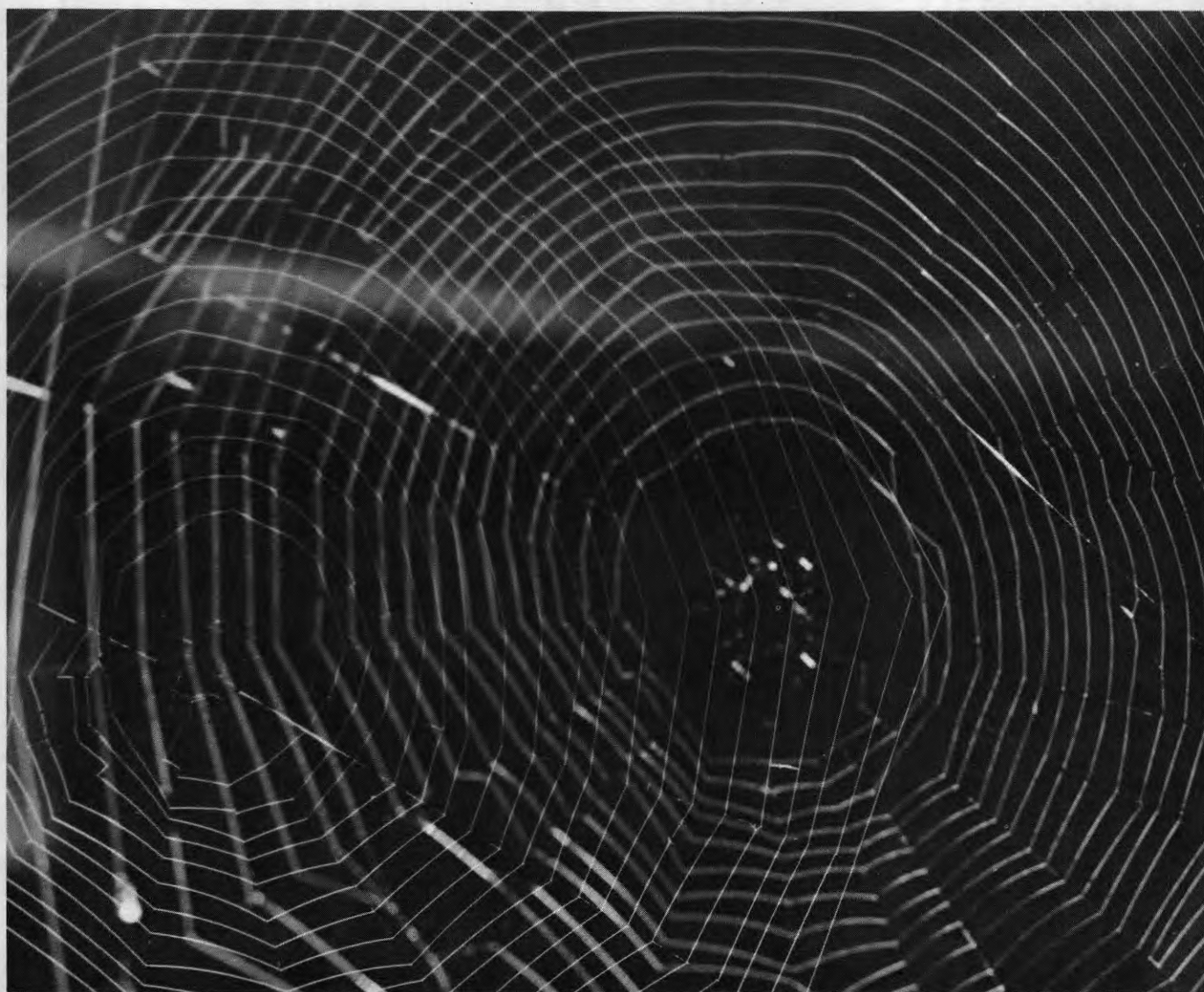


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From a Facing Bench

THE PHOTOGRAPH ON THE COVER, as well as those on page 543, have been selected from an exhibit sponsored by the Youth Concerns Section of the Religious Education Committee of Philadelphia Yearly Meeting, as part of an experiment to find new channels of communication through creative expression between Quaker Youth and the Quaker "establishment." Other Friends groups that would like to undertake such a project might wish to write for information to the Religious Education Committee, 1515 Cherry Street, Philadelphia. Harvey Perry took and processed the picture on the cover. He and Edward Marshall, both of Haverford Monthly Meeting in Pennsylvania, created those on page 543.

The contributors to this issue:

VICTOR WEYBRIGHT, a partner in the publishing firm of Weybright and Talley, Inc., New York, is the author of the autobiographical *The Making of a Publisher* as well as *Spangled Banner* and (with Henry B. Sell) *Buffalo Bill and the Wild West*. At one time secretary to Jane Addams, he later became a managing editor for the Survey Associates, editor-in-chief of the New American Library of World Literature, and director of the Times-Mirror Company of Los Angeles.

DEAN FREIDAY is chairman of the Christian Unity Committee of Friends General Conference. In 1967 he served as observer-consultant for Friends World Committee to the Roman Catholic Third World Congress on the Lay Apostolate. He is also a member of the Practice and Procedure Committee of New York Yearly Meeting and editor of *Barclay's Apology in Modern English*.

DOUGLAS V. STEERE is chairman of the Friends World Committee for Consultation and Thomas Wistar Brown professor of philosophy emeritus at Haverford College. As a representative for American Friends Service Committee he has visited Europe, Africa, Japan, and India. He served as observer-delegate at Vatican Council II. His article is taken from a travel letter sent from the Lambeth Conference by Douglas Steere and his wife, Dorothy.

MOSES BAILEY, professor emeritus of Old Testament History at Hartford Theological Seminary, wrote in a letter of a possible omission in his article that, he said, deserves somebody's extended discussion. "If Jesus (or the Gospel writer) gave these as samples of to-be-fenced problems, then Sabbath comes logically in the thought. The Sabbath in earlier times was a source of culture; a vacation from physical hard work was an invitation to think about its meaning. Typically, the ancient Jew greatly enjoyed his Sabbath. Probably even the Puritan, in his imitation of it, got some satisfaction. Today, instead of twenty-four hours of freedom from work, there are commonly about one hundred twelve. That is time for developing a profound civilization, though we fritter it away with TV, cocktails, and what-shall-we-do-next?"

(continued on page 569)

Today and Tomorrow

Dull, Drab, Dirty

OUR FRIEND THEOPHILUS stopped by last Monday for another of his periodic visits, the unannounced purpose of which is to check on our mental and spiritual health. He comes always on a Monday, after he has had a good weekend of reading and, we suspect, a meeting for worship at which he developed a New Concern. (Theophilus gives the impression of thinking in Capital Letters.)

He was glad to sit down. He had walked all the way from home, he explained, through suburban and city streets. He was tired and upset; the reason therefor became apparent after he had finished the polite preliminaries, which he took his time over despite the fidgetings by which we tried to convey the idea that this was a busy day.

We knew what was coming when he opened his brief case: A sort of softening-up maneuver calculated to make us susceptible to the Big Point when it came.

"Has thee read this?" he asked as he produced a sizable book on city planning.

No, we said, we had not. Urban and rural planning once was a major interest of ours, but now it had seemed to have become a sterile academic subject, good for a master's degree but remote from the bread-and-butter problem of survival.

"Has thee read this?" He held up another of the recent flood of black-power, white-power books.

No, we answered. We have read more than our share of them, and, frankly, we are a little tired of them. They differ only in the degree of their raucous belligerency. They get us nowhere. They raise the same problems, give the same "solutions," and at best lead to the naming of committees, who go over the same problems, which they solve by recommending the formation of another investigating committee.

He seemed pleased with my answer. What he was leading to soon became clear.

Or this? This was a book on war. No, we admitted, not that one, either. But we have read so-and-so, and so-and-so, and so-and-so, and we agree in principle with all of them, except that we still have conflict and violence, and we think the time for preachments is past. Somebody has got to do something.

Ah-ha! The gleam brightened in his eye. Our confession of ignorance and illiteracy and readiness for action put us where he wanted us. He was ready for his Big Concern.

"I walked five miles to get here," Theophilus began. (He lives in a rather fancy suburb.) "With Reason. For

Purposes of Research. Documentation of a theory I have long held.

"Near home, things are lovely. Trees in full color. Chrysanthemums. Roses. Grass greener than ever. This is nature's good show before she withdraws her forgiveness for another year. Before we know it, we'll be in the twilight of the year, and a long, cold winter is far worse than a long, hot summer.

"Enjoy this while you can, I told myself, for soon the frost will end them, and all the ugliness Nature has tried to cover up will be stark naked again. The junkyards, the auto graveyards, the rubbish in vacant lots, the neon signs, the dismal streets—the ugliness we've created.

"It makes me sad. And does thee know what sadness really is?"

No, we did not know what sadness is, especially on the spur of the moment.

"Sadness is the realization of what might have been—the homes and lives we might have had. People come to violence because they are sad, because they know they lack something. As much as anything, they lack good homes.

"We talk of the Big Ideals of equality, peace, orderliness, brotherhood. We overlook some four-letter and five-letter words that have a bearing on the Big Ones: Dirt, dull, drab, filth, dreary, sordid, squalor. People want nice, pleasant, clean places to live, if they are given half a chance to have them. They are responsible for much of the filth that befouls their nests, it's true, but most of them cannot help it. They need the help of their neighbors, the city, and their landlords.

"We speak of slums and ghettos. We should be speaking of whole cities, for whole cities are involved in this utter, stultifying drabness.

"We talk of city planning and urban renewal. On paper, the schemes look good. Actually, urban renewal often means putting up some tall buildings too close together so they create more traffic problems and congestion, and knocking together some jerry-built rowhouses in old streets, from which poor people have been evicted. Little has been done to remove the basic tawdriness. They are still ordinary, uninteresting, depressing."

Theophilus extracted from his brief case another document. (We stole a look at the clock.) It was the Letter of The Conservation Foundation, whose headquarters are in Washington, D. C. He paraphrased some parts of it (we feeling more and more like the one the Ancient Mariner stopped):

Every day, each American throws off an average of about five pounds of garbage, rubbish, and junk. Inevitably, some of this total of five hundred thousand tons a day accumulates—car hulks rusting along a country road, trash piled up in a vacant lot. The wastes keep mounting. We may eventually choke on it all.

The wastes pose a major threat to the environment. They result in scenic blights; create serious hazards to the public health, including pollution of air and water resources, accident hazards, and an increase in rodent and insect vectors of disease; have an adverse effect on land values; create public nuisances; and otherwise interfere with community life and development.

The accumulation of wastes is an insidious process, like a community cancer, which keeps spreading despite continuous treatment by incineration, dumping, and burial.

The disposal of municipal wastes alone costs about three billion five hundred million dollars a year. This is a percapita annual cost of some seventeen dollars and fifty cents. Handling solid wastes in some communities takes ten cents out of every tax dollar.

Industry also spends huge amounts for waste disposal, and these costs are naturally reflected in the prices of goods to the public. A cost appraisal might also take into account the value of natural resources and other materials which are destroyed rather than reused—in addition to the various health and nuisance detriments of wastes to the environment.

Slum sanitation is a serious problem in the minds of the urban poor. The point is the peculiarly intense needs of ghetto areas for sanitation services. This high demand is the product of numerous factors, including higher population density; lack of well-managed buildings and adequate garbage services provided by landlords; number of receptacles; carrying to curbside; number of electric garbage disposals; high relocation rates of tenants and businesses, producing heavy volume of bulk refuse left on streets and in buildings; different uses of the streets—as outdoor living rooms in summer, recreation areas—producing high visibility and sensitivity to garbage problems; large numbers of abandoned cars; severe rodent and pest problems; traffic congestion that blocks garbage collection.

He resumed his Major Thesis. We thought it sounded like the editorial we should be writing at that moment.

"All this I saw in the city streets on my walk today. Paper, carelessly thrown by citizens who should know better. Dirt. Litter. Dog manure. The tragedy is that people have become used to it. They don't see it. If they do, they make weak excuses: This is a big city, an old city. What do you expect when people are so crowded together?

"Even worse is the grayness, the shoddiness of it all. There is nothing to lift up the spirits, to make one glad to be alive, to be part of an energetic, purposeful, efficient city where people like to work and enjoy living.

"This is true of most American cities. I maintain that all this shabbiness or worse affects the amount of violence, crime, poverty, hopelessness.

"And let's not be smug about it. These once were

proud cities, before indifference and greed blighted them.

"Take Calcutta." (We had talked before of Calcutta, which we agreed is about the nadir of man's inhumanity to man—man's unwillingness to care for the place he lives in.)

Again from his brief case he took some Documentation, an article from *The New York Times Magazine* for October 13. He read parts of it:

"Calcutta is not one disaster but many, each breeding its own kind of despair, its own special nightmare. The city planner scans the decaying water, sanitation, and transport systems and holds out the prospect of total failure, a breakdown so complete that people would flee as if running from war or plague. The sociologist talks of the frayed fabric of society coming apart altogether; the economist, of a depression so deep there could never be any recovery. The political analyst resorts to words like 'anarchy' and 'nihilism' and asks whether Indian democracy can survive the erosion of faith that is taking place here.

"These nightmares seem an inescapable part of the future demographers see for Calcutta. Twenty years from now, they say, there will be 12 million people living in the metropolitan area, as against 7.5 million in the stifling conditions of today. But the unthinkable is not just in the future; it is here and now. Calcutta is already the worst example of a malignancy of social purpose, organization, and resources that can be found in a number of cities in the world's poorest countries (not to mention some that are not so poor). There is no relief in the fact that it has professional and entrepreneurial skills, political and literary sophistication that would be hard to match in any city in a remotely comparable predicament. That simply raises the question: Why haven't these good, earnest people made more of a difference?"

There are other Calcuttas, he said.

What to do? Theophilus' question was purely rhetorical. He had the answer:

First of all, we have to care, all of us, just as we care about Peace, Racial Justice, Education, Human Relationships, Moderation, and Living up to Our Beliefs. All are bound together.

