From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of Papago Indians on their reservation in Arizona. It is by Theodore B. Hetzel, who also took the photograph for the advertisement on the back cover. His Meeting is Haverford Monthly Meeting, Pennsylvania. He is head of the engineering department in Haverford College. Ted Hetzel is a member of the Council on Indian Affairs and the Indian Rights Association and has been adopted by the Senecas.

Front and back, then, and early and soon, our concern is great for American Indians, a minority we often forget. Friends Journal plans to consider in later issues their life and needs.

For now, this quotation from a speech by Louis R. Bruce, Commissioner of Indian Affairs: “I want to get Indians fully involved in the decisions affecting their lives; then to get the Bureau of Indian Affairs to be totally responsive to Indian needs; and to develop a climate of understanding throughout the United States which will permit the full development of Indian people and their communities without the threat of termination.”

The contributors to this issue:

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JOAN E. THOMAS joined the Society of Friends more than twenty years ago. She acquired her medical degree in 1966, despite heavy family responsibilities, and has been practicing in a poor section of Louisville for a year and a half.

ROTHWELL BISHOP writes: “Le Bon Père has to make what use of us He can, but I often feel that He must sigh and say, ‘All right, go ahead. What you are doing at the moment is not without merit, but it is not what I should like and not what you might be doing if you could hear what I am saying.’ ” He lives in Slough, Bucks, England.

STANLEY M. ASHTON began teaching in a mission school in India many years ago. He is a member of Central Philadelphia Monthly Meeting.
Today and Tomorrow

Sunday Morning Survey

One rare morning when we were free of First-day school commitments we walked to a neighboring meetinghouse to attend meeting for worship and arrived just in time to be stopped at the entrance to the driveway by the Great Exodus. First-day School had been dismissed, and out onto the main road came the station wagons and cars, each one filled with parents and children in their Sunday best. Certainly a great deal of organization and many clean shirts had to be invested in that one hour per week. Barely an hour. Was it enough? Or, in view of all the effort involved for so short a period of time, would a leisurely morning at home be a better contribution to spiritual health?

What an appropriate time, we thought, to conduct a poll! If only we had been supplied with clipboard and pencil and a cloak of anonymity, we could have stopped each vehicle and tried to satisfy our curiosity:

What is your family going to do now?
Do you feel that meeting for worship is a nonessential?
Do you ever attend meeting for worship?
Why? Why not?
Have you ever tried to make arrangements so that at least some of your family could attend meeting?
Do you feel that this one hour per week does the job for Quakerism?

As we conducted our imaginary inquiries, we were well aware that in the meetinghouse a new group of Friends was beginning to assemble for worship. Separate and equal?

Abbreviations

An esteemed correspondent reproved us for omitting “Pennsylvania” after “Philadelphia” in our letterheads. He implied we were indifferent, or ignorant, or unappreciative of that lovely name and its associations with Penn and his forests. Our reply was a weak one. We try to keep things simple, we said. We do not want to clutter anything needlessly, and everyone knows where the City of Brotherly Love is. We have changed our mind; we take it all back.

The reason for our about-face is the new practice of the Post Office Department of reducing “Michigan” to “MI,” “Minnesota” to “MN,” “Mississippi” to “MS,” and so on, oblivious of the history, folklore, and tradition bound up in those mellifluous homewords. That we decry.

But this question itself, this question is asked by the god.

And the search is a divine search. Even Jesus himself did not end the search. Even he, at the end of his life, complained that he could not find God. But paradoxically, the story tells us that with this complaint he proved that he had found his goal.

Let the Post Office Department call it efficiency and let us welcome anything legitimate that the bureaucracy can do to speed mail delivery, but at AL, AK, AZ, and AR we draw the line.

We cannot cope with the powers that be when we prepare our address labels, but in everything else, our letterheads, in our magazine, we shall cope: No abbreviations, no PA, TX, or IL. Henceforth it will be Pennsylvania, Texas, Illinois.

Fox Wore Long Hair

To James Niss, of New York, we are indebted for an item that, he writes, “may counteract complaints of over-thirty Friends regarding the degeneration of youth.” It is an excerpt from The History Of The Rise, Increase And Progress Of The Christian People Called Quakers by William Sewel, published in New York in 1844, and reads:

“A priest being present there, found fault with his hair, which then was pretty long, and asked to have it cut; but G. Fox told him, he had no pride in it. It happened also at other times, that because of his long hair he was spoken to, as I have seen myself; but of this I am fully persuaded, that he had not the least pride in it; but it seems to me not improbable, that he, seeing how some would make it a kind of holiness to wear short hair, did the contrary to show that, in some things, there was a Christian liberty, for which we ought not to judge one another.”

The incident occurred in 1656.

Jesus in the Desert

The temptations of Jesus do not exhaust the possible list of temptations: They do not tell the full story of the battle within the soul which has seized us. Perhaps, though, they symbolize it—the influence of natural needs, the longing for glory, the desire to manipulate destiny; perhaps they are, in fact, the principal motives in the activity of the human spirit. Jesus certainly had them all. But he recognized something else as well. That mysterious God of which he so often spoke. What is God, if not the satisfaction of needs, if not glory, if not life itself? Something in us, we answer. Jesus was “filled with the Holy Spirit,” when he was led into the desert to be tempted there. In him was the “that of God.” If in him, then in us. But what? We easily find the devil in us, daily. Where is the god?

But this question itself, this question is asked by the god.
That Thy Days May Be Long in the Land

by Rachel Fort Weller

IN THE BOOK OF EXODUS is written:

“Honor thy father and thy mother that thy days may be long in the land the Lord thy God giveth thee.”

Who is our father? Who is our mother? Who is the Lord our God?

The source and cause of our being is a mystery, known only to itself, limited and diminished by all names, even by the ancient name of God. Out of this most hidden secret proceeds all that is most manifest—the whole of the formed universe, material and psychological. We, as phenomena within this manifestation, experience in a fragmented, phenomenal way the divisible multiplicity of its indivisible wholeness.

Because we are formed we attempt to give form to the formless, personality to that which is more than person, and to speak of the unspeakable by many names—even “The Lord our God.” So we shall use this phrase, but let us remember that it cannot encompass the reality which remains indefinable. Out of this unknowable, indescribable mystery emanate energies, principles, thoughts, feelings, and matter. The mystery moves in and through them weaving all into one tapestry so that not a single thread may be drawn without effect upon the whole fabric.

Into the manifested universe, “The Lord our God” has expressed a mother principle and a father principle. They are inseparable from each other and from their source, yet each functions in its own way. These great primary forces we may name “divine Mother” and “divine Father.”

Protestant Christianity has almost eliminated the Mother from its theology and long has imposed upon its adherents literal interpretations which limit or obscure the deeper meanings of living religion which we find timelessly embodied in myth and symbol as well as in the reality of the direct experience of the mystic. Hence it becomes difficult, even for the unorthodox, not to anthropomorphize an image of God, the Father. Furthermore, for Protestants it is strange to think of God as Mother. But if there is a divine Father, by the laws of opposites and complements prevailing in the apparent universe, there also must be a divine Mother. The one cannot operate without the other.

Since, as inheritors of the tradition of Judaism and Christianity, we are familiar with the concept of God as Father, let us consider first the aspects of God as Mother.

We speak of the forces of energy and life operative in our environment as “Mother Nature,” yet this is merely a figure of speech, for we human beings erroneously separate ourselves from Mother Nature as though a child were not flesh and bone of the mother who bore it. Man cannot be other than a part of nature, even as nature cannot be other than an aspect of the divine whole. If man ignores this truth and believes himself to belong to a special order, he commits the primary sin of dishonoring his mother.

It is through the divine Mother that all forms are brought into existence. By her they are nourished and sustained from the abundance of her body that they may grow and mature. And when the long earth-day comes to an end, it is the Mother who undresses her children by removing their bodily garments and puts them to sleep until their awakening at a new dawn whose time and place cannot now be told.

Once forms have been born, the Mother continues to operate through them with infinite variety. When seeds sprout and flowers bloom, the Mother is giving birth. When young life feeds, the Mother is nursing it. When youth matures and age accepts its own blessings along with the coming night, the Mother is nurturing growth and fulfillment. When lives care for and serve other lives, it is the Mother’s love at work.

All life in some way helps support other life, but it is to her human child that the Mother has given the ability to express consciously her nurturing, sustaining love. If we repudiate our relationship to her, the length of our days in the land are grievously threatened. “The Lord our God” has given us a beautiful home—this planet earth—with the Mother to keep it and all of her children to be her interdependent, cooperative housekeepers and gardeners. Shall her child, man, refuse to accept his responsibilities? Shall he disfigure the furnishings, pull up the garden, injure or destroy his brothers in the plant and animal realms? If he so dishonor the Mother, let him look to his fate!

But the Mother does not function without the Father. He always comes to her support. She loves unconditionally the children she bears and nurtures them lavishly, as Erich Fromm explains in The Art of Loving. On the other hand, as Fromm suggests in the same book, the Father restrains, instructs, and disciplines his children. The children must win his approval. The divine Father plants the seeds of life forms within the divine Mother that she may bring them forth with exuberant joy. When the children, then, forget to honor their universal parents, the Father reminds them of their dependence through earthquake, hurricane, flood, and fire. Even so, the human child still may defy his parents with carelessness for the consequences. And so the Father, while leaving his children free to choose their acts, nevertheless subjects them to the disciplines of trial and error until countless lessons bring to them at last the discovery of the inexorable law that most certainly do we reap what we sow.

We members of twentieth century humanity are the children of today. In the careless selfishness of our racial childhood we may have enjoyed breaking the paternal law.
The mind is dulled with wonders. Mountains move
And seas are parted. Metal brains can flick
Stupendous answers, but the heart is sick
And rigid in a calibrated groove,
Sick
for the small and simple things like rain
That woos with silver dance the gentle snail,
Or
dragonflies so blue that sapphires pale,
And pennyroyal, spicy in the lane,
Behind the barn, where dandelion fluff
Drifting like smoke is miracle enough.

Miracle Enough

The Family and the Christian Hope

by Richard P. Newby

IN THE FAMILY a child may learn the principles of community, the skills with which to meet life, acquire a meaning for existence, and gain a faith in what abides.

Home is where we express our true selves and gain new resources for living. Home is a haven where we bring our resentments, seek healing for our bruises from the world of competitive living, and express our longings to be secure, to belong, to be needed.

Once the family was the center of a person's life. It combined the functions of school and Meeting. The members lived together and shared most of life's experiences.

Today other institutions have taken over many of the functions that once belonged primarily to the family, and most leisure time is spent outside the home. Home thus is often only a way station.

I still believe, however, that the family must be considered a basic unit in society and a focal point for sharing the Christian hope.

The life of the world is being determined by what parents do or fail to do with their children. Parents pass on the heritage of their present and their religious convictions to affect the future lives of their children.

Religion has been defined as the basic beliefs, attitudes, and values by which individuals determine their actions. The better the religion, the stronger and healthier one's spirit, the wiser one's decisions. We must give our children a better religion if we want them to have larger spirits, better behavior, and the ability to make wiser decisions.

Some parents think they can preserve their children's individuality and responsibility for choice by not identifying them with any religion. When their children grow up, some parents think, they will be able to make their choice of religious faith.

Parents who think they are right in not giving their children a religion are giving their children a religion, but an inferior one. For parents give their children the attitudes, values, and beliefs by which they live, and that is what religion is.

