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From a Facing Bench

THE PHOTOGRAPH ON THE COVER was taken by Roger Bliss, son of William M. Bliss, who writes: "Roger is also a competent photographer at the age of seventeen and good at darkroom work. We are both members of the Cleveland Photographic Society." Another picture of the young Friend who appears on the cover, taken by Roger Bliss at the end of the same day, is on page 141, together with pictures taken by William Bliss.

The contributors to this issue:

R. W. TUCKER, a member of Springfield Monthly Meeting, in Pennsylvania, is author of the essay, "Revolutionary Faithfulness," that appeared in the Spring, 1968, issue of Quaker Religious Thought.

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LEWIS BENSON writes: "The task I set for myself was to take a theme that is of prime importance in Fox's experience and teaching, but which has received very little attention from modern Friends, and try to show how it can become relevant for us today." His article is based on his Sunderland J. Gardiner Lecture, given in June at Canadian Yearly Meeting. Lewis Benson, a retired printer, lives in Brielle, New Jersey. He is the author of *Catholic Quakerism: A Vision for All Men*.

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STANLEY C. MARSHALL, executive of an advertising agency and a member of Pittsburgh Monthly Meeting, was chairman of the subcommittee that planned the 1968 test communications program, the results of which he reports on page 152. A complete report may be had from Friends General Conference, 1520 Race Street, Philadelphia 19102, for a dollar a copy.

Friends Journal reproduced in its issue for June 1 the two advertisements that got the most responses.

(Continued on page 151)

Today and Tomorrow

Let Your Yea Be Yea

"SURE NOT MANY RAISINS in this raisin cereal," observed a young Quaker as he compared his own spoonful with the picture on the box. There, in mouth-watering color, was a plump, juicy raisin snuggled up next to every piece of cereal—one to one.

The challenge was obvious, and we accepted it. We counted: 1032 pieces of cereal, approximately half an inch square; 234 raisins—small and hard.

Thus, if all goes ahead with mathematical precision (it won't—some cereal eaters will be more equal than others), each spoonful will contain one raisin and four and a half pieces of cereal plus a few crumbs. Look again—was the name raisin really used on the box?

Come to think of it, what percentage of "quake" remains in a 1969 Quaker, what percentage of ministry and counsel is in Ministry and Counsel, what percentage of religiously based corporate action in Religious Society? Et cetera.

Like raisin cereal, it is food for thought.

Morning of Our Discontent

AS IF ECHOING our own Monday-morning mood, someone sent us a few paragraphs that began with the question: "Are you a discontented Friend?" Since the answer was yes, we had no choice but to pursue the matter:

"A discontented Friend doesn't 'hate' people, but some people aren't too happy about him. A discontented person makes them uncomfortable. A discontented Friend sometimes considers leaving the Society, but hesitates because he doesn't know where else to go. A discontented Friend likes variety of thought as long as it leads to worship, thinking, understanding, and sharing. His tolerance ebbs low when it leads away from these things. He either sits and fumes, or stands and sounds self-righteous.

"A discontented Friend is frustrated by the 'let's be practical' or 'good investments, high interest' type thinking. He is bothered by 'simplicity' that has strangely led to the doors of affluence, comfort, and insensitivity. A discontented Friend is less interested in who's convinced and who's birthright than who's dynamic, vital, and still has some degree of flexibility.

"A discontented Friend doesn't like to sit on an Advancement Committee that doesn't know what to advance; a Religious Education Committee that thinks a new revision in the curriculum is all we need; a Worship and Ministry that is more involved in ad-ministering than

ministering, that doesn't see why people don't come to worship. No change is necessary, some say, because none is needed. Everything's fine just the way it is, and-has-been-and-who-are-you-to-question-it!

"A discontented Friend is mostly disturbed by his or her own discontentment and what to do about it."

What to do about it indeed? As the day progressed, at least a few ideas suggested themselves: Only when we are doing our utmost in the vocation of being a Friend can we justify discontentment with the actions of others. And if we can justify our discontent, perhaps we should indulge in only small doses of it. When discontent becomes an end in itself or a way of life, it may be saying something about ourselves rather than about others.

Thinking Makes It So

THE "PROBLEM" of a Monthly Meeting we know comes to mind sometimes when we encounter other people's (and our own) problems and irritations.

That problem was an attender who did not wear a necktie. (Horrors!—every man in our Meeting comes properly dressed, shaved, lotioned, cravated, and indoctrinated.)

He was elderled properly and (we suspect) smugly. The problem was compounded when it came to light that the offender was a Catholic who sought to refresh mind and spirit in an hour of waiting upon God. Then there were two problems, two schools of thought about the gaffe—but we need not go into that.

Shakespeare had a point: *There is nothing either good or bad, but thinking makes it so.* We have our own unpointed preachment: "One man's pleasure is another's poison."

Advert; Advertisement

ON LATER PAGES appears Stanley C. Marshall's report of a test communications program sponsored by the Advancement Committee of Friends General Conference and reproductions of two (of ten) advertisements used in the far-reaching, well planned, and (we hope) continuing survey of what people think of Quakerism and how seekers can be reached.

We commend the article and the advertisements (or "commercials," for the messages also were broadcast by co-operating Meetings) to the thoughtful attention of those among us who ask such questions as, "How can we shine our light farther?" and "Why isn't our Society growing?"

We add our thanks to those expressed by other Friends to Stanley Marshall, a member of Lake Erie Yearly Meeting; Richard P. Moses, Philadelphia Yearly Meeting; and Charles F. Wright, chairman of the FGC Advancement

Committee and a member of Illinois Yearly Meeting. They gave their professional skills, experience, and time to the planning and mounting of the campaign and stand ready to help other Meetings in this employment of contemporary methods of communication.

We remember the misgivings expressed by some at the outset: Is this to be a form of unwelcome proselyting? Are we not above such mundane things? Can't we put the money it will cost to better uses? Are we letting somebody else do the work of outreach that each of us should be doing? We remember also the old, pious, and ineffectual intentions of advancement committees, which met regularly and just as regularly did no more than decide to meet again.

The two advertisements we reproduce now rank third and fourth in the number of responses they inspired. Two others were printed in Friends Journal nearly a year ago. Alongside them are two advertisements British Friends placed in leading publications with good results.

We print the British ads not to encourage comparison but to remind American Friends that Quakers in London, staid and conservative as they are thought sometimes to be, embraced this form of outreach long before we did.

About the British experience, we quote some paragraphs from the bright, interesting, and inexpensive annual report of the Friends Home Service Committee, "Quakers 1968," from which we reproduce (as tokens of its brightness) drawings to illustrate articles on *closer inspection*, *life in a humanist climate*, and *we are expanding*.

"Can we give a portrait of the people who get interested in the Society of Friends? Most of them are seeking a religious basis for life, but find it difficult to accept an outlook that is in any degree dogmatic.

"Modern enquirers' links with organized religion are extremely tenuous and their knowledge of Christianity vague. Yet they are strongly attracted to what they do know of the life and teaching of Jesus. Many, through sheer honesty, hesitate to call themselves Christians, and the doctrinal requirements of most churches present a barrier.

"Most of these enquirers approach us because their interest has been aroused by one of our advertisements in the national press. Some Friends, who are critical of press advertising, have feared that the people responding would be rather brash, shallow persons who were seeking an easy

faith, void of any Christian commitment. Exactly the opposite is the case.

"From detailed correspondence with them, and from meeting those attending enquirers' conferences, they are seen to be people who are sensitive, deeply aware of spiritual values, and with a sincere desire to seek for truth. They welcome the way in which the advertisements are drafted, saying that they frequently reflect their own religious aspirations, and that if they were couched in more orthodox phrases they would never have bothered to respond. . . .

"Ten years of weekend conferences for the enquirer have given us a good idea of the things about which he wants to satisfy himself.

"He wants assurance that Quakers are not cranky people in wooly, bee-infested bonnets. He wants to know whether Quakers are reasonable human beings who, while taking life seriously, can still enjoy themselves and are not subject to a narrow, rigid code of behaviour. He hopes he'll find that Friends have a sense of humour and fun, but is terribly afraid they haven't. He is suspicious that religious people are inclined to be dogmatic and intolerant, and hopes that Quakers are not. He wants to be certain that what he is invited to believe will not outrage his sense of intellectual honesty.

"Above all, he longs to find a religious faith which is meaningful, relevant and works in practice; so he will be specially sensitive to the quality of friendship in the Friends he meets, and to the validity and depth of Quaker worship. He is likely to be rather sceptical of the claims we make for our worship, and will approach Meeting asking himself, 'Is this a deep, true, real experience, or are Friends deluding themselves?' . . .

"Whether Friends like it or not, the pervading climate of today, in all groups of society, can be broadly described as 'humanist.'

"While there are as many views as to what constitutes 'humanism' as there are about the nature of Christianity, it is clear that the humanist approach finds little place for those religious insights that are the foundation of Quakerism.

"This is why, during the year under review, Friends have felt challenged to explain their faith to people influenced by the present humanist atmosphere. . . ."



The Several Kinds of Resistance

by R. W. Tucker

THERE ARE MORE WAYS of opposing military conscription, Horatio, than most Friends are yet ready to consider, including Friends who have radical views on the subject. Whether we are for or against "resistance," we wear blinders when we talk about it.

Two events that came to my attention about ten years ago have caused my thinking to change. Because it has taken me a decade to think through and assimilate the jar these events gave me, I expect most Friends will react at first to both in much the way I did at the time.

First, there was the case of a young Friend, who had registered as a conscientious objector.

One summer he worked for an organization that was on the Attorney General's list of subversive groups. I knew he did not agree particularly with the views of the organization, and I asked him why he had done it.

"For one thing, it's a job, and I needed one," he said. "And for another, it will make me a security risk."

"Does thee *want* to be a security risk?" I asked.

"Of course!" he said. "They don't draft security risks."

Later, when he took his Selective Service examination, he wrote "yes" on the question that asked about involvement in organizations on the Attorney General's list.

When he was called back for special interrogation, he was perfectly honest. He explained that he believed this country needed revolutionary restructuring: How could any sincere Christian believe otherwise? He hoped it could come without violence. Certainly *he* would not participate in revolutionary violence or any other kind. He hoped to do something to bring about basic change that would take violent change unnecessary; but if there are degrees in violence, this was the least objectionable kind. He had worked for the subversive organization because he needed a job, because it was instructive, and because, after all, his basic views *were* subversive, though not really in the way of that particular organization.

This ploy has now been used, sincerely and insincerely, so often that it is becoming ineffective. Ten years ago it was unusual. My friend was classified 4F and was never bothered again by General Hershey's office.

My reaction? A mixture of shock, disapproval, and envy.

I had just finished two years of alternate service doing hospital work, rendered difficult by a bad conscience, be-

cause I felt I was playing along with a system that needed to be opposed *in toto*.

I had contemplated draft refusal, but all the eminent Friends whom I sought out on this matter urged me not to do it. (Some of these Friends have now changed their minds.)

I felt, and still feel, I had wasted two years of my life that might better have been spent in jail; I would have cost the government money and trouble. But draft *evasion*, in this or any other manner, had not occurred to me as an option, certainly not as a conscientious option.

Since then, I have met several Friends who insist on doing alternate service, although they could have been excused on medical grounds. Several have insisted on going to jail, although they, too, could have been excused on medical grounds.

I have yet to hear of any Meeting counselor who will say what is, after all, only common sense: "For heaven's sake, get out of it if thee can! And get out of going to jail if thee can; jails are bad places."

On second thought, that is not "common sense." Rather, it is folk wisdom. Except when a war can be sold as a crusade (as the Second World War was with partial legitimacy and the First World War was altogether spuriously) most ordinary young men hope the draft will miss them, and many of them will do what they can to flunk their physical test or otherwise make themselves ineligible. Those who succeed in evasion are admired as clever by their less fortunate fellows.

I suggest that our inability to consider draft evasion as a conscientious option is not really a product of firmly held religious principles but of class blindness.

By and large, we are a prosperous, well-educated, articulate lot, we Quakers, with middle-class notions of the individual's significance and potential influence on power.

People who are excluded from power and know it (they include many more Americans than the ghetto dwellers, who are the most conspicuous example) do not harbor any such illusions of individual significance. They know it is folly to buck the system. They know the only way to get ahead is by cheating the system. They have no intrinsic respect for the law as an abstraction. They know law as an instrument of their oppression, and they admire anyone clever enough to cheat and get away with it.

In extreme form, this attitude produces much of our criminal element. In moderate form, it accounts for the widespread attitude toward conscription found in working-class neighborhoods.

That is not to say that head-on confrontation—draft refusal—is without religious or political merit. There are individuals whose interior lives require this of them.