Then there are smaller things, none of which costs very much. Allowance for green, open spaces in cities. Plenty of litter baskets. Enforcement of laws on littering. Holding landlords accountable. Wash streets every day. Sweep the sidewalk in front of your house. Keep your kids in line. Appreciation of good-neighborism. Good lighting of streets. Paintup days. Good housekeeping.

What I'm after, Theophilus concluded, is a new concern, a new testimony.

Thee take it from there, he said, waving an admonitory finger.

We're taking it from there.

A Bad Way to Make A Reformation

by Dean Freiday

ONE OF THE MANY SURPRISES in early Quaker literature is the frequent reference to infallibility. On that subject, in fact, early Friends had a well developed doctrine, which may have something to say to Friends today. It is also of interest in relation to the statement of Pope Paul VI on birth control.

Robert Barclay in his essay, "The Possibility and Necessity of Inward and Immediate Revelation," written in 1686, said Roman Catholics are wise "in pleading for infallibility; for certainly the true Church never was nor can be without it."

The root meaning of infallibility is sureness and certainty (literally, being "undeceived"). It is the extended meaning, which includes the impossibility of making a mistake, that has been the basis of most of the contention between Catholics and Protestants. Most Protestants have been unfamiliar with the theological limitations surrounding the papal claim.

If there were sides to be chosen at the time Barclay was writing, he made it clear that he was on the side of infallibility. But this is not to say that his view was even nearly identical to the Roman Catholic view. He continues, in the essay, that Protestants are honest in not claiming infallibility because they are aware they lack it. However, he says, they should be at least aware that infallibility can and ought to be sought after.

"To deny infallibility is a bad way to make a Reformation," for those who set out to reform need to be certain of what they are doing. "The asserting of infallibility in the Church of Christ is not the error of Rome; but the pretending to it, when they have it not, and placing it where they should not. . . ."

"What is then the ultimate recourse" that alone can resolve all doubts, even doubts about the meaning of scripture? Barclay asks (in "William Mitchell Unmasked," 1672).

It is, of course, the Holy Spirit. For in the Primitive Church it was the "privilege given to every Christian . . . to be led and guided by the Spirit of Christ, and to be taught thereof in all things." This gift to the individual, however, was in complete harmony with the power and authority that had been given to the apostles "for the gathering, building up and governing of his Church."

It was in the annexing and entailing of this authority and power to an outward ordination and succession of teachers, and later (by Protestants) confining the revela-

tion of God's mind to the scriptures, that Catholics and Protestants had each gone astray.

"The only proper judge of controversies in the Church," Barclay says ("In the Anarchy of the Ranters," 1674), "is the Spirit of God, and the power of deciding solely lies in it; as having the only unerring, infallible, and certain judgment belonging to it: which infallibility is not annexed to any persons, person or places whatsoever by virtue of any office, place, or station anyone may have or have had in the Body of Christ."

Those who made it their business to find fault with Quaker views inevitably pounced on every error or unwise act that individual Quakers had ever exhibited. James Nayler's blasphemy was their classic "horrible example" despite Nayler's acknowledgment of his "fall from grace."

Their critics also blamed the Anabaptist excesses at Münster and nearly all other extravagant behavior on "enthusiasm." This term had originally meant "being, living, and having every motive in God." It had been distorted to mean a rampant and irresponsible individualism. This was, in fact, the attitude of the Ranters, who were contemporary with the Quakers and gave them considerable trouble. The Quakers themselves, however, have always had a group search as part of the basis of their "authority."

Barclay makes it clear that the fact that some had gone astray (and had been disowned by Friends because of it) did not detract from the infallibility of the Holy Spirit. Either they had been mistaken in believing they followed a Christ-derived Spirit, or their leading had been diabolical or purely human. It had not been sanctioned by the sense of any gathered meeting of God's people.

Certainly there were difficulties in determining God's will through the revelations of the Spirit, but these were no greater than those encountered when the source was placed in Scripture or in tradition. The very multiplicity of sects and the acknowledged apostasy of the pre-Reformation church were sufficient proof of that.

At the time Barclay was writing, there were two Roman Catholic views of papal infallibility. Those "most devoted to the See of Rome, as the King of Spain's dominions, and the Princes of Italy, the Jesuits, and generality of those called Religious Orders" held "that the Pope in his Chair cannot err, though without a Council."

Others located this infallibility "in the Pope and Council lawfully convened." Vatican Council I, nearly 200 years later (1870) decided on the first view. When speaking *ex cathedra*—in formal pronouncements as pastor and teacher of the whole church—and when he declares that certain doctrines of faith or morals are true and must be believed by Roman Catholics everywhere, the pope, by himself, is considered infallible "through divine assistance."

Actually, the present dispute is not over "infallibility." The statement on birth control was issued as an encyclical, and encyclicals do not enjoy infallibility. What is at issue is the papal *absolutism* implied in pronouncing on a moral doctrine in a clearly contrary way to the recorded views of the laity (in an officially sanctioned congress) as well as a great many of the bishops and the majority of the church's moral theologians. While the "conciliar view" (that the pope was entitled to pronounce infallibly only as presiding bishop in a General Council) was long ago defeated by the doctrine of "papal supremacy," in which the pope could pronounce independently, things were supposed to have changed with Vatican Council II.

One of the great achievements of that Council was declared to be its declaration of "collegiality"—an undefined and partially implemented sharing of the bishops in decisions affecting the whole church and not merely their own dioceses. There was also an implicit "fraternity"—my own term for a very nebulous (as far as structures and scope are concerned) participation of the laity, enunciated in several Vatican II documents.

Both developments were construed by many commentators, including the Quaker delegate-observer, Douglas Steere, as moves toward a "limited" or "constitutional" monarchy. The shock of having the pope apparently step backward, particularly after many papal and curial intimations that a change was being studied, is what seems to be behind the demand for a re-examination of the question of papal authority.

In a time when Quakers are having their own problems of authority, however, they may do well to heed Barclay's advice that "to deny infallibility is a bad way to make a Reformation." Claims that the past is irrelevant for the future of Quakerism, that there is no longer a Quaker view but only a variety of Quaker views, do not seem to be leading in the direction of a vigorous earth-shaking Quakerism.

Perhaps some of the difficulty of arriving at a sense of the meeting on matters of social action—particularly peace—or, for that matter, even articles of faith or worship, would disappear if we heeded Barclay's advice that infallibility (in the sense of certainty) is something to be sought after.

One hears this "opinion" or that "opinion" bandied about. Yet opinions in the "notional" sense have no place when one seeks to be faithful to God's will for his people. Our opinions ought to be "revelational" in origin.

One well-known twentieth-century Quaker has said, "While Catholics have one pope, Quakers have *so many!*" Perhaps that is as good a paraphrase as any of the seventeenth-century statements that "the asserting of infallibility . . . is not the error . . . but the pretending to it" when we have it not, and placing it where we should not."

Voyage of the Dead

by James R. Boland

THE LIVE CARGO had been discharged—repatriated members of the Wehrmacht who had spent the final months of the war in Allied captivity.

The vessel was now ready for its cargo of dead, some two thousand corpses that had been buried, dug up, and were now to be transported across thousands of miles of oceans for reburial in native ground, the ultimate gesture to the fallen, as if somehow it were more fitting and proper that they permanently repose in native soil rather than in the foreign ground upon which they fell.

Nothing was to be denied those who died for their country—except the chance to live for it.

Numbers can be meaningless. One hundred, two hundred, a thousand is no great figure, but a cargo of two thousand sealed coffins is a lot of coffins.

To a sailor's way of thinking, that was too many stiff for one ship. He who was no stranger to death, having but narrowly escaped it many times, was strangely ill in the presence of the dead and was assailed by all manner of forebodings. He felt guilty at being alive.

The war was over. The dead were going home, but who said they wanted to go home—alive, yes, but dead? And why did they ever have to leave home?

The war was over. The enemy who caused the dead to be dead was no longer an enemy, but an ally. All was the same as before, as if there had been no war—except for the dead, for death was irrevocable.

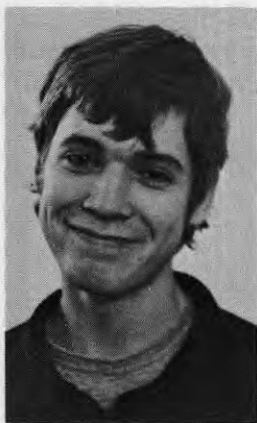
The voyage home was long and dreary. The long voyage was made even longer by a violent storm, which for days tossed the ship helplessly in turbulent seas. The wind blew with an implacable fury, a fury mournful and plaintive, the plaintive cry of the unburied dead beseeching their rightful burial.

When the storm abated and land was near, swarms of seagulls descended upon the vessel like vultures attracted by the stench of the shroud. Their shrieks could still be heard when the vessel finally reached land.

There was no reception. No fireboats or brass bands were there, with girls waving welcome-home-well-done banners. Such a welcome was for the living.

For the dead, only silence and the olive-drab box-cars that would complete the final phase of the long journey to those few square feet of earth and undisturbed repose at last. The voyage of the dead was done.

The sailor was left to wonder at it all, to wonder at the nature of things, to wonder why of all forms of life on this planet, man—the glory of God's creation—was alone in regularly destroying his own kind.



Quaker Youth Speaks — Are You Listening?

by Eleanor Perry

IT IS EASY to look at these pictures, taken from an exhibit sponsored by the Philadelphia Yearly Meeting Religious Education Committee, and say: "Aren't they lovely?" or "Isn't it wonderful what young people can do?" But the way we see what is expressed is of vital importance. We must keep in mind their love of the symbolic, their delight in the ironic, and their unadulterated joy in the manifestations of life itself.

It is plain to many Friends that parents who are concerned with furs and new cars should not be surprised when their children turn out to be uncommitted in the face of social crisis. If we, in contrast, have taught our young to believe in simplicity and to scorn vanity, should we be surprised when they decline to cut their hair and buy secondhand clothes? If we have taught our children to value the words "Even as you do unto one of these . . .," should we be distressed when they demonstrate nonviolently for open housing, for the Poor People's Campaign, or against the war in Vietnam?

To be unable to budge the establishment when one wants to try new ways to improve one's world is intolerable. Is it any wonder they rebel? Providing an effective means of communication and then listening to the message expressed, but without reservations, may be a way for Meetings to encourage participation by their young people, and possibly lessen this need to rebel.

A Fence About the Law

by Moses Bailey

BE DELIBERATE in judgment, raise up many disciples, and make a fence about the law." This is the opening sentence of advice in a little collection of wise words—*Saying of the Fathers*—from the rabbis who lived during the two centuries before and the two following the beginning of the Christian era.

Jesus and his disciples did not know the booklet, which was compiled about 200 years after his death, but they certainly knew some of its older wisdom.

Many of Jesus' sayings could be arranged under these three headings. He said, "Judge not." The story of the woman taken in adultery is told to show how careful he was in judgment. He raised up many disciples: The three, the twelve, the seventy, even more.

But what was the fence about the law?

If a little generosity is the law, double it: "Let him have thy cloak, also." Thus the law is more than fulfilled.

If a sin (murder, adultery, perjury) is forbidden, protect the law by forbidding ourselves anger, lust, every untruthfulness.

If the law calls for love of neighbor, obey more confidently by defining neighbor in terms of all humanity.

If one has followed the Ten Commandments, then let him protect this mere legality by giving away his substance and joining a band of committed disciples.

The literal interpretation of the law is insufficient: Fence it about with greater inclusiveness. Paul—indeed, every thoughtful Jew—was aware that the law must be fenced about. Paul did so with the Living Christ. Jesus, perhaps having greater insight into the minds of most people, built his fences of the more concrete materials of everyday living.

George Fox, who had a gift for clear statement, was protected from the sin of murder by seeking peace; from perjury, by consistent truthfulness. Fox may not have read the Talmudic tractate, but he had insight into Jesus' meaning.

In our time, there is wholesome but upsetting questioning of every traditional law and belief. We are fortunate to live at a time when nothing is too sacred for criticism. Most of us, however, have found the intellectual air so polluted with the clouds of change, that, like Lot's neighbors, we are too blind to find the place we are looking for, though it is so near.

Why not build a fence about the old laws? Instead of

arguing whether they are good or bad, surround them by a wall "horse-high and cat-tight," as the old Yankees used to say; or, in a more New Testament style of phrase, by a boundary so strong that all our hypocrisy is kept back from its mischief. The fence, of course, must be built of all the elements of peace, truth, heroism, and good neighborliness.

Recent arguments among Friends have ranged from the use of alcohol, through service in North Vietnam, to more-than-Christian ecumenicity. Where are the widest boundaries against the evils of alcohol, the limitations of service, and theological snobbishness? If we are looking for those outer fences that give ethical confidence, the friction of argument may be forgotten as we become seekers of the Truth.

What's the Silence for?

"We still need another elder." The convener looked at her watch meaningfully. It was snowing and the bus went at nine.

"We've been through the list over and over. It's no good, I think."

"There's Thomas Fodingthorne."

"He's an overseer. I don't feel the two should be combined."

"What about Tabitha Trottingwood?"

Silence. Like a stone dropped in a pool. When the ripples subsided: "Tabitha Trottingwood has sat in her corner in Meeting for Worship for thirty-five years and has never opened her mouth."

"Does that matter?"

"We need more ministry, not less. Only last week after Meeting there were complaints that it was too quiet."

"Ministry's not only speaking. A fortnight ago someone asked me after Meeting when the elders were going to tell Samuel Farthinglass we'd had enough."

The Friend who had named Tabitha spoke: "I can only say it makes a great deal of difference to Meeting for me when Tabitha isn't in her corner."

"Well, perhaps if she becomes an elder she will speak."

* * *

"We've come to ask if you'll let us bring in your name as an elder, Tabitha?"

Tabitha thought quite a long time. "You wouldn't expect me to speak in Meeting?"

"Well, you would, I expect, if you felt prompted to?"

