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# FRIENDS JOURNAL

Quaker Thought and Life Today





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# From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of a fresh snowfall on the campus of Swarthmore College. It was taken by Ron Raitt, of Stockton, California, a member of Orange Grove Monthly Meeting, Pasadena, and chairman of the Social Order Committee of Pacific Yearly Meeting. It brings to mind some lines from Robert Frost's "The Onset":

Always the same, when on a fated night
At last the gathered snow lets down as white
As may be in dark woods, and with a song
It shall not make again all winter long
Of hissing on the yet uncovered ground,
I almost stumble looking up and round,
As one who overtaken by the end
Gives up his errand, and lets death descend
Upon him where he is, with nothing done
To evil, no important triumph won,
More than if life had never begun.

## The contributors to this issue:

LARRY GARA is professor of history and government in Wilmington College. He was sentenced to prison in 1942, and again in 1949, for anti-draft actions.

PETER BLOOD is chairman of the Conscription Committee of Young Friends of North America. A 1967 graduate of Oberlin College, he is a member of Ann Arbor Monthly Meeting, Michigan, and lives at New Swarthmoor Hall, Clinton, New York, a community of young Friends.

ROBERT GWYN is assistant professor of radio, television, and motion pictures in the University of North Carolina at Chapel Hill. He holds a master's degree in sociology from the University of Texas and a doctorate in communications from the University of Illinois. He is chairman of the Peace Education Committee of American Friends Service Committee, Southeastern Region, and clerk of Chapel Hill Monthly Meeting, North Carolina.

EDWIN A. SANDERS, a finance secretary in the southern California regional office of American Friends Service Committee, is a member of Orange Grove Monthly Meeting.

BARBARA J. BUCKNALL is a professor of French in Brock University, Ontario. She attends Hamilton Monthly Meeting. Her book, *The Religion of Art in Proust*, has been accepted for publication by the University of Illinois Press.

MARGARET L. MATTHEWS, a member of Stony Run Monthly Meeting, Baltimore, was clerk of Baltimore Yearly Meeting. She has been active for many years in Women's International League for Peace and Freedom and is president of the Friends of the Goucher College Library.

ROBERT H. ALSDORF is a member of Wider Quaker Fellowship. He was graduated with honors from Carleton College in 1967 and spent two years in the Peace Corps, in Sierra Leone, as a teacher of African history. He attends Yale Law School and plans "to work in the American Civil Liberties Union or some such group."

# Today and Tomorrow

## Information, Please

A CENTRAL QUAKER INFORMATION SERVICE would be a good thing. It would gather and distribute on request the various documents that Meetings and committees issue; have basic materials available for theme- and thesis-writers, whose appeals for help no Quaker organization now is equipped to handle properly; answer letters from persons who want to know something about Friends; compile lists of basic books and other materials about the Society; and be ready to give advice on matters like printing, publishers, sources of pictures, and advancement.

The obvious objection, that no Meeting or Friend can speak for another Meeting or Friend and that the diversity among Friends precludes any centralization of such efforts, scattered, abortive, and ineffectual though they may be, has little merit. The objection implies a parochial lack of confidence in the dedication and ability of the Friend who would do the work. There need be no fear of degeneration into proselytism, Madison Avenueism, or sectarianism.

It would bring order into a chaotic condition, provide service where service is badly needed, save money and time, and let us get on with other tasks.

## With All Thy Getting

WE DID NOT ATTEND meeting for worship this First-day. We thought we could spend the time better alone; nobody would note our absence or would be the better for our being there; we had things to think about, and it would not do to think about them in meeting.

So, when our clock struck nine (ever since it was in the repair shop its strike is always two strikes off), the time the more faithful were settling into silent worship, we opened the Bible. It opened itself, we might say, to the proverbs of Solomon, the son of David, king of Israel. We have the Dartmouth Bible, a joy to read because of its typographic clarity and arrangement and enlightening commentaries by Roy B. Chamberlin and Herman Feldman; Henry Joel Cadbury was a member of its advisory board. It groups, as "Writings of the Sages of Old," the Proverbs, Ecclesiastes, and Job in a section entitled the Wisdom Literature.

This spoke to our condition:

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her.

She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

Doth not wisdom cry? and understanding put forth her voice?

She standeth in the top of high places, by the way in the places of the paths.

She crieth at the gates, at the entry of the city, at the coming in at the doors:

Unto you, O men, I call; and my voice is to the sons of man.

O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

Wisdom, we wondered; what is wisdom? Other pages examined and expanded the theme, just as Friends even then were being inspired to minister to messages.

To know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtlety to the simple, to the young man knowledge and discretion.

A wise man will hear.

Happy is the man that findeth wisdom, and the man that getteth understanding.

For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good. Kind to man, steadfast, sure, free from care.

Let us hear the conclusion of the whole matter.

Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

The clock struck ten (twelve). There was nobody with whom to shake hands. There were no announcements.

## Miscellany

The Joint Committee on Mental Health of Children reported to the Congress that nearly ten million young Americans need help from mental health workers. "In spite of our best intentions, our programs are insufficient; they are piecemeal and fragmented and do not serve all those in need," the report said.

V Leon Eisenberg, a professor of psychiatry in the Harvard Medical School, said in an address to the American Academy of Pediatrics: "Perhaps we should be asking not why the student unrest but why there is no adult unrest except in response to students."

Margaret Mead, the anthropologist: "Grief should not be tied to anxiety. It is not unhealthy to grieve. It was unhealthy to keep death from children whose first death they knew was their parents'. It's very unhealthy not to face certain stresses."

# Amnesty and Reconciliation

by Larry Gara

THE GRANTING of a general amnesty to all men now in selfimposed exile, in prison, or under indictment because of their refusal to participate in the Vietnam war would be a positive affirmation of American idealism.

Amnesty presents the possibility of ending the alienation of American youth from the social order that nurtured them, a process already so advanced that guerrilla war of the generations has become a frightening possibility.

Amnesty is an essential first step in the healing process that must now take place. To grant it would be an act of enlightened self-interest on the part of the government. A general amnesty would not erase the shame of branding idealists as criminals. It would be a vindication of Americans, young and old, who took it upon themselves to oppose and resist what they knew was an unjust and illegal war.

The struggle for amnesty will be long and difficult. The United States government consistently has been unwilling to admit the fact of political prisoners in the nation. Those who have been imprisoned for political offenses have served their time in regular prisons. By official policy, they have been treated as ordinary violators of the law rather than as political offenders.

Because political crimes are viewed as moral offenses, the authorities expect persons who commit them to apply individually for pardon and to prove their repentance at the time of application. Eugene Debs reacted as most war objectors would react to such a policy when he said: "Repent! Repent! Repent for standing like a man! For having a conviction about a public question and standing by it for the cause! Why, before I would don the sackcloth and get down into the ashes before the Attorney General or any other man on earth for having a principle, I would gladly walk to the gallows or the stake."

Nevertheless, the Federal government has granted amnesty when it seemed expedient to do so. Probably the most notable instance was the pardon, after the Civil War, of those who had participated in actual rebellion against Federal authority. The former Confederates regained full political and civil rights by a series of executive proclamations and Congressional enactments.

Such forgiveness was long delayed for the men who resisted the First World War, even though there was considerable pressure for it. When the war ended, the men were gradually released from prison. Eugene Debs left prison on Christmas day, 1921, and the last group of politi-

cal prisoners was released by order of President Coolidge in 1923. Full pardon and restoration of civil rights for Selective Service and Espionage Act violators, however, were delayed until 1933.

The conscientious resisters during the Second World War did not fare so well. Nearly six thousand of them were sentenced to prison terms, along with ten thousand men who violated the Selective Service Act for other reasons. Some of the sentences were for the maximum five years provided by the law, and several resisters were jailed for a second time after having completed their first sentence. This "cat and mouse" procedure followed a get-tough policy that persisted after the war.

Cold war politics and the continuation of the draft in peacetime complicated the amnesty drive following the Second World War. However, when Americans realized that one of the consequences of the Allied liberation of German-occupied Europe was the release of Jehovah's Witnesses and other war objectors from concentration camps and prisons, while resisters at home still were being jailed, concerned persons began to pressure the government for relief. Civil liberty and religious leaders helped mold a public opinion favoring a more enlightened policy toward conscientious objectors. An energetic Committee for Amnesty, headed by the late A. J. Muste, organized demonstrations in Washington and other cities to dramatize the plight of imprisoned resisters.

By December 1946, public opinion was favorable to the releasing of all war objectors from prison. President Truman appointed a three-man Amnesty Board to review the cases of all who had been convicted of violating the Selective Service Act.

The next year, after reviewing nearly sixteen thousand cases, the board recommended pardons for only one thousand five hundred twenty-three of these persons. The government announced a "selective amnesty," which, although it relieved the pressure for a genuine amnesty, was actually a fraud.

All but a few of the imprisoned war resisters already had been released, usually on a conditional basis. Those who had served their sentences and those who were not included on the pardon list still continue to suffer restrictions on their political and civil rights. These restrictions vary according to state laws, but they often involve inability to vote or hold public office and sometimes deny the right to enter certain professions or to hold civil service jobs.

Despite the shortcomings of President Truman's restricted amnesty in 1947, it was lauded by The New York Times. The report of the Amnesty Board, upon which Truman rested his case, was described as "an illuminating discussion of the rights and duties of citizenship in a democracy."

Those who had worked hard for amnesty were disap-

pointed. Fellowship, the journal of the Fellowship of Reconciliation, commented that the President's Christmas present to the thousands who had urged complete pardons for all Selective Service violators was "a complete and final denial of amnesty to most of the conscientious objectors imprisoned during the recent war."

The President's desire to keep the draft alive and to introduce universal military training as a permanent feature of American life undoubtedly contributed to his action. A new Selective Service Act in 1948 served to perpetuate the unpopular system and brought new resistance from those who refused to cooperate with its provisions. Once again young men faced prison for their antiwar beliefs. Indeed, there has scarcely been a time since the draft law of 1940 was enacted that our prisons have not contained at least a few conscientious objectors.

As the draft became permanent, resistance to it began to harden. In the past three years, protest has reached unprecedented proportions because of the increasing reaction against the war in Vietnam. Hundreds of men now are in civilian and military prisons. More than fifty-three thousand deserted from the United States Armed Forces during 1968. About twenty-three thousand men are draft delinquents and are awaiting arrest or trial by the authorities.

Even a genuine amnesty could not, of course, completely correct the injustice done to those who have been sentenced to prison for refusing to fight in Asia. The men always will bear the psychological scars of imprisonment, a serious problem in any case, but more so when the individual is punished for what he believes to be honest and moral conduct. The lost time is irretrievable. Those men cannot hope to avoid a certain amount of prejudice and discrimination.

Many persons who have liberal viewpoints on social and economic issues balk at civil disobedience. Refusing to pay taxes may have been noble for Thoreau in 1846, but in modern America the concept of rule by law is a jealously guarded shibboleth. The amnesty campaign should seek to change such attitudes.

If properly conducted, the campaign will demonstrate the positive value and contributions of those who deliberately violate a law that they regard to be highly immoral.

Whatever one's reaction to their willful disobedience, imprisoned war resisters are indisputably political prisoners. For the most part, current war resisters are imprisoned for violations of the Selective Service Act. They broke the law, but they did so because its requirements collided with their consciences, sense of right, or social or political convictions. They are really objecting to government policy in Vietnam, and their crime essentially is political.

Most nations with political prisoners find legislation on hand to justify such imprisonment. The test is not the existence or lack of legal justification; it is, rather, the nature of the offense and what prompted it.

We would have a healthier and more honest atmosphere

if we admitted that we send men to prison for political offenses. And we should remind ourselves that women and older men who oppose the Vietnam war just as vehemently as the draft resisters are not forced to pay a penalty. Their responsibility is all the greater, therefore, to work vigorously for a general amnesty.

Even on purely pragmatic grounds, officials seem to be realizing that our Vietnam policy has proved to be a disastrous miscalculation. Part of that miscalculation was the assumption of whole-hearted support from the American public. Lacking this, it is unrealistic to expect young men to risk their lives in a cause that seems futile and endless. A general amnesty will offer an official gesture of reconciliation to those who—out of unwillingness to support this war—have served prison terms, fled to other countries, or disobeyed military orders.