It may be a poor religion, centered on material possessions and expressed in the faith that money and gadgets will bring peace and happiness. It may be a conceited religion, centered on the individual himself, committed to personal desires, and characterized by scornful indifference to others. It may be an ethical religion, centered on law, Biblical and civil, and expressed in honesty, integrity, and responsibility. Or it may be the Christian religion as shown in the life, teaching, death, and resurrection of Jesus Christ.
HAPPY will that house be in which the relations are formed from character. Emerson

but we need to put them in perspective. The home is primary. The Meeting is secondary. The home does not exist to support the Meeting. The Meeting is a helping arm to the parents in the job of rearing children "in the nurture and admonition of the Lord."

Every family should decide what values must be preserved in the home. Does God really count in your home life? Can you talk about religion in your home in a frank and open way?

We can retain Christian values in the home in many ways. One is to have at least one meal together each day and to return thanks before eating. Children thus over the weeks and years find built into their lives an appreciation that will stay with them as long as they live.

I believe children are more ready for public worship than we think. As Albert Schweitzer wrote in his Memoirs of Childhood and Youth:

"From the service in which I joined as a child, I have taken with me into life a feeling for what is solemn and a need for quiet and self-recollection without which I cannot realize the meaning of my life. I cannot therefore support the opinion of those who could not let the children take part in grownup people's services until they to some extent understand them. The important thing is not what they shall understand but that they shall feel something of what is serious and solemn. The fact that the child sees his parents full of devotion and has to feel something of devotion himself, that is what gives the service its meaning to him."

A home is held together by healthy knowledge of sex and wise action in sexual affairs. We need frankness and understanding, for the problem is not merely physical. It has spiritual repercussions, because if physical needs are not satisfied, a spiritual separation may develop.

I say to parents: Try to live in the same world as your children. Make the home such a jolly place by your fun and good fellowship that no other place is nearly so attractive for all members of the family. You have no right to expect your children to respect or love you just because you are to be their father or mother. You have no right to demand respect. You must win respect and affection; you do that by giving both.
impartial evaluation of new arms projects costing and wasting billions. To be exact, twenty-three billion dollars have been spent on certain missile projects that were abandoned in the past decade, according to recent studies.

Qualified critics attribute this enormous waste to the rush to develop new weapons in response to Soviet threats that later were conceded never to have existed—the “bomber gap,” the “missile gap,” et cetera. This destructive waste of our resources will not stop until we elect men to represent us who possess a nobler brand of patriotism and who will not be subverted by fear or personal gain. Patriotism without genuine spiritual roots bends easily.

On Going to Jail Again
They are all there, waiting, my dark or pale
Sisters flung from the poverty jungles,
Whose children have the wrong name and address.
Once you take off your shoes, and clean latrines,
They forgive your college education,
Forgive your teaching three generations
And never, No! Not once saving one child
of theirs from Murder, Incorporated.

“You a peacenik? They call you terrible
Names. We think you love kids, all kids. Here’s mine.”
From her worn, colored, photo young eyes gaze:
Hoping, wanting, seeking. They kindle our eyes.

I am a coward. I dare not count,
Dare not add up the total of children
Robbed, robbed of their Mothers I meet in jail.

Worse! From early childhood I am trained, skilled
To recognize the human potential:
That nineteen-year-old black imp, mocking, gay,
Asked for my wedding ring—“a souvenir”—
And grabbed my special orange, saved for her,
Dancing away before I could give it.

This was because I had caught her playing
Both chess and Scrabble at once
And made her promise somehow to survive
Jail’s stupefactions, and somehow go on
To magnify black genius that is hers.

Someone like Jeannie, Queen of Hell’s Angels,
May sulk there in muscle-bound fury:
Each day, in beautiful calligraphy,
Jeannie wrote out my scrawls and petitions
And got them past the prison censor’s glare.

This song she gave me was confiscated.

As a general practitioner in a slum in Louisville, Kentucky, I have had interesting and tragic experiences with the special problems of the poor.

My office is between two poverty areas in which about forty percent of the families, or more than eight thousand persons, live on annual family incomes of less than three thousand dollars a year. Nearly all my patients are poor. Nearly all are black. They are of all ages. About one-fourth of them are children.

They have the same illnesses as the more affluent for the most part, but in some respects their medical problems are different. For example, about ten percent are treated for gonorrhoea. I probably have more than my share of drifters and other irresponsibles, but I have been astonished at the frequency of this disease in stable, respectable persons. While I live in fear of penicillin reactions, many of them treat the whole subject with less concern than they do the common cold.

Most members of my patient population have characteristics that would be considered mentally unhealthy in some other groups. For example, nearly all are pathologically sensitive and suspicious in their perception of the thoughts and feelings of others. Obviously, knowing what “whitey” is thinking has survival value. That excess which we call paranoid handicaps them in dealing with white society and is at least one root of black separatism, but can anybody honestly say that our social climate has improved to the point that correction of this trait is practical?

The diagnosis and treatment of psychiatric, and, indeed, all, health problems is handicapped by poor communication. Many of my patients have a hard time with words, a vague sense of time, and bizarre ideas of anatomy, physiology, and causation. Apparently the “strain” is no mere euphemism for gonorrhoea, but is sincerely attributed to the effects of heavy lifting. One woman told me she had been overtreated for “low blood” (anemia) at a hospital, with the result that she had acquired “high blood” (hypertension). Patients with surgical scars frequently cannot tell what organ was removed or why. Even for a current illness, many are unable to give the details of timing, quality, and progression of symptoms that are essential to intelligent diagnosis. By the time that one young woman with acute gonorrhoea complained that her womb was falling out, I was so weary of trying to make medical sense from nonsense histories that I failed to recognize her schizophrenia until the Mental Health Clinic got in touch with me.
If this is the quality of information coming my way, I wonder what goes back to the patient. How can patients who eat irregularly and ignore appointments be trusted with a potentially lethal drug like insulin, that requires measurement and timing? How can patients who share plumbing with other families effectively perform warm soaks or exercises that are beyond many middle-class patients? The poor frequently require more instruction time, more followups, and longer treatment periods than middle-class patients.

I suspect malnutrition is commonplace. I have many cases of anemia, poor healing, and infections, possibly related to protein deficiencies. Blood analysis of similar populations has demonstrated such deficiencies, and I do know that many of my people subsist largely on potatoes, macaroni, and bread. What can my instructions or medicines do for a nearly blind, toothless, illiterate seventy-year-old woman who lives on a pension of one hundred dollars a month, of which sixty dollars go for rent?

Recommendations of medical school faculties or lawyers for diagnosis and treatment sometimes seem irrelevant. Most of my patients expect even the most subtle problems to be managed by an off-the-cuff diagnosis and a “penicillium” shot. They fail to report for followup; they frequently go to some other doctor or General Hospital if my office is closed and then back to me when next they have a cold or some other discomfort entirely apart from their serious medical problems. The duplication of efforts and confusion of treatments increase expense and decrease effectiveness.

Many cannot afford the X-rays and tests required for scientific medicine. Only about twenty-eight per cent of my patients have private hospitalization insurance or Medicare. They are my rich patients. They are eligible for hospitalization and specialist referrals and I hope can afford the expenses of ordinary care.

About forty percent of my patients have no hospitalization or medical insurance at all. Their incomes are above the Medicaid level but are not steady enough or in the right field to include insurance in the pay package. They range from the family of four trying to make ends meet on thirty-five hundred dollars a year to the young cat with genuine lizard shoes and a fat roll of twenty-dollar bills, but none of them can afford current hospital rates and few of them can scrape up the two hundred dollars or more required as a deposit for uninsured admissions. For people like these, the only recourse in serious or complicated illness is the clinic.

Many people who badly need service would prefer to die in a corner rather than go to a public clinic. At General Hospital, physical facilities are crowded, shabby, hard to sit on, even dirty. Overworked personnel are unable or unwilling to answer questions or arrange assistance. Appointments are not scheduled, so that even sick people have to wait for hours. Even the reduced fees of clinics may be formidable to patients who have no financial assistance from insurance or Medicaid.

Moreover, if I think the patient needs specialized General Hospital services, all I can do for him is to suggest that he go to a certain clinic; I have no way of arranging that he will actually be seen there. If he does not already have a hospital card, he has to be seen in the emergency room and take his chances of persuading a tired, harassed house officer that he is sick enough to bother with. Under such conditions acute fracture or hemorrhage is well handled; a possible heart attack or cancer is likely to be sent home with some pills. The medical school likes to sneer at general practitioners, but I feel that if they really cared about the quality of community medical practice they would permit private physicians to make specific referrals and be informed of the results.

The reason given for the poor performance of the clinics is lack of money. Up to a point this is true, but the large amounts of additional money from Medicaid and Medicare for clinic fees were used not to improve services but to reduce local government support. For example, the city-county share of the Louisville General Hospital budget has shrunk from eighty-three percent to fifty per cent. I wonder how many other programs designed to help the poor result in hiring clerks and exchanging papers and money but no visible benefit to the client.

About thirty-three percent of my patients are on Medicaid. These are the poorest. In Kentucky, the state will pay on their behalf for specifically listed services in a doctor’s office, certain drugs, certain hospital expenses, and extended care services. The patient pays nothing; that I think is a mistake, since he then has no incentive to limit his demands to the necessary or to invest his own effort in therapy.

For some services, payments equal private fees; for others, especially doctors’ services in hospitals, they are far less. The list of covered items is arbitrary and omits many services that I consider important, such as penicillin injections and children’s immunizations, but covers such exotics as total removal of a lung or internal repair of a heart. The drug list contains such duplications as four tetracyclines, four narcotics, and three oral penicillins, but no eye drops for glaucoma, no mood elevators for depression, no pediatric preparations for anemia or vomiting, nothing for local vaginal infections or ringworm. Payment to the doctor for a hospitalized patient covers three to five days of care, even if the patient requires weeks or months in the hospital.

In short, the frustrations of the Medicaid program are such that most specialists are cool to referrals from a doctor who cannot balance the impositions with a suitable quota of middle-class patients. So it is back to the clinics for these people as soon as they require more than routine care.

The converse of the fact that the poor cannot afford to pay for more than the most minimal services is that doc-
tors in poor areas cannot afford to perform more than the minimum. Both government and private payment programs limit their support to the “usual and customary” fees in the locality. In a poor area, this level is set by what patients with tiny incomes and no insurance can afford—that is far less than among the affluent. So who is to pay for the services I perform for nothing or at half price?

Historically, the slum doctor has managed by seeing a tremendous number of patients, offering a lick and a promise to each. Money can be made this way, but the quality is such that most doctors find it neither professionally nor personally satisfying. Except for a federally supported Neighborhood Health Center and myself, no new doctors have entered the poorest areas of Louisville for years. This is more serious than it would be in more affluent areas, because poor people frequently cannot afford carfare or are afraid to go to office buildings or hospitals for services. Even in lower-middle-class sections, a doctor may see two hundred to three hundred patients a week; several of the younger doctors have left or plan to leave for specialist training, not because they are so interested in the specialty but to reduce their patient load. So far, all the publicity given Medicaid payments has not enticed doctors into the ghetto.

It is hard to quantify the deficit of doctors in a limited area because of lack of information on movements of patients into or out of the area, rates of utilization of services, and proportions of hospitalized or chronically ill patients. I believe, however (after allowing for populations probably served by the Neighborhood Health Center and General Hospital), that about ninety-nine thousand persons in the poorest areas of Louisville are served by about thirty physicians. This means a ratio of thirty-three hundred patients per doctor. The national ratio of patients per doctor involved in patient care is 715:1; the Kentucky ratio is 1020:1; the Neighborhood Health Center 900:1.

