

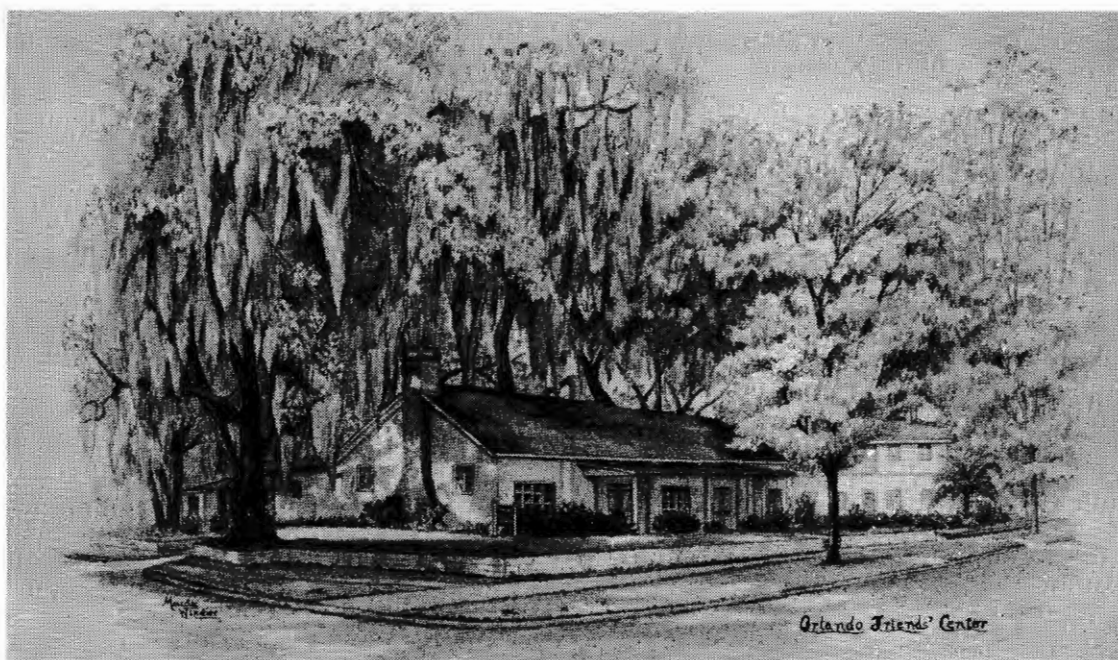
FRIENDS JOURNAL

Quaker Thought and Life Today

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NOVEMBER 15, 1966

NUMBER 22



(See page 570)

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*S*OME of us feel that stressing the Christian aspect of the human heritage is not particularly helpful, since such emphasis may have a divisive effect in a world where common bonds—not differences—need to be stressed. . . . We seek universal insights which we believe are common to all great religions.

—SOLEBURY SENTINEL
(Newsletter of Solebury, Pa. Meeting)

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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

Confrontation

THE U.N. General Assembly has just concluded a debate of deep significance on South-West Africa, for whose half-million inhabitants the resolution that has been passed is of profound importance. It will have powerful effects on the international position of South Africa and will involve the foreign policies of all U.N. member states, particularly the African nations and the Great Powers. Beyond that, the stature and the structure of the United Nations itself is at stake.

For twenty years the United Nations has wrestled with this problem. It has passed seventy-three resolutions and set up four special committees. Three advisory opinions and two judgments have been given by the International Court of Justice, but South Africa has remained unmoved in its determination to treat the territory as its own.

In 1960 Liberia and Ethiopia instituted contentious proceedings against South Africa in the Court, claiming, *inter alia*, that she had not carried out her obligations under the mandate which she had received as a sacred trust from the League of Nations. In July of this year the Court declared that the applicants had no legal right or interest and consequently were not entitled to a judgment.

This unexpected and unsatisfactory verdict precipitated political action. The Assembly decided to treat the matter with urgency at this 21st Session. After five weeks of debate, in which over seventy nations participated, the Assembly has decided that South Africa's mandate is terminated and that "henceforth South-West Africa comes under the direct responsibility of the United Nations."

This is not the end of the road; rather, it is the start of a new and vital phase. The United Nations' resolution has overwhelming world support, and one must be grateful that the world body has decided to face up squarely to its clear moral responsibility.

But let us not delude ourselves into thinking that the resolution will result in a swift enabling of the people of South-West Africa to determine their own future. The United Nations has to consider during the next few months the "practical means by which South-West Africa should be administered, so as to enable the people of the Territory to exercise the right of self-determination and to achieve independence."

The hope must be that South Africa will agree to the peaceful modification of the Territory's present state to whatever the U.N. might decide. But it is unlikely that she will do so. Indeed, South Africa has talked in terms of resisting "with all the power at its disposal any attempts that endanger the safety of our country or of the peoples committed to our care."

The possibility of a direct confrontation between South Africa and the United Nations is a very real one, whether or not South Africa remains in the United Nations. How is it to be resolved with peace and justice? At what points do Friends' testimonies have practical relevance?

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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Editorial Comments

Time and the Quaker Conscience

DOES anyone else get as tired as we do of seeing the word "adult" misused? Time was when it implied maturity—the reaching of full development and fitness for responsibility. But a glance at any day's typical crop of movie ads would seem to indicate that "adult's" sole current meaning is "saturated with sex"—an "adult" movie being one to which you are warned not to take the junior members of your family because it may put into their heads the very ideas (perhaps "impulses" is more apt here than "ideas") that the producers presumably want to put there.

If we accept docilely this debasement of our verbal coinage what word can we use to identify those qualities which "adult" used to represent? A charming evocation of this important human state is to be found in the introductory note written by Frederick B. Tolles, director of the Friends Historical Library at Swarthmore College, to the *Memoirs of Charles J. Darlington*, now in the process of being published by the family of the recently deceased chairman of the Friends Committee on National Legislation and former clerk of Philadelphia Yearly Meeting. Several years ago, Fred Tolles writes, Charles Darlington came to him in search of advice, confessing in some embarrassment that "I have been spending quite a lot of my time lately in writing my memoirs. I've just been setting down what I can remember about the things that have happened to me. . . . Now isn't that a silly way to spend one's time?"

"From these few words and the way they were spoken," Fred Tolles continues, "two things were clear to me. Obviously he had enjoyed the writing he had been doing. . . . On the other hand, his Quaker conscience told him that what he was doing was a waste of precious time. Somehow he reminded me of old Edward Hicks . . . of a century and more ago. Hicks loved to paint pictures of 'The Peaceable Kingdom,' full of barnyard animals lying down in perfect amity with lions, leopards, and bears. But he was a good Quaker, too, and from time to time in an access of conscience he would pour out his paints, break his brushes, and resolve never to paint again. Two weeks later, he would be standing again before a canvas, painting another version of 'The Peaceable Kingdom.'"

Which was the more adult Hicks, the more adult Darlington: the one who dutifully spent his time laboring in Quaker causes or the one who devoted himself eagerly to the work he loved to do, however unsanctioned it might be by prevalent standards of Friendly duty? We shall make no attempt to answer that thorny question (upon which J. P. Hogan touches in his article on page 561); what we do want to observe is that both of these men were dominated by what seems to us to be the most vital ingredient of true adulthood: the realization that tomorrow is always devouring today, that a lifetime is all too brief to attain desired ends, that (as George Fox put it) "Ye have no time but this present time."

Certainly the Friends World Committee was truly inspired when it chose this quotation as the theme and title of its study book preparatory to the world conference of Friends in 1967. All over this country and elsewhere Friends are conscientiously (there's that characteristic Quaker word again!) devoting themselves to reading and discussing the group of essays published under the *No Time But This Present* title, led on in part, of course, by the solid worth of the book's contents and by their ever-powerful sense of duty, but even more, we believe, by the way those five words succeed in distilling the urgency any truly adult being must feel if his life is to bear any of the significance of which he wistfully dreams.

Perhaps we are wrong, however, when we imply that this urgency to make the most of our limited time on earth is an "adult" characteristic. It is commonplace to think of childhood and youth as the periods for frittering away time in play and assorted high jinks, and of maturity as the period of purposeful endeavor. But two newspaper clippings salvaged within the last week or so (in addition to any number of other straws in the wind) seem to indicate that this is not necessarily the case. One clipping is an advertisement which shows a disgruntled-looking middle-aged woman complaining: "Is there nothing to life but watching TV?" And beneath her plaint, in large type, is the reply: "Yes, come to Such-and-Such Race-track!" As a fairly accurate reflection of the lack of motivation in many presumably adult lives this is almost too true to be funny.

The other clipping takes the form of an interview with the dean of a large liberal arts college, who reports, on the basis of his close contacts with thousands of students, that "Students today are becoming concerned about their history and their roots and about some very profound issues in society. Today they can almost take it for granted that they will make a living. They are now asking for more than that. Can they do something that really matters? And what *does* really matter?"

If this is true, can it be that the young are becoming more truly adult (not in the movie-ad sense) than many of their elders—that they are getting into the habit of listening to what Frederick Tolles calls their "Quaker consciences" tell them not to waste their precious time?

Where Is God?

By DEBORAH JAMES

WHEN I first moved to Washington fifteen years ago, the trip to Frederick from my home was a tortuous project. A narrow, two-lane road wound through lovely Maryland countryside that one seldom saw because of the heavy, ponderous, and frustrating traffic. The trip took well over two hours one way, and when one finally made it home one always vowed never to go again.