There are public situations that urgently need witness in this form. Yet we ought to be aware that such witness

is entirely restricted to the middle-class conscience and its point is meaningless to millions of Americans.

Consider the lower-income working-class neighborhoods and how they are structured. The people in them live on the edge of chaos. Their lives are a struggle to maintain order in the face of chaos. They therefore create highly authoritarian environments for themselves in their homes, schools, churches, unions—in all their instruments of community. A typical pacifist demonstration appears to them at best as folly; at worst, it threatens them on the deepest psychological level, and they may react in extremely hostile ways.

To these sociological generalizations, of course, there are exceptions. But the fact is that pacifism is not at all (and perhaps never will be) a mass movement, because it is founded on middle-class notions of the possibilities for meaningful individual protest against power. This runs against the entire life experience of people from less fortunate backgrounds. Yet antiwar sentiment among such people is as strong as it is among people like us.

Is there a way of reaching them?

The answer is yes, simply because such people historically have been reached by antiwar activities. The Industrial Workers of the World, for example, tried to organize a general strike against the First World War. It was destroyed by the government and never really revived. The fact is that this was a working-class mass movement—it did succeed to a degree beyond the dreams of present-day pacifists in organizing working-class people against a war.

I think Quakerism needs to widen its class basis. Do we serve that need by restricting ourselves to only those forms of draft resistance that are understandable to people like us?

That brings me to the second event of ten years ago, when the Committee for a Sane Nuclear Policy was newly organized and was campaigning against bomb tests.

A ship with a cargo of tea arrived in New York shortly after a bomb test. The tea was found to be slightly radioactive. The authorities had the cargo spread out on a dock in Brooklyn and spent several months arguing over whether it should be destroyed. In the end, it was distributed through normal marketing channels.

The anniversary of the Boston Tea Party came while the tea was on the dock. So a group of pacifists dressed up like Indians, with feathers and paint and hatchets, and went over to Brooklyn—and, so help me—*picketed!*

My reaction at the time was one of disgust. A brilliant idea had been watered down to meaninglessness. It was not even mentioned in the papers.

Suppose they had gone over to Brooklyn and thrown the ungarded tea into the harbor? That would have been a blow against things, not people. It would have dramatized forcefully the antibomb-test campaign.

Can anyone tell me a good reason why such an act would have been contrary to basic Christian or Quaker beliefs? In ten years, I have not been able to think of any really sound reason for not putting that tea into the harbor, except that people of our type do not do such things, not because of principle but because we are the kind of people we are.

Where today is there any serious Quaker consideration of the actions of Maryland Catholic pacifists who have been going to jail, not for draft refusal, but for destroying Selective Service files?

We all act as though it has not happened. But it *has* happened. It was, moreover, the act of dedicated, con-

The Color of Sin

The streets
Run red with blood
From bodies black and white
Because the hearts of pink-cheeked men
Are gray.

ROBERT G. VESSEY

cerned Christians, whose Christianity differs from ours most markedly not in terms of theology but of sociology.

The Catholic Church in America is still basically a lower-class organization, strongest in precisely those neighborhoods in which Quakerism and ideological pacifism are weakest—the neighborhoods where people live on the edge of chaos and fight for order in their lives with the aid of authoritarian attitudes and institutions, one of which is the Catholic Church.

Fifteen years ago it took a lot of Friendly pressure to keep me from destroying my draft card and adopting a posture of open refusal. Today I would not even consider it. If I go to jail, I want to go to jail for having done something meaningful.

I suggest that the young men who are considering handing in their cards ask themselves seriously whether this is the best form of resistance. If they are ready to go to jail anyway, why not at least go for a reason that has objective social substance?

The Friends who operated the Underground Railroad did not do so through open opposition to an evil law. They had to break the law, and they had to do it in as sneaky a way as possible; the lives of others depended upon it.

The earlier Friends who invaded Massachusetts and suffered dreadfully for it usually managed to get all the way to Boston before publicly revealing themselves as dangerous, subversive Quakers. Otherwise, they would have been turned back at the Rhode Island border.

Much in our tradition justifies draft resistance that is militant and subversive and perhaps destructive of property.

Are we refusing to think of such a thing for genuine religious reasons or because of class blindness?

The Most Radical Doctrine I Know

by George Peck

IN ALL TIMES and in all places there have been men who have been convinced of two truths.

First, there is a power within them and outside them that is infinitely greater than their own ordinary, unaided human powers. Second, a man can identify himself with this power.

George Fox had this experience. He wrote in his *Journal*:

"Oh, then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition;' and when I heard it, my heart did leap for joy. . . . Thus when God doth work, who shall hinder it? and this I knew experimentally."

Fox advised Friends:

"Keep in the Power and know the Power of God in one another . . . that out of all dryness and barrenness you may be brought . . . and when ye are met together in the Light, hearken to it that ye may feel the Power of God in every one of you."

What Fox and the other Quakers preached was so revolutionary in the seventeenth century that they were beaten and imprisoned for it. It is still revolutionary today.

Faith is not believing in one creed or another. It is the result of your own religious experience. God's word is not a printed thing in a book. It is not any traditional sacrament. It is only in your own experience. In short, God speaks to you and me, just as he spoke to Moses and Jesus.

What does he say? That is up to you to find out. If it isn't in your own experience, forget it.

Or, more exactly, if it isn't in your own experience, you will forget it—like German, for instance. Anyone by doing his lessons can learn German, but if he does not live in the language, love it, use it, have experiences in it, it will be just school work, and he will soon forget it.

So it is with the life of the spirit. It must be lived, experienced, loved. Then Power will grow in you. I can tell you this for a fact because it has happened to many Friends. I cannot tell you what to believe or give you a ready-made creed. I cannot even tell you what Quakerism is. I can only tell you what I have found in Quakerism and what others have said that they found in it. So we Quakers do not usually have ministers; we are our own ministers.

It sounds as though in Quakerism every one can do his own thing. Up to a point this is so, but if a Quaker goes off the deep end, there are many who are concerned as to what his problem is.

We are a Society of Friends. We are not completely on



The Peaceable Kingdom by Edward Hicks
from *Quaker Reflections to Light the Future*

our own. As Quakers say, we are "bound unto God and unto each other." We are all together in our experience of the Inner Light. We are all friends. Jesus said:

"Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends. . . . Ye have not chosen me, but I have chosen you . . . that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another."

Like most of Jesus' sayings, this is a tall order. How do we become His friends and how do we become friends to one another?

We try to do it through our meeting for worship every Sunday. On the surface this is an absurdly simple gathering—a group just comes and sits in silence for an hour. But underneath it is a deep experience. We wait upon the Lord.

In my experience, the first minutes of the meeting are taken up with the stream of my own thoughts—all the junk that has been rattling around in my mind for a week—worries, daydreams, plans, fears. You know what it's like.

Then I think of prayers that may suit me at the time. Invocations like: "O Lord, our Lord, how wonderful is Thy name in all the earth." Prayers of thankfulness like: "*Gratias agimus tibi.*"

You can't really pray for someone you love. If you do, you put yourself in the position of knowing what the loved one needs and being able to do something about it—pretty superior. But you can think of him as enveloped in the love of God; this changes you and him and your relationship.

All such prayers are meditations from your own activity—your own willfulness, as Quakers say.

Then sometimes, but not in every meeting and not to every worshipper, a third stage occurs. You feel that you are no longer dealing with your own prayers or your own thoughts. You feel a unity in the silence.

Sometimes an entirely new idea will come to you, or an

old thought in a new and powerful form. You feel that you must share this powerful thought with the meeting, and you speak out. This does not happen very often.

Another may speak. He may voice a thought that has been in your own heart all along. Sometimes no one will speak. Yet everyone in this group will share the presence of God. One person out of sympathy with the group will detract from the gathered feeling of the meeting.

This may sound like hocus pocus. It isn't. It is a common experience for many people. Even if a Friend has the experience only once, it brings such joy that he is reached, as Quakers say. Not only is the Friend filled with the Inner Light, with a sense of grace, a feeling of love—for a moment he is perfect—but he clearly feels that other Friends are, too.

This free gift of grace, joy, and power is there for everyone to take. Everyone has some spark, however smothered, of the divine fire. George Fox went among the "heathen" Indians in this country and found that they frequently had more of God's grace than the missionaries sent out to convert them. He advised Friends not to go out and convince or convert or force their own notions on others, but rather to listen and to respond to the good in everyone. He said:

"This is the word of the Lord God to you all and a charge to you all in the presence of the Living God: be patterns, be examples in all countries, places, islands, nations, wherever you come; that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in everyone."

From a social point of view this is the hottest, most radical doctrine I know. Nothing—absolutely nothing—can be allowed to stand in the way of our answering to that of God in everyone.

Much does. Fox and most Quakers are painfully aware of the obstacles in the way of a life of cheerful love.

For example, violence. The world has always been full of it: Children being beaten, parents fighting, businessmen crushing others to get ahead, gang fights, assaults on the streets.

A current anthropological theory is that man is a predatory animal defending his own living space, like a hawk. Much truth is in this, but this is not all man is. He is also a son of God and has been struggling for ages to overcome his violent aggressions. Such aggressions cannot profitably be repressed; they must be recognized and understood, and then they can be overcome by the cheerful answering to that of God in everyone. Jesus said:

"Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain."

War is institutionalized violence. And many, but not all, Quakers believe that there is no such thing as a just war—

only more or less plausible rationalizations of man's aggressive and acquisitive instincts.

Certainly wars bring great sufferings to innocent bystanders. Quakers help both sides because all people, so-called enemies as well as so-called friends, have this spark of God in them which we must reach. *Both sides* means: Help right now for Arabs and Israelis, Biafrans and Nigerians, Vietnamese in the territories held both by the Americans and by the Vietcong.

As for the draft—that is, the forcible training of young people for killing—most, but not all, Quakers believe it the worst kind of education and that it should be abolished immediately.

What of race prejudice? How can the color of a man's skin deprive him of the spark of divine love? An absurd question.

What of the violent criminal—the murderer, for instance? In him also is that of God to which we must answer cheerfully. We may have to protect society from him by imprisoning him, but never can we kill him in revenge.

I have chosen only a few of the most popular current evils. The list of forces that stand in the way of the life of love inside each one of us is as long as the ills and sins of mankind.

How successful are we Quakers in overcoming these evils? Not very. You will find among us all the evils of mankind in one form or other, because we are ordinary people, just like you.

Young people especially become impatient that there are so few results, so little success. But success is not all-important. Each one of us has only that share of light which has been given to us, and each must do his best with it. It is not important that we reach our goal, but it is important that we start. Martin Buber said: "God does not want me to become Moses, but He does want me to become Buber."

How successful are we in combating the evils around us? Again, not very. These evils will be with us all my lifetime and all yours and all your grandchildren's—and longer. When we look back on the ancient world, we can see that some of the worst evils of two thousand years ago have nearly disappeared. There has been progress.

In two, three, or four thousand years more—who knows?—the Peaceable Kingdom, longed for by the prophet Isaiah, may yet come to be. Hear his words:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

We are here on this earth to travel, though ever so slowly, toward that Peaceable Kingdom.

A Vision of the Future

by David Holden

MANY DESCRIBE the present turmoil as a "revolution" and so raise fears both concrete and vague.

We read about the bloodshed of past revolutions, and the prospect of change—any change—menaces our expectations as to the future.

We witness the crumbling of empires, racial and generational confrontations, and challenges to agencies of power politics, to big business, to existing laws, and to contemporary education.

Is all this simply human intransigence, or does it have a pattern?

Are Friends and their practices irrelevant, or do they have a role in this great drama?

Let us remember that "revolution" simply puts an "r" in front of "evolution." Let us realize that our headlights, which had been illuminating the immediate future of what appeared to be a straight road, now reveal that out of the gloom an unexpected fork has emerged.

This fork is forcing us to make unanticipated choices for which we may be ill-prepared. And yet it is possible that Friends are better prepared than some others for choosing and driving in the new branch of this fork. Indeed, because of this preparation, Friends may be in a position to contribute guide lines for its direction.

I propose the following as the possible direction of power.

Our direction has been toward ever greater concentration of power in our political, social, and commercial organizations. The new direction may be toward diffusion of power.

Our direction has been toward some fragmented yet dependent social order—fragmented, that is, man from man, yet dependent on political, social, and commercial organizations.

Organization man is subjected to encroachments on his realms of choice and to the brain-washing of hidden and not-so-hidden persuaders. We cluster like iron filings, irresistibly attracted to magnetic poles, while the poles themselves repel each other.

The new direction may be toward a fluid and flexible society such as should distinguish man from inanimate matter and should distinguish man from the limitations of animal instinct.