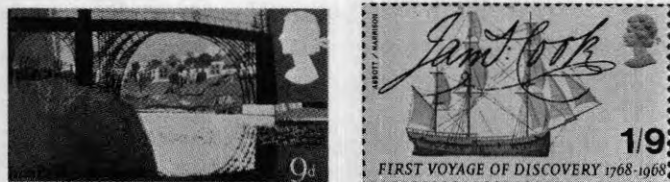
"I'm certain I shouldn't be prompted. There's far too much to do in Meeting for Worship to waste it in idle chatter. There's too much of it. What's the silence for?"

L.G. in *The Friend*

Letter from the Past: Stamps and Friends

by Now and Then

NOT ALL postage stamps of remote Quaker connection can be mentioned in these occasional letters. I am deliberately omitting the issue on September 26 (in the American Folklore series) of a commemorative stamp for Daniel Boone, 1734-1820. Though Boone was of Quaker descent and early Quaker surroundings (near Exeter Meeting in Pennsylvania), his ground for fame as a frontiersman and the symbols on his stamp are military.



Instead, I should like to record how, earlier this year, British postal authorities were considering stamp designs that showed peaceful exploits of English Friends two centuries ago. Marking the bicentennial of the voyage into the South Seas in 1768 by the famous Captain James Cook in the *Endeavour*, a picture of the ship has been included in a series of four stamps. As I remarked in an earlier Letter from the Past (#161), Cook himself had some Quaker connections, while one of his companions—Sydney Parkinson, official botanist on the expedition—was a full-fledged Friend. Parkinson's skillful drawings, though still not fully reproduced, are receiving increasing attention. A deluxe edition has been in preparation for some time.

Of another series of stamps, described by the alliterative title "British Bridges," only four were issued, though perhaps a dozen were assigned for design. Among those rejected—though the design has been published and is here reproduced—was one of the Iron Bridge in Shropshire. This has real Quaker connections. It was built by the Coalbrookdale Iron Company, a concern that for nearly two centuries was controlled by Friends—several of them named Darby. They were unusually sensitive employers who pioneered in various phases of the industry, using cast iron in a number of novel structural designs. Their Iron Bridge in Shropshire—the very first iron bridge in the world—was erected across the River Severn near the Coalbrookdale works in the later 1770's and it is still in use. The date suggests that it was in part "made work,"—a substitute for the military supplies of cannon for the war in America with which non-Quaker

iron makers were then involved. The Darbys would have been anxious that their pacifist scruples would not force complete unemployment on workers who did not share these scruples. There are other instances in Quaker history where a negative conscience led unexpectedly to successful enterprise.

The Human Word and the Word of God

by James Niss

FRIENDS HAVE NO SHRINES or holy places. No golden crosses mark the altars of our faith, setting them apart from the profane world. No distant Meccas loom on our horizon, calling us to a far country in search of God. We find our holy places in each other's hearts. There we set our tabernacle; there we celebrate our faith.

Where one man meets another, God intervenes. Where one man opens his heart, and causes the pregnant depths of his feeling to rise into words; where another listens in intense concern, striving to make his brother's joy or suffering his own: What have we here, but two worshippers performing the holy sacrament of speech? And what of the tools of this sacred rite, the grammatical words, the *yea yea's* and the *nay nay's*? Are they not our devotional objects, our holy water, our wine and wafer? Must they not be treated with reverence and care?

Above all, we should show respect for the human word in our meetings for worship, as we sit in peaceful silence waiting for the Spirit to blossom forth into words, which will then take seed in our hearts. This is no place for cheap and empty words, uttered out of habit or affectation. Let each word be a pure jewel of truth and sincerity, couched in a golden setting of silence.

But life is worship. If speech is a sacrament on First-day, it is no less so throughout the week. If speech is a sacrament in our meeting houses, it is no less so in our homes and at our jobs.

Do we avoid words calculated to achieve results other than those we name? Do we avoid idle chatter and false sentiment? Do we listen quietly and attentively when another reveals in words the movements of his soul? Let us beware of desecrating the human word in our daily lives. Rhetoric is blasphemy. Gossip is a profanation of the sacrament. Sentimentality is heathenism. Inattentiveness is impiety.

The business of Friends is to build the Kingdom of God right here on earth, beginning within ourselves. Speech is one of the areas of human experience in need of spiritual renewal. Let us start now building for the day when the human word and the Word of God will be one, and all our speech will be prophecy.

A New-Old Need, To Travel in the Ministry

by Edwin B. Bronner

I BELIEVE it is not possible to make a sharp distinction between what we believe and how we act. I do believe, however, that we can only act in the best way, and achieve the most, when our actions grow out of our spiritual convictions and practices.

I believe that the future of the Religious Society of Friends rests upon the spiritual vitality of it, and I do not believe that Friends would last very long, or continue to make an important contribution to mankind, if they wandered away from the eternal living waters, the Christian principles enunciated by the first generation of Friends and by each succeeding generation.

As a student of Quaker history, I am convinced that much of the strength and vitality of Friends has been a product of the dedicated efforts of men and women travelling in the ministry. These persons not only nourished the spiritual life of Friends, but helped to hold the various groups together. They helped to maintain an Atlantic community of Friends in an earlier day, and such ministry could help us to preserve a world family of Friends in our time.

While the FWCC has long encouraged intervisitation, there is now an awareness that in addition to visitation, useful as it is, there is also a need in our Society for persons to travel in the ministry.

This service in the past has arisen as a concern by an individual, with the Meeting endeavouring to respond to the concern by offering encouragement and assistance when this seemed proper. We live in a new era today, a time when frequently Friends are not as willing to proclaim that they have a concern to travel in the ministry as in former times. We seem to be more reticent about saying to others that God has laid upon us the need to make a journey to carry His message to others.

Furthermore, we live in a period when far fewer Friends are free to take time for such ministry. Most Friends work for someone else, or for a public body of some sort, and cannot lay aside their work as was done in earlier years. In addition, few Friends have the financial independence which many public Friends in earlier days enjoyed. While Yearly Meetings have always been ready to step forward and pay travel expenses, the fact that one needs to ask both for approval of a concern and the money to carry it out leads a person to be most reluctant to offer himself.

Travel in the ministry was traditionally undertaken

by recorded ministers, the "public Friends" of the seventeenth century and later. As we know, there are far fewer recorded ministers among Quakers today than in former decades, apart from pastoral Friends. London Yearly Meeting stopped recording ministers in 1924. Philadelphia Yearly Meeting still makes provision for the recording of those who have the gift of the ministry, but I do not know of any person who has been recorded as a minister since the uniting of the two yearly meetings in 1955. While the *Christian Discipline* of Friends in Ireland provides for the recording of ministers, when I studied the latest minutes of the Yearly Meeting, I counted only four recorded ministers, all in one Monthly Meeting.

The Quakers who worship on the basis of silence, who continue to follow the traditional practice of meeting for worship in an "unprogrammed" manner, may have had good reason for abandoning the practice of recording ministers. It is true that a Meeting may begin to depend too much on recorded ministers, or that other members of the Meeting may feel a reluctance to share in the vocal ministry if some are recognized as having a special gift.

Nevertheless, it is obvious that the sharp decrease in travel in the ministry, both within local Meetings and further afield, has coincided with the decrease in the recognition of gifts in the ministry. Unquestionably the Friend who had been recognized as a minister was more likely to feel a call to travel in the ministry than a person who had not been singled out in this fashion. We may have gained in the local Meeting by having wider participation in the ministry, but we have lost something in the process in that today few Friends feel a concern to undertake religious visitation of a broader nature.

Would it be wrong to ask whether there might be occasions today when we might reach out and lay a hand on a Friend and ask whether he or she would be able to undertake some travel in the ministry?

Conditions are now quite different from those of the nineteenth century or earlier. For many of us it seems egotistical to say that we have a call to go off to a foreign land to visit among Friends, to deliver a message to them, to serve as a "living epistle" from one Yearly Meeting to another. On the other hand, if a sensitive body of Friends came to one and said, "We would like you to consider whether you should go to visit Friends in South Africa, or in Jamaica, or in midwestern America," this might be the encouragement one needs.

I am not suggesting that we should rush around telling people that they must recognize the concern which we feel they should have. What I am trying to say is that if we are sensitive, we may be able to give the proper word of encouragement to those who already feel an inner leading to which they have not responded. We may find that there is no response to this message in some cases, and we must accept that. The fact that we are mistaken

in some instances, or that we do not find an affirmative response, should not stop us from continuing to search for the proper occasion.

We need the revival of this kind of religious visitation. Our local Meetings need it, the world family of Friends needs to have this sort of exchange of persons and messages at a deep spiritual level, and we need the kind of perspective on the whole Society of Friends which our leaders will gain from travel in the ministry.

Family life is not so tightly knit today as it was in earlier periods. Families do not achieve the same level of spiritual force that they once did. Many families may actually feel uneasy or unwilling to have a travelling minister live among them. However, the reports of visitation in homes today are just as warm, as positive, as they were in an earlier time. Such visitation would be different from that undertaken in earlier generations but need not be any less profound or important.

A seasoned Friend can make an important contribution to a local meeting for worship. He can bring a perspective that helps local Friends to see things in a new light. Where there are differences within a Meeting, he may be able to serve as a catalyst to help persons to see their way through to a solution. Sometimes a visiting Friend provides an opportunity to reach out into the community and attract persons who will find a spiritual bond with Quakers.

Although most of the Friends who went to the eighth meeting of the Friends World Committee in Kaimosi in 1961 were not travelling in the ministry, it is quite clear that not one of the Friends who made that journey was unchanged by the experience. Yearly Meetings were inspired to undertake many tasks in cooperation with East African Friends as a result of that experience, and a number of individuals felt clear calls to return to Kenya for periods of service.

A Friend who has shared in the world family of Friends has a new perspective, a new conception of Quakerism as a result of that experience, and this often finds expression in his local situation. If that experience is at the level of travel in the ministry, the results are that much richer for him and for his Meeting.

Travel in the ministry depends upon holy obedience on the part of the minister and those to whom he ministers. We have no right to expect Friends to receive a call to travel in the ministry unless we are willing to be responsive to the Christ within. We all need to do more listening, to place less assurance in our own plans and our own ideas, and learn to wait in silence for direction.

The journals of travelling Friends are full of accounts of a minister speaking directly to personal needs or to the condition of a Meeting, even though ignorant of factual details. And this is not something that was only true for earlier generations of Quakers, it is still true.

Pride and a Touch of Vanity

by Victor Weybright

IN SIMPLER DAYS, when Friends seemed to have more immediate visibility than now for young idealists, I think the Quakers missed a great opportunity. Few outsiders were welcomed into their group in the 1920's. As a result, many people, including myself, looked on the Quakers as quaintly but sacredly remote, not in the manner of popes or lamas but as benign squires—solid, solvent, educated, gently courageous, involved in the human problem yet at the same time not really wanting new blood from other persuasions.

When I was a young man at Hull House, I met many eminent Quakers who were Jane Addams' friends. For a while in the twenties there was a weekly meeting for worship in one of the rooms of the settlement. Miss Addams often attended. Occasionally she expressed her "concerns," as did her colleague and cofounder of Hull House, Miss Ellen Gates Starr, a Catholic convert.

Very often afterward at lunch we playfully referred to one another as "thee," but fundamentally none of us was ever inducted into the inner circle. This ingrown Quaker near-snobishness kept me and many of my contemporaries from closer association, in a religious way, with the social idealism and aspirations of our Quaker friends. In a way, it has always seemed to me a pity that the Meeting, although cordial to visitors, was a bit too exclusive really to invite us into the fold.

As a result, for thousands of Americans—and others around the world—the goodness of the Quaker life in a more pastoral day and age never became part of our later confrontation with urban problems, or with the problems of the Negro South and white Appalachia, or with the whole wretched world's inhumanity to man.

I have often wondered what might have been the result if charismatic men like Rufus Jones and Frank Aydelotte had been closer to us, really. Even the American Friends Service Committee seemed to be an élite corps of do-gooders, whom I admired from afar.

Now, after the passage of four or five decades of tremendous change, the Friends still stand out in my mind as a splendid special group of people, known for good works, but still almost as distant from the mainstream of modern life as the colorful activist members of certain Catholic orders.

Looking back, I, as an outsider, wish it had been otherwise. I genuinely wish that I had been brought closer into a group of people whom I so greatly admired and even envied. Perhaps it is not too late for the Society of

Friends to broaden its activities in a way that might engage young people today and, upon further acquaintance, move their spirits.

I hope that this will be possible, and that the next generation does not have to think of Quakers nostalgically.

I would not like to think that some day there will be exclusive organizations—similar to the Huguenot Societies—of persons of Quaker ancestry, looking backward with pride and a touch of vanity.

My early memories of acquaintance with Friends and their activities do not really qualify me to comment now. But my affection for Friends endures. When I look at the modern world, with its brutal carnage and widespread despair, I hope that the still small voice of reason, compassion, and hope will prevail. If so, a very little band of prophets will have vindicated their undiluted determination to succeed on behalf of us all.

Where Listening Counts

by Sylvia Canetta

THE PASADENA MENTAL HEALTH CENTER, established in 1965, conducts a pilot project in the conviction that a concerned layman can give effective assistance over the telephone to troubled people in crises.

In the beginning, the program had one administrative director, one psychiatrist, and one lay volunteer. Today it has six psychiatrists and psychologists, a board of citizens, the director, and fifty-six volunteers.

This effort to do something with what was at hand began after three years of planning by the board of the Pasadena Mental Health Association. This responsible, hard-working group, doing extensive firsthand studies on the needs and resources of the community, gave the initial thrust and courage to open the center. The Pasadena Community Hospital donated a small frame house as the first home.

The program has four parts: First, an information and referral depot for hospitals and institutions of the area with up-to-date files of names of local therapists who wish to be registered with the center; second, it is available to people in crisis situations; third, the center gives temporary first-aid counseling. The fourth responsibility is to conduct an on-going training program for volunteers, who are called "staff aides." No therapy is given at the center; the professional staff (except the director and secretary) volunteer their time for all training sessions.

