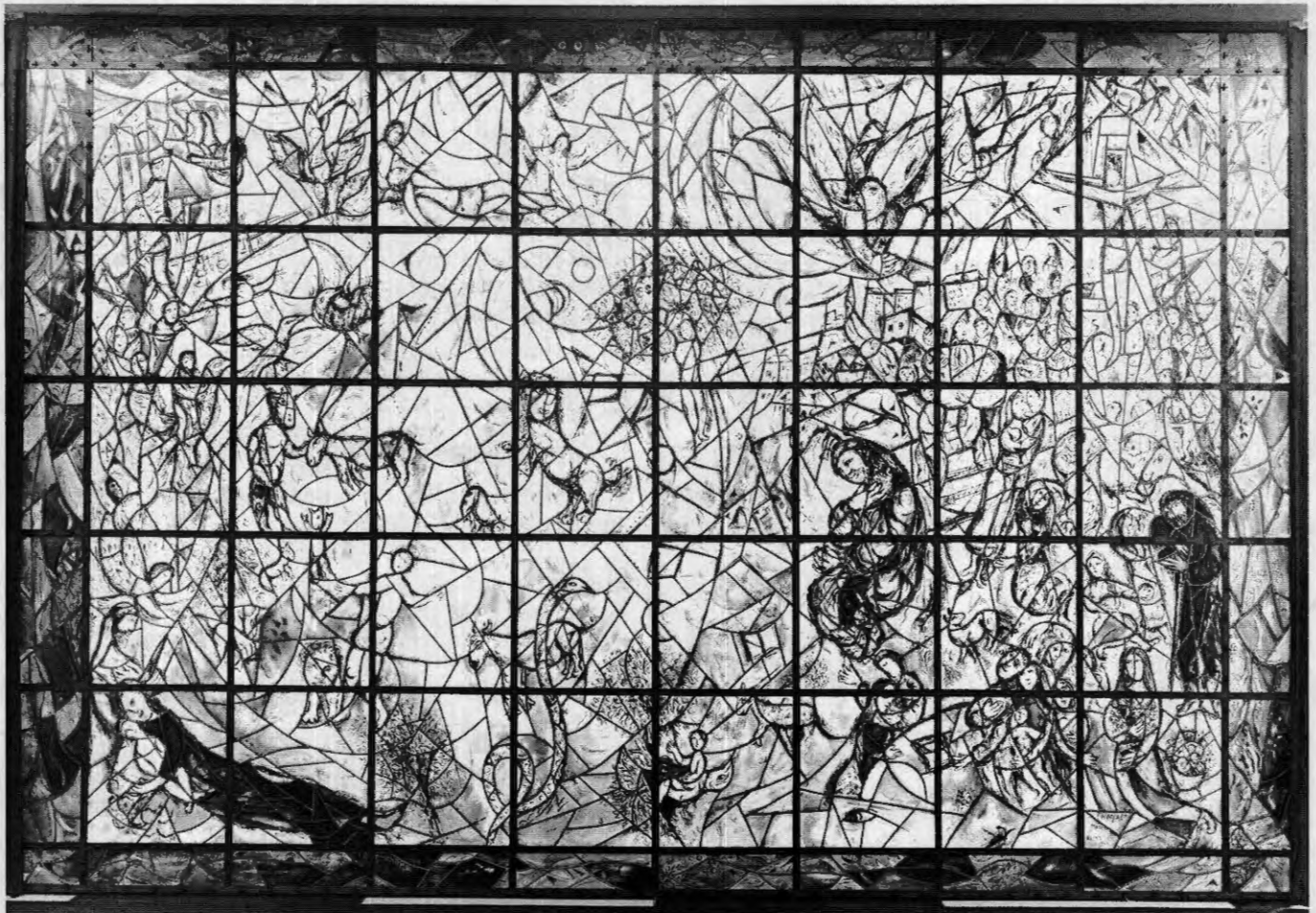


October 15, 1969

FRIENDS JOURNAL

Quaker Thought and Life Today





FRIENDS JOURNAL

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From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of a stained glass panel, "Staff Memorial to Dag Hammarskjöld and Fifteen Who Died With Him," in the lobby of the United Nations Secretariat building. Dorothea Blom, in her article on page 586, feels that this creation of the French artist, Marc Chagall, "calls us into rejoicing and spontaneous celebration of creation."

Staff members of United Nations, in the United States and abroad, donated the funds for this memorial, unveiled by Secretary-General U Thant on September 17, 1964.

The contributors to this issue:

ELIZABETH GRAY VINING, former tutor to the Crown Prince of Japan, wrote first for children. Her more recent works include *Windows for the Crown Prince*, *The Virginia Exiles*, and *Friend of Life* (a biography of Rufus Jones). She is a member of Germantown Monthly Meeting, Philadelphia, and lives in Wallingford, Pennsylvania.

Elizabeth Vining spent the summer at the McGreal home, in New Hampshire, and writes: "It has been a wonderful summer for me, living in the Studio and writing in what used to be Bill's office—ideal working conditions and after the day's work, dear companionship." She also mentions that Elizabeth McGreal's Christmas book, published this fall, is *On That Night*.

ELEANORE PRICE MATHER, a member of Providence Monthly Meeting, Media, Pennsylvania, is on the Book and Publications Committee of Philadelphia Yearly Meeting and is editor of Pendle Hill Pamphlets. She lives in Moylan, Pennsylvania.

CLIFFORD HAIGH has been editor of The Friend, published in London, since 1965.

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DOROTHEA BLOM, who lives in Hawthorne, New York, is a member of Chappaqua Monthly Meeting and chairman of its Peace and Social Order Committee. She serves New York Yearly Meeting in Committees on Peace and Social Order and Arts for World Unity. Her class in Pleasantville Adult School attracts students that attend for as many as twelve years and has a waiting list for applicants.

CATHERINE ROBERTS, a free-lance writer, is associate editor of Manual of Prayer and has a special concern for spiritual growth. She attends Twin Cities Monthly Meeting and Minneapolis Monthly Meeting.

R. W. TUCKER, a member of the Monthly Meeting of Friends of Philadelphia, is associate editor of Printing Impressions, trade journal published in Philadelphia. He writes that "Felincarnation—a Parable" is his favorite of the many articles he has contributed to Friends Journal.

Today and Tomorrow

Drew Pearson

THOUSANDS OF WORDS were written about the life and work of Drew Pearson when he died. Almost all the obituaries made much of his "muckraking," his occasional lapses from what somebody calls the truth, and his "conscience of a Quaker." The Washington Post, which used that last phrase, said Drew Pearson saw good "in simple, moral, terms; he was for honesty and against corruption, for the disadvantaged against the self-interest of the power elite, for peace and against war." Muckraking? No. Muckraking is the easy, empty term of the power elite.

And the matter of truth. Every reporter, every juror, every researcher knows how hard it is to find the truth of anything. What, after all, is the truth? The question is not in jest. Each of us holds a few precepts to be true: That God lives, that truth will prevail in its own good time, that each day the sun will bring new hope until the day we die, and that this, too, will pass. Beyond that, hope.

Drew Pearson was a Quaker. That we know, as truth, from his own mouth. We have doubts, though, about the phrase, "Quaker conscience." Is it any different from the conscience of any other Christian, Jew, Muslim, agnostic who has a strong ethical base?

We Want to be Kissed

TWICE during a conference of ink-stained wretches, who met under the aegis of the Book and Publications Committee of Philadelphia Yearly Meeting to consider ways to improve their product, somebody asked why British writing was better than American writing.

No one answered. Perhaps the question was rhetorical. Perhaps it cannot be answered. Perhaps it is not true. Anyway, it is something to think about. We ourselves admire the humor, clarity, and directness of periodicals, reports, and articles British Quakers produce, but it is not easy to say, Go thou and do likewise.

At the heart of the matter, we think, is a degree of unself-consciousness, which can be defined in several ways—but to us means writing the way one wants to, without slavish regard for what one's teacher used to say, or what he thinks an editor prescribes, or what he thinks his peers will find acceptable. George Orwell's advice not to use any unusual term one had heard or read five times in the previous six months may mean we should avoid the passing fashions in words, which put gleaming, evanescent thoughts into matrices and so lower their value in communication, which always is a painful process.

Until rather recently, college-bred Americans labored under the Germanic tradition foisted on us first by professors who several generations ago got their doctorates in Germany and carried back and passed on to later generations the heaviness, smugness, wordiness, and pretentiousness (they called it "precision") so dear to the German mind. We were afraid to express ourselves; (oh, that mine enemy had written a book!) and we accepted the out-of-hand criticism that any attempt to be bright and human and natural is "journalistic."

Quakers, the writingest tribe there ever was, should not find this academic. Committee reports, true enough, must meet the approval of the meeting for business; minutes of action are a precise art form in themselves; proceedings allow little leeway. But there is much besides: The statements and appeals that go to others than the valiant few; reports of conferences, which give the flavor and presence for those who did not attend; articles intended for general reading, and others. All these need the human touch; the brains and hard work, by which the apt and the simple are achieved; and the flexibility of mind and spirit that can reflect changes in the way Quakers think and people write.

There are changes all the time, and they have to be faced, if not adopted. We purists and those-were-good-times people may be in for a hard time. The publishers of a new dictionary, for example, asked a usage panel of a hundred editors and writers about the acceptability of forms some of us hate—a split infinitive, "It's me," and "contact" as a verb, and others. The panel agreed more or less that fustiness is out.

We like this by e. e. cummings:
since feeling is first
who pays any attention
to the syntax of things
will never really kiss you

Miscellany

✓ The Harvard University faculty of arts and sciences adopted a resolution that began: "The central functions of an academic community are learning, teaching, research and scholarship. They must be characterized by reasoned discourse, intellectual honesty, mutual respect, and openness to constructive change."

✓ Rabbi Zev Segal, president of the Rabbinical Council of America, announced plans to conduct a series of meetings with Jewish leaders and heads of black and Puerto Rican communities in an attempt to encourage Jews to remain in changing neighborhoods. He cited a survey that indicated that about two hundred fifty synagogues had been abandoned in ten large cities. The meetings, he said, "will be to teach our people not to run from areas which become racially mixed; they must learn to live in peace with all their neighbors."

A Quaker Profile: Elizabeth Yates McGreal

by Elizabeth Gray Vining

THE POND SPARKLES under a light breeze that speaks in the hemlock and the pines, under which a small, brown cabin is patterned with splotches of sunshine. Threaded through the murmur of the trees are the rippling sound of water lapping against the dock, the occasional glunk of a frog, the churr of hunting kingfishers, the chatter of chickadees. Sometimes a beaver may thwack the water with its broad tail, a great blue heron rise on slow majestic wings or—very rarely—a doe swim slowly past. The beauty, the quiet, the peace are all-embracing.

This is Elizabeth Yates McGreal's retreat, her place for work and relaxation, her sanctuary. Here she comes to do a particularly demanding piece of writing, to swim, to canoe, to think about the characters in her books, to re-examine and renew the philosophy of life expressed and implied in her writing and in her daily life as author, homemaker, citizen, Friend, and friend. Tall, slender, active, brown-eyed and brown-haired, almost incredibly youthful-looking for her age, which is sixtyish, she reveals in the serenity and warmth of her face the resources of her spirit.

"The Acre"—and more—of land on the pond was acquired nearly twenty years ago as a birthday present for her husband, William McGreal, whose loss of sight in mid-career had brought them back from the stimulating and busy life they had been leading in London and on the Continent in the thirties to build anew in an old farmhouse on the outskirts of Peterborough, New Hampshire.

One does not think of Elizabeth without thinking also of Bill, for theirs was a marriage of two strong and beautiful personalities, at once independent and interdependent, like two straight, tall trees whose roots are intertwined deep in the earth.

It was Bill's strong faith in her ability to write that kept Elizabeth persisting through the ten often discouraging years of her apprenticeship, before she broke through into the success that has been hers; Bill, who, as she wrote in the dedication of one of her books, gave her confidence when she assigned to herself what seemed to be an almost impossible task.

It was Elizabeth who undergirded Bill when darkness settled over his eyes, who was ever sensitive to supply a need but never imposed help when he could manage for himself, who painted for him so vividly in words what she saw when they went about together that they could still have the joy of shared experience. William McGreal never appeared blind; his eyes behind the dark glasses seemed

to see as much as most others and more than some; his face was radiant, his voice warm and confident, his humor flashed, his interest in the world continued fresh and vital.

Elizabeth has told the story of their life together in the most beautiful and moving of her books, *The Lighted Heart*, published in 1960 when Bill could still enjoy it. After his death in 1963, after thirty-four years of marriage, Elizabeth wrote *Up the Golden Stair* (1966), in which is distilled the wisdom of her heart and her deepest insights about death and sorrow, life and hope.

Elizabeth Yates was born in Buffalo, New York, the sixth of seven children. The Franklin School in Buffalo was followed by a year in boarding school and a year abroad, but perhaps even more important for her development as a writer were the summers spent on her father's big farm where there were horses to ride, a garden to tend, and butter to make, and a hideout in the barn where she kept the notebooks in which she wrote down the thoughts and happenings of her days.

When she took herself off to New York at twenty, she knew that above all she wanted to write; the jobs she got were aimed at furthering that purpose and her poem published in F.P.A.'s "Conning Tower" gave her encouragement for the future.

The ten years in Europe were full and happy ones, with mountain-climbing in Switzerland and Iceland and at last, after jobs of editing, article-writing, and ghosting, a book published: *High Holiday*, 1938, the story of two English children on the Swiss mountains. The following year the McGreals returned to the United States and made their home in Peterborough. *Patterns on a Wall* (1943) grew out of the discovery, under layers of wall paper, of the stencilled room in the old house they restored. This was the first of Elizabeth's books to win the Herald Tribune Spring Festival Award.

The tombstone of Amos Fortune in the graveyard at Jaffrey Center awakened Elizabeth's interest in the life of the Negro slave who purchased his own freedom and that of many others. She told his story in a beautiful, deeply understanding book, *Amos Fortune, Free Man*, which won both the Newbery Award (1951) and the William Allen White Award.

Elizabeth Yates's interest in the Negro has found further expression in two other books: *Prudence Crandall, Woman of Courage* (1955), the story of the Quaker schoolteacher who admitted a Negro into her little school in Canterbury, Connecticut, in 1833 and was persecuted as a result; and in her fine biography, *Howard Thurman: Portrait of a Practical Dreamer*, which grew out of the long friendship of Elizabeth and Bill with Howard Thurman, who often came to enjoy the hearth at Shieling.

