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Quaker Thought and Life Today





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Contents

Prayer and the Modern Man-Douglas V. Steere	37
A Quaker Portrait: Roy J. Clampitt-Emil M. Deutsch	
Conscientious Disobedience—Henry J. Cadbury	
Unrest and Friends-Wilfred Reynolds	42
A Celebration of Conscience—David B. Perry	
Who Wins in Czechoslovakia?—Charles A. Wells	
Karl Barth: Undauntedly Orthodox-William Hubben	
A Memorable Meeting—Eva Rae Totah	
Reviews of Books	47
Letters to the Editor	
Friends and Their Friends Around the World	
Announcements	63
Coming Events	63

From a Facing Bench

THE PHOTOGRAPH ON THE COVER, from the United States Department of Agriculture, was taken in Wasatch National Forest in Utah.

Psalm 121: I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.

Douglas V. Steere, Chairman of Friends World Committee: There come peaks and depths in life-experience... which have a way of making us lift our eyes. (Page 37.)

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Today and Tomorrow

Here Was a Man

BENJAMIN ROGERS BURDSALL'S CHAIR was vacant at the monthly session of the Board of Managers of Friends Journal. He will not occupy it again; he died Tenthmonth 15 in his home in Rye, New York, in his sixty-fifth year.

We miss him, we of Friends Journal, Friends Journal Associates, of which he was the chairman, and Friends Publishing Corporation. We miss his physical presence; he was a man blessed of God: Handsome, virile, possessed of an electric magnetism that drew people to him, as to a lodestar, but still, with all his bodily attributes of strength and force and mental acuity, gentle, kind, simple, helpful, good.

We would not have presumed to quote to him, as applicable particularly to him, some words from Shake-speare, one of his favorite authors: "What a piece of work is man! How noble in reason! how infinite in faculty! in form, in moving, how express and admirable! in action how like an angel! in apprehension how like a god!"

Ben himself—a teacher of senior English in Brooklyn Friends School since 1935—liked some lines in As You Like It: "And this our life, exempt from public haunt, finds tongues in trees, books in the running brooks, sermons in stones, and good in everything."

As one expects of anyone whose life has many facets (Benjamin Burdsall was the grandson of a founder of a bolt and nut company in Port Chester, the son of a financier, a graduate of Swarthmore College, a student of education in Columbia University, a bank clerk before he became a teacher, a leader in Young Men's Christian Association, an outdoorsman, the understanding father of two sons—John Stephen Burdsall, a graduate student in the State University of Iowa, and David Keith Burdsall, a student in American International College), loving stories accumulated about Ben.

Once he suggested, with a twinkle in his eye, that he might trim off his great, bushy eyebrows. "Oh, no, thee mustn't do that, Benjamin Burdsall!" exclaimed a little girl in Purchase Monthly Meeting. "Those are thy angel wings!"

To people who came to him in trouble, he would say, "But that's past, isn't it? What shall we do now?"

One First-day he was explaining to high-school students the manner of Friends worship: "With hunger you enter. During the week, events may have left you troubled and confused. But Friends know from experience that God can and still does speak directly to man. All week, you've been trying to live and work in harmony with God's will,

and looking forward to this hour. And now is the opportunity in fellowship with other Friends to listen. You strive to still all outward thoughts and center inwardly, knowing most eagerly and confidently that you will be spiritually fed."

He smiled a grateful smile. He looked up and away from the boys and girls toward the meeting room on the other side of the wall. "And then," he said, "you are ready."

His last day was a happy one. With him were Bill Meenihan, his colleague of many years in Brooklyn Friends School, and his wife, Miriam T. Grundy Burdsall.

Yes, we miss Benjamin Burdsall. But in our hearts are these lines from Wordsworth, which very likely he read more than once to his students:

A power is passing from the earth To breathless Nature's dark abyss; But when the great and good depart, What is it more than this—
That Man who is from God sent forth, Doth yet again to God return?—
Such ebb and flow must ever be,
Then wherefore should we mourn?

The Spirit of Christmas

DREW PEARSON and Jack Anderson in their column, The Washington Merry-Go-Round, on December 25 wrote of the "thousands among us who do strive, against uphill odds and unknown to others, to make the world a better place to live in" and "individual efforts by little people all over the Nation to carry out the spirit of the Sermon on the Mount."

Here is one paragraph from their heart-warming essay: "You don't hear much about Quaker relief work any more. It's got to be commonplace. The new President, Richard Nixon, incidentally, is a Quaker. But if it wasn't for the dedicated, difficult money-raising efforts by the American Friends Service Committee to buy and distribute food to Arab refugees, they would be starving."

Fülfillment

OUR GOOD FRIEND Theophilus bustled in and out of our office last Monday, trailing clouds of glory as he came and went.

No, he said, he could not remove his overcoat, and he did not have time to sit down; he was off to Florida. He made some appropriate remarks about Christmas, the new year, and our health. He put a big, thick, re-used envelope on the desk, shook hands, pronounced his bless thee!, and was gone.

The envelope contained clippings and notes, sorted in manila folders, on the outside of which Theophilus, in his neat, old-fashioned hand, had put his thoughts and instructions. On the first we picked up he had written print this!!!, underscored three times. Then:

Remember what Sir Julian Huxley wrote: "Fulfill-ment" is probably the embracing word; more fulfillment and less frustration for more human beings. We want more varied and fuller achievement in human societies, as against drabness and shrinkage. We want more enjoyment and less suffering. We want more beauty and less ugliness. We want more adventure and disciplined freedom, as against routine and slavishness. We want more knowledge, more interest, more wonder, as against ignorance and apathy."

On top in the first folder was a copy of an address by Orville L. Freeman, Secretary, Department of Agriculture. On it, Theophilus had written: One! Urgent! Thy readers should have this! Here is the substance of it:

Suburbia, which most assuredly is land in transition, is something new in America. It isn't rural—it isn't urban. Yet it's both. And because it is neither and yet both, it's apt to be a kind of no man's land where development is too often thoughtless, unplanned, and uncontrolled.

The cost of unplanned, uncontrolled development not only in suburbia but throughout urban and rural America—is staggering.

How do you measure the loss of beauty? How do you assess the cost to man's spirit of living amid ugliness?

President Johnson has called for a new conservation: To restore as well as to protect—to bring beauty to the cities and suburbs as well as to keep it in the countryside—to handle the waste products of technology as well as the waste of natural resources.

But to make this new conservation effective, two requirements are primary.

First, we must have truly comprehensive planning.

We cannot adequately meet the challenge of soil, water, and suburbia by the piecemeal planning and action of the past.

The problems of suburbia are symptomatic of an illness in American society—symptomatic of space-starved inner cities and a job-starved countryside. Sandwiched between them we have the unplanned, disorganized, sprawling, increasingly congested, "escape land" of suburbia.

The second primary need, if the new conservation is to become effective, is public understanding.

The average American has been slow to realize that conservation of all our natural resources is the business of all of us.

Much more was in the folder, but we took up the second, on which Theophilus had written:

"Roads. Highways. Ruin. Why? Think of the threat to Pendle Hill, Swarthmore, Plymouth Monthly Meeting, maybe many more (get documentation). Say not this is not a subject for a religious magazine. All irresponsibility to humankind is a Quaker concern. Responsibility to all men is the very first responsibility of all religious persons.

Mention that all fifty state governors voted at their national conference to oppose new federal regulations that would permit local residents to make more effective appeals against proposed highway routes.

"Print (without fail!) part of an editorial in the New York Times of December 23. Here it is:"

"While rail transport facilities have been permitted to decay, Congress has voted billions each year for super-highways between the cities, with the result that the bull-dozer has become the juggernaut of the modern age. Highways are necessary—yes; but the ruthlessness with which highways have cut through city and country without consideration for the people who live there has become a national scandal. Areas of historic interest and scenic beauty have been destroyed by the indiscriminate carpeting of the countryside with concrete."

The third folder, the thickest of all, had the label, "Apollo 8." We looked through it. We had read many of the items in it and, enthralled, humble, marveling, we had seen some of the epochal flight to the moon on television.

We turned back then to see what Theophilus had written on the cover of the folder:

"Write an editorial on this. Say it is one of the greatest achievements of all time. How wonderful is man, God's creation, that he can do this. Thee must point out the other side, though: How much did it cost in dollars? in food for the starving? in other necessities? Is purchase of national prestige in this way justified? Is it an evasion—a transfer—of something? Quote Kistiakowsky: 'We as a society have to be terribly careful that the technological innovations which are put into effect are really in the social interest for us as a society.'"

"Quote also the Time Essay of January 3. "The triumph of Apollo 8 cannot erase the irony that it is easier for man to go to the moon than to wipe out a ghetto, easier for him to travel through space than to clean up his own polluted atmosphere, easier for him to establish cooperation in a vast technological enterprise than to establish brotherhood on a city block."

We stopped there, scores of clippings still unread. We sat awhile, taking thought. After lunch, which did little to help us sort out some naggings within us, we started a letter to Theophilus:

"Dear Friend: Thee has our cordial thanks for the material thee left with us. It may well be that thee has too high an estimate of our ability to cope with the problems and the charges thee gave us. After all, Friend, we are just plain, ordinary comma-chasers.

We hope the sun in Florida is benign, the fishing good, and the shelling rewarding. Have fun. Enjoy the fruits of thy toil. Take thy ease in the warmth. Forget that somewhere the sun is not shining."

We did not send the letter.

Prayer and the Modern Man

by Douglas V. Steere

one of the editors of Newsweek telephoned me. They were doing an article on the practice of private prayer in the United States and wanted to know about the attitudes of Quakers, whose worship is predicated strongly on the life of prayer. She asked a few questions and called the next morning to get my replies. I read the following to her. I made no attempt to put a maximal theological frame around the question but tried to answer it for the imagined reader, knowing that the editors were querying many persons and that little of what I said might appear.

The practice of private prayer has lessened with many people, if what is meant is the number of occasions when they open themselves to the deepest that they know and seek to come into its presence and to get the perspective that such an experience gives on all they are doing.

There is a good deal in our present outward-oriented Western society that draws us toward Marcuse's One Dimensional Man; we ignore the depth dimension and plunge ahead, seeing only ourselves and our fellows and the world with which we must interact in order to live.

The disease of affluence is not only obesity of body but obesity of the soul as well. The self-absorption of the West in its own never-ending spiral of the production and accumulation of material wealth has meant that (apart from a few artists and men of the spirit) what Arnold Toynbee calls its "liquid creativity" has been poured into these outward conquests and that it has largely turned away from its penetration of the depth dimensions of the world in which it lives. It is, in other words, not really present where it is.

Private prayer has been given to man as a form of his freedom that can bring him back into the presence of the deepest that he knows and can increase his awareness and make him present with a new vividness and responsibility in all that he does.

In Seattle, where I have visited often, there are times when nothing of Mount Rainier is visible. Then a morning comes when the old giant in all its majesty is there if you will lift your eyes to see it.

It is the same with most of us today. There come peaks and depths in life-experience: Ecstacies, breakthroughs into new insights, dreams, and, on the other side, illness, despair, and death, which have a way of making us lift our eyes and compel us to acknowledge that the mountain has not changed its position. It is we who have been absent, and now it shows its power to

change our perspective and give a second and third dimension to all that is there.

Our interest in music and art and nature indicates how much we hunger for something beyond the single dimension. That many young people explore Yoga and Zen is not insignificant, even if they often do so in dilettante ways.

The death of Thomas Merton was felt by us all. Yet he was almost a symbol of the life of contemplation and prayer. His own monastic life was not one that many intended to seek, but it was an heroic devaluation of the transitory and, as such, was respected.

The fascination of Christians with the spiritual tradition of Hasidism within Judaism as set forth by Martin Buber and Abraham Heschel is a further hint of this longing.

You ask about Quakers and the life of prayer. The classic type of Quaker meeting for worship that is practiced especially in the East, in Ireland and Britain, and on the Continent involves the group sitting together in silent prayer for an hour each week. It therefore is a form of corporate silent worship even when it may be broken briefly from time to time by some member who feels inwardly drawn to share some message.

The fact that many new Meetings of this kind have been established in centers across the country indicates an appreciation for this kind of experience. I think that young Friends today, far from being critical of this kind of service, are rather demanding that it be deepened and that the members of the group be ready to follow the leadings that come to them in such corporate silence. There is no denying, however, that these same young Friends want a fierce devotion to the social testimonies of the Quakers to accompany this inward experience.

Probably the practice of private prayer has lessened somewhat on the part of Quakers, who certainly are affected by the temper of our times. On the plus side, however, it seems clear that there is a deeper sense than ever of connecting the depth dimension with the desperate needs of the time and with involvement in creative directions in social change.

The growth of retreats in the non-Catholic world in places like Pendle Hill (Wallingford, Pennsylvania); Dayspring (Church of the Saviour in the District of Columbia); Kirkridge (Bangor, Pennsylvania); Wainwright House (Rye, New York); and Shadyside (Painesville, Ohio), to name only a few, is a clue again to this longing. Still another is the formation at the close of Vatican Council II of an Ecumenical Institute of Contemporary Spirituality, made up of a group of Catholic and non-Catholic scholars who since have met each year for a week to share their concerns for writing in this area.

But the tide is against the depth dimension in all of life. Atheism in its negative sense is the absence of depth, the failure to see the further dimension that frames life and sets its tone. Private prayer is nothing more or less than paying attention and is an exercise in opening oneself to the depths that are there.

In the Christian religion, as in Judaism, there is a focus; through the expectation that that focus helps us come into, we are lifted not simply beyond ourselves but to the beyond that is within.

This is not dropping out of life. It is not malingering. Rather, it is finding the connection again with the current of love that sweeps us back into life, cleansed of many of the egotisms of action. The fascination of the "involvement" theologians in what they call the *celebration* aspect of ordinary occasions and the growing realization that involvement, when practiced alone, may ultimately lead to a thin, loveless activism unless it is so restored is a considerable clue that the mountain will come out again and that the practice of lifting the head will again be cultivated.

