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Quaker Thought and Life Today





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From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of students in a Middle School drama class in The Sidwell Friends School. The teacher is Karen S. Bralove. "State aid," writes Richard R. Wood (page 4), "could . . . assist independent schools to contribute effectively to ameliorate the present educational crisis in our cities by offering hope to potentially able pupils now handicapped by the overwhelming numbers in the schools in some parts of our cities and the attendant feeling of impersonality."

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Today and Tomorrow

Quak·er (kwa'ker), n.

WHAT'S A QUAKER? Good question. A very good question; nobody can give a good answer. The student who looks up the word in *The American College Dictionary* (the "most complete, up-to-date dictionary in print today") finds this:

"Quaker, n., a member of the Society of Friends. The term *Quaker* is not used by members of the group. quake, v. + -er; first used because George Fox, the founder, bade them 'tremble at the word of the Lord'—Quak'er-ess, n. fem.—Quak'er-ish, adj.

"Quaker gun, a dummy gun, as in a ship or fort (so named in allusion to the Quakers' opposition to all war).

"Quak-er-ism, n. the principles and customs of Quakers.

"Quakerly, adj. 1. like a Quaker.—adv. 2 in the manner of the Quakers.

"friend, n. 5. (cap.) a member of the Society of Friends, the Christian sect opposed to taking oaths and to war, founded by George Fox about 1650; Quaker.

"Society of Friends, the proper designation of the sect founded by George Fox about 1650, and opposed to oath taking and all war, commonly called Quakers."

The Random House Dictionary, the unabridged edition of the foregoing, gives the same definitions, but adds "Quaker meeting: 1. a meeting of Quakers, at which all members, except those moved to speak, remain silent. 2. *Informal*. a gathering at which there is considerable silence."

The *Concise Oxford Dictionary* has this definition of Quakers: "Outsiders' name for member of Society of Friends founded by George Fox 1648-50, and devoted to peace principles, plainness of dress (especially the use of drab or grey), simplicity of speech (especially the use of *thee* and avoidance of titles and words, such as the names of days, suggestive of paganism), and peculiar priestless religious meetings."

Should we care, we ask ourselves, about lapses of over-worked lexicographers or the little knowledge they give the uninformed who want information?

Can any of us write a good dictionary definition, or any definition, of the words "Quaker," "Quakerism," and "Friends"?

Now, *that* is a good question. So good, we think, that we invite our readers to submit concise definitions (fewer than fifty-seven words) of the words "Quaker" or "Friends." We would consider printing all that are sent in (except, of course, those that are much the same) and may even give a prize (our copy of "the most complete, up-to-date dictionary in print today") to the writer of the definition we

consider the best on the basis of correctness, completeness, originality, and aptness.

Statistics, Again

THE LATEST STATISTICS of membership in the Society of Friends around the world, printed annually in *Friends World News*, worry us. There were 190,890 Quakers in 1968 and 196,558 in 1967; in the United States, 119,228 in 1968 and 119,887 in 1967; in Great Britain, 20,966 in 1968 and 21,040 in 1967. Membership grew by two in Denmark, for example, eight in The Netherlands, three in Japan, one in France, and three in Norway.

Yes, we know. We know that statistics are not everything. Figures are hard to get and to verify. Numbers may mean nothing; spirit may mean everything. A new, up-to-date census of members and regular attenders may give a quite different analysis. The total number went down 8,208 when members of Madagascar Yearly Meeting were absorbed in the United Church of Madagascar. We know that some Meetings are more active than they ever were and that there is a growing edge of interest in Friends in some cities, such as those that have colleges and many young people.

All that we know, and still we worry.

We worry about complacency (our own, too, of course), for there are those among us who want to withdraw into a safe, untroubled shell. About smugness. About the shallow shibboleths we use for excuses. The terms like "diversity" we use to explain why 119,228 American Quakers are divided by differences less distinct than those that, for example, once divided various Lutheran synods. The grand schemes for outreach and publicity that apparently yielded little. The preoccupation with our money in this time when money should be invested in new programs and in the brightening gleam that a young Quaker nurtures. Our reluctance to help young Meetings and the older ones that find a new call to service. We worry about all our nice words.