Out of a long list of novels and stories for adults, young adults, and children, it is feasible here to comment on only a few. *Pebble in a Pool: Widening Circles in the Life of*



Photograph by D. Richard Sturges
Elizabeth Yates McGreal at Shieling

Dorothy Canfield Fisher is a biography for young adults and the only full-length account so far of the life and writings of that much-loved novelist and social reformer. *With Pipe, Paddle and Song*, a novel for young adults about the voyageurs, is an absorbing story, hitherto largely untold, of the men who took their long canoes deep into the Canadian wilderness to trade with the Indians for furs. *Your Prayers and Mine*, a collection of choice prayers with interpretive designs by Nora Unwin, can be found much worn on many a bedside table. *An Easter Story* interprets the meaning of Easter for children, as the newly published *On That Night* evokes for adults the essential poignancy and power of Christmas.

Some Day You'll Write, a suggestive manual for the beginning writer, now issued in paperback, comes out of some twenty summers of teaching in writers' conferences and work shops across the country from New Hampshire to Wisconsin. Elizabeth Yates's students, some of whom have gone on to achieve success, look on her as friend as well as mentor.

In her own community, she takes her share of responsibility. She is one of three on the board of the local library, which was the first tax-supported public library in the United States and perhaps in the world; she is a member of the State Library Commission and of the Committee to Restore Robert Frost's Homestead at Derry; she is on the Board of the New Hampshire Association for the Blind.

In her search for spiritual truth, Elizabeth McGreal found an answer in the silence and openness of the meeting for worship, and a little less than ten years ago she became a member of Monadnock Monthly Meeting, a new, small Meeting which, beginning in the Meeting School at Rindge, has expanded to draw in members from villages

within a radius of twenty miles. It meets now in the Library Hall at Peterborough, and Elizabeth has for the last year been its clerk. One has only to attend its meetings over a summer, as I have done, to see how much her quiet leadership contributes to its strength and vitality.

Shieling is the home that Elizabeth and Bill together created, where now she lives alone, attended by her graceful, handsome sheltie, Gibbie, who is attuned to her as a devoted and sensitive dog can sometimes be. The two-hundred-year-old farmhouse with the big center chimney sits under maple and pine trees on a high ridge looking out over a field and wooded valley to the long undulations of Pack Monadnock Mountain to the east. A big barn on one side contains the car, the great stacks of firewood, and the swallows that fill the summer skies with their twittering flight. Opening on the barnyard are the henhouse, where live the "seven girls," the little house which was Bill's office when he was head of the New Hampshire work for the blind, and the old carriage house that has been made into a studio apartment. Here for a number of years Nora Unwin, the English artist, illustrator, and writer whose life has been intertwined with that of the McGreals, lived and worked until Elizabeth and Bill built for her Pine-Apple Cottage on the other side of Shieling beyond the vegetable garden.

The Scottish name, Shieling, means shelter and implies also healing. Within its hospitable walls, the porch with its wide view of the mountains, the dining-room where firelight is reflected on panelled walls and pewter, the living-room where books and music and good talk, as well as companionable silences, enclose the hearth, the stenciled bedroom, gather many visitors: Children for story hours, nieces and nephews eager to talk about their hopes and plans, occasional tired and discouraged folk, friends of all ages, to bask in its beauty and shelter, often to find healing.

"Everything here is expendable," Elizabeth will say. "Everything is to be used and enjoyed."

Everything, one sees at once, is beautiful, simple, appropriate. Many of the appointments are old and valuable, many hand made with the patina of careful use and love. There is in Elizabeth's house as in her life, no clutter; nothing that is not functional, nothing for show, no ravelled edges. One realizes that the great number of things she manages to get done are possible in large part because she has to waste no time or energy on hunting for the mislaid or coping with confusion. There is everywhere manifest a beautiful order that is the outward expression of an inward clarity and commitment.

"What enables a man," Elizabeth asks in her biography of Howard Thurman, "to gain such control over his own life that he can put himself at the disposal of life?" It is a question that one might well ask of Elizabeth herself, and it is a question that she could answer. It is what she herself has done.

Courage, Enterprise, and a Distaste for Delinquency

by Eleanore Price Mather

IT WAS A QUIET AFTERNOON in Friends Book Store at Third and Arch Streets, Philadelphia. Several customers were browsing. Three boys bent over the table of juvenile books. Horace Rogers, bookkeeper and factotum, had moved into their area and was rearranging books in a wall case. Only the clicking of Charlotte Lippincott's typewriter broke the silence. Josephine Copithorne, the manager, was checking the order of a Monthly Meeting for books and pamphlets.

"Well, here he is. What do you want done with him?"

She looked up to see Horace, his brow gathered in wrath, with a red-faced boy of twelve struggling under one arm.

"He's got three books in his pants!"

If this were a sentimental narrative we would here record that, in the manner of the saintly priest in *Les Misérables*, Josephine presented the culprit with the three books, thus inspiring in him a lifelong devotion to Quakerism and good literature.

But she did nothing of the sort. She extracted the books and sent him packing, with an admonition never to darken her door again.

Being Josephine, she could scarcely do otherwise. The frontier environment of Sault Sainte Marie, Ontario, where she was born and reared, combined with her Scottish-Irish heredity to produce a character notable for courage, enterprise, and a distaste for delinquency.

Those qualities have served her well in a life of challenges. After taking an honors degree in philosophy-English-history in Toronto, she took an administrative job at the university. Through a League of Nations youth group, she met a young Irish social worker, Shaun Copithorne. They were married in 1938.

Recreational activities and rehabilitation of refugees for American Friends Service Committee took them across the border to the Midwest. When the second World War caught up with them, Shaun, a conscientious objector, became a psychiatric social worker in the army medical corps, and Josephine went home to mother.

When peace came, Shaun and Josephine moved to Moorestown, New Jersey. Orthodox and Hicksite branches of Quakerism were preparing for reunion and needed a secretary and wife to facilitate the transition. The Copithornes, convinced Friends, saw no difference between the two branches except that Hicksite Meetings had clocks and the Orthodox did not. As the Moorestown Hicksites had already removed their clock, de facto union was complete



Ernest Kurkjian, Josephine Copithorne, and some customers in Friends Book Store, Philadelphia.

in the eyes of the Copithornes. It required only the formal acknowledgment, which came in 1951.

By 1952 the Copithorne daughters were old enough so that Josephine could take a job. She found a part-time one in Friends Book Store on Arch Street, then under the management of Eleanor McFarland. It was pleasant work. She liked the books, the people, and the atmosphere.

In 1955 Josephine became manager of the store, following the uniting of the two Yearly Meetings and the placing of the two bookstores under a single management at Arch Street.

In answer to a questionnaire in 1964 from the American Booksellers Association, she put the history of the store in a nutshell:

"The Friends Book Store has been in continuous operation at this address for one hundred twenty years. It opened its doors in a small building on this site on the first of April, 1844. The street was then known as Mulberry Street. In 1914, the building was razed and the present one erected in its place. During the period of construction, the bookstore operated in a room in the Friends Meetinghouse on the adjacent lot."

Friends Book Store is the oldest surviving bookshop on its original site, not only in Philadelphia, but in the country.

It is somewhat unusual as bookstores go. Owned by Philadelphia Yearly Meeting, it is operated by the Book and Publications Committee of Representative Meeting, executive body of the Yearly Meeting, one of whose functions is "to print and distribute literature which will extend the knowledge of Friends' Principles."

When Josephine had been in her new position some weeks, she learned that she was expected to represent the store at the Cape May Conference, a task for which she felt unqualified. Never one to evade a challenge, however, off she went to the conference. She came back with record sales and an enlarged concept of what the store could and should be.

Contact with Friends over the country had revealed that outside big cities and suburbs good books for children were not easy to come by. For many attenders, Friends General Conference was the only opportunity to acquire good juvenile books. To provide such for customers became Josephine's aim and a function of Friends Book Store.

One goal she never quite realized was to make it a self-supporting enterprise. This achievement is nearly impossible because of the time spent in servicing Meetings and individuals and the discounts allowed Friends groups. As long as the concept is one of service, the store must depend somewhat on the Yearly Meeting. During Josephine's management, however, the gross receipts rose steadily.

Josephine retired this year. Now she is enjoying more leisure at her home in Germantown and looks forward to travel. Her successor is Ernest Kurkjian, for eight years with Robin's Book Store, in Philadelphia. Ernie is carrying on in the great tradition. Besides books, he sells peace kites.

Bernard Canter, Editor, Friend

by Clifford Haigh

BERNARD HALL CANTER, editor of *The Friend* from 1950 to 1965, died at his home in London September 6, at the age of sixty-three.

Bernard Canter was born in London, January 1, 1906, the son of James and Alice Mary Canter. His father, a civil servant, was a leading Methodist layman and local preacher. Bernard was educated at Strand School, London, and King's College, London, where he took an arts degree with honors in history.

He entered journalism in East Anglia in 1931 and was making steady headway in his profession when the Second World War broke out. He had joined Friends at Norwich in 1936, and took a stand on the peace testimony. He was given unconditional exemption by the Cambridge CO Tribunal in 1941, but later in the same year obtained leave of absence from his employers to join the Friends War Victims Relief Committee (later Friends Relief Service).

When he returned to newspaper life and the Eastern Daily Press at Norwich, he rose quickly to be chief sub-editor there, and then editor of the Norwich Mercury series of weekly newspapers.

He was a natural, almost inevitable, choice for the editorship of *The Friend* when Hubert Peet retired in 1949.

He brought to the task both high professional skill and a sense of vocation. A passionate regard for accuracy was combined in him with a pleasing, strongly individual style of writing—an uncommon marriage.

In 1953, moved by the experience and encounters of the World Conference at Oxford in the preceding year, he made a six weeks' tour of the United States and Canada.

In 1962 he was overtaken by ill health, and towards the end of that year and in 1963 had operations to remedy defective circulation that was causing lameness. This treatment proved beneficial and he was able to resume a large measure of activity, though working chiefly from home. He decided, however, to retire from the editorship of *The Friend* at the end of 1965.

He had a strong sense of journalistic duty, and when this conflicted, as it sometimes did, with some cherished Quaker prejudice or practice, he was not to be deflected from that duty. He allowed the free expression of the widest variety of view in articles and "Letters to the Editor," with "perhaps a very slight bias of affection," as he himself once wrote apropos of the correspondence columns, "in favour of opinions which seek to refute (our) own."

In his editorials he did not pretend (the words are again his own) to be anybody but himself, and he expressed himself there with courage, felicity, and often with true spiritual insight. His vigorous thought did not commend itself to all, but he did not shrink from setting out the truth as he saw it and as he would have "our beloved Society" see it.

Like most journalists, Bernard found little time and energy, under pressure of the daily round, for the writing of books, but he produced in 1952 *The Quaker Bedside Book*, a delightful anthology, which, with his illuminating introductions to the quotations, is read with pleasure by Friends and non-Friends alike. It is beautifully illustrated by Doris Canter. And in 1965 the Home Service Committee issued a collection of his editorials as a pamphlet, *A Testament of Love*.

Bernard often regretted that the claims of *The Friend* left him less time than he would have wished for other Friends' work, particularly in his local and Monthly Meeting; but he did what he could, and it was not a little.

In the picture of Bernard Canter which I shall always carry in my mind and heart he is seated at the typewriter in a corner of this office. He is typing swiftly on a machine that has since acquired in other hands a rather halting gait. Line after line is added smoothly to the page. What is he writing? A forthright editorial? One of those delightful pieces about books? Neither of these, but a letter, a long letter of reassurance to someone unknown to him personally who, moved by something he has written, has sought his counsel. He got many of these letters, and though he was a very busy man he was never too busy to answer them—not perfunctorily but often at length.

This was just a part of the spiritual quality he brought to his office. He was not only a superb "professional"—one of the best all-round journalists I have known—but a man of infinite kindness and generosity and gentleness of spirit: A man of insight, with a lively awareness of the love of God. Spiritual insight and a journalist's sense of news values are an unlikely combination, but not, Bernard proved, an impossible one.

Jesus Quixote

A preference for mills
may invite your sense
to ignore the will
behind the fact.

Look deep and winding
sails become
giants crashing
slashing arms.

A preference for inns
may invite your sense
to ignore the din
behind the fact.

But illusions' rise
reveals a shrouded
castle with a draw-
bridge in your eye.

A preference for a whore
may invite your sense
to ignore the door
behind the fact.

Yet sweetened light
will soon be spreading
gossamer embracing
legs and night.

And preferences for mills
hustlers and hotels
turn
for wide-eyed Jesus
drank whore's
water at the well.

STEFANO BARRAGATO

Soul Force

Out of the mandala in your breast
Comes the truth.
The direction of your destiny
Like solar flares
Enters your awareness.

JOYCE POVOLNY

Weeding

Resentment is a weed
painful to remove,
But hard clay will soften
in the rain of love.

ROSALIE REGEN

What is God?

Older than the first yesterday
Yet younger than the last tomorrow.
Generator of all intellect and emotion,
Time, space, and matter.

JOSEPH D. LEUTY

Somewhere a Child

Oh, shrinking and expanding
Alice-in-Wonderland man,
Who would creep small into
The day's anthilled chicaneries
And still stand tall to reach the sky.

A dry-eyed child, you walk among
Your dying gods, playing at obsequies
Begun before the last Olympian is
dead.

"We sell old shrines for new" you cry,
Dismembering what once you feared
to touch.

Ensnared by your own cunning now,
And borne out far beyond the known,
Although they do become you ill,
Hold fast your slipping crown
and pilfered robes
Once donned they cannot be
foresworn.

Somewhere a child is listening;
He is the future, and perhaps
He may be of a larger growth,
With more of angel realized,
And less of the brimstone smell.

Some day in sound or silence
Like a soft, insistent
Whisper, he may hear
"Divinity is lodged within you;
set it free!"

ANN RUTH SCHABACKER

What Calendar?

Upon what calendar
May the broken of heart
Efface with what easement,
The scar of disillusionment;
Turn with what strength,
The time of discouragement;
To mark with what faith,
A future of what expectation?

Upon what calendar
May the broken of nation
Erase with what facility,
The act of omission;
Burn with what flame,
The deed of commission;
To mark with what certainty,
The time of what amelioration?

Upon what calendar
Will the People of Sorrow
Eliminate with what compassion,
The inhumanity of the ages;
Liberate with what justice,
The oppression of the legion;
To turn with what strength,
The tide of what tomorrow?

MARGUERITE E. CLEVELAND

Identity

I am a child of the ghetto.
I am black, dead black.

I have heard it said,
"Seek and ye shall find;
Knock and it shall be opened unto
you."

Unto who?
Not unto me.

For where I seek, it is white,
Dead white,
And where I knock, it shall be shut
In my face.

For I am black, dead black,
And it is a white man's world,
Dead white.