Today, Frederick is a pleasant forty-five minute jaunt. With beltways and well-paved dual highways, the flow is fast and smooth, even when traffic is heavy. For all practical purposes in my life, the actual geography of Maryland has changed, and if I were drawing a map I would put Frederick three times closer to my home than I would have fifteen years ago.

This is but a small example of the changes that are occurring in our society today. My concern is that the dimensions of our spiritual world must change also if we are to face the challenge of these changes in our physical world.

Man seems to be faced in his spiritual dilemma with somewhat the same situation that children face in regard to Santa Claus. When children are small, parents teach them to believe in Santa Claus because they love them and they want to make Christmas beautiful and exciting for them. When the children grow older and become exposed to the world outside the home, they eventually discover there is no Santa Claus. For a while, Christmas loses its luster, but eventually, when these children become parents, they discover a new kind of Santa Claus. In creating the myth for *their* children, they fully recognize, for the first time, the existence of Santa Claus in a

new dimension. Santa Claus is love dressed up in a red suit so that children can understand it. (Love is too abstract a concept to verbalize for a child.)

Those in the modern world who can no longer believe in the existence of a man with a long white beard sitting on a throne in heaven have simply gone out into the wider world of logic and found there is no Santa Claus. Seeking a deeper spiritual dimension is no easy task. Just as some people never capture the deeper significance of Santa Claus, so some men today are living without the luster of religion in their lives. Some Friends have found their answer in the process of creation. For others, however, this answer leaves too great a void. If God is Creation, to whom does one pray for strength and guidance? This God is too small for those who find empathy in James Naylor's condition when he said, "There is a power which I feel that delights to do no evil nor to revenge any wrong."

It is at this point that I find the true significance of being a Christian. Christ was a living, breathing man who walked among people and was a product of the society in which he lived as much as are you and I. He certainly conceived of God as the Father, but he had the power to reach beyond these things and to tap the source of meaning and purpose in existence. The path he plotted for mankind to follow, in spite of all the malevolences that man has committed and is committing in his name, has led us to the brink of redemption—at least in a physical sense. Most important of all, he taught us that we, too, can reach.

The world is weary of waiting for the second coming of Christ. In these two thousand years we have had Mohammed and Ghandi, but they have not solved the riddle of suffering or of redemption, although they have contributed to the flow of progress. The answer lies in the soul of every man. To find the deeper meaning of the myth of religion, we must each search, as George Fox realized three hundred years ago.

The Man Upstairs is dead. His death is not a tragedy but an opportunity for mankind to find the capacity to relate himself to the whole of existence. It is only in this dimension of spiritual existence that man can hope to preserve society and to become a part of the Power, the Person, the Christ that can bring the millennium—a heaven on earth. The important factor in being a Christian today is to recognize that we are only the instruments through which this Power can function, and that we must be open to and sensitive to it if we can hope to be positive forces in the universe.

Deborah James, a member of Adelphi (Md.) Meeting, is a former teacher of psychology in high school who has written study material for Friends General Conference and for the Mental Health Study Center at Adelphi.

Is your Meeting included in the directory of Meetings (pages 575-577)? If not, shouldn't it be?

Every Man Is an Island

By J. P. HOGAN

AGE gives us a kind of stability, a kind of courage. Sheer common sense drives us to accept the deep foundation of our aversions and predilections, our habits and inclinations and tastes. We are what we are, and no amount of exhortation—from within or without—will make a spotted woodpecker of a leopard. In the last resort, all exhortation is a beating of the air.

Even so, there are moments—rare but disconcerting—when it is borne upon me that a great many seem to know a great deal more about a great many things than I do. My heart goes out to the people of Vietnam, to the Africans in South Africa, to the wronged and oppressed in a dozen other places, but my care is uninformed: it is no more than a quick reaching out to a child sobbing in the street. I am moved by the thought of human suffering, but I do not know the facts, the back history; I do not understand the political moves that bring anguish to millions. I have tried a thousand times to grasp first one situation then another—only to deepen my confusion every time.

There was a mother in Dong Xoai once; her photograph appeared in *The Guardian* more than a year ago. It haunts me still. The mother was holding her dead child in her lap. . . . That brought Vietnam home to me. My ignorance no longer mattered. There must have been a man who had loved the woman; there must have been a man who had begotten that child. When I looked at that photograph the man was I; the woman my woman; the dead child my child. The facts, the vast areas of undigested information, the teach-ins that failed—these things no longer mattered.

But people who know about politics do not let us off so lightly. "You should make yourself aware. You should study the facts. You should read this—and this—and this. . . ." They seem unable to realize that some of us know about Vietnam; some of us know how to grow auriculas; and some of us know about type—how many words you can get on a line in a certain size of type to a certain measure, and so on. No man can be somebody else. No man should reproach himself because he is himself and not somebody else. We give what we have, not what the other man has. One does not expect a lawyer to cure one's migraine, or a physician to mend the coal-cellar door.

We do reproach ourselves, nevertheless. There are times when guilt gnaws me down to the quick. There

are other times when I shake it off—when I know that if I were to question—seriously and lastingly to question—my own validity, the sun would cool and the moon lose her lustre. My interests are narrow but passionate; I am not ashamed of being interested in the things I am interested in.

I once knew a man whose sole recreation when he came home from work was to read Dickens. He would begin with *Boz* and work his way steadily through the collected works until he came to *Drood*, and when he had finished *Drood* he would turn back and begin again with *Boz*. It used to appal me to witness this. I was young then and knew with green cocksureness that I should never come to that.

But now that I am the age he was then I have indeed come to that. Or almost. I despised Dickens in those far-off days: Hardy and Dostoevsky, Chekhov and a host of others might mirror the world I knew; Dickens seemed merely to distort it. It was not until I was nearly forty that I discovered that Dickens had created a world—a different world but a valid one. This discovery intoxicated me—and still does—so much that I have to try to resist Dickens as other men try to resist drink. A sudden lull comes, a clearing of the decks, and I think to myself: "I will read *Bleak House* again (or *Dorrit* or whatever)"—only to find that it is barely two years since I last read *Bleak House*, and that if I am to eke out the time until my ashes are thrown on the crocus field at Golders Green I must go easy; I must space out my heady delights lest satiety overtake me too soon.

But if the abounding abundant Dickens—the least of my joys—means so much to me, how much more do the women and men I have loved and the streets I have walked, the grass I have trod and the trees I have worshipped! It would be foolish to censure me—even more foolish for me to censure myself—because my bread is orient and immortal wheat and there is an angel in every silver birch. What does the religious do—what does *any* religious do? Eat the bread and drink the wine and salute the angel, or write letters to his Member of Parliament and sit on committees and in study groups?

From your point of view, forbearing reader, the answer, of course, is *both*. But what if a man is so constituted that he cannot do both—that he must choose between the angel and the study group or die? What if he is so constituted that he could bring nothing to a study group but broken wings and a creeping pulse? What if the Lord has so moulded him that his heart lifts up when he walks the somber streets of northwest London and

John P. Hogan, information officer of the Friends Service Council (Great Britain), is a frequent contributor to British Quaker magazines, in one of which (*Quaker Monthly*) this article originally appeared.

glimpses lost Edens behind the pummeled dustbins and broken lattices and peeling stucco?

Escapism? Not a bit of it; the very reverse, in fact. The more a man loves, the more alive he is to reality. The woman in Dong Xoai is always there—and always here in Camden Town. Sickness, sudden blindness in old age, sudden loss of the one we love most—these contingencies must always be reckoned with. They stand in the wings, waiting their cue from the prompter. We walk on a tightrope, and the abyss yawns beneath us from womb to grave.

In the meantime, while the light lasts, we must have the courage—yes, and if need be, the defiance—to rejoice, to praise, to break the rules, to risk our neighbor's contempt, to do with a whole heart what the heart loves to do and thus to be utterly and only our unique and individual selves. Will Ladislav says to Dorothea Casaubon in *Middlemarch*: "The best piety is to enjoy—when you can. You are doing the most then to save the earth's character as an agreeable planet. And enjoyment radiates. It is of no use to try and take care of all the world; that is being taken care of when you feel delight—in art or in anything else." He might have added that this capacity to enjoy is what gives men strength in adversity and the virility to live even through death.

"Wider Quakers": Ecumenical Challenge

By PHYLLIS CROCKETT

A LUTHERAN nurse in Greenland, a Unitarian in Czechoslovakia, a young Mormon doing his missionary service in Europe, a staff sergeant in the U.S. Army, a student with Quaker family background but no sure faith of his own at present—what have all these in common? At what point can Unitarians, Baptists, Methodists, Anglicans, Quakers, Buddhists, Moslems, Russian and Greek Orthodox, and those of no religious affiliation unite?

The answer is in a small organization which is not widely known among Friends: the Wider Quaker Fellowship, founded in 1936 by Rufus M. Jones. With a chairman giving services only one day a week, and with a less-than-full-time secretary, the Wider Quaker Fellowship maintains contact with almost four thousand people in all the major countries of the world and in many smaller ones. These members of the Fellowship are reaching out to Friends for friendship, for encouragement in their own undertakings, for guidance in troubled times, for love and support.

Phyllis Crockett, secretary of the Wider Quaker Fellowship, is a member of Streatham Meeting in London and a sojourning member of Central Philadelphia Monthly Meeting. The Wider Quaker Fellowship headquarters are at 152-A North Fifteenth Street, Philadelphia 19102.