There are precedents in the full pardon granted the war objectors of the First World War by President Roosevelt and the partial, unsatisfactory amnesty of 1947. Only strong pressure and a positive public opinion can bring amnesty to those who need it today.

A realistic campaign must include mass demonstrations, and must make full use of available opportunities in the national and local communication media. Experience has shown that the Department of Justice is particularly vulnerable to pressure and exposure. So long as there is a single war resister in prison, not a day should pass without visitors and letters pouring into the Justice Department. As an educational device, the amnesty issue should be raised in local Meetings, in letters-to-the-editor columns, and on call-in radio programs.

Such a campaign has significance far beyond the amnesty issue. It must inevitably call attention to the plight of the young men now in prison or in exile for war resistance. Without amnesty, the many Americans who have fled to Canada, France, Sweden, and other countries as military deserters or draft resisters will face permanent exile or prosecution if they should return to the United States. These men represent a noble tradition in the struggle against war and for civil liberties—a tradition that has deep roots in our own national past and is part of a broader movement with international dimensions.

## Sufferings

## by Peter Blood

THE TRAVAIL of young persons who are in conflict with law because they have sought to live lives in obedience to conscience, honesty, and the leadings of the spirit makes two questions pertinent.

First, which law is to be obeyed? Second, if some members of a group defy the state to fulfill their own sense of



Shelly Beach, Bermuda. Photograph by George F. Pearson

Since I work at nighttime, each day I see the wonders of the Lord in the glory of the sunrise, the swirl of birds into the brightening sky afire with His Majesty. I see colors never captured on a canvas, and I breathe air cleansed with the morning dew. It is then that I feel His presence. It is then that I know I believe in God, and treasure the moments that have been allotted to me.

-George F. Pearson

right, how will the group respond to the social, economic, and legal sanctions that inevitably will be brought to bear against those who have acted in obedience to truth?

If the response is uncomfortable toleration and passive support, the result for the defiant individual may be further intimidation and disillusionment.

The response to sufferings should not be passive. The group should make plain, personally and publicly, its involvement in the acts of the concerned individuals and offer support that is both "incriminating" and joyful.

Above all, more and more persons in the group should carry on the witness and struggle of those being persecuted.

They can repeat the acts of their brothers in full knowledge that the consequences also may be repeated.

They can seek new and creative responses to situations in which there is conflict between the demands of the Light and demands of institutions. In this, they have the precept of early Quakers, who built a strong religious community and affected social change by being uncompromising in their obedience to the leadings of the Spirit and by supporting Friends who suffered the consequence of this obedience.

"Sufferings" (as listed in Friends Journal) reminds us of those who have made sacrifices—lost jobs, been jailed, suffered hardships—because they stood strong against prejudice, war taxes, conscription, and war.

I hope this listing will help Meetings respond more deeply through personal expressions of community (in letters and visits to the imprisoned, assistance to their families, and so on); corporate acts of public witness and support; and courageous new ways to join them in working for the growth of God's Kingdom.

Several items have arrived that attest to the depth of the witness of young Friends now in prison.

One is a letter from Eleanor Kellogg. Her brother-in-law, Tom, a draft refuser, was put in solitary confinement in the Federal Prison, Lompoc, California. She writes:

"Tom began as a model prisoner, getting a job on the prison farm. But through much thinking he concluded that he was in prison for resisting a form of slavery (conscription) and that prison labor was another form of slavery. He felt he must resist it too. So he refused to work—and was put into solitary.

"Tom meditated much and wrote us of being visited by the Light, by Inner Peace and being much uplifted in spirit. He found solitary a better place to be—it lacking some of the chaos, confusion, noise and bad vibrations of general circulation.

"Tom became concerned about the frisking all prisoners must undergo before and after visitors. He felt that cooperating with frisking was an admission—of the guards' right to assume him to be dishonest. He told the guards that he would gladly give his word not to smuggle, but would not cooperate with frisking any more.

"Next time Tom had a visitor he refused to be frisked. The guard took him back to solitary where a group of guards first asked him to cooperate, then ripped off his clothes and threw him naked into the "hole," a windowless bare cement cell with nothing in it but a toilet. He was there at least twenty-four hours, sitting on the toilet because the floor was so cold. Then he was returned to solitary and has stayed there ever since.

"We got the impression that Tom has created a good deal of mental stress among prison personnel, especially his caseworker, a man who knows Tom to be a good man, but deep in his heart knows that the prisons are screwing people, not helping them (Tom points this out to him which makes it harder to ignore it) and yet who must support the prison system, because it is his job, and because his mind boggles at the thought of how to replace it with something better.

"A man like Tom in a prison makes it harder for the people around him to believe their own lies (that prisons reform, that prisoners are evil, that punishment is viable, and so on).

"It's slow doing time, and frustrating. It's hard to be inside cement when your nature is to be growing things. It's hard to be surrounded by hating, embittered, mistrustful, suspicious people, but he feels he is doing right, and that gives him strength.

"He wrote us September 20: 'Sometimes I wonder and would like to cry but today, like a cool breeze, the spirit came. Patience and peace.'

"Tom should get out in February. Noncooperators don't get parole."

# Reality and The Great Event

by Robert Gwyn

QUAKERISM seems anachronistic in this second half of the twentieth century. In the midst of ultimate violence, Friends espouse nonviolence. As the sound level rises to a point shattering to ear and mind, Quakers sit in silence. In the age of the visual, many Quakers cling to a tradition of plainness. (There is no Quaker gray in the dayglow colors of pop art.)

It follows that given this lack of compatibility with the complexity, rush, violence, and emphasis on image of our urbanized, mass society, Friends should feel uncomfortable with the epitome of that society—television.

Commercial television in the United States broadcasts an almost continuous barrage of images that express the antithesis of Quaker belief and practice. Most of the programing is shallow and appeals to the worst in its viewers. Programs are designed to attract viewers for commercials, which often encourage needless consumption.

It is not surprising that many Friends have rejected television completely. Many who do have receivers find more interesting ways to spend their time and almost never watch. Yet Friends, in company with millions the world over, are drawn increasingly to television to watch the unfolding of "great events."

This kind of programing—the coverage of all such events as the Democratic convention in Chicago, the moon walk, United Nations debate—is having a far greater effect on our image of reality ("the pictures in our heads," in Walter Lippman's words) than are all the soap operas, game shows, comedies, crime shows, and mysteries combined.

The "great event" has become a staple of television and, perhaps, of the lives of Americans.

The zenith—to date—was the walk on the moon. The A. C. Nielsen audience research company reported that an estimated fifty-three million households with television viewed at least part of the coverage. This represents nearly ninety-four percent of all homes with television sets. (Nearly ninety-seven percent of homes in the United States have television.) For the first time in history, the nation was given a holiday to watch a television program when President Nixon declared a "National Day of Participation." Nielsen audience studies indicate that the Democratic National Convention telecasts in 1968 drew ninety percent of all households with television. In 1966, the Gemini-Titan space mission was seen by ninety-two percent of the TV households. The coverage of President

Kennedy's assassination and funeral was seen by ninety-six percent.

By use of communication satellites, television viewers in the United States and in most of the world are watching the same events. The moon walk was transmitted via satellite to Japan, Australia, the Philippines, Thailand, Central America, South America, Europe, and most of Africa. The European Broadcasting Union—an organization of some thirty European broadcasting systems—has transmitted such events as the funeral of Martin Luther King, the funeral of Robert Kennedy, the political conventions, the elections, United Nations debates, and pictures of damage by Hurricane Camille. The chant at Chicago, "The whole world is watching," is almost literally true.

It is impossible to say what effect the extended coverage of "great events" has on viewers. Some obvious consequences have been noted. The television coverage of the Army-McCarthy hearings was credited with helping to bring about the downfall of Senator Joseph McCarthy. The televised hearings of the Senate Crime Investigating Committee made the late Senator Estes Kefauver a national figure and brought the existence of the Mafia to public attention. Television coverage of the Birmingham and Selma civil rights demonstrations and the complete broadcasts of the March on Washington provided the setting for the passage of the Civil Rights Act of 1964. The Senate Foreign Relations Committee under the chairmanship of Senator William Fulbright has used televised hearings to make public criticism of the war in Vietnam.

It is significant that President Nixon called the moon walk holiday "The Day of Participation." Viewing "great events" through television does provide a sense of participation. As the hours roll by, the viewer sees the slow development of the event, the gradual building to a climax. He participates in real time instead of the collapsed time of a fictional drama.

What he sees, however, does not exist in reality. Television transforms events. The TV director takes the raw material of the event, and through selection of shots—the most colorful, dramatic, and visually interesting—he brings to the viewer an "event" that has no existence outside the television screen. Yet the montage of images seems very real.

In their study of the MacArthur Day parade in Chicago in 1952, the social psychologists, Kurt and Gladys Lang, found that viewers of the parade on television found it more exciting and impressive than those who were on the sidewalks watching the parade in person. The TV director picked only shots of cheering crowds and through a careful selection of angles and locations made the crowds seem huge and wildly enthusiastic, when in reality they were sparse and lackluster.

Of the coverage of the Democratic Convention in 1968,

Thomas Whitside noted, in Columbia Journalism Review, "It is the simultaneity of originally occurring action and the editorial process itself that makes television so potentially powerful in its rendering of the real world."

The experience of watching a televised event is filtered through the screen of an individual's existing attitudes and experiences so it is not the same experience for all viewers, but it is a powerful one. The attitudes of millions who watched the Democratic Convention in 1968 were polarized as a result of their experiences; they became either strongly anti-Chicago police or pro-police. Similarly, white viewers of civil disorders in Watts, Detroit, Cleveland, Newark, and other cities reacted strongly. The reaction perhaps led to the election of conservative municipal and state officials who ran on strong "law and order" platforms.

The effect of the visual image is powerful and lasting. The images we have of places we never have seen in person, be it Moscow or Selma, come from television or film. Visual images continue to haunt us long after they leave our sight. Can one forget the faces of terrified Vietnamese women and children as they watch United States Marines burn their villages?

While we may wish to maintain our detachment from the event unfolding on the screen, we find ourselves caught up in it. Although we may have serious reservations about spending billions of dollars to put a man on the moon, we find ourselves awed as we watch the first man step down from the landing craft onto the moon's surface.

Daniel Boorstin, in *The Image*, made a distinction between what he termed "real events" and "pseudo-events"—events that are created in order to be reported. Have the "great events" on television become pseudo-events on a grand scale?

Would the spectacular moon walk have occurred had it not been possible to report it on television? President Kennedy was reported to have made a decision to commit the nation to the moon landing because of the capacity of this event to dramatize American power.

There is a danger that the people of the United States (and, indeed, of most of the world) could become so caught up in the dramatic, highly visual, conflict-oriented "great event" on television that they would lose perspective. The emotion-charged crisis meetings of the United Nations Security Council make fascinating television viewing; the continuing of United Nations technical assistance programs do not. A riot is more visual than a calm dialogue.

Given the impact of television, it becomes increasingly doubtful that we can live as Friends have always wanted to live—to be "in" the world but not "of" it. We all are touched by the televised event. Television is a powerful medium. We cannot ignore it.

# Mysticism and Modern Friends

by Edwin A. Sanders

THE MYSTIC WAY of worship promises to Friends the experience of an inward source of truth. The danger of looking inward is that we may move toward meaninglessness—toward denial of the life around us.

Yet the mystic quest through acts of devotion is a withdrawal from meaningless aspects of our daily life: Creaturely activity and formal and ritualistic religion.

History provides many examples of the negative aspects of mysticism, in which all inclination to return to the world is lost. A person abdicates personal responsibility for the ills from which he withdraws. The hermit or contemplative in his cell may develop through his daily routine a denial and abandonment of any personal involvement.

The goal of Quaker withdrawal in worship is to allow oneself free experience of the ultimate goodness and meaning of life.

The experience fulfills itself and does not have to be evaluated, measured, or justified. If it is a valid experience, the acts that follow do not need to be evaluated, measured, or justified by pragmatic criteria. They are acts of God, of goodness, for which the doer can take neither praise nor blame.