As in all revolutions, the demands are great upon people who experience this. And, as with humanity in the face of past revolutions, we are none too well prepared

to meet many aspects of this. We are called on to be humble and open in many subtle ways. We are called on to be imaginative in dream and its fulfillment. We must meet challenges with creative rather than destructive aggressiveness. We must share our vision with gentle persistence, and we must meet adversity, failure, and intolerance with unquenchable patience and faith.

But, on the other hand, we have much to support us.

The thinking and experimentation in these directions on the part of many explorers contain hints of what the future might be.

Diffusion of power need not lead to utter stability of entropy or to a return to a primitive society. It may mean a social order based on suppositions like those of the Society of Friends. New political organization might be based on the strength of individual responsibility. A new concept of time and of efficiency may emerge, one that distinguishes between man's time and machine time. Communications and technology may be directed to different ends—communications to unite us in a communal knowledge of truth and brotherhood and machines to free us for the practice of humaneness.

Friends may well meditate on the relevance to such a vision of their testimonies to community, equality, harmony, and simplicity. For, although the outer trappings of this revolution may bemuse us, we can be sure that profoundly at its core is a revolution of the spirit.

We are in a process of reexamining our "feverish ways." Doing so will open our hearts for that of God to "reclothe us in our rightful mind."

Towards Longer Days

"The year's at spring" . . . and I am of the year.
How gladly I surrender to the light;
how freely I lay open my dark corners,
how joyously I put the old away.

A little warmth, some brighter sun outside—
—despite the knowledge: this is winter still—
and we believe that trees will green again.
When from the many one will look at us
and bless us with the radiance of his face
in answer to our winterneed for love
we are as in a dream.

When one is young
one wants to hold this dream and has demands
and longing for an evershining sun.

The sun does always shine—but the earth turns;
turns to return—and so we, too, may learn
just in a day that here come and go.
We come and go, we meet and part; between
is our day.

Lord, let us see Thy Light.
Teach us to love and, when we part, to bless.

HERTA ROSENBLATT

George Fox and the Power of God

by Lewis Benson

IN THE WORDS of Rufus Jones: "The faith which will shape the future is one which believes profoundly in the transformation of man and society by the power of God."

Man and his social institutions have been transformed to a greater extent in the past century than in any other period of the world's history. The force behind this change is not the power of God nor faith in that power. If there is one descriptive word for this power, that word is *technological*.

Nearly every civilization has achieved some measure of technological development, but the North Atlantic nations began to come under the spell of the notion that man can know and control everything by means of technology.

This obsession has produced weapons capable of total destruction and vast industrial societies capable of production on almost any scale.

We now stand on the threshold of a world society in which everything is subordinated to the technological factor.

Men dreamed of such a society for generations. They called it Utopia, and they imagined it would be more favorable to human life than any society before it. Men now are having doubts about the Utopian dream, however. Not many Utopias have been offered us lately. Instead, we have had a series of dire forecasts of the fate of man in a society in which technology has achieved its ultimate development.

A spirit of revolution is everywhere—revolt against a process that subjugates man to the mechanism of mass production and mass consumption and causes his inner life to become subject to the laws of mass psychology. This revolt is lacking in vision for a new society.

Where is the new vision to come from?

The French philosopher Jacques Ellul said the Christian "is called to break the fatality that hangs over the world and he can do so." He implied that the Christian man has access to a power greater than any other power. It is not the religious man who has this power. It is the Christian man who has the power.

In all of Christian history, it would be hard to find a Christian man who gave a stronger testimony to the power that comes from Christ than did George Fox. Geoffrey Nuttall, in his introduction to Fox's *Journal*, says if Fox's personality were to be expressed in a single sentence that sentence would be: "The Lord's power was over all."

Fox's message was rooted in his own experience of the power of Christ. As a young man, he wrote, "My tempta-

tions were so great that I thought many times I should have despaired. I cannot declare the misery I was in, it was so great and heavy upon me." To feel the power of temptation without finding a corresponding power to resist it produced an unendurable inner tension, which brought him to the brink of suicide.

He sought the spiritual help of religious leaders, but their training had not prepared them to counsel a young man who sought the power to overcome temptation: "And so they all lie in confusion."

He reached the end of his rope: "Then, Oh then, I heard a voice which said 'There is one, even Christ Jesus, that can speak to thy condition.'" These words are known to every Quaker, but their very familiarity can cause us to overlook the fact that this experience was the answer to his quest for power—power to resist temptation and power to fulfill the commands of Christ.

He made this explicit: "The Lord let me see why there was none upon earth that could speak to my condition, namely . . . that Jesus Christ might have preeminence, who enlightens and gives grace, faith and power."

"Nothing," he added, "gave me comfort but the Lord by His power. For I had been brought through the very ocean of darkness and death and through the power and over the power of Satan, by the eternal glorious power of Christ."

To Fox, this experience was the basis of all his preaching and teaching and the foundation of all his public work. The central thrust of his critical attack on organized Christianity was aimed at its failure to bring men to a knowledge and experience of the power of God. If the gospel is the power of God, how can we preach it, or receive it, or be gathered into a gospel fellowship, if we are strangers to the power of it? Fox saw the evidence of power everywhere in the New Testament; in so far as he was calling for a revival of primitive Christianity, it was the *power* of primitive Christianity that he was trying to revive.

Fox was not preaching some particular kind of power, such as spiritual power, or religious power, or occult power. His message was concerned with power itself—the primal power that undergirds the universe: "There is a power which is above all powers and this power is making itself manifest, and this God whose power this is, [is] the creator. . . ."

Fox taught that the power that comes from Christ does two things.

First, it is a gathering power that leads men into unity and gathers them into a Christ-centered community.

Second, it is a teaching power that shows men what they ought to do and gives them the power to do it.

For Fox, the gathered Quaker community is not a vague, amorphous community or a spiritual anarchy. It receives order, unity, liberty, and authority from Christ. It is not a man-made community—a human institution:

The power of God "rules and orders people where there is no outward government." Fox called Friends to stand in the power of Christ and to experience the government of Christ "in which the glorious holy order is lived and walked in. . . ."

The same power that gives God's people order gives them unity. "Your faith being in the power, you are all one if you be ten thousand." Men have used many methods to achieve unity in the church. Quakers have rejected most of them. The unity of God's people is not to be sought through a rigid institutionalism but "through the power of God you will all be kept in unity."

Unity and liberty are incompatible in the minds of many present-day Quakers. If you have one, you cannot have the other. But Fox taught that liberty and unity are the gifts of God and that God wills and intends that we should have both at the same time. The liberty of the gospel "is sent from heaven by the Holy Ghost which is the power of God;" this "is the true liberty." It is not the false liberty of autonomous human existence, but the true liberty of those who have received Christ and who sit at his feet and listen to his word.

The question of primal authority in the church has been debated for centuries. Fox took the position that the power of God is the authority of all Quaker Meetings. But how can the power of God, which is invisible, take the place of outwardly visible and objective types of authority—Scriptures, creeds, and succession of hierarchical leaders?

We must remember that, for Fox, the power and authority of God is the power and authority of personal presence. It is a gathering power, ordering power, teaching power, governing power.

Fox said that congregations of Friends that he established in the order of the gospel "came to see and feel the power of God was the authority of their meetings."

And so here is the first consequence of the power that comes from the presence in the midst—a community with order and government, unity, liberty, and authority.

The second major consequence of this power is that it leads into purity and righteousness. Christ gives us the power to know and do the will of God.

Concerning the Quaker testimony on war and participation in war, Fox wrote: "Friends . . . stand in that which takes away the occasion of all wars, the power which saves men's lives and destroys none. We are made partakers of Him who redeems and heals and sets free, who is the power of God."

When he himself was recruited for military service, his answer was, "I told them I lived in the virtue of that life and power that took away the occasion of all wars."

One reason for the moral strength of early Friends was their belief that the ultimate principles of God's righteousness were being revealed to them.

Another was their belief that Christ gives men power to obey his commands. This belief was in sharp contrast to the view of most of their contemporaries in Puritan England.

Fox taught that the Cross of Christ is the yoke of Christ. He envisioned the church reborn as a fellowship of the cross. If Christ teaches us what we ought to do and gives us the power to do it, and if we answer him in obedience, we will experience tension with worldly society and may become objects of persecution. The church of the cross is a community that obeys together and suffers together. It does not divide and scatter under persecution. The church under persecution, according to Fox, should be like a flock of sheep on a high hill in a winter storm, standing together with their backs and tails against the weather. "No longer do you keep in the fellowship, but as you keep in the cross of Christ."

Now, I maintain that in Fox's message we have an interpretation of Christianity that gives the greatest possible emphasis to the power of the gospel. How is this power related to the predicament of modern man? Does Fox's message have any relevance for us today?

I doubt whether any of the world's religions can deliver man from his present predicament. In so far as Christianity has accepted the role of one of the world's religions, it has weakened its force as a unique redemptive power in human life.

Man's religiousness is not the answer to man's predicament. The gospel, which is the power of God, does not offer us the power of religion, but the power of Christ. And the power of Christ is teaching power, gathering power, personal power. Christ can teach us what we ought to do and give us the power to do it. He can gather us into an invincible community—a community that can keep its head above water in all catastrophes.

So if one is convinced of the truth of Fox's message, as I am, the question must be asked: How can the power of God, which is the gospel, prevent men from becoming subservient to the demands of totally technicized society? If Christ's power can make us free, how does he deliver us from this kind of captivity?

Christ can give men the power to resist the demands of a hostile, man-made environment. The Bible says, "Greater is he that is in you than he that is in the world." The disciples of Christ who have experienced Christ as the revealer of God's righteousness, and the ruler and orderer of God's people, have been brought into the orbit of a power that transcends the power of man. By obeying and suffering together, the church releases the power of the cross into history. Worldly power is not afraid of organized religion. But even a small group of obeyers and sufferers are a threat to the total power that a technological society reserves to itself.

A century ago, Thomas Gilpin described the Quakers

as a community who differ from other people "in admitting no system of policy whatever not founded on Christian principles; rejecting entirely all reasonings resulting from expediency, and all considerations arising from presumed consequences when opposed to Christianity."

Such a community is not a mere cult of ascetics or a mere religious society committed to certain principles. It is the community that has its foundation in the eternal power of God.

George Fox did not live in a technological society, but he saw the problem in its more general aspects. He admonished Friends to use all things in God's creation by God's wisdom to God's glory.

Modern man's ruthless ravaging of his natural environment would certainly have stirred Fox to vigorous protest. He warned Friends against "that which devours the creation." He told them to order the creatures by the wisdom by which they were made, that they might be kept from misusing them. "What wages doth the Lord desire of you for his earth that he giveth to you . . . but that you give him the praises, and honor and the thanks and the glory . . . for nothing brought you into the world nor nothing you shall take out of the world but leave all creatures behind you as you found them which God hath given to serve all nations and generations."

The steady advance of technology has met with resistance at certain stages of history. In our own day, the revolt is by people under thirty who refuse to accept the roles assigned to them in a technological society. These young people are not romantics, nor craftsmen, nor representatives of a downtrodden class. They come from all classes and protest in the name of their own existence. They refuse to become mere functioning parts in a process that seems to be leading mankind to the brink of self-destruction.

If Christians are called to "break the fatality that hangs over the world," they will have to do more than protest.

There must be a positive witness to moral absolutes and to the invincible community of which Christ is the head.

By moral absolutes, I do not mean an abstract moral law but obedience to the living Christ. The moral truth that Christ teaches is absolutely binding on us. We must be able to offer people the possibility of participation in a community that is ruled by Christ and that obeys together and suffers together.

The vocation of the Quakers is to stand as witnesses for their master, king, and prophet and "for the word and power by which all things are made and upheld."

Present-day Quakers are the heirs of an interpretation of Christianity that stresses the power of God. They will do well to claim their inheritance and rededicate themselves to the task of proclaiming this gospel of power to the world.

A Memorable Meeting

by Calhoun D. Geiger

I WAS on business in a city far from home and was invited to stay in the home of acquaintances while there. The evening I arrived was the evening of a housewarming party. My hostess said I would be welcome at the party, but I should feel free to absent myself as much as I might wish—alcoholic beverages would be served in generous quantities, she said. She knew I did not drink.

Among the guests (about a hundred of them) were acquaintances and coworkers; so I found that I had not felt inclined to seclude myself in my room. Now and again someone would offer me a drink, and I would decline in favor of orange juice or such. Occasionally one would exclaim something like, "What's the matter with you? You look cold sober still." The group became rather noisy.