Often the calls are from temporarily alienated persons who need only someone to listen. Typical was a call from a woman whose husband had died in Viet Nam ten days earlier. She was new in the city and had sick twin boys.

She began by apologizing for troubling anyone, then said, "I won't do anything desperate. Just let me talk. I need to get through this day." She was grateful for the chance to find someone who would listen. Before she hung up, she said, "I'll be all right now. May I call you another day soon and let you know how things are working out?"

For most, some help is given, and this ends the contact. Occasionally the staff aide feels there is a need for a personal interview, and she will ask callers if they wish this. For this service there is a fee.

The program is serving a community of approximately 325,000 persons. It is supported by the Pasadena Mental Health Association through memberships, special appeals to organizations and industry, interested individuals, and the fund-raising efforts of volunteers.

One reason for the success of the effort is that the staff agreed that no one school of psychoanalytical theory be stressed. There is a continuing, flexible agreement on how best to train the volunteer.

The training includes role-playing and seminars. When is a volunteer ready to answer the telephone? This is a personal decision. Some discover before long that this work is not their cup of tea, maybe because of the time taken for learning. Those who find it right for them, have the happy feeling that "What I'm doing counts." We use little psychological terminology. The emphasis is on the staff aide's reaction and learning how she relates to this new art of listening.

For this kind of pioneering program there is need for much public relations work, of a high order, primarily to explain to people what the Center can and cannot do.

Such service, it is true, is generally available to only the most obviously troubled people in the country. Too bad; constructive help for the growing group of lonely, alienated persons is needed almost everywhere. Many people need somebody with understanding, somebody with a degree of training, to talk to in times of stress. The big problem is: Where can we get the trained women and men to give aid to the millions of emotionally needy people in the United States?

The Immolation

(For Norman Morrison, 1933-1965)

Through gold-flecked fieldstone gates I go,
Knowing what no one else must know,
And, steady-handed, pour the kerosene,
Ready for fire, knowing what fire will mean.
My own hand lights my body, and I burn—
A bush of revelation in an urn
Of flaming flesh. I do not die; I live,
Burning unbearably, till I forgive
Myself, all other selfhood, and leave whole
The body undisfigured, the bright soul.

SARA DEFORD

Example, Not Precept

by Catherine Roberts

IF WE DO NOT LIKE the status quo, how do we change it? Withdrawing in aloofness or rebellion is not the answer. Saying that it is "their" fault will not help. Refusing to do anything because "it won't do any good" is another easy way out.

In our heart of hearts, we know the answer, but it requires so much of us that it is much easier to blame *them* than to do anything ourselves. We know that the only way our city, nation, or world will change is when each of us is willing to be a living example of what *they* should be like.

Do we deplore dishonesty? How fully do we contribute to honesty? We cannot expect complete honesty from anyone else if we are willing to cheat a bit here and there ourselves.

Are we working diligently for peace? How many times do we feel angry, especially at those who back war?

Do we not know that each of us is a broadcasting station? Our thoughts and feelings are not hidden from the world as we think or hope, but are sensed, "picked up," by those around us and sent forth as part of the race mind, affecting the atmosphere of the whole world. Especially is this true of feelings accompanied by strong emotions, such as anger or love.

Here is one of the spheres where we try to blame the condition of the world on *them*. It is not easy to learn self-control and self-discipline. The emotions are willful and unruly. It takes long, hard effort to become an example of peace and love instead of hate and anger, but as we study the Sermon on the Mount we become convinced that this is required of us. We may not excuse ourselves by saying that of course it was different for Jesus. He said, "But I say to you . . .", and He meant all of us.

We may not excuse ourselves by feeling that what we think, say, or do cannot possibly make any difference. As we become sincere seekers in the spiritual way, we learn that it does make a difference, for the reason I mentioned; that each of us affects the world, to a degree, by what we send forth in thought and action. This is why the example of our lives is the only effective teacher. We all know that children do what they see, not what they are told. It has become a joke to say "do as I say, not as I do."

Most of us have a social consciousness and wish to contribute to making the world better. That is one reason for learning to be examples instead of complainers.

An even more important reason is our own spiritual growth and development.

Many of us feel that our reason for being in the world at this particular time and place is because the situations which we are meeting contain the lessons we most need to learn. If this be true, then the extent to which we fail to overcome our problems and learn these lessons is the extent by which we fail our assignment.

These may seem to be "hard sayings," as the disciples at one time complained to Jesus, and we may not wish to listen to them, but a study of His teachings shows us that we are not to be excused. He said: "Be ye therefore perfect."

As we study and ponder these things, we begin to see the infinite love and compassion shining through. We begin to understand that we are not left comfortless; that it is our highest good that is yearningly being offered to us; that love will and must rush in to fill the room we prepare for it.

The effort must be made first by us. This great love will not force itself, but waits for room and invitation. So, for the sake of the world and for ourselves, we strive to become the example that will change both, knowing that, as we sincerely try, all the forces of love hasten to assist us.

The Child: Mother and Father

by Eubanks Carsner

ONE HUNDRED AND SIXTY-FIVE CHILDREN, those younger than the Junior High School age, were registered in the 1968 Pacific Yearly Meeting—sixteen per cent of the total number attending. This good news led me to recall Loye Miller's answer, in *Lifelong Boyhood*, when a student asked when his interest in birds began: "When my mother was a little girl."

William Wordsworth sang:

"The Child is father of the Man."

After I had pondered long over what he meant, the wish came to me that his lyric might have melodiously included:

"The Girl is mother of the Woman."

More light was shown on Wordsworth's meaning, when I reviewed the entire poem:

"My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
Or let me die!
The Child is father of the Man;
And I could wish my days to be
Bound each to each by natural piety."

The Lambeth Conference: A Forward Look

by Douglas V. Steere

EACH DECADE SINCE 1867, when wars have not intervened, the Primate of the Anglican Church has invited the bishops of the Church from all over the world, who were in communion with the Church of England, to be his guests, and they have devoted themselves to an assessment and to a forward look at what the Church requires and what God requires of them as bishops in carrying this out.

The Meeting for Sufferings of London Yearly Meeting invited me to attend the Lambeth Conference in London July 25-August 25, 1968 as the official Quaker observer.

I felt more than willing to accept this invitation, for I have always had a deep regard for the Episcopal Church, as we refer to it in the United States, and have found in its services of worship a place to adore God, and for all of its strong liturgical structure, I am not the only Quaker who finds that there is a "communion" that we both experience in our services, different as they may be, which makes us able to understand each other.

I was one of the first to be called to line up for the procession to the great opening service at Canterbury Cathedral and found myself marching with a Salvation Army officer. Nearly all of the participants in the observers' part of the procession were gorgeously robed; the Moderator of the Church of Scotland in his knee-breeches and ruffed front was a spectacle indeed.

My well-worn sack suit seemed to get on all right, however, and I could not help recalling the time when Howard Brinton was at the World Council of Churches gathering at Lund and spoke to the only other man in the procession who was in an ordinary suit, introducing himself as "Howard Brinton, a Friend from Philadelphia." He received the response that the one he had addressed was "Gustav, King of Sweden."

I can understand an Established Church, even if I do not approve of the link, but what was for me almost past understanding was how many of the British bishops, as they passed by to take their seats, were wearing their war decorations and even campaign ribbons on their cassocks, with the pectoral cross that hung round their necks rubbing against them as it swung. There is a place for the following of conscience, even if it leads a man into war—but military decorations and the cross worn so readily and so naturally together on the breast of a Christian bishop highlighted for me as never before what an "established Church" may come to mean.

It came out again when the Bishop of Wellington, New Zealand, was speaking at a closing session against a resolution of the Bishop of Manchester to express the Conference's condemnation of the use under any circumstances of either nuclear or bacteriological weapons. This bishop recalled the previous Archbishop of Canterbury Fisher's remark about a similar resolution, ten years ago, "How would I be able to tell this to the Prime Minister?" and felt that this question was decisive for him in rejecting such a resolution. The issue of Disestablishment of the Church of England was not before this Lambeth Conference except that if and when the British Methodists reunite with the Church of England, this tie with the state must inevitably be a consideration.

Archbishop de Mel, of Calcutta, who was a kind of Maximus IV of the Lambeth Conference, studded his address on "Renewal in Unity" with sly squibs that were carefully designed to explode and they seldom failed to produce delight.

He said that he hoped that he would not in the interests of the Church Militant too greatly disturb the Church Dormant—and then proceeded to blast the slowness, especially in the West, of the movement toward re-union and Church unity, insisting that if you do not take risks, you will end up with nothing. He deplored the hesitancy, because of property and salary scales of the wealthy churches, to make common cause with the poorer ones and insisted that economic avarice is a great barrier to unity.

His classical remark about the Holy Spirit is one that many will carry away with them when he suggested that, "I notice that in the West, the Holy Spirit is not allowed to appear except under heavy chaperonage." Quakers might ponder this remark. It was a heartening experience to see how many of the non-Western bishops took leadership in the Lambeth Conference and what a strong role they played.

In the course of discussing this flexibility issue, Dr. Mbiti, a brilliant African Consultant from Kenya who is teaching in Uganda, helped them to see the necessary flexibility that must enter the Western mind if it is to realize the sharply different cultural point of view of the African with which he approaches the Christian religion today. The anger of the African against Christianity is because it tended to belittle and reject the integral spiritual life of the African when Christianity came to him. While the sophisticated West is rejecting Christianity in the name of its future, Africa is in the course of rejecting it because of the colonial associations of the past. He continued to point out that in Europe and America, we are coming to the end of an epoch and are moving into a post-industrial age, while Africa is entering an era of hope and high expectation and sees the prospects of development in every area of its life. Where the West seems to be

achieving a certain détente in the forces that have caused the terrible wars of the century, the African is only entering areas of shattering tension and the period of reconciling these forces is still before him. "While you in the West have developed your fierce individualism, we in Africa are not quite ready to plunge after it. We say and we have always said that 'I am, because we are.' Is it possible that we may be able to build up this corporateness that is natural to Africa and make this our gift to Christianity to formulate our faith in these forms? In Africa, we have a church but no theology. For us God is not dead but is the background for every act. Our background is so religious that we cannot get enough religion for every act of our life when we come to Christianity. We do not find Christianity serious enough, asking enough, and covering every part of our lives as the older religious

How easily one finds oneself giving pious advice to a person faced with a decision to "go away and pray about it"! But, if I am honest, what enlightenment I have had on decisions has almost always come not when I have gone away and stood back from them, but precisely as I have wrestled through all the most practical pros and cons, usually with other people. And this activity, undertaken by a Christian trusting and expecting that God is there, would seem to be prayer.

—JOHN A. T. ROBINSON

approaches with which we are familiar always did. Lambeth had better realize that it is giving far too little recognition to the fact that a large part of the world still lives in a pre-industrial society. In this kind of a society, for the African, spiritual realities are experienced as quite as real as physical realities."

Closely allied to this brilliant African voice were the Consultant, John V. Taylor, the Secretary of the London Missionary Society of the Anglican Church (whose book, *The Primal Vision* penetrates so deeply into the African spirit), and Bishop Leslie Brown, former Bishop of Uganda. Throughout the Conference these men kept bringing the Conference back to this kind of an approach.

It was interesting to get Bishop Newbegin's vigorous denial of the wisdom of turning too serious an ear to this "primitivist" point of view. He insisted that while there were many Indians who were also at some of these stages, that the future lay in the intellectual leadership of the University students who were asking almost exactly the same advanced questions that the students and theologians and philosophers of the West are asking. The Bishop of Iran, in a small group, took exactly the same point of view in response to favorable comment about attempting to indigenize Christianity on a pre-industrial level. He insisted that in Iran they are rapidly moving into a technological society and do not want to encourage people to suffer a loss of nerve but, rather, that Christians should help them to move into a new life.

(to be concluded)

To See More; To See More Deeply

by Robert Steele

THE RELIGIOUSLY WISE questions the idea of making a movie about religion. Except to some churches and commercial producers, the idea of a religious film is generally suspect.

Moses Bailey once asked, "How do you make a movie of a Friends meeting for worship?"—a way of saying that photography can never show what goes on inside a person in a meeting for worship.

Yet the experience relayed to those who watch the film, *Language of Faces*, made by John Korty when he was doing his alternate service at the American Friends Service Committee in Philadelphia, is a stunning and wooing one. Those silent faces keeping vigil in front of the Pentagon cannot make clear all that is going on behind the faces, but they do reveal clues.

Questions came up at the very start of a workshop in cinema and religion I conducted at Tufts University: How can you photograph religion? Can cinema really present religion? If it can, what are some films that are religious? How can any film be religious?

Carefully, before and after the workshop, I spoke of cinema *and* religion, film *and* religion, art *and* religion. Finally, for the doubters, as well as for myself, I wrote out a statement for our consideration.

The subject matter of a "religious" film, I said, may or may not be religious; that is, it may or may not be drawn from traditional and conventional religious figures, events, or values. The subject matter has little to do with whether a film is religious. A film about Christ, such as "The Greatest Story Ever Told," may be profane. (This film actually is profane.) A film about Jane Mansfield, Rin Tin Tin, or Jack Carson could be religious.

It is the content—the substance and nature of the film made from what the film maker puts of himself, his art, and his world into it—that makes a film religious or nonreligious. It mirrors the man who makes the film. It is the part of him to which we, ourselves, may or may not relate.

The content makes clear whether the film maker is a movie industrialist, a charlatan, an atheist, a pious man, a prophet, priest, or physician. By way of his content, we can decide whether to accept him or bypass him.

If the film maker's approach to his subject is such that he asks religious questions, if he reveals an awareness of religious values and visions for mankind, if he directly or obliquely depicts the behavior of his characters so that

it is related to power that is beyond his characters, the film may be a religious one.

A religious film should give a viewer a sense of belonging to the totality of being. It may give him the insight by way of which he can find his way to the being he chooses to become. It should unveil for him or confront him with the ultimate matter pertaining to his life and death and the life and death of all others. By way of moving images that are clarified and pointed by means of speech, the religious film should provide concrete self-testing in theology, philosophy, faith, and belief.