This mystic discipline of withdrawal denies the world in order to retire into the quiet and then affirms the world through its discoveries of the fruits of the Spirit that arise from contemplating. In his letter to the Galatians, Paul listed these fruits: Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. The fruits are untasted outside our daily lives of responsibility and creative human relationships.

Many of us are shy about the use of prayer. Yet the libraries of our leaders contain writings of the mystics on the use of prayer—the words of Fenélon, Madame Guyon, Eckhart, Jakob Boehme.

The stages of prayer are four.

Mental prayer is the repetition of some short verse, familiar words (a kind of mantra), or the focusing on some holy subject, like repentance, the contrast of man's virtues and man's sins, suffering for someone else, or the words of Jesus.

In affective prayer, no longer is there a conscious, intellectual direction of prayer but a kind of recollection of experiences in which feeling is stronger than thought.

Acquired contemplation is the prayer of utter simplicity. Truth is not sought. Answers are not asked. Human effort is at a minimum. One knows only openness.



Photograph by Richard Ennis

## From a Maine Hillside

The autumn sun is warm against this wall
Of ancient boulders set to keep out steers.
Like marchers in a slow processional,
The wind-swept poplars stand erect and tall.
(Oh, why must poplars look like grenadiers?)

Far off a plowman turns the golden earth,
For spring will come, and with it seeds and rains,
And life will know again its certain birth.
Afar, the sea gulls soar above the firth.

(Oh, why must soaring sea gulls look like planes?)

I see the maples flaming once again.

The darker pines are like slow-pacing nuns,
Their shawls about them. Shadows walk the plain,
And there is thunder in the autumn rain.

(Oh, why must thunder sound like distant guns?)

PAUL BENJAMIN

## So Near the Equinox

So near the equinox when day and night are held in balance; when a surer light finds hardest patches of insistent snow, when willows, suddenly, at dusk will glow

with latent life. A year is quickly run and leaves us burdened with things done, undone, with words not uttered or yet said in haste; in poverty of love we mourn the waste

of days not cherished—Neither rich nor poor the seasons leave us; he who reaps must sow; dawn cannot know the weather dusk will bring. When night and day are equal we are sure that year by year, no matter what, we grow towards grace and, growing, learning to sing.

HERTA ROSENBLATT

A final stage is a complete lack of self-consciousness. Attention is quiet and effortless. One senses ultimate peace and security, for the incomplete life is enfolded in the complete life. Human love and divine love have flowed into each other. I have described stages of mystical contemplation and prayer, largely in Howard H. Brinton's words, to suggest the dimensions of our experiment. His outline may also suggest the inadequacy of our experiences. If so, it goads us to new effort.

The journals and religious histories of our parents and grandparents are rich in accounts of their experiments in prayer and meditation. Out of these came vigorous discoveries and testimonies to the Spirit.

William Penn, John Woolman, William Evans, Thomas Shillitoe, and members of every Meeting today have looked into the silence. They began to be uneasy with their vocations: "How long shall I wear this sword?"

Tailors like Woolman and John Hall found that their work interfered with their worship.

John Hall "was willing to lose all rather than his peace with the Lord."

Daniel Wheeler found his business as a seed merchant had become so prosperous it hampered his business as a Friend.

When William Evans was offered a partnership in a large drygoods store, he refused it. He wrote:

"My present business, being small and one that I understood, was managed with ease. It required little capital and involved me in no engagements that I did not hold the means to meet; so that I was free from anxiety on that account, and at liberty to attend, unincumbered, appointments of the Society or any impression of duty to go to a meeting that I might have . . . It seemed that if I pursued the prospect of adopting the proposed change of business, that I should be lost to religious society and to the work of religion in my own heart. . . . I looked forward with renewed peace and satisfaction at the path and the business before me, though small, remembering that the earth is the Lord's and the cattle on a thousand hills."

Thomas Shillitoe had five children to settle in life, but he left that, he said, "to the same Almighty Power who had so abundantly cared for us." Nevertheless, it was not easy. "The prospect of relinquishing a good business was at times a close trial to my soul."

Friends have relinquished many things so as to be free from the superfluous. John Rutty, an Irish physician and author of medical books, prayed: "Lord deliver me from living to eat, drink, sleep, smoke and study."

Have Friends today a regular time for withdrawal? for prayer? for wordless thanksgiving? petition? despair? delight?

Do you find occasions when you are with your friends or family to "be still and know that I am God?" Have you times of quiet before your meals? Do you sit before the fireplace, or in your family's den or reading place, and just be quiet together? Our meetings of committees open with periods of quiet, and we often say, "It is to settle the dust, to draw ourselves together."

These "openings" are not empty, perfunctory nods toward some ancient pastime. They are the grace notes in our lives. They are the acknowledgment that the Spirit "that delights to do no evil" is at hand and can break into our doings at any moment. Even now.

# The Search for God

by Barbara J. Bucknall

PASCAL, putting words into the mouth of God, said: "You would not seek me if you had not already found me."

These are comforting words for one who has been seeking for many years, without being at all certain of having come any closer to the object of his quest.

Perhaps the wish to look for God is a sign of grace, a sign that one is predestined to find him. But La Rouchefoucauld said: "There are those who would never have fallen in love if they had not heard love talked about." Perhaps I would never have thought of looking for God if I had never heard God talked about.

What proves to me that the idea God corresponds to a real spark within my soul? What proves to me that this notion that I want to find God is not one that I have picked up at second hand and which has no real root within me?

Perhaps I am like Neighbour Pliable, in *The Pilgrim's Progress*, who was charmed by Christian's account of the heavenly city and set forth with him on his journey, only to leave him when they both fell into the Slough of Despond, crying out: "Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me."

But, in more hopeful moments, I think of myself as being like Mr. Ready-to-Halt, who managed to hobble along on his crutches and even contrived to dance a jig in the road after the destruction of Giant Despair, albeit with one crutch in his hand to keep himself upright.

A question that might be asked of me is: Why are you looking for God?

My students had been asking me whether I believed in God, and why. I said: "Because I have read the works of the mystics and I think they are describing something real. I think they have met God, and I hope to meet Him myself one day."

One student then asked, "Supposing you did meet God, what would you ask him?" Staggered by the idea of reaching the presence of the Holy of Holies only to conduct an interview, I gasped out: "I don't think I would ask Him anything! I think I might hide under the bed!"

The students kindly refrained from pointing out that it was a little odd to claim to be searching for Someone from whom one might hide in terror once one had found Him. Perhaps the point was too easy to make. And yet this contradiction is of the essence of religious experience.

The Book of Job tells how someone who did want to ask God questions was dumbfounded by the majesty and greatness of the actual presence of God, accepted everything that had happened to him, and never asked God a question again. The mystics make it clear that the progress toward God is a long and arduous path, each stage of which makes one better able to set out on the next one.

Probably the reason why I have not yet found God is that I am not yet ready to meet Him—that hiding under the bed would be my only possible reaction at this stage of my development.

How long would it take me to develop to the point where I could face God? Some of my friends suggest that reincarnation is a necessary belief, because it would surely take several lives to achieve this state.

It is not entirely true to say, however, that I have had no personal experience of God.

I see Him all the time in those around me, in Catholics, Jews, Copts, Anglicans, Quakers, Sufis, Calvinists, Christian Scientists, Hindus, Buddhists, and even those who refuse to put any name to their religion.

I see Him in hard-worked professors, inquiring students, wives and mothers coping with the cantankerousness of their husbands and children, husbands and fathers earning a living for their dependents when they could have remained carefree bachelors, artists devoted to their art, plumbers who do a good job of plumbing, architects who build sound houses, citizens who work for the good of the community, doctors who cure their patients, clergymen who care for their congregations, old ladies and gentlemen who keep their minds young and lively, and others too numerous to mention.

In fact, my favorite notion of Heaven is not of a place where I would be all alone with God, but rather, of a place where I would be surrounded by all this vast congregation, all telling me, one after another, of their particular vision of God.

But just as I doubt whether my idea of God is my own, so I may doubt whether this idea of heaven is original. I may have borrowed it from Dante's *Paradiso*, where, in the Heaven of Mercury, he describes the souls crowding round to greet him, saying: "Lo, here is one that shall increase our loves!"

I may console myself, in the midst of my doubts, by considering that I would have no ideas at all if I had not received them from other people. God must wear a human face, in our imaginings, for it is the only face we know.

We get richer and richer in filthier and filthier communities until we reach a final state of affluent misery—Croesus on a garbage heap.

> JOHN W. GARDNER, Chairman of the Urban Coalition.

# A Quaker Portrait: Sara deFord

by Margaret L. Matthews

SARA DEFORD writes poetry, like this well-turned lyric, to which she gives the title, "Waste":

The milkweed blows her kisses like a prodigal, Heedless of where they fall or whether they will root To thrust a thick, green, milk-veined stalk to flower. The acorn-covered ground is spread with bitter fruit For pigs, but scarce a single seed to push to power: The lush is life, the spendthrift is brash-natural.

But we are penny-wise, tight-fisted, long contriving To do before we're done, to work against our natures, To make a world where profit equals loss Or a bit better. Cheerless, resentful creatures! Because His world will specialize in loss, we're cross-Grained with wasteful God who mocks at all our striving.

She has published two volumes of verse, The Return to Eden in 1941 and The City of Love in 1958. Many of her poems have appeared in Friends Journal, Saturday Review, Poetry, Catholic World, Christian Century, Christian Science Monitor, New York Times, and other publications.

Sara deFord, though, is not only a poet. She is a teacher first, a teacher who has many interests.

She studied law in the University of Michigan for a year. She had the idea she would follow her father's profession.

She soon chose, however, not to "walk within the purlieus of the Law," and decided to pursue the beauties and the power of literature. ("All that is literature seeks to communicate power; all that is not literature, to communicate knowledge," said Thomas deQuincey.)

Mount Holyoke College granted her a bachelor's degree in English in 1936 and a master's degree in 1938, and Yale awarded her a doctorate in 1942. The years mean little; the verve she had in 1936 she has in 1969, but it's a deeper, more sensitive, more all-embracing verve now. Maybe it's the teacher in her.

She taught English in Barnard College before she became a member of the faculty of Goucher College in Baltimore. Now she is professor of English. She is a scholar and teacher of medieval English literature and gives a course on Beowulf, Roland, Arthurian Romances, Piers Plowman, Sir Gawain and the Green Knight, and The Pearl.

For that course in 1963 she had an unusually large class of English majors. Few copies of the fourteenth-century allegorical poem, *The Pearl* were available in modern English translations, and they varied in meter. Some were in prose and of differing quality. Five students offered to help their professor make a new translation. They worked



Sara deFord

one evening a week for more than two years. These students, all graduates by the time serious work was begun, saw this scholarly poem published in 1967 by Appleton-Century-Crofts. It was a tremendous undertaking. Nobody got college credits for this labor of love, but commendation has been wide and warm.

Three sabbatical leaves she has spent in Japan. During 1953-1954, Sara taught in Tokyo Christian College and Tsuda College, Tokyo, as a Fulbright Scholar.

She was so delighted with Japan that when a second Fulbright was offered to her seven years later, she chose to return to Japan and lectured in Kobe University School of Arts and Sciences and Teachers College, Kwansei Gakuin University Graduate School in Nishinomiya, and Kyoto University Graduate School.

Japan has a special appeal for Sara deFord.

"It is a small, beautiful country as my own is large and very beautiful," she says.

"The official religions are Buddhism and Shinto, but the true religion is beauty in all its forms, physical and spiritual. Most of all, I have loved its people, and of these, most deeply my students, my Japanese colleagues, and the maids who took care of me everywhere. The United States is my home and will always be loved, honored, and grieved for when she is less than she should be."

This grief caused Sara deFord one day last May to slip quietly to Washington, unknown to her students, to witness against the war in Vietnam with American Friends Service Committee.

She worked for American Friends Service Committee one summer as a member of the staff of the Grey Home for new Americans from overseas, near Pontiac, Michigan.

While she was living in Ann Arbor as a student, she was introduced to Friends. In 1939 she became one of the early members of the college Meeting. Sara transferred to Stony Run Monthly Meeting, Baltimore, several years later.

Now she is in Japan on a year's leave from Goucher. She is teaching in Tsuda College, Tokyo, and writing poetry.