At length, one who had indulged as much as any climbed on a chair a bit unsteadily. He clapped his hands to gain attention and then said loudly: "There is one among us who has refused to contaminate himself with the poison most of us have been supposedly enjoying. He is a Quaker, and my hat is off to him. I am going to ask that we join in a Quaker meeting now. I ask Cal Geiger to end the meeting when he feels the time is right."

He promptly sat down with head bowed and was followed gradually, somewhat hesitatingly, by the whole throng. Some sat on chairs. Many sat on the floor. The quiet became absolute.

I had been talking of my errands with a friend in a corner and was shaken by the impromptu—and, I thought then, quite inappropriate—announcement. My embarrassment slowly left. A feeling of belonging and sharing came.

No words were spoken by anyone, but the right and good of being there became clear. It was perhaps not a "gathered meeting," but neither was it a tense, restive one.

At first there was some sheepish peeking around to see what others were doing. But this subsided, and the quiet became comfortable and comforting, I think, for all.

After some time, perhaps fifteen minutes, I shook hands with those nearest me. The party was resumed.

But there was a difference. The bar had few customers the rest of the evening. There was joy and mirth, even levity, but the noisy boisterousness was not there.

Does this say something to us about how we are regarded by the "outside"? Does it also say something to us about a responsibility we have?

Some days later my hostess expressed her heartfelt appreciation for my part that night.



William M. Bliss, a member of Cleveland Monthly Meeting, believes that photography and Quakerism are natural partners since "both call for sensitivity, perspective, and proper light."

Bill Bliss is chairman of the Joint Committee on Korea of Lake Erie Association-Yearly Meeting and Ohio Yearly Meeting (Conservative) and is a member of the Interpretation Committee of the American Section of Friends World Committee.

Bill Bliss is a chemical engineer. He and Isabel Needham Bliss, who also is active in Friends' concerns, have three children.

Reviews of Books

The Road to Beersheba. By ETHEL EDITH MANNIN. Henry Regnery Company, Chicago. 256 pages. \$4.50

THIS THOUGHTFUL NOVEL by an able, experienced author opens a window of understanding in the "wall of partition" which, since 1948, has been raised between the Arabs of the Near East and the casual reader of our Western press.

Members of the Religious Society of Friends will be especially interested in following the mental and spiritual development of its hero, Anton Mansour, a Palestine Arab refugee who received a part of his education at the Friends Boys School, Ramallah, which the author refers to as "reputedly the best school in Palestine."

The Road to Beersheba gives accurate and vivid descriptions of the dress, habits, customs, attitudes, and philosophy of life of the Arab refugees. Its author observes the close intermingling of Christian and Moslem Arabs. As growing religious tolerance overcomes barriers, personal friendships emerge and even intermarriage takes place.

Perhaps the most valuable contribution of the book is its sensitive interpretation of the spiritual suffering and sense of degradation of the proud Arab people, caused by the humiliating treatment they received and the bitterness of their exile.

Many of the events of the narrative take place in England, where Anton continues his education, makes some friends, and meets various British types with their general ignorance and indifference *vis-à-vis* the whole Palestine problem and the fate of the Arab refugees. Here the story gains momentum, interest quickens, and action becomes more animated. Anton's love affair with a Jewish girl is treated with skill and perception.

Finally, our homesick hero goes back to work in a school for the blind in Bethlehem, and we are made aware of the thinking of the refugees after a considerable passage of time. Recognizing that the Arabs are an individualistic people, Miss Mannin has used discernment in the selection of her characters to speak the truth as modern Arabs feel and understand it. The climax points up the tragedy of the Arab refugee as sharply as the point of a bayonet.

People of goodwill should welcome this stirring story set in one of the world's sore spots. To the writer of this review, who personally witnessed the exodus from Lydda and has often travelled the roads to

Jericho and Beersheba (before 1948), this book comes as a ray of light piercing the dark clouds that may obscure the truth about the situation in the Holy Land.

A. WILLARD JONES

The Cambridge Platonists. Edited by GERALD R. CRAGG. Oxford University Press, New York. 451 pages. \$8.50

THE SMALL GROUP of English religious writers known as the Cambridge Platonists are noteworthy for their advanced ideas as compared with the Puritanism from which they came. Here is a careful introduction and well-selected, significant pieces on several perennial problems in the philosophy of religion from Benjamin Whichcote, Nathaniel Culverwell, John Smith, Ralph Cudworth, Henry More, and John Norris.

Except John Norris, they were contemporaries, born in the decade before George Fox. All but John Norris were connected with Cambridge University.

There is very little evidence of any influence from them on Quakerism, or vice versa, although Rufus Jones included a chapter each on Whichcote and Smith in his study of Quaker forerunners called *Spiritual Reformers in the 16th and 17th Centuries*. Henry More knew some Quakers, but there was little sympathy between them.

They resembled early Friends in their reaction against formulated notions of religion, although their emphasis was on reason as correlative with faith. "The mystical element is an intermittent but characteristic ingredient of their thought."

They were concerned for the reality of religion and were staunch opponents of every form of predestination, believing that man had freedom to achieve moral obedience. With one accord, they resisted the heresies of Thomas Hobbes.

Another likeness to early Quakerism was their uniform emphasis on religious liberty. "From their views of the relation of faith to reason and of theology to ethics it naturally followed that the Cambridge Platonists believed in liberty of conscience."

Despite its ancient approach and unfamiliar authors, the body of this volume (in the "Library of Protestant Thought") has much solid provender for modern thinking, if, like Whichcote, we appreciate both the writings of good men in former ages and the manifestation of the Divine Spirit in the times in which we live.

HENRY J. CADBURY



Should Churches Be Taxed? By D. B. ROBINSON. Westminster Press, Philadelphia. 288 pages. \$6.50

DR. ROBINSON'S BOOK, a timely piece of scholarly research, provides useful resource material on both sides of the question. The history of church tax exemption in this country is traced from colonial times, and the author casts doubts as to whether the constitutionality of the exemption will ultimately be sustained by the United States Supreme Court.

More and more, concern is expressed by churchmen and church bodies as to the moral and social justification for the indirect subsidy of the church by the state through tax exemptions. Some even fear that the church is becoming the "arm" of the state by participation in such programs as government-subsidized low-income housing.

In this connection, one wonders why the author omits any reference to the much more serious matter, now being challenged by some Friends organizations, that the church is being compelled to serve as income-tax collector, especially when a substantial portion of the tax is devoted to purposes that violate the conscience of the employees and are contrary to the principles for which the church stands.

The book provides some illuminating indications of the magnitude of the material wealth of the churches and the ways in which it is being steadily augmented through the vigorous exploitation of all the tax benefits provided by law.

Illustrations are given of how the economic power of this wealth is beginning to be exercised for constructive social ends; such as, when several church bodies, through their substantial holdings of Eastman Kodak stock, compelled the company to improve its employment practices.

Some churches are voluntarily paying local property taxes. Some churchmen believe that the general imposition of such taxes might provide a healthy incentive for the churches to utilize their properties more efficiently and to find new and better ways of achieving their mission "without all the complications of landlords and dealings in the market place."

In the end, however, Dr. Robinson ad-

vises that churches will do well to resist withdrawal of the tax exemption (on the minimal property needs) in order to prevent the entry of the state into the life of the church and "... to hold with the best of our heritage that the state which did not make us shall not lay claim to a sovereign power that may break us."

LINDSLEY H. NOBLE

Family Business: A Century in the Life and Times of Strawbridge and Clothier. By ALFRED LEIF. McGraw Hill, New York. 343 pages. \$6.95

THIS STORY of the successful metamorphosis of an 1868 family-owned dry goods store to today's multi-million dollar retailing giant is a vivid tale of family ownership and control. First came Justus Strawbridge, a young Quaker merchant from Mount Holly, New Jersey. Soon he was joined by Isaac Clothier, and Strawbridge and Clothier began to grow at Eighth and Market Streets, in Philadelphia, through the work of their descendants.

Depressions, wars, prosperity all were weathered. The founders' families remained firmly at the helm. Progressive and rational personnel and merchandising policies kept the proprietors at the head of Philadelphia merchants. The eight-store chain of today is a far cry from the small store of a century ago.

In reading the book, one is often confused by the Strawbridge and Clothier generations. Little is said about the family's influence outside the store. By implication, one can see how the Strawbridges and Clothiers drew away from their Quaker heritage. The chapters relating to the store from 1930 to today are particularly good. They tell of aggressive, understanding management that has planned soundly for continuing growth into the future.

Although this book is the story of one of America's great retailers, it lacks a sense of the vivid personality of these leaders. Those interested in business and management will enjoy it, but if one has little association with Strawbridge and Clothier as customer, friend, or Quaker, parts of it will pall quickly.

RICHARD P. MOSES

The Face of the Deep—The Religious Ideas of C. G. Jung. By CHARLES BART-RUFF HANNA. The Westminster Press. Philadelphia. 203 pages. \$4.95

HERE IS A BOOK that one reads with mounting interest, even excitement. The eight chapters and an epilogue bring welcome light into our modern world of troubled individuals who may seek enlightenment on the psychiatrist's couch or with drugs.

"Psychologically Jung would say that there is no possibility of avoiding in our time the apocalypse foretold in *Revelations* unless we wrestle anew with the problem of evil as Job did long ago," but this wrestling is to be carried on within the bounds of religious experience rather than outside it.

Jung's answer to Job is: "That is to say, even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells in him, whose form has no knowable boundaries, who encompasses him on all sides, fathomless as the abyss of the earth and vast as the sky. . . . There is an urgency in his writing in relation to the crisis in our day that is far more than a dilettante tampering with theology."

Each chapter is prefaced with appropriate selections from Jung's writings. Then Dr. Hanna proceeds to clarify in untechnical language the steps by which the Swiss master of analytical psychology has brought a lifetime of research to bear upon a particular problem. These chapters deal with subjects such as: "Sin, Guilt, and the

Shadow," "The Psychology of the Soul," "God and the Dawn of Consciousness," and "The Present Crisis."

This book offers a penetrating insight into the Book of Job. It stresses the vital importance of each individual's part in giving sanity to our present civilization. It also has a "Friendly" appreciation of the values of corporate worship, which so often results in appropriate social action. It is a book to be recommended warmly to members of the Religious Society of Friends as well as to a wider circle.

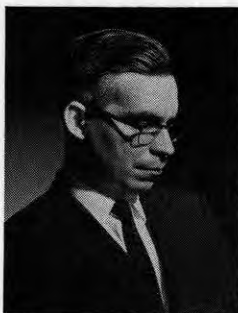
A. WILLARD JONES

Books in Brief

by Bess Lane

Literature and Aesthetics. Editor and Contributor, MONROE C. BEARDSLEY. Bobbs-Merrill Company, New York. 63 pages. \$1. Paperback.

IN HIS INTRODUCTION, Dr. Beardsley tells us that "aesthetics aims to give us a fundamental and systematic understanding of



William P. Taber, Jr.

received an M.A. degree from the School of Religion in 1966. His thesis was a history of the Ohio Yearly Meeting of Friends (Conservative), a group which he now serves under the title of "Released Friend."

A BROADER PERSPECTIVE

"I came to ESR seeking a broader perspective from which to understand the type of Quakerism which I inherited, as well as the whole Quaker movement as a part of Christian and universal history. I am grateful that ESR's academic program enabled me to get that perspective while also deepening my appreciation for Quakerism's special gifts and mission. Even more important than my academic training was the discovery of new dimensions of Christian fellowship in student and student-faculty groups and activities. As I understand it, ESR seeks to graduate not only trained men, but changed men."

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IS THERE A MECHANICAL ENGINEER in the Society of Friends? If he will write to us, we should like to discuss with him the possibility of becoming maintenance engineer at Foulkeways at Gwynedd, a modern community for retired persons. Address Administrator, Foulkeways, Gwynedd, Pa. 19436.

ASSISTANT SECRETARY, Friends General Conference. Responsibility for publications and their promotion, editor of FGC Quarterly. Write for job description: Friends General Conference, 1520 Race Street, Philadelphia, Pa. 19102.

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ASSISTANT RESIDENT DIRECTOR for small Friends Home for the aged. A charming country estate for 12 guests. Write or visit Wade Mackie, New England Friends Home, Turkey Hill Lane, Hingham, Mass. 02043. Telephone 617-749-3556.

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THE ANCIENT THINGIR SOCIETY PROPAGATED DEMOCRACY, co-operation, peace. If interested in its history and revival, write Pedersen, Box 803, Seeley, California 92273.

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To help the reader understand these challenging areas of human experience the editor has collected contributions from several distinguished aestheticians on four revealing topics. They are:

"Some Basic Questions about the Arts?"; "What is the Role of Form in the Arts?"; "What is the Role of Meaning in the Arts?"; "What Are the Ultimate Values in the Arts?"