Do Friends know, and are they content with, what is being offered in their name? All members receive four mailings a year consisting of a letter from the WQF chairman accompanied by one or two pamphlets—factual information about certain aspects of Friends' work or suitable inspirational or devotional literature. For this, those members who wish to do so send donations to cover costs; over \$6,000 was received from them in 1965. (There is no charge on Friends' funds for this work.) In addition, a personal correspondence is maintained with many members, who are visited when occasion offers or are invited to Quaker activities. Friends traveling abroad are encouraged to get in touch with members when possible, and the members themselves are encouraged to correspond with each other and with Friends. There are groups of "Wider Quakers" in Australia, New Zealand, India, and Holland who hold regular meetings for discussion in which Friends are included.

People join the Wider Quaker Fellowship because of their interest in the Society of Friends. Are mailings received only four times a year sufficient response to this interest, or should we be doing more? If so, what?

These questions are continually in the minds of those who make up the Wider Quaker Fellowship Committee as they hold their meetings—meetings which gather at the same time and in the same places as meetings of Friends World Committee (American Section), under the fringe of whose large "umbrella" the WQF has a small space. "Wider Quakers" are invited to participate in these meetings as geography permits; their presence and suggestions are welcomed. The Committee would also welcome inquiries from non-Friends among the JOURNAL's readers, as well as comments and suggestions from Friends as to how this service can be improved and made available to a wider circle.

Reconciliation

By POLLYANNA SEDZIOL

Like mending,
it is far more effective done often—
the single stitch
instead of the nine.

But eventually
even the hardest cloth
must be replaced,
the most carefully tended relationship
renewed.

Small wonder, then,
that the unchecked rent
becomes at last irreparable—

Pride a mighty thorn
to even the loveliest gown.

Should We Give Our Children War Toys?

"Yes!" says LAURENCE JAEGER

THE annual campaign to boycott the sale of war toys at Christmas is getting under way again. As a Quaker, I understand and respect the motives of its organizers. As a parent, I wish their efforts were being expended in more fruitful arenas.

For, in their laudable eagerness to protect our children from the brutalization of spirit, the coarsening of sensitivity so widespread in our violent society, it seems to me that these Friends (for Friends many of them are) are forgetting what toys are for. More important, they may be forgetting how values are inculcated in the young.

By now, most of us recognize that we humans are compounded of a loosely assorted mixture of feelings and emotions, many of them in opposition to each other. Tenderness, passion, dedication, dependence, assertiveness, aggressiveness, downright destructiveness—we all harbor these tendencies in varying proportions.

As adults, we have learned to sort out these feelings. We have learned how to apportion them to situations in which each is appropriate, and to control, redirect, sometimes repress them entirely in situations where they are not appropriate. As children, we cannot yet do this. Our feelings and emotions are all bundled together, undifferentiated. We pass quickly from woe to laughter, from love to fury, from sweet dependency to brusque assertion of self-sufficiency.

Through games, sports, and playthings we learn, as children, to sort out our feelings, to experiment with them, to try them on and get to know what each one feels like, until eventually we discover how to understand, control, and master them.

If a youngster is to grow up healthy and loving, it is as necessary for him to be able to try on, and thus get rid of, his feelings of aggressiveness and hostility as it is for him to be able to step in and out of his feelings of tenderness and love. If we deny him the toys he needs, we are denying him an opportunity to come to grips with emotions that are only natural, normal, and, in fact, quite universal among children.

Many of us, of course, will rear back at the suggestion that children contain a quota of aggressive, hostile, destructive feelings in their natures. Yet is there a parent who has not seen his two-year-old push and hit another

(See next page)

Laurence Jaeger, a member of Stamford-Greenwich Meeting in Connecticut, recently joined the faculty of Oakwood School at Poughkeepsie, N. Y., as an English teacher and the director of publications and information. He has been a reporter and public-relations man and an advertising account executive and copywriter.

"No!" says SARAH RAMBERG

CHRISTMAS is overtaking us, and once more commercialization is taking us over. As the annual trek to the toy market approaches, I am apt to hear my friends say, "Of course, we can understand that as a Friend you do not approve of war toys, but all the children have them, so if my Tommy wants one why shouldn't I give it to him? After all, psychiatrists say that a child must work off his frustrations."

Obviously they do *not* understand my feelings on this score. What do they (or I) mean by a "war toy"? A baseball bat and vocal "ack-ack-ack" make a very satisfactory machine gun. Many a skillet lid and stick have served time as shield and sword. A fist and finger will double for a pistol at a moment's notice. Does this mean that since children spontaneously play at killing we should give combat outfits or toy blockbusters for Christmas?

I am less concerned about what the hands and feet are doing than with what goes on in the head. A toy is a tool of childhood. Combined with a generous portion of imagination, it does the job the child has set for himself. He is dreaming out his role as a person in society, getting the "feel" of what he might really do some day; incidentally he is developing some useful skills toward achieving his dream. We recognize this when we give him a small tool set, a chemistry set, or a toy doctor's kit. I never have heard a parent, pointing to an Erector-built bridge, say that he let his son play around with these things because it is the best way for him to outgrow a natural interest in such matters. Most children experiment in petty stealing, but they certainly should not be labeled as thieves while they search to establish acceptable standards of ownership; few parents offer skeleton keys and blackjacks to help them have their youthful fling. The same attitude is generally prevalent about accepting children's unguided reactions to sexual instincts. We owe it to our children to try—partly by our own actions and partly by honest discussion—to help them gain controls which will enable them to take a useful place in society.

If we *do* withhold our helping hand, is the child really free to make up his own mind? Are the opinions and desires he expresses really his own? What about the extreme pressures directed at him today through television, radio, the movies, comics, pulp magazines, and many books and advertising displays? Is it really fair

(See next page)

Sarah Ramberg, a former teacher, is a member of Southampton (Pa.) Meeting and of the Westtown School Committee of Philadelphia Yearly Meeting.

War Toys? "Yes!" (continued)

toddler who was only trying to hold onto his own pail and shovel in an encounter at the beach? Who has not known the four-year-old who, denied something he wants very badly, kicks, stamps, and mutters (or even screams), "I hate you! I wish you were dead!" Who has not heard giggling nine-year-old boys, heads together, delightedly creating fantasies of torture, punishment, or revenge upon those intolerable creatures, girls?

In short, toys of war and destruction do *not* instill feelings of hostility or destructiveness. Those feelings are there to begin with. The toys only provide a constructive way for their release. Take violent toys away and you do not remove anger or fury or violence from a child—you merely drive it under the surface. There, clamped down and denied expression, it may twist and churn and distort itself until, cancerlike, it infects and sickens other feelings and attitudes. Or else it may find an unguarded emotional opening some day through which at last it escapes in an irrational, violent blast.

Am I advocating, then, that we should flood our children's toyboxes with plastic imitations of deadly weapons and games of mock murderousness, smiling benignly and saying nothing that our miniature militarists might interpret as disapproval?

Certainly not. No parent should forego his right and his responsibility to transmit his values to his own child. Besides, children know the difference between *play* and *actuality*; it is adults who have forgotten.

This was borne in on me forcibly not long ago when I, too, shared the view that toys of violence should be withheld from children and only "constructive" playthings given to them. My then seven-year-old boy, to whom I had consistently refused, with copious explanations, a particularly nasty war toy called Johnny Seven, the One Man Army, finally said to me in pathetic exasperation, "But Daddy, I'm a Quaker. I wouldn't *kill* anybody. I like to *play*."

Peter's remark contained a profound insight. It helped me to rebuild my entire attitude toward toys of violence and the rearing of children. Through it, I came to realize—in a deeper and more meaningful way—something I had *thought* I believed all along. And this was it: My child will grow up to be a good person, a good Christian, a good Quaker, regardless of the toys he plays with, if *my* life and *my* values and *my* faith demonstrate to him, right now, that this is the way to be.

When I deny him toys of pretend-war and mock destruction, it is not because I fear the violence and anger and cruelty in him. It is because I fear the violence and anger and cruelty in *myself*. It is because, deep within me, I fear they are stronger than the faith and the love

which I profess. I mistrust what I say I believe. I lack the strength and conviction which I feel I should have as a Christian, as a Quaker, and perhaps even as a parent.

Otherwise, how could I doubt that my faith, my beliefs, my strengths and convictions, my values and standards, will be the most pervasive single influence my children can possibly encounter in their growing years? How could I not know something so obvious that every mother cat knows it: Children absorb their values and attitudes, their ideas of right and wrong, from us, their parents.

If we are steadfast and secure in what we profess, if our actions and attitudes are consistent with these professions, if our faith is so genuine that we can *live* it daily with love and confidence, then no toy, no television, no newspaper headline, no comic book, no playmate, neighbor, or teacher can possibly compete with us for our child's loyalty, admiration, and desire to emulate.

Should we give our children war toys, then? By all means. Let our children *be* children. Let them not be made to carry the burden of *our* failures. But, meanwhile, let them be taught by *our* example the ways of peace and love. They will not be confused by being allowed to *play*. Far from it, for, in trying to be what *we* must be, while letting *them* be as they are, we shall be demonstrating to them in an unmistakable fashion one of the highest principles of Quaker living. And, for this, when our children have put aside childish things, they will feel only respect and appreciation.