A religious film, or a nonreligious or irreligious film, exposes itself by way of the state of mind with which a viewer leaves the cinema. If he has undergone catharsis that is personal and memorable, if he has been inspired, the religious quality of the film has been excellent. If the film leads him to size up his life, his relationship to others, his relationship to his deity or to everything of which he is part, then he has had an encounter that has resulted in presenting him with a religious experience.

To the extent that a film is a great religious film, the viewer comes away being less of a doctrinaire Christian, Jew, Mohammedan, Buddhist, or Hindu, less of a scientist, politician, or propagandist, and more of a catholic human being divinely motivated to transcend all that is parochial and less than cosmic in his consciousness.

The question of "religious" film remained a puzzling and vehement one for the duration of the workshop. Most of the sixty films screened were examples of good cinema and had social, humanitarian, philosophical, or theological preoccupations.

In *Monsieur Vincent*, by Maurice Cloche, we witnessed a filmed biography of Vincent de Paul, the seventeenth-century priest who began social welfare work in France and who was canonized as a saint. In *Ordet*, by Carl Dreyer, we saw two Protestant families in Denmark, with much in common, fight over trifling differences between liberality and conservatism. The families are reconciled by death and resurrection. *Symphony Pastorale*, based on the André Gide novel, dealing with a Swiss parson who rescues a blind child, and, while bringing her up, falls in love with her, and *Devi (The Goddess)* by Satyajit Ray, having to do with a girl who is believed to be inhabited by the Hindu goddess Kali, were compared and contrasted. Both explored incarnation.

Another feature screened was *Life Upside Down*, which depicts a man who chooses to solve his problems of the materiality of his life by leaving his job, wife, chores, and a tedious mother. He withdraws behind a barricaded door. Finally, he gets the comfort and protection he wants by going into a mental hospital.

Chronique d'en Été is the work of an ethnologist, Jean Rouch, and a sociologist, Edgar Morin. They investigate Parisians in the way in which Rouch has studied

nonliterate in Africa. The film is an anthropological one made by way of *cinéma vérité* (simultaneous sound and picture recording done without direction or scripting).

Some of the shorts studied were: *The Language of Faces*, *The Coming of Christ*, *Red Balloon*, *White Mane*, *Blood and Fire*, *Children Adrift*, and *The Magician*.

I suggested that participants write their own answers to the question, "What is a religious movie?"

One (preparing a film series for her church) wrote:

"A religious film is one that asks: Who am I? Who are you? Where are we going? Wherein does my God reside? How are we going to get there (right or wrong)? Do I make my decisions in terms of power, an eye for an eye, convenience, or faith?

"A religious film involves change: 'Whereas I once stood there, now I am standing here.' At the end of the film *Alfie*, the protagonist is different, an oughtness has begun to intrude into his purely esthetic state. He has not tried to define it yet (perhaps he never will), but you sense that he senses something has happened within himself.

"A religious film involves what Viktor Frankl calls the last of the human freedoms, 'the choosing of one's attitudes in any given set of circumstances.' Vincent de Paul on the barge with the slaves is involved in this choice.

"A religious film involves commitment to the unknown, a 'leap of faith.' Peter the Tailor, in *Ordet*, seems to be saying, 'I enter into your life by offering you my daughter. I don't know what the outcome will be. I cannot take back my past thoughts of proselytizing; these are parts of me, but I seek to move beyond them.'

"A religious film tries to make sense out of nonsense. Jacques (the protagonist in *Life Upside Down*) tries to get out of his nonsensical life (but I'm not sure makes sense of it). He is the center of his being and, therefore, for him this leads to madness.

"A religious film is one that enables me to participate in an action which normally I would reject. The creator has something to say, and I am eager to walk with him."

The books we used in the workshop included *Christ and Apollo* by William F. Lynch (Mentor-Omega); *The Cinema as Art* by Ralph Stephenson and J. R. Debrix (Penguin); and *Cinema Eye Cinema Ear: Some Key Film-makers of the Sixties* by J. R. Taylor (Hill and Wang).

A goal of the workshop was to help people plan and direct cinema-and-religion programs in churches, universities, and communities. No case was made for cinema as the superior art form to serve religion, but writings by Emil Brunner, Paul Tillich, Pierre Teilhard de Chardin, Jacques Maritain, and Gerardus van der Leeuw seemed to show the unique potential of the cinema to help persons to see more and to see more deeply—and this might result in our having a more livable world.

Stability

The trees, rooted,
shake their heads
occasionally,
wonderingly,
as we speed by.

Trapped by haste,
we ignore—
totally and
deliberately—
their discipline.

POLLYANNA SEDZIOL

Equilibrium

I sail a small ship
On a great sea
Whose steadfast changes
Balance me.

From heights of "yes"
To depths of "no"
Is farther than I
Could bear to go
Could I not trust
The returning stress
From depths of no
To heights of yes.

CAROLYN W. MALLISON

Resolution

No more
will I expend my energies
trying to explain
faith
which can only be understood
by those who know it
already.

Instead

I will this year
try to become
a doer.

Remind me of this resolve,
Lord,
when my tongue would choose
the by-path of argument
(which too often has been a
willingness to justify myself
for not having walked
the narrow way of example).

POLLYANNA SEDZIOL

That I On Air May Live

(For the Back Benchers)

Let my prayers
Be a mobile,
Skating the moving air.

Let me change
With the time
And the season.
Let me be a second
In a minute;
A minute in a life;
A kaleidoscope
Of prayers
And of changing desires.
Do not pin me
Like a dead butterfly
To any wall.

FRANK ANKENBRAND, JR.

Low Is the Gateway

Low is the gateway
Into the high place;
You must bend your head
If you would enter here.

Light flows in
Through the windows
Of the Spirit.

Stillness speaks.
Open your eyes
To the light.

Listen to the voice
Of the silence
And be refreshed.

ELIZABETH T. SHIPLEY



How Will God Speak?

Let no one hide his visions,
however doubtful.
If you are silent,
how will God speak
himself to us
in that one indispensable way
for which only you
had the words?

CAROLYN W. MALLISON

Homecoming

I need
someone to embrace—
someone
who has been waiting
eagerly for my return—
someone
who wants to hear,
to share
the glory and the joy,
the pain.
Somewhere
there is someone
who will care—
who will not look aside
to say
"We've got too much to do
for that"—
who knows the value
of moments shared
in God's embrace.

POLLYANNA SEDZIOL

Signs in the Sky

We often seek gold
at the rainbow's end,
finding only
little pots of gilded ashes—
never knowing
that he has found heaven
who sees a rainbow.

AVERY D. WEAGE

Map

I know the way
across today,
for life gave me
yesterday.

POLLYANNA SEDZIOL

Classified Advertisements

Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personal notices, vacations, books and publications, travel, schools, articles wanted or for sale, changes of address, pets, and miscellaneous items.

The rate is 13 cents a word for at least 12 words; discounts are offered for 6-11 and 12-24 insertions within a year. A Friends Journal box number counts as three words. Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, Pennsylvania, 19102.

Until December 15, as a special service to its younger readers, Friends Journal will accept for one dollar each (which must be sent with the copy) classified advertisements (fewer than fifteen words) of students in Quaker schools and colleges and Quaker students in other institutions. These, for example, may offer things wanted or for sale or exchange, baby-sitting and other services, vacation jobs, hobbies, and travel.

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Will the Friend who borrowed during Poor People's Campaign 2 Ghandi books, "All Men Are Brothers" (Col. Univ. Press 1958) and "Letters to a Disciple" (Harper Bros. 1930) please return them or help find replacements? Both out of print. Send to Library, Friends Meeting of Washington, 2111 Florida Ave. NW, Washington, D.C. 20008.

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AT FRIENDS BOOK STORES

Letters to the Editor

Dear Friends Journal

THIS IS A POEM I made up in a children's meeting at Yearly Meeting campout at Waynesville, Ohio. I'd like you to see it. The meeting is often called Indiana Yearly Meeting—even though it isn't in Indiana.

Where the Ground Meets the Sky

I like to look over and see
Where the ground meets the sky;
I sometimes wish I could see
Past the horizon, past the world,
Where God sits on a throne of . . .
Of stars! Solid cooled stars.
I'd like to look over and see
Where the ground meets the sky;
I sometimes wish I could see
Past the horizon, past the world,
Where God sits with a crown!
A crown of part of the moon.
I like to look over and see
Where the ground meets the sky.

Sincerely,

HEIDI CHAMPNEY

Age 8½

Yellow Springs, Ohio

Enriching the Message of Jesus

ARNOLD VAUGHT's letter in Friends Journal (August 15) led me to Hugo van Arx's "Reorientation in the Society of Friends" in the July 1 issue. The latter articulated exactly what I have felt for many years. I am grateful also for his appreciation of what I tried to say in my article on the Bahá'í faith (Friends Journal, March 1).

Arnold Vaught sees some Friends as seeming to want to subvert our Religious Society of Friends and he asks why such persons do not become Bahá'ís. Perhaps some of them, like myself, love the Quaker way of silent worship, believe in the possibility of meeting the Inner Light in the silence, and see in Quakerism a way to truth that closes no doors and never cries "heresy" when the seeker must discard an old insight for a new.

If there are some Friends who are tied to Christianity's insistence that it is the one, the best, and the final way to spiritual salvation, it is of course difficult for them to understand that the acceptance of spiritual truths in forms and idioms other than Christian need not mean a supplanting of Christianity by another religion, but may mean, rather, a wonderful broadening and enriching of Jesus' message.

I am inclined to say, "We should all become Bahá'ís, at least unofficially," but that would be dogmatic and contrary to both the Quaker and Bahá'í belief in individual freedom to seek truth. For myself,

I am an unofficial Bahá'í (I have not formally joined the Faith) who is a Quaker, and I do not find the two incompatible. Once I was a Christian who was a Quaker. Later I felt myself unofficially a Hindu and a Buddhist who still remained a Quaker and a Christian. I say "I was," but I do not repudiate any of these religious concepts in order to replace it by one exclusively. I am enriched by them all, and take delight in anticipating untold and unmet new insights and adventures of the spirit which yet may come to widen and deepen my consciousness.

RACHEL FORT WELLER
Urbana, Illinois

Not Esperanto

AS A FRIEND who is keenly interested in foreign-language study, and who has some knowledge in six languages, in addition to his mother tongue, I am sorry to see some Friends spending so much time on learning Esperanto.

While I do not question their humanitarian motivation, Esperanto is not constructed in a scientific way, and is only one of a handful of artificial languages which have been constructed as possible international languages. Readers who are seriously interested in the world language problem should read Chapters x to xii of Lancelot Hogben and Frederick Bodmer's "Loom of Language," to get a rather complete presentation of the problem.

I would rather see Friends apply themselves to the serious study of real, living languages as a vehicle for peace. Whatever the alleged merits of Esperanto or any other artificially-constructed language, only the educated classes of any country and only a small percentage of these, will ever learn to converse fluently in them. To get to know all the people of any given culture, you have to learn their language.

JAMES B. OSGOOD
Chicago, Illinois

Friends Can Learn

I ATTENDED the Assembly of the World Council of Churches at Uppsala. There, I felt strongly that Friends have much to learn from other Christian bodies and that some of the more conservative churches of the world have a lot to learn from Quakers in terms of simplicity, quietness, the place of women and of the laity in general, and above all in breaking away from a dependence upon the scriptures as the only source of inspiration, this last being the burden the Lutherans and Orthodox Churches in particular are carrying.

It seems to me that not only in what we

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G. Laurence Blauvelt, *Headmaster*

Comments from last year's seniors as a result of their Senior Project, an in-depth, work-study program on "The Family":

"At Lacey Park I saw a mother asking, not just for her own children, but for all the community. . . . They ask only to live, to be more protected from the cold, rain and fire . . . but how to make the Commissioners understand?"

"I finally had a few minutes to stop and reflect. . . . I was at the time sitting in a nice warm office. Looking outside, I saw stubby row houses with flat roofs; slums of the ghetto. Trash littered the streets. I thought crazily, who am I that I live in a home so different from these? What makes me so much more privileged?"

"This is learning by personal experience, learning by meeting different people, and learning through working. And it is learning based almost entirely on individual initiative and a real desire to explore further."



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might call theological terms but also in terms of the social witness of the Christian Gospel today, Friends need to widen their horizons and find new ways of expressing their faith. The problem of race relations, of finding how the underdeveloped nations can come into an equal fellowship with the more affluent—these take equal place today with the problems of peace and war with which Friends are traditionally occupied.

HOWARD DIAMOND
Harwich, England

For Future C.O.'s

THE ITEM in Friends Journal of September 15 ("Draft boards are more likely . . .") prompts me to report a step taken by Ann Arbor Meeting which should be helpful for other Meetings and, indeed, all churches and synagogues to do: To open its records for any youngster to write his views on conscientious objection to war.

If he applies for 1-0 classification in the future, he may request the recording clerk to give an official transcription to his local draft board. This might help him get 1-0 classification. Such a procedure should be well-publicized in the community.

RICHARD POST
Ann Arbor, Michigan

The Montessori Method

THE IMPORTANCE of the very early years of childhood in the formation of an individual (and therefore a society) is something I seldom hear discussed in Quaker circles. For this reason I was interested in Philip Wells' article, "Basic Trust," (September 15 issue).

Sixty years ago, Dr. Maria Montessori agreed with Wordsworth that the child is truly father of the man. From birth to the age of six he is involved in constructing the foundations of his character and personality from his environment.

Dr. Montessori felt that parents and teachers must carefully prepare this environment in such a way that the child may find the necessary means for the development of his functions.

Many Montessori schools have recently opened in the Philadelphia area and throughout the country. I would hope that more Friends involved in education might take a look at them. It may not be known that the Academy of the Assumption in Germantown now offers a one year training course for teachers in the Montessori Method.