This booklet contains informative, interesting, and stimulating reading.

The Negro Mood. By LERONE BENNETT, JR. Ballantine Books, New York. 158 pages. 60 cents. Paperback

THIS SIGNIFICANT, fact-packed book is still very much up to date. This is evidenced by the re-publication of a whole section of the book in a recent issue of Ebony Magazine, whose editor, a distinguished social scientist, is the book's author.

The Negro Mood calls our attention to many contributions by Negroes to our society. It also points out many things that Caucasian people have done to and for Negroes and to many things that they have failed to do. Professor Bennett emphasizes the fact that "Somehow, it has always been easier for the Negro's friends to give him doles instead of justice."

Religious Liberty and Conscience. By MILTON R. KONVITZ. Viking Press, New York. 115 pages. \$4.50

IT MIGHT SEEM at first thought that church-state relations in the United States are a simple matter. Surely the First Amendment to the Constitution takes care of that—but does it? Our views on the nature of religion as well as our views on the functions of the state have recently undergone very great changes. And that, as Dr. Konvitz so well shows, makes all the difference. "God and Caesar are no longer on totally opposite sides."

Then there is the problem of religion v. secularism. "Does conscience, when it does not profess to be religious, have the right to the same freedom that religion can claim?" "To protect religion fully it is necessary to protect conscience on which it is based and without which it could not exist. One day the Supreme Court will feel itself compelled to recognize this fact." Perhaps Dr. Konvitz raises more questions than he answers, but nonetheless it is a challenging and forward looking book.

Letters to the Editor

A Plea for Understanding

THE ITEM under the heading, "Paradox," stands without comment in the editorial section of Friends Journal of February 1. I hope that this does not mean that it has some kind of silent endorsement or is thought to reflect the views of most Friends. This is *one* Friend who finds the assumption that the black student protest at Swarthmore College is relative to a so-called Quaker "fatal weakness" of tolerating the intolerant really intolerable!

As a Swarthmore alumna and a neighbor of the college, I have followed recent events there with a good deal of interest and concern. I have been very interested to hear from some of those directly involved (including members of the Swarthmore faculty) that they felt the black students showed discipline and restraint in their protest.

However, I feel neither called upon nor qualified to defend or justify the actions of the students, but to ask myself and my fellow white Quakers what we are doing to *ourselves* when we unthinkingly accept the thoughts expressed in that short paragraph?

It seems to me that we are allowing ourselves to be blinded by an insensitive, patronizing superiority when we consider ourselves "benefactors" for admitting black students to our institutions and expect them to give us some sort of grateful submissiveness in return.

This concerns me additionally, because I believe that we are going to be called upon to stretch ourselves even further in our ability to understand, as black students, along with black people in general, move away from what we white liberals have generally considered to be a desirable goal; namely, integration.

Are we going to be able to understand that integration has meant that black must become white to be acceptable, and that it is then assimilated by the white culture? Will we be able to help work toward a totally new way of being together (as far as I know, not yet described in one word) where blackness is recognized and affirmed and stands alongside whiteness, sharing power and responsibility?

It would be tragic if this growing rejection of the ideals of integration by black people should lead Friends into charges of intolerance or ingratitude toward them.

We have a choice. We can focus on the negative side of this, and see only hatred and bitterness, and react by feeling threat-

ened or affronted; or we can open our eyes a bit wider and glimpse the excitement and the joy, the growing sense of self-affirmation, of cultural and racial identity, and respond creatively to that.

As Quakers, we are concerned to answer that of God in every man, but how can we *answer* it, if we won't let ourselves see it, or hear it, or feel it? How can we possibly be in a position to answer it unless we abandon this posture of the white benefactor tolerating the intolerant black man?

BETTY LARSH LEWIS
Wallingford, Pennsylvania

Reservations Concerning a Federal Department of Peace

AS AN ORGANIZATION long devoted to the cause of peace, we wish to express our reservations concerning the proposal currently before Congress to establish a federal Department of Peace. We are concerned that such a department might ultimately come to be used as a decorative device for rendering ritual obeisance to the notion of world peace, while actually distracting public attention from the fact that other agencies of the government continue to engage actively in the support of war.

If the government as a whole is not genuinely devoted to the cause of peace, then a Department of Peace is worthless. If the rest of the government actively pursues peace, then a special department with this title is unnecessary. Any cabinet agency must subordinate its activities to the overall goals of the executive.

Any government agency has an active constituency made up of those who are most vitally affected by the agency's decisions. For a Department of Peace, this constituency would include not only Americans unconditionally devoted to peace, but also those who believe that peace can be achieved through military means.

As in the case of other agencies, this constituency would seek to influence presidential appointments to the agency, so that in a very short time we might find a Department of Peace under the control of interests actually hostile to peace.

This is, in fact, the specter raised in George Orwell's *1984*, where the "Ministry of Peace" is actually the war-making agency of the centralized government. Given the transition in official American terminology from Department of War to Department of Defense, with a concurrent move from a *relatively* peaceful national



Photograph by Harvey Perry

posture to a much more warlike one, we view with consternation the possibilities which might accompany the Orwellian title of Department of Peace.

Moreover, if a government Department of Peace were to take official stands at variance with those of genuine peace organizations, the work of the latter would be handicapped.

In the words of A. J. Muste, "There is no way to peace; peace is the way." We believe that the nation may deceive itself by undertaking to create a new bureaucratic agency as the way to peace, if existing agencies do not adopt peace as the way.

We remain open to persuasion by reasons offered in support of the proposal. Pending such communications, and more extensive study by ourselves, we at present maintain our reservations concerning the proposal.

This statement was adopted by Santa Barbara Monthly Meeting on February 9.

CHARLES HUBBELL
Santa Barbara, California

Weekend Workcamps

IT HAS BEEN SAID that Christianity has not failed; it has been tried and found difficult. So it might be said, I hope not irreverently nor irrelevantly, of the weekend workcamp and for many of the same reasons.

Jesus lived at a time of even greater injustice, exploitation, and human degradation than ours, and he cared even more than we care. He did, however, reject the political revolt of his day.

His followers have tried to release love into human relationships in countless ways. A truly remarkable amount of creative social change has been achieved. Man is dominated very largely by selfish urges, and efforts to grow up to justice, co-operation, and brotherhood have fallen short.

Yet man has shown himself capable of response to love and of becoming a channel for love. Nothing is more important than learning how to release more love into human relationships: Learning to *want* to.

One modern experiment in releasing love

to spark creative social change and to increase the *desire* to release love has been the weekend workcamp. It has been tried in more than a dozen cities in the United States and in more than a dozen cities abroad—tried and found difficult. Workcamps are held spasmodically in Africa, Europe, Asia, and the United States, but lack of financing and leadership have brought many programs to a halt. It continues on a persistent basis only in Philadelphia.

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ADELBERT MASON,
Headmaster

Weekend workcamp challenges the philosophy of hedonism. It competes with the entertainment and pleasure that largely focus on weekends. It has had to challenge also the basic motivation of the entire capitalist business enterprise—profiting from the utilizing or manipulating of others.

In the face of an almost universal downgrading of physical work, the concept of workcamping has had to sell a new appreciation of work, not as something you have to do to earn money but as something you

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ROBERT L. SMITH, *Headmaster*

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.

want to do to in order to release love.

Workcamps have had to expose volunteers to the brutality, the repression, degradation, hostility, and danger that characterize our disgraceful ghettos. It has had to achieve in forty-five hours an experience of an inclusive and outreaching and responsible co-operative community so rich, so intellectually stimulating, so spiritually deepening as to persuade participants to pay for the privilege and come back for more.

More community leaders this year than ever before have utilized workcamps for community projects and have helped the workcamps see it like it is. It has survived because Friends have felt the concern to finance black and white leadership to continue the program.

Whatever the future of workcamps, there would be a fresh challenge to find still better ways to release love to trigger creative social change. Jesus was right: Love is the only effective way forward.

DAVID S. RICHIE
Moorestown, New Jersey

Comparative Religion

I HAVE a concern about the apparent eagerness with which some seem to embrace Oriental religions, especially Buddhism and Hinduism. I have lived twice—a year each time—in Ceylon as a visiting Fulbright lecturer and have spent two years as a co-director of Friends Centre in New Delhi, India, where Hinduism flourishes.

We need to understand other faiths but not just as practiced by selected leaders; rather, as acted on by ordinary people. We need to understand them to help us get away from our own sometimes narrow, sometimes bigoted view of others. We need to evaluate the total effect of other faiths before we embrace them as equally good as our own.

Let me hasten to add that I love the Orient and have many close and sincere friends in both India and Ceylon. I think especially of a Delhi Hindu, with whom I worked daily, whose life illustrates most of the Christian virtues better than most Christians I know. My wife and I are happy to count him as an honorary member of our family.

But one should not forget that Hinduism is built upon caste and that it places the outcaste at an impossibly low position. I can also state that I love and have high regard for many Buddhists; and while caste does not seem to be as pervasive with Buddhists, they do cherish it, and the Buddhist priests seem to me to be a greater drag on their society than any holy man in India.

PAUL I. MILLER
Hiram, Ohio

Friends and Their Friends Around the World

One Percent Fund

by Edwin B. Bronner

AFTER LONDON YEARLY MEETING decided to ask its members to join in contributing to a One Percent Fund—for projects aimed at a “right sharing of the world’s resources”—it was hoped that Friends around the world would wish to participate in this new effort. We in the United States have been discussing this challenging idea, but we have not moved to contributing money.

The plan, as outlined to British Friends, is simple: Friends are asked to contribute one percent of their net income, after taxes, to a special fund. This is to be new money, over and above present gifts and payments, an extra contribution to be used to assist the less privileged peoples of the world and to reduce the disparity between the affluent and the needy.

British Friends agreed also to undertake a campaign to persuade their government to allot one percent of the gross national product to helping underdeveloped nations

and thus improve their economic condition.

A concern for properly sharing the world’s resources was expressed at the Fourth World Conference of Friends in 1967. Friends World Committee for Consultation has obtained the services of William Barton to head up efforts in this direction along with other concerns of the conference. He has resigned his post as General Secretary of Friends Service Council (London) to undertake this new task with FWCC. The One Percent Fund will help to make possible the work he will be organizing.

In presenting this concern to London Yearly Meeting in August, Walter Birmingham called on Friends to consider their whole way of life, the comforts and even luxuries they enjoy at a time when many human beings are starving. Walter Birmingham is warden of Toynbee Hall and chairman of the Race Relations Committee of London Yearly Meeting.

One example of the great gap between the affluence of a small part of the world and the poverty of the majority was contained in his statement that one and one-

half billion of the people of this earth live on an average of one dollar and eighty cents a week. He questioned the sums Friends have invested in “high-yielding securities,” and asked whether his listeners could be content with conditions as they are. The response of British Friends to this challenge was a dramatic one. Pledges of more than fifty thousand dollars have been received from them.

German Friends who had attended sessions of the World Council of Churches in Sweden convinced Germany Yearly Meeting to undertake a comparable program among its members. Friends Journal reported (December 15, 1968) that Swiss Friends are cooperating with other churches in a similar effort, but they are striving for three percent, rather than one.

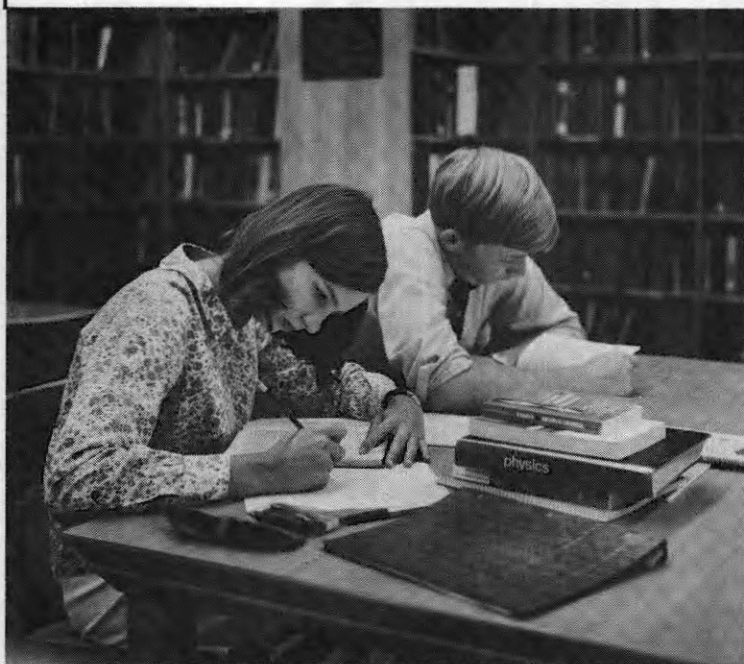
Now the American Section of Friends World Committee for Consultation has approved a plan to present this concern to Yearly Meetings on this side of the Atlantic.

