Visitors welcome.

NEW BRUNSWICK—Meeting and First-day School 11 a.m., New Jersey Friends Center, 33 Remsen Ave. Phone 545-8283 or 249-7460.

PLAINFIELD—First-day School, 9:45 a.m., meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

PRINCETON—Meeting for worship and First-day School, 11 a.m., Quaker Road near Mercer Street.

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day. Clerk, Doris Stout, Pittstown, N.J. Phone 735-7784.

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. Route 35 and Sycamore Ave. Phone 872-1332 or 671-2651.

TRENTON—First-day Education Classes 10 a.m., meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

New Mexico

ALBUQUERQUE — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Dorelin Bunting, Clerk. Phone 344-1140.

LAS VEGAS—828-8th. First-day School, 10 a.m.; worship 10:45; discussion 11:30.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave.; phone 465-9084.

BUFFALO—Meeting and First-day School, 11 a.m., 72 N. Parade; phone TX 2-8645.

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 MA 8-8127.

CLINTON—Meeting, Sundays, 11 a.m., Kirkland Art Center, On-the-Park.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914 JO 1-9094.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan
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137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
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PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m.

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

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

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

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

SCHENECTADY—Meeting for worship 11:15 a.m.; First-day School 10:30 a.m. YWCA, 44 Washington Avenue.

SYRACUSE—Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 a.m., Sunday.

North Carolina

ASHEVILLE—Meeting, Sunday, 11:00 a.m., Fr. Broad YWCA. Phone Philip Neal, 298-0944.

CHAPEL HILL — Meeting for worship and First-day School, 11:00 a.m. Clerk, Claude Shotts, Y.M.C.A. Phone: 942-3755.

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

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, Rebecca Fillmore, 1407 N. Alabama Ave., Durham, N. C.

Ohio

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., TU 4-2695.

CLEVELAND — Community Meeting. First-day School, 10:30 a.m. Lila Cornell, Clerk. JA 6-8638, 371-4277.

E. CINCINNATI—Meeting for worship 11:15 a.m., joint First-day School with 7-Hills Meeting 10:15 a.m., both at Quaker House, 1828 Dexter Ave. Horatio Wood, clerk, 751-6486.

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

SALEM—Sixth Street Monthly Meeting of Friends, unprogrammed. First-day School, 9:30 a.m.; meeting, 10:30 a.m. Franklin D. Henderson, Clerk.

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Henrietta Read, clerk. Area code 513—382-3172.

Oregon

PORTLAND-MULTNOMAH—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 7-9194.

Pennsylvania

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

BIRMINGHAM—(South of West Chester), on Birmingham Rd., one quarter mile south of Route 926, on second crossroad west of intersection with Route 202. Meeting for worship 11 a.m., First-day School, 10:00 a.m.

CHESTER—24th and Chestnut Street. Meeting for worship, 11 a.m.

CONCORD—at Concordville, south of intersection of Routes 1 and old 322. First-day School, 10:00 a.m.; meeting for worship, 11:15 a.m.

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.

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

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

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day School, 10:30 a.m. Meeting for worship, 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day School, 10 a.m.

LANSDOWNE—Meeting for worship, 11 a.m.; First-day School, 9:45 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY AT BETHLEHEM—Route 512 one-half mile north of Route 22. Meeting for worship and First-day School 10 a.m.

MEDIA—125 West Third Street. 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.

MUNCY at Pennsdales—Meeting for worship, 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-5796.

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.

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & 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, 3708 Spring Garden St., 11 a.m.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave. Mid-week worship session Fourth day 7:30 p.m., at the Meeting House.

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.

READING—First-day School, 10 a.m., meeting, 11 a.m. 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day School, 9:30 a.m.; meeting for worship, 10:45 a.m.

SWARTHMORE—Whittier Place, College campus. Adult Forum, First-day School, 9:45 a.m. Worship, 11:00 a.m.

UNIONTOWN—Meeting, 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m. Fourth Day 7:30 p.m., Hickman Home.

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

Tennessee

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

MEMPHIS — Meeting and First-day School, Sundays, 9:30 a.m. Eldon E. Hoose, Clerk. Phone 275-9829.

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

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Ethel Barrow, Clerk, HO 5-6378.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, Jackson 8-6413.

Vermont

BENNINGTON—Meeting for worship, 10 a.m. Old Benn. School House, Troy Road, Rt. #9.

BURLINGTON—Worship, 11:00 a.m., First-day, back of 179 No. Prospect. Phone 862-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., also meeting First and Third Sundays, 7:30 p.m., Madison Hall, Univ., YMCA.

LINCOLN—Goose Creek United Meeting. First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

McLEAN—Langley Hill Meeting, Sunday, 11 a.m., First-day School, 10:30 a.m. Junction old Route 123 and Route 193.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone MEIrose 2-7006.

Wisconsin

MADISON—Sunday 10 a.m., Friends House, 2002 Monroe St., 256-2249.

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 W. Maryland, 273-8167.

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