The problems surrounding the training, distribution, duties, and organization of doctors are beyond the scope of this article, but I think it is apparent that improvement of the health care of the poor is tremendously more difficult than political rhetoric suggests. Not only is it foolish to make promises and appropriations without regard to the supply of services, but it is necessary to recognize that substandard socioeconomic conditions cause unusual illness, hinder effective treatment, and obstruct the delivery of quality service.

Change is in the wind for private and public health programs, but let us study and plan these changes carefully. We need to experiment with efforts to improve the effectiveness and reduce the waste of health services at all social levels before we can unconditionally back or blame any single program.

Getting Rid of Some of the Fat

By Rothwell Bishop

IT WOULD NOT BE a bad idea if we could boil down the Society a little and get some of the fat off it. We are adrift, I think.

Too many of us have forgotten that the center of the Society is Christ, so much so that you can attend meeting sometimes in England for months and never hear his name mentioned.

Several unhappy consequences follow. If Christ is not your man for all seasons, who is? It is too easy, propped by the affection of the group to which you belong, to think that you live the good life with no more assistance than that.

Frankly, I doubt whether you ever reach the full potential of good that is in you, if Christ means almost nothing. Do not ask me why this should be so. I do not know. The divine alchemy of love is beyond my comprehension, but not, thank God, my apprehension, and I feel (with two thousand years of evidence to support the view) that the Cross did make some change in the relationship between God and man that would not have and could not have happened otherwise. Friends seldom mention the Cross.

We quote George Fox’s phrase, “Walk cheerfully over the earth” with a great deal of self-satisfaction, thinking that the capacity to remain calm in the face of difficulties is all but the supreme good and forgetting that George Fox walked cheerfully over the earth only because he took seriously the one request in the Lord’s Prayer that few of us really mean: “Thy will be done.”

Few of us are prepared to submit ourselves wholeheartedly, because we are afraid of taking the consequences, which are not always painful. Instead, too many of us tend to follow Pelagius, who was, as I recollect, the only Briton to be numbered among the early Church fathers and was, alas, a heretic. Not only that, but he was a dangerous heretic, since he propagated the beguiling notion that it is possible to live the good life merely by the exercise of one’s own will.

Those who have a social conscience find a home in the Society, and it does seem very often that if we produce good works we must be living under God’s guidance. Sometimes I doubt it. We are so very sure of ourselves.

Do not think that I despair of the Society—far from it. There will always be a remnant to whom Christ is more important than anyone else, and though they may not be the weightiest of Friends, they will always be the more influential.
A Quaker Teacher in Visakhapatnam
by Stanley M. Ashton

Of Poverty and Riches
I CAN BE CLASSIFIED as poor, but very rich in content and the loyalty of friends. In the early days before independence, teaching in mission schools in India was not a lucrative appointment. Often some sacrifice and patience were needed. Independence brought about many amalgamations and the Indianization of staff (rightly so), but salaries did improve. For myself, I have with care, from my small savings, probably enough to tide my days.

In this way I find myself living among the poor, as with a splendid family. Hence, I have an open door to many an opportunity often closed to those of secure means or those who just “come and see” and go. You can imagine how long I could exist in the homeland, apart from this. I hold that a missionary should be prepared to live his days in the country of his adoption.

The Nature of God
IT WAS MY CUSTOM to allow the students of the senior class (seventy percent Hindu, twenty-five percent Christian, five percent Muslim and others) in turn to suggest the subject for essay writing.

Milton, who evidently had been to church or chapel that week, one day suggested the topic, “Why do we think of God as personal?”

No comment was made. The boys set to work. On reading and correcting, I found that in the main the subject had been rather above them.

The gem came from a Hindu boy. He wrote: “Since God is my Father, and I am His son, what could be more personal?”

I felt I could award only a B plus with the remark, “Good,” but I would have liked to give him a little more. Perhaps he really deserved an A. He certainly reached the heart of the matter.

A Contrast
LIFE is certainly different here. For myself it is simple and contented, no hurried way, no TV, no radio, living almost like the Indian people among whom I dwell, mainly dawn to dusk. I will explain the name of my village, Thatchetula Palam—Garden of the Palmyra Trees—a good place to live in quiet.

Often I have had a nostalgia to see my homeland, the United States, again, but on reflection I have two thoughts. How would I react to the grave problems which beset the nation, of which I have only a scant idea? Coverage in the news of happenings abroad is rather meager, but this I do know: Drugs, unseemly sex behaviour, and racism are prevalent at “home.” The churches and societies find much difficulty in reaching the younger people. The Administration faces divided opinions. All this in the land so greatly blessed by God. How great the responsibility!

Then my thought turns to myself. It is, to my way of thinking, a duty to my concern to remain with the people with whom I have worked so many years and have come to respect. Although they are different in manner and custom, there are many things I could commend: Toleration, family obedience, modesty, and a smiling countenance, even though they have little enough to smile about.

A Curious Vegetarian
NOT LONG AGO I visited an officer acquaintance aboard a British ship in harbour. With me went Sharma, a Hindu boy of fifteen years, a Brahmin of high caste, my pupil in IX grade, and a strict vegetarian.

I enjoyed a good European meal. He settled for bread and butter, cheese, and milk. Before we left, the purser gave me a goodly portion of surplus stores to distribute to needy children.

Seeing the picture and colourful label on an oval tin of herrings in tomato sauce, Sharma asked, “Are they alive in there?”

Of Prayer
I AM ONE OF THOSE who can tell of the power and wonder of prayer, but I would not presume to suggest how to pray. This communication in prayer with God works both ways and grows as it is used. I am certain that my prayers are answered, be they strong in needs or supplications or as simple as a “Thank you, God, for a lovely day.” Many times I have prayed a concern through. Many times I have prayed a concern and not received the answer desired or expected, yet an answer there was.

Years ago I had the vision of being able to help the deprived but deserving boys of this land. It first had to be a matter of prayer. Out of that grew the possibility of a project and I hoped to open up the idea to others who could with their position and experience make good and wise suggestions. A draughtsman, for instance, drew practical and simple plans for a boys’ home. Another, a civil engineer, gave estimates of the cost. Some suggestions were made to approach suitable foundations for assistance.

Yet of all this, to my mind, God said, “No, just do what you can in your profession if it be only the cup of cold water.” But I should be false to my conviction if I let this prayer lapse. If not I, then God, will provide a better servant in His good time. Not what I want, but what shall be better and lasting. I may suggest the basic scheme. Perhaps others will bring it to full fruit.
To a Quaker
(A tribute to Clara Shaw)

The long
Shore of your spirit
Meets the eternal breakers
Of the wide sea—
Sharing, Smiling,
Sharing.
The coast
Tastes the kiss of the
Shining breakers
Unfulled by the sea roar—
Sharing, Smiling,
Sharing.
All
The creative treasure of your
Growing soul;
With the daily, always
Daily
Tide of your shared strong
Hopes for a peaceful world
Whose shores will
Meet the wide sea—
Sharing, Smiling,
Sharing...

ROBERTA R. BAILEY

Eternally the Tides

God let my heart be beach,
where eternally the tides
wash my sands
with Thy all-consuming love.

FRANK ANKENBRAND, JR.

Appraisal

To sit naked on a rock
and watch eternity's reflections
in a pool of blood—
To breathe deep of the breath
of the world
and shudder at its chill—
To mark days by saber flesh-wounds
'til what freedom there be after—
To pass at birth
into the darkness of a kind
unbearable—
To live.

TOUSSAINT KING

Change

The winds of time forever shift,
And ever shall it be,
And I a leaf who longs to drift,
And yet would hold the tree.

ESTHER FOX

Stand Proud upon
Your Being

Stand proud upon your being.
Ask no pardon,
for grace of pose or awkward attitude,
unique, untampered with,
is beautiful,
much coveted by those constrained
and bent.
Stand proud above the muddled underbrush;
feel the wind below and count the tangled stars.

ALICE MACKENZIE SWAIM

Affluent Enigma

Just suppose
when we're all gathered
for the Great Divide
we learn that He meant it
when He said
"sell what you have,
give all to the poor,
then come and follow Me."

A straight and narrow gate
is all that will be needed
to enter the few
who will qualify.

POLLYANNA SEDZIOL
Reviews of Books

Bibliography on Black Life
For Young Readers
by Nancy A. Bender

Paul Hazard wrote in his Books, Children and Men: "I like books that remain faithful to the very essence of art; those that offer to children an intuitive and direct way of knowledge, a simple beauty capable of being perceived immediately, arousing in their souls a vibration which will endure all their lives... I like them especially when they distill from all the different kinds of knowledge the most difficult and the most necessary—that of the human heart."

These books about black history, biography, fact, and fiction have been chosen with the teacher and parent in mind, and with an ear to materials appropriate and interesting for two groups of children: those relatively unfamiliar with the black race in America, and black children—whose faces light up just seeing pictures like themselves on the printed page.

The books are separated generally into reading levels to aid choice, but many of the books read aloud are intriguing for young and older alike. Four illustrators capture the essence of their subjects with unusually sensitive artistry: John Steptoe, John Downes, Nancy Grossman, and Symeon Shimin. They are noted under individual titles.

Fiction for the Young

Two Is A Team, Lorraine and Jerrold Beim. Harcourt, Brace and World, 1945. Two little boys, one black, one white, enjoy adventures together.


The Looking-Down Game, Leigh Dean. Illustrated by Paul Giovanopoulos. Funk & Wagnalls, 1968. Shy in a new neighborhood, this little black boy invents the looking-down game and discovers a funny world around his feet and new friends.

Who's In Charge of Lincoln?, Dale Fife. Coward-McCann, 1965. Small and dark, Lincoln tells tall tales to everybody until he visits the Lincoln Memorial and discovers truth to be bigger than his tallest tales.

Everybody Has A Name, Maria, Dorothy Haas. Whitman, 1966. This is a book about a very shy Spanish girl who cannot even say her name.

A Special Place For Jonny, by the same author, takes place in the same integrated city classroom, and tells how Jonny finally comes to school. Both are done with refreshing straightforwardness and charming illustrations, and both are found in Woolworth's for twenty-nine cents each.


Stevie, John Steptoe. Harper & Row, 1969. The author is nineteen and black, and excels in art. The book is thinkin' it out loud like it is. A small boy has to put up with another small boy whose mother works. Refreshing and funny.

Science for the Young

Often we forget how intrigued the young are by the unknown, so we boil materials down to the familiar and wring them dry of interest. Your Skin and Mine is an exception. One of a series of "Let's-Read-and-Find-Out"
Science Books, published by Thomas Crowell and written by Paul Showers, it deals imaginatively with facts. "The hair on your arm sticks out of a follicle the way a flower sticks out of a vase." Fine for reading out loud to the young, or for older self-readers.

**Look At Your Eyes** is another in the series and equally good.

**Fiction for the Older Child**

**PATRICIA CROSSES TOWN, Betty Baum, Alfred A. Knopf, 1965.** A fifth grade girl faces integration in a northern city when she enrolls in an all-white school. Pertinent presentation of an all too frequent experience.

**THE OUTNUMBERED, Edited by Charlotte Brooks, Dell.** A fine collection of short stories pictures minority life through individual experiences and adventures—Indian, Puerto Rican, Negro, Armenian, and others. Authors include Langston Hughes, John Steinbeck, and Bernard Malamud.