Give me the heart to see
Beyond the wall;
Give me the wisdom and strength
To break the door
Of the white man's world.

Let me come alive, O Lord;
Let them come alive,
So we may live
Together.

FRANCES C. TAYLOR

Eleventh Month

To pause now on this golden day
In late November when the sun
Brings back the yellow bumble bee
From his cramped slumber in the rose
To buzz about my drowsy head
Annoyingly,

To meditate in this late glow
Of leisure in an air so still
Birds find it difficult to fly
Through sky completely cloudless
now
Without an up-draft's buoyancy
On which to lie,

I bask in beauty all around.
Leaves dipped in turmeric float down.
They lie beside me with their peers
Soaking in what remains of warmth
To nourish us through winter storm
Of ice and tears.

KATHERINE HUNN KARSNER

Searching

I cannot see,
I cannot know,
I cannot understand,
As through the dark,
My yearning soul,
Gropes for my Master's hand.

ESTHER FOX

by Charles A. Wells

Deadly Deterrents — a Long Term View

THE JUSTIFICATION of our nation's massive defense spending has been "deterency"—spending so great that our most pressing domestic needs are admittedly neglected to a disastrous degree. We are not a warlike people, but "we are faced with aggressive forces in the world that might attack if we do not possess the power to destroy them"—so goes our national defense thesis. But now there is a new element.

At a meeting of the Health Physics Society, evidence about the action of strontium-90 on human reproductive cells was presented. In an exhaustive research conducted by teams of radiologists, a correlation was discovered between the increase and decline of fetal and infant mortality rates in high-rainfall areas in America concurrent with nuclear tests of 1951 through 1952. (Radiation particles reach the earth most promptly through rainfall.) A similar correlation appeared with the onset of hydrogen bomb tests in the Pacific in 1954.

Strontium-90, a long-life and deadly radiation released into the atmosphere during those test periods, is believed to have caused one additional infant death per one hundred live births in such heavy rainfall areas as the Albany-Troy communities of New York. Computer analyses indicate a similar increase in fetal damage and childhood leukemia in the same period in these areas with continuing penalties being exacted of many more infants every year—a total of about three hundred fifty thousand so far.

Dr. Ernest J. Sternglas, noted professor of Radiation Physics in the School of Medicine at the University of Pittsburgh, published a detailed report on these findings in the April number of the *Bulletin of the Atomic Scientists* (available in most public libraries). This report has shocked the scientific world, although the news channels were slow to mention it.

Scientists employed in the weapons industries and the other government agencies have denounced the findings as cruel and unwarranted. But they, like the scientists in the tobacco industry who protested the early claims of a relationship between cigarettes and cancer, are hardly qualified or unprejudiced witnesses. All leading geneticists—Mueller, Sturdevant, Crow, and others—have warned for years that such evidence would eventually come to light. As the studies are continued more of the same kind of information is bound to be disclosed. The late Dr. Mueller, an ardent anti-Communist who supported the United States atom test program, still warned of the great danger in radiation.

Dr. Sternglass, in addition, makes the startling point that the real deterrent against a nuclear attack by the Soviet Union lies not in our retaliatory powers but in the fact that such a nuclear onslaught would require the expenditure of at least twenty thousand megatons of nuclear power. This would release enough strontium-90 to kill off all Russian infants born in the next generation, together with the rest of mankind—including the Americans! Isn't that deterrent enough?

Nuclear physicists have long warned that the atom is too big for man's hatreds; that unless man ended war, the atom would end man. This truth seems to be slowly closing in on us.

The Silence and the Music are One

THERE ARE TIMES when I wish that I wasn't a Quaker.

It is not exactly that there is anything to find fault with. Here I stand, feet on firm ground, the way open towards truth, surrounded, supported by so many of the wise and good. This calls for thankfulness. I am often thankful.

And then, into the calm and security, born of Quaker silence, there come sounds. Sounds of choirboys' voices, soaring upwards in notes of thrilling clearness:

"My soul doth magnify the Lord."

Sounds of men's voices, mellow and controlled:

"He hath put down the mighty from their seat . . .

And the rich he hath sent empty away."

Music. Music of indescribable beauty. Words that chime like bells.

I hear them and it seems as though ice is thawing, as though water is falling on land that has been dry and barren as though deep, deep down a well is filling up. I could weep for the beauty of these sounds.

The voices are still. Softly, oh so softly, with gentle reverberation, the organ feels its way. Gradually, very gradually, it grows in power, until the whole world is filled with its resonant splendor.

And then it is that something like a groan bursts from me. What, in heaven's name, prompted me to become a Quaker? Fool, fool. I have chased after truth at the expense of beauty, forgetting that they are one. I have blundered up the wrong path.

Consumed with dissatisfaction, I think black thoughts: of thick Quaker stockings, of hard wooden benches, of interminable Monthly Meetings—of George Fox.

Sunday morning comes. I will not go to Meeting. I will go to the church in the village and kneel in body and spirit, letting the beauty of words and music refresh me. I will sing psalms. I will worship. I will rejoice in the sounds of the organ.

I do none of these things. Instead I tie up my resentment in a large rough bundle and carry it down to the Meeting House. I lumber in and drop it at Your feet. It is all that I have to offer.

But You come and lift it gratefully with a smile of amusement. Silence enwraps the Meeting like a cloak. And the silence and the music are one.

LORNA BOYCE,
in *The Friend*

Religious Art in the Twentieth Century

by Dorothea Blom

CLOWNS?, the young man exclaimed. "I didn't know they were clowns. I thought it was a religious picture." He was in a class on modern masters, and we were discussing some reproductions of paintings. I was comparing Roualt's "Three Clowns" with his "Christ and Persecutors."

Paul Tillich would have relished the young man's comment, because it was that theologian who said clowns by Roualt, a landscape by Cézanne, and animals by Franz Marc were more religious than most pictures of Christ. One thinks of the fastidious, sweet, and gentlemanly portrayals of Christ, such as Heinrich Hofmann painted, which still are popular in churches.

Once, in a new class, I asked: "Has anyone here ever attended an art exhibit and upon leaving found that the world looked different, as if you had never really seen it before?"

One person responded: "That always happens to me!" Here is the function of art, to peel the scales of habit from our eyes and help us see anew.

Mostly we see by memory and cultural conditioning and react to what we see. The artist invites us to see with response, rather than habitual reaction. New seeing is to the mind, heart, and spirit what food is to the body: Nourishment for growth and new life. Paul Klee once said he wanted to see as if he had been dead five years and had returned to the world again. Anyone who tries imaginatively to do that will understand what Klee meant and can respond more fully to the combination of poignancy and loving playfulness in his work.

Evelyn Underhill, in her "Practical Mysticism," draws upon the nature of the responsive vision of the artist to make mysticism clear. The mystic and the artist can bring their breadth and depth and their God-given faculties to bear upon the present, and the present reveals itself with all its breadth and depth. A leaf or a star or a parable becomes a means of revelation, as if God were using it to woo His creatures and share something of His nature.

Thus, the best of art seems to be deeply religious. But the best is a small fraction, whether of the Renaissance, the seventeenth century, or the twentieth century. It takes decades to sort out the best, for art is a contemplative matter and depends on much exposure. It also demands that one learn the visual language of each original artist.

Even artists far short of the best (some of them very good, indeed) have come to know certain things that art is not.

It is not subject matter or illustration. It is not a soothing confirmation of familiar assumptions. It is not *common* sense. These things fail to give meaning to life and fail to leaven our lives or release new relationships with ourselves, our world, and our God. We need, obviously, another dimension.

A work like Picasso's "Guernica" helps us face with feeling the world in its tragedy of manmade suffering. Chagall's stained glass window at the United Nations (a memorial for Dag Hammarskjöld) calls us into rejoicing and spontaneous celebration of creation. Many of our twentieth century artists know instinctively the degree to which we need to appreciate both of these responses in our turbulent world. How possible is it to make full response to the implications of "Guernica"—without being overwhelmed—unless we can love life enough, in this very same present, to celebrate it and rejoice in it?

Artists find both these aspects of life imbued with the mystery of intense presentness, where one is fully gathered with all one's intelligence, feeling, and intuition. From where else can one help generate new answers to new problems and new visions for the future?

What about scriptural subject matter in all this?

In one way, the question is irrelevant, since subject matter does not make for religious art. On the other hand, if none of our artists was finding new life through Biblical material, we could be sure that our religious traditions were phasing out. Yet the Bible is one of the important sources for modern art. Two of the greatest masters, Roualt and Chagall, departed from religious subjects only briefly.

Many other very good artists have spent years on Biblical themes. To suggest a few: We have Joseph Hirsch's startling compositions involving the Crucifixion; completely abstract works, like the severe and austere "Stations of the Cross," by Barnett Newman (he experienced the sense of cry and death as it occurs in the field of consciousness in which he did them); Nodde's and Rattner's deeply felt expressionism; Sister Corita, with her mixed media of scriptural text with color and form; the Rome-oriented Giacomo Manzù; and Dalí's monumental Crosses.

Nor should we overlook our lively "throw-away" art—the posters that reflect New Testament conditioning, such as love, brotherhood, and presentness.

Then, again, we can only hint at the many artists who occasionally focus on Biblical themes. Philip Evergood comes through like a twentieth century Grünewald in his "The New Lazarus," where the dead returns to life to find himself surrounded by starving children, the dead and the leering, and central to all, a pitted and blanched Christ on his Cross. Jan Muller gave us a deceptively childlike version of "Jacob's Ladder"; Jack Levine, a deeply feeling "King Saul"; Ernst Barlach, a highly mystical bronze "Flight into Egypt"; Georgia O'Keeffe, an ominous "Black

Cross and Red Sky"; and Loren MacIver, "Votive Lights."

Contemporary Christian Art, Incorporated, in New York City, specializing in religious themes in fresh new idioms for our age, is one of the most rewarding galleries to visit in the city. Emily Bouchard, the director, says few churches are buying religious art at present. Most of the customers are individuals.

For many years I have watched one of the artists who exhibits there, the ceramic sculptor, Eloise Harman. To focus on an artist over a period often reveals a growth process. I saw this artist emerge from a labyrinth phase to a "city of God" phase and then move on to her own kind of Cross, teeming with new life. This reflects a living mythological process.

The protagonist (ourselves, of course) goes through a period of lostness in a labyrinth to the "city of God." From this new position life takes on new vitality. The teeming life against the broad bars of the Cross turns out to be scriptural themes as process, natural phenomena, and cosmic intimations, all suggesting a twentieth century variation of Romanesque high relief. Holes in the coarse clay are fitted with richly colored glass. Sometimes she incorporates bits of mirror, and so involves you and your environment.

The modern artist tends to respond to scripture as process more than as event. In his "Good Samaritan" window in the Rockefeller Church in Pocantico Hills, New York, Chagall weaves the many parts of the parable into a single unit swept into one by some heavenly wind.

Artists are not necessarily most movingly religious when using religious subject matter. Henry Moore's "Madonna and Child" at Northampton seems innocuously conventional beside his various family groups where archetypal figures are so much at home in the world and with the universe. Like his "Glenkin Cross" (biomorphic—as if made of bones and flesh) they seem a fusion of heaven and earth.

Two great works of recent years include the rooster, with special aptness to our time: "Man of Peace" by Baskin, and "The Sacrifice" by Lipchitz. The three crows of the cock mark the triumph of egocentric fears in Peter—to put it in particularly needed twentieth century terms. That in us that would strut and crow prefers the perpetuation of itself to transformation and new life. In the Baskin print, the man holds the rooster, the sacrifice he suffers to hold and suffers to give up.

This is at least one of the innumerable predicaments of those of us who would be peacemakers in this troubled world. In the Lipchitz bronze, the cock to be sacrificed and he who sacrifices wear the same face and mirror each other. The sacrifice and the sacrificer are one.

Such is some of the uncommon sense our art gives us—the uncommon sense both we and our world so desperately need. And by now we know well that the image educates where reason never reaches.

Dual Citizenship

by Catherine Roberts

SOME PERSONS may be citizens of two countries because of place of birth, marriage, or law. They possess dual citizenship. So do all of us, in another way. We are citizens of time and eternity, heaven and earth, the material and the spiritual.

It means little to the child born abroad of American parents that he may claim either of two countries. As he grows and matures in his thinking, however, his choice begins to assume importance.

As we grow spiritually we, too, begin to understand the difference between living with a material or a spiritual consciousness. We swing back and forth between awareness of spiritual things and immersion in the material world. When we reach the point of spiritual development where we can keep our consciousness aware of things of the Spirit at all times, then will we have dominion over the material.

We will then have come of age and chosen to be citizens of one country. No longer will we vacillate between the two.

Dual citizenship belongs to our childhood, when we are growing in wisdom and truth. Coming of age is choosing to "dwell in the house of the Lord forever," where we keep His commandments of love.

As we make the choice of our citizenship, that it will be in heavenly places, we choose, too, to react with love and helpfulness to our brother. The Golden Rule is not only that others may benefit by our kindness. It also is a kindness to ourselves, for whatever we sow in the way of treatment to another we inevitably reap at some later date through someone else's treatment of us.

Thus it is that when we choose citizenship in spiritual realms we enter into a country of loving cooperation where all work together that all may know the joy of growing spiritually, one with another.

Such a condition may seem like a Utopian dream, but we are assured by Scripture that it is possible. The blueprint for its attainment is also found there. Let no one say, "It cannot be done," or, "Only Jesus could do it." He not only told us how, but ordered us to go and do likewise.

As we become knowledgeable enough to choose which country (condition) shall have our allegiance, we set our foot upon the path. The way is simple, but not easy. We say with Paul: "But one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded."

Felincarnation – A Parable

by R. W. Tucker

IN OUR NEW HOUSE (ours and the bank's), my wife and I are living with a daily comic parable of human behavior.

The house is small, but tall, with a four-story spiral staircase. The staircase has open treads, each covered with



Photograph by Richard Ennis

thick rugs. Our three cats have decided it is really a tree.

So I look up from headlines about escalation, which literally means going up stairs, and there before me are three animals jockeying for position with desperate intensity.

The idea is to lie flat along a tread and be invisible, and peer over the edge and look down, and see the other cats beneath. The purpose of being above the others is not aggression as such, but security. The cat on the upper tread is in a position to negotiate from strength if necessary.

Inevitably there are times when they all get to the top and can go no higher. There are growls, and sometimes the fur flies, and we have to separate them.

The parable extends to other realms of human behavior. My company, like most, is divided into fiefdoms, headed by persons who behave bureaucratically in trying to extend their own domains and paranoically toward the chiefs of other fiefdoms. Pussycats are territorial animals; in a new house, they have not yet sorted out their territories.