DIANE AMAROTICO
Philadelphia

Reviews of Books

Vietnam Viewpoints; a Handbook for Concerned Citizens. Compiled by Margaret Hofmann. Margaret Hofmann, Austin, Texas. 186 pages. \$1.50

THIS IS A PAPERBACK compilation of quotations, statements, and newspaper clippings on the Vietnam war covering seven main areas: The background of the war, statements by responsible sources in opposition to the war, statements on the effect of the war, quotations on the nature of the war including results of the bombing, types of chemical warfare being used, a section on ideological matters with respect to our aims in Asia, and some items relating to settlement of the war and changing the current trend of affairs.

This is not a book to be picked up and read. It is, rather, a manual for people searching for quotations which are useful in speeches they might be giving or papers they might be writing. It would be a valuable addition to the library of a group studying Vietnam.

BRONSON P. CLARK

Proceedings and Practice

TWO "HOUSE ORGANS" of Friendly interest are now ready for distribution to whom they may concern.

The revised *Church government* of London Yearly Meeting was approved at a special session in November, 1967; together with *Christian faith and practice* it forms the *English Book of Christian discipline*. In the concluding minute of the November Yearly Meeting, this discipline is described as "not something imposed from without, a discipline of law, but . . . a quality of the spirit. Christian discipline is the help that the group gives the individual in his search for discipleship. It is demonstrated alike in the quality of caring which the group offers and in the sense of loyalty evoked in the individual Friend."

A title that has a more familiar ring to the ears of American Friends is the *Proceedings of Philadelphia Yearly Meeting*, a 245-page paperback that includes minutes of the 1968 sessions, advance reports of committees, and lists of committee members with addresses.

Church government (\$1.75) and *Christian faith and practice* (\$2) may be ordered from Friends Book Store, 302 Arch Street, Philadelphia 19106. Copies of the *Proceedings* are available from Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 19102.

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is Professor of the History of Christianity and is an authority on the history of early Quakerism. His major on The Quakers in Puritan England was published in 1964. Educated at Harvard, Union Seminary and Yale University, he exemplifies the high qualifications, both professional and personal, of the ESR faculty.

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Friends and Their Friends Around the World

The Challenge of Statistics in Ireland

by William M. Glynn

THE FIRST ISSUE of the Irish Young Friends Quarterly for 1968 opens with the words, "Quakerism in Ireland is dying a slow death."

It is a challenging statement in view of the fact that in May, 1969, Ireland Yearly Meeting will be commemorating the three hundredth anniversary of the first National Assembly of Friends to be held in Ireland.

How true is it?

Certainly there are a number of towns—possibly a score—where the memory of once-vigorous Quaker communities has long since faded away. In a lesser number, small groups of Friends, eight or twelve or twenty, have abandoned their old meetinghouse or continue to meet in one that now is many times too large. In at least one instance, some twenty-five Friends meet each Sunday morning; visitors may be shown a large empty room that can seat two hundred persons or more.

A part of the explanation may be found in history.

The Friends of the seventeenth century, vigorous and devoted as they were, had come to Ireland mostly as colonists. For both George Fox and William Penn, the Irish were a barbarous people who spoke a foreign language. Remembering his visit to the north of Ireland in 1669, Fox records a sleepless night troubled by his dread of the Tories, as the Irish outlaws were called.

Penn's *Irish Journal*, written in that same year, reflects the situation in the south, where his father, Admiral Penn, had been granted wide estates confiscated from Irish landowners. Penn had been sent over to supervise matters and make settlements with the new tenants. As a rule, he records their names, clearly those of English settlers: Valentine Greatrakes, Captain Boles, Colonel Osborne, Major Woodley, Thomas Frankland. On one exceptional occasion, though, there is no name. This is when he goes to Creaghbeg to visit "the Irishman's farm."

This colonial origin was to colour the lives of Friends in Ireland down to the opening of the present century. As a consequence, the Society has not influenced the course of history in Ireland to anything

like the degree so evident in England. The remarkable work of English and Irish Friends in famine relief during the tragic 1840's is indeed noted by Irish historians and has remained in popular memory.

So also has the commercial integrity of the Quaker and his refusal to haggle over prices. Recently an Irish Friend, engaged in horse dealing with a stranger, was taken aback by the exasperated remark: "You're not going to tell me you're a Quaker, are you?"

In the days when Friends suffered for refusal to pay tithes, their Roman Catholic neighbours in similar plight noted the care which Friends exercised for each other. A speaker in County Kilkenny, in 1832, advises Catholics to establish their own relief fund as the Quakes (*sic*) do - "*mar do bhíonn ag na Quakes.*"

Nevertheless, this widespread respect does not seem to have attracted any number of enquirers to the Society. The conditions were entirely different from those prevailing on the continent of Europe a century later.

By the turn of the twentieth century, however, Friends generally had become integrated with their fellow citizens, indistinguishable in speech and manners from their neighbours. By 1918, the last of the broad-brimmed hats and Quaker bonnets had been laid permanently aside. The way might have seemed open for a period of growth.

Quakerism was born in a period of turmoil and civil war. Ireland in 1900 was on the threshold of social and political upheaval, including bitter industrial strife and civil war. Yet, instead of reinvigoration, the Society has experienced, statistically at least, a marked decline. The total membership has fallen in that period by more than twenty-seven percent, from more than two thousand to approximately eighteen hundred.

One consequence of the falling numbers is the realization that our organization of Preparative, Monthly, and Quarterly Meetings heading up to Yearly Meeting is on an unnecessarily large scale for our present needs. In any case, the revolutionary changes in means of communication and the social changes involved also are affecting our traditional ways of doing business.

Ireland Yearly Meeting 1969, therefore, as well as reviewing the past, will be receiving reports from its Monthly Meetings

on various suggestions for simplifying our organization and the conduct of Yearly Meeting. The underlying purpose, of course, is to clear away unnecessary obstructions to the flow of life and spirit.

It is encouraging to note that the quotation from the Irish Young Friends Quarterly that I cited is the preface to a courageous editorial that has stirred young Friends to a serious examination of the Society and its relevance to contemporary conditions. The Quarterly, unfortunately, is the only regular publication issued by Irish Friends and, though all are invited to subscribe, it is primarily for the younger members.

It seems probable that the number of Friends in Ireland will continue to drop for some time to come, but that is no reason for discouragement. The challenge is all the greater, especially in view of the contemporary shaking of the foundations, evident in Ireland as elsewhere.

Meanwhile, wherever individual Friends have shared the concerns of their neighbours—it may be in caring for itinerants or in forwarding the campaign for freedom from hunger—Quaker experience in conducting business on a religious basis is appreciated and used.

The outlook for Friends in Ireland, as elsewhere, depends on the extent to which we are responsive to our neighbors and open to being used.

Chuvstva Loktya

by Robin Dietrich

I WAS ONE of twenty-four young Americans, Britons, and Russians who met for four weeks this summer in the Karelian Autonomous Republic of Russia to discuss the responsibility of young people for the future of the world.

We talked. We wrestled with big problems. We worked on the grounds of the pioneer camp that was the site of our seminar, the sixth Tripartite Work and Study Project sponsored by American Friends Service Committee, Friends Service Council, and the Committee of Youth Organizations of the Soviet Union. We traveled to Moscow, Leningrad, and Baku.

One evening ten of us gathered for a different kind of Meeting.

A light drizzle pattered on the roof of the small wooden cabin. Outside a cold wind blew up waves on Lake Lososinaya. Inside the heat from a small electric "pechka" warmed the silent group.

Quiet time had been squeezed in between

dinner and a movie on Lenin. It was held impromptu in the cabin. Clothes had been shoved to one side, and seats were found on the four beds and the floor. The ten attenders included three Russians, four English, and three Americans. Two of us were Friends.

An American girl spoke: "On our way to Meeting, someone mentioned how little time we had to be by ourselves. There are so many things to do here, but I think it is important to be alone from time to time to remember who you are, to keep a balance between your individual self and the group."

A Russian responded, "Perhaps you mean you have lost that balance."

"Perhaps," the girl answered.

After a period of silence another girl spoke. "We must also keep a balance in our perspective. Many small things may irritate us now, but later we will remember most the fact that we had this opportunity to meet each other."

Quiet time lasted fifteen minutes. On our way to the movie, I asked a Russian girl if she thought the speakers' comments should have been translated.

"Perhaps," she said. "What did they say?"

When I explained she commented, "Yes, it was good to have some time to think."

I said that I had sensed a closeness in

the group. Agreeing, she said, "In Russian we call that 'chuvstva loktya,' the feeling of an elbow, because when people sit close together their elbows touch. It means that people feel close to each other."

I asked another non-English speaker if he thought the statements should have been translated. "It wasn't necessary," he replied.

Missouri Valley Friends Conference

by Martin Cobin

THE SEVENTEENTH annual Missouri Valley Friends Conference, with Paul Brink as Clerk, met September 27-29 at the Rock Springs Ranch 4-H Camp in Kansas with Friends from Nebraska Yearly Meeting (Friends United Meeting), Iowa Yearly Meeting (Conservative), Kansas Yearly Meeting (Evangelical), and unaffiliated unprogrammed Meetings in Colorado, Kansas, and Missouri which have informal ties with Friends General Conference.

Through worship-fellowship groups and the constant conversation between sessions and at meals we learned much from each other. The Rev. Sethard Beverly, of Kansas City, stimulated our thoughts on what might be our individual and corporate re-

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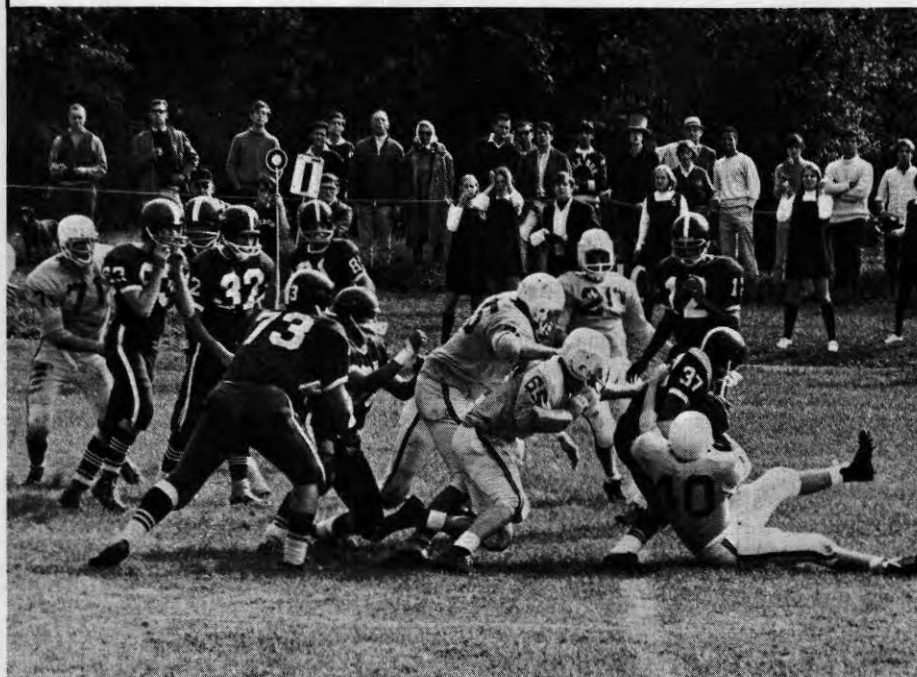
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sponsibilities to help create positive aspects of black power.

Richard P. Newby, pastor of University Friends Church in Wichita, emphasized the need for us to see beauty and keep alive intellectually, morally, and spiritually. The conference helped in each of these areas, an example being a piano recital given by Harvey Hinshaw of Lincoln Meeting.

Lively reports on the Friends Committee on National Legislation, American Friends Service Committee, the Cape May conference, and the International Peace Bureau increased our understanding of and respect for these activities. It was exciting to have so many people—almost a third of the total—present for their first time. Leonard and Eleanor Bird visited en route from England to Mexico; Ercill and Maxine Beane joined us on behalf of Friends World Committee.

Young Friends were numerous—infants to college-age—another “first” in recent history. We worked together to approve our epistle and a minute opposing loyalty oaths. Plans were made to meet at the same place at the end of next September with Martin Cobin as Clerk.

A Happening in Pleasantville

by Phyllis Sanders

THE AFRO-AMERICAN Arts Festival, held in the Pleasantville Presbyterian Church, Pleasantville, New York, on September 27 and 28, was the outgrowth of a study group of the Church Women United of the area—an attempt to implement the requests for action from the Kerner Report. Phoebe Washburn and I were representatives from the Chappaqua Friends Meeting in this study group, and it was my privilege to serve as co-chairman for the Festival.

The Green Circle Program was introduced by Gladys Rawlins, of Philadelphia, with such success that she had to do three demonstrations in a row. The Church Women United of this area now plan to set up training sessions for demonstrators so that the schools can use this excellent program in developing better understanding in children.

Pleasantville and Chappaqua have between them no more than nine black families, and yet the Festival attracted seventeen hundred persons, black and white, old and young, men and women. Teenagers were conspicuous by their presence and participation. The hostesses rep-

resented Catholic, Protestant, and Jewish women, united in a common concern. Those who planned and those who participated felt that it was truly a “shared happening” of persons who do not ordinarily see each other.

Ten Years of Service: Mercer Street Center

by Harold H. Perry

MERCER STREET FRIENDS CENTER is ten years old. It occupies a meetinghouse and grounds in downtown Trenton, New Jersey. The building is needed no longer for First-day worship; the programs of tutoring, sports, and arts and crafts for young children and of homemaking for adults have become a form of worship in action.

The work with adults grew out of a study by the Social Service Council. It indicated a need for a visiting homemaker service in Mercer County. From a small beginning, the homemaker staff has grown to more than sixty. Their training has been expanded to certify them to work as home health aides under Medicare.

The visiting homemakers assigned to work in the homes of the poor have shown special talents of communication with the people because of similar backgrounds. They have one important difference, though. They deal with their problems in a competent, mature fashion. The difference spells hope for the woman who can thereby visualize the adopting of similar patterns in her own life.

Quite often it is necessary to approach agencies on behalf of clients to act in a liaison capacity or to serve as advocate, stating a case for a client who is being slighted or ill-served by a program. Similar services are being offered to the aging and the Spanish-speaking populations of Trenton.