Newsweek in its issue of December 30 printed the article, "Can Modern Man Pray?" It quoted, among others:

Jaroslav Pelikan, of Yale University: "In a time of frenetic Christian activity, when everybody is busy solving the problems of the world, prayer must seem to be, at the least, a luxury item."

Bishop of Rochester Fulton J. Sheen: "Religion and prayer have moved to an area of the subconscious. We're repressing religion where we used to repress sex."

Archbishop of Canterbury Michael Ramsey: "I always pray before breakfast, on rising. I believe it's really important to keep a fixed time. The worst time is late at night—particularly after a good dinner. I think that a good deal of kneeling is good, but for the sort of meditating I do I sit, quite a lot of sitting. When I'm praying privately, if I pray aloud it's rather by accident, just as I'm told that I sometimes whistle tunes aloud in the church."

Greek Orthodox Archbishop Iakovos: "You are accountable; hence the greater need of prayer. As a child, I prayed to a God who would be my judge; now I find that the judge must be me."

Who is a Quaker?

THERE WERE NO formal membership lists until 1737. They didn't need membership lists. Both within and without the Society, their status was unmistakable. A person was known as a Quaker who attended Meetings and who was prepared to suffer for his beliefs. The persecution of Friends was so severe there wasn't much to induce a man to associate with the Society unless he really belonged there. Early Friends were like the early Christians: you were a member if you came to Meetings; you weren't a member if you drifted away.

. . . from "The Meaning of Membership,"

New England Yearly Meeting

A Quaker Portrait: Roy J. Clampitt

by Emil M. Deutsch

AT EIGHTY, Roy J. Clampitt still has a head of thick, dark-brown hair. His posture is erect, his step elastic. The amount of physical work he does at Friends House, the American Friends Service Committee headquarters in Des Moines, where he and his wife, Pauline, live, is amazing. He never brags about his physical prowess. "There is really no justification to feel so well and healthy at my age," is the most I ever heard him say. But he obviously enjoys having people ask to "speak to the young man who works around so much in your yard."

Officially semi-retired to material aids (relief clothing and other supplies for overseas), he still helps out wherever help is needed in the office. Besides taking care of the yard and sidewalks, cleaning the whole house and the adjacent meetinghouse every Saturday, he plants a vegetable garden and flower beds every spring.

A few years ago, he redecorated all rooms in the house and painted—with some volunteer help from the Meeting—the outside brick walls of the large structure. The rented scaffolding did not quite reach up to the top of the gables, so Roy put a heavy board between the top rungs of the ladder, and a stepladder on the board. He did not allow anyone of the much younger volunteers to use this makeshift arrangement, but painted the gables himself.

Pauline told me much later that she had sat outside, with some needlework in her lap, to be available immediately should something go wrong. Many happy years together had taught her that it is senseless trying to dissuade Roy, once he has made up his mind.

In his spare time he still is an avid reader; and he has developed the carpentry skills every farmer acquires into an artistic hobby of cabinetwork. The delicate but sturdy chairs he made for their grandchildren even brought Roy some orders from less gifted grandparents. Roy-built pieces of furniture are as solid and long lasting as they are beautiful.

People who do not know him well would never guess, until the conversation turns to some serious subject, that this unpretentious, unassuming, modest man is unusually well read, very well educated, holder of a Phi Beta Kappa key, with a B.A. in Latin, mathematics, and Greek from Grinnell College and a master's degree in education from the University of Iowa; that he has a rare, keen intellect and real insight. A few years ago his alma mater fêted him as one of her outstanding alumni, and the governor of the state praised him publicly as the man who con-

tributed most to the resettlement of refugees in Iowa after the second World War. Many of these refugees enjoyed Pauline's and Roy's hospitality for their first weeks here.

The case histories in the second part of his autobiography, A Life I Did Not Plan, published in 1966 and still available from the Des Moines AFSC office, reveal much about the person who helped these refugees. Before the acquisition of Friends House, Roy carried a large share of the task of finding jobs and apartments. Quiet, soft spoken, sticking to facts always, never exaggerating, Roy proved very successful in persuading employers to hire refugees. His absolute sincerity, his obvious human concern for his clients seem to have been the strongest ingredients in his persuasiveness.

For the newcomers who stayed at Friends House, Roy carried the burden almost singlehandedly. A few of these people did not fall under the preference for refugees, but were covered by the general immigration provisions. For these, Roy and Pauline provided also their personal guarantee (affidavit of support for five years till the immigrant acquires citizenship in the United States).

Very frugal and simple in his personal tastes, Roy is generous, almost lavish, in the support of causes and institutions in which he believes.

Ever since I first knew him, almost twenty-five years ago, Roy has been considered one of the leaders of the peace movement in Iowa. For many years he was chairman of the Peace and Service Committee of Oskaloosa Yearly Meeting, the pastoral Friends group in Iowa. As early as 1935 he traveled among the Monthly Meetings of Oskaloosa Yearly Meeting, trying to interpret the aims and work of the American Friends Service Committee; he was on the board of both the Grinnell Peace Institute and the Scattergood Hostel for Jewish refugees from Nazi persecution. He tried to promote consideration of peaceful solutions of international conflicts in community organizations in his neighborhood around New Providence, Hardin County, Iowa, where he farmed after returning from military service and getting married.

His mother had been a birthright member of Honey Creek Meeting (Friends Church) there, the family had attended Meeting there, and Roy and Pauline became members when they started farming in that neighborhood. When the two youngest of their five children were still in high school, AFSC asked Roy and Pauline to head the year-round workcamp projects in Mexico.

They went to Mexico in 1944, and ever since then have been actively connected with AFSC projects. In September, 1947, Roy joined the staff of the Des Moines area office—since 1948 the North Central Regional Office for eight states. For approximatety two years, Pauline stayed at the farm home, with Roy spending his weekends there. Then, with the material aids programs expanding, Pauline also moved to Des Moines to do the sorting and mending.



Photograph courtesy Des Moines Register Roy Clampitt; Bronson Clark, holding mosaic plaque made by Roy for the fiftieth anniversary of AFSC; Jay Newlin.

Characteristic of Roy's attitudes and his concept of a divinely directed mission, is the following quotation from a letter:

"It certainly is a challenging time in which to live, even though a concerned person cannot feel comfortable. However, I believe that it was not the Almighty's intention that we should be comfortable in the sense that we are not faced with problems and decisions to make.

"I think happiness is a by-product of trying to find and to do the will of God."

Roy's and Pauline's great tragedy is the illness of their fourth child, now a grown woman. The parents bore this hard blow—the long, drawn-out worries, the difficulties of living with an emotionally ill person whom they could not help in spite of all efforts, the many disappointed hopes of recovery—with admirable calm and outward equanimity. Pauline's recurring back trouble, which also required long hospitalization, made the situation even harder for both of them. Perhaps caring for refugees, the largest number of whom arrived during the time when his daughter's condition seemed most discouraging, gave Roy relief and strength.

A description of Roy Clampitt would not be complete without mentioning his sense of humor, his gift of seeing the ridiculous contradictions in man's foibles and of pointing these out with a calm voice and completely straight face, his talent for cracking jokes and puns.

I remember with delight one illuminating incident. In December of 1948 Roy was hit by an automobile; his leg was seriously injured. When he received the insurance money after his recovery, Roy sent the check with an interoffice memo to the executive secretary of the Des Moines office: "As you know, the Veterans Administration has taken care of all my medical expenses. Here is my left legacy. Let's use it for the . . . project we have planned for so long, but never found the funds to finance."

There is another humorous anecdote connected with this story. After reporting it at a staff meeting at Philadelphia and praising Roy's generosity, Clarence Pickett remarked: "I would not advocate, however, the imitation of Roy's unique method of raising funds for hard-to-finance projects."

I assume that some people expect to read in the picture of a contemporary Quaker at least a little about his "Christian beliefs." I am sorry that I have to let them down. Though close friends, we never discussed beliefs, probably because we both do not attribute much importance to the formulation of dogmas and doctrines.

He apparently arrived early in life at the conviction that a man's religion must express itself in his actions, but the full implications of the Sermon on the Mount seem to have grown only slowly on him. He says that he does not remember ever hearing the Friends Peace Testimony mentioned at Honey Creek Friends Church during his childhood and youth; he thinks this was why he went into the army in World War I, when drafted, and why he was taken in completely by the slogans of the war fever that swept the country. Later he recognized this enthusiasm as a "delusion," and he accepted the full meaning of Jesus' teachings. His conviction that nonviolence is the only possible way for the solution of intergroup and international tensions became more than a tenet of Quaker belief; it became the pivotal point of all his attitudes.

In a letter to the Des Moines Register, after returning from the 1960 Quaker vigil at the Pentagon in commemoration of the three hundred-year-old Peace Testimony of the Society of Friends, he wrote: "Now at long last Divine Providence seems to have confronted us with the necessity of choosing between reliance upon military might or reliance upon God in whom we supposedly trust. This is such a revolutionary idea that nothing short of a new birth can bring it about. . . . Jesus went beyond the teaching of all those before him, saying we must love our enemies. . . . To enable us to love our national enemies we need a new spirit. We must be born again."

Rufus Jones said that he much preferred thinking of Quakerism as a movement than as a sect. That also is Roy's idea, and has been for many years. Ever since he joined AFSC he has devoted his life to contributing as much as he could to establishing the Kingdom of God in the here and now. If there is a big mailing going on, he sits all day in the printing room, stapling reports and stuffing envelopes, and frequently returns after supper to continue till bedtime. If what he does is useful, contributes to the functioning of the whole—to God's service—he is satisfied.

There is much of Brother Lawrence's humility and of his simple trust in God's goodness in this holder of a Phi Beta Kappa key.

Discussing the despair and feeling of uselessness of some old people, Roy wrote me not very long ago: "For myself, I think the hardest of all would be to be unable to do anything useful. It doesn't need to be anything of great importance. I believe the saying that 'all service ranks the same with God' is absolutely true—which reminds me of a little verse which I wrote some years ago:

When I am gone please do not speak of me as one who studied Greek.

I much prefer the world should know I kept the walks well cleared of snow."

If I look for a guiding principle of Roy Clampitt's "unplanned life," I find it summed up simply, directly, unequivocally in the twenty-fifth chapter of Matthew: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I wish someone would gather together from Roy's autobiography and letters the passages of wisdom and insight and combine them in a little book that might be called Thoughts of an American Quaker in the Twentieth Century or better yet, simply, Thoughts of a Man—a man who is observing and thoughful, calmly passionate for establishing the Kingdom of God on earth now, and contributing his share unobtrusively and modestly; never pretending, but being, not talking Christ, but following in the Master's footsteps. In our time, which is so avid for the sensational, when nonentities are built up to impressive images by all the paraphernalia of public relations techniques but essentials are glossed over, the quiet deeds of human kindness and encouragement perhaps have become our most important task and duty.

Prisoners

THOSE WHO ARE CAUGHT in the machinery of power take no joy except in activity and change—the whirring of the machine: whenever an occasion for action presents itself, they are compelled to act; they cannot help themselves. They are inexorably moved, like the machine of which they are a part. Prisoners in the world of objects, they have no choice but to submit to the demands of matter. They are pressed down and crushed by external forces, fashion, the market, events, public opinion. Never in a whole lifetime do they recover their right mind: The active life: What a pity.

The Way of Chuang Tzu, THOMAS MERTON

Conscientious Disobedience

by Henry J. Cadbury

ABOUT NO QUESTION of Quaker history have I been asked more often recently than about our tradition of obedience or disobedience to law. The inquirers obviously hope that I will cite precedents for one or the other attitude and assume, as I do not, that such matters are settled by the past. Now that the American Friends Service Committee has definitely and publicly decided to send medical supplies without license to civilians in National Liberation Front areas in Vietnam—they have long sent relief to civilians in South Vietnam—the controversy may be expected to come into the open.

Civil disobedience has certainly been part of our tradition. Only the modern respectability and conformity of the Society of Friends could obscure the historic facts. The earliest generation of Friends deliberately violated some laws openly and with willingness to accept punishment. It was possible to break laws both positively and negatively at the same time. On a given First-day they could absent themselves from worship in steeple houses as required, and could attend Friends Meetings as forbidden by the Conventicle Acts. They occasionally refused military taxes as well as military service, and more generally and extensively they refused tithes which were levied for civilian or religious purposes. In both instances they suffered forced collection of what they refused to pay, and more. The disobedience was not secret evasion but open for all to see. Its publicity was part of its value. Only when innocent persons were protected by secrecy, as in the case of the Underground Railroad, did the violators of law reluctantly practice secrecy.

At the same time, Quakers often expressed their approval of law. Familiar are the words of William Penn, "Government seems to me a part of religion itself, a thing sacred in its institution and end." They tried to have a law changed in order that it might conform to the public good, rather than conform themselves to its demands. For a while Friends were hesitant to employ legal means even to secure what was their legal right. Their policy was not always disobedience, but also passive obedience. The question was settled by them in each case by conscience rather than by law. The Bible had expressed it as the alternative between obeying God and obeying Caesar (or men). Some New Testament writers spoke of the duty of obeying the government, but others praised the sufferers who did not obey.

Our question is to determine at what point we are

IN MID-DECEMBER the American Friends Service Committee announced the shipment of penicillin to civilian war sufferers in the National Liberation Front areas of Vietnam. This step—first in a series of shipments expected to total about \$25,000—was taken by the AFSC even though the United States government refused to issue the required license. At the same time AFSC sent medical supplies of equal value to its amputee and child day-care centers in Quang Ngai, South Vietnam.

Though its primary motivation is Jesus' parable of the Good Samaritan, AFSC said it was also concerned about prisoners of war and believes that continuing contacts with the NLF will permit it to encourage the release of the

imprisoned.