I come home sickened by people who invest their per-

sonalities in their job status, to their own great unhappiness, and I spend the evening watching our pets making themselves unhappier than they need to be, for comparably foolish reasons.

There is a better way, but we have not been able to communicate it to them.

We've tried swatting them, but all that teaches them is how to dodge. We've tried making rules, but they are intrinsically disobedient because they possess no sense of guilt (unlike dogs); it's the nature of the beast. In our folly, we've even tried explaining to them, but of course that doesn't work, either.

We are, we suppose, some sort of primitive gods to them. It occurs to me that if we really were gods, if we were omnipotent, maybe we could teach them by briefly becoming a cat, and teaching by example.

A Friend to whom I suggested this replied, "Yes, I can just picture it. Thee stretched out on the bottom tread, and cats above thee, and one says to the other, 'He just doesn't understand cat psychology.'"

Actually, because I do understand cat psychology, I'm sure he's right. They are not teachable; felincarnation wouldn't work, either. If we could just stop seeing them in human terms, we could relax and enjoy them and love them for what they are, knowing that this is all they can ever be.

The reason we anthropomorphize them is because human beings so persistently ailuromorphize themselves. People are not all they can be; for us, incarnation should work. But it has not worked very well except spasmodically, as Christian history makes clear.

If animal behavior can suggest such striking parallels to the ways human beings behave, and if we can see so clearly why it should not, can we picture God, a God who loved us enough to try incarnation, other than as a God who grieves?

WE HAVE HEARD that in the wells of Rasulia in India, the cutting edge of the first concrete ring digs deep to find the water which brings abundance. As the concrete rings of the well give strength to withstand pressure from outside, so we need strength when we face the task of carrying out our plans. We can dig deep in the silence of worship to obtain that spiritual strength which will develop our inner resources, enabling us to act with faith and confidence in our concerns to alleviate suffering and injustice. 1969 can be a turning point.

May we go forth in faith.

Let us go and plant seeds!

EPISTLE, AUSTRALIA YEARLY MEETING, 1969

**Poetry by
Students in
Scattergood School**

The Price is Low

Wings
 (for a ponderable price)
 in one of those
 doodadcurio shops
 with
 sage and sorrow and
 yesterday
 for sale.

"At only a minimal payment"
 the soundless signs
 cried out
 and in ignorance of sheer tomfoolery
 I bought them for a song
 I believed.

They fit
 just fine,
 Just my size,
 and displayed a pink known only to
 albino rabbit's eyes
 a harness
 to call
 my own.

I set forth to meet
 for a trial run,
 they felt just fine,
 and a glorious
 glide
 up to as high as
 where dreams drift and illusions
 float.

And always just
 out of the
 just too short reach,
 are what might have been and what
 should be.

The struggle making an Icaritic fall
 inevitable.

Until a remnant of the
 just too fine wings,
 with a
 lost and heavy load
 thuds
 downward through
 the
 foolish hope of
 freedom
 at a nominal price.

ELLEN FINHOLT

Somewhere Between

Somewhere between
 yesterday and today
 swimming up through
 salt sea spray
 dreams crashing against
 sharp rock shore.
 Gasping grasping for
 consciousness—but
 waves washing into
 a tidal pool of
 half-wakened sleep
 somewhere between
 the ebb and flow
 of night—somewhere
 between the shoreline
 and the sea—caught
 somewhere between

KARLA TAYLOR

**Memory Of A Dance
With A Three-Year-Old**

I want to dance!
 Cultivate and share
 the delight and shining
 eyes of my little
 partner
 achieve the peace and happiness
 of giving unto, receiving into;
 living in a harmony of the
 soul-pounding music.

ANNE DIETRICH

**"Do not go gentle
into that good night"**

When you walk abroad in the short
 day,
 Go splay-footed and green-wreathed
 about the head.
 Rip your day by the seams
 in a fond way.

And as you walk at night in the land,
 find impudent he-geysers:
 make them your lovers and your
 lords.
 make them hold your hand.

Then, (as the day is short)
 Dig sweet the green garnish
 of your aged yard,
 and crawl into a crush of color.
 Go brown-skinned, splay-footed and
 charming.

MARTIN SIBLEY

Reflection

A drop quivering on a twig
 Holds a reflection of its branch
 Miniature red twigs curving around a
 cloudy sky.
 The moment I put my finger to it
 Only a damp tear-mark is left on my
 hand.

I watch the snow begin to fall
 And stretch out my hand, hoping for
 a flake.
 One settles there, but before I can
 look, it has melted.

REBECCA TESDELL

A Distant Shore

I've chased the summer breeze
 More than once in my life.
 But that was different,
 I never expected
 To catch it. I just chased.

It's not that way with you.
 So many times I've felt
 Your cool, salty waters
 Lap around my feet,
 Encircle my ankles.

And breathing in with joy
 I look to see you're gone
 With another lonely,
 Teasing, ebbing tide
 To enchant some distant shore.

LORI HOWE

Commandment

A darkly circling, swooping grass-
 hopper
 Is blocking out the sun
 Overthrow the president
 A thing that must be done
 Work for your candidate
 Say that he's the one
 Go to all the meetings
 Until your life is done
 Don't you ever look back
 Say what lies ahead
 Tell me what you're planning
 Speak softly of the dead
 Don't ever admit it's worthless
 When muttering 'neath your breath
 And always speak very distantly
 Of your approaching death

H. D. BARRETT

Reviews of Books



Break-Through to Life. By HANS HOFMANN. Beacon Press, Boston. 212 pages. \$4.95

ALTHOUGH TWENTIETH-CENTURY MAN has learned to know and control his external surroundings, increasing numbers of people believe our way of seeking material possessions and power seems to be bankrupt.

Hans Hofmann believes that the needed change can come only from within those who are willing to change from a lower to a higher consciousness, serving the future unconditionally, without calculating personal gain or loss.

The basic crisis today is a religious one. How can the human self bring forth a purpose that can rightly claim and surely fulfill the sense of emptiness and lack of fulfillment of modern life today? Hans Hofmann suggests that all man has to do is to tune in to the existing, overarching purpose in life—the evolutionary natural law of love. This implies that we regard ourselves, our resources, and our talents as corporate potentials rather than private possessions and privileges. We need not figure out intellectually whether God is love or not, but we are free to call the unknowable, ultimate source of the love we experience God.

He analyzes the attempts of the best

of our younger generation to experience for themselves a breakthrough to a more fulfilling purpose in life, insisting that love fulfills the self by serving. This the older generation should examine carefully. Why is it so fulfilling to the young? Hofmann feels the core of the difference between two generations is in the conviction that the purpose of living is living, not making a living.

The Christian faith has insisted that God fulfills His creative, redemptive work through man. Jesus, who embodied and lived this probability, stated that man could do as much, if not more, than he was or did. The people of tomorrow will either destroy themselves out of defensive fear or learn to live in love.

FLORENCE M. CRONON

The Christian New Morality. A Biblical Study of Situation Ethics. By O. SYDNEY BARR. Oxford University Press. 118 pages. \$4.00

WHEN HOWARD SACHAR was president of Brandeis University, he told an audience that the early Jews created the Bible out of their lives; the later Jews created their lives out of the Bible. This was a classic statement of the struggle between tradition and spontaneity that persists through the generations.

A contemporary eruption of this is the debate that has centered about a book by Joseph Fletcher, *Situation Ethics; the New Morality* (Westminster Press, 1966), which has been enormously popular on college campuses and has seemed to liberate youth from traditional rules. The thesis, briefly, is that love is the only intrinsic good; it is the only ultimate norm for Christian decision; all decisions must be made on the basis of the situation involved and not from prescriptive rules. A year later, Professor Fletcher, of the Episcopal Theological School, of Cambridge, Massachusetts, published a sequel, *Moral Responsibility; Situation Ethics at Work*, in which his ethical conclusions were applied concretely to such problems as sex, euthanasia, business management, wealth and taxation, and moral responsibility in an age of relativism. This book was followed immediately by a collection of essays edited by Harvey Cox, entitled *The Situation Ethics Debate*.

This setting seems necessary for an understanding of Sydney Barr's book, *The New Christian Morality*. The book

is completely dedicated to a defense of situation ethics, but bases it on an examination of the predominant place of love in the faith of the New Testament.

Professor Barr arranges quotations from Jesus, St. Paul, and St. John, which show how old the "new morality" is and how courageously these sons of God rejected all rules and forms that fettered the application of love. There is the problem of defining love, of distinguishing the universal love of mankind (*Agape*) from the sensual love of the individual (*Eros*). And there is a question whether there is any place left for traditional behavior. The traditional expressions of folk wisdom (maxims), Professor Barr believes, are important and should be sympathetically understood but should never be regarded as ultimate or unalterable.

While most of the book seems to be an urgent appeal to return to early Christianity, the practical contemporary applications (in which he follows Fletcher) do raise questions about the capacity of individuals for independent decision making that reflect Christian love and lead one reader to ask whether contemporary fads and fashions may not influence situation ethics as much as the denounced outworn mores.

EVERETT HUNT

Christians and the Good Earth: Addresses and Discussions at the Third National Conference (November, 1967) of the Faith-Man-Nature Group. F/M/N Papers, Number 1, Faith-Man-Nature Group, 800 South Royal Street, Alexandria, Virginia 22314. 190 pages. \$1.25

A FASCINATING RECORD, this, of what happened when two dozen theologians, scientists, conservationists, and editors



from eleven states and the District of Columbia conferred for two days at Air-
lie House in Virginia on "the care of
God's good earth."

Between the introduction by Alfred
Stefferd and Philip Joranson's closing
summary of taped discussions are six
major addresses and shorter papers com-
menting on them. The speakers include
such concerned persons as Donald A.
Williams, former administrator, Soil
Conservation Service; Conrad Bonifazi,
Pacific School of Religion; Richard A.
Baer, Jr., Earlham College; and James
C. Logan, Wesley Theological Seminary.

This book helps us explore urgent
questions about conservation and preser-
vation of natural resources. Aside from
the life and teachings of St. Francis of
Assisi, where do we look in the Christian
heritage for a specific antidote to the ex-
ploitation of nature to which Christians
have given so much energy and leader-
ship? Can the spiritual potentialities of
tourism and outdoor recreation be real-
ized so that we may better discover the
sacred in our environment and in our-
selves? Does not our very survival de-
pend on a renewal in us of reverence
for life and ecosystem, and a determina-
tion to limit our activities within the
capacity of the fragile environment of
our spaceship, the earth?

FRANCIS D. HOLE

**The Religious and the Secular: Studies in
Secularization.** By DAVID MARTIN.
Schocken Books, New York. 164 pages.
\$5.00

THREE CHAPTERS of this rather uneven
book originated as broadcast talks.
Others are polemical—in the author's
words, "a work of 'demolition'" directed
"towards eliminating the concept of se-
cularization."

David Martin, a sociologist, says that
in any gathering of theologians where he
has been invited to represent sociology
he finds himself the most theologically
conservative person present, usually with
the exception of one, the physical scien-
tist (biochemist perhaps, or physicist)
who has been invited there to speak for
that discipline.

"We need not only to beware," he says,
"of traps set by the establishment modes
of thinking but also traps set by people
enamoured of terms like 'seculariza-
tions.'"

The most interesting chapter to me is
the one on the secularization of the arts,
which traces the increasingly secular de-
velopment of church music since the
Middle Ages.

He asks whether compatibility be-
tween religion and its environment need
be defined in other than very loose terms.
The comment: "Plainly a religion cannot
afford to be irrelevant and incompatible,
totally unadjusted to the milieu in which
it must operate. But unless it is to be over-
involved in the fate of that particular
milieu it must also point to alternative
perspectives, different qualities of aware-
ness, transcendent possibilities. Some so-
cial worlds need to be denied. Otherwise
Christianity could become little more
than the Confucianism of the twenty-first
century, i.e., really a secular religion."

MILDRED B. YOUNG

**Attitudes Toward Other Religions (Some
Christian Interpretations).** Edited by
OWEN C. THOMAS. (Harper Forum
Books.) Harper and Row, New York
and London. 235 pages. \$3.50

THIS ANTHOLOGY, a companion and a
contrast to *Phenomenology of Religion*,
begins with an introduction by the editor,
who sets forth the viewpoints of tradi-
tional Christianity, the problems raised in
trying to reconcile them into a world
community of religion, and the various
approaches made in trying to solve the
problems.

Ten selections illustrate and elaborate
on the various approaches. Each selec-
tion is from the works of a distinguished
theologian or historian.

The writers are: Herbert of Cherbury,
Friedrich Schleiermacher, Ernst Troel-
tsch, Karl Barth, Emil Brunner, William
Ernst Hocking, Arnold Toynbee, Paul
Tillich, Hans Küng, M. A. C. Warren,
and John Taylor.

The method of phenomenology looks
to the meaning of what is given in a re-
ligion while the Christocentric approach
is concerned with truth value. Neverthe-
less, beyond agreement on the foundation
of Jesus Christ, there are many interpre-
tations as to what the Christocentric ap-
proach is. The "truth" of "another" re-
ligion depends on what beliefs and prac-
tices harmonize with Christianity. The
Christian therefore views another relig-
ion "through" his argument—the revela-
tion of Christ to him. It depends on when
one can legitimately say Christ is re-
vealed to a person. The theodicy is that
men, being of free will, may err; but God
judges, then forgives.

The phenomenologist will say that
each religion is ultimate reality to the be-
liever as he partakes of the experience.
The elements of each experience are
common to several, if not all, of the last-
ing religions. These include mystery, sac-

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rifice, the sense of awe, renewal of power and life, fulfilment in a broader sense of community with the cosmos, and with other human beings.

Wherein is Christianity unique? The phenomenologist may well answer that it is in its claim to uniqueness.

FRANK LORNITZO

Civil Disobedience and the Christian. By DANIEL B. STEVICK. The Seabury Press, New York, 211 pages. \$6.95

THIS ANALYSIS clarifies for citizens the actions of civil disobedience of the concerned. Professor Stevick emphasizes the need to look at the "context of large purposes" that inspire such actions and then grounds civil disobedience theologically and historically on the New Testament and Christian tradition.

Chapters on religious imperatives of disobedience, on the conditions of responsible disobedience, and Christian nonviolence explain that deliberate violation of law is a last resort and that basically civil disobedience is an affirmation of law and order, for law is the precondition of freedom.

The author, an associate professor in Philadelphia Divinity School, distinguishes between resistance, which works with hope within the framework of government to reform it, and revolution, which seeks no hope except in the overthrow of existing authority, and between nonviolence and rebellion. He rejects nonviolence, however, as the absolute "alliance" for the Christian community. The final chapter discusses the place of revolution in relation to obedience to the final loyalty.