# Thoughts of a Peace Corps Volunteer

by Robert H. Alsdorf

as I SIT HERE, I am conscious of many things. The oppressive humidity which makes my hand stick to the paper. The mosquito flying near my ear. The hot African sun burning outside my window. The mammy wagons choking and rattling by, arms and legs protruding through the tailgates from the tangle of humans, fish, and produce inside. And the fact that I will be going home in three days—disappointed.

Oh, I have had a great time personally. I have had some fantastic experiences and done some exciting things. But I'm disappointed because of the gaps that existed between most Peace Corps Volunteers and the people here. Gaps we tried vainly to overcome.

I arrived in Sierra Leone about two years ago. Like most Volunteers, I was housed in a concrete building with electricity, running water, and servants, surrounded by mud houses, and by people who carried their water and ate one poor meal a day.

After living in luxury for half a year, I moved out of the Peace Corps house to live with a local family. Their house was made of mud, and there was little food to eat—one meal a day, supplemented by mangoes, oranges, or cassava. I wanted to eat with them, to live with them, to share with them as a fellow human being.

Barriers that previously had separated us began to drop. I began to learn how people live when their lives are not readymade units of success. And I began to see why they inevitably conflict so much with the Peace Corps Volunteers (or anybody else) who come to help.

Many times, I helped my friend work in the fields, planting groundnuts, corn, cassava, beans, and cucumbers. We would start to work together and suddenly he would stop and disappear. I would grow angry and want to say he was lazy.

But the problem is that the Africans often have nothing to work for. The results of work are always meager. In contrast, we can work ourselves to the bone while we are young, for we know that at a later date we will taste the rewards of comfort, stereo music, carpets, good food, nice homes, and good health.

Here, the inevitable result of a lifetime of toil is a mud house, constant sweat and more toil, baths from a bucket or in a muddy river, and poor food with few greens and little meat. It is an endless, monotonous cycle of heat, sun, and rain; a continuous dull pain of hunger, indigestion, dysentery, fatigue, sores, flies, and infants' deaths.

For whites — even the poorer ones — the world has promise and luxury. But the African cannot even dream of a life we *know* we will live.

I finally decided my friend was not lazy. He can rest only in the rare lucky breaks of the present. We Americans can be sure of relaxing in the future. Until then, we work. With this revelation, I set back to work. I understood.

Even so, was my action helpful in any way? I was encouraging others to depend on me all the more, to continue leaning on the beneficent white father.

Later another problem arose. The father would not pay one child's school fees because of a family dispute. The wife approached me to pay the fees. What could I do then? Pay the fees and split the family? Should the father's role be subordinate to the white man who has the money and the patience to right all wrongs? Or should I say that the father must make all the decisions, and leave the son's school fees unpaid?

This dilemma arises in many situations: Do you, the foreigner, force your view of what is right—paying school fees, building a bridge, supporting any kind of "progress"—and perpetuate dependence on the white man? Or do you say that change, when and if it comes, must come from the native people? Meanwhile, the child would go uneducated and jobless, or trade stagnates because there is no bridge.

What bothered me most about living with the family was the fact that the more "good" I did, the more the head of the family disliked his own race and said that a black man was too evil to help his own people. He started saying to many people in English and in his own language, "Black man heart black. Black man heart no good. White man heart fine."

After seven months, our living together came to an unexpected end. I went one night to speak to a nearby Volunteer. When I returned, the house was empty. I learned that there had been a fight with husband, mother, sister-in-law, mother-in-law all beating each other with sticks and swearing tremendous curses. As soon as an aroused neighborhood had stopped the row, the family moved out. The quarrel was partly over an unpopular wife and partly over money—each side telling how selfish the others were with their money.

I wondered how much my presence might have aggravated them, since I paid only the father on the assumption that he would distribute the money better than I could have done. I returned to live in the Peace Corps house. I still talked and visited with the family, but I am afraid my living with them was almost as detrimental as was living "above" the Africans in the Peace Corps house.

Such personal problems had little direct effect on my job as a schoolteacher. For Volunteers working in such fields as community development, these problems arise full-scale and make it hard for an enthusiastic Volunteer to do much. It takes at least a year to establish a bond of trust so that a Volunteer can really cooperate effectively with the people.

This is a hard adjustment, since most Volunteers come over with the expectation that, spontaneously, traditional and experienced men will work as equals with modern innovators.

This is the ideal of the typical armchair liberal who has not had to do a job and simultaneously cross international barriers and barriers of tongue, color, history, and natural human relationships. The frustrations are so great that after the first burst of energy from the new Volunteer, enthusiasm dwindles, and a big change occurs.

From then on, the Volunteer either becomes cynical, "drops out," and wastes his two years in the Peace Corps, or he takes direction of the project, saying, "I've got a job to do, and I'm going to do it!"

But to make a real contribution, Volunteers must simply meet people and make friends for the first year. Most Volunteers just plunge ahead with their assigned project. Their job may be well done—the bridge constructed or the rice project started—but after they leave, no more bridges are built, seed rice for the cooperative is eaten, and everything falls apart. The white man has been the main force. It has not been the will of the local people.

American aid has done much good, but this has been negated by many factors.

We needlessly emphasize to the recipient the fact that we are giving it to him. This condescending attitude is reflected in a Peace Corps advertisement, the headline of which read: "If you told these people the Peace Corps is the hypocritical extension of an imperialistic establishment's industrial complex, they would think you were crazy. And you would be." In the picture, you see the grass hut, the dark-skinned family, and—prominently placed as a "great white father"—the young Peace Corps Volunteer. Aid is needed as an instrument of international growth and human regeneration, not as an expression of the donor's will.

The fact that our programs are designed at least partly to show what America is like hinders them. People want to develop their own natural being, not to worship the America they associate with riots, the Vietnam war, and assassinations.

Simplistic notions—such as the ridiculous belief that anybody who likes Negroes in America is killed—are widespread and not confined to political agitators. It is plausible to many in developing countries that American volunteers are selfish representatives of a selfish people who want to dominate the world and that many of us are working as spies. People trying to escape poverty cannot imagine why anybody would leave wealth simply to interact with people from different cultures.

Thus criticism of the Peace Corps is frequent, and we have been expelled from some countries. We have been criticized for our dress, for not speaking like the British, and for being CIA agents. Local people laugh at foreigners

who take health precautions, commenting: "Those white men just have weak stomachs." A group of Volunteers was welcomed at a West African airport while hidden machineguns were trained on them, manned by soldiers ordered to fire if the Volunteers showed signs of invading the country.

These problems suggest two basic reforms.

Multilateral efforts, such as United Nations aid programs, must be expanded, while national programs like our Peace Corps are phased out. Projects must be staffed by small numbers of well-trained, well-paid experts who stay for at least three to five years, rather than the present large consorts of inexperienced, enthusiastic, short-term Volunteers, many of whom perform simple tasks—like driving trucks—which could easily be done by local people.

Agricultural development teams should consist of advisers who could concentrate on training local people and setting up in-country agricultural institutes. It is senseless to train American Volunteers who have no farming experience how to introduce new agricultural methods. Trained local people would be far more willing and able to get new methods into general use; they would not be ignored as are the "pushy foreigners."

Similarly, teacher training institutes should be set up. Currently, far too many students finish secondary school and go to the capital in unsuccessful searches for white collar jobs. They might be trained to become teachers in primary and secondary schools.

My principal said to me before I left my secondary school: "Please tell the Peace Corps to send more Volunteers here next year. All our graduates and qualified teachers want to stay in the capital. They don't want to come up-country." How can a nation develop if we furnish the staff for most of the schools and fail to train local personnel?

The present Peace Corps program includes many Volunteers who are not successful. Even if all of them were, our contribution to development would be much greater if we trained indigenous personnel and only ten percent were successful. This is because even the finest Volunteer under the present system cannot have a substantial long-term impact.

I am going home disappointed over what has happened in the last two years. Not about the people here, for I have made a number of good friends and have enjoyed talking to people in Sierra Leone. But I am concerned with America's failure to deal realistically with the immense problems of economic development. Similar criticisms by previous Volunteers seem to have gone unheeded by our government.

As long as we "benevolently" do the work for another country, it can never really develop, despite the number of bridges we may build. We must train people to do the job, not do the job ourselves. But I can just see aid experts in Washington looking at my recommendations and saying:

"That's just not realistic."

## Reviews of Books

The Social Development of English Quakerism, 1655-1755. By RICHARD T. VANN. Harvard University Press, Cambridge, Massachusetts. 259 pages. \$7.00, THE EARLY PERIOD of Quakerism, with its freshness and excitement, continues to intrigue scholars and amateurs. Professor Vann has applied the latest techniques of scholarship to this fascinating period and has produced a provocative

portraval of our first century.

The author has viewed the entire scene in his new analysis of the first century of Friends, but he has augmented this approach with studies in depth of three regions in southern and eastern England, Buckinghamshire, Norfolk, and the city of Norwich. He prepared computer-type cards on six thousand Quakers in these three areas and could thus undertake analyses basically different from those of his predecessors. He has used tables compiled by other scholars on the non-Quaker English population to supplement his own work.

Richard Vann also has made good use of the writings of the critics of Friends in the belief that they saw the new religious movement from a vantage point not available to the Quaker writers of the seventeenth century. But he has challenged the findings of the critics, compared their statements with the results of his new documentary evidence, and reached new conclusions.

He doubts that most early converts to Friends were as young as previously believed, and he maintains that they were largely from the middle, not the lower class. He doubts whether they became as rich in the early eighteenth century as their enemies maintained.

Professor Vann concludes that the idea of membership was firmly planted long before 1737, the previously accepted date. He believes that even in the time of persecution in the seventeenth century, there was a clear understanding of who belonged and who did not, for those who were suffering for their beliefs did not wish to be confused with persons who were not in agreement with them. He stresses the importance of the family among Friends and suggests that the regulations regarding marriage were designed to give families substantial control over young persons contemplating marriage.

This volume in no way supersedes the William C. Braithwaite volumes in the

Rowntree series, but it does provide much supplementary material and modifies some of the findings of the earlier writer.

EDWIN B. BRONNER

This Week Out of Doors. A Nature Calendar. By EDWARD E. WILDMAN. Elizabeth S. Lewis, St. Davids Park, Apartment 127-D, St. Davids, Pennsylvania 19087. 202 pages. \$3.75 (\$2.25 in quantity)

IF YOU HAVE EVER FELT unequal to the questions of youngsters about the out of doors, this book may be for you. Along with its myriad authentic picture observations are frequent child-level applications of natural science. Friends will enjoy the occasional Quaker allusion; for example, William Penn's description of Philadelphia weather as "constant only in its inconsistency." The author also wrote Penn's Woods, 1682-1932.

This Week is a veritable encyclopedia of nature information for children about plants and animals common to the North Central states. It does for the whole world of nature what a "good pair of bird glasses do for birds," says a reader. The content is arranged by weeks, with observations timely to specific seasonal events such as the arrival of birds and blooming of wild flowers. There are many inaccuracies in the index, with some page references one to three pages in error, but the professional knowledge is worth searching for. One is made to feel he is in the fields and woods with an experienced nature guide. There is a chronological "Things To Do" supplement.

CLYDE ONYETT

Violence: Reflections from a Christian Perspective. By Jacques Ellul. Translated by Cecilia Gaul King. The Seabury Press, New York. 175 pages plus index. \$4.95

THE TASK of the Christian is to witness against the violence of "injustice, oppression, authoritarianism, domination of the state by money, the exaltation of sex or science, et cetera." Violence is a natural law. It is a part of our "animal nature." It is the basic social process that prevails throughout all human societies.

Jacques Ellul proposes some "laws of violence" that I have re-expressed in American: Once you carry the big stick,

it's hard to put it down (continuity); you kicked my dog—I'll kick your cat (reciprocity); whether you kill a man "in cold blood" or "in self-defense," he is just as dead (sameness); every fighter demands a return engagement (violence begets violence); "I didn't do anything; I'm just defending myself" (moral justification). Since violence is of the "order of necessity," the Christian should not ask or expect non-Christians or non-Christian institutions to be nonviolent. Do not ask the poor or oppressed to be nonviolent, because they are already suffering.