Before it was made public, the AFSC action was interpreted by Committee representatives to both the United States Department of State and the Saigon government. Though war conditions make it impossible for the NLF to allow Quaker workers to accompany medical supplies at this time, AFSC will continue to negotiate for future admission of its personnel. Meanwhile, AFSC expects to receive reports on the use of the drugs.

confronted by a real dilemma. When we are, in spite of all hesitation, the primary duty to God should prevail. As one looks back over fifty years, the American Friends Service Committee as an organization has escaped direct violation of the law. The published statement of the Committee says, "as in all our other humanitarian efforts we have acted with the knowledge of our government, and until now, within its regulations." In the present situation, the violation is not of statutory law but of departmental regulations. The officials that issue them are not required to do so by democratic processes of legislation, and some of them may be actually in sympathy with the Quaker position. They are completely informed of what we are doing. After all, our country is not officially at war. The rules can be temporary or flexible. If we were a committee of British or Canadian Friends, we should meet no obstacle of our government in sending supplies to civilians in any section of Vietnam. Perhaps the fact that AFSC has so rarely countered the law is nothing to be proud of. On the other hand, instead of feeling guilty for having conformed, we can be grateful that so often with a little patience our government has made concessions to our concerns and sometimes substantially supported them. I am more impressed with this aspect of the half-century that is past than with any servile conformity or cowardice on our part.

The current decision was made reluctantly but deliberately and with substantial unity. The possible objections were canvassed very fully and with careful consideration of the risks to the Committee and to its other fields of service. But the Committee also was aware of future advantage that might follow this action. It may seem like bad timing to make such a choice when about us frivolous or violent or selfish law-breaking is a mounting problem; yet the difference is obvious also to men who do not share

our views. The constructive role of such a challenge is recognized in legal circles—as Associate Justice Fortas shows in his recent pamphlet, "Concerning Dissent and Civil Disobedience"—as well as in the thought of such persons in the past as Henry D. Thoreau, Mahatma Gandhi, and Martin Luther King, Jr. It is in fact the very alternative to violence.

Unrest and Friends

by Wilfred Reynolds

IT IS A REAL RESPONSIBILITY of Friends to remind one another of our potential for good in a world of shift and change that are often violent and to have faith, and take heart, in the Quaker practice that undergirds our religious approach. This may be done with humility.

Friends are in a relatively favorable position to face conflict and help to resolve it, because our mental roots include an openness to varying viewpoints, an absence of complicated dogma, and a consistent acknowledgment of God's functioning in all men.

Our orientation tends to discourage the polarizing emotionalism almost inevitably caused by an excluding body of religious ideas and projects. In place of a potentially emotional and destructive arrangement, the religious democracy produces the climate of trust and the friendly curiosity about meanings behind attitudes that are essential to sensible human relations.

Our professed openness and unending quest for truth require that we recognize certain black and white men as powerful personalities who are in the throes themselves of spiritual awakening and evolvement. Our depth of concern and flexibility of mind tell us that their followers, too, are making painful advances in God's ultimate purpose of human refinement. A leader merely gives direction and articulation to a condition that has long been brewing.

We recognize that awakening and becoming alive, in terms of the inner self, always is a trying process. We know it from our own experience. We are able to grant to others our own awakening in political and social matters.

Friends can be helpful in relating to persons whose development is accompanied by excessive anxiety, frustration, rebellion, hatred, over-simplication of problems, and other limiting tendencies. While one ought not to expect to be completely effective in all cases, Friends can take heart in being able to make reasonably clear that the excessively troubled will not be rejected as persons.

Friends' toughness of mind and commitment to ultimate values enable us to suggest with confidence an answer to the question of good and evil: That good and evil comprise the divine process that refines the human soul.

A Celebration of Conscience

by David B. Perry

SHADES of soft brown and gray, the rolling mountains of Pennsylvania were dusted with snow in the still December air. The cattle stood stolidly in the cold, and strands of barbed wire stretched past them and away. The chapel sat, across the road from a cemetery, alone in the fields. The roadway was cracked and pitted and bordered on both sides with barbed wire. A flock of starlings foraged in the grass along the shoulder.

Suddenly the birds rose, wheeled, and shot away toward the west, black silhouettes against the sky. The sound of a brassy jazz band erupted from the chapel, and an old bus rattled noisily up the road, bouncing to a stop in front of the old building. Out piled a stream of people with fresh, excited faces, bundled against the cold. A mile away, behind a high, swinging gate, hundreds of others waited, stamping their feet and rubbing frozen noses.

On this Saturday before Christmas, the gates of the Allenwood Federal Prison Farm were opening to hundreds of visitors who came to celebrate life with the prisoners of conscience on the inside. On Friday afternoon, December 20, there began a migration to Lewisburg, Pennsylvania, which finally grew to unimagined proportions. Twelve hundred persons registered at the little Episcopal church across highway 15 from Bucknell University. Early Saturday morning, prison authorities began busing them into the prison chapel to meet briefly and informally with imprisoned war resisters.

When Ross Flanagan first announced plans for a Christmas visitation at Allenwood, in October, he referred to it as a "Celebration of Conscience." This it remained. As plans grew, project headquarters at the New York Yearly Meeting offices became deluged with an enthusiastic response from both the religious and resistance communities. Nearly a dozen organizations joined in sponsorship. Bringing the Friday evening briefing session to a close, Ross set the spirit of the coming day in saying, "This is not a Quaker thing; not even a religious thing; but a human thing."

After a short night, crowded in sleeping bags on the floor of a professor's home, we headed up the Susquehanna River toward Allenwood. Arriving at about nine o'clock in the morning, we found only a barren gateway and several hundred frozen people to mark the presence of a prison.

We were divided according to the priority numbers on the tickets we had received at registration. When our turn came, we held our coats open for inspection and were marched aboard a bus and driven about a mile down the road. The chapel stood with no other buildings in sight. We disembarked and climbed up the steps past a smiling warden and his smiling friend, Harvey Cox.

Finding ourselves in a barren room, the bare floor strewn with unfinished decorations, we shivered with cold and excitement while those before us were herded back to the buses. What followed was an exhilarating rush of faces and hands, friends and hurried words. With barely fifteen short minutes until our bus returned, we had little time to reach out toward the men we had come so far to touch.

The prisoners stood about the chapel in small informal groups or alone, surrounded with eager visitors. They were dressed in khaki uniforms. We found the great number of black prisoners immediately noticeable. They were many, but their visitors were few. Three prisoners were dressed in blue work shirts and striped trousers. These were the men from Lewisburg Penitentiary. One, Gary Hicks, was missing. Having walked out of Allenwood for eighteen hours last year, he was not permitted to participate.

Jeremy Mott, one of the few Friends now serving in prison, is also in Lewisburg. Both he and our friend Jim Wessner were in excellent spirits. Again and again they repeated: "It's easier to keep up the spirit on the inside than it is on the outside." Jeremy was intense in the rush of words. How did he relate his action to Friends testimonies? "Oh, that's everything!" He was adamant. "I wouldn't have done it if it were not for Friends testimonies."

The men must surely have felt a bit like animals in a cage, being stared at by hundreds. But the message was there. Those forces that have kept us living and growing these many years were still, incredibly, with us. The love was there, the concern, and that seemingly indestructible force called hope, which appears even in the coldest and most fearful moments of our lives, left the prisoners of both the inside and outside deeply moved.

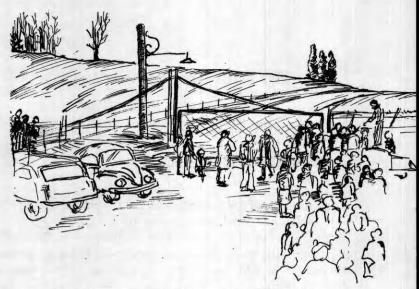
Jeremy's words stayed with us that day, their naked truth transcending history: "It's harder on the outside." For, though the gates of Allenwood were closed at 11:30 a.m., and only seven hundred visitors had gained entrance, the day had just begun for us on the outside. During an afternoon of workshops the intensity grew. When time came for the evening meal, we found tables piled high with food and spirits lifted high in communion.

What is the Sound of One Hand?

(from 101 Zen Stories)

Do you hear the soundless sounding? The no-word I have not spoken? I reach my hand, Un-touched, unhand: The sound of one hand unbroken.

SARA DEFORD



By Margaret S. Cadbury: 12/21/68, 11 a.m. Wet, cold snow. People have been going into the prison farm since 8:30 a.m. in busloads and still hundreds of people are here waiting.

Ross Flanagan commented: "We have demonstrated today a capacity for peace in the Movement. We are speaking to a new constituency. We are," he said, "speaking of nonviolent, creative change." The success of the Allenwood visitation seemed to depend upon this demonstration. The absence of such groups as Students for a Democratic Society and the Mobilization from the list of sponsoring organizations was significant. The emphasis was upon transcending barriers rather than on confrontation.

"We have no enemies among men." These words spoke the hope that comes with Christmas and the meeting of differences. "I would like to think of this," Ross said that evening, "as the meeting of people who are in search . . . for meeting changing times."

A meeting it was: A meeting of frightened people searching for hope, a meeting of the religious and resistance elements of a growing movement; in short, an experience in community. And that night, with the singing of freedom songs, the clapping of hands, and the bouncing of colored balloons, the communion grew and turned to joy.

David Harris spoke of entering prison in February. His direct and simple words swept across Lewisburg Methodist Church as words do that come from the depths of the heart. He spoke of one world and one humanity. He spoke of brave men who believe in "a reign of life when all men are sacred. Each man," he cried, "must believe that his life is an extension of all life." The words struck to the core: "There is only you and me!"

When he had finished, his wife, Joan Baez, stepped to the pulpit, took a deep breath, and filled the room with her clear voice:

> "There's a man by my side walking, There's a voice within me talking, There's a voice within me singing."

A thousand voices rose with hers, "Carry it on, carry it on!"

By Charles A. Wells:

Who Wins in Czechoslovakia?

THE OUTLINES of the Soviet invasion of Czechoslovakia are now sufficiently fixed and clear to mark it as one of the great dramas of history, recording a signal victory for the human spirit pitted against raw power—a lesson greatly needed in this hour. Here are the high points that will long be remembered:

As the Russian tanks rolled into Prague, the Kremlin broadcast claims that the Czechs had requested the intervention themselves, the Russians confident that they could set up a puppet regime to support such a political facade. But after the Czech Communist Party Secretary Alexander Dubcek was taken to Moscow in handcuffs with President Svoboda following shortly, the Russians could find no Czech willing to be a part of a puppet government, and the Kremlin was forced to retain Dubcek and Svoboda in their places of leadership. While still in Moscow, the aging Svoboda, venerated by all Communists, threatened suicide if the decisions concerning the future were not left in the hands of the Czechs, with Moscow's demands for a return to "orthodox communism" to be carried out only as the welfare of the Czechs permitted.

The Communist nations everywhere had reacted with such outrage over the invasion—Yugoslavia and Rumania giving full support to Prague—that the Kremlin feared Svoboda's suicide might spark an outbreak of violence and push the situation quickly out of control. When the Kremlin finally decided to return the Czech leaders to Prague on an evening plane, they tried to keep as hostage one of the top Czech leaders, a Jew, Dr. Frantisch Kriegel. (A subtle attempt here to play upon anti-Semite sentiments in Prague.) But on discovering that Kriegel was missing at the Moscow airport, Dubcek, Svoboda, and the others refused to board the plane without him. The Russians knuckled again, and by dawn Dr. Kriegel was brought to the airport.

The Kremlin continues to be embarrassed because they have been unable to identify a single Czech who would admit "inviting" them. A favorite joke behind the Iron Curtain: "Why are 200,000 Russian soldiers staying in Czechoslovakia?" The answer, "They're looking for the Czech who invited them."

Moscow has sought for years to rally the Communist world in an international "unity" conference, to isolate and brand Red China as a traitor to Marxism. The gathering was to have been held this past fall. But in two preparatory meetings since the invasion, party leaders from all the East European states and from countries outside the Iron Curtain quarrelled bitterly over the Soviet action and, in anger over Kremlin protests, reaffirmed the right for each Communist nation to develop its own kind of Marxist socialism without outside interference. There will be no "unity" conference except as the Kremlin makes more concessions.

Veteran Western observers in Moscow report many evidences of strident divisions within the Kremlin; the invasion is generally recognized as a major blunder. The Soviet influence in the Communist world has admittedly been so demoralized that its leadership could only be restored by physical force—which involves intolerable

WORN THREADBARE, Christianity no longer inconveniences the mind nor enforces the least interrogation; the anxieties it provokes, like its answers and its solutions, are flabby, soporific. Already we yawn over the Cross.

E. M. CIORAN

risks in the nuclear age. The Russian people themselves are increasingly disturbed as they hear more details of the invasion and its consequences. Many predict that the present Kremlin leadership will fall, as did Khrushchev for his blunders. Then a new regime could go about repairing the damage.

The Kremlin's new policy, which states that the Soviet Union will not permit "any force to threaten Socialist unity," is being labeled by friends and foes alike as the "new Soviet imperialism," an ugly word in the Marxist vocabulary. The Yugoslavs, Rumanians, and other Communists have denounced the New Soviet imperialism as much as has the United States. The opinion, consequently, is quite universal that such a policy is obsolete and will prove unenforceable, since the major threats to "Socialist unity" arise from within the Communist states, as the Czech situation reveals.

Not only are all East Europeans demanding that their national cultures have precedence over any type of Russian dominance, but the Kazaks, Uzbeks, and other Turkomen peoples, millions of whom were slaughtered during their subjugation under Stalin, are still resisting Soviet rule. The freedom movement among the forty million Ukrainians in the heart of the U.S.S.R. has caused the Kremlin much anxiety and has been suppressed again only lately, this on top of the demand for more freedom among the Russian peoples themselves. All this without citing the virulent animosities seething between Moscow and Peking.

Far more important than new weapons or more armaments for defense against communism are these new evidences that the Marxist tyranny cannot renew itself in succeeding generations. Here indeed are evidences of God working in history, the source of the peacemaker's hope and joyous faith.

Karl Barth: Undauntedly Orthodox

by William Hubben

THE WIDESPREAD INTEREST which the public manifested in the contributions of the Swiss theologian Karl Barth, at the time of his death on December 9, 1968, suggested the effect which his teachings have had in the Western world. Yet only a few years ago Barth candidly stated to his friends that the best years of Barthianism had passed; they were to prepare themselves for increasing criticism or for the sweep of new thinking in the years to come.