**CLASSMATES BY REQUEST, Hila Colman, William Morrow and Company, 1964.** Carla and her white friends enroll in an all-Negro school to support integration. A switch from the usual, this story of teenage racial tensions highlights basic issues sometimes hidden under emotional turmoil. Particularly recommended for junior high ages.

**GABRIELLE AND SELENA, P. Desbarats.** Illustrated by Nancy Grossman. Harcourt, Brace and World. Two older girls find friendship and a community of interests above racial divisions.

**AFRICAN VILLAGE FOLKTALES, Edna M. Kaate.** World, 1965. Outstanding illustrations enhance the telling of folktales which parallel those of the West and help bridge a sundered world.


**ROOSEVELT GRADY, Louisa R. Shotwell.** The World Publishing Company; Tempo, 1963. An immigrant black boy struggles to find a "stay-put-place" where his weary family can settle and he can attend real school to finally learn how to "put-into." A moving, often funny story skillfully wrought by a sympathetic author.

**TITUBA OF SALEM VILLAGE, Ann H. Petry.** Thomas Y. Crowell, 1964. A young slave remains faithfully by the side of her mistress through the terror of the Salem witch trials.

**LIONS IN THE WAY, B. Rodman.** Camalot; Avon Books. Segregation and its effects on Southern teenage life today presented with sometimes painful directness, but not without the hope that new generations will somehow manage "to overcome."

**Biography and Reference**

**MY LORD, WHAT A MORNING, Marian Anderson.** Prentice-Hall, 1964. Of the many biographies of this American leader, this stands out for its excellent writing.

This well-written book seeks neither to create a myth, nor to rob the world-renowned apostle of peace of his greatness. It presents his life with the excitement, dangers, moments of elation, and despair which he survived for thirty-nine years.


**FREDERICK DOUGLAS, Mildred Barg er Herschler.** Follet, 1969. An intense and superb portrait of the life of one of antislavery's most eloquent spokesmen who survived to escape from Southern slavery himself.

**THE WAY IT IS, edited by John Holland.** Harcourt, Brace and World, 1969. A collection of pictures and texts by boys in a ghetto school that tells the truth about slum life much more effectively than do most sociological tomes. Especially recommended for suburbanites.

**MARY McLEOD BETHUNE, Reckham Holt.** Doubleday and Company, 1964. This portrait of the well-known Negro educator who sought to establish good schools for blacks long before our na-
tion awakened to its responsibilities does justice to the author and her subject.


DARK COMPANION, Bradley Robinson. Excitement is the hallmark of this outstanding story of Matt Henson, the only black man who accompanied Admiral Peary in his explorations to the pole. An often gripping, always interesting book which appeals to those young men over twelve who are often hard to hold down.

THEY SHOWED THE WAY, Charlemagne Rollins. Thomas Y. Crowell, 1964. Biographies of forty Afro-Americans who pioneered in medicine, education, science, literature, and the arts. Solid proof that black is not only beautiful, but talented, courageous, and wise.

NEGROES WHO HELPED BUILD AMERICA, Madeline Robinson Stratton. Ginn and Company, 1965. Reference materials on fourteen outstanding Negroes. So limited to facts that the excitement of these lives is lost. A useful reference volume for secondary schools.

For the Library

THE AMERICAN NEGRO REFERENCE BOOK. Prentice-Hall, 970 pages. $19.95. THE NEGRO ALMANAC—HIS PART IN AMERICA. Bellwether Publishing Company. $22.00. These two references are invaluable for teachers and would make excellent gifts to school libraries, especially where materials and space are limited.

Further References

The following three groups publish seasonal reviews of children's books. Horn Book covers all areas; American Friends Service Committee and the Anti-Defamation League's Books for Friendship emphasizes interracial, international publications. AFSC, 160 North 15th Street, Philadelphia 19102; Anti-Defamation League, 315 Lexington Ave., New York 10016; Horn Book Magazine, 585 Boylston Street, Boston 02116.

(Nancy A. Bender, a member of Dover Monthly Meeting. New Jersey, is a mother of four who has devoted her spare time for the past several years to studying for a degree in Urban Affairs. She hopes to work as a liaison "between the education and government worlds which are still far removed from each other in understanding and cooperation." She is also interested in music and entertaining foreign students. She and her family recently moved to Wellesley, Massachusetts, and attend Wellesley Monthly Meeting.)

Pamphlets by M. C. Morris


THIS "SPECIAL DOUBLE NUMBER" of The Friends Quarterly is well worth a second look. Not only not a veritable galaxy of well-known Friends contributes thought and experience to this "new look," but also because the thirteen articles (and one poem) complement each other in providing a fairly comprehensive symposium on what our "peace testimony" has been, is, might be.

What is most welcome about it is the directness with which each contributor seems concerned to penetrate to the heart of the matter, as viewed from his particular point of vantage, and to indicate such future directions as he is able.

Another problem of general concern is the use of violence and nonviolence, and the challenge which each poses to the other. Tony Clay, drawing upon his experience with the student revolts in Paris, stresses the necessity of taking the long-range view and of "witnessing to the oppressor rather than to the oppressed." And Diderich H. Lund, out of his World War II experience in Norway, cites the non-military defense (NMD) slogan of those difficult years: "More friendliness to the individual German soldier, less obedience to his orders."

What of the future? All are unanimous that the peace testimony dare not remain "historic"—that it must keep pace with the times and their changes. Yet each in his own terms insists that we not allow ourselves to be pulled away from the "wholeness of the Quaker way." (Ranjit M. Chetsingh.) The editor, Richenda C. Scott, has judiciously placed last Cecil R. Evans' article on "The United Nations as a Keeper of the Peace," so as to underline the "reflections" that Sydney D. Bailey had already made "on the use of force": the U.N., although a force, defensively armed, is a peace force for which "there is no enemy to be defeated." Furthermore, it operates with consent, and, though it may fall short of the Quaker ideal in keeping the peace, it may yet be (in Adlai Stevenson's words) "our last and best hope."

Wolf Mendl sums up, as well as could be done in a single sentence: "We should therefore be concerned not with the impossible task of abolishing conflict but with the need to create an environment in which there can be conflict without resort to murder and wanton physical destruction."


WHETHER IT IS CALLED "assimilation" or "integration"; whether of Australian aborigines or American Indians or Negroes; whether the process has, or ever had, more than an unrealistic, shortsighted and basically racist objective, the subject is treated in this carefully organized analysis from a point of view that anticipates the reader's own inclination to draw the same comparisons between the two continents as does the author.

Black Power, in the sense of an indigenous, ethnocultural base of communal solidarity, was, according to the author, anticipated by the American Indian tribes, whose situation, more pertinently even than that of the black American, is compared to the one in which the Australian Aborigine finds himself—a situation that would not be tolerated for one moment if the black-white roles were reversed.

One might welcome the delineation of some specific guidelines as to how the problem can more effectively be dealt with at this late date and in a society which is already multiracial, although insufficiently conscious of the fact. Occasional references to some of the specific situations in Australia are enlightening. And the point is well taken that before bona fide assimilation (integration) can be expected in either continent, group identities must be achieved among minorities, which will then automatically, if gradually, lower defensive barriers on their part and thus permit a healthy cultural pluralism to develop in which the values of diverse traditions can be kept and also made mutually profitable.
A Couple of "Pears" for the Pear Tree—

_along about the fourth week of the twelfth month.

Pear #1

The Prophetic Word by MOSES BAILEY
   Good humour and wisdom from the ancients,
   who saw the potential in a new star. $1.50

A Faith to Live By by ELFRIDA VIPONT
   Quaker biographies (sixteen of them in hardback
   edition) that challenge the new generation. $2.50
   Both together: $3.00

Pear #2

Quaker Reflections
   A collection of more than fifty Quaker history
   pictures, with a foreword by Henry J. Cadbury
   and historical notes by Frederick B. Tolles.
   The printed book $3.00
   The box of prints $4.00
   Both together: $5.00

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Letters to the Editor

The Black Sheep

"I'VE ALWAYS SUPPORTED NEGROES, BUT . . ."

"I think it's good for blacks to have a say in how programs for their benefit are run, but . . . ."

At the adjourned session of Philadelphia Yearly Meeting October 11, I heard the "I'm all for . . . but . . . ." syntax used by almost everyone who spoke. The desire to qualify everything said about the Black Manifesto led me to realize how arrogant we Friends have become.

We have lost touch with "the last, the least, and the least." We, who have made it, now have something to lose—and are scared to death.

We make contributions to the NAACP and SCLC, and this is commendable. But most of us write our checks while sitting in comfortable suburban homes. Even if we become physically involved (as Head Start volunteers, for example), we know that we can leave the noise, the dirt, and the close quarters of a ghetto whenever we wish.

The Manifesto does not speak for all black people; neither does the NAACP. Does President Nixon speak for all Americans?

The Manifesto is not phrased in language full of kindness and light; neither was Cold War rhetoric. Friends in the fifties and early sixties refused to be put off by language abusive to our ears. We knew we must set aside differences and look for common ground if the world was to survive.

Judge William Maness, of the National Council of Churches, said: "[The Manifesto] strikes the church where it is most vulnerable. It demonstrates, or forces the churches to demonstrate, that the commitment of the religious community of America is no greater, if as great, as the nonreligious folks who live and move and have their being in this country. Mr. Forman has asked the last question the church wanted asked, 'Do you love Him enough to feed the total needs of these other sheep?'"

LEN CADWALLADER
Philadelphia

Essentials of Christian Quakerism

NOBODY could be more Christocentric than the founders of Quakerism, as you can see by reading Fox, Barclay, or Penn. The Society of Friends remained Christian for more than two hundred years and it is still quite explicit in its Christian beliefs in many parts of the United States and in most foreign countries. In the northeastern United States, however, humanistic and universalistic trends have become dominant in recent years, so that those of the traditional persuasion are now a small minority here.

You can still maintain a Christian witness in Pennsylvania—if you don't mind being patronized a little and "tolerated" a lot; if the Lord renews your patience when you have been told for the hundredth time that "Christ" is merely another name for Buddha or Che Guevara; if you don't mind being called a fundamentalist, whether you are one or not; if you can bear with those who persist in referring to your faith as your "terminology"; if you can accept the fact that many in your Meeting will regard you as a spiritual slow-learner who has yet to attain to their degree of enlightenment.

You will meet well-intentioned Friends who will tell you that it doesn't matter what you believe about theological questions if you believe there is a God who hears your prayers. Those who say these questions don't matter are not neutral or "open"; they have already implicitly answered them in the negative.

Friends who regard their religion as "liberal" regard yours as "conservative," and they associate it with intolerance, lack of social concern, and a reactionary political outlook. Liberals do not always realize that they are themselves being intolerant when they apply this caricature to all who hold a Christocentric theology.

LISA BIEBERMAN
Cambridge, Massachusetts

Quakerism's Christian Origin

MAY I give a reply to Geoffrey Kaiser's request (Friends Journal, September 1) for comments from readers on the statements made to him that a Quaker cannot be a Christian?

I take the opposing view, that a person who is not a Christian cannot be a true Quaker. The historical fact is that Quakerism began as an attempt to recall the Church to its primary responsibility: Everyday loyalty to the God of
Jesus. Therefore, Quakers should put their Christianity ahead of their Quakerism.

I believe George Fox's statement that, "There is one, even Christ Jesus that can speak to thy condition," to be as true now as ever—and that it applies not only to my condition but to the condition of the whole world.