The challenge will be presented to Philadelphia Yearly Meeting on Saturday, April 5. As other bodies meet later in the year, FWCC will bring the concern to them.

British Friends appointed a special Yearly Meeting committee to administer their One Percent Fund. The American

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Section of FWCC will accept similar contributions and is prepared to distribute the money if that is the wish of the contributors. The American Section also is willing to stand aside if Yearly Meetings or organizations of Yearly Meetings decide to set up separate funds. Lack of firm decisions about administration should not stand in the way of Friends who wish to set aside one percent of their net income for this purpose. Several persons close to the planning of the Fourth World Conference and to Friends World Committee have started to contribute to a One Percent Fund.

Also to be undertaken in the coming weeks is the second half of the original concern, an effort to persuade the government to contribute one percent of the gross national product to the expansion of economic resources in underdeveloped parts of the world.

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Council House Friends Center: Outreach Among the Senecas

by Florence Fisher

JEREMIAH HUBBARD started Council House Friends Center, in Wyandotte, Oklahoma, in 1879, among the Seneca Indians. A few years later, John M. Watson, of Indiana, with funds furnished by New England Yearly Meeting, erected the first meeting-house there.

In 1893, a parsonage was also built. In 1944, Arthur Shufelt built the present parsonage. Lawrence and Lucille Pickard, the present occupants, have made additions and alterations to accommodate their growing family.

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Annemargret L. Osterkamp, A.C.S.W., 154 N. 15th St., Phila., GE 8-2329 between 8 and 10 p.m.

Ross Roby, M.D., Howard Page Wood, M.D., consultants.

Several buildings have been added to the complex to meet the growing needs of the program at Council House. Earnings from Meeting projects and gifts from interested Friends have provided the funds for materials. Labor has been contributed by workcampers, both local and from a distance.

Among the new structures are the Wallace Memorial Building, providing classrooms for the growing Sunday School, built in 1963; the Loom House, housing the weaving project that is helping to support the program, built in 1957; and the present meetinghouse, built in 1948.

Lawrence Pickard, with the help of men from the community, is landscaping the grounds, laying cement walks, and building terrace walls of stone found locally.

Council House Center offers day and evening programs for all age groups. Each June there is a two-week daily vacation Bible school, open to all children of the community. Boys and girls from grades four through eight, from all four centers operated by the Associated Executive Committee of Friends on Indian Affairs, are welcome at Camp Quivering Arrow, operated in July on these grounds. The camp experience helps the children make friends from beyond their own communities and from different racial groups.

Although each center tries to support its own program, the camp and other work carried on by Friends among Indians in Oklahoma need your support. Paul Turner, treasurer, 714 North Franklin Street, Philadelphia 19123, will be happy to receive contributions.

Fast in San Francisco

TO DRAMATIZE the plight of starving Biafrans and Nigerians, the San Francisco branch of War Resisters League sponsored a weeklong fast that involved thirteen individuals for the entire time and others for shorter periods.

Paul Salstrom, who has cooperated with many peace efforts organized by Friends and who participated in the San Francisco fast, hopes that other groups will follow this example. Their flyer reminded passers-by, "The people of Biafra cannot wait for you to finish dinner."

Internes in Washington

SEVERAL RECENT California high school graduates will serve as internes in the Washington offices of congressmen for a three-month period next summer. This project was initiated by Young Friends of College Park Quarterly Meeting.



Lake Cowan State Park and Wilmington College campus, site of the 1969 General Conference for Friends.

Friends General Conference at Wilmington College

THE 1969 GENERAL CONFERENCE for Friends will take place at Wilmington College, Wilmington, Ohio, June 15-21, with the theme "Quaker Identity in a Dangerous World."

The design of the conference follows the experience of similar gatherings in recent years in Cape May, New Jersey, Traverse City, Michigan, and Columbia, Missouri. Kenneth E. Boulding, economist and sociologist, will give the opening address.

The conference is open to all—adults, young Friends, and children. Senior high young Friends will be housed in dormitories on campus with leadership provided by Friends General Conference, but they will be involved in the conference on an equal basis with adults. A committee of college-age young Friends, named by Young Friends of North America, is sharing in the planning.

A significant feature for adults and young Friends will be interest groups on ten subjects. Background relating to the subject of the interest groups will be given in the afternoon by resource leaders.

In the mornings, and for some age groups in the evenings, there will be classes for children. The Junior Conference, under the leadership of Shirley Bechill, of Lake Erie Yearly Meeting, will have five sections.

Accommodations will be available at Wilmington College and at nearby Lake Cowan State Park. Complete information is available from the office of Friends General Conference, 1520 Race Street, Philadelphia 19102.

Washington Friend Honored

RACHEL CONRAD NASON, a member of the Friends Meeting of Washington, on December 5 was honored by the United States Department of State for distinguished service in the field of human rights.

Youth Hostels

by E. St. John Catchpool

YOUNG PEOPLE of today have more leisure than their parents and grandparents had and therefore more time to develop—or waste—talent, time, and experience.

One way to make the most of leisure is to establish adventure playgrounds for young ones and adventure workshops with tools and trained supervision, where young people can make boats and furniture, tinker with cars and motorcycles, develop photographs, and build up unknown new talents. This may cost money, but less than the suppression of crime and less than the upkeep of prisons and detention centers.

For weekends and vacations, youth hostels have a place. The Youth Hostels Association, which began after the First World War, is open to people of any age without barriers of race, color, creed, or sex. Young people under thirteen years must travel with an older person. Anyone over that age may possess a membership card which gives entrance to four thousand hostels in forty-two countries.

Although youth hostels are developed most fully in Western European countries and in Japan, Australia, and New Zealand, the Hostel Guide and Handbook of the American Youth Hostels, Inc., lists approximately one hundred youth hostels now operating in the United States. Along the Appalachian Trail, except for substantial gaps in New York State, one can travel from Virginia to the Canadian border of Vermont without ever being out of bicycling distance of a hostel. One can travel around the Great Lakes in the same way.

The City of Philadelphia (Fairmount Park Commission) for several years has provided Chamounix, a handsome old mansion with dormitories and cooking facilities for twenty males and twenty females and resident house-parents. This is

operated by a nonprofit organization. The present chairman and executive secretary are Friends. Chamounix was the first hostel in a metropolitan area, but in 1968 one opened in Washington, D. C. One is being organized in New York.

Thousands of Americans use youth hostels in other countries, where hostels (unlike those in the United States) are supported largely by public funds. Every American hosteller therefore has his holiday abroad partly paid for by taxpayers in other countries.

That is as it should be, for the movement is educational and international, and visitors from any land are welcomed. Our only request is that America should provide for more youth hostels to which visitors from other lands may come and lodge at a price they can afford.

During our early years, we had a rule that everyone using youth hostels must come under their own steam—afloat, by bicycle or canoe, or on horseback. But we began to see that we should lose a whole generation of mechanized youth if we forbade them to come in their cars or on their motorcycles. Now this rule has disappeared, and members may arrive as they most conveniently can.

A somewhat recent development of the network of youth hostels is the provision of family hostels, which enable parents to take holidays with their children.

There are hostels in Africa along the Mediterranean and in Kenya. Hostels have been established in Nepal, India, and Pakistan. In Delhi, a new hostel provides accommodation with hot and cold water, modern toilets, and a good canteen.

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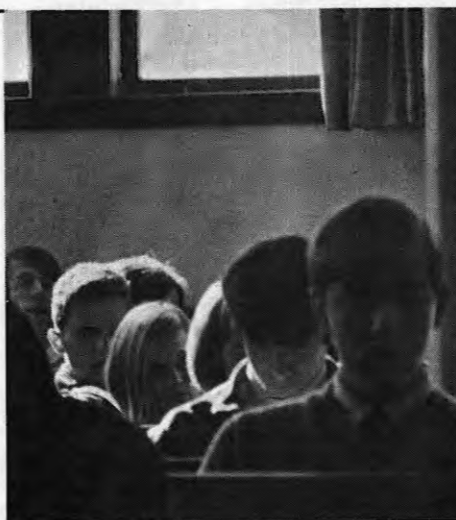
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Conscience in West Germany

by William Hubben

ONLY A FEW MONTHS AGO West German military authorities appealed to young Germans to choose careers as corporals and sergeants. The army is lacking tens of thousands of young men willing to serve more than their prescribed period of eighteen months. Between fifty-five and fifty-eight percent of all draftees are pronounced either physically unfit or are exempt for professional or vocational reasons.

Army life is unpopular in Germany. This fact indicates a truly historic change. Of the draftees born between 1937 and 1950, no fewer than 50,000 refused military service, and eighty percent of them (40,000) were recognized as conscientious objectors. Of these, 5000 were already in service when applying for C.O. status.

The economic prosperity of Germany has increased the numbers of C.O.'s. From 1956 to 1967 the annual average has been 3400, but the picture changed drastically last year. Of the total of 177,000 draftees in 1968, the number of C.O.'s was no fewer than 11,798—a ratio considered the highest in any country with military conscription.

France, for example, recognizes only about fifty C.O.'s among her annual 225,000 draftees. In Germany those C.O.'s having a higher education amount to seventy percent of the total, whereas the sons of factory workers and peasants are less inclined to take this position.

Recognition as a C.O. does not depend on religious claims alone but on intellectual, rational, and conscientious grounds. The Union of C.O.'s offers instruction to young men before and after entering the armed forces, training them for the actual hearing. It also distributes printed material in garrisons, and during maneuvers last fall even planned to have attractive young girls lure the soldiers away from their duties, but bad weather frustrated these plans.

Provisions for alternate service, which is obligatory, are proving insufficient. At present, 3,500 openings in hospitals or welfare institutions are needed. A large number of C.O.'s want to serve in underdeveloped nations receiving support from Germany, but only farmers, artisans, and technicians over twenty-one years of age are given such assignments abroad.

Jehovah's Witnesses also reject alternate service. At first the punishment for this double refusal was one month in prison; the penalty was to be repeated when the

C.O., after completing this prison term, continued in his refusal to serve. Now a decision of the federal court has ruled that a young man must complete only the one-month term for his original refusal.

Military as well as civilian authorities admit that they are puzzled by the unexpectedly high numbers of conscientious objectors.

Seminar in Washington

THE SECOND Quaker Leadership Seminar of 1969 will focus on "Poverty at Home and Abroad." During the 4 days of interviews, discussion, and fellowship at William Penn House (7:30 P.M., Monday, April 21, through breakfast, Friday, April 25), the forty participants, drawn from various branches of Quakerism and various parts of the country, will have a session with Senator Hughes and a dinner with Congresswoman Shirley Chisholm. They will visit the World Bank, the Department of Health, Education and Welfare, and Senate and House Committees dealing with poverty issues.

The seminar is sponsored by Friends United Meeting and Friends Committee on National Legislation. A limited number of places are available to those who send a five-dollar registration fee to William Penn House, 515 East Capitol Street, Washington, D.C. 20003. Financial assistance, both for seminar expenses and travel, is available.

Announcements from Pendle Hill

HENRY J. CADBURY will give a series of lectures on "The Gospel of John," emphasizing its meaning and intellectual background, Monday evenings at eight o'clock at Pendle Hill, Wallingford, Pennsylvania, from March 31 through June 2.

The annual Meeting Workers' Institute will be held at Pendle Hill September 19-21, and this year will consider responsibilities of overseers toward present and potential members. Herbert M. Hadley, executive secretary of the American Section of Friends World Committee, will be the chairman.

From New Zealand

THE WANGANUI FRIENDS SCHOOL Pets Club, with the help of the Wanganui Society for the Prevention of Cruelty to Animals, the Vegetarian Society, the Beauty Without Cruelty Society, the Petre Pony Club, the Dog Obedience Club, and the Wanganui Cat Club, held a Gala Day for the benefit of several worthy causes, including the welfare of animals. More than five hundred people attended.

Ralph Townley Speaker At Friends Journal Meeting

RALPH TOWNLEY, chief of the Animal and Fish Resources Programme of the United Nations Development Programme, will be the speaker at the annual dinner meeting of Friends Journal Associates, to be held in the new dining room of the meetinghouse at Fourth and Arch Streets, Philadelphia, Saturday, March 29, at 5:30.

Ralph Townley is the author of *The United Nations: A View from Within* and *The Evolution of International Organizations*. He joined the United Nations Secretariat in 1951 as special assistant to the Assistant Secretary-General for Economic Affairs.