That we worry does not worry us. We would worry still more if we stopped worrying about these things, statistics or not.

Hope, though, springs eternal.

Miscellany

✓ The executive committee of Church Women United has endorsed the principle of sex education in schools and efforts of Sex Information and Education Council in the United States (SIECUS). Christians of every age and sex, they said, should "become aware of their sexuality as a gift of God."

✓ On the thousand square miles of desert that the government calls the Nevada Test Site, there have been roughly three hundred fifty nuclear detonations since January 1951.

A New Look at State Aid to Schools

by Richard R. Wood

SCHOOLS ALWAYS MUST BE ON GUARD against injurious interference. Sometimes the would-be interferers also are creators and defenders. The struggle for academic freedom in state universities is well known and, on the whole, has been successful. The state, however, is by no means the only source of threats to academic freedom.

In the days before the development of systematic fundraising, wealthy alumni sometimes tried to influence academic policy by the threat of withholding gifts. Even now, widespread misunderstanding or disapproval on the part of alumni can adversely affect an educational institution.

Independent and church-related schools and colleges have prided themselves on freedom from hampering regulations by state or public authorities. This freedom may be more imaginary than real. The state requires minimum standards of building safety; it may require a minimum number of school days a year; it tends to require minimum educational standards—all these by virtue of its authority as the state and not as a consequence of financial aid.

So it appears that the state may interfere with an educational institution—and may interfere without making any financial contribution to the institution; but the state is not the only source of interference.

Laval University, in Quebec, established in 1852, is a Catholic institution; yet its founders sought and obtained a royal charter as a safeguard against interference by the Church. Abelard, Galileo, Giordano Bruno, and, more recently, Teilhard de Chardin are examples of those who have experienced the restrictive influence of the church on intellectual freedom. Clarence Pickett, in the twenties, was forced off the faculty of Earlham College because one of the Yearly Meetings then officially represented in the governance of the college disapproved of his theological views.

Educational institutions are always engaged in a struggle to maintain their integrity and a sufficient degree of independence in the face of a multitude of would-be influencers of their policies. The struggle is complicated by the fact that sometimes some of the attempted influences may be worth accepting.

So there is no single answer to the question of whether independent schools should accept state aid.

It may be useful to review the actual provisions for aid to nonpublic schools in Pennsylvania.

Act 109 of the Legislature of 1968 authorizes the Superintendent of Public Instruction to purchase certain educa-

tional services from other than public schools. These services include instruction in mathematics, physical science, modern languages, and physical education. The purchase is made in the form of payment of the proportion of salaries and teaching materials in these fields devoted to students who are residents of Pennsylvania. The Act appears to have been enacted in recognition of the fact that the Catholic schools, which educate an important share of the pupils in Pennsylvania, are in financial difficulties and that the closing of these schools would be a disaster for the state. To avoid the legal difficulties inherent in direct state aid to the schools of one denomination, the act authorizes aid for other than public schools.

Experience with this aid has been brief. Thus far there has been no sign of a disposition on the part of the Department of Public Instruction of the state of Pennsylvania to interfere in the administration of independent schools—in other than the ways mentioned earlier, in which it does interfere with no financial sugar-coating.

A suit is in process, entered by the American Civil Liberties Union and others, to stop this sort of aid to nonpublic schools because it violates the traditional separation of church and state. The plaintiff's arguments have made such sweeping and indefensible accusations of racism against the independent schools that the Pennsylvania Association of Independent Schools has felt obliged to associate itself, as *amicus curiae*, with the defense. It is expected that the case will proceed quite rapidly to the Supreme Court of the United States.

If the judicial decision is finally against such state aid to nonpublic schools, the question will, of course, be settled for the time being. If state aid to other than public schools is judicially upheld, however, a strong case can be made for the acceptance of such aid by independent schools, such as Friends schools.