In these recent years we have, indeed, witnessed the trend toward a secularized interpretation of much that hitherto had been kept in the realm of tradition or mystery (Harvey Cox). A new accent is now being heard in the theology of hope (Jürgen Moltmann) as the essence of the much debated eschatology and the vision of Christ's reign in the Kingdom. These changes have come about so swiftly that we have to remind ourselves that it all could happen only in the climate of the candid self-criticism generated by Robinson's *Honest to God* and by other voices like his.

Friends could not help being touched by at least some of these currents of thought. Our reserve toward theology is yielding at least to the degree that our emphasis on the mystical nature of our faith is affected by the rational character of modern thought. Reason, after all, is the main tool of theology, which aims at explaining or analyzing faith, its practice, and its experience.

From 1918 on, Karl Barth had voiced pessimistic ideas about the Protestant Church in Europe. He and others, under the impact of the war, began to lose their former enthusiasm for liberalism; and other dark voices, notably Spengler in his *Decline of the West*, pronounced dire forebodings as to a cultural and religious crisis to come.

Barth was an outstanding scholar of Paul, and his Commentary on Romans awakened the Protestant world to a reappraisal of its tenets. This book was but the beginning of Barth's fight against a liberalism which had considered itself the ripe fruit of the general progress of mankind. Yet Barth called this same liberalism a smug, shallow, and mancentered escape from the foundations of Christian faith.

Briefly, Barth criticized Protestant liberalism for presuming to be on too-familiar grounds with God and Christ. Aren't we, argued Barth, making Christ the servant of our humanistic schemes of social improvements when we organize all kinds of reforms in the name of God or Christ?

Aren't our arts, our scientific outlook, and our vague mysticism based on notions that make us drift away from the principles of the Reformation which had made faith alone capable of man's salvation? We must remain aware, so he never tired of stressing, that our sinful nature corrupts every human enterprise. Man's supreme sin is that he twists truth to suit his own selfish ends.

It was the specific nature of Christ's mission to redeem man. But this redemption is God's work alone. God's unearned grace must be received in the spirit of humility that will downgrade all human enterprise. Society, like the individual, stands under God's judgment, and Barth's earlier theology stressed Kierkegaard's harsh verdict that before God we are always in the wrong. Man's self-deification (hubris) is essentially a revolt against God. Religious man in particular is apt to be the supreme sinner when he assumes that he is close to God, a thought that is not unfamiliar to Americans, since Reinhold Niebuhr has often expressed it.

Such rigid posture was bound to create conflicts with the Hitler regime and its total claims on man. Barth was teaching at a German university when Hitler came to power. Shortly after, Barth had to give up his chair in Germany, and he returned to Switzerland. Yet his influence remained strong in the so-called Confessional Protestant Church which subsequently became a most effective resistance group against the Nazis and in which Martin Niemoeller was the outstanding figure.

The sobering experience of going through the First World War had already removed from Barth's mind the last traces of an easy belief in mankind's general progress. He now accepted the thoughts of Kierkegaard and Dostoevsky, both of whom did not uphold the faith in man. A term like "God's judgment on man" seemed the only proper expression for the generation after the First World War.

Soon, however, Barth's emphasis shifted from the accent on God's judgment to God's grace. The emphasis was, nevertheless, coupled with Barth's strong insistence on God's otherness.

God is wholly different from man so that even all of our subtle attempts to make God in Jesus Christ a twentieth-century figure with whom we are well acquainted are futile. Moreover, Barth stresses that it is not what man thinks about God that is important but what God thinks about man. Any encounter with God is still a moment of judgment, although God's grace—unmerited as it is—is present in the living Christ.

Barth is trinitarian. But he wants us to think also in terms of a new redeemed humanity that Christ's resurrection from the dead has created. This resurrection is the divine triumph over destruction and the demonic forces threatening to subdue our world. The existence of this new humanity is the supreme act of God's grace toward man. The living Christ, then, is the only source of hope and vision. God is waiting with the Church, for the Church, and for the world. The Church is not sacred by itself,

but is so only insofar as it lives within the Holy Spirit and proclaims it. Man waiting for God's Kingdom will endure the pettiness of the Church. Christian hope is the seed of all life.

Friends are likely to have critical reservations toward the theology of Karl Barth. Much in it has the ring of traditional and orthodox dogmatism, which early Friends considered stifling and frustrating. This attitude includes our critical position as to the Scriptures' being the sole source of truth. Barth's insistence on God's being "wholly other" seems incompatible with the faith in God's fatherhood, His love, and the touching parable of the Prodigal Son. Furthermore, God's acts of unmerited grace which Barth stresses as a late follower of Calvin, evoke the feeling that a mysterious arbitrariness is at work; this, again, we must consider incompatible with faith in God's justice and love for all men.

Friends will also dislike Barth's de-emphasis of social concerns, which almost all churches now confess to have neglected, much to the detriment of their own spiritual prosperity. Nevertheless, the critical reminders that Barth directs at our pride in human achievement and our claims to speak in the name of God or the Spirit might well be heeded by the entire ecumenical church, Friends included.

There is an air of austerity over the theological thinking of Karl Barth. Yet in fairness to him we remain impressed by his fervent faith in the presence of the living Christ. Such a faith now has become controversial among contemporary Friends because of the universalistic trends among us; his faith evokes more hope and admiration than do other facets of his belief.

Barth loved the luminous melodies of Mozart and also loved humor in its many forms. Perhaps this is a hint that his vision of God's purpose for mankind had many unexpressed aspects that would lend to his severe theology at least a touch of that reconciliation for which all mankind is longing.

Mule Cart and Slow Train

The rites observed are prompt when old men die,
And noted mourners speak their scheduled time
With dignity, to guard the solemn mime
Of well-planned show unmarred by anguished cry.
But these men's tales are less of honors won,
For they had more of promise than of deed,
The growing of their greatness still in seed,
Too soon, too sudden every hope undone.

As if delay could yet reverse their fate

Two mules draw this man's casket, and that, inside

A train, slowed down as crowds sing hymns and

weep.

But they are not alone: an ugly hate

Has felled not two but several, young, untried.

Dare we do less than strive their faith to keep?

Felix Feraru

A Memorable Meeting

by Eva Rae Totah

THE FIRST WORLD Conference of Friends in London in 1920 was a great experience for me as a young representative from Nebraska Yearly Meeting.

Social concerns from all over the world were brought to the attention of the group. A number of minutes were written and sent forth to voice the concerns. The one most urgent to British subjects was the Irish Question.

The Lord Mayor of Cork had been on hunger strike in prison for many days. Some of the British Friends asked that a minute be sent to the British government. A long discussion took place over the issue in the open meeting of one thousand delegates. Individuals from distant places who knew little of the problem before the conference spoke out boldly. Considerable heat was engendered.

With every passing moment, the sought-for meeting of minds and the necessary unity of spirit seemed farther and farther away.

Then the chairman, John Henry Barlow, rose and quietly said, "Let us have a period of silent worship."

A deep hush fell on the gathering.

As a thirsty garden after a hot wind is refreshed by a gentle and generous rain, so the heated spirits opened their hearts to the in-filling of eternal love. Understanding and illumination came.

It might have been five minutes. It could have been twenty. So deep was the working of the Inner Light in every heart that time and place did not register. In that time of open-hearted waiting, the heavenly forces, always available, performed a miracle.

When the chairman rose to his feet, the feeling of strain and tension had given place to happy accord. A minute was formed that expressed the mind of the Conference and the concern of British Friends.

This example of what the Spirit can do in a group of people of diverse backgrounds and experience impressed me as a young girl. Since then, whenever there are opposing points of view and emotion runs high, I am reminded that it is time to turn things over to the Holy Spirit.

We may not see the steps to unity, but the Spirit will direct us on the way we are to take if we submit in humility.

Not only can Friends profit by submitting their differences to the solution and healing of spiritual forces. The world, torn by hate, strife, and conflict, can learn to love and trust and work in harmony by relying on spiritual power.

Reviews of Books

Containment and Revolution. Edited by DAVID HOROWITZ. Beacon Press. 252 pages. \$5.95

AS DIRECTOR of the new Bertrand Russell Centre for Social Research in England, David Horowitz is editing a series of books, Studies in Imperialism and the Cold War. This volume is the first.

The seven essays mesh well with each other—in fact, a little too well, almost as if they were rewritten to stress the same generalizations. The scholarship behind each essay, however, is specific and convincing.

Without referring to George F. Kennan more than casually, William Appleton Williams has written a masterful fifty pages on American intervention in the Russian civil war (1919-1921), refuting the face-saving rationales for Woodrow Wilson advanced by Kennan in Russia and the West Under Lenin and Stalin.

Another study, by Todd Gitlin of Students for a Democratic Society, presents similarities between the Anglo-American intervention in the Greek civil war (1947-1949) and the intervention in Vietnam.

Two other essays, on American policy toward China and toward Vietnam, respectively, round out the case studies.

Included also is Isaac Deutscher's speech to the first Berkeley Teach-in in 1965. The great biographer of Trotsky, perhaps ironically, suggests that the Soviet Union deserves our respect for her great sacrifices and advancements.

An account of Russia's resistance to the Nazis portrays the Second World War as a struggle between Germany and Russia, with the Western Allies mostly on the sidelines. While Russia held off one hundred eighty Nazi divisions in 1941-1944, the Western Allies engaged only twelve and after D-Day engaged thirty-seven. The foreign policy views of Senator Robert Taft are given in detail.

F. P. SALSTROM

The Devil, Demonology and Witchcraft, the Development of Christian Beliefs in Evil Spirits. By HENRY ANSGAR KELLY. Doubleday, Garden City, New York. 137 pages. \$4.95

FRIENDS WILL LIKE this book because it provides academic support for beliefs many of us already hold. Kelly, a former scholastic member of the Jesuit order, now teaching medieval literature in the University of California at Los Angeles, has written a scholarly, information-packed book, which contends not that the devil and as-

sorted demons are dead but that they have never been anything other than figments of imagination.

Quakers, being among the theologically impoverished, tend not to take issues such as demonology very seriously, which is probably just as well, but the importance of such issues to others is highlighted currently by the contention between the Vatican and Catholic theologians in Holland, which is concerned partly with the literal existence of angels. Demonology in the Catholic Church is considered as "infallibly revealed as true and therefore unchangeable." A good many other groups, including vigorous opponents of Catholicism, such as Jehovah's Witnesses, go along with the Catholics in their faith in the devil

It is difficult to prove the nonexistence of almost anything. Kelly works at showing the belief in demons as cultural accretions rather than part of the substance of Christian beliefs. He examines numerous Biblical references to the devil and demons, as well as other references contemporary with Biblical times. This is a useful effort, although probably it is too academic in its presentation to arouse much popular discussion.

LYLE TATUM

Prayers for Help and Healing. By WILLIAM BARCLAY, Harper and Row, New York. 124 pages. \$3.60

THIS EMINENTLY PRACTICAL little book carries a sense of inner authority that recommends it for personal use and for giving to those who are in need.

Urged by friends to publish in book form the prayers that had been appearing in the pages of the British Weekly. William Barclay added to the collection.



classified them, and designated them definitely for use by the ill, at home or in hospital.

An able introduction of some ten pages outlines his philosophy of health and healing, the integration of mind and body, and cooperation with medical skill and discovery.

"The body is the instrument and agent of the mind," he says, and it must be kept fit. Let no one lean back, saying, "It is God's will." The basic truth is "that no illness, no pain, and no suffering are the will of God, rather they are the proof that something has gone wrong which God wishes to put right."

William Barclay believes there is a place for the work of spiritual healing, but not as a substitute for normal healing. The physician, he believes, is the servant and helper of God. He quotes Paul Tournier's story of the famous doctor who remarked about a patient, "I tended him. God healed him."

One hundred pages present brief prayers for physical and mental illness, for special occasions and crises, for the aging and the anxious. Many prayers are followed by short and appropriate verses and quotations from the Bible.

This collection of prayers is the work of a distinguished scholar and preacher, professor of divinity and Biblical criticism in Glasgow University. The wise and learned are often gifted with clarity and simplicity of expression.

RACHEL R. CADBURY

The Journal (Abridged) of Wm. Edmondson: Quaker Apostle to Ireland & the Americas 1627-1712. Edited by Caro-Line N. Jacob. Foreword by Henry J. Cadbury. Philadelphia Yearly Meeting of Friends. 124 pages. \$1.50

WILLIAM EDMONDSON, born four years after George Fox, was one of the first generation of Quaker pioneers. He became interested in the nascent Society of Friends while serving in the Parliamentary Army during Oliver Cromwell's Protectorship, his interest being aroused by the disparaging remarks and rough treatment directed at Friends by opponents.

His convincement followed his settling in Ireland. On a journey back to England in 1653, to buy goods for his shop, he heard James Nayler preach: "Then I knew it was the Lord's hand that had been striving with me for a long time."

From then until his death in 1712, William Edmondson was active as a Quaker minister and in community affairs. He made three extended journeys to the West Indies and the American mainland, visiting small groups and isolated families in

what was then largely wilderness. He took part in the famous debate with Roger Williams at Newport and Providence in 1672. His harsh reference to "the bitter old man" shows a surprising failure to appreciate the service of Roger Williams to religious freedom.

Most of William Edmondson's activity was in Ireland, however. The Journal is particularly interesting for its account of an Englishman's relationships with both English and Irish in that troubled country during a half century of bitterness and disorder following Cromwell's harsh repression of Irish nationalism after the English Civil War and also following the disastrous effort of James II to raise an Irish army to reverse the Revolution of 1688.

William Edmondson seems to have had little sympathy with Irish nationalism. He suffered physical injury and loss of property from both sides, and he was actively engaged in informing English officials in Ireland of the religious toleration that had become part of English law.