MARIE S. KLOOZ

A Report From The Country. By HAL BORLAND. J. B. Lippincott Company, Philadelphia. 187 pages. \$4.50

HAL BORLAND conjures up Donald Culross Peattie and Robert Frost at times in this collection of essays about nature, country living, and the healing therapy they can afford any jaded denizen of modern urban life. Perhaps he is a latter-day Thoreau. He does for this turbulent generation what Thoreau did for his.

These essays bare the heart and soul of a man who is a naturalist and a philosopher. He has dared to turn his back on the frenzy and fraud of totally man-conditioned life, and to allow the elemental rhythm of nature to order his life. His is a voice crying in the wilderness that is the frenetic neurosis, the irreversible psychosis of modern life.

These twenty essays cover five years of

the author's life on a semiworking farm in the Connecticut Berkshires. All have appeared before. There is a certain amount of repetition in five essays on spring, five on summer, and so on—a repetition made apparent by juxtaposition in a single volume. Originally they appeared, one at a time, four a year, each a season apart. One wishes that the book had four chapters, each distilling into one megaseason the happenings, thoughts, miracles of the five. If a single reading proves indigestible, take the book more slowly and read it on occasion. It offers food for thought and simple beauty seen through sober, knowing eyes and translated to paper with wisdom, insight, humor, and awareness.

JOHN W. CADBURY, 3RD

The Person I Am. By GLENN H. ASQUITH. Abingdon Press, Nashville. 144 pages. \$3.00

THIS BOOK, written by a Baptist minister, is well within the framework of conventional, orthodox, religious teachings. It has the standard format of the daily devotional book.

Each meditation opens with a verse of Scripture, followed by the meditation based on an anecdote. A Scripture lesson for the reader to look up follows, and it closes with a prayer.

The book is divided into four sections: "The Person Inside," "The Person Outside," "The Person with Persons," and "The Person Eternal."

For those who like a comfortable religion that doesn't demand too much, this will be fine. The names of three Friends are mentioned in passing: George Fox, Rufus Jones, and John Greenleaf Whittier.

One who is searching for the highest answer to the question "Who am I?" will not find it here.

CATHERINE ROBERTS

Christianity versus Violence. By STANLEY WINDASS. Sheed and Ward, London. 180 pages. About \$1.75 if purchased through Fellowship of Reconciliation.

THIS BOOK TRACES the attempts of Christians to rationalize and justify warfare since the second century. It is well documented, lively, and readable, and a basis of discussions of pacifism in European history.

Quakers are mentioned as "the most interesting and influential of recent groups" (in the West) to advocate non-violence. "Like that of the early Christians, their nonviolence (from the time

of Cromwell) was a kind of reaction-formation within a violent political situation." Later: "As total violence grew to its full dimensions in the two world wars, Quakers have become more and more clearly aware that the great enemy of man is hatred itself."

The Catholic author adds that Friends are being joined "by Christians of all denominations, who hold that, whatever the situation of the past, war now clearly involves the deliberate killing of innocent people, which is plain murder, and thus must be utterly and unconditionally rejected, since it involves violation of a commandment which all accept as bedrock."

R. H. POST

Bench Marks. by JOZSEF FARKAS. Translated by JOHN R. BODO. John Knox Press, Richmond, Virginia. 112 pages. \$3.50

THESE SERMONS, each dealing with one of the Ten Commandments, were written and delivered by Jozsef Farkas, who is a pastor in the Reformed Church of Hungary. By informing the Old Testament Commandments with New Testament thought, Pastor Farkas has sought to proclaim the word of God. The exposition is both humble and enlightening.

For Pastor Farkas, the Ten Commandments are not hard laws, which when broken, will bring down the wrath of God, but rather are spiritual guides toward the important goal of becoming truly human. Man is saved not by obedience to the Ten Commandments but by God's grace.

In Pastor Farkas' hands, the Ten Commandments become potent messages and pointed reminders on how we should conduct ourselves. The Second Commandment (graven images) reminds us not to make fixed images of people, which deprive them of their possibility, their freedom to become. The Eighth reminds us that stealing is also not giving to a person what is really his rightful possession, and that gossip is stealing another's honor. We have need of such reminders.

ELDON KELLEY

The Tree of Life. Edited by RUTH SMITH. Viking Press, New York. 496 pages. \$6.00

THE TREE OF LIFE is an anthology of selections from the literature of many of the world's religions. It is a beautiful book, well edited and attractively presented.

In his fine introduction, Robert O.

Ballou writes of the questions man has asked from the beginning of time: "In *The Tree of Life* are collected many questions and some of the answers which men of thirteen different groups of people have given to them. These peoples were scattered over the entire face of the earth, from the easternmost heights of China's mountains to the desert of what is now Arizona." It is to be noted that the "entire face of the earth" represented is only that part north of the equator.

Although there is a section containing stories as told by North American Indians, there is no equivalent section either from South American Indians or from any African group. This book originally was published in 1942. In 1969 we are becoming concerned about our lack of knowledge of Africa.

Recognizing that by its nature an anthology cannot be complete and that there are areas as well as passages others might wish to see included, *The Tree of Life* provides in a single volume much of our religious literature. Though excerpts do not substitute for complete texts, this book provides a convenient source of religious writings, with the searchings of many peoples shedding light on one another.

The editor says the selections "have been chosen especially for young people, and though the comprehension of universal faith is perhaps limited to older boys and girls, the majestic poetry of much of this material will be enjoyed by any age." An advantage of this book is that, rather than writing about various religions, it presents the actual teachings. The passages included are presented with no substantial alteration in the texts and with the source of each noted. For these reasons, *The Tree of Life* is appropriate for all age groups. I recommend it for Meetings and for home libraries.

ANN LEVINGER

Experiences. By ARNOLD TOYNBEE. Oxford University Press, New York and London. 417 pages. \$8.75

THIS IS A RELIGIOUS BOOK because it connects the fleeting moment of human existence with the majestic order of cosmic eternity. It is a book of revelation growing out of scientific observation and artistic vision. The author investigates everything and arrives at far-reaching generalizations.

Friends will be interested to read: "When I was a child, war was taken for granted. One small group, the Religious

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This theme of the German poet Rilke is explored in modern terms by David R. Mace in the Friends General Conference (Quaker) pamphlet, *Marriage As Vocation* (60¢)

David Mace is Professor of Family Sociology, Bowman Gray School of Medicine, Wake Forest University. He represents the Society of Friends on the working committee of the Division of Ecumenical Action of the World Council of Churches. He and his wife, Vera Mace, have written: *Marriage: East and West*; and *The Soviet Family*.

For a copy of *Marriage As Vocation* send 60 cents in stamps or money order or buy in lots of 10 or more at discount prices.

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Society of Friends, was singular in con-
demning war and refusing to have any
part in war-making. I lived to see the
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wider circles."

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of personality is the common underlying
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ments. They are expressions of exaspera-
tion." But he hopes that "inward seren-
ity," not violence, will finally achieve
the better society.

Experiences is a book that will reward
richly the careful reader.

EDMUND P. HILLPERN

**The Liberated Zone, A Guide to Chris-
tian Resistance.** By JOHN PAIRMAN
BROWN. John Knox Press, Richmond,
Virginia. 203 pages. \$4.95

WHEN AN AREA has been deforested, a
sequence of transitional shrubs and trees
spring up, preparing the way for the
climax forest"—John Pairman Brown.

His book establishes him as one of the
transitional shrubs, one of a fast growing
number of churchmen disenchanted by
the dogmatic strictures of the deforested
church but still dedicated to living and
propagating the courageous, loving,
open, and truthful life, even in the midst
of today's problems when the price of
trying to live such a life may prove to
be life itself.

The Liberated Zone is in five parts:
The escalation of violence, the emer-
gence of freedom and love in the ancient
world, revolutionary nonviolence, speak-
ing about God, and church renewal and
the peace movement. The text is vital
and readable. Mr. Brown is knowledge-
able about hunger, oppression, colonial-
ism, violence, and war and about blacks,
whites, yellows. He is sensitive to the
lateness of the day for man to be con-
sidering his condition.

In the context of politics, religion,
semantics, biology, and history, he de-
fines the nature of occupied territory
and the steps we can take to establish a
liberated zone of love, a "hopeful nu-
cleus of church reunion, social renewal,
and environmental restoration, both here
and on a planetary scale."

IRENE M. KOCH

Religion and Change. By DAVID L.
EDWARDS. Harper and Row, New
York. 383 pages. \$8.00

The Search for a Usable Future. By
MARTIN E. MARTY. Harper and Row,
New York. 157 pages. \$4.95

MUCH ATTENTION has been given to the
impact of living in a time of technologi-
cal innovations and changing values. We
have become acutely aware of change:
The promise and threat of the future.
These two books examine the effects of
change on religion and the ways reli-
gion may in turn change the future.

Religion and Change surveys the ef-
fects of social and intellectual forces on
religion in this century, touching on Ju-
daism, Buddhism, Hinduism, Islam, and
Christianity. Edwards is a modern Chris-
tian, who seeks to understand the forces
at work on the church today and an ap-
propriate Christian response.

Christians should be aware of the
problems discussed and attempt to re-
spond even when thorough comprehen-
sion of all the issues is impossible.

Edwards looks at the impact of secu-
larization, the survival of the churches
in Eastern Europe, the adequacy of tra-
ditional dogmatism, and the possibility
of Eastern religions becoming an alter-
native to those of the West.

The reader is led not to pretentious
conclusions, but to questions about what
these issues mean for the church. The
last chapters contain an attempt by the
author to indicate "a new shape for the
Christian Church" and a statement of
Christian belief that "can be shared by
modern minds sensitive to all the criti-
cisms of Christianity mentioned in this
book and to all the changes brought
about by this largely secular century."

The book is a helpful review of these
criticisms and the problems of the
church in a secular age, but the reader
may find most enjoyment in sharing a
common search with a man sensitive to
the important questions of the day, who
seeks an authentic Christian faith.

Martin Marty explores the ways we
look to the future. Our expectations,
hopes, and visions are not built out of
nothing. The way we turn to the past will
have much to do with the way we turn
to the future. We must turn to the past
in our search for materials with which to
build and rebuild the future. Men have
found it necessary to reexamine history
in the light of the new methods and new
materials that become a part of each
generation. To some extent we must
fashion a usable past to answer the con-
temporary requirements for shaping a

usable future. As the importance of the emerging political and social identity of the black minority grows it becomes necessary to understand American history in a new way. Men often turn to the past to verify or dispel a view of man that lends to or denies promise to the future.

Marty warns against identifying ourselves with rigid views, because of the contradictory readings of the past. The lesson we should learn from the past is that man remains an open possibility. The future is more than unrolling the past, so it is useless to try to identify a particular "nature of man." There remains the possibility of surprise, of something genuinely new.

What the future will be has to do with the vision we bring to it. Marty discusses and compares a number of ways we construct and project trends into a hypothetical future. A familiar game is the projecting of trends in technological development. The script of this game may be written with either a gloomy or optimistic scenario. There are also Utopian scripts, Armageddon scripts, New Determinist scripts, each with its own jargon. Through these modern attempts to get hold of the future, the growing irrationality and rationality of our time emerge. In the face of this dichotomy Marty brings to the reader an image of Christian hope that does not depend on certain knowledge of the future or turn away from the dark reality of our age.

In the light of this hope, the book proceeds to look at some of the particular problems faced by the Church today. Of interest to Friends would be discussions on individual and corporate social action, the role of the church in politics, revolution, and violence and nonviolence. The Christian, writes Marty, even though apparently destined for a time to being a minority in a hostile world, can look to the future unafraid of taking great risks. He "can look for an exilic or pilgrim church not making its way to Utopia but living in that world where God carves the rotten wood and rides the lame horse—now creating upheaval and innovation, and newly marked by the sign of hope."

W. RUSSELL JOHNSON

When The Saints Go Marching Out. By CHARLES MERRILL SMITH. Doubleday and Company. New York. 225 pages. \$4.95

THE FRONT JACKET BLURB says this is "a tremendously funny excursion into the world of modern morality and a

devastating satire on those who carry piety too far." I do not think it is. The back flap explains that Charles Merrill Smith is an ordained Methodist minister who is greatly in demand for speaking engagements and radio and TV interviews.

In his first section, the author lists forty-nine saints. The life of each is outlined briefly and irreverently, after which a one-sentence "lesson" demonstrated by the life is stated. Sprinkled throughout are numerous footnotes that are supposed to be funny. For some of us, there seems to be no reason to take the saints apart. A more tolerant attitude, as exemplified by William James in *The Varieties of Religious Experience*, surely serves history's cause more effectively: "They [the saints] have stimulated [those whom they met] to be worthy, miraculously transformed them by their radiant example and by the challenge of their expectation."

The second section is a little easier to take, for Protestants, because it deals with non-Catholic "stalwart Christians": Among others, John Calvin, Martin Luther, and John Wesley. The same style of writing prevails, and footnotes are so numerous they remind one of over-salted salt mackerel. One gathers that it is supposed to be hilarious.

Well, many people like to read the funny papers, and goodness knows, they aren't funny, either.

ADA C. ROSE

Quakers on the American Frontier. By ERROL T. ELLIOTT. Friends United Press, Richmond, Indiana. 355 pages plus appendices. \$6.50

EVOLUTION of "the evangelical, pastoral, Friends United Meeting" type of Friends is well documented in this book. It explains why and how Friends developed the pastoral system, community churches, and foreign missions.

The first eight chapters are devoted to a fascinating account of the migration of Friends westward from North Carolina. Quaker secondary schools survive on the east coast, but there was a host of them in the nineteenth century stretching from Carolina to the Pacific. Errol Elliott tells of their rise and demise—and notes several Quaker colleges that survive, including those in Friendsville, Tennessee, and Greenleaf, Idaho.

He traces the history of Five Years Meeting of Friends, called Friends United Meeting since 1966, as only its former general secretary could. He documents the well-known nineteenth century divisions among Friends, but

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also recounts the lesser-known reunion movements that followed.

I hope that nonpastoral Friends will read this book. Many of them frown on the foreign missions that some Yearly Meetings sent out, yet the numerical survival of the Society of Friends seems clearly bound up with the Friends in East Africa, Guatemala, and Bolivia.

Young Friends of North America made a new verse this summer to the song, "This little light of mine, I'm going to let it shine." "E. F. A.-F. U. M. and F. G. C., I'm going to let it shine." If you really hope for Quaker unity, this book is a must.

T. CANBY JONES

The Brass Factories. By J. ARTHUR HEISE. Public Affairs Press, Washington, D. C. 190 pages

IT COMES as something of a shock, especially to Friends, to learn that it costs the taxpayers an average of forty-eight thousand dollars to send one man through one of the military service academies.