GRACE LUDER
Cambridge, Massachusetts

Essence of Quakerism and Christianity

A YOUNG FRIEND, Geoffrey Kaiser, in Friends Journal for September 1, invites readers to express their reactions to the thought which perplexes him: That, because of the openness of Quakerism, a Quaker cannot call himself a Christian. This is a matter that concerns me, also, and the open nature of the Society of Friends is one of the factors which attracted me to membership.

I had been troubled by an attitude of superiority in organized Christianity implied in such phrases as "Christian love," which seemed to suggest that Hindus, Buddhists, and other non-Christians are excluded from a true understanding of the real nature of love. It was in pursuing the philosophies of the far East that I began gradually to rid myself of hostility toward Christian theology and came to appreciate the simple essence of universal spirituality as expressed in the Sermon on the Mount.

Certainly George Fox claimed to be a Christian, and most Friends probably insist they are seekers in the same category.

Although I, myself, have official membership in our Religious Society, I cannot call myself exclusively Christian or Quaker. I feel myself to be an inexplicable embodiment of self-awareness, a part of and utterly dependent upon a mystery which is unknowable, indefinable, and incapable of being encompassed by any one name, even by the name God.

So, I should say that a Quaker need never deny the Christian identity he feels, but that each of us is in actuality more than Christian. The same is true of every Hindu, Buddhist, Jew, Muslim, or other religious seeker. Not a one of us can define the ultimate nature of that "more than what we seem," yet it is the most real of all realities.

RACHEL PORT WELLER
Urbana, Illinois

Reverence for Life

VEGETARIANS are downgrading the life that exists in plants. I have long considered plants as much alive as animals and felt that vegetarians were setting up a false dichotomy and were playing to fail their natural role.

Life, both plant and animal life, produces a surplus which we are not only free to eat, but which must be eaten if nature is to remain in a healthy balance. We are nourished, physically, by life below us, and spiritually by life above.

I consider myself both a predator and protector, eating part of the beauty that nature produces but, also, consciously being selective in order to help nature maintain the best balance possible.

Ideally, man should not only be a consumer of life, but the caretaker of creation. Few will argue that he has been a poor steward, but I don't think the attitude of the vegetarian will help. If we can't reverence that which we eat, then we will never develop a true and all-inclusive reverence for life.

EUELL GIBBONS
Beavertown, Pennsylvania

The Infinite Power

THE ARTIST and The Crucifixion" (Friends Journal, September 1) prompts these observations. As long as people use such references toward their Creator there is little hope for a better world. The words "crucifixion" and "resurrection" both lower the desired meaning of the infinite power behind all Creation.

JOSEPH D. LEUTY
Whittier, California
Friends and Their Friends Around the World

Children watching a Green Circle demonstration.

Photograph by Ira Gay Sealey

The Green Circle Continues to Grow

The publication in Woman's Day for September of an article on the Green Circle Program has brought letters of inquiry to the Program from readers in thirty-five states and four Canadian provinces.

Green Circle, which interprets human relations through stories, flannelboard demonstrations, songs, and followup craft kits, began as a project of the Race Relations Committee of Philadelphia Yearly Meeting and now is an independent unit with a board of Friends and non-Friends.

Wilmot R. Jones, chairman of its finance committee, is seeking wider community support for the program which, he says, "is a broad educational effort, not a mild palliative, in the field of race relations. There never was a time when there was greater need to develop positive social attitudes in children of elementary school age."

Ten organizations have become sponsors, but more are needed.

An Allentown child wrote to the Philadelphia office, 1515 Cherry Street: "Dear People at the Green Circle Program, Thank you for coming to are class. Nobody calls me names any more. I am very glad. Thank you again. Your friend, P.... Z...."

The Green Circle presentation has been translated into Spanish.

More on T'ai Chi Ch'uan

Readers of the article, "T'ai Chi Ch'uan and the Dialectics of Peace," by Teresina Havens (Friends Journal, July 1/15) will be interested in these books:

- Body and Mind in Harmony, T'ai Chi Ch'uan (Wu Style) An Ancient Chinese Way of Exercise, by Sophia Delza (David McKay Company, Incorporated, New York, 1961); and


Missouri Valley Friends Conference

by Elizabeth Moses

The theme of Missouri Valley Friends Conference was "The Quaker Quest for Corporate Witness." Speakers urged that Friends take a more active part in protest against war and social injustice and that Meetings take action as Meetings rather than just on an individual basis. Friends who avoid corporate witness because of fear of conflict among themselves may be evading their responsibility.

Representatives of Friends Committee on National Legislation, American Friends Service Committee, Friends World Committee, and Young Friends of North America discussed the work of their organizations and asked for support from the Meetings.

The Conference approved minutes on the need for a clearer focus on the social and peace concerns of our Society; a greater commitment of our resources in support of those concerns; endorsement of the Friends World Committee One Percent More project; and opposition to militarism and military conscription. Friends were urged to re-exploring the actions that can be taken to witness to this concern, such as providing sanctuary, turning in draft cards, withholding taxes for military purposes, and exploring the possibility of a general opposition to war and social injustice.

Most participants left the sessions, September 26-28, held near Junction City, Kansas, with a feeling of enthusiasm and community.

(Elizabeth Moses is recording clerk of Missouri Valley Friends Conference.)

One Hundred Active Years

Victoria Allison Chappell Carey, a birthright member of Piney Woods Meeting, North Carolina and a member of Media Monthly Meeting, Pennsylvania, celebrated her one-hundredth birthday September 23. She has lived in and near Philadelphia since she was nineteen and now resides at the Harned Home in Moylan.

At her centenary birthday party, a certificate was signed by more than one hundred Friends and others. The Pennsylvania Medical Society presented her with an award for a century of healthful living. She received two hundred fifty birthday cards.

November 15, 1969  FRIENDS JOURNAL
Indiana Friends Encounter Themselves and the World
by Margaret W. Webster

THE WEATHER in Pendleton was unbelievably cool and most delightful during the sessions of Indiana Yearly Meeting August 21-24. Preprints of committee reports were in hand and the business moved along well.

The young people had a relaxed, lightly scheduled, enjoyable time that included a trip to Connor Prairie Farm and many discussions among themselves and with visitors.

The most unusual session came on Saturday evening. Peggy Palmer Champney, chairman of Junior Yearly Meeting, suggested several "situations." Twenty young people, from eight to sixteen years of age, sat on the facing benches and suggested ways to respond to these situations. Then the adults had a turn, but there was not much to add to the sound ideas already expressed by the young people.

We learned from leaders in Quaker organizations that if we would be successful revolutionaries we must be mindful of the minds and souls of men, as well as their physical needs. This mission requires the same dedication, cooperation, and funds that put man on the moon.

Provocative questions emerged in the discussions. Possible answers were found for some of them.

What gives a Meeting vitality?

How are people moved from apathy into action? They may be moved by loving concern, respect, and dialogue and encounter in this spirit. Threat and arousal of fear or guilt are not effective and may inhibit or close minds or arouse defensiveness.

What do we know about getting people to listen?

Do we know how to feel our way into situations with love and understanding? "This requires a good bit of listening."

Two criteria of success were defined. Success is dissolving all barriers between two people. If only one person decides he will try to remove barriers, this also is success.

Indiana Yearly Meeting Friends are convinced that: "We cannot conserve what we have if there is no change, and if we change without conserving what is good, there is no stability."

(Margaret L. Webster lives in West Lafayette, Indiana.)
OPPRESSION and how to deal with it—oppression of nonwhites by whites—was the subject of two called sessions of Philadelphia Yearly Meeting October 4. Neither session reached a consensus.

In the morning, Friends considered tax refusal as a possible form of corporate witness against the war in Vietnam. Friends suggested several techniques. One was a refund claim, such as the one filed by American Friends Service Committee in the First District Court of Philadelphia against the Internal Revenue Service. It is based on an alleged violation by IRS of the First Amendment in its imposition of an involuntary withholding tax. In the AFSC case, Philadelphia Yearly Meeting will be a "friend of the court." The Meeting, awaiting the outcome of this suit, at the request of three of its employees, is holding in escrow in a savings account income taxes withheld from their salaries. The Meeting also has refused to pay levies imposed by IRS on the salaries of employees who have not paid the telephone tax.

Young Friends pleaded for sharing and sacrifice instead of trying to find ingenious ways of evading the payment of income taxes. "Americans would rather be dead than poor," one of them said.

In the afternoon, some twelve to fifteen hundred—a record number—assembled to respond to a request for an initial sum of five hundred thousand dollars in reparations presented to the Yearly Meeting in a letter from the Rev. Vaughn Eason, chairman, and Muhammad Kenyatta, coordinator, of the Greater Philadelphia Black Economic Development Conference.

"We who have been silent on the violence of the status quo should have little to say on the violence of rhetoric," remarked one of the speakers in a presentation that opened the session and had been planned by the Meeting on Social Concerns. She called for a "leap of faith" in urging a positive response to the request of the black group, who asked for the gift with no strings attached. But letters from several Monthly Meetings and some Friends speaking from the floor insisted that Quaker money not be given away without some assurance of control by the donors.

Muhammad Kenyatta, who had been invited to the session by the Meeting on Social Concerns, told of the program and personnel of BEDC and answered questions of Friends. He said his people are speaking truth to power—Quaker power—but "here, once again, the question of white convenience is put side by side with the question of black liberation. I suggest that the two are not equitable." He reminded us of the words of Jesus, "I came not to bring peace but a sword." Muhammad Kenyatta, who has studied at Pendle Hill, also stated that he would fast until Friends could respond positively to the demands of the BEDC.

After six hours of discussion, the Friends agreed to meet in another called session in two weeks and to continue meeting in called sessions until a consensus could be reached.

**Staff Changes at FCNL**

FRIENDS COMMITTEE ON NATIONAL LEGISLATION has announced several staff changes. Edward F. Snyder returned as executive secretary after a two-year leave of absence with American Friends Service Committee in southeastern Asia. Paul E. Brink, an experienced journalist and reporter, is the new publications secretary. Frances Neely, associate secretary, joined the Quaker United Nations Program during a two-months' leave.
Courageous Struggle

by David C. Elkinton

I ATTENDED the All-Canada Russian Festival in Verigin and Kamensk, Saskatchewan, that celebrated the seventieth anniversary of the arrival of the Doukhobors in Canada. It was a privilege to serve, as a representative of Philadelphia Yearly Meeting, as one more link between the Society of Friends and this dedicated group of Christian pacifists, whose history and beliefs are similar in many ways to those of Friends.

To understand the significance of this festival, a brief account of Doukhobor history may be helpful. The name “Doukhobor” means “spirit wrestler” and was applied in derision by Russian Orthodox Archbishop Ambrosius in 1785 to a group of dissenters who believed it wrong to worship ikons. Ever since, the name has stood for the continuous struggle against all evil in man, church, and society.

During the early 19th Century, Doukhobors were granted asylum in the Crimea under Czar Alexander I, and many people from all over Russia came to join them. Here they developed the form of prayer service still practiced in Canada; it includes singing and reciting hymns. After each hymn, the choir bows once, to signify that God’s spirit dwells in each individual, not in ikons.

Here also, the Doukhobors developed their successful communal life, where property was owned by the community, which provided for the needs of each member. An authoritarian type of leadership evolved and usually was passed down in one family, by acclamation of the assembled community, six weeks after the death of a leader.

Under Nicholas I, however, the Doukhobors were again persecuted, and thousands were driven into exile in the Caucasus during the 1840’s. Here, in 1864, a remarkable woman, Lukera Kalmykova, became leader at the age of twenty-eight, following the death of her husband, Peter. She was a good leader in many ways and was beloved, but she was not able to lead the Doukhobors out of their compromising position of supplying the Czar’s armies with food and transport and sometimes serving in the army.