A massive relocation of more than four hundred families from an urban renewal area was accomplished, and a follow-up program was carried out with a corps of employees who had obtained positions through a job fair sponsored by the Mercer County Alliance of Businessmen.

Responding to the need for a day-care facility for employed mothers, a program was developed whereby more than fifty children participate in a state-certified and fully-accredited day-care program and nursery school, receiving individualized instruction and care in an arrangement which allows for a high adult-to-child ratio.

Having reached out to the parents, the grandparents, and the preschoolers of the

neighborhood, the center did not forget the children and young people with whom it originally began work. For the seven-to-twelve group there is an after-school recreation program, a summer camp, a tutor-



A Tutor from George School

ing program, a Boy Scout troop, three basketball teams, and a social-and-service club for teenagers.

Plans for the future are flexible: The Center will endeavor to provide service in every way possible to meet the needs of the changing urban population; it will grow as large as necessary to meet this commitment, but it will maintain an individualized approach.

Inspiration in Vietnam

WILLIAM E. ROSE, a member of Merion Meeting in Pennsylvania, is a community worker in Dak To, South Vietnam, participating in a Vietnam Christian Service project. He has discovered the Montagnards "to be wonderfully modest and cheerful people who have adjusted fairly well to the pressures of war." He writes further:

"I sometimes get guilty feelings about having so much personal satisfaction in an overall situation that encompasses so much grief . . . People here are quick to forget their losses and rebuild; mourning is intense but brief, and material losses seem to be accepted very stoically. I think I gain more inspiration and insight from the people around me than any of them realize, from their spontaneity and ebullience, and from the way they go about the business of living and enjoying life despite problems.

"Looking back from the perspective of a year's service in Vietnam, I would say two of the greatest—and least anticipated—sources of contentment have been from meeting a great number of really admirable and cooperative American military men; and, although this might sound morbid to a person whose only exposure to the situation here is through news media, [from] the Vietnamese and Montagnards' *joie de vivre* and sense of humor."

Disgraceful or Misguided

by Charles Harker

YOUR TESTIMONY has been a breath of fresh air," said the Senator, sitting behind the green-felt-covered table in the ornate Appropriations Committee Room on the Senate side of the Capitol. Frances Neely, associate secretary of the Friends Committee on National Legislation, sitting alone on the other side of the table, had come to plead with the Committee to replace the "disgraceful" cuts that had been made by the House in the economic development programs of the Agency for International Development.

The term "disgraceful" had disturbed one of the Senators; he wished that she might change that term to "misguided." What is the right adjective when one considers the facts?

The United States ranks sixth among industrial donors in the share of the gross national product devoted to official aid, tenth when private investment is included. The debt burden carried by the developing world continues to pile up, and yet the United States gave a smaller percentage of its assistance in grants than did many of the other industrial nations—and this at a time when the per capita gross national product of the United States is 62 percent above that of the average industrial nation. Most of our AID funds are spent in the United States and help to stabilize the economy. Why, then, has Congress ignored such facts and reduced the authorization of funds to the lowest level in the program's history?

Trying to get to the heart of the problem, Frances Neely raised the hard questions:

Is the foreign aid program a failure? Some projects undoubtedly are. Yet Stacey Widdicombe, New York Yearly Meeting Friend testifying for FCNL before the Foreign Relations Committee, listed many successful technical assistance projects carried out under United States government supervision in Brazil, where he lived for three years as resident representative of the Ford Foundation.

Can Americans afford foreign aid? This nation has the money to promote human development both at home and abroad. It is a matter of priorities. When compared with the gross national product over the past five years, economic assistance has dropped from 0.8 percent to 0.5 percent, while expenditures for military activities have increased from 9.8 percent to 11.1 percent.

Have economic development activities of the United States encouraged military adventurism? It is only when our obsession with anticommunism becomes the basis of aid programs that adventurism becomes a possibility. We tend to blame the foreign aid program for basic weaknesses in our foreign policy.

Have developing nations taken advantage of United States benevolence by throwing their own scarce resources into sophisticated military hardware? It is true that the developing world is spending more on arms than on public health and education combined, but the United States has set a poor example. Through military sales and grants, the United States has helped create large military establishments in many countries and has trained officers on both sides of many conflicts, including the present one in Nigeria. The developing world might be more influenced by a better example.

Are the dynamics of the development process so obscure that we had better forget it? This may be the major stumbling block—a block that is causing us much pain at home as well. Many of us are still struggling with the feeling that the poor are poor because they are lazy; and to strengthen that feeling we have the old admonition that the Lord helps those who help themselves. We can understand charity because that is part of our Christian obligation, but after the hungry are fed, do we not tend to think in terms of private initiative and banker's rates? The American people need to clarify their thinking about social and economic development, what is involved, and how much we are willing to commit to achieve our purpose.

As Frances Neely left the room after receiving not only the "fresh air" compliment but also several challenging questions, the next witness took his place at the table.

He was a retired admiral, who would ask that the entire aid program be ended.

The Swiss Angel from Zürich

THE LARGEST Swiss newspaper, *Tagesanzeiger*, devoted a column to Anny Pflüger, the well-known Zürich Friend, at the occasion of her seventy-fifth birthday in August. Anny Pflüger, who attended Philadelphia Yearly Meeting some years ago, is widely known in Switzerland for her many humanitarian activities and her role as a social worker.

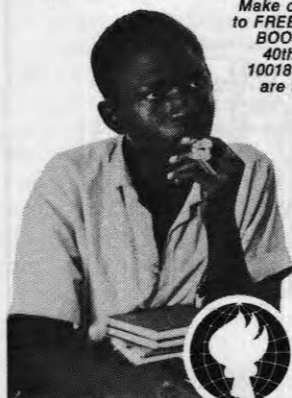
The Swiss writer, Alfred A. Häslar, who describes the wartime activities of Swiss organizations in his book *The Boat is Full*, dedicated to Anny Pflüger a touching ap-

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preciation of her activities on behalf of the German Jewish refugees who were hoping to find shelter in Switzerland. She went from agency to agency pleading for these refugees.

Sometimes they were refused the right to stay in Switzerland, and Anny Pflüger was able to hide them in some lonely mountain village or farm where nobody would discover them. Because of her indefatigable work she became known as the "Swiss Angel from Zürich." Her creed was that service to God must be service to man.

For many years Friends in Zürich have met for their weekly worship hour in Anny Pflüger's apartment.

AFSC Notes

THE MATERIAL AIDS PROGRAM of American Friends Service Committee has just published a history of its fifty years of relief work. Statistics of shipments of clothing and other relief supplies, human-interest stories of volunteers and relief recipients, and histories of regional programs are among the subjects covered in this thirty-seven page mimeographed publication.

The following excerpt is from a section about contributions:

"Among the more unusual contributions received over the years have been 16,000 dozen toothbrushes, a Microbus, a stud horse (which proved a disappointment), a 40-foot trailer full of knitting yarn, a ton of buttons, 128,000 ballpoint pens, 245,000 pounds of floor covering, 890,000 pounds of baby food and soup from one firm, over 6,000 pounds of rodenticide (rat poison), a

horse-drawn cultivator, and \$180,000 worth of valuable antibiotics."

Copies may be had from: American Friends Service Committee, 23rd and Arch Streets, Philadelphia 19103.

IN RECOGNITION of the work done at the medical center in Quang Ngai, South Vietnam, American Friends Service Committee was awarded a silver tray by the American Physical Therapy Association. It was accepted by physical therapists Sally Squires and Dorothy Weller, who attended the recent convention of the organization and attracted unusual attention with slides of AFSC work in Quang Ngai and recordings of sounds taped during the Tet offensive, when the center was attacked.

News of Schools

BRYN MAWR, Haverford, and Swarthmore Colleges have established jointly a computing center to be used for student instruction and faculty and student research. Other colleges and schools will be invited to share the facilities. The project is supported by a grant from the National Science Foundation, a gift from the late T. Kite Sharpless, and funds of the three colleges.

PENDLE HILL, in Wallingford, Pennsylvania, enrolled forty-four students in its autumn term. Among them are four from Japan, two from Australia, and one each from Korea and India. An offering of special interest is a workshop: Social Change and Radical Living. Applicants for the winter term, which begins January 6, are encouraged to write to the school.

THE ENGLISH DEPARTMENT of George School is instituting a new program in writing with the aim of helping the student become an independent thinker, critic, and writer.

Professional assistance from various instructors in the English Department and an hour of class time each week (set aside for writing conferences) will be supplemented by consultations.

The ninth-year student learns to use words and the structure of sentences and paragraphs. The tenth-year student concentrates on observing and reporting and development of vocabulary. In the eleventh year, the student, to appreciate the power of language in human affairs, will write appeals, directives, reports, and letters of protest, commendation, and persuasion. He will also develop sensitivity to the usage of speech around him, and will learn analysis of the use of language.

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Members and Attenders

W. FAY LUDER, of Cambridge Monthly Meeting in Massachusetts, professor of chemistry at Northeastern University, has developed a new theory of atomic structure. He explains this theory in his book, *The Electron-Repulsion Theory of the Chemical Bond*.

DOROTHEA KELSEY, of Hartford Monthly Meeting, Connecticut, won first prize for a water color at a show in Canton, Connecticut, sponsored by the Connecticut Society of Women Painters.

SEVERAL QUAKER ARTISTS from Wrightstown Meeting in Pennsylvania have been honored recently. Ranulph Bye and William A. Smith were invited to exhibit water colors in Mexico City, and Kim Smith won awards for the best sculpture and best picture at the Newtown, Pennsylvania Clothesline Art Show.

In Our Meetings

A SPECIAL COMMITTEE of Stony Run Monthly Meeting in Baltimore recommended that the Meeting put a part of its investment funds into investments of social significance. Among recommendations were: Friends World College, a local savings and loan association operated and controlled by Negroes, an organization working to provide housing for low-income families, a food chain that encourages local residents to participate in store ownership, and Mutual Real Estate Investment Trust (M-Reit).

HARTFORD MONTHLY MEETING paid off the balance of nearly five thousand dollars on a mortgage for an addition to the meetinghouse.

MEMBERS of Friends Meeting of Austin, Texas, replaced their usual potluck suppers with frugal meals and so saved enough to make contributions to: American Friends Service Committee, Friends Committee on National Legislation, the Austin Draft Information Committee, and the Southern Christian Leadership Conference.

NOTES FROM THE NEWSLETTER of Sandy Spring Monthly Meeting, Sandy Spring, Maryland:

"There is no heating as yet in the meeting house. The Newsletter said otherwise, but a little experience at the time of the Monthly Meeting October 6, proved to the Newsletter and other aged enterprises that there was no warmth save the Inner Light.

"We are going to move the old stove in out of the weather, never fear. It is on its way to visit the Montgomery County Historical Society, but in the meantime, it will be moved in from the porch and to safety."

A NUMBER of Baltimore churches, including Stony Run Meeting, are cooperating in a Housing Action Workshop with divisions for business, church, education, housing, and legislation. An announcement issued by this organization asks, "Have you been looking for something that you, as an individual, can do to ease the housing shortage for low income families, especially for the minority groups who despair of finding comfortable homes near their work, or those who have given up hope of ever owning property?"

Beliefs into Action

TO HELP RELIEVE THE ACUTE FOOD SHORTAGE IN INDIA, a movement was begun earlier this year in Hyderabad to replace flower gardens with vegetable gardens following recommendations made by Gandhi twenty-two years ago. When no response from the mayor was received to letters containing these recommendations, a non-violent direct action campaign was undertaken in which fruit saplings and vegetable seedlings were planted in the public gardens. The participants were arrested but later released.

From a Facing Bench

(Continued from page 538)

CATHERINE ROBERTS is associate editor of *The Manual of Prayer*.

ROBERT STEELE, a member of Cambridge Monthly Meeting, is professor of film at Boston University. He has written many articles and several books about films.

A NEW-OLD NEED, TO TRAVEL IN THE MINISTRY is the concluding portion of Edwin B. Bronner's address to Friends World Committee.

WILLIAM M. GLYNN is former headmaster of Newtown School, Waterford, Ireland, and a student of Irish history. He has traveled widely in Europe and was at one time engaged in relief work there.

SYLVIA CANETTA, now a resident of Pasadena, California, has served, with her husband, as a group leader for American Friends Service Committee youth programs in Mexico.

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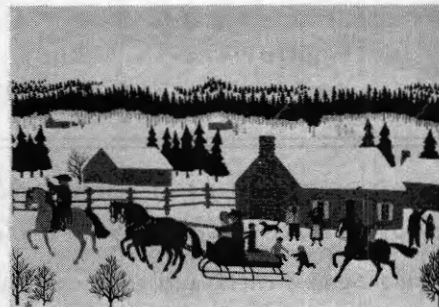
Christopher Nicholson, A.C.S.W., Philadelphia 44, Pa., call VI 4-7076 between 8 and 10 p.m.
Annemargret L. Osterkamp, A.C.S.W., 154 N. 15th St., Phila., GE 8-2329 between 8 and 10 p.m.
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MEETING ANNOUNCEMENTS

Argentina

BUENOS AIRES—Worship and Monthly Meeting one Saturday each month in suburb, Vicente Lopez. Convenor: Hedwig Kantor. Phone 791-5680 (Buenos Aires).

Arizona

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

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship, 10:00 a.m., Arline Hobson, Clerk, 1538 W. Greenlee St. 887-3050.

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

California

BERKELEY—Unprogrammed meeting, First-days, 11 a.m., 2151 Vine St., 843-9725.

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Ferner Nuhn, 420 W. 8th St., Claremont, 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.

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

GRASS VALLEY—Meeting 10 a.m., at John Woolman School. Phone 273-3183.

HAYWARD—Worship group meets 11 a.m., First-days in attenders' homes. Call 582-9632.

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

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

MONTEREY PENINSULA — Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 375-7657.

PALO ALTO — Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

PASADENA — 526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

REDLANDS—Meeting, 10 a.m., 114 W. Vine St. Clerk, Gordon Atkins, PY 2-3238.