In this very well-documented and generally quite readable appraisal, the author painstakingly brings forth considerable evidence to indicate that we are not getting our money's worth. West Point, Annapolis, and the Air Force Academy, he says, suffer variously from excessive faculty inbreeding, cheating scandals, and outmoded academic methods and standards.

The book will prove unsatisfactory to a number of readers because it tacitly and unquestioningly accepts the very existence of these institutions. The writer's concern is specific and uncomplicated: The weaknesses, mostly academic, of the three academies, and what to do about them. Had he not thus limited the scope of the book, he might have found himself faced with the following embarrassing paradox (admittedly simplified): The more we raise the academic standards of the military academies in an effort to produce men better equipped intellectually to wage war, the more we run the risk of producing men who, partly by virtue of this improved and broadened intellectual outlook, will reject the waging of war as a suitable lifetime career.

J. Arthur Heise has ignored the larger issues suggested by the title and the topic of his book but nonetheless has performed a valuable service in exposing the serious shortcomings of the three academies.

WARWICK LISTER

Letters to the Editor

Eddy Asirvatham

EDDY ASIRVATHAM, of India, died May 7 after several years of pain and illness. He led a long life of devotion and service to his people and to his fellow men all over the world—a life of intervisitation, we Friends would say. He was active in the educational, political, religious, and economic life of India. Many will remember "Dr. Eddy" as one of the most interesting and stimulating speakers American Friends Service Committee has had over the years.

I met Eddy and the Quakers first at an American Friends Service Committee seminar at Reading, Pennsylvania, many years ago. It was Eddy who placed the rock under my feet, and he remained a guide and friend ever after, staying at our home when he was in our city and putting me to collaborative work on several of his books.

Dr. Eddy and his wife, Kamala, raised a beautiful family of three daughters, all now married and raising families. Kamala, to whom he was devoted and who suffers now from arthritis, may be reached at their home at 14 Spencer Road, Bangalore 4, South India.

IRENE M. KOCH
Chicago

What is Pacifism?

WHEN I READ R. W. Tucker's article, "Pacifism Must Go," (Friends Journal, August 15) I disagreed with the title and much of the article. I am a retired Congregational minister and a member of Wider Quaker Fellowship. For me, to be a Christian is also to be a pacifist.

Christ, who might have raised successfully the standard of violent revolt against the injustices of his day deliberately chose the way of the cross, and challenged his disciples: "If any man would come after me, let him deny himself and take up his cross daily and follow me." When the Master was violently seized by a crowd from the Temple, he said to one who would have met violence with violence, "Put your sword back into its place; for all who take the sword will perish by the sword."

The Sermon on the Mount, the Magna Charta of Christianity, outlines a way of life which frees men from the necessity of meeting violence with violence. George Fox, who was offered a place of leadership in Oliver Crom-

well's army, declined. He declared that Friends live in a spirit which takes away the occasion for all wars and fighting.

Mahatma Gandhi, a deeply religious man, did not profess Christianity. Nevertheless, he acknowledged his debt to Christ, and especially to the Sermon on the Mount.

Martin Luther King, who has been called the apostle of nonviolence, sought to win civil rights for the colored man in this country without the use of violence. Both he and Gandhi were shot, but that does not mean that the ideals for which they stood have been eliminated.

Rufus M. Jones was another peace-maker who had a program for peace which he described beautifully in his book, *A Service of Love in Wartime*.

Was Christ a pacifist? Were these other men pacifists? These men did more than just witness against war. They lived for peace as a way of life by renouncing violence, and that, I believe, is pacifism.

AVERY D. WEAGE
Scribner, Nebraska

Loving and Killing

R. W. TUCKER'S ARTICLE was interesting and informative, but it seems to contradict both the truths that Friends hold and the teachings of Jesus.

He says that pacifism somehow was grafted onto Quakerism. I think that rather than being grafted on, the belief in the wrongness of killing people is a logical evolution of Quaker beliefs, particularly in brotherly love.

This brings me to another point of contention. R. W. Tucker seems to think that it is conceivable to love someone and kill him at the same time. It is impossible for me to see someone loving others and then pulling a gun out, for example, and killing them.

Maybe Jesus did not directly teach the commandment: "Thou shalt not kill," but his whole life does. Jesus taught love for others, but where does Jesus teach that love for others and the killing of others are compatible?

R. W. Tucker believes that pacifism cannot be functional in today's society because young people are unable to conceive of anyone holding these views and being a revolutionary Christian at the same time. Christ was probably the

greatest revolutionary of all time. He had the greatest permanent influence on human history, but did he use force to spread his teachings?

He used the influence of his love, and the revolutionary changes he made by that influence have lasted for almost two thousand years. Show me one army that has done that.

It is the testimony of the Religious Society of Friends that that same spirit is still alive and working today in every person, and I hope it will continue to be so.

MARK FAWCETT
Overland Park, Kansas

Which Pacifism?

R. W. TUCKER'S ARTICLE characterizes pacifism as a dogmatic ideology, sunk to the level of secular aims. I dearly hope that it is not "engrafted on Quakerism," as he says it is.

Genuine pacifism is an age-old aspiration of mankind. Early Friends gave strong expression to it in their 1660 declaration against fighting with outward weapons. Theirs was a pure and religious motivation.

This truthful longing for nonviolence, alive in many Friends today, is, I believe, founded on the painful anticipation that he who fights evil with violence, be it I, myself, or my fellowman, will turn evil himself. It is this inward care that gives genuine non-violent behavior the character of a gentle, prophetic warning.

HANS GOTTLIEB
Carbondale, Colorado

A New Image of Man

"THE SELF in us must be eliminated," Anne Z. Forsythe quotes as the clincher to her discussion of the ocean of darkness and the ocean of light. (Friends Journal, August 15.) To this I must cry out: No. Our job is not to eliminate self but to grow a self large enough to have room in it for all the world, even for God Himself.

This cry contradicts the major religious tradition of Western (non-Oriental) thought. And it is high time that tradition is contradicted. Look where it has landed us, with its man - is - basically - evil - and - must - be - restrained - by - force. Atom bombs and Vietnam!

Submission-to-God or elimination-of-self is no longer enough. We must become aware that "Something big is happening . . . a new Weltanschauung is in the process of being developed . . . a new image of man." This is Abraham Mas-

low of Brandeis speaking. He has had hard empirical evidence to support his assertion that the new third-force psychology can demonstrate the *biological* centrality of the "higher needs" of human beings, and has begun to develop a "technology of joy" by which the meeting of those needs can lead to "peak experiences." In these experiences of "self-realization" (note the new vocabulary being shaped), the individual discovers that in the deepest reaches of his own "self" he is one with all that has being and no longer needs to ask whether life has Meaning, for that Meaning is a part of himself.

What is the nature of this self that third-force psychology is revealing? It is "weak and delicate and subtle . . . easily overcome by habit and wrong attitudes towards it." (Sounds like the "new consciousness" that Teilhard de Chardin saw emerging.) But "it consistently works towards fulfillment" and it knows that "the Freudian contention of a built-in opposition between the needs of the individual and the needs of society just is not so." The "growing tip of mankind" is deeply involved in "this new development in science." These things that Abraham Maslow is

saying are clearly a flowering of the great discoveries that Jung made a generation ago.

For a long time—partly in a group where Anne Forsythe leads an informal exploration of "pathways of inner growth"—I have been trying to understand what it really means to "answer that of God in every man," particularly *in my own being*. Maslow and his third-force psychology are opening the most satisfying answer I have yet found. And it does not "eliminate the self." Instead, it seems to me, it is showing us how we can, here and now, transform this "self" into the instrument—the only one I know of in this human existence—that can meditate between the immediate daily business of living and that All which we call God.

MARGARET SNYDER
Arlington, Virginia

Napalm

AFTER A BROADCAST of an interview with the president and chairman of the board of Dow Chemical Company, I wrote a letter to the latter, in which I said:

"What really horrified me was to see two American men, who probably have families of their own, and who would

probably not pour napalm on their worst enemy, try to justify its use as a 'good weapon.' Moreover, you both justified it, without the slightest word or look that would convey to me that you regretted its use.

"There is little that I can do about stopping the use of napalm. That little I will do. There are millions of ordinary people like me who will do that little thing . . . mothers and grandmothers like me. To us the word 'Dow' is one of the evil words of this generation, and no product bearing that name will ever come in our houses. Sooner or later, your company will cease to exist; and I hope that you, your Board of Directors and the people who work for your company will ask God to forgive you."

VIRGINIA W. APSEY
New York

Cinema

THANK YOU, Robert Steele, for your excellent cinema reviews. I like to go to movies, but the reviews in magazines are of no help. You give good guidance. Keep up the good work. Maybe you can extend it also to TV.

EDMUND P. HILLPERN
New York

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Friends and Their Friends Around the World



"From Danish Friends we brought a concern." The Regens visited Danish young Friends Gina Smith, Lars Engraf, Peter Bornholt.

Internationalism Among Quakers

by Curt and Rosalie Regen

WE HAVE SPENT almost a year visiting Friends in ten countries of Europe. We have noted that in small Meetings a lack of international contact leaves them pale and almost moribund. In Germany, the few Quakers are most eager to have visitors from other countries. Meetings that are involved in international projects are alive and active. A world view seems an essential element of Quakerism.

"This thought of internationalism is so absorbing that it is worth your while to work for it and to throw your whole self into it," reads an entry in our book of travel minutes, made by a young German girl who was attending a Quaker session for the first time. At a conference in the Netherlands, a stranger was quoted, "You Quakers have the darndest international network in the world!"

During our last two and a half months in Europe, we moved among Friends and their friends in Italy, Switzerland, France, and Spain.

Perhaps Maria Comberti, of Florence, whose small pension is open to Quakers and like-minded friends from every nation, best epitomizes this internationalism. With her and several others, we participated in a deep meeting for worship. We gathered for our evening meals with a German couple, an English Quaker, and several Italians sympathetic to Friends.

Three languages flowed freely as we managed to communicate our thoughts on the Bible, religious art, and modern poetry. From Danish Friends we brought

to Maria a concern to seek an Italian-speaking Quaker to direct a home for retired nurses in Sicily.

In northern Italy we met Adolphe and Christa Furth, of Durham, North Carolina. We had heard about their concern for the problems of South Tyrol. In Bolzano they were arranging an international workcamp under the care of Friends Service Council and Service Civile Internationale, in cooperation with the Italian government. This project is to further better understanding between the German- and Italian-speaking people of South Tyrol.

This was not an easy task. Adolphe had to examine twenty-three possibilities before settling on a three-week forestry project for July and August. A bilingual study group also was formed.

We also met Stelvo and Maria Danese, who were the leading spirits in six meetings devoted to subjects vital to better relations between the old German-speaking and the newer Italian-speaking population.

Penetrating to a remote end-of-the-valley village in the French Pyrenees, we participated in the life of LaCoume, a school run by Pitt Kruger, a German Friend, and attended by children from twelve countries, including the Congo, Tibet, Cambodia, Spain, Sweden, and Greece.

In this remarkable school, where fifty youngsters do all the housekeeping and are free to learn at their own pace, we were delighted by the delicious meals cooked by seven- and eight-year-olds and by the museum, whose contents they had collected and labeled on their own.

On the steep hillside we were amazed to find terraces dug in the stubborn terrain by students from Ackworth Friends School in England. Rewarding their labor were long rows of asparagus waving their fernlike stalks against the golden gorse and the vivid sky. In summer, the teenagers at LaCoume work in the nearby orchards and vineyards. They pool their earnings to take trips together to Greece, Italy, Czechoslovakia, and other places. All their money is held in common. This year their efforts are helping to create an outdoor swimming pool.

Barcelona Friends, with Friends Service Council, Friends World Committee, and the Ecumenical Center in Barcelona, have planned an international workcamp for twenty young people. They will finish

building a vacation and conference center for all faiths at Guixes, in the Spanish Pyrenees.

Later we found Switzerland Yearly Meeting to be another example of internationalism. It was conducted in German, French, and English. The clerk, John Ward, a Britisher, was fluent in all three. Most gratifying to us was a gift from the Yearly Meeting of a generous sum to A Quaker Action Group.

Ruth Tassoni, who reported on the gathering for Friends Journal, is a German-born Friend who met her Italian husband at Pendle Hill, now lives in Bergamo, and is one of the three Italian members of Switzerland Yearly Meeting. She attended the French discussion group on the youth revolution and later reported on it in German to the whole session.

The original Italian member is Maria Goretti, with whom we had a delightful visit in Bologna. She belongs to London Yearly Meeting. The daughter of an Italian professor and a British Quaker mother, she is a teacher and has written for an American magazine a short biography of the famous Italian philosopher, Vica, in celebration of his two hundredth anniversary.

Reflections on a Yearly Meeting

by Newton Garver

THE FACT OF CHANGE struck me more than usual at Yearly Meeting this year.

There were the unheard voices and unseen faces of Friends who in past years could be counted on to speak on Sunday morning or to relieve a tense moment with cheerful candor. There were broken families—a husband or wife missing, or children grown up and no longer with their parents, or, somewhat more encouraging but still poignant, the children there without their sojourning parents. There were farewells that foretold more changes to come.

And there were fresh shoots in the garden: Young voices that spoke and made themselves felt for the first time at Yearly Meeting sessions. With so many advocates of revolution around us, it is well to be reminded how inevitable change is. It was just this past winter that the famous "tunnel tree" in Yosemite, which had stood well over a thousand years in one spot, toppled over, made room for younger giants, and began to replenish the soil from which it had drawn.

Do we appreciate and take note of those passing things that have been and are now with us?

Are we prepared for the change that will be required in our lives and our society by new outbursts of life and Spirit?

There were long discussions that included painful moments, but for the most part such pain seemed a natural part of growth and renewal. More distressing was the short discussion given to two other matters, one a letter supporting land claims of the Taos Indians and the other a statement urging Friends to consider supporting the non-violent campaign of Cesar Chavez to win a measure of dignity and stability for the farm workers in California. The first was brought by a Yearly Meeting committee and was approved. The second was presented by a working-interest group and was "recorded." In both instances only scanty facts were presented on complex and controversial situations, and in both Friends who remained silent on the floor of the meeting showed themselves in private to have concern and knowledge and personal experience that helped greatly to clarify my own thinking on these issues.

From one point of view, fuller presentation of information would have been particularly appropriate in support of the letter on Taos land claims, which took a definite stand (and which was approved largely as a testimony of "trust" in our committee). The farm worker issue has greater national prominence, however, and the Farm Bureau reaction to Cesar Chavez and Saul Alinsky is so typical of middle-class reaction to the lower-class community organization and so relevant to domestic violence in America that Friends would certainly profit from confronting the issue instead of passing quickly over it; and yet facts, opinions, and even sources on both sides of this issue were alluded to or withheld rather than stated plainly.