War Toys? "No!" (continued)

not to show concern for the attitudes of a loved one when his attitudes are under constant attack from others with purely commercial motives?

War toys do not *instill* hostility, but they do encourage a child in it. They suggest that we like to see such activities, just as the chemistry set we give means that we are pleased with the child's interest in science. Leading psychologists point out that giving expression to hate does not remove the source of irritation, but merely the temporary emotional pressure. I want the next generation to learn to *face* problems, not sidestep them. Diversion of energy into creative outlets brings emotional release which may help to meet the real difficulty. This is how the mature adult copes with frustration. The one who remains at the "crush-all-opposition" level moves into the area of social delinquency, regardless of age. Do we mean to encourage this in our children?

I could not expect a child of mine to be perfect, but I have evolved standards of respect for others, including children, which have meaning to me and which I hope will come to have meaning to him also. I want no one to follow these standards just because they are mine, but my respect for the child as an individual does not include

abandoning my tested standards in favor of his momentary fancies. Except in cases involving actual danger to person or property I would not gild a toy or a game with the glory of the forbidden, but if I did not like the spirit of the child's play, I would not only say so, but explain clearly why. I think I owe him the benefit of my longer and wider experience, and I hope it will sound reasonable to him.

It is easier to forbid than it is to explain one's objections to playing at war, although I know no veteran who claims that war is fun. Older relatives, friends, and neighbors are going off to real war, and children's play is peeking into the adult world. They see it at every turn. I must be careful not to be destructive in attitude myself, for a child is much more apt to watch than to listen. Do I really object to war and the use of force? If not, why should I mind his use of it? Because he can see that there is much violence, unfairness, and cruelty in this world, I must make time to let him know that I too am aware of this, but that I do not like it and search constantly for new and better ways of dealing with situations. I hope that he will join me, because this is the greatest challenge of our time. It has been said that the emotionally unstable child should not play with weapons and the well-balanced child does not need them. Because both such children are under almost constant pressure toward violence and resultant insensitivity, it would not be fair to abandon either of them to this.

Objection to so-called war toys is not purely emotional; much of it is very practical. It is much easier to play at war with any toy at all than to play anything except war with a war toy. These miniature pieces are often made in such fascinating detail that they really are collectors' items rather than toys. There is nothing to do but push a button, and the same thing happens every time. They are marvels of production—enticing to adult purchasers, but not always of lasting play value to children. Spectator toys are in the same class as spectator sports. There is no opportunity to develop skill, coordination, and imagination, or even to absorb that glorious excess energy which parents simultaneously brag about and dread. These are the functions of toys, and as such most "war toys" do not make the grade. In addition they accustom the child to use replicas of real objects that are not safe for them to handle; tragic mistakes are almost bound to happen.

Perhaps we have made a mistake in heading for the toy store at all. Do the children on your Christmas list really need more toys? Could a plethora of easily broken and often replaced toys develop an indifference to taking care of one's things and to lack of respect for the belongings of others? Why did we go past the hardware store and the stationery store? Maybe we should have turned

in at the sporting-goods store for some sports equipment or camping gear. Tickets to a concert can bring a thrilling experience. Perhaps membership in a local YM or YW, with their active, year-round youth programs, or membership in a natural-history or art museum would open doors to absorbing lectures. We might give a youth-hostel trip or a week at camp. Magazine subscriptions offer new interest monthly, and several groups (such as *Things of Science*) send materials and directions for simple experiments to do at home each month. Real things, such as musical instruments, tools, and art materials offer the greatest possibilities, and the greatest part of it is that you can give a little of yourself to help the child learn to use them. Playing and working with him is the greatest gift you can offer, and a little more of this might solve much of what we are talking about: the chance fruits of idleness and boredom.

In seeking to guide children away from playing at death and destruction, I am not upholding a sentimental Quaker tradition. The Society of Friends was born of an effort to rid religious faith and practices of meaningless traditions. It is logic and conviction which tell me that the development of emotional control is the key to our survival on this earth. Because I myself have a great mixture of idealism, cynicism, love, hate, concern, indifference, intolerance, forgiveness, and so on, I believe that other people are packed with similar feelings. Children are little people with a full contingent of all the above, plus the fact that at times their emotions, like their voices, do not seem smaller at all. I do not want the oncoming generation to become so accustomed to the use of violence and so indifferent to the suffering of others that coexistence and cooperation are meaningless. A better world will come about only if we of the present generation really believe that we shall find other ways to solve problems and settle disputes than by physical force, and if we let our own attitudes be such that what our children see to imitate when they try to act "grown-up" will reflect more clearly the world we hope to leave them.

Last, but not least, toys are for fun. My Christmas packages shall not put the stamp of loving adult approval on the idea that killing, hurting, or destroying—be it real or imaginary—is fun.

Quaker Worship

By MARGUERITE WERNER

Sunlight softly touched his aged head,
Bowed low in prayer;
Forthwith—with all his mind and might—
He praised God's way of love and living.
Some have said:
"How dim the sun beside the Light
By which the Friend was led!"

Poem for John Bradley

(Burned to death at Smithfield, England, 1410)

By SEYMOUR GRESSER

John Bradley, you give soothing
to nostrils blistered with docility;
flesh indentured into char through choice
had greater dignity to uphold
than man-made manna for a cause to live;
this pasty thick fat of our lives
is suddenly rank and cheap as words
to keep us undiseased in an epidemic world.

What thread of your imagined face
so fine now makes all things I look at
lovely to be near and quick as wood
that took up flame and turned your scream to song?

You said "a Priest's power was as little
as a street sweeper's, and no man could convert
bread into the body of Christ."

Yet what a taste you give whole wheat;
what a sweet swallowing! My hand
fumbles the tablecloth of your few crumbs.

Your words were burned until
even bones were ashes
random with the wind-seed;
and the watching mob's amusement
snaps even now with hyena jaws
through the massive bones
of a once-more savage world.

Quiet fires from woodlands
flicker cadences of autumn night.
Ashes give off cedar and cypress odors,
and olive-tinted voices mingle near my home.

US

Letter from the Past—225

I AM recurring now to an episode of only a year ago, the self-immolation at the Pentagon of our Friend Norman Morrison. When I wrote about it before (Letter No. 219), I spoke of accumulating evidence of its impact. Now I have new evidence elsewhere, namely in a play called "US," produced in London by the Royal Shakespeare Company. Its premiere was in mid-October. Its consistent thread of subject matter is the war in Vietnam, and a significant episode in the first part is the death of Morrison and a memorial meeting for him in the Quaker manner. The material for this was secured from America, and the meeting is carried out on the stage in a way so impressive that it seems to envelop the audience also.

The title of the production is itself a play on words,

being both an abbreviation and a pronoun. Hence it is not exclusively either anti-American or pacifist, though it gives no comfort to friends of American military policy in Vietnam or, for that matter, to the Viet Cong. It recognizes the brutality and horror of all that is going on in Asia, but it links this up with other defects in our present culture and with what responsibility nonparticipants in the war share in the brutality of our times. It is intended for the British conscience, too, though few Englishmen wish to be identified with American policy. Just as "no man is an island," so no nation is an island—not even England. It succeeds remarkably in securing understanding of the problem from the audience, rather than in providing a solution. The futility of protest is voiced, as well as the immorality of war.

I am not qualified to judge its originality in method, but the comments of experienced theatre critics are to the effect that by unfamiliar techniques the play provides communication with the audience, rather than entertainment or instruction. They say: "The Vietnam war looms largely in the background of 'US,' but it is by no means the whole of the play."—"Focused intensively on Vietnam, the play has implications that are wider and deeper than those of this situation alone; it deals with the problem of war not only at political and military levels but also at the personal level, relentlessly preventing escape for any one of us."—"The 'US' in the title doesn't just mean the United States—it means us."—"Its real purpose is to penetrate the defenses of the audience and assault their comfortable detachment from the barbarities of the world outside."

From these quotations it is clear that Peter Brock, the director, and the company as a whole have entered with breadth and sympathy into the problems implicit in the war. Friends may rejoice that so skilful a study has been produced of what George Fox used to call "the occasion of war," and that in some measure a Friend has posthumously contributed to it. NOW AND THEN

The Spirit is Stirring in the Land

The Spirit is stirring in the hearts of Friends—

It was stirring at Cape May,
at Richmond, and at Silver Bay.

It is stirring in the hearts of men everywhere.

Its stirring is quiet—

quiet as the rustling of wind in the living grass;
quiet as the brush of the breeze on the leaves of trees;
quiet as the falling of rain on the thirsty earth.

But it is stirring—

reaching out with peace to the war in the world;
reaching out with love to the oppressed in the world;
reaching out with hope to the emptiness in the world;

reaching out with joy to the sorrow in the world;
reaching out with healing to the brokenness in the
world.

Its stirring is calling to you and to me—

Calling us to turn our lives into line with its sway,
That it may become a mighty, rushing wind;

Filling us, sweeping through us,

Using us to change the course of history.

Let us hear its call! Let us turn into its sway!

FRANCIS B. HALL

Peace Committee's Double Anniversary

"**A** LOOK at the Next Decade" will be Father Daniel Berrigan's topic at the "Double Anniversary" (75th and 50th) of the Friends Peace Committee of Philadelphia Yearly Meeting, to be celebrated at Fourth and Arch Streets Meeting House in Philadelphia on December 2nd.