She trained a young man, Peter V. Verigin, to become leader. Soon after he succeeded her in 1887, he found himself exiled to Siberia for his dissenting views, but he still was able to provide leadership to his people through emissaries.

Many Doukhobors became uneasy with the decline of their traditional pacifism. Finally, in 1895, Verigin urged all Doukhobors who were serving in the army to lay down their arms and refuse further service. Many did and suffered severe punishment. As a dramatic demonstration of their resistance to militarism, all arms in the Doukhobor villages were collected, piled high, and set afire at midnight, on June 25. This action involved several thousands and brought immediate persecution: Exile to Siberia for the leaders, prison for several hundreds, and another forced migration for the others, this time over the mountains to the Transcaucasus at the eastern end of the Black Sea. Under brutal conditions, hundreds died, either on the march or from disease after their arrival.

These sufferings of the Doukhobors came to the attention of Count Leo Tolstoy, who investigated their condition and wrote to the London Times to urge relief for these victims of oppression.

London Yearly Meeting, through its Meeting for Sufferings, furnished considerable assistance and helped some two thousand Doukhobors to settle in Cyprus in 1898. After urgent pleas from the Doukhobors, the Czar finally granted permission for those who wished to leave Russia to emigrate if they promised never to return. After much searching in many countries for suitable land, arrangements were made with the Canadian government, by which ships were provided that eventually brought over about seventy-four thousand Doukhobors, including those who had first settled on Cyprus (where the climate had proved unsuitable).

About twelve thousand chose to remain in Russia.

Through contacts with English Friends, Philadelphia Yearly Meeting soon was pressed into service. Its Meeting for Sufferings (now Representative Meeting) appointed a Doukhobor Committee, of which my great-grandfather, Joseph S. Elkinton, was chairman. (For much of my historical information I have drawn on Selections from the Diary of Joseph S. Elkinton, which Leeds & Biddle Co., Philadelphia, Biddle Co., Philadelphia, published in 1935 as “Doukhobors in Canada.”)
At nearly seventy years of age, Joseph Elkinton made four trips to Halifax in 1899, with various companies from the "Quaker Meeting" to meet each boatload of Doukhobors. The Doukhobors were helped through customs and onto the trains to Assiniboia (which became Saskatchewan in 1905), where the government had set aside large tracts of open prairie for their use.

Arriving in the middle of winter, they were housed and fed in large migration halls in various towns along the railroad until the pioneer working parties had prepared log houses on the prairies for them, some forty miles or more beyond the end of the railroad. The men took jobs building the railroad until the pioneer working parties had prepared log houses on the prairies for them, some forty miles or more beyond the end of the railroad. As leader of the Doukhobor communities in Saskatchewan and British Columbia, Verigin managed their communal society, now incorporated under the title of the Christian Community of Universal Brotherhood, Limited.

Prairie wheat was exchanged for British Columbia jams and fruit. A brick factory and various mills supplied their various needs. Community, not the government, foreclosed their mortgage. The government, however, stepped in and bought all the community’s property, allowing individuals to continue living there. Not until 1963, after many years of negotiation, were these properties purchased by individual Doukhobors.

Today, consumer co-ops and other forms of community life exist, but not on the grand scale formerly enjoyed before the depression. In recent years, the “community” Doukhobors have adhered to the Union of Spiritual Communities of Christ, whose leader is John J. Verigin, great-grandson of Peter V. Verigin.

A small, radical group of Doukhobors, known as the “Sons of Freedom,” have had a turbulent and divisive effect both on other Doukhobors and their Canadian neighbors, for four years.

As a protest against the government and its schools, which they felt would lead to militaristic training, they began to parade in the nude and also to commit arson, especially on school buildings. Finally, in 1953, the government placed the adults in jail and their children in special boarding schools, where during the six years following, one hundred seventy received some education. There have been no serious outbreaks from this group since 1962, although one can never be positive that this form of protest may not appear again.

A third group, the Independents, broke away from the community soon after their arrival in Canada and have never acknowledged the leadership of the Verigin family. Many of them have been educated and now are farmers or fill responsible positions in the professions and civil service.

Pacifism is still the central tenet of faith of all Doukhobors. With each new generation, young Doukhobors become more like their Canadian neighbors; they dance, play musical instruments, and are much freer than only a few years ago. More and more are going to college.

Thus, all Doukhobors are being assimilated into Canadian society, following the trend set by the Independents. But there still is a strong desire to preserve their Doukhobor and Russian cultural traditions and customs. To accomplish this, John J. Verigin and other Doukhobors joined leaders of the Federation of Russian Canadians in forming the Association of Canadians of Russian Descent at the time of the 1967 celebration of Canada’s Centennial. To celebrate the seventieth anniversary of the arrival of the Doukhobors in Canada, this association sponsored the All-Canada Russian Festival at Verigin and Kamtack, Saskatchewan (eight miles apart), the site of the Doukhobor settlements.

My pleasure in attending the festival was greatly increased by staying in the same motel with Peter G. Makaroff, who, as a boy of ten, had attended Media Friends School, along with several other Doukhobor children. This
was one result of the concern of Philadelphia Yearly Meeting to help educate the children of these recent immigrants from Russia, Peter later became the first Doukhobor to graduate from a university. He has served his people, community, and province in many ways and when he retired, was chairman of the Labor Board for the Province of Saskatchewan.

The festival began on a Sunday morning in July with a mass prayer service on the grounds of the large white house at Verigin, where Peter V. Verigin had lived after his arrival from Siberia. John J. Verigin, Chairman of the A.C.R.D., welcomed about two thousand persons and made a strong plea for the building of bridges of peace and understanding among all nations. The program included choral numbers by various choirs from all parts of Canada, including such non-Doukhobor groups as the Federation of Russian Canadians of Toronto-Winnipeg.

Premier Ross Thatcher of Saskatchewan thanked the Doukhobors for their contributions to the life of Canada, where they had sought and found peace and freedom. Other government officials shared the platform with Doukhobor leaders and guests from peace societies and religious groups. Present from Russia were the chairman of the Committee on Cultural Relations with Russians Abroad, the Second Secretary of the Russian Embassy, and Mr. and Mrs. V. M. Chutskov, representing Doukhobors living in the Soviet Union. Later that day, a concert was given in the Kamsack Arena by choirs, who sang their favorite hymns and folksongs. Highlights of Doukhobor history were dramatized.

At a Doukhobor Youth Rally the next day, Peter Makaroff and I were invited to meet with a group of high school students from Castlegar, British Columbia. I enjoyed exchanging ideas with them on current problems. Though not affected directly by the draft, they were interested in the dilemmas this creates for young Americans.

I felt quite at home. This seemed like a Young Friends conference, where the young were searching for peace, trying to preserve the best of their traditions, and appealing for funds to support intervisitation among their groups (scattered two thousand miles from Saskatchewan to British Columbia). They also are trying to bridge the misunderstandings of prior generations and achieve unity among all Doukhobors.

Thus, Doukhobors and Quakers alike are the inheritors of a courageous struggle against great odds to establish religious freedom in a new land. Today both groups face continuing challenge in trying to apply the tenets of their faith in a modern world, so different from that of earlier generations.

(David C. Elkinton, a cost accountant, is a member of Media Monthly Meeting, Pennsylvania, and is clerk of Representative Meeting of Philadelphia Yearly Meeting. In 1967, he was treasurer to Fourth World Conference of Friends. He is a graduate of Haverford College.)

Services in the White House
by Edward B. Fiske

The most thriving "underground" church services these days are taking place not in the living rooms of dissident Roman Catholics but in the East Room of the White House where President Nixon has been holding private church services for members of the official family and other invited guests.

The services have attracted little comment in religious circles, largely because of their informal style and low key.

The preachers, who have ranged from Billy Graham, a close friend of Mr. Nixon, to Terrence Cardinal Cooke of New York, have generally stuck to noncontroversial themes like "The Loss of Religious Certainty." The nondescript nature of the liturgy that is followed was evident when no one saw any contradiction in asking Rabbi Louis Finkelstein, chancellor of Jewish Theological Seminary and preacher on June 29, to stand by while the congregation sang the Doxology in praise of the Christian Trinity.
Last week, however, the services came under attack from perhaps the most prestigious voice in present-day Protestantism, precisely because of this blandness.

Writing in the liberal journal Christianity and Crisis, social philosopher and theologian Reinhold Niebuhr charged that Mr. Nixon was undermining the principle of separation of church and state by giving "semi-official status" to religious rites without social criticism.

"By a curious combination of innocence and guile, he has circumvented the Bill of Rights first published a conforming religion by semi-officially inviting representatives of all the disestablished religions, of whose moral criticism we were naturally so proud."

For Dr. Niebuhr, the problem lies not only with Mr. Nixon's religious tastes but with the way preachers thus far have reacted. "It is wonderful what a simple White House invitation will do to dull the critical faculties, thereby confirming the fears of the Founding Fathers," he declared.

Mr. Nixon has several reasons for initiating regular services in his home, the most obvious of which was security.

Another is Mr. Nixon's own religious upbringing. As a Quaker, the President is known to conceive of religion as largely a private and internal matter, and friends say he is reluctant to place himself in a context of worship where he himself would be a source of distraction.

Finally, his own California Quaker tradition is much closer to the Methodist or Baptist traditions than it is to the liberal pacifism of Eastern Quakerism, so he feels quite at home in interdenominational Protestant worship services.

The White House reports that mail has been overwhelmingly sympathetic to the new services, and warm support has come also from conservative Protestant groups.

Some public fears were voiced by liberals last April, however, when the President, in remarks following one of the services, lamented the materialistic style of the nation's youth and urged them to turn to religion.

"I'm afraid the President is talking about a religion of social control where Christian worship is explicitly linked to national values," said the Rev. Harvey Cox, the prominent theologian from Harvard. He added, "Frankly, we have now enough problems persuading young people to become interested in religion without having Nixon support it."

Dr. Niebuhr's criticism last week took a similar tack. He noted that since Old Testament times a conflict has existed between those who see religion as reinforcing existing social, political, and economic conditions and those who see it as an independent critic.

He argued that the founding fathers separated church and state in order to prevent an alliance of "religious sanctity and political power" and that Mr. Nixon has undermined this by parading an emasculated and "teamed" religion before the public eye.

If so, though, Mr. Nixon is doing nothing original. Writing last week in the National Catholic Reporter on the President's disinterment of the "corpses of civic religion," Catholic lay theologian Daniel Callahan wrote that in times of rapid social change, people always demonstrate a "desperate desire to see some ultimate meaning and to discern some permanent stability."

"What the underclasses — students, blacks, jaded intellectuals — seek in sexual liberation, drugs, revolution, the overclasses seek in a return to the old sources," he wrote. "The former want to create new gods, labeled freedom, self-fulfillment, liberation, while the latter are willing to propitiate and invoke the old ones: Law, order, discipline."

For Mr. Callahan the issue goes beyond social criticism to the question of whether the liberal religious thought that is capable of judging society is also capable of answering the profound questions about the meaning of modern life.

"One thing is certain," he wrote. "The old-time religion has not been able to answer that question; it is staging a comeback because nothing else is available to take its place. Known absurdities are more tolerable than the unknown kind."