The Christian achieves freedom from the necessity of violence through communion in God. He is a witness against the violence of the world. He is a nonviolent advocate for the poor, oppressed, and forgotten to the rich and powerful. He is incorruptible and invulnerable because he is totally committed as an expression of his absolute faith in God. As a part of his communion in God, the Christian must witness against the "little" violences and, therefore "if (revolutionary) violence is unleashed anywhere at all, the Christians are always to blame" because Christians should have intervened earlier. The freedom of the Christian is not freedom from pain, but freedom to love and to witness to God's love. The Christian's witness is a love offering to God on the one hand and to man on the other. The Christian's fulfillment comes as he becomes another bond of unity between God and man through the "violence of love."

Ellul's analytical style involves highly simplified categories, but he presents exciting propositions about man and society. His conflict sociology may trouble Friends; his view of the nature of Christianity suggests that most of us may be Pharisaic.

LEONARD BLUMBERG

Gandhi's Truth. By Erik H. Erikson. W. W. Norton and Company, New York. 448 pages. \$10

ERIK ERIKSON, the famous psychoanalyst of identity, has written an important psychological evaluation of Gandhi.

Dr. Erikson spent a year in India as a guest of the industrialist whom Gandhi opposed in the Ahmedabad textile strike of 1918. He began to interview the aged industrialist and others about the strike, and came to regard it as the event that catalyzed Gandhi's career as the founding father of independent India.

The bulk of the book deals with the

Mahatma's youth, his twenty years of early work in South Africa, and the day-to-day history of the Ahmedabad strike. Rounding out the volume is an evaluation of Gandhi's genius for combining detachment regarding ends with commitment regarding means. "A man should act in such a way that he actualizes both in himself and in the other such forces as are ready for a heightened mutuality. Gandhi viewed Satyagraha as a bridge between the ethics of family life and that of communities and nations." F. P. SALSTROM

The Human Image: Avant-Garde and Christian, New Perspectives on the Theatre of the Absurd. By RICHARD E. SHERRELL. John Knox Press, Richmond, Virginia, 160 pages. \$4.95

FOUR FRENCH PLAYWRIGHTS often are called "absurdists" — Samuel Beckett, Eugene Ionesco, Jean Genet, and Arthur Adamov. The central section of this study is a careful exegesis of sample works of each of them. The author evaluates the literary and verbal elements and the language of performance: The mise en scène, the ritual, the dynamics, the gestures, and the silences of the stage.

His subject is "the human image," but it is misleading to call it avant-garde. These pieces were avant-garde in the fifties. Mr. Sherrell's playwrights still are "relevant" and likely to remain so, but only Genet fits into the theater mood of the end of the sixties.

I am sorry the author included the first two chapters, which attempt to support his study as being properly theological and properly Protestant, and appear strained and apologetic in their effort to establish the four heterodox playwrights as worthy of theological consideration. Many potential readers may be put off by the ponderous beginning.

Although in these plays "the old religious rites are dead upon the ash heaps of modern Western history," their cry is as obviously a religious one as that of Job or Koheleth, and Richard Sherrell can help toward a clearer understanding of it.

WARREN S. SMITH

Niagara Falls. By ROBERT WEST HOW-ARD. Franklin Watts, Incorporated, New York. 90 pages

APPARENTLY INTENDED as a text for senior high school students, Niagara Falls is illustrated with many reproductions of old engravings, paintings, and photographs.

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John D. Jennings, Headmaster Oakwood School Poughkeepsie, New York 12601 "Niagara Falls," writes Robert Howard, "is the most famous and most important waterfall on earth. The Seneca Indians gave the river and its falls the name 'Niagara.' The word means 'the great throat,' referring to the fact that it is the throatway to Lake Ontario."

A chronology is included that begins with 20,000 B.C., when the glacier that covered most of our Northeast and Midwest hegan to melt and to gouge out the Niagara channel. The periods of Indian, French, and English domination are listed. The visit of Premier Kosygin of Russia to the Falls in June 1967 is the final entry.

SUSAN V. WORRELL

They Gave Us America. By RHODA HOFF and PHYLLIS MOIR. Westminster Press, Philadelphia. 144 pages. \$4.95 HISTORICAL FACTS come to life in this exciting book. People are thoughtful, fearful, greedy, honest. Places become real. and times assume personalities.

The bubonic plague in London (1665), for example, becomes more than a date—it holds the creeping fear and the whisperings, the sorrow for one's neighbor, and the hope that tragedy will not strike one's own family. You learn of the laws in London and how many were changed by this disaster. Customs are revealed, and even a bit of Quaker history. Friends refused to toll a bell for burial and therefore could not be counted.

The book is full of varied and interesting topics. The main part of each chapter has been taken from papers, diaries, and letters. William Penn writes of his friend, George Fox. César de Saussure's account of the Quakers is interesting and entertaining. There are excerpts from Queen Elizabeth's charter to Sir Walter Raleigh for his exploration of the New World (1584) and from the witchcraft indictments (1645). Charles I, Sir John Evelyn, and George Fox are represented here. A young surgeon tells of his evening with Samuel Johnson at the Devil's Tavern, and William Blackstone writes to his daughter about his Commentaries on the Laws of England. It tells of a day in a children's workhouse; the prisons; a Quaker storekeeper. William Pitt's speech to the English government shows an understanding of the causes of the American War of Independence not discussed in most of our own history books.

They Gave Us America has been recommended as a reference book for teenage students. It certainly can be

used with great success to promote interest in the past and an understanding of the present.

JOAN P. SHARPLESS

## Cinema by Robert Steele

AFTER PUTNEY SWOPE, a Negro, is unexpectedly elected chairman of the board of an advertising agency, he states that he does not plan to rock the boat, but to sink it, and the white board dissolves to a black one. Equally startling is Putney's announcement of a new policy for the agency: No advertising of war toys, cigarettes, or booze. And the zany film is off.

Robert Downey, director and writer of the film, gives the advertising business a shellacking. The film is rare and original. The best parts are the television commercials produced by Truth and Soul, Inc. (the agency's new name), under the bizarre direction of Swope. They are in color; the rest of the film is in black and white. The failure of the film is in the strain of sustaining its string of gags and cracks, but audiences roar at the shock and flippancy of the style even when the jokes are inaudible or incomprehensible.

Downey, a white director, has a field day with Negro inanities and the white-dominated mass media. The chauffeur and maid of Mr. and Mrs. Swope are white. The white messenger forgets to use the freight elevator. Mr. Swope's armed bodyguard can't find his gun when he is shot at by a white man. The ineffectiveness of nonviolence is discussed and, in choric speech, we hear all the violence that whites may expect. A poster near an elevator, which is shown many times, makes the theme explicit: "Times are changing."

The film is blunt, and the language is coarse. It has a day-after-tomorrow feel about it. Because it does not really go anywhere, half way through it becomes a bit hard to take, but no one has done a better job of going to war against our hangups about money, race, violence, and putting down the other fellow so that we may climb on him to reach success. Most of the performances are lively.

In a paradoxical way the bad comedy timing, the cul-de-sacs, and the irrationality of the film make sense. The world of advertising makes no sense; therefore, making a nonsense film about it is a sensible thing to do.

## Letters to the Editor

## Depth of Rage

IT IS DIFFICULT to convey to our insulated, isolated suburban Meeting members the depth of rage and despair that exists in the congested misery of the urban black community and that assails us with such hostile and violent tones in the Black Manifesto.

We have developed over the years a beautiful picture of Negroes as long-suffering, reasonable people who return insults with a smile. The few Blacks who have made it to the suburbs and associate with us in some of our Meetings we find to be loving and decent people, though a close association may disclose the smoldering rage which some feel.

The times have changed drastically, Friends. When the white man's shot rang out to kill Martin Luther King, Jr., the fragile support for the doctrine that nonviolence would achieve justice was shattered. We need to realize that there is a growing feeling among a large number of unemployed, dispossessed people of Chester, South Philadelphia, and Camden that they would just as soon destroy themselves and everything around them as go on in the status quo. The time when a Quakerly nonviolent response to this mood can still have effect is fast running out. The people in and on the fringes of Philadelphia Yearly Meeting who have had a close experience of this sense of complete frustration in seeking justice are trying to bring us all up to a mood of adequate response. How can it be done? May God open our ears to the voices of despair. Here is James Baldwin writing in 1961: "To be a Negro in this country and to be relatively conscious, is to be in a rage almost all the time. So that the first problem is to control that rage so that it won't destroy you. Part of the rage is this: It isn't only what is happening to you, but it's what's happening all around you all of the time, in face of the most extraordinary and criminal indifference. the indifference and ignorance of most white people in this country."

CLARENCE H. YARROW Swarthmore, Pennsylvania

## **UnFriendly Manifesto**

I CANNOT UNDERSTAND how Friends can consider giving resources to the National Black Economic Development Conference as we know of it through the Black Manifesto presented by James Forman.

It supports violence to achieve its ends. It states that its purposes are the overthrow of our democratic government and separateness for black people. Its demands are made to us as threats.

All of the aspects of it are inconsistent with Quaker beliefs in non-violence, the Inward Light, and a united world of brotherhood in which we are children of God first, and black or white people second.

To foster attitudes, actions, and organizations contrary to the basic tenets of Quakers would be a capitulation in the face of pressure from a non-Quaker group. It would be ethically and morally damaging to the people to whom the gift was made, since their attitudes of hostility, aggression, power, and selfishness would be further encouraged. They are "selfish" because of their almost autistic thinking, which appears to exclude openness and sensitivity to others and which prevents rational thinking and the development of Christian virtues.

To give assistance to the aims of the Black Manifesto is to endorse all that it stands for. We must not idealistically select certain passages for approval and blindly overlook the rest. This is at best an act of utter naiveté. In truth, it may be called irresponsible and fatally unrealistic.

JEANNETTE S. MICHENER Southampton, Pennsylvania

## Response to Black Demands

IT SADDENS ME to see Quakers advocate cooperation with a radical, non-Christian movement, the purpose of which is revolution.

It should be clear to anyone that the Black Power movement (and other movements that deny integration) are self-seeking and power-seeking and preach hate. The hate they primarily preach, and are willing to act on, is class-hate, expressed in Marxist terms.

Negroes in America are reasonable, loving people, and the radical fringe does not and cannot represent them. Negroes in America need no blackening of character by a Black Power movement

There is gross self-deception in the propaganda disseminated in support of the Black Manifesto.

It is not true that the cruel rhetoric of the Black Power adherents does not

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G. Laurence Blauvelt, Headmaster

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MERRILL E. BUSH, Headmaster

mean what it says. It does, and these men are fanatics.

It is not true that Negroes are different in psyche and experience and must get mature personhood in wholly Negro communities before they can be an integral part of the American community.

It is not true that "Christianity is the white man's religion," and that Christianity is imperialist-white imperialist.

In "The Church's Response to the Black Manifesto," by Gayraud S. Wilmore, Jr., of the Board of National Missions, United Presbyterian Church in the United States, this statement is made: "The quest for racial integration as the summum bonum of existence . . . has come to an end." I deny this. It has had a beginning.

It is difficult, I know, to practice Christianity, to make God known to others "that the love wherewith Thou lovest me may be in them, and I in them." Somehow we must make what we do, alone or in groups, Christian, not non-Christian.

> SAM BRADLEY Honeybrook, Pennsylvania

## The Diet of Gandhi

LET ME ADD a few details to William Stuart Nelson's article on Gandhi (Friends Journal, October 1).

In his Autobiography, Gandhi wrote about the way of life at Tolstoy farm: "I was anxious to devote the maximum of time to the Satyagraha struggle and fit myself for it by cultivating purity. I was therefore led to make further changes and to impose greater restraints upon myself in the matter of food. The motive for the previous changes had been largely hygienic, but the new experiments were made from a religious standpoint. Fasting and restriction in diet now played a more important part in my life."