Are we sensitive to the need of those whom we ask for approval on specific issues to have a presentation of basic facts and of relevant personal experience?

There were more complaints about young Friends this year than I remember in the past. Some of the complaints were from members of the conference, but most were from outsiders. They had to do with cleanliness, dress, long

hair, and manners (for example, making too much noise, and too late, in the lodge). One fuzzy-haired teenager—moderately neat, and a vegetarian as well as a pacifist—reported on the floor of the meeting that he had been called a hoodlum by one of the staff and told he belonged in the slums. Some Friends could not resist slipping into the rhetoric of "discipline" or the rhetoric of liberty, but neither rhetoric seemed adequate to the situation. Friends have always found that following their own inner light is apt to lead to special difficulties, and the problem is to be prepared for them.

How do we teach our children to be sensitive to the attitudes and needs and sensibilities of other people?

How do we prepare ourselves and our young people to meet the discrimination and other hardship that comes from being "peculiar" people?

It was urged that Yearly Meeting refuse to pay the federal excise tax on its telephone bills and also that the Yearly Meeting treasurer not withhold or pay to the government federal income taxes of those who are conscientiously opposed to paying them. Eventually the first sort of corporate tax refused was approved and the second not.

The issue is a powerful one, and I have mixed feelings. On the one hand I am gratified that the Yearly Meeting feels called on to offer resistance to the war machine. On the other hand I was disappointed that there were so few qualms about the appropriateness of tax refusal for this purpose.

There were, of course, qualms about doing something illegal, but they seemed the same as the qualms about sending medical aid to all parts of Vietnam, whereas the situations are fundamentally different. Prohibiting humanitarian aid is evil in itself whereas taxation is not—and both the income tax withholding and the telephone excise tax are, although introduced with wartime rhetoric, reasonably equitable and efficient forms of taxation.

Tax refusal inevitably hits at the manner of taxation and the lifeblood of government, as well as at the purposes for which the money is spent. Tax refusal is therefore a desperate measure and also relatively unsatisfactory, the trouble being that it hits broadside and lacks the clear focus of acts like sailing Phoenix to Haiphong or reading the names of the war dead at the Capitol.

This does not mean that tax refusal is wrong. Although I stopped refusing some months ago, feeling that I was refusing more and enjoying it less, I refused to pay the telephone excise tax for about two years. Like many others, I was desperate to stand somehow against the all too civilized brutality of our government in Vietnam. What troubled me at Yearly Meeting was that these tax refusal actions were presented as if they were clear and unassailable pacifist measures rather than steps of desperation. Perhaps a confession of our desperation would have been more appropriate, but I do not know how others feel.

Do we recognize the main implications of our actions, beyond those that are uppermost in our minds?

Are we open with ourselves and with one another about our motives?

The large regular sessions were too frequently dull or inefficient or both—and the well-planned sessions no less so than the spontaneous ones.

Part of the problem is that some sessions are inspirational and others are for business, and it is not always clear from moment to moment which is which. Another part of the problem is that Friends who present matters to Yearly Meeting often are unclear what action they wish, or they present a letter or statement that has not been sensitively composed, or their presentation is dull because they neglect to project their personal involvement—and sometimes even their voice—to others. These are matters in which none of us is perfect, and therefore we can all help a bit to improve the quality of these sessions. I wonder if we can also reduce their quantity. Already some matters are held over for Representative Meeting, and perhaps a way could be found to reduce further the numbers of "routine" matters that come up.

Do we bring up our business in a lively, businesslike manner?

An innovation this year was small groups that met daily—worship-sharing groups that met from 9:15 to 10:15 and working-interest groups that met from 4:15 to 5:45. I guess the hyphenated names indicate some flexibility, if not an uncertainty, about what these groups might be.

Both my groups were diverse in age, background, and outlook. Both were exhilarating experiences. The groups ranged between ten and fifteen in attendance. Nearly everyone partici-

pated. The sessions were focused and productive. We got to know one another in a way that never is possible in larger sessions.

I gather that not all the groups were so gratifying, and we should learn more about what makes them work. But both at Yearly Meeting and to a significant extent in local meetings I have felt the press of business prevent me from reaching other Friends as persons, and these small groups were a wonderful antidote.

Do we meet with one another in small, unstructured groups for serious discussion and sharing?

(Newton Garver, a member of Buffalo Monthly Meeting, lives in East Concord, New York. His article expresses reflections about annual sessions of New York Yearly Meeting, but he feels it may "represent matters and sentiments common enough among Friends" in many Meetings.)

Quakers Appeal on Mideast

UNITED NATIONS Secretary General U Thant and the ambassadors to the United Nations from France, the United Kingdom, the Union of Soviet Socialist Republics, and the United States received an appeal from five Quaker organizations regarding the Middle East policies of the Big Four.

While noting that a final political settlement remains distant, the groups suggested that the United Nations assign emergency peace-keeping forces to hold suitable demilitarized zones under United Nations supervision and that the Big Four initiate an arms embargo.

Friends World Committee for Consultation, American Friends Service Committee, Canadian Friends Service Committee, Friends Service Council (London), and Friends Peace and International Relations Committee (London) signed the appeal.

Haverford Admits Women Exchange Students

HAVERFORD COLLEGE has undergraduate women students in residence for the first time. They are one-year exchange students "traded" from four women's colleges for an equal number of Haverford students who will attend classes at the women's colleges. All students will pay tuition to and receive their degrees from their home colleges. Haverford College has indicated it has no plans to become a coeducational institution, although the exchange program may continue.



Levinus K. Painter becomes an adopted member of the Six Nations Agricultural Society.

Ha-Dant'-Tah-Nies

LEVINUS K. PAINTER, a member of Collins Monthly Meeting, New York, and for forty years a member of the Associated Executive Committee of Friends on Indian Affairs, was adopted by the Six Nations Agricultural Society during the Indian Day program at the New York State Fair in August. His Indian name is *Ha-Dant'-Tah-Nies* — "he preaches."

Many persons are adopted by one of the local groups of Indians, but only a few are adopted by action of the entire Six Nations.

The Cattaraugus and Allegheny Senecas had recommended Levinus Painter for this honor because of his help to leaders of the Seneca Nation following their loss of land when the Allegheny River Reservoir at Kinzua, Pennsylvania, was built.

AFSC Public Meeting

THE ANNUAL public meeting of American Friends Service Committee will be held at Fourth and Arch Streets Meetinghouse, November 1 from 9:30 A.M. to 4 P.M.

The theme, "The Hardest Lesson," is

based on a quotation from William Penn.

Theodore Robinson, executive secretary of the Middle Atlantic Region, will speak at the morning session on, "A dilemma of the AFSC: What is required of us in a time of mounting polarization and danger?" Three speakers will respond: Philip Buskirk, AFSC national representative in education; Andres R. Diaz, leader of the 1969 AFSC summer project in a Spanish-speaking community of Lowell, Massachusetts; and Theresa Sandok, program associate in the national office of CRASH (Call for Research and Action to Stop Hunger).

George Loft, who recently returned from a special AFSC mission to Zambia, will discuss new opportunities in Africa.

During the afternoon session four speakers will consider "Facing up to War": Paul B. Johnson, Quaker representative in the Middle East; John Volkmar, former AFSC representative in West Africa; Cecil Hinshaw, director in the 1969 special summer program in Washington against the war in Vietnam; and Jim Grant, member of an AFSC Peace caravan in 1969.

A final topic, "What's Ahead?" will

be discussed by Bronson P. Clark, executive secretary of the AFSC; the incoming AFSC board chairman, whose name will be announced October 30; and Gilbert F. White, retiring chairman of the board.

News of Meetings

STONY RUN MONTHLY MEETING, Baltimore: The newsletter reports that anyone driving through Baltimore this summer will have noticed one or another of

the four anti-ABM "America's Biggest Mistake" billboards. They have been financed by contributions from individuals and local peace groups. They can be seen in the five hundred block North Howard Street, on the left driving north; on Belair Road between Kenwood and Northern Parkway, on the left driving north; at 4701 Harford Road, on the right driving north; and on the south side of Northern Parkway near the Western Maryland railroad tracks, facing east.

HONOLULU MONTHLY MEETING is co-operating with and contributing to an Urban Coalition, which includes representatives of Catholic, Buddhist, Quaker, and other religious organizations. Its purpose is defined as being "the action arm of the Church in the community, a witness to basic religious values, and a mission to do together what each could do to only a limited extent alone."

The Meeting also is planning an active prison visitation program through its Peace and Social Order Committee. Many prisoners from the mainland and the other islands have no one at all who calls on them, and it was felt that this is a service Friends could do.

QUAKER HILL MONTHLY MEETING, Jamaica, members donated enough money to buy a pig for the church. They will contribute more to buy feed, and when the pig is sold, "the returns will go into the church funds." Meanwhile, the Jamaica Young Friends have undertaken "at executive level" to rear chickens for the market. They hope to have them ready to supply the Yearly Meeting annual session in August of this year. The birds will be cared for by Walter Reynolds of Snow Hill Young Friends group.

The second item above is taken from a "special section for and about Young Friends" appearing in the center of the Jamaican Friend, whose editor notes: "... you can't miss it unless you are blind, as it is on coloured (yellow) paper."

Another page of the same publication is enlivened by a cartoon of an irate housewife shouting at her puzzled husband: "I wish you'd at least have the common courtesy to keep quiet while we're discussing something!" It was apropos of a Leadership Training Seminar which, it was hoped, helped the participants "not to be like the woman in the cartoon . . . but to have some skill in listening as well as speaking in a discussion."

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—Alfred North Whitehead

MEETING ANNOUNCEMENTS

Arizona

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

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

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

TUCSON—Friends meeting, 129 N. Warren, Sunday School, 10 a.m.; worship, 11 a.m.; Pastor, V. J. Waldron; Clerk, Winifred Kildow, 1647 E. Seneca 85719.

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 a.m., 847 Waterman St. We will only have potluck on second First-day in the month.

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 and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-3238.

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.

WATERTOWN—Meeting 9:30 a.m., Watertown Library, 470 Main Street. Phone 274-8598.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. Margaret Pickett, Clerk. Phone 259-9451.

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—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone 253-8890.

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 Corisca, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone 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 955-3293.

ST. PETERSBURG—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. Phone 355-8761.

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



Frankford Meetinghouse, Penn and Orthodox Streets, Philadelphia.

Hawaii

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

Illinois

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

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

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

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone 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 Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill. 60045. Phone area 312, 234-0366.

PEORIA—In Peoria, contact Cecil Smith Dunlap 243-7821.

QUINCY—Unprogrammed meeting, 10:30 a.m. Phone 223-3902 or 222-6704 for location.

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. Phone 336-3003.

WEST LAFAYETTE—Meeting for worship 9:30 a.m. 176 E. Stadium Avenue. Clerk, Lois R. Andrew. Phone 743-3058.

Iowa

DES MOINES—Meeting for worship, 10 a.m., classes. 11 a.m. Meeting House, 4211 Grand Ave. Phone 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. Phone AM 2-0471.

Kentucky

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

LOUISVILLE—Adult First-day School 9:30 a.m. Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. 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, 2303 Metzger Road. First-day School 9:45, worship 11 a.m. George Bliss, Clerk. Phone 277-5138.

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 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. Phone 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 for worship and Sunday School, 10:30 a.m., at 26 Benvenue Street. 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, Mabel Hamm, 2122 Geddes Avenue. Phone: 663-5897.

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan, 48154.

DETROIT—Meeting, Sunday, 11 a.m., at Friends Church 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.

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

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone 926-6159 or 332-5610.

MINNEAPOLIS—Twin Cities Friends Meeting, unprogrammed worship, 10:15 a.m., Friends House, 295 Summit Ave., St. Paul. Call 222-3350.

Missouri

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

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

Nebraska

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

Nevada

RENO—Meeting for worship 11 a.m., 1029 N. Virginia Street, Reno. First-day School and discussion 10 a.m. Phone 322-3800.

New Hampshire

DOVER—Meeting for worship 10:30 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone 643-4318.

MONADNOCK—Worship 10:45 a.m., Library Hall, Peterborough (Box 301). Enter off parking lot. Visitors welcome.

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 Ave. Lake St. Meeting for worship 10 a.m. Nursery care. Special First-day school programs and/or social following worship, from October to June. Phone 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.

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J.

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—Adult class 10 a.m. Meeting for worship and First-day School 11 a.m. Watchung Ave., at E. Third St., 757-5736. Open Monday through Friday 11:30 a.m.—1:30 p.m.

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, 282 Morris Avenue. 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 914-666-3926.

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

CLINTONDALE—Pastoral Friends Meeting—"In McIntosh Country," near the New Palitz exit of the New York Thruway. Worship 11 a.m. Fellowship Hour. Gerald Sutch, Minister, Crescent Avenue, 914-TU 2-6456.

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, 9:30 a.m., 11 a.m., 15 Rutherford Place, Manhattan. Others 11 a.m. only.
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
Phone SPring 7-8866 (Mon-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

POUGHKEEPSIE—249 Hooker Ave., 452-1512. Silent meeting, 9 a.m., meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: programmed meeting only, 10 a.m.)

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. Duaneburg, Schenectady County.

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

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

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

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

SYRACUSE—Meeting for worship at 821 Euclid Avenue, 10:30 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. and 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. Phone 525-2501.

DURHAM—Meeting for worship and First-day School, 10:30 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 and First-day School, 10 a.m., 120 Woodburn Rd. Clerk, Lloyd Tyler, 782-1717.

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, 932-2752; 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. Phone 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. Elizabeth H. MacNutt, Clerk. Area code 513-382-3328.

WILMINGTON—Programmed meeting, 66 N. Mulberry, 9:30 a.m. Church School; 10:45, meeting for worship.

Oklahoma

OKLAHOMA CITY—Friends Meeting House, 1115 S. W. 47th. Meeting for worship 10:30 a.m. Visitors welcome.

STILLWATER—Correspondent, Clarence Cunningham, 924 Lakeridge Drive.

Oregon

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

Pennsylvania

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

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

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

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

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

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

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

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

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

LANSLOWNE—Lansdowne and Stewart Aves. Meeting for worship 11 a.m. First-day School and Adult Discussion 10 a.m.

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

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

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

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

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

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

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

MILLVILLE—Main Street, meeting 10:00 a.m., First-day School, 11:00 a.m. H. Kester, 458-6006.

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Phone 546-6252.

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 and Jacoby Sts. Meeting for worship 10 a.m.