Fellowship for Quaker Research

Haverford College awards annually the T. Wistar Brown Fellowship to a scholar working on the history and thought of Friends. The recipient is expected to work in the Quaker Collection of the college library. The fellowship usually is awarded to postdoctoral candidates and carries a stipend of six thousand dollars. Inquiries may be directed to Edwin B. Bronner, librarian and curator of the Quaker Collection, or to the office of the provost, Haverford College, Haverford, Pennsylvania.
Busman's Holiday in Tananarive

by Harold E. and Betty L. Snyder

AFTER THREE YEARS as Quaker International Affairs Representatives for South Asia, we decided to take a detour on our way home. We visited Friends in East and Central Africa and attended the International Conference of Friends at Tananarive International Centre, August 4-12.

Much of our time in Asia, and during the two preceding decades, was spent in organizing international conferences and seminars. Still another during our vacation might seem a busman's holiday. But the invitation to observe a conference so unusual and potentially significant, held in so unique a setting, proved irresistible.

Madagascar was settled several centuries ago by daring seafarers from southeastern and southern Asia, Arabia, and Africa, and largely escaped colonization by the Europeans until the French arrived in the nineteenth century. Its nearly eight million people share a common language related to Malay and Indonesian, but speak many dialects. It is largely agricultural, a poor country, but its standard of living has long been slightly higher than that of the region as a whole.

In 1867, Joseph S. Sewell, an English Quaker, went to Madagascar to work with the London Missionary Society. Many others followed, including a martyred family—William Johnson, his wife, and their five-year-old daughter—killed by rebels against French authority. The Mission prospered. Churches, schools, and social services developed rapidly and soon were run by Malagasy Christians. By 1967, the Friends Church on the island could report three hundred three Meetings with more than eight thousand members and nearly sixty thousand attenders. Several years ago it merged with two other Protestant denominations in the northern part of the country to form the United Church of Jesus Christ in Madagascar (Fiangon'ny Jeso'y Kristy eto Madagasikara), which was officially launched in August, 1968.

We found ourselves among delightfully hospitable, dedicated Malagasy hosts and hostesses. While wholly committed to their new United Church, they continue to share Quaker concerns for peace, international understanding, and better human and interfaith relations. The International Centre is one of their recent projects, though still unfinished because of shortage of funds.

In common with most of their compatriots, a majority of the Malagasy Friends came from a farming background, though many are now in the professions, especially teaching, and some are also in business and government. In addition to their own language, nearly all speak fluent French and several speak excellent English.

There were thirteen Malagasy participants, two Swiss Friends (representing Friends Service Council), and fourteen representatives of East Africa Yearly Meeting: Four from Kenya, five from South Africa, two from Rhodesia, and one each from Malawi and Zambia. The Associate Secretary of Friends World Committee for Consultation, Harold Barton, and two observers from the United States rounded out the group.

It was hoped that the next such event might include the Yearly Meetings in Pemba (Tanzania), and Burundi, as well as the small Meetings in Ghana, Liberia, Nigeria, Ethiopia, Uganda, and other parts of Africa.

The rich eight-day fare set before us included daily worship (both programmed and unprogrammed), discussions, reports, lectures, excursions, and much fellowship.

As Friends from each country reported progress and difficulties, this became an occasion for soul-searching. We were urged by our lecturers and participant-speakers to constantly rethink our basic values and priorities as Quakers and as citizens. It was repeatedly suggested that we strive to widen the scope of our thinking about the interrelationship of religious and secular concerns. One called for a "continuing reformation" to permit religious bodies to cope with all aspects of life.

The assembled Friends, of widely different racial, social, and political backgrounds, coming from East, Central and Southern Africa and Madagascar, found no difficulty in accepting the challenges of the courageous steps which many Friends are taking to meet them, in an effort to show that the barriers between us are negligible. We all felt a remarkable consensus on the responsibilities of Friends in this region for working together to build a more Christian society. Political obstacles to the removal of injustices based on race came out particularly clearly and were faced with encouraging candor.

The two observers from America, where Friends also have many crosses to bear, were deeply impressed by the way in which Friends in Africa are upholding our Quaker testimonies against overwhelming odds. They deserve our prayers, our understanding, and our generous support.

(Harold E. and Betty L. Snyder are members of the Friends Meeting of Washington. They attended the conference in Madagascar as observers, not as representatives of American Friends Service Committee. Harold Snyder, in January, will be director of International Affairs Seminars of Washington, his position before going to Asia.)
A Scholarship Fund
For Africans

ALMA AND JOHN HARDING, on behalf of Salisbury, Rhodesia, Friends Meeting, administer a scholarship fund that helps African boys and girls meet their fees in secondary schools.

Government scholarships and private trust funds are inadequate to assist in all cases of hardship, and it is here that Salisbury Meeting has been able to assist through the generosity of concerned people, mostly in the United States.

The individual amounts that are required may not seem large, but even small amounts make possible the continuance of a child’s education. If fees in African schools are not paid on the due date, the child is expelled or sent home to look for the fees. The Salisbury Meeting may be called on to help when the desperate stage has been reached—when the parents cannot find funds.

The fees at African secondary schools are one hundred twenty dollars a year. That is a sizable sum to the many Africans who are on subsistence levels. Funds for a particular student may fall short by only a few dollars—few, but enough to end his education.

The scholarship fund is one of the projects that receives support from the International Quaker Aid Program of Friends World Committee.

Gervase Machita wrote this letter of appreciation for the help he received from the fund:

“Only God knows how to express the joy I felt on the 10th of July. Will you please accept a very big thank you, from my heart. I am the eldest child. I am the eldest then there is Doreen, Agnes and Nihiot. Father died in 1957. I was so young that I don’t remember him. I grew up a fatherless boy.

“My Mother was left badly off, never the less she worked very hard to get me through my Primary education. This she did by hook and by crook, she moulded earthenware pots and jugs and sold these. Every morning before I went to school I had to weed a rich man’s fields so that we could earn more money.

“However, my Mother being helped by friendly women and her willingness to labour, helped me to complete my Standard 6 with a grade I certificate. I came to this school seeking a place in Form I. Luckily my transport to the school was paid for by the Headmaster of my Primary School.

“I put my sad case before the Headmaster of this school and after a period of silence, I was allowed to stay. Then the question of school fees arose. The Headmaster and his deputy sympathized with me over my plight. They asked me: How many cows have you? I answered three. Then they said how many cattles do you have. I again answered three.

“The two men looked me up and down, I was barefoot and without a jersey. I was filled with apprehension. Then the Headmaster opened his mouth to speak, he spoke the sweetest words of love to a miserable boy like me: ‘Well my boy, I will take you, and try to help you out of your trouble, be happy and be cheerful.’

“Although I was hungry, I felt intensely satisfied. Heaven knows how I walked to Ruwa praising God. The Headmaster helped me by giving me £27.00 Bursary during 1968 and again £24.00 for 1969. It was the other fraction which worried me. I hate to see my beloved Mother in patches, and trying to save ten shillings to help with my fees. Moreover there are the younger ones who need clothes and food. I must admit my family is having a very hard time. Here at school I don’t consider myself a full member because of the lack of necessary equipment.

“Mother says she cannot thank you enough and pours out her gratitude to the Lord and Comforter. May God bless you all.”

BAINBRIDGE DAVIS

Development Fund
For Blacks

AS A RESPONSE to the Black Manifesto, New York Yearly Meeting approved last summer the establishment of an annual “Development Fund for Blacks” of fifty thousand dollars for the “housing, education, job training, community organization, and legal aid of black people in the Yearly Meeting Area.”

A Yearly Meeting committee, in which black members are to be in the majority, will dispense the funds raised by the Race Relations Committee. In a letter sent to members of New York Yearly Meeting, the Race Relations Committee stated: “Look afresh and with sensitivity at what you must do toward full acceptance of our black brothers and sisters in our society and in our hearts. At the same time, hold your money in the light—your income, bank accounts, investments, possessions—to see if you have allocated your resources consistently with the deeper movings of your spirit.”

Pledges and contributions totaled nearly three thousand dollars by early October. Those who wish to make a contribution can send it to New York Yearly Meeting, 15 Rutherford Place, New York 10003.

An “in-tents” Experience

AMERICAN FRIENDS Service Committee held a family camp—its first in tents—in cooperation with Friends Lake Community, near Chelsea, Michigan. FLC is an interfaith recreational community begun by some Ann Arbor Friends, and twelve families who participated in the program in August were of several faiths.

While the children painted, played, and explored a bog, the teens and adults pursued the topic, “Seeking to be a Nonviolent Family in a Violent World.” Art projects and discussions made possible a valuable exchange of ideas, while recreational times made the week more enjoyable.

MALINDA WARNER

A Step Forward in Baroda

IN LINE with American Friends Service Committee policy, the five-year-old community development project in Baroda, India, has been handed over to the Baroda Citizens Council. The council, originally brought together by AFSC staff members, led by Harry and Julia Abrahamson, represents industry, labor, the municipal corporation, the university, and the city’s leading voluntary agencies.

Lowell Wright, who has headed the program for the past two years, has returned to the United States. Dr. Jesse Kavoort, a social scientist on leave from the University of Baroda, who spent three months visiting community development projects in the United States, has taken over the direction of the project.

The Friendly Way

FRIENDS in southern and southeastern Asia will be interested in the newsletter, The Friendly Way, designed to facilitate the interchange of news and views among Friends in that part of the world. The editor, Marjorie Sykes, would like to hear from all persons who have been workers and volunteers in India: “Our files hold so many names which call up warm memories—and alas we have lost touch!” Her address is Kotagiri P. O., Nilgiri Hills, South India.
MEETING ANNOUNCEMENTS

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary J. Minor, Clerk, 2114 N. Navajo Dr. 774-9976.

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 9th 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, Whinfred 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, Fener 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 546-8682 or 833-0261.

FRESNO—Meetings 2nd, 3rd & 4th Sundays, 10 a.m., 847 Waterman St. We will only have publicity 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., 7360 Eads Ave. Visitors call 296-2264 or 454-7459.

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

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 10:30 a.m.; 1057 Macal St. Ave, Seaside. Call 394-5179 or 375-7657.

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

PASADENA—525 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, Mic Cline, 792-3238.

SACRAMENTO—5620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 455-6251.

SAN FERNANDO—Unprogrammed worship, 11 a.m. 15058 E. Norsan 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—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., 305 Walnut St.

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3856.

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University, W.Y.W.C.A., 2114 Hilgard (outside of U.C.L.A. bus stop), 472-7950.

WHITTIER—12817 E. Hadley St. (W.Y.W.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 Prow, 443-0554.

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m., Adult Forum to 12, 2280 South Columbine Street. Phone 422-4125.

Connecticut

HARTFORD—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone 232-3531.

NEW HAVEN—Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone 776-3364.

NEW LONDON—Mitchell College Library, Pequot Ave. Meeting for worship at 10 a.m., discussion 11 a.m. Clerk, Robert Mitchell, RDF 1, Norwich Phone 306-1924.

NEWTOWN—Meeting and First-day School, 11 a.m., Newtown Junior High School. Phone 582-9632.

STANTONFORD—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.

WATERFORD—Meeting 9:30 a.m., Watertown Library, 470 Main Street. Phone 274-6598.

Wilton—First-day School, 10:30. Meeting for worship, 11:00. 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 North St., Newark. Phone 763-9216.

ODESSA—Meeting for worship, 11:00 a.m.

WILMINGTON—Meeting for worship at Fourth and West Sts., 11 a.m. at 101 School Rd, 915 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m. First-day School at 7:30 a.m., 2914 New Haven Ave. N.W., one block from Connecticut Avenue.

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 8th Ave. Phone 594-4751.