His courageous insistence on treating English officials and Irish guerillas impartially as human beings was a source of

Eighty-fifth Year

comfort to his neighbors and eventually an influence for temporary reconciliation in Ireland. The modern reader is surprised at the numbers and importance of Friends in Ireland in the seventeenth and eighteenth centuries.

The Journal is matter-of-fact, even when dealing with soul-searing perils from wilderness or wilder, embittered men. It makes one wonder whether, in similar circumstances, one could be so steadfast.

Caroline Jacob's abridgement has been judiciously done. It presents a complete and coherent account in a small book easily slipped into a pocket. Her occasional annotations, set off in italics from Edmondson's record, helps the reader understand the circumstances in which this servant of Christ wrought so heroically what he recounts so simply.

RICHARD R. WOOD

A Venture in Quaker Education at Oakwood School. By WILLIAM J. REAGAN. Oakwood School, Poughkeepsie, New York. 157 pages. \$3.00

WHILE THIS BOOK gives an interesting history of New York's Yearly Meeting school

from the days of its waning years at Union Springs to its revitalization and growth in Poughkeepsie, it is far more important as a reflection of the remarkable spirit and educational philosophy of its author, who was at the helm of the school from 1916 to 1948. Significant references to influences of Rufus Jones, Dorothy Canfield Fisher, Howard Thurman, Eleanor Roosevelt, and other noteworthies add charm and depth to the story of a school and a dedicated Quaker educator. What strikes the reader is the modernity of educational thought behind the words of an octogenarian principal emeritus. One feels there would be no generation gap between him and today's youth-as indeed there certainly was not between him and his students at Oakwood. He has an innate understanding of the frustrations of the young, constructive advice for their parents, and helpful insights for their teachers.

As one who was privileged to start his own teaching experience under this man of wisdom, this reviewer feels Friends will find William Reagan's wisdom rubbing off on them, too, when they read this volume that reflects the twinkle in his eye and his ever continuing zest for living.

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ADELBERT MASON,

From the remarks of President John Coleman of Haverford College at the Dedication of the new Upper School at Abington Friends School:

It is important that, with Robert Frost, we "choose something like a star to stay our minds on and be staid . . ." It is not important that the curriculum or the classroom be set up in one particular way to lead toward the stars.

It is important that Friends' teachers have been leaders who "gave of their loving as much as of their wisdom." It is not important that they led through any particular style in relations with students, or through imposition of any particular set of standards. . . .

Friends schools can play a critical role as we move toward education that works with new methods and new students in new buildings to impart new knowledge and old, tested values too. Coward. By Tom TIEDE. Trident Press, New York. 383 pages. \$5.95

NOVEL OR DOCUMENTARY? Fiction or fact? Coward or hero? Friend or foe? The virtue of this book lies in the author's ability to obliterate the conventional antitheses and at the same time to perform an unusually honest and straightforward job of reporting that, without overdramatization, retains all the vividness and suspense of each successive day in a young G.I.'s life in Vietnam and incidentally in the lives of soldiers on the "enemy" side.

The action centers around the experiences of Private Nathan Long, who is caught up in the machinery of the army without ever wanting to carry a rifle, much less kill anyone with it.

Initially and unwittingly the cause of an antiwar demonstration outside the army post hospital where his unpremeditated hunger-strike has landed him, and thus indirectly the cause also of the subsequent self-immolation of that demonstration's leader, Nate Long is finally "sentenced" to a year in Vietnam. There, in the capacity of company clerk, he experiences, first at second-hand and then (but by no means secondarily) at first-hand, the hell that is called war.

"Descriptive" is a hopelessly weak word to apply to the manner in which this book is written, and yet every sentence in it is quite factually just that and nothing else. The description is vivid because it is brief: No soliloquies, no long-winded interpretations. Just facts, but facts which speak most eloquently for themselves. Dialogue (whether with Nate's personified cross, Sergeant Riker, with his only real pal, Len Costello, or with his commanding officers, black Lieutenant Price and white Captain Greeley) is terse and pungent; a single word in right context often is more effective in conjuring up a dramatic scene or situation than sentences full of psychological motivation.

Thirteen of the twenty-one chapters take place along the roads, in the jungle, and in the cities of Vietnam, as we follow the fortunes of the fictive but prototypical Nate Long among his friends and foes on both sides toward a dénouement that leaves it to the reader to judge whether the proper adjective to ally to actions and actors alike is "cowardly" or "courageous." More convincing in its impact than double the number of pages of statistical propaganda, this book comprises the essence of what every American should know about the holocaust in Vietnam.

M. C. MORRIS

Concerning Dissent and Civil Disobedience. By ABE FORTAS. World Publishing Company, New York. 111 pages. \$4.00 JUSTICE ABE FORTAS of the Supreme Court has written a timely little book that could become a classic legal definition of dis-

sent.

"I am a man of the Law," Justice Fortas says, "but if I had lived in Germany in Hitler's days, I hope I would have refused to wear an armband, to Heil Hitler, to submit to genocide. . . . If I had been a Negro living in Birmingham or Little Rock or Plaquemines Parish, Louisiana, I hope I would have disobeyed the state laws that said I might not enter the public waiting room in the bus station reserved for whites. I hope I would have had the courage to disobey."

He spells out the guarantees of the Constitution and the rights of protest and dissent within broad limits: "How wonderful it is that freedom's instruments-the right to speak, to publish, to assemble peaceably, and to participate in the electoral process - have demonstrated their power and vitality!"

In practice, we have not always lived up to this theory, he says, and points out that Abraham Lincoln "presided over" the arrest of thirteen thousand persons and that twenty-one newspapers were suppressed during his administration. More than fifteen hundred were arrested under

two sedition laws during the First World

"If any of the rights of dissent are exercised with the intent to cause unlawful action, or to cause injury to the property of others," he says, "the dissenter will not be protected. . . . If the right to protest, to dissent and to assemble peaceably is exercised so as to violate valid laws . . . the Constitution's guarantees will not shield the protester." Later: "Violence is never defensible" and "The use of force or violence in the course of social protest is a far cry from civil disobedience as practiced by Gandhi."

He discusses the Negro revolt and that of the "vouth generation." "The revolt of the Negro awakened the conscience of the nation to an intolerable situation. . . . " The "refusal to accept the domination of the past-the insistence upon this generation's right and duty to make its own life decisions . . . has produced the hippies, the psychedelic addicts, and the flower children. It has also produced other young people, not so picturesque in their appearance and habits, who have quietly divorced themselves from the mainstream of life."

Justice Fortas believes that civil disobedience that consists of the deliberate violation of law is never justified in our nation. But he speaks of another kind of civil disobedience: "The need that may sometimes arise to disobey profoundly immoral or unconstitutional laws. . . . Anyone assuming to make the judgment that a law is in this category assumes a terrible burden. . . . He should be prepared to submit to prosecution."

CLYDE ONYETT

Unknown But Known. By ARTHUR FORD. Harper and Row, New York. 152 pages. \$4.95

THIS IS a short, lucid book primarily about mediumship and secondarily about other psychic phenomena.

A medium is a living person able at will to enter a state of deep sleep (or trance) during which departed spirits still extant at the higher electrical frequency known as the "astral sphere" can occupy the medium's body and communicate verbally (or through "automatic writing") with normal human beings. Occasions set up for such communication are called seances. The curious plasm which flows from a medium's mouth and ears during a seance is called ectoplasm.

Drawing on forty years of activity as a medium. Arthur Ford relates personal experiences that reach as far back as the psychic researches of Sir Oliver Lodge and Sir Arthur Conan Doyle. Also early in his

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career he served as the medium through whom Houdini, several months after his death, made contact with Mrs. Houdini in their private stage code.

I consider this a good introduction to mediumship and the whole range of psychic phenomena.

F. P. SALSTROM

The Vatican Council and the Jews. By ARTHUR GILBERT. World Publishing Company, Cleveland. 322 pages. \$6.95

THIS BOOK is a play-by-play account of the Vatican Council II statement on the Jews and their responsibility for the death of Jesus. It is an exciting document, full of the nuances and intrigue, the lobbying, and the political and religious currents encountered in the years until the adoption of the statement at the closing session of the Council in 1965. The book also gives a profound and searching look at the deeper issue of the dialogue of Judaism and Christianity, which in many ways is just beginning.

The scholarly Jewish author, after interpreting all the bitter recriminations which different groups within Judaism heaped upon this statement in its long process of formulation and acceptance hy the Vatican Council, believes "the Council has opened the door for Jews and Christians to enter into a new era of sincere and honest conversation on matters of faith."

The opening chapters give a swift historical account of the persecution the Jews have suffered through the centuries. The words of Luther in 1543 are enough to make the hair rise: "Let their synagogues be burnt for the glory of our Lord and of

Christendom, so that God will see that we will not tolerate right under our noses a meeting house in which God is blasphemed. Let their houses be razed so that they may know that they are not lords in our land. Let their prayer books and talmuds be confiscated. Let Rabbis be forbidden to teach."

The move toward religious pluralism and tolerance that Protestantism eventually encouraged began to give more breathing space for the Jew. The political tolerance that the American continent offered carried this a stage further. However, the deep roots of anti-Semitism, which have many aspects-economic, social, and political-have been profoundly nurtured all along by the accent of the Christian Church on the responsibility of the entire Jewish community for the death of Jesus. The Roman Catholic attempt to clear this from the scene and to remove from its liturgy and its textbooks all possible derogatory words at last is being carried through. DOUGLAS V. STEERE

The Parables of Peanuts. By ROBERT L. SHORT. Harper and Row, New York. Paperback, 328 pages. \$1.95

IF YOU ARE a Peanuts enthusiast, follow these winning cartoons in the daily paper, and read the Gospel according to Peanuts, you will surely want to read and probably possess this second volume by Robert Short.

Charles Schulz, the creator of Peanuts, has put into the mouths and activities of Charlie Brown, Linus, and others, and Snoopy—that improbable dog—conversations, unconscious philosophy, and interpretation of crises that strike a note of honesty and truth that appeal poignantly to millions of readers.

Robert Short discovered religious significance in these quaint and endearing little pictures. Using them as illustrations for his text, he has written a book that will delight and enlighten many readers. Quotations from Barth, Camus, Kierkegaard, Bonhoeffer, Tillich, Saint Paul, and Jesus illuminate the book.

Any one of the twelve provocative chapters may be read by itself and pondered over with its humorous or poignant illustrations.

You will not sit down to read this volume through at one sitting. You will, rather, pick it up frequently, read it aloud perhaps, and discover in it matters of real moment, puzzling sometimes, amusing often, interpretive, and always provocative. For this wise volume, one can prophesy an enthusiastic reception.

RACHEL R. CADBURY

Who Controls American Education? A Guide for Laymen. By JAMES D. KOERNER. Beacon Press, Boston. 210 pages. \$4.95

THIS IS A TIMELY BOOK, since questions of educational policy and control have become matters of widespread concern. The writer does not believe that either parents or the public have nearly as much influence over the objectives, the basic policies, or the methods of education as they think they do. They have far less control than do the schools of education, the professional educational administrators, and such bodies as the National Education Association and the accrediting agencies.

Mr. Koerner has written a useful guide to the current educational scene, with special emphasis on what may be called the politics of education. He has his own biases, of course, and he states them forthrightly.

He speaks against what he calls the educational establishment, and he has little respect for progressive education, life-adjustment education, and excessive devotion to frills and fads. He believes that we have "badly overestimated the quality and the extent of expert knowledge in education," and he holds that common sense is likely to be a better guide to educational practice than what the "experts" are saying.

Not everyone will agree either with the author's point of view or his conclusions, but he writes with verve and intelligence, and he presents a useful challenge to all complacency and indifference in this important area.

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Letters to the Editor

Another View of Adoption

BECAUSE THE AUTHORS of "America's Adoptable Children" (Friends Journal, October 1) present a picture of almost all adoption agencies as rigid and uncompromising in their response to families who hope to provide homes for adoptable children, it seems important to present another view of the situation.

I write as a member of the Religious Society of Friends and as executive director of a small adoption agency in western Massachusetts.

While my comments are based largely on experience with agencies in Massachusetts and nearby states, they also involve a goodly number of interstate placements reaching to the Midwest, Southwest, and South, and other placements involving children from Korea and China. While my comments about eligibility requirements and some other practices and procedures are based upon our own agency practice, we have found similar flexibility in many other agencies.

Medical proof of infertility is not a requirement for adoption in our agency. We have even placed children with many families where the possibility of children being born to them was very real.

Physical matching is seen as important only if it seems important to the couple who are applying to adopt. We are guided by their wishes.

On the other hand, age of the applicants is a factor in which an agency must feel a responsibility.

Our upper age limit is interpreted flexibly, even though it is considerably higher than some other agencies.

As to religious restrictions, the majority of nonsectarian agencies in Massachusetts find the religious requirement in the adoption law presents real problems, not only because of its restrictive aspect but because of ambiguity. Agencies have been active in promoting the acceptance of religious waivers by the courts which make the final decision.

The question of the working mother, like the question of age, has many aspects. A sizable proportion of our adoptive applicants includes working wives, but invariably they expect to give up work or take an extended leave when a baby is placed.

We would consider placement of a school-age child with a mother who was working during school hours, but for an infant or for an older child, the mother's presence in the home when the child is there is of even greater importance for an adopted child than for the child born into the family.

The earlier article indicated that most couples do not seek to adopt children until after nearly a decade of married life. This is all contrary to our experience, in which most of our applicants have been married much less than ten years.

We have no requirements about spacing. In fact, we have placed children near enough each other in age so that they could not have been born to the same mother.

We agree that it would be nice if the children who are hard to place because of age, race, or emotional disturbance could always be placed with the families who are best qualified to respond to their needs, but an agency cannot dictate the desires of adoptive applicants.

We have for years made it a practice to apprise all applicants of the availability of children of mixed racial backgrounds and with other handicaps, and we find some couples responsive.

Before the development of adoption exchanges, Massachusetts agencies cooperated in interagency placement. Establishment of the Massachusetts Adoption
Resource Exchange in 1958, in response
to need recognized by the agencies,
brought immediate increase in interagency
placements, with children moving into
homes at an earlier age.