Many independent schools are increasingly concerned with community problems. They are striving to offer hope for potentially able pupils who are not doing well in schools in so-called disadvantaged areas. But this requires financial aid—in most cases for full scholarships and some additional aid. It is not practicable, and it is probably not fair, to obtain such scholarship funds by raising tuition rates. The state aid authorized by Act 109 could be a source of scholarship funds that would assist independent schools to contribute effectively to ameliorate the present educational crisis in our cities by offering hope to potentially able pupils now handicapped by the overwhelming numbers in the schools in some parts of our cities and the attendant feeling of impersonality.

Friends are urged to take their right share in contributing to the needs of our Society, as these have a strong claim upon the support of all our members.

CHRISTIAN PRACTICE, 1911

Amateur Christians

by Harold Sumption

BECAUSE WE QUAKERS hold our meetings for worship on the basis of silence, it might be thought that we have no great interest in communication. We say that we need no priestly intermediary between us and God. We say, in effect, that the priest should not be a special kind of man, but that every man or woman can be a special kind of priest. God can speak to us and through us, if we are but ready to listen.

This extraordinary claim could be based on a rationalised arrogance. (Do we withdraw into a weekly silence in order to gain an audience for the airing of homely wisdom, or bonneted bees?) It could be a way of attributing divine inspiration to the promptings of our subconscious. Or it could be something deeper.

I believe that three hundred years of Quaker record suggest that something deeper *is* involved. Most Quakers are fairly ordinary people. Yet they have done quite a lot of things that are far from ordinary: Cheerfully endured frequent imprisonment for their religious views; been deeply involved in pioneer work in education, penal reform, treating the mentally sick, and humanising industry; and taken an active part in scientific and medical discovery. Quaker recognition of "that of God in every man" has led Friends into positive work for international reconciliation and to refuse to kill other men even in war.

Non-Friends also have done most of these things, but as individuals. I think few other groups of so small a size have so consistently applied their religious insights to the whole fabric of life. I believe the impetus and the strength to do this stem from the meeting for worship and the attitude it kindles.

Quaker social activity grows from an experience of the reciprocal relationship between man and God and the belief that, because there is something of God in every man, we have to extend that reciprocal relationship among our fellow men. It produces strong convictions, or testimonies.

But conviction should not be a monument to which we pay homage: It surely is a kind of self-propelled vehicle in which most of the important parts have been supplied by others but which we are called constantly to move forward into new paths.

If I were to write a dictionary definition of Quakerism I would describe us as a society of amateur Christians. The amateur travels in the joyful discovery of modest progress and never expects to arrive at ultimate perfection. The amateur retains a sense of wonder.

Every Quaker meeting is such an amateur experiment—

I have observed the power of the watermelon seed. It has the power of drawing from the ground and through itself, 200,000 times its weight. When you can tell me how it takes this material and out of it colors an outside surface beyond the imagination of art, and then forms inside of it a white rind and within that again, a red heart, thickly inlaid with black seeds, each one of which, in turn, is capable of drawing through itself 200,000 times its weight—when you can explain to me the mystery of a watermelon, you can ask me to explain the mystery of God.

WILLIAM JENNINGS BRYAN

and not always a successful one. Yet, in these meetings of amateur Christians, ordinary people for three centuries have found a strength greater than their own and a compulsion to apply it in the world around them.

What happens in meeting? What do we really mean when we say that God can speak to us? There is no official Quaker dogma, but there is a lot of very different Quaker experience which comes to a common focus on the power of the meeting for worship in our lives.

Clearly we don't mean that we hear voices in meeting. Nor do we mean that way out in space there is a super-Moses in charge of a believers' telephone exchange to which we can get plugged in for instructions. I think we mean something more immediate.

The late Professor Gilbert Murray, who was a rationalist for most of his life, once said to a friend of mine that he had come to believe that there was a spirit greater than man, yet uniting man, at work in the world—a power within and beyond ourselves to which we have access. Quakers call it the Inner Light. Tolstoy called it the Kingdom of God within you.

Meeting, Rufus Jones once wrote, may become "a creative quiet, an actual moment of reciprocal correspondence with God." How can we develop the capacity to listen to this eternal communication?