An informal reception (with coffee) will begin at 6:30 p.m. The program, starting at 7:30, will devote a few minutes to the history of peace work among Philadelphia Friends and give brief recognition to a few outstanding individuals, but it will emphasize chiefly the "look ahead" theme. Following Father's Berrigan's address, he will be questioned by a panel of peace workers, after which there will be an open discussion period. This sensitive and vigorous priest of the Jesuit Missionary Society is widely known as a speaker and writer on peace and civil liberties, as well as for his poetry.

"Double Anniversary" may be an unusual term, but a study of the history of this Committee justifies its use. Prior to 1891, Friends with common concerns worked together as individuals or as small informal groups. Seventy-five years ago, in 1891 and early 1892, two unofficial committees were established in the two Philadelphia Yearly Meetings: the Peace Association of Friends in the Arch Street body and the Committee on Philanthropic Labor at Race Street. John B. Garrett was the guiding spirit of the Arch Street group and served as president for most of its existence. It had a wide range of Quaker activity as well as some careful examination of the climate that makes for international peace. It was one of the few peace organizations in history that stayed solvent; its 1916 treasury balance continues to earn income for today's Peace Committee.

The Committee on Philanthropic Labor's unusual title covered a number of philanthropic and other efforts; one of its concerns was work for peace and arbitration. Arabella Carter, its executive, was known as the "Peace Superintendent." Its members, like their fellow Friends in the Arch Street group, knew a great deal about international peace and were much more than mere sentimentalists.

In 1915, when a Friends National Peace Conference was held at Winona Lake, Indiana, a Friends National Peace Committee was created, made up of individuals who attended unofficially from most of the Yearly Meetings in this country. (Here one sees a parallelism with the Friends Coordinating Committee on Peace, today's roof organization, which is a sort of federation for coordinated effort.)

World War I plunged Friends into greater despair and

greater activity. On the recommendations of individuals in both Yearly Meetings, formal Yearly Meeting Peace Committees were established half a century ago. In Race Street Meeting, both the Men's and the Women's Meetings approved the appointment of an autonomous Emergency Peace Committee (no longer under Philanthropic Labor) and appropriated funds for its use. Its members were directed to "work in closest unity with the like committee appointed by Arch Street," named the "Peace Committee of Philadelphia Yearly Meeting of Friends." With the war raging in Europe, Friends who had long worked unofficially and as individuals were now able to move under the persuasion of the whole Yearly Meeting.

In 1933, after years of informal and formal cooperation, the Peace Committees of the two Philadelphia Yearly Meetings were merged to form the Friends Peace Committee—the first of the Yearly Meetings' joint committees, with offices at 304 Arch Street. Richard R. Wood, who since 1921 had been secretary of the Arch Street Committee, became executive secretary, to be succeeded in 1949 by George C. Hardin. In 1952 the offices were moved to 1520 Race Street.

For a hundred and fifty years the term "peace testimony" was unknown in the Society of Friends; even today we do not know the full meaning of the words, but, "nurtured by the past, we reach out to the future" and are taking a hard look at the problems and commitments that Friends face in the coming decades.

GEORGE C. HARDIN

Medical Aid to Vietnam: A Canadian View

(An editorial in the *Toronto Daily Star*)

THE United States stands to gain nothing but disrepute by trying to prevent American Quakers from sending medical supplies to North Vietnam.

It is understandable that the United States should be anxious to cut off the shipment of military supplies to North Vietnam in the hope of bringing the government in Hanoi to terms. But the surgical instruments, gauze bandages, and the like which the Quakers are trying to send hardly classify as military goods in the ordinary sense. They are primarily intended for the relief of civilians burned and otherwise injured in air raids.

The U.S. government has aroused uneasiness and resentment around the world—even among people who have no sympathy for communism—by its policy of largely indiscriminate bombing. This policy has caused heavy casualties among civilians—including women and children—not only in North Vietnam but in the south, among the people Washington is supposedly trying to protect.

Washington now follows this up by trying to stop the shipment of medical supplies to the injured. This is reminiscent of Japan's refusal during World War II to allow the Red Cross to distribute food to starving prisoners in Southeast Asia.

The U.S. government is also reported threatening to prosecute the Quakers under the Trading with the Enemy Act. We hope President Johnson's political sense will keep him from this final blunder. The jailing of men and women for trying to follow the example of the Good Samaritan would do lasting injury to the good name of the United States.

Conference on Extension and Advancement

Reported by JUDY STARBUCK

QUAKERS, with all their varieties and divergencies, do have things in common which make their message unique. Instead of just sitting back and waiting for the world to discover them, they should join together in removing the old-fashioned bonnet from the image which much of society still has of Quakerism.

This was the conclusion of a weekend conference on Friends' Extension and Advancement held in October at Pendle Hill, Wallingford, Pa. Representatives from Friends United Meeting, Friends General Conference, individual yearly meetings, and various Friends' agencies discovered that their constituent groups had come a long way in accepting the idea of "advertising" Quakerism since a year ago when British Friend George Gorman stimulated a similar group at Pendle Hill with tales of English experiences with such "advertising."

Conference participants told of the activities of their groups in the area of extension and advancement during the past year. Both Friends General Conference and Friends United Meeting have been developing programs to communicate what they feel is important about Quakerism to residents of the communities in which their meetings are located. The group discovered that much of what the two bodies are attempting to communicate could apply to either. Although both will go ahead with their own programs, they agreed to recommend to the Conference and the United Meeting that each appoint three representatives to a Communications Committee, which, chaired by Louis Marsteller of New England Yearly Meeting (affiliated with both FGC and FUM), will consult and advise on all national advertising.

One of the values of the conference was the increased sensitivity which developed for the points of view of other "brands" of Quakers. Although participants' affection for the practices and testimonies of their own branches did not decrease during the weekend, the conference did help to point up the effect advertising emphasizing a characteristic peculiar to one branch could have on other Quaker groups if it were done in the name of "Quakers" rather than in the name of the particular Quaker group.

Another kind of sensitivity stressed during the weekend was directed toward the seeker who might find a home among Friends if he knew about the Society. Participants repeated what George Gorman had stated last year: that Friends, with their belief in the sacred personality and worth of each person, are trying to reach not numbers, but individuals. Their communication must be designed not only to make themselves known but also to clear away archaic notions of Quakers and to represent accurately their meetings or churches so that they can attract seekers whose needs they can meet.

Several reports of yearly-meeting representatives suggested the chicken-and-egg dilemma. If a seeker is looking for a simple, vital worship and is expecting to find it as a result of an advertisement, there needs to be a simple, vital worship for him to find. Therefore, Friends have work to do within the Society, too!

Out of the beginnings of a search for those testimonies and

practices uniting all Quakers came a desire for more opportunities for such exploration in more depth. The conference felt it especially important to encourage regional discussions of this nature, as well as national ones. Pendle Hill was asked to convene another conference in 1968 to share experiences of projects now being planned for 1967.

For further information on the communications programs write to Advancement Committee, Friends General Conference, 1520 Race Street, Philadelphia 2.

Book Reviews

OPIUM OF THE PEOPLE: *The Christian Religion in the U.S.S.R.* By MICHAEL BOURDEAUX. Bobbs-Merrill, New York, 1966. 244 pages. \$5.00

Since 1959, Michael Bourdeaux, a young Anglican priest with a knowledge of Russian, has made several visits to the U.S.S.R., one of which amounted to a year's residence. Although his account is vividly written, it consists largely of personal reactions which seem cautions and prudent rather than impulsive or biased.

A good many of the author's observations contradict standard American prejudices. His impressions of Russia's young people and their unquestioned interest in religion come as a surprise. Still, because so many churches have been closed, thousands of priests and monks are not able to practice their vocation. The devotion of both clergy and laymen is remarkable, as is their sacrificial spirit, which has led to an embarrassing prosperity of some church communities, while others are less favored.

The book contains a brief survey of Russian church history before 1917. Its English flavor adds pleasantly to its authenticity. It deserves a strong recommendation.

WILLIAM HUBBEN

CHRISTIAN BELIEFS AND ANTI-SEMITISM. By CHARLES Y. GLOCK AND RODNEY STARK. Harper & Row, New York, 1966. 250 pages. \$8.50

The single fact that the great majority of German Christians acquiesced to actions leading to the extermination of over six million human beings clearly establishes the importance of this comprehensive study, conducted by the University of California Survey Research Center under a grant from the Anti-Defamation League of B'nai B'rith. The possibility that Christian belief may be associated with anti-Semitism in any way should be of vital concern to all people of good will. Though this highly technical book is primarily for the social scientist, it should be given careful and thoughtful study, specifically by those who formulate educational policies and attitudes in Christian denominations.

A complex, twenty-three page questionnaire, answered by members of various Protestant and Roman Catholic churches, forms the basis for the many detailed charts from which certain conclusions are drawn. Much information was gleaned in such areas as God, prayer, politics, and race. It seems apparent that great care has been used to produce as honest a work as is scientifically possible. There might well be some discussion regarding the relative importance of specific replies

and conclusions, but, on the whole, this seems to be a fairly accurate appraisal of an extremely unpleasant subject.