Interagency cooperation is also very apparent in Massachusetts in regard to study of adoption practices, adoption laws, and adoption needs throughout the state. An interagency committee sponsored by the Massachusetts Committee on Children and Youth has recommended far-reaching changes in the legal framework for adoption.

We believe most adoption agencies are trying to do the job better, but the professional social workers cannot do the job alone. They need positive community interest—people who are willing to work on committees, make speeches, and give of themselves in the many ways that make it possible for the agency staff to devote more time to the technical aspects of the adoption work.

ROBERT M. MYERS
Northampton, Massachusetts

In Defense of Esperanto

IN FRIENDS JOURNAL for November 1, James B. Osgood deplores the studying of Esperanto. He would prefer to have Friends study the "real," "living" languages —as though Esperanto were neither. In fact, it is both. Established for eighty years, it has an organization that extends throughout the world. Hundreds of thousands of people, of every nationality, speak it, and it has a large and growing literature of works both translated and original, besides about one hundred periodicals.

In its annual world congresses, from fifteen hundred to three thousand persons gather from every continent, to conduct business and participate in various activities together, using only Esperanto. The language barriers among them are gone.

But, says our critic, Esperanto is not constructed in a scientific way. Neither are the many national languages that he would have us study; yet they serve their purpose very well. The point is, not that Esperanto is scientific, but that it is so very easily learned. Any intelligent person can master it within one year or less. It takes years to acquire comparable results with any national language.

Thousands of persons of the wage-earning classes already speak Esperanto. And if the language were once adopted as a required subject in the public schools of the various countries, it would be spoken by the majority of the people everywhere. That is precisely the goal Esperantists are working for.

RAYMOND T. BYE Moylan, Pennsylvania

"No Substitute for Respect"

I AM A MISSIONARY of the United Church of Christ in a Sioux Indian community, and a member of long standing of Wider Quaker Fellowship.

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defeated in some of the most vicious and unprincipled warfare in the history of the United States. With defeat goes resentment, hopelessness, and mixed feelings about one's own personal worth and the worth of members of the once-enemy nation.

Efforts—guilty efforts—to remedy the situation by charity or special guidance for Indians have only complicated and intensified the suffering. There is no substitute for respect for fellow human beings. Respect implies mutual problem solving based upon genuine communication rather than paternalistic, condescending efforts to "help." How much the Quaker message is needed!

RAY WOODRUFF Little Eagle, South Dakota

Asian Religions and Friends

when Jesus' message of love, his entreaties, and his warnings are truly foremost in the religious life of Friends, this does not imply the arrogant belief that the Christian faith is superior to other faiths. Only in rare cases does it seem just to assume such an implication.

Friends merely stay with a deeply experienced faith and are not dedicated to something they know only superficially. Very few American Friends have lived in Asia long enough to gain a life-knowledge of any Asian religion. Most of them meet only a few Asians in a lifetime.

Book-knowledge of the wonderful Indian and East Asian religious classics has inspired a small minority of us Westerners, but this is as distant from living religion as is Bible knowledge in the West.

Our Friends Meetings in America, Japan, and elsewhere will certainly be enriched by any Hindu, Buddhist, Taoist, or Shinto, as they have been enriched by Muslims, Catholics, Jews, and Protestants, provided Friends feel the light and pure wisdom in the faith of the newcomer—that is, his personal faith—and if the newcomer feels Christ's light and pure wisdom, all in mutual respect and loving regard. This could be rarer than I hope it is.

No good for any Friends Meeting will come from an attender who shares Erich Fromm's feeling: "Zen's concept of emptiness implies the true meaning of giving up one's will, yet without the danger of regressing to the idolatrous concept of a helping father." Too much derision of an allegory for God's Spirit, which was very close to Jesus' heart and mind!

HANS GOTTLIEB
Carbondale, Colorado

A Memorial Association

several years ago a group of Friends from four of our local Meetings met to consider the advisability of doing something collectively to discourage elaborate and costly funerals and encourage planning in advance for the disposition of our bodies.

After many such meetings, we formed the Bucks County Memorial Association, which is now well established. This is not a Friends project exclusively; in fact, our president is a non-Friend.

I helieve many Friends are in sympathy with our objectives and would be interested in knowing of our organization.

Our prospectus will be sent to readers of Friends Journal upon request. To Monthly Meetings outside Bucks Quarter that may be interested in exploring the possibility of a similar service to their own communities, we should like to say we would be happy to cooperate with them.

FORREST C. CROOKS

Bucks County Memorial Association Doylestown, Pennsylvania

Politics

CONGRATULATIONS on the publication of the political advertisement (October 15).

In the past election, when many citizens voted for the "least objectionable" candidate (as I gathered from the press and from my own conversations) it was helpful to know the voting records in at least one area of these respective candidates.

As clerk of our Meeting, I can recall one instance specifically during the past year when our Meeting took a course of action after deliberation without regard to precedent. Perhaps we could say that Jesus himself was most unwise in setting us the Christian concept as a precedent.

S. RALPH PASSMORE
West Chester, Pennsylvania

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Long Live Gobbledygook

AN EDITORIAL in The Light (San Antonio, Texas) was prompted by "Words and Their Ways" in the October 1 issue of Friends Journal. I hope that you will join me in trying to preserve the original form of the delightful word "gobbledygook," the history of which is related in this editorial.

The "y," having a descender, helps to divide the word visually into its components, "gobbledy" and "gook." It has almost the effect that Tennyson achieved in the first line of *Enoch Arden* when he broke the rhythm to emphasize the break in the cliffs.

PAUL S. TRENCH San Antonio

The New Left

WHEN THE YIPPIES say, "Don't trust anyone over 40," I consider it a statement of profound truth, though for different reasons, perhaps, than those of the Yippies and Hippies. Some of our most concerned Friends, who would rather be caught dead than not to relate to the young people of today, are simply not communicating or being communicated to by the New Left youth. First, they don't know the language and probably could not define "New Left," as they can't define "Black Power." Second, they are turned off in spite of themselves by the erratic dress and behavior. They believe that people just wouldn't be caught wearing such clothing, hair, etc., if they had decent motives. They can't understand that these young people have abandoned their civilization-mentally tossed it into the ocean.

I remember a professor at DePauw University in 1931 whose son was travelling with the boys and girls of Europe from hostel to hostel. A German friend told him, "If I could have a family and an income to provide for it. I would gladly see all modern conveniences dropped into the ocean never to be seen again." He had never earned a cent with his hands, though he was a 35-year-old doctor of philosophy.

I don't mean that today's youth have the same reason, but they have the same goal—to toss out their fathers' world.

Ought not Friends to be organizing seminars in understanding and appreciating the positive element in the revolution of youth today? There is real danger that anarchy will become the objective, rather than the means.

CLYDE ONYETT Washington, D. C.

Old Folders Wanted

HERE IS A REQUEST for help from a bibliophile to a bibliofile somewhere.

In 1942, the former Central Bureau at 1515 Cherry Street issued two little folders. One was, "Reading to Deepen the Spiritual Life of Our Meetings." The other was, "Reading to Develop the Spiritual Life of our Families." They are out of print and out of stock. Can anybody dig out copies for me, please?

About that time, the Committee on Religious Education of the Friends General Conference issued several study outlines on Quakerism, what is in the Bible, et cetera. Does anyone have copies of these Leadership Training Course brochures that could be shared with grateful

RICHMOND P. MILLER Philadelphia

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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.

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JUNE 1, 1969—EXECUTIVE SECRETARY for the Committee on Aging Friends, Philadelphia Yearly Meeting. Social work and administrative experience necessary. Work includes interpretation of geriatric problems and programs for older people, administration of funds for care of aging, and counseling with older Friends. Friend preferred. For information, write Florence D. Tobiessen, 1515 Cherry Street, Philadelphia 19102.

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Friends and Their Friends Around the World

A Briton's View of World Order

by Douglas Sanders

IN THE POLITICAL FIELD, the pacifist often is discouraged because he fails to see that the world is not yet ready for his Utopian ideas. In a religious context, the problem is similar. Thousands of years of history have shown that too-forward-looking attitudes have had no enduring effects.

The solution is fairly simple from one angle. We have to realize that civilisation is perhaps twenty thousand years old, but the world has been going for hundreds of millions of years. Development, fast as it may seem to us, therefore must be relatively slow.

The world gets smaller. Think of the effect on public opinion of television about the war in Vietnam or the troubles in Czechoslovakia. The world has been stirred as never before by these television programmes; as communications improve, so the tensions caused will wax. This basically is good, because men will come to see the need to solve problems that have not been brought home to them before.

From this point of view, therefore, we should not seek perfection.

The voice of the Prophet echoes down the ages but with limited influence. The message of Jesus has been altered beyond all recognition by men who should know better. The reconciler we must also honour—the man who accepts the often terrible burden of power and who has no alternative but to choose between two courses; neither has much to recommend it.

Even in a perfect state, we shall always have the sexual maniac, the pervert, the violent, the deranged, the greedy; police of some kind will be needed for perhaps thousands of years to come.

Evolution is the vital factor we have to consider. In England, we see one aspect of evolution working in the religious field in that Roman Catholics and Protestants have learnt respect for each other. Among the Christians, Moslems, Buddhists, and Hindus tolerance and appreciation are growing.

We must match the ease of communication with the need for intelligent government and the need to control power. We must see the necessity of power at the top being shared, perhaps among Russia, China, the United States of America, a united Europe, a united Africa, and a united South America, but we must also understand that many decisions that do not affect wide areas across the world must be made at the parish-pump level.

Only then shall we get a strong, tough, decisive kind of population that will not be dictated to. As each American state has its own individuality, so will England, Scotland, Wales, Eire, Quebec, and others. In erecting a vital democracy of this kind, we will help to build a bastion against vast dictatorship, whether European or Russian or American or Chinese.

This kind of development, I think, must come before the union of great numbers of countries. Larger unions may lead to suffering and strife, but I believe it is the road which must be taken, and we must give our trust in that of God in every man to work out a solution.

Let us, in this television age, cease this nonsense of thinking of our own as being "God's own country." In other words, since we believe that God has made us all in His image, we should each seek and, if necessary, be made to do our stint in the unpleasant tasks of caring for the deviant, the mentally ill, the depressed, and the greedy.

The usefulness of the nation state is passing. We must accept the need to control and share power, upwards and downwards, and work in each state for a sturdy population with its own pattern of life, yet with a real appreciation of the need to accept higher authority in matters that concern the world.

It will take a long time.

HE fundamental truths of a spiritual religion are that our real Self is the supreme Being, which it is our business to discover and consciously become, and this Being is one in all. The soul that has found itself is no longer conscious of itself in isolation. . . . It is the soul's experience of the essential unity with the whole being that is brought out in the words "Thou in me, and I in Thee."

—RADHAKRISHNAN

Gesang zwischen den Stühlen

von Anna Sabine Halle

IM JAHRE 1934 beschlagnahmte die Gestapo in meinem Elternhaus das Buch von Erich Kästner "Gesang zwischen den Stühlen". Wir sassen eigentlich immer und auch heute wieder "zwischen den Stühlen". allerdings nur selten mit Gesang, denn man bezahlt ziemlich viel und sehr real für diesen unbequemen Platz. Andere Menschen haben es leichter, die sich vom Staat oder einer Zeitung oder dem "common sense" sagen lassen, welche Menschen gut und welche böse sind, welche Kriege gerecht und welche ein Verbrechen sind. Wir finden das Leben etwas komplizierter. Wir betrachten unsere westlichen Staatsformen und ihre Vertreter mit wachsendem Misstrauen, weil sie Unterdrückung und Ungerechtigkeit betreiben oder zulassen. Aber wir können auch nicht wie die jungen Revolutionäre daran glauben, dass allein andere Systeme die Menschen verändern und glücklich machen.

Ich bin Mitglied in einem "Republikanischen Club", einem Sammelpunkt der ausserparlamentarischen Opposition, die meisten Mitglieder Studenten. Ich bin etwas älter, habe einen ganz normalen Beruf, gehöre also nicht richtig "dazu". In den Diskussionen spreche ich selten. Manche andere schweigen auch, aus Angst für "bürgerlich" zu gelten. Aber ich denke oft: diese Jungen tun wenigstens etwas, wir aber tun wenig und das Wenige zaghaft, und wenn wir kritisieren, so können wir kaum ein festes eigenes Programm bieten. Warum spreche ich trotzdem manchmal, warum bin ich in diesem Kreis junger Menschen, die mich verachten würden, spräche ich auch nur einmal das Wort "Religion"? Ich möchte die Nachdenklichen ermutigen, die aus Furcht, "liberal" genannt zu werden, nicht reden. Dann gibt es so viel Ratlosigkeit und Unsicherheit im Umgang der älteren mit der jüngeren Generation. Wir müssen da etwas tun und ausserdem soll man wohl Reformen oder auch revolutionäre Veränderungen nicht den Studenten allein überlassen. Wenn wir "zwischen den Stühlen" sitzen, dann ist das keine hochmütige Haltung der Ohne-mich-Politik, sondern gerade wir haben die Verantwortung, alles zu tun, dass Kontakte, Gespräche, vielleicht sogar Verständigungen zwischen den Lagern entstehen, denn die gute menschliche Beziehung zwischen einzelnen Menschen macht einen freimütigen Austausch möglich. Wir halten Gummiknüppel der Polizei nicht für geeignete Instrumente zur

Befriedung der Welt, aber verstehen wir unter dem Wort "Gewaltlosigkeit" das gleiche wie die Studenten? Im Jahre 1938. als kleine Quäkergruppen in einem totalitär regierten Deutschland an der Frage der Gewaltlosigkeit arbeiteten, hatte dieses Wort noch keinen modischen Klang, war dies nicht wie heute eine nützliche und ziemlich ungefährliche Taktik aller möglichen Gruppen. Gandhi wusste und auch Martin Luther King hat es immer wieder betont, dass unsere Geduld und Hingabe und dass wir im Gegner den Menschen sehen, Gewaltlosigkeit erst wirksam machen auf die Dauer. Und nur wer sie in einer Diktatur praktizierte, weiss, dass sie eine schwierigere und ernstere Sache ist als viele junge Menschen sich vorstellen können. Aber sollen wir darum ihre Begeisterung dämpfen und resignieren? Ich halte mich noch immer an die Mahnung von Albert Schweitzer: "Wachset in eure Ideale hinein, dass das Leben sie euch nicht nehmen kann." Versuchen wir also, zwischen den Lagern, mitten im öffentlichen und politischen Leben eine religiöse Haltung zu finden, die uns mit allen Menschen verbindet, die strebend sich bemühen um eine Veränderung der Welt.