Listening is harder in the twentieth century because more irreversible revolutions have occurred in the past seventy years than in all of previous history. Each revolution has taken us farther from our inner resources. Some of these revolutions were: Cultivation of the soil that ended the need to be nomadic; the revolution of living in cities; tools; ships; and distributing and storing knowledge by printing. Life was not the same after any of them.

Charles Morgan, in *The Judge's Story*, wrote that man is like a wheel. The outer rim is his daily activity, his contact with the world; the spokes are the many facets of his character; and the hub is his observable personality. Yet all of them turn on a still center.

Most of our irreversible revolutions, it seems to me,

built up a centrifugal force that has tended to drive our thoughts and energies to the perimeter of the wheel. We call it the pace of life. The momentum does not necessarily prevent us from drawing on our deeper resources, but the pull is away from the still center. Meeting for worship provides gravitational pull back to that center.

I find the analogy of creative work useful in understanding how meeting works in our lives. Every piece of genuine creativity is a small window to some part of eternal reality and harmony. The works of David the Psalmist, Mozart, Henry Moore, Eliot, Mestrovic: Each of them opens a window. Windows are always selective, and the closer you stand the more you will see. You will never see precisely what the artist saw, but stand close and you will see more deeply.

The art dealers Georges Bernheim and René Gimpel in 1918 paid a visit to Claude Monet. They saw a strange spectacle. Monet had spread a dozen canvases in a circle on the floor. They made a panorama of water and water lilies, of light and sky. Gimpel wrote: "In that infinitude, water and sky had neither beginning nor end. We seemed to be present at one of the first hours in the birth of the world. It is mysterious, poetic . . . It is a discomfort and a pleasure to see oneself surrounded by water on all sides."

Look at a stained glass window from the outside. Then go inside the building and watch the light stream through. There is a different depth of communication. This is what Gimpel experienced.

It came to me in The Museum of Modern Art in New York, when I saw Picasso's *Guernica* and the preparatory sketches he made for it. They show how first he stood in this place, and then in that, to see into the inner reality of war. I remember vividly the difference in the horses he first glimpsed and the terrorized horse he eventually painted.

A similar growth occurs, I believe, in becoming sensitive to spiritual realities. First we catch a hint, then a fleeting glimpse that makes us understand anew. And we see more, and then a little more.

That is the kind of creative process that happens in a good Quaker meeting. We learn it by doing. We gradually live it into our lives.

A Quaker headmaster put it well for me. Some truths, he said, have to be lived into being to become true for us. He recalled telling a class of boys about an experiment to demonstrate temperature in which one's hands were plunged into molten lead. The temperature of the lead was such that the natural moisture on one's hands turned into a protective temporary envelope of steam. At least, that is my recollection. The next day two boys rushed up to him and said, "It's true, sir! It's true! We did it!" They had lived it into being.

That, I fancy, is the way most of us amateur Christians learn to seek and to find.

Black Men and the Quaker Bag

by David B. Perry

"WHITE FOLKS are always asking us why we object to being called 'Niggers.'" The crowd giggled.

"I always tell them: 'You can call us anything you like, baby. I'm just saying it's *safer* to call us black!'" Everyone roared with laughter.

Dick Gregory was speaking before a large gathering of students from the University of Baltimore and the Maryland Institute College of Art. The young people were about evenly divided between black and white.

He repeatedly sent the hall into gales of laughter, but the atmosphere was tense as the onetime comedian outlined the evidence of institutional racism so obvious to his people and so easily missed by their usually blind white brothers.

Dick Gregory often turned to address the white students. One such episode became the climax of the meeting. It began as he mused about the white flavor of every approach to racial problems in this country:

"All you ever see on television these days is black people burning, looting, and generally raising hell. Next time you see this on television, I want you to sit your parents in front of the TV set and listen to what they have to say about it. You've heard it before. Then I want you to turn off the sound so they can *see* the black people burning, looting, and generally raising hell, but they can't hear anything. And I want you to get out the Declaration of Independence and read it as loudly as you can!"