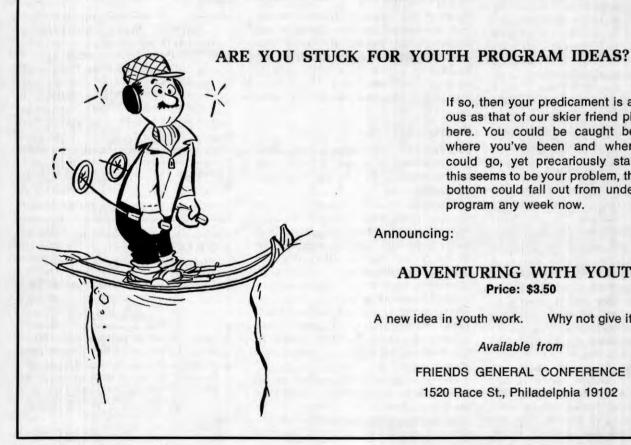
The usual diet was raw groundnuts, bananas, dates, lemons, and olive oil. Gandhi commented: "I know it is argued that the soul has nothing to do with what one eats or drinks, as the soul neither eats nor drinks; that it is not what you put inside from without, but what you express outwardly from within, that matters. There is no doubt some force in this. But rather than examine this reasoning, I shall content myself with merely declaring my firm conviction that, for the seeker who would live in fear of God and who would see Him face to face, restraint in diet both as to quantity and quality is as essential as restraint in thought and speech."

> ROBERT HECKERT Philadelphia

## A Fact-finding Trip

IF UNITED STATES foreign policy and attitudes toward it are to change in any constructive way, there is need for study of alternatives in ideas and action and for the leadership, inspiration, and information that concerned Friends can give Russell Johnson, Peace Secretary for the New England region of American Friends Service Committee, is planning a three- or four-month trip to Cambodia and Tanzania.

He plans to consult persons in the United States and elsewhere with experience in the countries in question; to visit these countries for approximately a month each; and to prepare a manuscript for publication in pamphlet form and one or more talks for public meetings so that the conclusions of this



If so, then your predicament is as seri-

ous as that of our skier friend pictured here. You could be caught between where you've been and where you could go, yet precariously stalled. If this seems to be your problem, then the bottom could fall out from under your program any week now.

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study can be shared as widely as possible in the United States.

Russell Johnson has been on the staff of American Friends Service Committee for twenty years. In addition to his present position, he served for more than four years as the director of the Quaker Conferences in Southeast Asia. During that time he visited thirteen countries in that area and arranged conferences and seminars in several of them.

In August, 1966, he spent two weeks in Cambodia as chief of a five-person team sent by Americans Want to Know. In July 1968, he visited Cambodia, Thailand, and South Vietnam. He has lectured widely in the United States and other countries and has been a very effective witness before Congressional committees.

Russell Johnson's proposed trip is sponsored by the Friends Council of the National Capital Area, a group representing the five meetings of the area: Adelphi, Sandy Spring, Bethesda, Washington, and Langley Hill. The Council hopes to raise eight thousand dollars and would like prompt support from Friends groups everywhere.

Contributions (tax exempt) may go to C. Edward Behre, Treasurer, Cambodia-Tanzania Study, 17401 Norwood Road, Sandy Spring, Maryland 20860.

EDNA P. LEGG Baltimore

## A Youth Referendum

IF THE UNITED STATES government were to hold a referendum on the Vietnam war in which the youth of the nation were allowed to vote, there is little doubt that the young people would vote the war out of existence. For both legal and political reasons such a referendum can and will not be held. Yet if the youth of our nation are resolute there seems to be a way for them to hold their own referendum using a system that has been set up by the government.

Each time a Selective Service Form 150 is filed it becomes a statistic within the Selective Service system. Should a million young people file SS Form 150, it would be a mandate from the youth that the war be ended at once. The filing of the form is not an act of civil disobedience but is a right under the Selective Service system. Since in all but a few cases the board clerk will routinely deny the CO application, the referendum will add little burden to the members of the nation's draft



boards. It will allow each youth to vote soon after his eighteenth birthday. Copies of the form could be printed in the newspapers to make sure that the administration did not find itself short of supplies and funds to print new copies of SS Form 150.

I encourage all of this nation's youth to file a SS Form 150 during the month of December. Further I request those that share my concern in this matter to publicize this youthful referendum.

RALPH ENO Wilton, Connecticut

## Paths to Peace

PACIFISM and non-cooperation with the draft relate only to an individual's response to the conduct of his government. They do not contribute to the building of a nonviolent world society, regardless of how well they are publicized. When the war in Vietnam ends, the draft issue may fade away, especially if a volunteer army is instituted.

Friends must work to modify passport issuance procedures in all countries, starting with their own, so that passports would be only for identification and holders could visit any foreign country they wished, subject *only* to the approval of the foreign country.

The people of all countries, not just the governments, should be represented in the United Nations. Friends should work for the establishment of a United Nations body whose representatives would be elected by popular vote. This need not be a decision-making body, but it could deliberate and report to the Security Council. Persons serving in governments would not be eligible for election to the representative body.

Friends should lead a movement for legislation to provide that there be no profit for any industry selling war material to the government.

A significant action with regard to

the Vietnam war would be a peace march with at least ten thousand people from all over the world which would begin in Cambodia and go to Hanoi and then to Saigon. The Vietnamese people would probably welcome the marchers, and we could bring them medical supplies. The presence of peace marchers might even provide the belligerents with a face-saving pretense for scaling down military activities.

Such a march would obviously not be a simple undertaking. To some, Peace on Earth is impossible, so do not expect that a movement where the action is will be easy.

EDWARD BRUDER

Downers Grove, Illinois

## Individual Effort

I SOMETIMES WONDER if we Quakers do not sometimes pat ourselves on the back as though we were great leaders in carrying out "ethical" and "social" requirements. I believe if we were to look around a bit and examine what some other organizations are doing, we would be very humble.

I think it is time the Quaker, as did Jesus, through individual effort—not through committees and mobs—attempt to create in his own small involvement among all those he works with and walks with the feeling that Jesus' two great commandments are being carried out to the best of his ability.

Too often we feel that we can force things on people—either through legislation or mob action and that this is the answer. But, if I remember correctly, Scripture reminds us "the letter killeth but the spirit giveth life." I don't recall any instance where Jesus appointed a committee to get something done. He did it and asked each individual to do it—working individual to individual.

J. KENNEDY SINCLAIRE Rutherford, New Jersey



# The Sermon on the Mount... What does it mean today?

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# Friends and Their Friends Around the World



Mesquakie children, with the help of workcampers, paint a papier-maché monster.

## Summer With The Mesquakies

## by Karen Brockman

NINETEEN TEENAGE VOLUNTEERS spent a constructive summer working with the Mesquakie Indians near Tama, Iowa, in an American Friends Service Committee project.

The Mesquakies are better known as the Fox. Once they controlled the upper Mississippi and numbered perhaps two to three thousand. Then, after a war of extermination launched against them by the French, years of hostilities, and removal to Kansas, the tribe settled permanently in Iowa. They were able to do this because of the foresight of their leaders, who realized that their people would always be pushed around until they had legal claim to a home. More than a century ago, the tribe bought land, which it still owns as a tribe and to which it has since added, until there are now almost five hundred Mesquakies living on a little less than four thousand acres. Another two hundred live in other parts of the United States.

The tribal council had invited the AFSC group to tutor in basic English and arithmetic skills, give art classes, and work on the powwow grounds. The Iowa River, however, altered some of these plans. Because of serious, sustained flooding, the powwow grounds were unworkable for five weeks. Indeed, one group even canoed on the grounds early in July, so flooded were they. An unexpected challenge faced the volunteers as the waters went down and the approximately twenty evacuated families wanted to return to their homes. The young people pitched in and spent many days "mucking" (restoring damaged muddy houses to livability).

Meanwhile, the tutoring and art work program was moving along. Pairs of Mesquakies and their tutors worked indoors and out in English and arithmetic from reading-readiness to junior-high level. In the art room, when they were not being tutored, groups of young Mesquakies were drawing, painting, sculpting, and generally creating in imaginative and impressive ways. Games, stories, songs, and art work for the very young and a drama and puppetry program were other scheduled activities.

During the final two weeks the powwow grounds could be raked clear of flood debris. Bleachers were repaired, and signs were painted.

Although having responsibility for such an ambitious program probably was a new experience for many in the group, there was a more significant kind of growth. For most, it was their first exposure to a different culture, and many eyes were opened. Differences in attitude were noted, explored, and often admired.

From the beginning, AFSC participants found the Mesquakies' bilingualism impressive, and everyone learned some words of Mesquakie. In time, other aspects of Mesquakie became clear: The extent to which cooperation, not competition, is the dominant theme, the inclusion and acceptance of children as people, and the sense of community responsibility. All were impressed by the degree of community cohesion and the extent to which the traditional culture has survived.

Clearly the volunteers profited from their summer. As for what the Mesquakies thought, a seven-year-old said it beautifully when he identified the group to a strange white person in this way: "These are our friends. These are the good white people."

(Karen Brockman is a teacher of languages in Western College.)

## United States—Japan Relations Reach a Turning Point

THE UNITED STATES-JAPAN Mutual Security Treaty will be up for renewal next summer. The Okinawa question is a hot political issue in Japan. Currently, a government of the Ryukyu Islands functions under the military government of the United States. The first popular election of a chief executive was November 10, 1968, and Chobyo Yara, an opposition candidate, won on a platform of immediate and unconditional reversion to Japan. Even the more moderate Japanese government wants Okinawa back by 1972; the American bases would be on the same status as those on mainland Japan.

To encourage serious reevaluation of our strategy of using Japanese territory for an American military shield against China and the Soviet Union, American Friends Service Committee appointed Hideo Hashimoto special Quaker representative for United States-Japan relations, 1969-1970.

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Executive Committee of AFSC Pacific Northwest Region, chairman of the Peace Education Committee in Portland, and a member of the National Council of Fellowship of Reconciliation. He is a professor of religion in Lewis and Clark College, and will devote his sabbatical to this mission.

He spent the summer in Washington to sound out sentiment in the State Department, Pentagon, and Congress and to open the way for reporting to those agencies on his return from Japan. Positions on the Okinawa question ranged from "return now," supported by a majority in the Senate Foreign Relations Committee, to "never," supported by the House Armed Services Committee. The State Department seems willing to return Okinawa to Japan soon while retaining much freedom in the use of the military bases.

Hideo Hashimoto feels that information is important to members of the Congress and other government officials. Congressman Wyatt, normally conservative on such matters, participated in the American-Japan Assembly in Shimoda sponsored by Columbia University and in two subsequent conferences in Japan, and takes "a rather enlightened liberal position in regard to this issue."

Hideo Hashimoto found that many Senators and Congressmen are willing to "listen to pacifism" and are anxious to talk about the "What would you do if . . .?" question. He feels that the work of the peace movement was vital in enabling fifty Senators to withstand Administration pressures for many weeks and vote against ABM, and that an upcoming decision on MIRV may be even more important.

He began his work in Japan August 30 and will return to Portland December 20. He will be home taking weekend speaking engagements until March 25, 1970. From March 26 until May 10 he will be working in the Peace Education Division of AFSC.

## Letter from Northern Ireland

by Helen Campbell

BELFAST FRIENDS have appreciated the letters that have brought the understanding sympathy of many Friends in a situation that has hombarded our minds and spirits even when we have suffered no material damage.

When the trouble started, the Irish

pacifist movement, in which Friends in the Republic of Ireland are concerned. began sending relief goods by car to Belfast. Other Friends helped with fifty refugees in a house in County Dublin.

I wonder if Americans know really to what extent we are afraid-afraid of the hardline Protestants, afraid to write letters to the papers, to put our address on the outside of envelopes when we write to well-known Catholic leaders! This queer sense of fear hangs around, and the whole situation is so confused. Prohably you in the United States can understand better than most in England that one of our problems is. of course, the English!

All our effort seems small in the face of massive needs and the complexity of our problems. Now that nearly all the material barricades are down, the children have lost their safe adventure playgrounds. And the men, women, and boys have shown powers of leadership, of initiative, and the will to work for their own little communities behind the barriers-what of them, especially the men? Will they be asked to cooperate with the town planners in creating a new city? And how does it feel to the good men in the police force when they read (in several English papers)

the generalisation that the police in Northern Ireland are "thugs"? What of the young soldiers-nearly all English-who are on duty for long hours in a situation which many of them find frightening or bewildering? One told me that he had served abroad in several countries, but that this is different. "Here these are like my own people and they are Christians. It's terrible."

Where can Friends, in our weakness, come into all this?