Consultation on Africa

IN SPITE of differences in the ways various Quaker agencies approach their work, more adequate communication between these bodies is essential. In the past there has been little consultation between Quaker organizations when deciding on new work; there is a tendency to concentrate on getting the job started, or even completed, before letting others know about it. This was evident in the discussions at a two-day consultation on Friends work in the sub-Saharan continent of Africa, held at Pendle Hill, Wallingford, Pennsylvania.

Participating in this consultation were representatives of American Friends Service Committee, Canadian Friends Service Committee, Friends Service Council, East Africa Yearly Meeting, Friends Committee on National Legislation, Friends United Meeting, Friends World College, Friends World Committee for Consultation, and Pendle Hill.

Lewis Hoskins, professor of African studies at Earlham College, served as chairman. Also present was William E. Barton, for twelve years general secretary of the Friends Service Council (London), who will soon take up new duties as associate secretary of Friends World Committee for Consultation as this body proposes to foster a "trans-national" approach to Ouaker international work.



Old St. David's Episcopal Church

RADNOR MEETING and Old St. David's Episcopal Church, about two miles away, are buildings of striking similarities. Their dissimilarities are especially interesting. Both were built of native field stone about 1715-1718 (dates are argued). Both were built by Welsh settlers with the characteristic pitched roof of Wales. Both are buildings for religious purposes and of about the same size. Religious differences become architecturally noticeable in the different treatments of the tops of doors and windows. Quarrying was in primitive state in those days. Long dressed stones to put across apertures were not available. Arches were the only solution. At Old St. David's

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Radnor Monthly Meeting of Friends

this solution was accepted with enthusiasm; as the photograph at left shows, the building was constructed with deep, round curves over doors and windows, which give it a lovely Christopher Wren appearance. At Radnor, such a churchy solution was unacceptable. Friends evidently went to a lot of trouble to put in an oak beam, make the shallowest possible arch over it, and fill in the space with small stones (right picture). One of the arguments against "plainness" is that it came, in modern times, to require more trouble and expense than conventionality; these photographs show that this was sometimes the case from earliest days.

—R. W. Tucker

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and LAWRENCE PARK, BROOMALL, PA. Among the many aspects of Friends' work in Africa and the witness of the Society of Friends in the world as a whole, the following are a few of the questions touched on at the consultation.

Education. The more highly trained African tends to lose touch with the "grass roots" of his society. This is a special problem of Africans educated abroad, who go home and find it difficult to communicate at the village level.

In the past ten years much emphasis, especially in East Africa, has been placed on education; there is great urgency to upgrade educational institutions and levels of learning. However, there is not sufficient employment for all those who pass through secondary school. There is need for more schools which include vocational training in agriculture and industrial arts. It was suggested that more adult education and the drawing of young people into the life of the Meetings would help.

East Africa Yearly Meeting wants to set up a Quaker College in Kenya, and has explored with Friends United Meeting the best course to pursue. A "Commission for a College in Kenya" has been established. When an African Friend educator becomes available to join with a western counterpart in directing the new institution, there will be need for a half million United States dollars for expenses for the first three years. Emphasis would be placed on training for business and industrial management in the African setting and on training teachers of religion for government schools.

Race relations. Very different race problems exist, not only between black and white in southern Africa, but between other racial minorities. There has been an attempt on the part of Kenya Friends to be in contact with South African Friends. "Western" Friends differ in their views concerning what should be done about southern Africa. There is need for each to be aware of the tasks of others and for bringing pressure to bear on government.

Mission and service. A relationship between long-term Quaker work and short-term emergency service can be discovered when viewed on a continent-wide or world-wide basis and against the background of long Quaker experience. Participants in this consultation recognized such relationships and propose to keep these in mind in the planning and administration of Quaker work.

Sharing the world's resources. In different parts of Africa, Friends are involved with rural development schemes, but at the same time we should work with the growing number of urbanized Africans. Assisting the development of small busi-

nesses and small industry is also seen as an opportunity. The development and use of human resources are as important as attention to economic resources. Education and family planning programs are important.

The biggest job may be to interpret to Friends and others in industrialized nations (including governments), the need to share. A proposal for a one percent self-imposed tax on net income for Friends families is to be brought forward by Friends World Committee for Consultation, along with efforts to persuade governments to put a larger share of gross national product into development for less affluent nations.

Improved methods of operation. There was optimism about the possibility of arranging for a survey by an expert group of methods and procedures used by Friends in their African projects. In all planning and operations there must be sensitivity to the desires of the African people and their leaders.

Harriet Hoyle Retires

HARRIET HOYLE, for twenty years secretary of Friends Council on Education, retired December 31. Amy Kurkjian, formerly with the Central Committee for Conscientious Objectors, is now serving as office secretary.

A Poet Publishes

MARGARET DIORIO, a member of Conscience Bay Monthly Meeting, St. James, New York, has published *The Kite and Other Poems*, her second book of poetry (Windfall Press).

World Council Appointment

DAVID R. MACE, 1968 Rufus Jones Lecturer and author of "Marriage and the Art of Living" (Friends Journal, December 15), has been appointed to the Working Committee of the Division of Ecumenical Action of the World Council of Churches as an official representative of the Society of Friends. He is a member of Summit Monthly Meeting, New Jersey.

Concern for Indian Welfare

THE ASSOCIATED Executive Committee of Friends on Indian Affairs sponsors and maintains for Indians centers in or near Hominy, McLoud, and Wyandotte, Oklahoma. Activities at the centers include religious and secular education, instruction in crafts, and clubs for young people.

The Committee is planning a centennial celebration of its organization in Wyandotte in May, 1969.



Samatonga School, Hlekweni, 1968



Workcamp, 1968, building new room

The Least of These: Three Items about Hlekweni

from Elizabeth M. Vail

WE RECEIVED the enclosed letter and article from our daughter, Lynn Vail, who has been serving as a volunteer worker under the auspices of the Friends World Committee at Hlekweni Friends Rural Service Center near Bulawayo, Rhodesia. She has been staying with Roy and Irene Henson there since early September.

Lynn has been in Africa since early June, 1968. She traveled under the care of American Friends Service Committee and Friends World Committee to Ghana, South Africa, Botswana, and Rhodesia, and in August worked in an American Friends Service Committee workcamp in Kenya. She returned to Rhodesia in September.

Soon the Rahway-Plainfield Monthly Meeting hopes to carry out a fund-raising project. Perhaps other Meetings may wish to join our Meeting in this concern.

from Lynn Vail

HERE AT HLEKWENI is a farm school called the Samatonga School. It is not part of the Hlekweni project as such, but is located on Hlekweni property and is of great concern to everyone here. The teacher, Emily Moyo, lives here in the compound with some of the other Hlekweni staff. Roy has written an article about the school. It tells of the beginnings of Samatonga and its present needs.

When I first came to Hlekweni in July, Emily was still using the old school. I could not believe that this school had been operating in the same condition for eight years. The government does not recognize farm schools at this point and refuses to give any monetary support. The old school had wooden benches that were falling apart. The wind whipped through the open sides.

Since July, members of the staff here at Hlekweni, the parents, and some work-campers have finished a one-room mud building. It is now holding some fifty-four students each day. Emily must teach two sessions, since there are no funds for another teacher. In the morning, she teaches the first three grades; in the afternoon, the next two.

It is fine to say that the new school is an improvement, but the fact is that this school is already inadequate. Roy says that if the school had the proper facilities it would have some two hundred children. As it is, the present students come from as far away as five miles. The Samatonga School is really the only school for Africans within ten miles around. Funds for the school are nonexistent, especially because of the drought. The parents even have trouble finding money to pay school fees. Emily has gone without her salary at times, and the school does not have enough books and basic materials.

To employ another teacher for the next year and to finish the latrines and the school building, Roy has estimated that the school will need one thousand dollars. Most people think that it is necessary to give students higher education, but here in Rhodesia those with higher education are finding it difficult to get any employment. Besides, I have always been an advocate of good primary education.

It would be far better to say that some children have been given the opportunity to get a basic education—which might at least give them the sense of having to educate their children and give them a sense of community—than to see education being wasted when the only jobs students can get are clerical or less.

If the school can meet the requirements of the government there is a possibility that it could receive some financial aid in 1970. But in the meantime, the school could close through lack of funds. It seems to me that this would be tragic in the light of the room being built.

Do you think that this project is something Young Friends would like to do? Possibly this is a project adults might like to sponsor, too. I know that I am very caught up in Africa and its needs, but I feel that this school is especially important since it is situated at a Friends Centre in a very troubled country. It may seem that the school serves very few people, but it is at least trying to give an education to those who would normally be receiving no education at all. These young people are the future leaders of Rhodesia—we hope.

from Roy Henson

IF YOU ARE POOR, desperately poor, and there is no school within twelve miles of where you live and neither government nor local authority will do anything to help, what do you do about the education of your children?

This is a problem that faced the African population of the area around Hlekweni, the Friends Rural Service Centre near Bulawayo. Most of the families work on European farms or on the railways and probably earn an average of five pounds a month, a totally inadequate wage on which to feed and clothe a family. They are not a settled community. Most of them are not even indigenous to this area, and they can be dismissed and be required to move away at any time.

Twenty-nine families got together six years ago and put up the worst classroom I have ever seen. It measures fifteen by eight feet. The walls and roof are of old pieces of galvanised iron, put together

haphazardly. It is proof against no sort of weather at all. During much of the year, fortunately, the children can have their classes under a tree.

An untrained teacher was employed, and fifty children in five grades came to learn. Books, pencils, and so on, were an almost insoluble problem. The teacher collected his salary at the rate of one pound per family per term. Many times he went short of money. I think he did his best, but the children did not learn very much. A group of high school children from the Coloured and Asiatic Secondary School gave up a week of their holiday to help, and there was more teaching done that week than in the whole term before. It was inspired teaching.

The government heard about the school last year and insisted that a proper classroom be built, at least one trained or experienced teacher be employed, a latrine
be constructed, and proper records kept
and proper books used. They would not
give any financial assistance at all but
decreed that if all these things were not
done they would close the school.

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There is little sense of community among the parents. The nature of their transient existence and the incredibly low income do not lead to any real effort to work together. With help from Hlekweni staff, however, they have done something. They collected money to make bricks out of clay. Two employers sent some money. Three workcamps were held with parties of young people from Bulawayo to make a kiln. As the parents worked a six-day week, Sunday was the only possible day. Very few parents attended these workcamps. The idea was strange to them, and Sunday is always given over to conviviality. There is little in their lives but this weekend pleasure.

They did hold some work parties later. The classroom has been built. A pit has been dug for a latrine. An experienced teacher is now employed. That is only the beginning. The classroom must be finished, the latrine must be completed, and the salary of the teacher found. A second teacher must be employed. Most of all, a sense of community and the idea of working together must arise.

We Want Peace

JAMES YOUNG, an overseer of The Quaker Project on Community Conflict, is the author of a chapter in a book in German, entitled Wir Wollen Frieden. Edited by Margret Huda, the book contains chapters by people in all walks of life and from different religions on aspects of the possibility of peace. James Young's chapter is entitled, "Das Friedenzeugnis der Quäker" ("The Quaker Peace Testimony").

Other contributors are: the late Martin Luther King, Jr.; Werner Heisenberg, Nobel prize winning physicist; Pedro Arrupe, S. J., Vicar General of Society of Jesuits in Rome; and Dominique Pire, Belgian Dominican priest.

The publishers are Verlag Haus Altenburg. The book was on exhibit at the annual Frankfurt Book Fair in September.

James Young attends Montclair Monthly Meeting.

Hair

THE VAST MINORITY, a newsletter published by three Young Friends and a friend and distributed privately as well as by Young Friends Movement of Philadelphia Yearly Meeting, contains an interview with Arlo Tatum, executive secretary of the Central Committee for Conscientious Objectors, which covers many aspects of war and resistance.

One passage, typical of the gems in it, is quoted:

"Mr. Tatum doesn't advise would-be CO's with very long hair to cut it before their personal interview with their draft boards. He does sometimes suggest they skip that and go directly to the state appeals board. As to why so many guys in our generation have long hair, he said: 'This is one thing you can do that is legal -in most cases-unless you're going to a very right-wing school-it's something you can do by which you immediately dissociate yourself from adults. I think most of you rightfully want to dissociate yourself from adults. You don't have to say anything-one look at you and the older guy knows you're not on his side. And that's the way you want it.

"'There's a lot of hostility in the middleaged men who send you off to get killed. The longer your hair is, the more they want to send you off to Vietnam.'"

Worship Through Writing

by Frances J. Ross

IT WAS UNEXPECTED, and exciting, and perhaps worth sharing with other Friends' groups who could use the technique in conferences or meetings.

It happened at the 1968 Family Camp, held in the San Bernardino Mountains of Southern California and sponsored by the American Friends Service Committee (Pacific Southwest Region).

How many of us have often thought we would like to try our hand at writing—if only we had the time and an appropriate place. This, then, was the time and place. The children were well cared for in their own activities; we could lay that burden down. The cooks took care of the meals; no responsibility there. There was no office, no telephone; there were no appointments, no pressures. Time—two hours—was there for the using.

Most important, however, was the sequence of the morning's events. Our writing followed immediately after and in the same spot as morning worship. The calmness and the beauty of the mountains seeped into our beings and a feeling of atone-ness, attunement, and reverence was already present when we shifted gears ever so slightly from worship to writing.