Ralph Townley, a British Friend and a sojourning member of New York Monthly Meeting, was president of New York Friends Center in 1960-1961.

Reservations for the dinner meeting should be sent to the office of Friends Journal by March 15. The cost will be two dollars and fifty cents.

From a Facing Bench

(Continued from page 130)

ROBERT G. VESSEY, a member of Wider Quaker Fellowship, is a district superintendent of the Methodist Church in South Dakota. He has published a number of poems in religious and poetry periodicals and in the past two years has won awards in fourteen of the eighteen categories in the South Dakota State Fair poetry competition.

EDWIN B. BRONNER is chairman of the American Section of Friends World Committee for Consultation and is professor of history in Haverford College. He is on the board of directors of Pendle Hill and of American Friends Service Committee.

FLORENCE FISHER, of Joliet, Illinois, is secretary of education and publicity of the Associated Executive Committee of Friends on Indian Affairs. She is a member of Western Yearly Meeting.

E. ST. JOHN CATCHPOOL is past president of the International Youth Hostel Association, for many years was executive director of the Youth Hostel Association of England, and still travels extensively in the interest of youth hostelling. He is a member of Wellwyn Garden City Meeting in suburban London.

MARGARET H. BACON, a member of Germantown Monthly Meeting and of the staff of American Friends Service Committee, encourages Friends to send contributions (checks or money orders) to Ghandi Memorial Appeal Committee, c/o Friends Journal, 160 North Fifteenth Street, Philadelphia 19102.

WILLIAM HUBBEN, a native of Germany, is a member of Chestnut Hill Monthly Meeting in Philadelphia and is one of the contributing editors of Friends Journal.

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Knock, Knock, Who's There?

by Stanley C. Marshall

THE OLD, FAMILIAR "Who's that knocking on my door?" has a newer form for Quakers: "Who's been knocking on meeting-house doors?" Or: "Who might be knocking if he knew where to find the meeting-house?"

A test communications program of the Friends General Conference, completed last summer and reported in a preliminary fashion in Friends Journal, June 1, 1968, gives some answers.

The test tells us that the man or woman who might come knocking on a meeting-house door probably lives in a metropolitan community that has industrial, scientific, and university resources. If he is young, the chances are he will be found on a college campus.

He is three to five times more apt to be a city dweller than a farmer and six to seven times more likely to be a city dweller than a suburbanite.

What's he looking for?

Is he seeking compatriots with a concern for civil rights? A group pitched toward nonviolence? A church without a generation gap? Brotherhood in action?

All of these, yes. Very likely, however, he is seeking a way out of a church with dogma and ceremonials. He is strongly attracted by the simplicity of the Friends marriage ceremony and by a religion without a catechism. Those two messages, out of ten that were tested, attracted nearly one-third of all the seekers reached by the program.

The college student who may come knocking seems to be even more interested in the silent worship and lack of ritual of Friends than his elders are. More than half of the young people who replied to the advertisements in the test program responded to these fundamental and traditional Quaker approaches, although six of the messages were about activist Quaker concerns. Another was on the generation gap.

This is not to say that the seeker is devoid of outward concerns. Of them, he is most apt to be concerned with civil rights. He seems to be less concerned with revolutionary change and even less concerned with nonviolence.

He appears to be a liberal. The more conservative his community, the less the appeal the Society of Friends seems to have for him. Seekers from rural communities were few. They were even fewer from suburbia. Typically, the college seek-

ers are to be found in equal numbers on metropolitan and Ivy League campuses, traditionally more liberal than engineering schools.

The seeker apparently is looking for a place of worship reasonably near him. He is much more apt to respond to an appeal from a local meeting than from the national office of the Friends General Conference.

The test of what a seeker reads, views, and listens to is not conclusive, but one deduction can be drawn: He reads newspapers. If he lives in a city, he reads his metropolitan newspaper. If he is a university student, he reads his college newspaper. He does not seem to be an avid reader of weekly newspapers. As far as we can determine, he does not listen much to (or does not respond strongly to) FM or college radio.

This profile of the seeker is clear enough to cause some fresh searching within the Society of Friends, particularly during these days of taking stock to determine how valid our contributions are to a changing world.

Traditionally, Quaker outreach has been based on the kind of life we as individuals lead—the outward expression of our inner motivations. The American Friends Service Committee, the Friends Committee on National Legislation, the Quaker action groups, and others that have been moved to contend with the problems of an ailing world have drawn large numbers of new members into the Society of Friends. It has been easy to assume that this outward expression of the Society has been the main reason for attracting new members.

The truth is, however, that we have rarely tested what this religion, based on the Inner Light, really may offer the outer world. Because we do not wish to proselyte, we have hidden that light under a basket.

The test communications program has lifted one edge of the basket.

It has shown that the concept of the Inner Light glows with inviting radiance. It appears to have much to commend it to people who may have wearied of ceremonials, rigid dogmas, and other "happenings," which perhaps intrude on their ability to find the meaning of their present religion.

Is there a message from the outer world that this seeker who comes knocking on our door is giving us?

Can it be that there are thousands more "lonely" people who could say to us (as many of our convinced Friends frequently say to us): "Where have you been? Why haven't you told me what you have to offer? Quakerism is meaningful—and I, too, need it for my life."

Quakers —an open society

There's a misconception, even among people who sympathize with Quaker activities, that the Society of Friends is a strict, exclusive body.

In fact, though they'd not force their ideas on anyone, Friends are only too glad to share with a 'fellow-seeker' the particular view of religion and life which their Quakerism gives them. Whether one ultimately wants to join the Society of Friends is another matter, but for anyone who does want to, there is no barrier of creed or catechism to be crossed. Friends remain 'seekers', free in their search, but starting from Christ's teaching and example.

Finding out about Quaker ideas and attitudes comes to some people as an exciting revelation. Whether they call themselves believers or agnostics they find that many of their ideas are not, after all, inconsistent with a new approach to religion. If you would like some booklets about Quakerism, please send us this coupon.

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The Religious Society of Friends (Quakers)
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Second, they offer the "seeker" the companionship of the local Quaker Meeting. There's almost certainly one in your locality: you'll find them quite ready to talk about Quaker ideas and you might try joining them at Meeting on Sunday. You'll also find them on the whole a cheerful, liberal-minded lot—not at all the strict, starchy puritans of tradition.

Perhaps you first would like a few more facts about the Quakers. Of course, many of their ideas are like those of other Christian churches, but there are interesting differences. Write to us and we will gladly send you some booklets.

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white man—
are you
both human?**

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**We think there is
only one race...**

the human race. George Fox told us, "Walk cheerfully over the world, seeking that of God in every one." Many of us have—in ghettos, prisons, asylums. We found the human quality everywhere, anywhere. If there was ever a black and white case, this is it.

Do you, too, suspect there is that of God in every man? If so, perhaps the beliefs of the Friends will be useful to you. We have some quite readable leaflets. They're available without obligation. Just use the coupon below.

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**Are you in—
or are you out?**

Either way, change such as mankind has never experienced before will be your lot. Quakers think all men have something of God in them. Therefore change which allows each individual to share the human experience more fully is a blessed thing. Isn't this what the meek really have to inherit?

If you're concerned with the inalienable rights with which all men have been endowed by their Creator, you may be interested in the Quaker approach to social change. We have some free and quite readable leaflets which we'll gladly send. Just use the coupon below.

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A Visit to Phoenix

by Margaret H. Bacon

WE HAD BEEN NEARBY the day before, touring the huge African township of Kwa Mashu. We had asked about Phoenix, but our government guide, an apple-cheeked South African of British extraction, had not known much about it.

"There is an Indian settlement over there," he told us with a wave of his hand. "Now down here along the fence you sometimes see weaver birds."

An ardent ornithologist, he shared our interest in birds if not in the peoples of the area.

So we had arranged, through Friends in Durban, to return the next day to visit the Phoenix Settlement, Gandhi's home in South Africa from 1893 to 1904, the place where he first conceived the philosophy of satyagraha, or nonviolence.

This time our guide was an Indian teacher, a Mr. Singh, a gentle, charming man who seemed genuinely touched that two Americans would care to spend an afternoon at Phoenix. For us it was a high point of our visit to South Africa, an event to which we had looked forward for months, but most Americans apparently come and go without taking time to see this history-making spot.

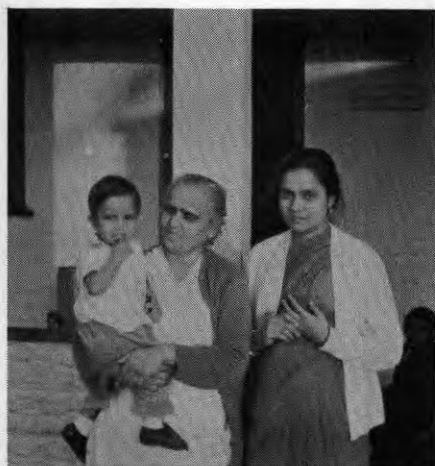
Visually, there is not a great deal to see. Phoenix Settlement is a farm of one hundred acres. A few rather shabby tenant houses are scattered about. Fields grow sugar cane. It was July, the depth of the South African winter, and everything had a barren, dusty look.

A large, red-brick school building, substantial but not attractive, stands near the entrance to the grounds. It is operated and controlled by the South African government for children in grades one to eight, Indian children only.

From the school grounds, the road winds up to the top of a hill where sits a large, shabby, rambling house, the home of remaining members of the Gandhi family. About five hundred yards away is a brick building in which are the presses and old copies of Indian Opinion, a newspaper Gandhi edited for many years. Slightly down hill from the main house is Gandhi's former house and study, "Sarvadaya" (welfare for all), still filled with some of his papers, personal belongings, pictures, and books.

We drove to the top of the hill, parked, and were greeted by a plump little old Indian lady, who wore a coarse white cotton sari. She was Mrs. Manilal Sushila

Gandhi, widow of the second oldest of Gandhi's sons and for many years now manager of the Phoenix Settlement. Holding on to her skirts and peeking out at us was a bright-eyed little boy, with the spark of life shining from him. He was Gandhi's great-grandson. His mother, a beautiful



From left to right: Gandhi's great-grandson; his grandmother, manager of Phoenix settlement; and his mother.

young Indian woman, came to greet us.

We had chatted for a few moments. Mrs. Gandhi and Mr. Singh then took us for a tour of the establishment. Part of the old newspaper office is now used as a clinic, which is stocked with drugs donated by Durban firms and served free by doctors who travel from Durban several times a week. Here local Indians come for medical treatment at certain hours, and here at other hours the black citizens of Kwa Mashu obtain care—free of charge. It does not sound to Western ears like a very integrated situation, but from the point of view of South Africa it is perhaps unique in its racial mix. Of the fifteen hundred patients served monthly, ninety percent are African.

The newspaper office is a place of cobwebs and memories. Gandhi began publishing the paper in 1903 as the first Indian newspaper in South Africa, and it was published until 1961. In between, Manilal Gandhi had changed its name simply to Opinion to register his witness against all forms of racial discrimination. Now it has the smell of disuse. Yellowing copies of back issues sit on dusty shelves. The presses begin to show rust.

Phoenix operates on a tiny budget, and Mrs. Gandhi and her daughter seem to do most of the work, but one building at least is kept in shining perfection. It is Gandhi's own little house and study half-way down the hill. Gandhi established the settlement in 1904 as a sort of Brook Farm experi-

ment, a place where nonviolent fighters could live communally.

With his usual depth of humanity, Gandhi understood that those who struggled for justice, using the tool of nonviolence, could face jail with freer hearts if they knew their loved ones were cared for.

From Phoenix, Gandhi and his followers went forth to lead the Indians of the Transvaal in a movement of passive resistance to the Black Ordinance—the pass laws for Indians. Thousands burned their passes, and thousands went to jail until the British Government gave in. Later, he conducted an equally successful nonviolent protest against a law that refused to recognize Indian marriages. When he left South Africa in 1914 he felt—too trustingly, it turned out—that he had at last persuaded the British government to respect the Indian community.

In the years since Gandhi's departure, Phoenix has come to represent more than the struggle of the Indian people for self-determination. Instead, it has served for years as the rallying point for all South Africans who believe in nonviolent resistance to apartheid.

The world pays little attention to this living monument to the Gandhian ideals. Unitarians contribute a small sum monthly, but otherwise Mrs. Gandhi must struggle along on what the Indian community in Durban can manage to raise. Uncertainty about the future always has been a worry.

Phoenix sits between the black township of Kwa Mashu and the black territory of Zululand. It is still possible that the Government Groups Area Board will classify it "black" and order all Indians out.