The disturbing link between Christian Orthodoxy and Particularism and anti-Semitism will probably be the major contribution of this volume (which is the first of a series). With the prevailing ecumenical spirit of brotherhood, it comes as a surprise to find anti-Semitism so deeply entrenched. Prejudice is insidious, ameliorated by compensatory admissions. Typical is the reply of a middle-aged Protestant housewife: "Jews fit in most any place, but they are underhanded and sneaky." The remedy for this, as with many worldly problems, lies potentially within the Christian ethic. "If the faithful would heed the message, 'Love thy neighbor as thyself,'" say the authors, "an account such as ours could not have been written."

MORTON AND GLORIA BREGMAN

YOUNG JAPAN VIEWS UNCLE SAM: A Collection of Opinions on America, with commentary by WREN BARBE. Charles E. Tuttle Co., Rutland, Vt., 1965. 155 pages. \$3.75

Nearly everybody who has spent some time in another country is bombarded on his return home with the question, "What do they think of us?" Here is a chance to find out how at least some Japanese regard Americans: a bookful of artlessly candid comments by students who range from junior-high-school age to university men of twenty-five. Only one of them had ever been to the U.S. They got their impressions from Americans whom they met in Japan: tourists, teachers, missionaries, members of the armed forces and their families—and from films. Wren Barbe is a young teacher who spent six years in Japan directing recreational clubs for enlisted personnel in the U.S. Army. She escaped from the bases into Japan and made Japanese friends, and she found teachers in 125 schools to help her collect twelve hundred comments, from which she has selected 170 for inclusion in this book.

The young Japanese on the whole like us for our warmth, generosity, and freedom, but they are not uncritical. "They [Americans] are sometimes good-mannered, but not very often." "I wonder that the American people can see things with those sunken and strange-colored eyes." A sixteen-year-old boy observes, "[One of] the bad points of America is that its women are exceedingly valued." A girl of the same age, on the other hand, thinks America a more civilized country than Japan because "a man carries baggage and a woman carries nothing."

Though they tend to like us as individuals, they fear our national policies. Remembering that we used the atomic bomb, they fear we will start a third world war. They cannot understand the obsessive fear of communism that keeps us from being willing even to study it or discuss it as a theory.

This is a book that will amuse and interest. It tells at least as much about the Japanese as it does about us. It would be excellent as a starting point for discussion in young people's groups, and for young or old it offers food for thought and self-examination. "I don't mean," says a Keio University student astutely (and, I think, justly), "that their way of thinking is wrong, but what I want to say is the fact that their opinion is sometimes very one-sided and lacks in understanding the complicated situation of the other parts of the world."

ELIZABETH GRAY VINING

THE EARLY CHURCH. By W. H. C. FREUD. Lippincott, Philadelphia, 1966. 288 pages. \$3.50

THE FATHERS OF THE PRIMITIVE CHURCH. By M. A. MUSURILLO, S.J. New American Library, New York, 1966. 272 pages. 75 cents (paperback)

Freud's volume in the "Knowing Christianity Series" reviews persons and ideas in the Christian movement (so far as they are known) down to the year 461. It begins with familiar subjects and moves on to the increasingly political and ecclesiastical movements in the three centuries after New Testament times. The intermittent history of persecution of Christians is followed by that of incessant theological controversy. The towering forms of Origen, Constantine, Julian, Ambrose, and Augustine are associated with many lesser names. The series "aims to provide for thinking laymen a solid but more technical presentation of what the Christian religion is and what it has to say in this atomic age." This volume at least specializes on what religion *was* in a complex and largely outmoded period. It is solid enough, and nontechnical, packing a great deal of information into a relatively small book. One perhaps should not complain that it really does not say much about the life and worship and influence of ordinary Christians. Monks and martyrs, theologians and church leaders are not the whole story to be told. Even as an outline it is severely condensed. These difficulties were inherent in the subject and in the resulting common ignorance of most laymen.

The concurrent publication of Musurillo's original paperback invites comparison and contrast. Based on equally solid scholarship, it presents with notes a fine selection in English translation of notable passages in the Christian literature until 325 A.D.

HENRY J. CADBURY

NONVIOLENCE: A CHRISTIAN INTERPRETATION. By WILLIAM ROBERT MILLER. Schocken Books, N. Y., 1966. 380 pages. \$1.95

This volume attempts a comprehensive study of the roots and theory of nonviolence and its application to social problems. A good third of the volume recounts actual instances of historical nonviolent experiences. (This is not a pacifist polemic.)

The author approaches nonviolence as a way of waging social change that is consistent with but does not take the place of Christianity. He suggests that contemporary man can employ nonviolence without embracing it as a way of life. Nonviolence is not love but, rather, "a way of waging social conflict that is consistent with love." And when it is employed it results in a minimum of damage to the opponent and leaves the way open to creative and constructive action. Nonviolence "does not have intrinsic power to heal and to build anew." To achieve this we must go beyond nonviolence to agapaic love and reconciliation. Christians who have been hung up trying to relate the nonviolent concept to their Christian faith would do well to concentrate on this contribution of the author's.

GEORGE WILLOUGHBY

Correction: The price of Lewis Benson's *Catholic Quakerism*, reviewed in the October 15th FRIENDS JOURNAL under the head "Quakerism's Underground Prophet," is \$1.50, not \$1.00.

Friends and Their Friends

Adjacent to Orlando (Fla.) Meeting is a twelve-apartment structure called "Cisney House" which is sketched in lightly on Maude Winder's drawing on the *Journal's* cover. This building, purchased recently by the Meeting, has been offered to Southeastern Yearly Meeting at cost as a retreat center and a conference and education site. It is expected that a number of Friends' families eventually will reside there. At the left, between the trees, is a cottage which the Meeting (located at 316 Marks Street) uses for First-day School and for overnight guests.

A Friend at Hawk Mountain Bird Sanctuary (near Reading, Pa.), drew from her bag, while waiting for a lecture to begin, a copy of the *FRIENDS JOURNAL*, thus starting a fortuitous chain of events. The first link was an exchange of remarks about Quakerism with one of the bird fanciers seated nearby, Robert T. Mitchell, clerk of Adelphi (Md.) Meeting. Soon a man in the row in front of them became involved in the conversation and was given the copy of the *JOURNAL* to use in his school class. He identified himself as a New Jersey schoolteacher who had had no previous contact with the Society of Friends. Obviously, then, Robert Mitchell pointed out, the teacher could not be from the Moorestown area of the state. That comment in turn was overheard by two women in the audience who turned out to be Moorestown Friends; they subsequently made an offer of books for the library at Adelphi's new meeting house.

A letter from Robert Mitchell expresses gratitude to the Friend who carried with her tangible evidence of her interest in Quakerism. (There are some, however, who would assume that a gathering of bird watchers is synonymous with a gathering of Quakers.)

The Meeting in the role of family (in the event of the death of both parents) is a suggestion made recently at Honolulu Meeting by a mother and father who asked the Meeting to choose for their children, if such an emergency should occur, a trustee who would bring them up to cherish the values of Friends. As a result of this request, the Committee of Overseers has been urged to study this and other areas in which the Meeting could be "family" to those more or less alone who wish to leave instructions to be followed after their deaths. Observes the *Honolulu Friends Bulletin*: "The Meeting would be strengthened by this confidence."

"The Griest Family," a 541-page book compiled and privately printed by Samuel Benjamin Cross of Westhampton Beach, New York (P.O. Box 372) has just been published. This monumental labor of love is an exemplary specimen of genealogical research into the origins, ramifications, relationships, and extensions of a Quaker family whose progenitors came to this country almost three hundred years ago. It will be available in Friends' and historical or genealogical libraries. Since it will not be sold through commercial channels, anyone wishing to purchase the book should communicate with the author.

Three young Americans now in South Vietnam are working with social service agencies as the first participants in a youth service program established recently by the American Friends Service Committee. They are assisting local agencies and are not connected with either the American or the South Vietnamese governments. The AFSC volunteers (Mark Peacock of Winchester, Indiana; Carolyn Hamm of Ann Arbor, Michigan; and Carl Strock of New York City) are the first of six to ten who will be serving in South Vietnam under the Service Committee. They may teach English, assist in a health clinic, help with a sanitation program, or aid agricultural and construction projects.

What Color Is Flesh Color? Recently a Quaker committee has been forced to ask itself this question. Several years ago said committee donated funds to purchase a plastic model of the human body for use in the work of a young nurse in remotest Africa. When the "body" arrived (according to an account just received), the persons for whom it was intended would have nothing to do with it because it was white. After all attempts to apply shoe polish and other makeshift remedies had failed, the manufacturer finally came up with a product that would stick. Now the body is brown and acceptable in spite of what the dictionary insists upon as the correct definition of "flesh-colored."

"Even at the risk to national security" Presbyterians are urged, in their proposed Confession of 1967, to seek fresh solutions to conflict. These six words in the Confession, now being voted on by presbyteries across the country, have caused at least three military legal officers to advise servicemen to resign posts in a local United Presbyterian Church. The Confession, a statement of faith that is to come up for final General Assembly vote next year, calls on the church to practice in its own life "the forgiveness of enemies and to commend to the nations as practical politics the search for cooperation and peace."

"Never write a pamphlet unless you really must," says an announcement issued by the Religious Education Committee of Philadelphia Yearly Meeting, emphasizing the importance of giving careful advance thought to a pamphlet's content before committing it to paper.

After reviewing pamphlets from many sources, a subcommittee of the Religious Education Committee announces a new series of ten which they believe will be pertinent and meaningful for local Meetings and for individual use. Three of the ten kits in this series deal with Quakerism (history, principles, testimonies); two with devotional matters (worship, devotional literature); one each with young Friends, marriage, home and family, and committees of local Meetings. There is also an introductory kit for attenders.