DAYTONA BEACH—Sunday, 10:30 a.m. 201 San Juan Avenue, Phone 293-8990.

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

JACKSONVILLE—Meeting 11 a.m., Y.W.C.A.

MIAMI—Meeting for worship at Sunset and Collins, 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 965-3939.

St. Petersburg—Meeting 11 a.m. 130 19th Avenue, St. P. E.

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1364 Fairfax Ave., N.E., Atlanta. 6. Noyes Collison, Clerk. Phone 355-8761.

AUGUSTA—Meeting for worship and First-day School, 10 a.m., 340 Teffair Street. Lester Bowles, Clerk. Phone 739-4220.
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, 7:15 p.m. All Friends meeting 8:30 a.m. Phone 758-1186.

DECATUR—Worship, 10:30 a.m., for worship and study 11 a.m. Phone 222-4511.

NEWARK—Monthly meeting 9:30 a.m., 10:00 a.m., 11:00 a.m. Phone 222-4511.

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

WEST LAFAYETTE—Meeting for worship, 10 a.m. 176 E. Sullivan Avenue, Clerk, Lois R. Andrew. Phone 743-3058.

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. Phone 232-2501.

LOUISVILLE—Adult First-day School 10:30 a.m. Meeting for worship 11:30 a.m. Phone 454-6812.

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 (Carmen).

Maryland
ADELPHI—Near University of Maryland, 2303 Metzerott Road. First-day School 9:45, worship 11 a.m. Phone 277-5138.

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on Sunday, 253-5332 or 268-0493.

BALTIMORE—Worship, 11 a.m., classes, 9:45. Stony Run 0116 N. Charles St. ID 5-3773, Home 3107 N. Charles St. 235-4438.

BERLIN—First day School, Lower School, Edgemore Lane & Beverly Rd. Classes and worship 10:30 a.m. Phone 352-1156.

EASTON—Third Haven Meeting and First-day School, 11 a.m. Phone 235-4438.

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 St.). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-0893.

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Mallor, 189 Hampstead St., Methuen, Mass. Phone 682-4671.

SOUTH YARMOUTH, CAPE COD—North Main Street, Worship and First-day School, 10 a.m. Phone 432-1191.

WELLESLEY—Meeting for worship and Sunday School, 10:30 a.m., at 26 Benevenue Street. Phone 235-9782.

WEST FALMOUTH, CAPE COD—Rt. 28 A, meeting for worship, Sunday 11 a.m.

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, 1450 Hill St. Clerk, Mabel Hamm, 2212 Geddes Avenue. Phone 466-8973.

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

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends’ Meeting House, 508 Denner Building. Call SF 1-7784.

MINNESOTA
MINNEAPOLIS—Unprogrammed meeting at 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m. W. 44th Street and York Ave. Phone 926-6199 or 332-6610.


Missouri
KANSAS CITY—Penn Valley Meeting, 305 West 10th Street, 10:00 a.m. Call Hill 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone PA 1-0951.

NEBRASKA
LINCOLN—-3319 S. 46th. Phone 498-4718. Worship, 10 a.m.; Sunday Schools, 10:45.

NEVADA
LAS VEGAS—Unprogrammed meeting for worship, 10:00 a.m.; 3451 Middlebury Avenue, Phone 737-1190.

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, 61 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
ATLANTA 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 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 428-6294 or 429-9186.

MANASQUAN—First-day School 10 a.m. meeting, 11:15 a.m., Route 3 at Manasquan Circle, Walter Longstreet, Clerk.

MEDFORD—Main St First-day School, 10 a.m. Union Friends 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 945-8283.

PLAINFIELD—Adult class 10 a.m. Meeting for worship and First-day School 11 a.m. Watchung Ave., at E. Third St. 757-5266. Open Monday through Friday 11:30 a.m.—1:00 p.m.

PRINCETON—Meeting for worship, 11 a.m., Quaker Rd., near Dodge County. Phone 297-0194.

QUIKERTOWN—Meeting for worship, 11:00 a.m. every First-day, Clerk, Doris Stout, Pittstown, N. J. Phone 358-0020.

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

RIDGEWOOD—Meeting for worship and First-day School 10 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, 10:00 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, 262 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., 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 259-5911.

LAS VEGAS—2028 Ninth Street, First-day School, 10 a.m. Discussion 10:45; worship 11:45.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 620 Canyon Road, Santa Fe.

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New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave. Phone 445-9084.

BUFFALO—Meeting and first-day School, 11 a.m., 72 N. Park Ave. Phone 869-6465.

CHAPAQA—Quaker Road (Rt. 120), First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914-866-3926.

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

CLINTONVILLE—Pastoral Friends Meeting—"In McLean County," near the New Paltz exit of the New York Thruway. Worship 11 a.m. Fellowship Hour. Gerald Young, Minister, Crescent Avenue, 914-TU 2-6456.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2279.

ELMIRA—Meeting and first-day School, 10:30 a.m., USE New York State Thruway exit No. 23 or No. 44. Write for brochure. Pastor, Richard A. Hartman, 140 Church Avenue, Macadon 14502.

PHONES: parsonage, (315) 986-7881; church, phone RE 4-7691.

QUAKER STREET—Worship and first-day School, 9:45 a.m.; meeting, 11 a.m. (July 14, Aug. 10.)

NEW YORK—First-day meetings for worship, 9:30 a.m.; 11 a.m., 15 Rutherford Place, Manhattan. Others 11 a.m. only.

Washington Sq. N. E.

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
371 East 10th St., Flushing
3:30 p.m. Riverside Church, 15th Floor
Phone SPing 7-8686 (Mon.-Fri., 9 a.m.) 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. Schoomaker, Jr., 27 Ridgeway, White Plains, New York 10605.

CLARKVILLE—Worship and first-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duanesburg, Schenectady County.

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

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

SCARSDALE—Meeting for worship and first-day School, 11 a.m., 135 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.

ST. AUGUSTINE—Meeting for worship, 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, 10:30 a.m. Clerk, Robert Gwyn. Phone 929-3458.

CHARLOTTE—Meeting for worship, 11 a.m. First-day School, 10 a.m. 2099 Vail Avenue. Phone 525-2501.

DURHAM—Meeting for worship and first-day School, 10:30 a.m. Clerk, Ernest Hartley, 921 Lambeth (4th Flr., Apts.), Durham, N. C.

GREENSBORO—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00. Cyril Harvey, Clerk.

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) 861-3365. Byron M. Branson, Clerk. (513) 221-0868.

CLEVELAND—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharless, Clerk, 937-2722; 371-9412.

CUMBERLAND—Meeting for worship and first-day School, 10:30 a.m., 9916 Magnolia Dr. University Circle area. 451-0200 or 384-2695.

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 Indiana Ave., AX 9-2728.

SALEM—Willow 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, 879-6641. In BOWLING GREEN call Brait Lee, 352-5314.

WILMINGTON—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, 10 a.m. First-day School, 9:45 a.m., in Thomas Kelly Center, Wilmington College. Elizabeth H. MacNutt, Clerk. 513-382-3328.

WILMINGTON—Campus Meeting, 9:00 a.m.; meeting, 9:45 a.m.; Church School, 10:15. Meeting for worship.

Oklahoma

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

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

MEDIA—Meetinghouse 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 10:30. 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 Ave. Meeting 9:45 a.m., 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 Pennsylvania—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 11:00.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 6-4111 for information about First-day Schools.

FLRY—one mile east of Roosevelt Boulevard at Southam Park, Route 202, 11 a.m.

Central Philadelphia, Race St. west of 15th. Chestnut, Jefferson, and 10th Sts. and First and Fifth-days.

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

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

Germantown Meeting, Cypress Street and Germantown Avenue.

Green Street Meeting, 48 W. School House Lane. Powelton, 3721 Lancaster Ave., 10 a.m.

University City Worship Group, 52 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 10th Streets, First-day School, 10 a.m., meeting for worship, 10:30 a.m.

RADI—Conestoga and Squirrel Rd., Ithaca. 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. Ards, 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. First-day School and Forum, 10:00 a.m.; meeting for worship 11 a.m., First-day 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.

WILKES-BARRE—Lackawanna-Wyoming Meeting, 11 a.m., 20 W. Market. Monthly Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

WILLSTOWN—Goshen and Warren Roads, Newtown Square. R. D., Pa. Meeting for worship and First-day School, 10:30 a.m., Worship, 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. Niven, Phone 588-8761.

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 1-2442, David J. Pino, Clerk, HO 6-5787.

DALLAS—Sunday 10:30 a.m., Adventist Church, 4009 N. Central Expy., 11 a.m., Meeting, George Kenny, 2127 Siesta Dr., FE 1-3438.

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 729-5796.

LUBBOCK—Worship and First-day School, 10:30 a.m., 2112 13th, PO Box 2-2-58, 9:45 a.m., Discussion Clerk, 829-2575.

Vermont

BENNINGTON—Meeting for worship, 10 a.m. Old Bethel Church, Troy Rd. Rt. 79.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-852-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 11 a.m., Hope House, 201 E. Garret Street.

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

MECLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. Participant's Day of Worship, 11:30 a.m., 2544.

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, T.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 343-6769.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, 11 a.m., Discussion period and First-day School, 11 a.m. Telephone IMROSS 2-7006.

Wisconsin

BELoit—See Rockford, Illinois.

MADISON—Sunday, 9 a.m. and 11 a.m., Friends House, 2002 Monroe St., 244-6717.

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

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**Meetings**, families, or friends may wish to express their beliefs. Information about writing, prison or face hearings or other action for imprisoned Friends is available from Friends Coordinating Committee on Peace, 41101, and various addresses for visiting, and otherwise supporting imprisoned. Maryland: Federal Prison, Petersburg, Virginia.kle: Annual Meeting of Friends of Oak Ridge, Tennessee Wednesday, December 9, 1965.

**November**


(Further details: New Mobilization Committee to End the War in Vietnam, 1029 Vermont Ave., N.W., Suite 900, Washington, D.C. 20005. Phone 202/737-8600)

23—Open House for inspection of new facilities at Jeanes Hospital, Hasbrook and Hartel Avenues, Philadelphia, 12:30 to 2:30 P.M.


27-28—South Central Yearly Meeting, at Austin, Texas. For information write: Warner Kloepfer, 3035 Louisiana Avenue Parkway, New Orleans, Louisiana 70125.


**December**

31—January 3—Midwinter Institute. For details and reservations, write to Pendle Hill, Wallingford, Pennsylvania 19086.

**Births**

PERRY—On July 20, in Newton, Massachusetts, a daughter, EVELYN MOOR PERRY, to John Douglas, Jr., and Carol Ramsey Perry. The father is a member of Haverford Monthly Meeting, Pennsylvania.

TERRELL—On August 17, a daughter, Louise McKAY TERRELL, to Allen M., Jr., and Diana Terrell. The father is a member of Haverford Monthly Meeting, Pennsylvania.

WILLIAMS—On August 8, in Boulder, Colorado, a son, GEOFFREY FAIR WILLIAMS, to Stephen F. and Faith Williams. The parents are attenders of Boulder Friends Meeting. The maternal grandfather, Dwight W. Morrow, Jr., is a member of Readington Monthly Meeting, Pennsylvania.

WOODWARD—On August 16, in St. Louis, Missouri, a son, CHRISTOPHER THOMAS WOODWARD, to Robert S. IV and Mary Woodward. The father is a member of Haverford Monthly Meeting, Pennsylvania.

**Engagement**

Indian Rights Association
1505 Race Street, Philadelphia, Pennsylvania 19102

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