SACRAMENTO — 2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 455-6251.

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

SAN FRANCISCO — 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. GE 1-1100.

SANTA BARBARA — 800 Santa Barbara St., (Neighborhood House), 10 a.m. Enter from De La Guerra. Go to extreme rear.

SANTA CRUZ—Meeting for worship, Sundays. 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). 472-7950.

WHITTIER — 12817 E. 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 Friends Meeting, 10:45 a.m., 2280 South Columbine Street. Telephone 722-4125.

Connecticut

HARTFORD—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 288-3672.

NEW LONDON — Mitchell College Library, Pequot Ave. Meeting for worship at 10 a.m., discussion 11 a.m. Clerk, Hobart Mitchell, RFD 1, Norwich 06360, phone 889-1924.

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: Janet Jones. Phone: Area Code 203 637-4428.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Jhan Robbins, Clerk; phone 762-8583.

STORRS—Meeting 10:45 a.m., Hunting Lodge Road. Phone Howard Roberts, 742-8904.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 10:45 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 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, 10:30 a.m., 201 San Juan Avenue.

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

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

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, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 922-1322.

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. Noyes Collinson, Clerk. Phones 353-8761 or 523-6628.

Hawaii

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m., tel. 988-2714.

Illinois

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

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian, HI 5-8949 or BE 3-2715. Worship, 11 a.m.

DECATUR—Worship, 10 a.m. Phone 422-4511 for meeting location.

DOWNERS GROVE—(west suburban Chicago) —Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Telephone WO 8-3861 or WO 8-2040.

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

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

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.

ROCKFORD—Rock Valley Meeting. Worship, 10 a.m., children's classes and adult discussion, 11 a.m., Y.W.C.A., 220 S. Madison St. Phone 964-0716.

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Clerk, phone 344-6577.

Indiana

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

Iowa

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

Kentucky

LEXINGTON—Discussion 10 a.m., meeting for worship 11 a.m. 278-2011.

LOUISVILLE — First-day School, 9:30 a.m. Meeting for worship, 10:30 a.m. Meeting house, 3050 Bon Air Avenue, 40502. Phone 454-6812.

Louisiana

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

Maine

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

Maryland

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

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

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

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

UNION BRIDGE—Meeting 11 a.m.

Massachusetts

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

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

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

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, Herbert Nichols, 1138 Martin Place. Phone 663-4666.

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

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

Minnesota

MINNESOTA—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., 44th Street and York Ave. So. Phone 926-6159 or 646-0450.

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.; 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., 3130 Comstock Drive, Reno. Phone 329-4579.

New Hampshire

DOVER—Meeting for worship 11 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

HANOVER—Meeting for worship and First-day School, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m. Tel. 643-4318, Peter Bien, Clerk, Tel. 643-2432.

MONADNOCK — Meeting for worship 10:45 a.m., Library Hall, Peterborough. Entrance off parking lot.

New Jersey

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

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m.

CROSSWICKS—Meeting and First-day School, 10 a.m.

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

GREENWICH — Friends meeting in historic Greenwich, six miles from Bridgeton. First-day School 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

HADDONFIELD — Friends Avenue and Lake Street, First-day School for all ages at 9:45 a.m. Meeting for worship at 11:00 a.m. Nursery at 9:45 and 11:00. Mid-week meeting for worship Wednesday at 10:00 a.m.

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

MEDFORD—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m. (except first First-day.)

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

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Remsen Ave. Phone 545-8283.

PLAINFIELD — First-day School, 9:50 a.m., except summer, meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

PRINCETON—Meeting for worship, 11 a.m., Quaker Rd., near Mercer St. 921-7824.

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

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

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

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. At YWCA, Broad and Maples Sts. Visitors welcome.

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

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

New Mexico

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

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

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Henry B. Davis, 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 WI 1-6996.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. UL 3-2243.

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

ELMIRA—Worship 10:30 a.m. Sunday, 223 W. Water St. Phone RE 4-7691.

LONG ISLAND — Northern Blvd. at Shelter Rock Rd., Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug., 10 a.m.)

NEW YORK—First-day meetings for worship, 11 a.m., 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone SPRing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Robert S. Schoomaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

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

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

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

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

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. & Post Avenue. Phone, 516 ED 3-3178.

North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

CHAPEL HILL — Meeting for worship and First-day School, 11:00 a.m. Clerk, Robert Gwyn, phone 929-3458.

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, David T. Smith, 3437 Dover Rd., Durham, North Carolina.

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS MEETING: Unprogrammed meeting, 9:00 church school, 9:45; meeting for worship, 11:00. Clyde Branson, Clerk. Jack Kirk, Pastor.

RALEIGH—Meeting 10 a.m., First-day School 11:15 a.m., King Religious Center, N. C. State University Campus. Dale Hoover, Clerk. Phone 787-5658.

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC. For summer schedule and location contact John Hubbard, Clerk Ministry and Counsel. 271-1589; or Byron M. Branson, Clerk, 221-0868.

CLEVELAND—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 721-3918; 371-9942.

CLEVELAND—Meeting for worship and First-day School, 10:30 a.m., 10916 Magnolia Dr., University Circle area. 421-0200 or 884-2695.

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave., 673-5336.

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

SALEM—Wilbur Friends, unprogrammed meeting, First-day School, 9:30 a.m.; meeting 10:30 a.m. Franklin D. Henderson, Clerk.

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

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Tel., 235-8954.

Pennsylvania

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

BRISTOL—Market & Wood Sts. Meeting for worship, 11 a.m., First-day School, 11:30 a.m. Helen Young, Clerk. Tel. 788-3234.

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

CONCORD—at Concordville, on Concord Road one block south of Route 1. Meeting for worship 10:15 - 11:00, First-day School 11:00 - 12:00 a.m.

DOYLESTOWN—East Oakland Avenue. Meeting for worship and First-day School, 11 a.m.

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

FALLS—Main St., Fallsington, Bucks County, First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. 5 miles from Pennsbury, reconstructed manor home of William Penn.

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.

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

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

LANDSOWNE—Landsowne & Stewart Aves. Meeting for worship 11 a.m., First-day School & Adult Discussion 10 a.m.

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

LEWISBURG—Corner room, Christian Association, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

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

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

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

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

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

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Budd Mitchell, Clerk. Tel. 297-3757.

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

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

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

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

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

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

Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Fair Hill, Germantown and Cambria, 10 a.m.

Fourth and Arch Sts. Meets jointly with Central Philadelphia until further notice.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 11 a.m.

University City Worship Group, 32 S. 40th St., at the "Back Bench." 11 a.m.

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

PLYMOUTH MEETING—Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Streets. First-day school, 10 a.m., meeting for worship, 10:30 a.m.

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

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

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

UNIONTOWN—Meeting, 11 a.m., 51 E. Main Street. Phone 437-5936.

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m., except for the first Sunday each month, when First-day School and meeting for worship will be held simultaneously at 10 a.m. and monthly meeting will be held at 11:15.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m.

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

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

Tennessee

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

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

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. David J. Pino, Clerk, GR 2-1464.

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 Meeting, worship & First-day School, Sundays 11:15 a.m., Univ. of Houston Religion Center, Room 201. Clerk, Allen D. Clark. Phone 729-3756.

Vermont

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

BURLINGTON—Worship, 11 a.m., Sunday, back of 179 No. Prospect. Phone 802-862-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Hope House, 903 Sixth St., S.E.

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

MCLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

ROANOKE—Blacksburg—Meeting for worship 1st and 3rd Sunday of month, 11 a.m., Wesley Foundation Bldg., Blacksburg. 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 343-6769.



A meeting for worship is conducted each year on the second First-day in August at Parkersville Meetinghouse, near Pocopson, Pennsylvania. Built in 1830, it has not been in regular use since 1888. Rob Tucker attended this year's meeting and wrote that it "was blessed with vocal prayer that seemed to speak to everyone's condition."

Washington

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

West Virginia

CHARLESTON—Meeting, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 768-4581.

Wisconsin

BELOIT—See Rockford, Illinois.

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

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 273-4945.

Coming Events

Announcements of Quarterly Meetings and other events will be listed if they are of more than local interest.

November

1-3—Couples Weekend at Pendle Hill, Wallingford, Pennsylvania, with David and Vera Mace, resource leaders. Cost per couple: fifty dollars. Meetings are encouraged to help with finances and child care. Reservations through Religious Education Committee, 1515 Cherry Street, Philadelphia 19102.

2—American Friends Service Committee Annual Public Meetings. 9:30-12 A.M., Opening Statement by Gilbert White; Worldwide Nature of Change; Influencing Quality of Change in U.S. 1:30-3:15 P.M., Humanizing International Relations. 3:15-4:00, Stephen G. Cary, Bronson P. Clark. 4:00, Tea and Reception for Marvin Weisbord, author of *Some Form of Peace*.

3—Purchase Quarterly Meeting at Chapqua, New York Meetinghouse. 11:30, Ross Flanagan, "Can Friends Continue Life as Usual?"

3—"History of War Resistance", Larry Gara, 3:00 P.M., at Reading Meeting, Pennsylvania, 108 N. Sixth Street. Tea served.

9—Conference: "The Meeting's Response to Troubled Marriages and Di-

vorces." Speakers: Dr. Donald Young, Dr. Howard P. Wood; at 1515 Cherry Street, Philadelphia. 10:15 A.M.-3:30 P.M. Registration: two dollars; includes box lunch. Write to: Martha Brick, Medford, New Jersey 08055 before November 5.

15—Mercer Street Friends Center, Trenton, New Jersey. Open House, 3:00-6:00 P.M. Guided tour, skits, refreshments.

15 and 16—Executive Committee of Friends World Committee (American Section) at Wilmington Friends Church, Ohio. Evening sessions, 7:30 P.M., open to public. Speaker: William E. Barton. Friday, "Quaker Service Around the World"; Saturday, "Responsibilities as Associate Secretary of Friends World Committee."

25—Annual Meeting, Friends Historical Association, Green Street Meeting, 45 W. School House Lane, Philadelphia, 8:00 P.M. Speaker, Larry Gara, professor of history, Wilmington College: "War Resistance in Historical Perspective."

30—Bucks Quarterly Meeting at Wrightstown, Pennsylvania, 10 A.M. (Note change of date, for business session only.)

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) must come from the family or the Meeting.

Births

LOUD—On October 5, in Cambridge, Massachusetts, a daughter, MIRANDA LLOYD LOUD, to Robert Livingston and Gwyneth Elkinton Loud. The mother and maternal grandparents, J. Russell and Teresa (Sturge) Elkinton, are members of Media Monthly Meeting, Pennsylvania.

PIKE—On September 9, a daughter, LAURA CHRISTINE PIKE, to I. Smedley and Ruth H. Pike. The mother and maternal grandparents, Wildon and Sara Harvey, are members of Hockessin Monthly Meeting, Delaware.

SEVIER—On July 21, a son, CARL FREDERIC SEVIER, to Zay and Karen Sevier, of Houston, Texas. The father and paternal grandparents are members of Live Oak Monthly Meeting in Houston.

Marriages

BUENFIL-STAPLES—On October 5, in Charlottesville, Virginia, under the care of Charlottesville Monthly Meeting, MAVERET ELEANOR STAPLES, daughter of Robert Rogers Staples and the late Marjorie Hughes Staples, and JOHN BUENFIL, son of Samuel Buenfil and the late Florence Stein Buenfil. The bridegroom and his father are members of Charlottesville Meeting.

COADY-COOK—On September 14, at Wilmington Monthly Meeting, Delaware, DOROTHY COOK, daughter of Donald and Elizabeth Cook, of Hockessin, Delaware, and ROGER COADY, son of Charles and Barbara Coady of Schuylkill Haven, Pennsylvania. The bride and her parents are members of Wilmington Meeting.

COOK-SPADONI—On September 28, at Birmingham Monthly Meeting, West Chester, Pennsylvania, BETTY VERLANE COOK, daughter of Carleton P. and Mary Thompson Cook, and ROBERT BERNARD SPADONI, son of Bernard and Serita P. Spadoni, all of West Chester. The bridegroom and his parents are members of Birmingham Meeting.

GOLDFARB-WALTON—On September 21, at Solebury Monthly Meeting, Pennsylvania, SUSAN MORGAN WALTON, daughter of Marc H., Jr., and Elizabeth Morgan Walton, and HARVEY MYRON GOLDFARB, of New York City.

HARTMAN-GRAZIER—On March 25, in The Desert Chapel, Scottsdale, Arizona, SANDRA LEE GRAZIER, daughter of Frank and Mary Esther Grazier, of Bedford, Pennsylvania, and ROGER LOUIS HARTMAN, son of Mrs. Helen Hartman. The bride is a member of Dunning Creek Monthly Meeting, Fishertown, Pennsylvania. The couple is living in Flagstaff, Arizona.

MORREL-KNIGHT—On August 31, in the National Cathedral, Washington, D.C., MARY ELIZABETH KNIGHT, daughter of Richard and Jane Knight, and VICTOR WARD MORREL, son of Victor M. and Jane Allen Morrel. The bridegroom and his mother are members of Birmingham Monthly Meeting, West Chester, Pennsylvania.

Deaths

AMBLER—On August 22, at his home in Langhorne, Pennsylvania, GEORGE R. AMBLER, Sr., aged 90, husband of the late Grace Marple Ambler. He is survived by a daughter, Rachel, of Langhorne; two sons: George R., Jr., of Langhorne, and F. Marple, of Cortland, New York; and seven grandchildren. A devoted member of Middletown Monthly Meeting in Langhorne, his excellent judgment and energy was appreciated by the many Meeting committees on which he served, as well as the First-day School of which he had been superintendent in his earlier years.

HILLEGAS—On September 22, ANN MIFLIN HILLEGAS, aged 88, wife of the late David M. Hillegas. A member of Wilmington Monthly Meeting, Delaware, she is survived by a daughter, Louisa H. Pollock, of Richmond, Virginia; two sons: David M., Jr., of Wilmington, and Julian M., of Hamorton, Pennsylvania; and seven grandchildren.

MRS. GLADYS LINDES
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