When we turn to God, when we keep still and listen he will help us to understand and will show us what to do and what not to do.

## Reconciliation Work in South Tyrol

by Adolphe Furth

BETWEEN August 1968 and July 1969 we cooperated with the Friends Service Council (London) on two projects in South Tyrol. For several years some British Friends have been concerned about the strained relations between the ethnic groups living in that northernmost province of Italy.

South Tyrol is the historical name of



"A beautifully situated spot in the mountains west of Bozen."

the province of Bozen (Bolzano), which was transferred from Austria to Italy in 1919 by the Peace Treaty of St. Germain. Italianization of this formerly German-speaking mountain land was ruthlessly attempted by Mussolini, and hard feelings subsist between the members of the two language groups. Terrorist acts and draconic countermeasures have occurred until recently.

The project of a work camp involving both ethnic groups had to be dropped in 1967 because of the unwillingness of German-speaking students to cooperate in their homeland with their Italian-speaking counterparts. This past summer such an international camp finally came about cosponsored by the Friends Service Council and Service Civil International. There were twentyone campers, twelve from South Tyrol (four Germans, eight Italians), others from elsewhere in Italy, and from Austria, Switzerland, France, United Kingdom, and the United States. From July 14 to August 4, they did reforesting work on a beautifully situated spot in the mountains west of Bozen. According to the reports of some of the campers, a fine spirit of community developed and personal friendships were formed among the three groups (Italian and German Tyrolese, and "outsiders"). Some formal and many informal discussions concerned minority problems in general and the local one in particular. The work was done conscientiously and everybody enjoyed the magnificent surroundings.

The formation of a bilingual discussion group of public minded German-speaking and Italian-speaking citizens in the city of Bozen was the other project in which we participated. From January to May 1969, a lively circle of people of good will, mostly educators, met regularly at intervals of two weeks and managed to arrive at some unanimously agreed upon public statements on important school problems. After the summer recess the group—a very unusual one for South Tyrol—expects to continue its regular meetings.

(Adolphe Furth is a member of Chapel Hill Monthly Meeting, North Carolina, and of the Peace Education Committee of American Friends Service Committee, Southeastern Region. He received his doctorate from the University of Vienna, and was for seventeen years a teacher of chemistry in Negro colleges.)

## Quaker Contact with Hanoi

JOSEPH ELDER, an American Friends Service Committee representative who is professor of sociology in the University of Wisconsin, has delivered open-heart surgical equipment to one hospital in Hanoi. Thus some form of Friendly medical aid has now reached all three sides in the Vietnam war.

The State Department granted AFSC permission to spend twenty-five thousand dollars on medical equipment for

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## Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

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Christopher Nicholson, A.C.S.W., Philadelphia, Pa. 19144, call VI 4-7076 between 8 and 10 p.m.

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

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FRED A. WERNER, President



Lawrence Park Office: Lawrence Rd. Entrance To Shopping Center Broomall, Pa. North Vietnam. When Joseph Elder delivered equipment in October, he received requests for more supplies, which will be purchased with the remainder of the authorized sum and delivered in December by Louis Schneider, Associate Executive Secretary for Program in AFSC.

Joseph Elder found the North Vietnamese open to further discussion of the possibility of Quakers establishing a prosthetics center in North Vietnam similar to the one in Quang Ngai.

His offer to deliver a list of American prisoners to their families was refused, since North Vietnamese consider American pilots as volunteer aggressors, distinct from regular enlisted men. He delivered to the Committee for Solidarity with American People two hundred fifty letters from wives of American prisoners. Vitamins—a gift for Vietnamese children from the wives—were given by the authorities to American prisoners instead.

To gather material for an article for the New York Times Sunday Magazine on life in North Vietnam, Joseph Elder was allowed to travel in the province of Thanh Hoa.

He met with the foreign minister, Nguyen Duy Trinh, whom he had also met during a visit in June. Nguyen Duy Trinh noted that both sides profess interest in elections but cannot agree on their administration. Nguyen Trinh said that North Vietnam would support any coalition government that did not include Thieu and Ky. The North Vietnamese are not optimistic about ending the war, and many villages remain empty for fear of a resumption of American bombing. The Foreign Minister said that the Vietnamese, who have fought outsiders for four thousand years, will continue to fight as long as foreigners remain in their country.

## On Releasing Friends

## by James Niss

FRIENDS EVERYWHERE are busy people. Busy at their jobs and with their families. Busy in housekeeping matters of their Monthly Meetings. (Many clerks and committee chairmen barely find time to answer their mail, as many Yearly Meeting committees have sadly discovered.)

Sometimes we are too busy to "be still before the Lord, and wait patiently for Him." Even more often, we cannot (will not?) find time to do what He would require of us.

John Woolman said: "Until this year, 1756, I continued to retail goods; about which time I grew uneasy on account of my business growing too cumbersome. I felt a stop in my mind. The increase of business became my burden, for I believed truth required me to live more free from outward encombers. In this exercise my prayers were put up to the Lord, who graciously heard me. Then I lessened my outward business."

The New York Yearly Meeting, in its quest for renewal, has just established an Ad-Hoc Committee on Resource Development. We expect that the new committee will find what we at the New York Yearly Meeting's Peace and Social Action Program (PSAP) have found—that the Yearly Meeting's most valuable resource is its seven thousand members.

Yet so many Friends are committed elsewhere! That is why PSAP is encouraging each monthly meeting to consider "releasing" at least one Friend for full-time openness to divine guidance and freedom to follow that guidance wherever it leads.

The Steering Committee of the Peace and Social Action Program has set aside in its 1970 budget seven thousand dollars for helping Monthly Meetings release Friends for service in their local communities. Where the Monthly Meeting would offer room and board to the released Friend, PSAP would cover the costs of a small personal stipend, plus travel and other expenses connected with his work on Friendly concerns. Where a Monthly Meeting does not have a member available for this ministry, PSAP will seek from elsewhere in the New York Yearly Meeting and from other Yearly Meetings someone to become a sojourning released Friend for a specified periodperhaps a year.

Our first released Friend is Dick Evans, who has the support of Albany and Schenectady Monthly Meetings. Dick and his wife, Melanie, have as their base the Capital Area Peace Center-located in the Albany meeting house-where they do peace education and draft counseling (Dick is a noncooperator with the Selective Service). Beginning in September, Dick and Melanie will be traveling to Monthly Meetings in upstate New York under concerns from the Meetings that have released them and from the PSAP Committee on Conscription and the Military.

Besides Albany, we know of at least

32 South Lansdowne Avenue, Lansdowne one Monthly Meeting that is prepared to receive a released Friend immediately. (We have not yet been able to fill this opening.) Several other Meetings have this under consideration. In addition, the PSAP staff is traveling to many Monthly Meetings, hoping to open the way for released Friends. We invite readers of Friends Journal who know of releasable Friends (especially young Friends!) to put them in touch with the Peace and Social Action Program of the New York Yearly Meeting, 217 Second Avenue, New York 10003.

The released Friend would probably work under the Peace and Service Committee of the Monthly Meeting but would be available for assistance to any committee.

Experience has shown many of us that a Friend working full time in a concern can open the way for deeper participation by other members, as he draws on Friends for help in their areas of special competence.

The PSAP office will assume the responsibility of furnishing released Friends with resource materials and technical assistance in each Meeting's specific concern. Through visits by our staff, we hope to keep open a lively

interchange of ideas, and to coordinate activities, among the distant Monthly Meetings. Another function of our visits will be to share with released Friends their burdens and frustrations, as well as their joys and successes.

Released Friends might work in fields already explored by PSAP, such as peace education and peace action; giving counsel and support to young men facing military conscription; police-community relations in places of tension; race relations in the community, such as seeking additional employment opportunities or endeavoring to find housing for minority groups in currently segregated sections; working with students to develop creative responses to college crises and adult hypocrisy.

In these and other fields, the PSAP committees and staff would be available for consultation and assistance.

But there is no fixed program. Each released Friend and each Meeting will seek its own way—the way that speaks best to the needs of the individual, the Meeting, and the community.

(James Niss is Associate Field Secretary of the Peace and Social Action Program of New York Yearly Meeting.)

## Australian Friends Reach Out to Asia

by William N. Oats

ESTABLISHMENT of an Asian Cultural Center at the Friends' School, North Hobart, Tasmania, is important because Australia is finally realizing that it is a part of Asia. It has given up the idea that Japan and China are part of what we used to call the "Far East," which is in fact our very near north, and we are becoming more conscious that a hundred and twenty million people in Indonesia and Malaysia are our very near neighbors.

Australia can become a bridge between European and Asian cultures, and it is important that The Friends' School contribute to the development of the Australian's consciousness of his role in Asia.

The Asian Cultural Center would provide facilities for language study, particularly in Indonesian and Malay, the languages of our nearest neighbors. Eventually, we might also teach Japanese.

The Center would be staffed by

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teachers whose native language is one of the Asian languages we are teaching. The Center would stimulate the study of the geography of Southeast Asia, to emphasize to children that Australia is part of Asia. It would give all students, not just those specializing in the study of Asian languages, an understanding of the rich historical and cultural traditions of the peoples of this region. This could be done through special courses in social studies, and the encouragement of such classes as Asian dancing, cooking, and flower arranging.

The Center would promote a study

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of the current problems of countries in this area, and the part Australia can play in planning a common solution to these problems.

Students would be encouraged to consider service in this field, both as short-term volunteers and as professionals.

The Friends' School has already made a start in increasing students' awareness of Asia. In 1967, Miss Kal Bandara, from Singapore, was appointed to teach Indonesian and Malay for two years. The Lee Foundation, with headquarters in Singapore, agreed to provide the necessary finances.

About fifty pupils are studying the languages, and this number will increase each year as the course extends into another year. We are running a specialized and intensive course at matriculation level for fifth and sixth year students. All classes of children have had lessons in Southeast Asian culture. Miss Bandara has conducted most enthusiastic classes in Asian dancing, even with the youngest children. Her dancing groups have performed at the school and for a number of community organizations. Also, adult education classes in Malay are taught at the school by Miss Bandara.

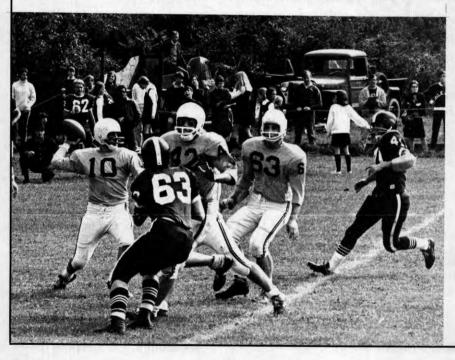
There have been two important developments external to the Friends school. The Tasmanian University has encouraged the study of the Indonesian language by accepting it for matriculation purposes. And the Commonwealth Government has appointed a committee to report on the best methods of promoting the teaching of Asian languages and cultures in schools and universities. I was invited to be a member of this committee of eight.

We hope that our establishment of an Asian Cultural Center will encourage other schools to undertake similar projects. Our program has attracted interest in Australia and in Southeast Asia generally through television coverage. We feel that the program is consistent with the responsibility Friends feel to encourage communication between peoples. Despite the diversity of the two main cultures which meet each other in this part of the world, communication between them may not be too difficult to establish if a chance remark made to me in Singapore has any significance:

"You know, we feel we can talk to you Australians because you've never colonized us."

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## Obiter Dicta by M. C. Morris

LET'S CALL it atonement rather than reparations, that we, too, in time may become children of God," says the Flushing Monthly Meeting, New York, newsletter in commenting on the appropriateness of giving substantially to a fund established to help right the inequity of exploitation of black and other minority people here and in colonial lands.

WILMINGTON FRIENDS MEETING (Delaware) gave the city one thousand dollars toward the development of a ball field on a vacant lot in the inner city for pupils of Williams School, whose originally planned playground never was provided.

SANDY SPRING MONTHLY MEETING, Maryland: Nancy Takahashi participated in the Children's International Summer Village, held this year in Leeds, England, where she "didn't have much trouble communicating" with other children from England, Sweden, Norway, Korea, Czechoslovakia, Germany, Israel, Italy, and Austria.

## Response to Moratorium

FRIENDS HOSPITAL (Philadelphia) had a four-hour meeting for prayer and meditation October 15. Employees, patients, board members, and friends attended.