Most of these are priced at \$1.00 or under. For further information and orders, write Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry St., Philadelphia.

The opening weeks at William Penn House, Quaker seminar and hospitality center on Capitol Hill in Washington, have been a period of celebrating many "firsts." The first consultation group was composed of Government representatives who met to discuss problems relating to Africa with Quakers just returned from service there. The arrivals and departures of interested Congressmen who had to meet roll-call obligations punctuated the lively lunch-time conversation. The first student seminar consisted of thirty young people from Friends University, Wichita, Kansas, and the first interdenominational conference concerned itself with how to increase effectiveness of church programs in Washington. A total of 128 meals were served in order to nourish such activities.



Hospitality during the first month of operation was offered to such guests as leaders of the National Committee on U.S.-China Relations; Charles Hubbell, traveling with a minute from Pacific Yearly Meeting on a concern to set up weekly peace vigils; Canadian Friends in Washington to discuss with the State Department proposed help for North and South Vietnam; and Friends who had come for meetings of groups such as the Friends Coordinating Committee on Peace.

William Penn House is under the care of the Friends Meeting of Washington, with Robert and Sara Cory as resident hosts and directors.

Religious education in the Methodist Church will take on a new look in the fall of 1967. Church schools will be urged to involve each adult in at least 100 hours of high-quality group study each year. Plans are being made for weekday or evening church-school sessions in nursing homes, trailer parks, hotel lobbies, fire stations and other unlikely places. The curriculum stresses a sophisticated understanding of modern educational and pastoral thinking as well as a study of "persistent life concerns" such as trust, identity, autonomy, integrity.

Methodist Bishop Richard C. Raines recently called for an agonizing reappraisal of religious education to bring it up to date. . . . He declared, "Half an hour or so twenty-five or thirty times a year will not adequately educate a young person in anything."

That Colin Bell is entitled to a change of pace is readily understood by readers of a Philadelphia newspaper which stated that the American Friends Service Committee's executive secretary, who is scheduled to retire in 1968, has held his post since 1059. Even in the hands of such a competent leader, those nine centuries must have been grueling ones!

Paintings and woodcuts by Gerard Negelspaceh of Philadelphia were exhibited in October in a "one-man show" at the Institute of North American Studies in Barcelona, where, on behalf of various Friends' groups, he and his wife, Nancy, have been working with Spanish Friends since early in 1965. Among the works in the show was a woodcut that was reproduced in the April 15th FRIENDS JOURNAL.

Status of Conscientious Objectors Abroad: Fifty to sixty Jehovah's Witnesses are in jail in Greece for refusing to bear arms. Two who originally received death sentences have now had their sentences changed to imprisonment for periods of four to seven years.

Switzerland—a country that is proud of its democratic institutions but does not exempt CO's from military service—is seeking a solution to the problem after an increasing number of public demonstrations have protested the treatment of objectors as common criminals.

In Italy, because of 10,000 signatures to a petition circulated by religious and peace groups, the government is now obliged to consider the matter of legal recognition of CO's and an alternative form of national service.

And at Home: Haverford (Pa.) College has joined Wayne State University (Detroit, Mich.) in a decision to abandon recording of class ranking of students by academic standing for Selective Service purposes.

In announcing this move, Haverford's president, Hugh Borton, stated that although stepped-up draft requirements of the war in Vietnam had brought the issue to a head, the college had long been uneasy about an evaluation system that "compares the incomparable" and places undue emphasis on class rank. Furthermore, he said, use of this criterion in Selective Service procedures has led some students to sidestep courses which might be beneficial to them in favor of easier courses with likelihood of higher grades. But "the decision to abandon class ranking," he added, "was made clearly and only for academic reasons." Among these was concern that potentially fine students might be prompted by the draft threat to go to less "competitive" institutions.

AFSC Staff Appointments

The newly appointed director of VISA-U.S.A., the domestic unit of the American Friends Service Committee's Volunteer International Service Assignments program, is Robert Welsh, who has been assistant professor of English at the University of Illinois. He and his wife, Margaret, have previously worked in AFSC summer programs. From headquarters in Charlotte, North Carolina, Robert Welsh will guide eleven young men and women currently serving in a variety of individual assign-

ments in the Southern states—some in city slum neighborhoods, others in the rural villages of Appalachia.

Organized in 1961, the VISA program now places over fifty young people in Germany, Guatemala, Tanzania, India, and Vietnam, as well as in the United States. Each volunteer is given his choice of assignments, receives no pay, and lives on the same economic level as the people among whom he works.

Meanwhile John and Ann Salyer, for the past four years directors of the Service Committee's international workcamp program in Nigeria, have returned to the United States to direct the AFSC's Intertribal Friendship House in Oakland, California. In Nigeria they organized yearly international summer workcamps, as well as occasional weekend and community workcamps. They also helped in the development of an indigenous organization, the Nigeria Voluntary Workcamp Coordinating Committee, with which Robert and Susan Shephard, the new AFSC appointees in Nigeria, will continue to work.

Letters to the Editor

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

Prophets Without Honor?

We have been following with much interest the concern and difficulties of fellow Quakers in the United States in their attempt to show compassion for the suffering victims of the U.S. war in Vietnam. We have received overwhelming support from the press, radio and television for our medical aid program. The only badly distorted stories were issued by the U.S. wire services which supply their services to some smaller Canadian daily newspapers.

In your October 1st issue you describe some of the struggles that American Friends are experiencing over the question of sending medical supplies to North Vietnam. We can well understand the difficulty this issue has presented to some Friends who find themselves deeply involved in a nation that is in the midst of another war.

The indications of your stories that some Friends strongly oppose the work of A Quaker Action Group remind me of the biblical statement that the prophetic voice is often without honor in its own country and that the tempering of time will focus for Friends the importance of the examples of the few completely committed who are willing to sacrifice their name, their reputation, and in some cases their sense of religious community to speak out on issues of vital interest to people in North America, including Canadians.

Toronto, Ont. DAVID L. NEWLANDS, *General Secretary*
Canadian Friends Service Committee

For a "More Constructive" Peace Testimony

Have Friends considered the peace testimony in relation to the rise, in the last five years, of movements that justify the wholesale killing of dissidents because of their economic or religious beliefs? Should the peace testimony apply only to wars between nations and not to ideological movements based on violence within a nation nominally at peace?

If the current stir within Friends to become aligned against the present actions of the U. S. along the Indo-Chinese coast

is to be taken as a sincere expression of devotion to the peace testimony, it seems to me that Friends also have an obligation to oppose in all ways those ideologies which urge their adherents to kill the opposition in the name of "social progress."

In a more constructive vein, shouldn't a modern peace testimony be based first of all on a vision of a social order that would not only provide fair shares for all but would also provide incentives to increase human activities so as to make a share worth having? If covetousness is the seed of violence, such a social order should minimize it. At any rate, our peace committees ought to have something positive to work toward, in place of the endless series of protests that only seem to play into the hands of the murderous ideologies now rampant in the world.

Wilmington, Del.

ERVIN GLOOR

The Need for Courage to Dissent

Thank you for the October 1st editorial, "On Standing Up to Be Counted." It both challenges and reassures the thoughtful peaceniks of the USA. News mismanagement, as described in your third paragraph, can significantly warp opinions and emotions of much of the public. Thus, a false consensus can be gradually produced to justify government policies about which most people have gained inaccurate knowledge.

The current *Philadelphia* (United World) *Federalist* reports that "... distinguished news commentator Taylor Grant has issued an urgent call for concerned citizens to begin what he calls 'a campaign of critical judgment of the news.'" He calls for specific action to challenge not only misleading news releases but apathetic or biased reporting such as your editorial mentions.

Journalists with courage to dissent deserve the support of everyone in earnest efforts to publish the truth.

Mechanicsville, Pa.

FORREST COBURN

Telephone Tax Withholding

Friend, did you get a wrong number? Were you trying to reach PEace 1967, but getting only EXcise 7%? If you're a phone subscriber, 7 percent has been added to your monthly bill since April 1 (no joking) to help finance the now estimated \$2 billion spent that often in Vietnam. Prior to that date the phone tax was only 3 percent, having been reduced last October from 10 percent. Then it was restored to 10 percent, the extra 7 percent being for an estimated budget increase of \$17½ billion, all but \$600 million of which was for Vietnam.

What can a Friend do? Each month I pay all of my phone bill but 7 percent, informing the company it is against my conscience to pay the direct war tax. For five months the company added the unpaid balances to each new bill, then wrote it was referring the unpaid total to Internal Revenue Service and wiping my bill clean of debt. (See 1958 IRS Ruling 58-300.)

How will Internal Revenue handle this? Past experience with unpaid income taxes indicates IRS may ask for payment but make no bank account seizure until the amount totals more than \$5, at which time it takes an extra 6 percent (per annum) as fine. Not paying *direct war taxes* is part of Quaker peace testimony. Don't pay for a wrong number.

Pomona, Calif.

FRANKLIN ZAHN

Birthright Membership

Dorothea Shipley laments (letter to editor, JOURNAL, October 1) that an adopted child was denied the (high caste) designation of birthright Friend in spite of legal logic indicating otherwise. Let me ask three questions about birthright membership. If a parent becomes a member a month before his child is born would the child be classed "birthright"? If acceptance of the parent's membership were delayed five weeks would not the child be denied enrollment in that esteemed clan? What difference does it really make?