This is the Gandhi Centennial Year, the hundredth anniversary of Gandhi's birth. Celebrations are planned in many countries.

A Gandhi Centennial Memorial Appeal Committee has been organized in South Africa to raise three hundred fifty thousand dollars for Phoenix. Plans include the building of a better clinic, a Gandhi memorial museum, and a place of contemplation.

Plans for the Centennial celebration were only in the dream stage that day we visited in 1964, but Mr. Singh told us of these dreams as he drove us back to Durban.

On the way, we stopped to do an errand at his home in the Indian settlement on the outskirts of town. The houses were shabby and deteriorating. The street was deeply rutted. Nevertheless, it had just been renamed John Kennedy Boulevard.

How sad, I thought, that these people shared our sorrows while we knew nor cared little for theirs.

"When I get back to the United States, I'll tell people about Phoenix," I promised as we said goodbye.

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MEETING ANNOUNCEMENTS

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

Argentina

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

Arizona

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. 687-3050.

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

California

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

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

COSTA MESA—Orange County Friends Meeting, Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10:30 a.m. Call 548-8082 or 833-0261.

FRESNO—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, worship 10 to 11 a.m., Adult Forum 11 to 12, 2280 South Columbine Street. Phone 722-4125.

Connecticut

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

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 776-5584.

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; 241-6301.

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

SARASOTA—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 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.

AUGUSTA—Meeting for worship and First-day School, 10 a.m., 340 Telfair Street. Lester Bowles, Clerk, 733-4220.

Hawaii

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

Illinois

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

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

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

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

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

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

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

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

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Phone: 344-6510 or 367-0951.

Indiana

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

Iowa

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

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.

Maine

MID-COAST AREA — Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

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.

EAST LANSING—Meeting for worship and First-day school Sunday at 3:00 p.m. All Saints Church Library, 800 Abbot Road. Call ED 7-0241.

GRAND RAPIDS—Friends Meeting for worship. First-days 10 a.m. For particulars call: 363-2043 or 868-6667.

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

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, Reno. Phone 329-4579.

New Hampshire

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

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

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

New Jersey

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

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

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

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

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 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.

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

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

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. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. For location, phone RE 4-7691.

FARMINGTON — Pastoral Friends meeting: Sunday School 10 a.m.; Morning worship, 11 a.m. Use New York State Thruway exit No. 43 or No. 44. Write for brochure. Pastor, Richard A. Hartman, 140 Church Avenue, Macedon 14502. Phones: parsonage, (315) 986-7881; church, 5559.

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 SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Robert S. Schoemaker, 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.

SCHEENECTADY—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 MEETING (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; 371-9942.

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

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

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

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

TOLEDO AREA—Downtown YWCA (11th and Jefferson), 10 a.m. Visitors welcome. First-day School for children. For information call David Taber; 878-6641. In BOWLING GREEN call Briant Lee; 352-5314.

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

Pennsylvania

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

RADNOR—Conestoga & Sproul Rds., Ithan. Meeting for worship, and Sunday School, 10:30 a.m. Forum 11:15 a.m.

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

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.

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

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

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

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

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.

*FIDELITY to the light
we have leads to new light and
more demanding fidelity.*

—F. VON HÜGEL

Weekend for Mothers

A "WEEKEND FOR MOTHERS" at Pendle Hill is planned for May 9 through 11, with Dorothy Cooper, a social worker and consultant for the Committee on Aging Friends, as leader. The discussion will center around sharing the joys and problems of family life.

Reservations for this weekend, sponsored by the Religious Education Committee of Philadelphia Yearly Meeting, may be sent to the Committee, 1515 Cherry Street, Philadelphia 19102. The cost will be twenty-two dollars.

Index Available

THE 1968 INDEX for Friends Journal is now available at a quarter a copy. Postage stamps are acceptable in payment.

FRIENDS JOURNAL March 1, 1969

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.

March

1—Nottingham Quarterly Meeting, Oxford, Pennsylvania. At 1:30 P.M. Gerda Hargrave will give a lecture about United Nations, illustrated with colored slides.

2—Meeting of representatives to New Jersey Friends Council, 1 P.M., Montclair Meetinghouse. All Friends welcome.

29—Annual Meeting, Friends Journal Associates. Ralph Townley, speaker. See page 151 for details.

April

11-13—"How Free Art Thee?"—Workshop at Hudson Guild, Netcong, New Jersey. Ed Hillpern, convener. Send registration fee of \$3 by March 21 to Amy Von der Porten, 71 Kensington Avenue, Old Bridge, New Jersey 08857.

18-20—Peace Institute at Lake Minnawaska. "Renewal: From Crisis to Community—What Can Our Meetings Do?" T. Canby Jones and Robert Eaton will participate. All welcome. Cost: \$23. Call 914-OW3-1178 or 212-CA8-2576.

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

URION—On January 1, in Anchorage, Alaska, a son, ANDREW KIRBY URION, to Richard and Katharine Urion. The paternal grandparents, Howard K. and Alice B. Urion, are members of Woodstown Monthly Meeting, New Jersey.

WEBSTER—On February 4, in Eldora, Iowa, a daughter, KIMBERLY LYNN WEBSTER, to John and Sandra Webster. The father and paternal grandparents, Merritt and Margaret Webster, are members of Lafayette Monthly Meeting, Indiana.

Marriages

MAGAHA-BUZY—On January 25, at Woodstown Meeting, New Jersey, JUDITH LYNN BUZY, daughter of Evelyn C. and the late Joseph B. Buzby, of Woodstown, and WILLIAM MAGAHA, JR., of Winchester, Virginia. The bride and her parents are members of Woodstown Monthly Meeting.

ROBERTSON-NEWCAMB—On November 30, in Washington, D.C., ELAINE NEW-

COMB, daughter of Hilda Harned and Laurence C. Newcomb, of Bethesda, Maryland, and PHILIP ROBERTSON, son of Mr. and Mrs. Robert T. Robertson, of Kingston, Ontario.

SATTERTHWAITE-KING—On December 28, at and under the care of Orange Grove Monthly Meeting, Pasadena, California, SHARON LYNN KING, daughter of Robert C. and Virginia King, of Monrovia, California, and WILLIAM SATTERTHWAITE, son of Franklin E. and Ruth L. Satterthwaite, of Wellesley Hills, Massachusetts.

Deaths

CLEMENS—On February 4, MARGARETTA LUKENS CLEMENS, aged 90, a member of Southampton Monthly Meeting, Pennsylvania, and formerly a member of Abington Monthly Meeting, Jenkintown, Pennsylvania. She is survived by a daughter, Elizabeth Clemens Lilley, of Spring Mill, Pennsylvania; a granddaughter, Mary Jane Lilley Temple, of Wilson, North Carolina; and four great-grandchildren.

EVES—On January 26, JOHN W. EVES, aged 77, a member of Millville Monthly Meeting, Pennsylvania. He is survived by his widow, Pauline Trivelpiece Eves; a daughter, Lois Geyer, of Millville; a brother, James, of Millville; and a sister, Mrs. Eber Mansteller, of Bloomsburg, Pennsylvania.

JAQUETTE—On January 25, at Foulkeways, Gwynedd, Pennsylvania, HENRIETTA STRATTON JAQUETTE, a member of Swarthmore Monthly Meeting, Pennsylvania. She is survived by three children: Dr. William A., Jr., of Seattle; John, of Honolulu; and Arabel Porter, of Boston.

KIRBY—On January 18, at her home in Woodstown, New Jersey, after a long illness, ELLEN HARRIS KIRBY. A life-long member of Woodstown Monthly Meeting, she was an active worker as a young woman and a faithful attendee as long as her health permitted. She is survived by a daughter, three sons, and several grandchildren.

OWERS—On January 11, at Melbourne, Florida, ANNA OWERS, aged 86, a member of Southampton Monthly Meeting, Pennsylvania.

PICKERING—On December 31, HENRY COMLY PICKERING, aged 73, a member of Middletown Monthly Meeting, Langhorne, Pennsylvania, and formerly its clerk. He also was clerk of Bucks Quarterly Meeting. He was active in both the county and state Grange and was on the executive committee of the County Extension Association of Bucks County. He is survived by his wife, Esther Peters Pickering; three children: Mary T. P. Hallowell, Henry C., Jr., and Richard W.; a brother, John R., Jr.; eight grandchildren; and one great-grandchild.

STAMBACH—On January 28, ESTHER M. STAMBACH, aged 58, a member of Millville Monthly Meeting, Pennsylvania. She is survived by an aunt, Harriet Stambach, and several cousins.

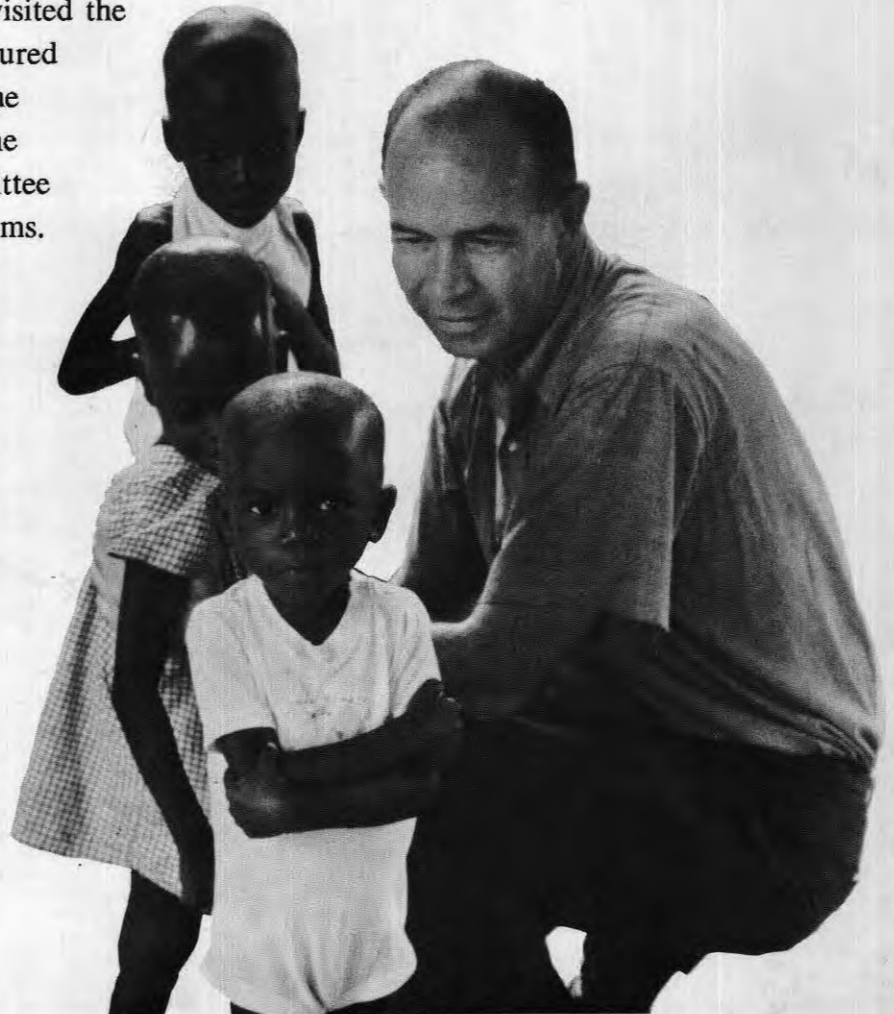
WILLIAMSON—On January 13, in West Chester, Pennsylvania, LYDIA HUNN WILLIAMSON, aged 82, a member of Central Philadelphia Monthly Meeting. She was the widow of Matthew W. Williamson and formerly lived in Rutledge, Pennsylvania. She is survived by a sister, Katherine Hunn Karsner, of Westtown, Pennsylvania.

Friend for Life

Lives can be saved in Nigeria and Biafra by prompt distribution of food and medical care among the war displaced refugees. Lives are being saved by devoted public servants on both sides of the conflict, but they need additional help.

Last fall a three-man mission visited the area. Friend David Scanlon, pictured here, was one of the group. On the recommendation of the mission the American Friends Service Committee has established two service programs. In Nigeria a Quaker Service unit is co-sponsored with the Friends Service Council of Great Britain. In Biafra a Quaker-Mennonite Service unit is co-sponsored with the Mennonite Central Committee. In both areas doctors and nurses are already hard at work helping to stem the tide of human need while other workers hurry to distribute needed food supplies.

It will take a minimum of \$750,000 to operate these programs for three years. Much of it will come from Friends. **Won't You, too, be a Friend for Life?**



AMERICAN FRIENDS SERVICE COMMITTEE

160 NORTH 15TH STREET, PHILADELPHIA, PA 19102