William P. Camp, the superintendent, said: "We cannot close the hospital for even one day because of our obligation to our patients. However, a number of us feel, as individuals, a deep concern about progress toward peace and want

to participate in some tangible way in the nationwide expression against the continued killing of American men and Vietnamese men, women and children."

During the October 15 Moratorium, forty-five students of The Meeting School marched some twenty miles from Rindge, New Hampshire, to Keene State College, where they took part in a memorial service for war dead and led the crowd in protest songs.

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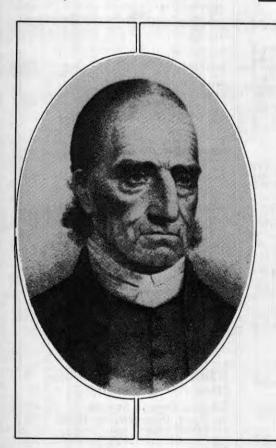
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## MEETING ANNOUNCEMENTS

## Arizona

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

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

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

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

## California

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

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

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

FRESNO—Meetings 2nd, 3rd & 4th Sundays, 10 a.m., 847 Waterman St. We will only have potluck on second First-day in the month.

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

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

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

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

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

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

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

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

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

SAN FRANCISCO—Meetings for worship. First-days, 11 a.m. 2160 Lake Street.

SAN JOSE-Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. GE 1-1100.

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

SANTA CRUZ—Meeting for worship, Sundays. 11:00 a.m., discussion at 10:00 a.m., 303 Walnut

SANTA MONICA-First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

WESTWOOD (West Los Angeles)-Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950. WHITTIER—12817 E. Hadley St. (Y.M.C.A.), Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

## Colorado

BOULDER-Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

DENVER---Mountain View Friends Meeting, wor-ship 10 to 11 a.m., Adult Forum 11 to 12, 2280 South Columbine Street. Phone 722-4125.

## Connecticut

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

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

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

NEWTOWN-Meeting and First-day School, 11 a.m., Newtown Junior High School.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Janet Jones. Phone: Area Code 203 637-4428.

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

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

## Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 10:45 a.m.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

NEWARK—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

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

WILMINGTON—Meeting for worship at Fourth and West Sts., 11 a.m.; at 101 School Rd., 9:15 a.m.

## **District of Columbia**

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Ave-

## Florida

CLEARWATER—Meeting 10:30 am., Y.W.C.A., 222 S. Lincoln Ave. Phone 584-4751.

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

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

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

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone 241-6301.

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

SARASOTA—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 955-3293.

ST. PETERSBURG-Meeting 11 a.m. 130 19th Avenue, S. E.

## Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., At-lanta 6. Noyes Collinson, Clerk. Phone 355-8761.

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

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

## Illinois

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

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

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

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

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

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

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

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

ROCKFORD—Rock Valley Meeting. Classes and Adult Discussion 10:15 a.m. Worship 11:15 a.m. Booker T. Washington Center, 524 Kent St. Phone 964-0716.

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

## Indiana

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

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

## lowa

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

## Kansas

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

## Kentucky

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

LOUISVILLE—Adult First-day School 9:30 a.m. Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone 454-6812.

## Louisiana

NEW ORLEANS—Meeting each Sunday, 10 a. m., in Friends' homes. For information, telephone UN 1-8022 or 891-2584.

## Maine

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

## Maryland

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

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

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

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

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

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

UNION BRIDGE-Meeting 11 a.m.

## Massachusetts

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

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

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

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

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

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

WESTPORT—Meeting, Sunday, 10:45 a.m. Central Village: Clerk, J. K. Stewart Kirkaldy. Phone 636-4711.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

## Michigan

ANN ARBOR — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Mabel Hamm, 2122 Geddes Avenue. Phone: 663-5897.

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

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

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

GRAND RAPIDS—Friends Meeting for worship. First-days 10 a.m. For particulars call (616) 363-2043 or (616) 868-6667.

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

## Minnesota

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

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

## Missouri

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

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

## Nebraska

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

## Nevada

LAS VEGAS—Unprogrammed meeting for worship, 10:30 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, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

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

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

## **New Jersey**

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

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

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

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

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

HADDONFIELD-Friends Ave. Lake St. Meeting for worship 10 a.m. Nursery care. Special First-day school programs and/or social following worship, from October to June. Phone 428-6242 or 429-9186.

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

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

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

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

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

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

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

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

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

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

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. At YWCA, 282 Morris Avenue. Visitors welcome.

TRENTON—Meeting for worship, 11 a.m., Han-over and Montgomery Streets. Visitors welcome.

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

## **New Mexico**

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

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

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

## **New York**

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave. Phone 465-9084.

BUFFALO—Meeting and First-day School, 11 a.m., 72 N. Parade. Phone TX 2-8645.

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914-666-3926.

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

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

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

FARMINGTON—Pastoral Friends meeting: Sunday School 10 a.m.; Morning worship, 11 a.m. Use New York State Thruway exit No. 43 or No. 44. Write for brochure. Pastor, Richard A. Hartman, 140 Church Avenue, Macedon 14502. Phones: parsonage, (315) 986-7881; church, 5550

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

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

2 Washington Sq. N.

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Phone SPring 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

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

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

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

SCHENECTADY—Meeting for worship, Sunday evening 7:00 p.m. Old Chapel, Union College Campus.

SYRACUSE—Meeting for worship at 821 Euclid Avenue, 10:30 a.m. Sunday.

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

## North Carolina

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



Downers Grove Meetinghouse, Illinois

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

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue. Phone 525-2501.

DURHAM—Meeting for worship and First-day School, 10:30 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

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; Un-programmed worship 11:00; 3950 Winding Way, 45229. Phone (513) 861-4353. Byron M. Branson, Clerk, (513) 221-0868.

CLEVELAND—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 932-2752; 371-9942.

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

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

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

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

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

WILMINGTON—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, 10 a.m. First-day School, 11 a.m., in Thomas Kelly Center, Wilmington College. Elizabeth H. MacNutt, Clerk. 513-382-3328.

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

## Oregon

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

## Pennsylvania

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NORRISTOWN—Friends Meeting, Swede and Ja-coby Sts. Meeting for worship 10 a.m.

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

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

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

Central Philadelphia, Race St. west of 15th.

Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

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

Fair Hill, Germantown and Cambria, 10:15 a.m.

Fourth and Arch Sts. First- and Fifth-days.

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 10 a.m.

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

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Elisworth Ave.

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

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

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

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

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

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

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

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

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

WILKES-BARRE — Lackawanna-Wyoming Meeting, Parlor, Weckesser Hall, 170 S. Franklin Street. First-day School, 10:15 a.m.; Meeting 11:00.

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

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

## **Tennessee**

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

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

## Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. David J. Pino, Clerk, HO 5-6378.

DALLAS—Sunday 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, George Kenny, 2137 Siesta Or., FE 1-1348.

HOUSTON—Live Oak Meeting, worship and First-Day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Allen D. Clark, 729-3756.

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

## Vermont

BENNINGTON—Meeting for worship, Sunday, 10 a.m., Bennington Library, 101 Silver Street.

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

## Virginia

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

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

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

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

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

## Washington

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

## Wisconsin

BELOIT-See Rockford, Illinois.

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

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

## Announcements

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

## Birth

DERR—On August 18, a daughter, ELIZABETH BROOKE DERR, to Daniel and Elizabeth Trueblood Derr. The mother is a member of Clear Creek Monthly Meeting, Richmond, Indiana, and the father is a member of State College Monthly Meeting, Pennsylvania.

## Marriages

HENDERSON-BLACKWELL—On September 18, in Richmond, Indiana, ANNA EDGERTON BLACKWELL and SIDNEY HENDERSON. The bride is a member of Baltimore Yearly Meeting, and the bridegroom is a member of Lincoln Monthly Meeting. Nebraska.

of Lincoln Monthly Meeting, Nebraska.

PATTON-DILWORTH—On September 27, in Palo Alto Friends Meetinghouse, California, MARILYN DILWORTH, daughter of Dr. and Mrs. David Dilworth, of Spokane, and GARY PATTON, son of Philips and Alma Patton. The bride and bridegroom are attenders of Palo Alto Meeting, and the parents of the bridegroom are attenders of Santa Cruz Monthly Meeting, California.

## Deaths

ARMSTRONG—On October 2, in her home in North Cape May, New Jersey, Alberta Cobb Armstrong, an active and valued member of Seaville Monthly Meeting, New Jersey. She is survived by her husband, Alfred O. Armstrong, and a son, Byron S. Armstrong.

BRINTON—On October 27, at Pendle Hill, Wallingford, Pennsylvania, ANNA Cox Brinton, aged 82, a member of Central Philadelphia Monthly Meeting. She is survived by her husband, Howard; three daughters: Mrs. Lydia Forbes, Mrs. Catharine Cary, and Mrs. Joan Erickson; a son, Edward; and sixteen grandchildren. CARPENTER—On September 4, HOPE CAR-

CARPENTER—On September 4, HOPE CAR-PENTER, aged 82, a member of Shrewsbury Monthly Meeting, New Jersey. Even when ill health in recent years prevented her from attending Meeting, she maintained her interest and active generous support.

PEASLEE—On August 29, at his home in Clarksboro, New Jersey, Amos Jenkins Peaslee, aged 82, a member of Mickleton Monthly Meeting, New Jersey. He was an eminent practising attorney who had a lifetime interest in promoting Friends schools and colleges and in building instruments for the peaceful settlement of international disputes. He is survived by his widow, Dorothy Quimby Peaslee; two sons: Amos, Jr., and Richard C.; two daughters: Dorothy W. Xydis and Lucy P. Dougall; and thirteen grandchildren.

SMITH—On August 1, LAURA W. SMITH, aged 98, a lifelong and birthright member

of Clear Creek Monthly Meeting, McNabb, Illinois. She was an eighty-five-year member of Magnolia Grange, a member of the Women's Christian Temperance Union, a charter member of Home Extension, and a 4-H Club leader in clothing for eight years. She is survived by two sisters: Mrs. Lucretia Franklin, and Mrs. Mildred Whitney, both of McNabb.

SUPLEE—On October 26, in Delaware Memorial Hospital, Bristol, Pennsylvania, CHARLES J. SUPLEE, JR., aged 84, a member of Lansdowne Monthly Meeting, Pennsylvania. He is survived by three sons: William, Charles, and Ronald; ten grand-children: and six great-grandchildren.

## Coming Events

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

## December

7—A Musical and Discussion Program, "Japanese-American Friendship," 3 P.M., directed by E. Raymond Wilson, of Friends Committee on National Legislation, a two-year resident of Japan. Frankford Friends Meeting, Unity and Waln, Philadelphia. 31-January 3—Midwinter Institute: "A

31-January 3—Midwinter Institute: "A Quaker Response to Radical Theology." For details and reservations, write to Pendle Hill, Wallingford, Pennsylvania.

For Your Calendar:

January 4—Group Discussion: "Can Capitalism Solve Our Modern Socio-Economic Problems?" 3 P.M. at Frankford Friends Meetinghouse, Philadelphia.

January 19-23 — Quaker Leadership Seminar: "What is Security?" Write Robert and Sara Cory, William Penn House, 515 East Capitol Street, Washington, D. C. 20003 or Herbert Huffman, 101 Quaker Hill Drive, Richmond, Indiana 47374.

# QUAKER BOOKS WANTED

Old Quaker volumes, especially iournals: documents and volumes of Elias Hicks. Friends and colleges have donated 2,000 Quaker volumes and 2,200 pamphlets; we can give and/or exchange duplicates. We have complete files of the Friend, the Friends Intelligencer and the Friends Journal. For tax deduction, advise in advance items donated for our official request, as required by IRS. For mailing labels, giving lowest rate, write: Curator, Quaker Collection, Friends World College, Westbury, N. Y. 11590.



# THEN:

During the Revolutionary War, when Boston was under siege, Friends raised funds to feed the hungry on both sides of the lines "without distinction to sects or parties."

# NOW:

The AFSC extends medical aid to Vietnamese civilians in the North, South, and NLF-held territories "without distinction to sects or parties."

AMERICAN FRIENDS SERVICE COMMITTEE 160 N. 15th Street, Philadelphia, Pa. 19102