The first day we read a bit of haiku—a form of Japanese poetry that is rather like an impressionistic miniature. Then we sat quietly with occasional scratching of pencils. What we wrote was not true haiku, but it did not really matter; haiku was only a point of departure. From our group came these thoughts:

Without words the world speaks In silence I listen My life answers.

Murmuring voices Whispering winds Crackling oak leaves— Quiet hearts.

A broken fragment of old mother Sadly sits. Whole in body— Memory gone.

And from one who wrote aphorisms:

Walk softly and Carry a kind thought.

Feel the softness— It caresses the Soul.

The following day we shared a few thoughts from Thoreau and during the nearly two hours of quiet and a few moments of writing these verses came to light:

Fragments

Fragments of voices, circling, flowing past, not touching, far away . the air through the pines so intimate against my face . . . sinking down, opening inside, closing without, sinking down to the center where the stillness waits silently. Creative process? Creative force? What meaning these words? True, creation is all around us In the oaks; in the pines In nature's many children Within each of us Yet, why so hard to find? How long and difficult the inner journey.

So the days progressed. There were no special facilities—just chairs, paper and pens, and a relaxed atmosphere. There was no homework, no special assignment, but the atmosphere of creativity evolving from these sessions seemed to follow through the rest of the day and many people wrote during their free time.

I was the leader. Although in the past I have attended writing classes, I have never had any experience in leading such a group. One of the participants was a newspaper reporter. He had come to camp to rest and started attending the writing group just to see what was going on. He attended every session and was deeply moved by the experience. His wife came to me with the comment: "C. says that for the first time he has felt peace."

Several others said they had always wanted to write, but with families and jobs they had never found the time.

Our writing was not done with a view toward perfection or publication. We made no pretense of producing immortal prose or poetry. What happened was of far greater consequence to us. Here was an opportunity to feel deeply, to express these feelings in writing, and to share them.

The feelings were deep, make no mistake, for almost everyone faltered in the reading. Sometimes the voice was a bit husky. Gradually the self-consciousness disappeared. We stopped apologizing. We wanted to share these bits of ourselves.

On the last morning, when one of the group whose work had always ended in a minor key ended her verse in the major, the rejoicing was apparent.

We delighted in this bit of whimsy:

Here sits slothful, awful Alice Her smile is sweet; she's full of malice. She hasn't scrubbed the kitchen floor, Not this week, last week, or the week before.

And if you ask, she won't some more. "Mice are nice," says Alice.

Perhaps the test of the meaningfulness of these few mornings spent together is that some of the group are still meeting—to be quiet, to feel, to write, and to share what they have written.

Quaker Leadership Grants 1969

by James F. Walker

CLEMENT AND GRACE BIDDLE of New York Yearly Meeting had a deep concern for the promotion of Friends principles. They took pleasure in giving financial assistance to dedicated young Friends who wished through advanced study or other means to make themselves more useful in Quaker work.

In 1953 they decided to place a portion of their money at the disposal of the American Section of Friends World Committee and thus came into being the "Quaker Leadership Grants," which to date have benefitted over one hundred fifty persons. Some of the Biddle aid has been used for Quaker visits to the United Nations or to arrange one-day seminars in some local neighborhood. Indianapolis has been the center on three occasions.

Aid is not given for under-graduate work. Advanced study is recommended at Woodbrooke, England; Pendle Hill, Wallingford, Pennsylvania; or the Earlham School of Religion. Grants must be modest, and the applicant is expected to carry the major portion of the expense involved. Grants are for one year or one summer and are almost never repeated.

This summer the committee in charge hopes to open a project of religious intervisitation. Because Pacific Coast Friends have limited opportunities for contacts with the larger groups of Friends to the east, there will be an arrangement, if way opens, for three or four members of California, Oregon, and Pacific Yearly Meetings to

travel together as a group to certain meetings and events in the Midwest and on the east coast—places and events significant in the Ouaker Schedule for 1969.

Plans include visits to Friends United Meeting (at Earlham College), the Indianapolis area, one day at the United Nations, and a few days in Philadelphia and Washington, D.C. The dates in prospect are July 12 to 31.

The 1969 announcement of Quaker Leadership Grants has been distributed widely. Any Friend interested should make application at an early date. Overseers or others who have a fine candidate to propose should write immediately to Friends World Committee, 152-A North Fifteenth Street, Philadelphia, Pennsylvania, 19102. March 10 is the deadline for receiving applications. Grants are made in early April.

"Lord, what we have not—Give Us.

Lord, what we know not—Teach Us.

Lord, what we are not—Make Us."

100th Archbishop of Canterbury

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MEETING ANNOUNCEMENTS

Arizona

FLAGSTAFF — Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary J. Minor, Clerk, 2114 N. Navajo Dr. 774-3976.

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.

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.

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

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.

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, 355-8761.

Illinois

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

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

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.

lowa

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

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., meeting for worship, 11:00 a.m. Richard P. Newby and David W. Bills, Ministers. Telephone AM 2-0471.

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.

Maryland

ADELPHI-Near University of Maryland, 2302 Metzerott Road. First-day School 9:45, worship 11 a.m.

ANNAPOLIS — Worship 11 a.m., at Y.W.C.A., on State Circle. 263-5332 or 268-0494.

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.

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

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

WELLESLEY—Meeting, 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, Margaret Winder, 1035 Martin Place. Phone 663-1780.

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

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

Minnesota

MINNEAPOLIS — 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, Rcno, 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. (Except first First-day).

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. Telephone 428-6242 or 429-9186.

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.

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 — 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.

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, sup-pers, 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. Duanesburg, Schenectady County.

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

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

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, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

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 MEET-ING (United), FUM & FGC. Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Byron M. Branson, Clerk, (513) 221-0868.

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

CLEVELAND—Meeting for worship and Firstday 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. George Bowman, Clerk. Area code 513-382-3172.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEET-ING, 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.

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.

LANSDOWNE—Lansdowne & 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 — Vaughn Literature Building library, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

MEDIA — Providence Meeting. Providence Road, Media. 15 miles west of Phila. Firstday School, 9:45 a.m.; meeting for worship, 11 a.m.

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

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

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

MILLVILLE—Main Street, 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. Firstday 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.

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

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

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

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

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

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, HO 5-6378.

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

HOUSTON — Live Oak 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.

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 Bidg., Blacksburg. 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 343-6769.

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

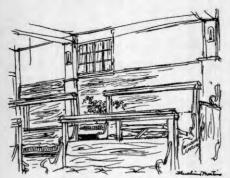
CHARLESTON - Meeting, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 768-4581.

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.



Flushing Meetinghouse, New York

Announcements

Notices of births, marriages, and deaths are published in Friends Journal without charge. Such notices (preferably typed and containing essential facts) must come from the family or the Meeting.

Births

HEATON—On November 19, at Vassar Brothers Hospital, Poughkeepsie, New York, a son, GARDNER WETMORE HEATON, to A. Russell, Jr., and Deborah Heaton. The father is a member of Poughkeepsie Monthly Meeting.

Monthly Meeting.

MERRITT—On November 25, a son, GLEN HUTCHEON MERRITT, to Andrew and Eleanor Merritt, of Churchill Falls, Labrador. The mother and maternal grandparents, Lewis B., Jr., and Alice Walton, are members of Lake Forest Monthly Meeting, Illinois.

Adoption

TOWE—On November 1, a son, JAMES THOMAS TOWE, born October 17, by Thomas E. and Ruth Towe of Billings, Montana. The father is a member of Pacific Yearly Meeting.

Engagement

THE ENGAGEMENT is announced of John T. FIELDS, 113 Lafayette Avenue, Prospect Park, Pennsylvania, a member of Central Philadelphia Monthly Meeting, and Phyllis Crockett, 1026 Pine Street, Philadelphia, a member of Streatham Preparative Meeting, London, England, and sojourning member of Central Philadelphia Monthly Meeting.

Deaths

CONROW—On December 2, at Mira Loma, California, Walter T. Conrow, aged 73, a member of Moorestown Monthly Meeting, New Jersey. He is survived by a brother, A. Engle Conrow, of Rancocas, New Jersey, and a sister, Anna B. Cloud, of Oxford, Pennsylvania.

NEWTON—On November 24, Ray New-

NEWTON—On November 24, RAY NEW-TON, at his home in Southampton, Pennsylvania, aged 77, a founding member and chairman of overseers of Southampton Monthly Meeting. He is survived by his wife, the former Babette Henley; a son, Donald; and three daughters: Mary Elizabeth Layne, Jessica Newton, and Roberta Rosen; and five grandchildren.

For twenty-nine years Ray Newton was

For twenty-nine years Ray Newton was identified with American Friends Service Committee: As secretary of the Peace Section, director of the National Division, and director of Peace Education. He initiated the International Relations Institutes, International Service Seminars, work programs in Mexico and El Salvador, and workcamps for young people in areas of tension.

In 1956 he became executive director of Farmers and World Affairs, Inc., a non-profit educational organization of which he was a co-founder. Ray Newton devoted most of his life to the advancement of the causes of peace and international understanding

SHOWALTER—On November 11, AMOS M. SHOWALTER, aged 76, a member of Millville Monthly Meeting, Pennsylvania. For many years he was a resident of Harrisonburg, Virginia. He is survived by his widow, one son, three grandchildren, five sisters, and two brothers.

STABLER—On December 9, SUZANNE SLAUGH STABLER, aged 38, a member of Sandy Spring Monthly Meeting, Maryland. She is survived by her husband, Thomas M. Stabler; three daughters: Sylvia, Laura, and Julia; her mother, Frances Slaugh, of Swarthmore, Pennsylvania; and her father, Thomas I. Slaugh, of Philadelphia.

and Julia; her mother, Frances Slaugh, of Swarthmore, Pennsylvania; and her father, Thomas L. Slaugh, of Philadelphia.

THORNE—On December 24, after a short illness, Stephen J. Thorne, aged 72, recording clerk of London Yearly Meeting from 1937 until his retirement in 1966. He had been deeply involved with the recent revision of Church Government of London Yearly Meeting. He is survived by his widow, Alice B. Thorne, a son, Michael, and a daughter, Patricia.

STRATTON—On December 26, JOHN A. STRATTON, aged 86, a member of Middletown Monthly Meeting, Lima, Pennsylvania. He was the husband of the late Isadora Brown Stratton. He is survived by three sons: Charles, John A., Jr., and Morton B.; a daughter, Alice Webster; fifteen grand-children; and eight great-grandchildren.

Henry Van Etten

HENRY VAN ETTEN suddenly and peacefully left this world during his sleep the morning of November 3 at Magagnosc, in the south of France.

Henry van Etten once wrote: "Providence has taught me to wait when the path was barred—to pray so that the trial may not be too long for my lack of strength, and never have I been disappointed; to pray, then to wait, there lies the secret. For more than forty years I have assumed tasks and responsibilities of all kinds, sometimes very hard ones, but always with the blessing of being able to

nave assumed tasks and responsibilities of all kinds, sometimes very hard ones, but always with the blessing of being able to enjoy my daily work."

It was through contact with the Esperantist movement that Henry van Etten, who was brought up as a Roman Catholic, first heard about Quakerism. He read the Esperantist version of Caroline Stephen's Quaker Strongholds in 1916.

His admission to membership in a London Meeting was the starting point of a life almost entirely devoted, since 1924, to the development of Quakerism in France, prison reform, and better treatment of juvenile delinquents. From 1924 to 1946 he was secretary of the Paris Quaker Center. The first General Meeting of French Friends took place in 1925. France Yearly Meeting was recognized as an independent one in 1933, with Henry as clerk, a function which he retained for thirteen years.

retained for thirteen years.

He made many journeys in France and abroad, attended conferences and meetings of all sorts, gave many talks about Quakerism and about prison reform, had published books and pamphlets, and helped with relief projects: Aid for German and Central European refugees during the Nazi regime; work with Spanish refugees in cooperation with British and American Service bodies after the Civil War in Spain; and the work of the French Secours Quaker during the period of the German occupation and in 1944-1946 with the help of Friends Service Council and American Friends Service Committee

After 1947, Henry van Etten filled several posts related to juvenile delinquency in Germany and France, until he and his wife decided to join their daughter and her family in the United States, in Absecon, New Jersey, where they remained five years. Meanwhile Henry's health began to fail and he returned to Europe in 1950.

One of the last and best-known of his many books and pamphlets was an illustrated biography of George Fox, published in 1963 by Les Editions du Seuil and later translated into English and Spanish. He also undertook and published several translations from English, one of the last ones being Elfrida Vipont Foulds' Colin Writes to Friends House.

We knew Henry van Etten as a man full of contrasts, sensitive, faithful to his friends, sustained by a deep faith in God ("la Providence"), open-minded and non-conformist, enthusiastic and dynamic, courageous in his testimony, sharp at times in his judgments, and caustic in his criticisms. He will be remembered as the pioneer of the renewal of Quakerism in France and as its untiring spokesman.

MARGUERITE CZARNECKI

Coming Events

Friends Journal will be glad to list events of more than local interest if they are submitted at least two weeks in advance of the date of publication.

January

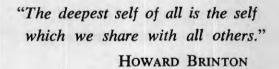
17-19—Ministry and Counsel Workshop II: Nurturing Unity and Facing Divisiveness, George B. Corwin, clerk. Powell House Old Chatham New York

House, Old Chatham, New York. 28—Arch Street United Methodist Church, Broad and Arch Streets, Philadelphia, 8 P.M. Moses Bailey: "The Style of George Fox's Other Worldly World."

GEORGE SCHOOL — A Friends Coeducational Boarding School in Bucks County, Pennsylvania ERIC G. CURTIS, Headmaster









Every year, groups of George School students go each week to Mercer Street Friends Center in nearby Trenton to tutor elementary school students. Another group goes to Philadelphia State Hospital to join in a recreational therapy program with hospital patients. For more than twenty years, George School students have participated in overseas workcamps, formerly in Germany, more recently in Africa.

Address inquiries to James E. Achterberg, Box 350, George School, Newtown, Pennsylvania 18940