This is only one example of the arbitrary and trivial nature of the two categories of membership. Let's put aside our fears that Quakerism can't continue without these "automatic" members. All those for a single membership status please raise your hands!

Almira, Wash.

SAMUEL F. N. LIGHTWOOD

Have You Written?

Letters for Peace, a project sponsored by Orange Grove Meeting, has waited expectantly for the leading of the Spirit for a new introductory letter. We call your attention to the following quotes:

I. Wayne Morse says: "A war in Asia will be stopped if the people of United States stop it. If they do not stop it, hundreds of thousands of their boys are going to die."

II. William Winter says in *World News*: "... we are the masters of our land, the sovereign citizens. The question must never be whether we agree with our servants in governments—but whether they agree with us—their masters—and carry out our wishes."

III. Ralph Chaplin has said:

Mourn not the dead . . .
But rather mourn the apathetic throng—
Who see the world's great anguish and its wrong
And dare not speak.

Have you written to the President or any other public official during the last month? If not, why not? Do you agree? Try to get two others to write, also.

Your letter need not be long or learned.

530 E. Orange Grove Blvd.
Pasadena, Calif.

ROBERTA WALLEN,
Letters for Peace

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.

NOVEMBER

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.

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 of present organization of Virginia's Meetings.

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

24—Tenth Anniversary of meeting house of Cheltenham Meeting on Jeanes Hospital grounds, Fox Chase, Pa. (opened on Thanksgiving Day, 1956). Meeting for worship, 10 a.m. A special invitation is extended to the many contributors who made possible the building of the meeting house.

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

27—Warrington Quarterly Meeting, Menallen Meeting House, Flora Dale, Biglerville, Pa. Worship, 11 a.m.; box lunch; business and conference session in afternoon.

28—Annual meeting, Friends Historical Association, Historical Society of Pennsylvania, 1300 Locust Street, Philadelphia, 8 p.m. Edwin Wolf, 2nd, will speak on "James Logan, Bookman." All Friends are invited.

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.

DECEMBER

2—Double Anniversary (50th-75th) of Friends Peace Committee of Philadelphia Yearly Meeting, Fourth and Arch Streets Meeting House, 6:30 p.m. (See story on page 567.) Topic: "A Look at the Next Decade." Speaker: The Reverend Daniel Berrigan, Jesuit priest and writer. Informal reception, followed by talk by Fr. Berrigan at 7:30 and panel discussion, brief history of the Peace Committee, etc. All are invited.

3—Nottingham Quarterly Meeting, Penn Hill Meeting House, Oxford, Pa. Ministry and Counsel, 10 a.m.; worship, 11, followed by business meeting. Lunch, served by host Meeting. Conference session at 1:30, with Arnold Vaught as speaker.

3-4—Northwest Quarterly Meeting, Bennington, Vt. For information, Julia E. Damkoehler, clerk, R.D. 1, Box 142-A, Troy, N. Y.

3—Philadelphia Quarterly Meeting, Fourth and Arch Streets Meeting House. Worship and Ministry, 10:30 a.m. (All are welcome.) Lunch, 12 noon (by reservation before November 26 to Carol Spawn, 1529 Summer Street, Philadelphia). At 1 p.m., talk by Margaret Gibbins, executive secretary of Friends World Committee's European Section, on "Friends Around the World"; committee reports: Friends Boarding Home; Future of Quarterly Meeting; Young Adult Friends; Scholarship Committee. If child care is desired, send number and ages of children with lunch reservation.

3-4—Workshop of Family Relations Committee, Philadelphia Yearly Meeting, at Pendle Hill, Wallingford, Pa. Topic: "When Meeting Members Are Troubled." Reservation (with \$2.00 registration fee) should be sent to Nancy Darling, 17 Lincoln Street, Media, Pa. 19063. Meals and lodging, \$6.00.

4—Millville-Muncy Quarterly Meeting, Millville, (Pa.) Meeting House, 10 a.m. First-day School workshop, 11 a.m., with Caroline Pineo of Philadelphia Yearly Meeting's Religious Education Committee. Covered-dish lunch, 12 noon; business meeting, 1:30.

4—Haverford Quarterly Meeting, 11 a.m., Old Haverford Meeting, Oakmont, Pa. At 1:15 p.m. Margaret Gibbins and Herbert Hadley will speak on plans for the Friends World Conference at Guilford College next summer. All are welcome.

4—Frankford Friends Forum, Frankford Meeting House, Unity and Waln Streets, Philadelphia, 3 p.m. Topic: "Civil Rights: Crisis in the Movement and American Society." Speaker: Bayard Rustin, formerly race relations secretary of the Fellowship of Reconciliation and special assistant to Martin Luther King. All are welcome.

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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.

BIRTHS

BREEN—On July 13, at Stanford, Calif., a daughter, LINDA CHANTIQUE BREEN, to Michael and Myra Breen. The father and paternal grandmother, Marjori Breen, are members of New York Monthly Meeting.

MILLER—On October 17, to Dale and Dorothy Miller, a son, DAVID SCOTT MILLER. The parents are members of Wrightstown (Pa.) Meeting; the maternal grandparents, Jesse and Nell Pusey, belong to London Grove (Pa.) Meeting.

SCULL—On August 17, to Robert and Diane Scull, a son, KENNETH TUDON SCULL. The parents and paternal grandparents, Charles and Esther Scull, are members of Wrightstown (Pa.) Meeting.

TOLSON—In August, to Jay Henry and Betty Jo Fischer Tolson, a daughter, CARRIE LOUISE TOLSON. The mother and the maternal grandmother, Margaret Fischer, are members of Wrightstown (Pa.) Meeting.

MARRIAGES

BERGSTRESSER—VON BLUM—On October 8, at and under the care of Berkeley (Calif.) Meeting, AIMÉE LOIS VON BLUM and DR. THOMAS KARL BERGSTRESSER. The bride and her parents, Peter and Selma Von Blum, are members of Falls Meeting, Fallsington, Pa. The couple will spend the coming year in Cambridge, England.

PISANO-TAYLOR—On September 22, at Reading, Pa., HULDA ELIZABETH TAYLOR, daughter of Jerome H. and Jane H. Taylor, and RICHARD PISANO, son of Louis and Mary Pisano of Reading, Pa. The bride is a member of Doylestown (Pa.) Meeting, and the groom is an attender at State College (Pa.) Meeting.

SANN-SIMMONS—On October 8, in Wilmington, Del., JUDITH LYNN SIMMONS, daughter of William and Beatrice Simmons, and JONATHAN EDWARD SANN, son of Rosemary G. and the late Edward Sann. The groom and his family are members of Wilmington Meeting.

SCARLET-BRADLEY—On September 3, under the care of Wrightstown (Pa.) Meeting, VIRGINIA LOU BRADLEY and RICHARD IAN SCARLET. The bride and her parents, William and Virginia Bradley, are members of Wrightstown Meeting.

DEATHS

ATKINSON—On September 23, in Philadelphia, EDMUND K. ATKINSON, son of the late George and Jennie Atkinson. He was a member of Wrightstown (Pa.) Meeting.

HASTINGS—On October 17, at his home on Route 1, Chapel Hill, N. C., WILLARD SETH HASTINGS, M.D., aged 82, husband of Faith Olmstead Hastings. Born in Spiceland, Ind., he had lived in Philadelphia from 1930 to 1949 while he was director of research at Jeanes Hospital, belonging at that time first to Cheltenham and later to Southampton Meetings. For the past seventeen years he had lived in Canandaigua, N. Y., where he was a member of Finger Lakes Monthly Meeting. Surviving, in addition to his wife, are a son, Dr. Frank Willard Hastings of Bethesda, Md.; three daughters, Edith H. Leete of East Lempster, N. H.; Doris H. Darnell of Philadelphia; and Shirley Hastings of Chapel Hill; and fifteen grandchildren and twelve great-grandchildren.

LEWIS—On August 16, RICHARD W. LEWIS, aged 33, of Callicoon Center, Sullivan County, N. Y., husband of Mary Thomforde Lewis of London Grove (Pa.) Meeting. He was an illustrator and author of books for children. Surviving, in addition to his wife, are two sons, Jeffrey Aaron and Tom Joseph.

THOMAS—On September 15, ROBERT P. THOMAS of Miami, Fla., A lifelong Friend, he was a member of Westfield Meeting, Riverton, N. J. Surviving, in addition to his wife, are a son, a daughter, and six grandchildren.

MEETING ADVERTISEMENTS

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 Elbrandt, Clerk, 1602 South via Elnora, 624-3024.

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 583-4610 or 454-7459.

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.

Illinois

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

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

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

LEXINGTON — Unprogrammed meeting for worship 10 a.m., First-day School 11a.m., 475 W. 2nd St. 278-2011.

Louisiana

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

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.

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. Dorella Bunting, Clerk. Phone 344-1140.

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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110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-5750 (Mon.-Fri., 9-4)
about First-day Schools, Monthly Meetings, suppers, etc.

ORCHARD PARK—Meeting for worship and First-day School, 11:00 a.m., E. Quaker St. Phone, Harold Faeth, Buffalo 823-9420.

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. Duanesburg, 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, 11:10 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.

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.

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

MEDIA—Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; 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 Pennsdale—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.

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.

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.

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.

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

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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