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 1515 Cherry St.
Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Fair Hill, Germantown and Cambria, 10:15 a.m.
Fourth and Arch Sts. First- and Fifth-days.
Frankford, Penn and Orthodox Sts., 11 a.m.
Frankford, Unity and Waln Streets, 11 a.m.
Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.
Powelton, 3721 Lancaster Ave., 10 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.

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 and Sproul Rds., Ithan. Meeting for worship and First-day 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—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m.; meeting for worship 11:15 a.m. Monthly meeting on second Sunday of each month at 12:15 p.m.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., 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. Phone 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, George Kenny, 2137 Siesta Dr., FE 1-1348.

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

LUBBOCK—Worship and First-day School, 10:30 a.m., 2412 13th, PO 3-4391. Richard Foote, Acting Clerk, 829-2575.

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, 11 a.m., Hope House, 201 E. Garrett Street.

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 ME1rose 2-7006.

Wisconsin

BELOIT—See Rockford, Illinois.

MADISON—Sunday, 9 a.m. and 11 a.m., Friends House, 2002 Monroe St., 256-2249.

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

Classified Advertisements

Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personal notices, vacations, books and publications, travel, schools, articles wanted or for sale, and so on. Deadline is four weeks in advance of date of publication.

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

Positions Vacant

IS THERE A FRIEND ANYWHERE—mature woman, unencumbered, good health—who would like a live-in job at New England Friends Home (retirement home) assisting the Director? Applicants should be willing to take responsibility and do some domestic work, cooking, etc. Also enjoy fellowship with older people. Write or visit Wade Mackie, New England Friends Home, Turkey Hill Lane, Hingham, Massachusetts 02043.

RESIDENT FRIENDS wanted by Montreal Monthly Meeting for small meetinghouse in centre of city. Free accommodation in return for some duties and interest in life of the Meeting. Applications to: The Clerk, 2196 Blvd. Maisonneuve W., Montreal, P.Q., Canada.

HOUSEKEEPER. Elderly man, active, in good health, (wife in nursing home) needs middle-aged, educated, cultured woman for light housekeeping. Driver's license required, no heavy work, five-room apartment. Pleasant room, modest salary, flexible time. Attractive and interesting position. Write: Box 326, Haddonfield, N. J. 08033.

COMPANION to share home with elderly Quaker lady. Driving a requirement. Country home near West Chester, Pa. Box D-467.

Wanted

A SAFE CAR IS NEEDED for workcampers in Southwestern Tennessee doing voter registration work, rebuilding a Negro house burned by the Ku Klux Klan, working with a Freedom School. If you have a car, 1965 or newer, ready to be traded in, please consider giving it to Fayette—Haywood workcampers, c/o Virgle Hortenstine, 5541 Hanley Road, Cincinnati, Ohio 45239. If you can't contribute a car, a cash contribution would help.

THE BACKBENCH, Quaker student center near University of Pennsylvania, badly needs large refrigerator-freezer, kitchen equipment, chairs, lamps, other furniture. Bring to 32 South Fortieth Street or call BA 2-8347 for pickup.

Services Offered

RE-UPHOLSTERY and pinfitted slip covers—over forty years experience—serving Philadelphia and suburbs (except Bucks County). Seremba, LUDlow 6-7592.

Opportunities

FRIENDS JOURNAL has an antique 3 M COPYING MACHINE (a gift to us), which we shall gladly give to anyone who can use it and will call for it. Repairs and rehabilitation may cost \$40.

THE FRIENDS LAKE COMMUNITY invites you to join a recreational community, on Long Lake, near Ann Arbor, Michigan. Membership is not limited by social position, race, or religious attachment. Joining fee is \$25; annual dues vary from \$5 to \$50. Building sites for cabins or year-round homes are available on the 80-acre property. For illustrated brochure, write Malinda Warner, 146 Orchard, Chelsea, Michigan 48118.

Books and Publications

STRIKE A BLOW (for Peace and Freedom)! Don't bottle up your aggressions. March to your mail box with an order for the FGC booklet: **Transforming Power for Peace**, by Lawrence S. Apsey, a Friend and a friend of Mahatma Gandhi. It may affect your life and that of your community.

P.S. This year is the Centennial of the Indian leader's birth. We will help you commemorate the event by offering Apsey's sage book for 25¢ off, or a total of \$1.00 postpaid.

Friends General Conference, 1520 Race Street, Philadelphia, Pa. 19102.

LEARN WHAT'S REALLY HAPPENING IN VIETNAM from only independent reporter there (former AFSCer). \$3/6 months. EYEWITNESS, c/o Herman, Apt. 17-J, 87 Columbia Street, New York City 10002.

BLACK LIBERATION AND RADICAL QUAKERISM, a ten-page history of the Hicksite Quakers in Michigan, 1830-1860. Every Friend will be inspired by the moral heroism and fidelity of rank-and-file Quakers during times of soul-testing—an exciting history about forgotten "little people," who changed the course of history. For a copy, send a card to Peace Committee, Detroit Friends Church, 9640 Sorrento, Detroit 48227.

STUDY GROUPS NEVER DIE. Though their individual members may fade away, the stimulus lives on. A small group getting together is the perennial solution to "the religious education problem."

An excellent guide for group gatherings may be found in the pamphlet, "Reading Aloud for Fellowship," by Josephine M. Benton. It costs only 10 cents a copy. Write: Friends General Conference, 1520 Race Street, Philadelphia 19102.

WANTED—YOUTH WORKER

POWELL HOUSE will have a challenging opening—the directorship of its Youth Center and Program—for a person gifted in working with young people, both high school- and college-age. For particulars write:

Francis Hall
Powell House
Old Chatham, N. Y. 12136

BRITISH ISLES TOUR—1970

JULY 8TH—29TH

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ELIZABETH SMITH

14 Waverly Road, Wyncote, Pa. 19095.

Write for brochure.

Statement from Friends In Bulawayo, Rhodesia

WE HAVE STUDIED with considerable apprehension the Rhodesian Government's proposals for a new Constitution, which are to be put before the electorate at the forthcoming referendum. As Friends we do not all subscribe to the same political philosophy, but we are one in the conviction that all man-made institutions should be judged in the light of our Christian understanding. . . .

Believing that all men are the children of one Father, we cannot support measures aimed at dividing the human family. We acknowledge the problems posed by cultural differences, but we cannot accept that they will be eased by intensifying segregation and discrimination. The new proposals ensure the indefinite domination of one section of the population by another. They can only serve to intensify bitterness and hostility between the races. . . .

The electoral and land tenure provisions, and the make-up of the proposed legislature, hold out little hope for African advancement in the foreseeable future. This must inevitably exacerbate the sense of frustration we know already exists among Africans in Rhodesia. . . .

In the present situation we reaffirm our determination to bear our traditional testimony against all forms of intolerance, and discrimination and all injustice wherever it is manifested. We shall continue to seek practical and creative means of working for reconciliation and a just society.

Library Workshops

UNTRAINED LIBRARIANS in Friends Schools and in Monthly Meetings will be interested to learn of a series of workshops that have been planned for Wednesday evenings in October.

Various aspects involved in the running of a small school or Meeting library will be discussed, such as: Library organization and maintenance; cataloging and classification; role of the librarian in school or Meeting; use of the library; selection of materials; library support, financial and otherwise.

Leadership of the workshops will be in the hands of experienced professionals, several of whom began their library careers as volunteers.

For detailed information and registration cards, write to: Committee on Education or Yearly Meeting Library at 1515 Cherry Street, Philadelphia, 19102.

Sufferings

Meetings, families, or friends may wish to send to *Friends Journal* the names of Friends and attenders who are in jail and prison or face hearings or other action for their beliefs. Information about writing, visiting, and otherwise supporting imprisoned Friends is available from Friends Coordinating Committee on Peace, 1520 Race Street, Philadelphia 19102.

Friends who currently are imprisoned:

VICTOR BELL, 57th Street Meeting, Chicago: Disciplinary Barracks, Drawer A, Fort Leavenworth, Kansas 66027, for his "resignation" from the armed forces.

DAN BROMLEY, Community Monthly Meeting, Cincinnati: Three-year sentence in Federal Prison, Ashland, Kentucky 41101, for nonregistration.

ROBERT W. EATON, Annapolis Friends Meeting, Maryland: Three-year sentence in Federal Prison, Allenwood, Pennsylvania 17810, for his refusal to perform mandatory civilian work under the draft.

JAY HARKER, Adelphi Monthly Meeting, Maryland: Federal Prison, Petersburg, Virginia 23803, for refusal to register for the draft.

THOMAS KELLOGG, Rogue Valley Worship Group and Eugene Monthly Meeting, Oregon: Federal Prison, Lompoc, California 93436, for refusing induction.

WALTER SKINNER, an attender at Orange Grove Monthly Meeting, Pasadena: Three years in Los Angeles Hall of Justice Jail, Los Angeles 90054, for refusal to be inducted.

RALPH SQUARE, Morgantown Monthly Meeting, West Virginia: Three-year sentence in Federal Prison, Ashland, Kentucky 41101, for nonregistration.

SUZANNE WILLIAMS, an attender at Mount Toby Meeting, Amherst, Massachusetts: Federal Women's Reformatory, Anderson, West Virginia 24910, for destroying Selective Service records.

Released from prison:

JOHN MARK BLOWEN, an attender at Germantown Monthly Meeting, Philadelphia, received "good time" release from Allenwood Federal Prison Camp.

JEREMY MOTT, Ridgewood Monthly Meeting, New Jersey: From Ashland, on parole.

STEVE SHAFFER, Pittsburgh Monthly Meeting: On probation from Ashland.

Coming Events

October

20, 27—Quaker History Course, New Paltz, New York, 7:30-9:30 P.M. Leaders, Jerry Frost, George Badgely. For information write: Charles E. Rich, 249 Hooker Avenue, Poughkeepsie, New York 12603.

24-26—Prophetic Art: What It Tells Us About Ourselves and the Future, seminar led by Dorothea Blom. Powell House, Old Chatham, New York.

25—Why Friends Schools? Forum at Springfield Meeting, Springfield, Pennsylvania 8 P.M. Thomas Brown, Executive Secretary, Friends Council on Education;

Murray Engle, principal of Media Friends School; Jean Latham, principal of Lansdowne Friends School.

25—New York-Westbury Quarterly Meeting, Flushing Meetinghouse, 137-16 Northern Boulevard (one block east of Main Street), Flushing, New York. 11 A.M., meeting for worship; 11:30, Ministry and Counsel; 1 P.M., luncheon (bring box lunch, beverage and dessert provided); 2:30, business; 5:30, dinner (provided by Flushing Friends); 6:30, evening program, Paul Goulding, speaker.

November

1—Annual Public Meeting, American Friends Service Committee, Fourth and Arch Street Meetinghouse, Philadelphia, 9:30 A.M. to 4 P.M. See note, page 601.

7-9—Business World and Quakerism, conference led by George Peck. Powell House, Old Chatham, New York.

9—Burlington Quarterly Meeting, Burlington Meetinghouse, High Street, Burlington, New Jersey, 10:30 A.M. Worship, Quaker play, picnic lunch (beverage and dessert provided), Worship and Ministry, plans for Friends Home facilities.

14-16—Receptive Listening Seminar, at Powell House, sponsored by New York Yearly Meeting Ministry and Counsel. Write to Francis Hall, Powell House, Old Chatham, New York 12136 for information about series.

27-30—South Central Yearly Meeting, at Austin, Texas. For information write: Warner Kloepper, 3033 Louisiana Avenue Parkway, New Orleans, Louisiana 70125.

28-30—Pendle Hill Weekend Retreat, Wallingford, Pennsylvania, led by Chris Downing.

For Your Calendar:

Pendle Hill Midwinter Institute, December 31-January 3. Quaker Leadership Seminar, William Penn House, January 19-23.

Announcements

Birth

FULLERTON—On August 21, in Washington, D.C., a daughter, MARGARET JEANNETTE FULLERTON, to Howard and Florence Fullerton. The parents are members of Friends Meeting of Washington.

Marriages

ALDRED-KAUFMAN—On August 23, at and under the care of New Garden Monthly Meeting, Guilford College, Greensboro, North Carolina, CAROL ANN KAUFMAN, daughter of Howard M. and Betty G. Kaufman, and RICHARD WENDELL ALDRED, son of Wendell C. and Alice D. Aldred. The bride and her parents are members of New Garden Monthly Meeting. The bridegroom is a member of Hockessin Monthly Meeting, Delaware, and his parents are members of Newtown Monthly Meeting, Pennsylvania.

DASENBROCK-SIROTKIN—On August 30, in Friends School, Detroit, JEANNE SIROTKIN, daughter of Shirley and Jack Sirotkin, and DIETRICH DASENBROCK, son of Mary Esther and Henry Dasenbrock. The bridegroom and his parents are members of Detroit Friends Meeting.

WALTON-BUCHANAN—On July 5, in Syoset, New York, under the care of Middletown Monthly Meeting, Lima, Pennsylvania, PEGGY LU BUCHANAN, daughter of Dr. and Mrs. Paul C. Buchanan, and JOHN SCOTT WALTON, son of Joseph H. and Margaret S. Walton. The bridegroom and his parents are members of Middletown Monthly Meeting.

WATSON-BALDERSTON—On May 24, at Wyebrook Farm, Honey Brook, Pennsylvania, JANE DAVIS BALDERSTON, daughter of William and Mary Anna Balderston, and LOUIS ODBUR WATSON. The bride and her parents are members of Middletown Monthly Meeting, Lima, Pennsylvania. The maternal grandmother of the bridegroom, Elsa Kappes, is a member of Flushing Monthly Meeting, New York.

Death

THATCHER—On August 27, at Foulkeways, Gwynedd, Pennsylvania, HERBERT S. THATCHER, a member of Swarthmore Monthly Meeting, Pennsylvania. He is survived by his widow, the former Florence Monaghan; a daughter, Mrs. James Bullock; and two grandsons, of West Hartford, Connecticut.

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION (Act of October 23, 1962: Section 4369, Title 39, United States Code):

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B. Paid circulation:		
1. Sales thru' dealers, street vendors and counter sales	20	35
2. Mail subscriptions	6,880	7,294
C. Total Paid Circulation	6,900	7,329
D. Free Distribution (including samples) by Mail, Carrier or other means	100	181
E. Total Distribution	7,000	7,510
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G. Total	7,100	7,700

I certify that the statements made by me are correct and complete.

ALFRED STEFFERUD,
Editor and Manager.

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19406

PEACE ON EARTH

*I shall pass through
this world but once.
If therefore,
there be any kindness
I can show,
or any good thing
I can do,
let me do it now;
let me not defer it
or neglect it,
for I shall not pass
this way again.*



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