Here there was great applause. He held a little book in his outstretched right hand. His left hand he held high, fist clenched. Voice at fever pitch, he began to read:

"We hold these truths to be self-evident!

"That all men are created equal!

"That they are endowed by their Creator with certain inalienable rights!

"That among these are life, liberty, and the pursuit of happiness!"

The air was electric, as he shouted:

"That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed!"

He was almost screaming:

"That whenever any form of government becomes destructive of these ends. . . ."

The room began to move.

"It is the right of the people to *destroy* it!"

The balcony before us rose in a single motion as the hall

erupted. Clenched fists, both black and white, were intermingled with the 'V' peace sign of two fingers. Dick Gregory, too, raised both hands with peace signs.

Peggy leaned over as the pandemonium swept over us and shouted in my ear: "That's ironic; flashing the peace sign after that."

Ironic? Yes, indeed. But why, I wondered, do we find it so? Why are we running scared? Why is it so difficult to understand that which we fear?

It is not difficult to find Friends who are shocked and incensed by the violent rhetoric of the Black Manifesto. Thrown at their feet by a startlingly gentle and respectful member of the Black Economic Development Conference, Muhammad Kenyatta, this piece of "impudence" comes from the same frightening phenomena that Dick Gregory brought so easily to the surface in Baltimore. Without questioning why the Manifesto and the black people who produced it are sometimes so belligerent, some Friends, like typical American churchgoers, have gone into defensive posture: We don't believe in violence.

The tragedy for us lies in the chasm between Dick Gregory and Friends.

We tell his people: "We will be on your side if you will be nonviolent."

He (a professed pacifist) replies: "We have no reason to trust you when you say that, America. You are the only nation ever to drop the atomic bomb on human beings. You are only for nonviolence when it is to *your* benefit to be so!"

How do Friends answer that?

It is so easy to be self-righteous. Do we accept responsibility for the evils of the past? "If you are not out to end the violence of racism and the violence of Vietnam," Muhammad Kenyatta has told Friends, "then it is not real to say that you are against violence."

Perhaps the important question is not whether we agree with the attitude and proposals of the Black Manifesto but whether we recognize it as a hint of danger.

Some Friends are so well convinced that their nation is faced with imminent catastrophe that they are willing to suffer even to the point of mortgaging their meetinghouses. They feel that the black people must have capital with which to lift themselves out of their stinking conditions. Only this, we are told, will perhaps halt a deteriorating situation. Other Friends do not even wish their Yearly Meetings to part with capital funds which are free to be used for whatever purposes members see fit. They apparently do not see that there is any such emergency.

I cannot help but fear that we are susceptible to the same faults as are all other Americans. I fear that we often use our peace testimony to protect our consciences from nasty situations. I fear that our fears themselves too often blind us to their underlying implications.

We seem to be blind to the hints of approaching danger and blind to methods of diffusing that danger (however belligerent its attitude) with our love. Further, we seem to lack still another sort of awareness, which black people have asked us to recognize.

Says Dick Gregory: "I may be a pacifist, myself, but that's my own personal bag. I have no right to force my pacifism on others, just as I would have no right to force others to be vegetarians if that were my bag. I would hope that all of you would come to my way of thinking someday, but I have no right to force it down your throats."

A Memorable Meeting

by Caroline Ackerman

A small place in time and space

Where it is safe not to hate

I ONCE SAT DOWN with a group—in a meeting for worship.
A stranger, I knew three people there, my husband, a
Negro man, a tall friend I disliked.

Of two, in meeting, I thought on—not willfully, but my
thoughts strayed and played upon these two and
considered them

The Negro—remember—dinner and dishes
uncertainty

coming around to a feeling that seized me
friend, I do not hate you. I wish you well.

I am uncertain about my feelings toward you.

I might some day even be hurtful to you.

Can you accept my prejudiced, imperfect friendship?

I want to give myself to you as a friend.

The tall man—Friend, you bother me terribly

You electrify the air around me with an awful
negative charge

You make me afraid

You make me smaller, the sun dimmer

You irritate me and grate on me in a hundred ways

Still I know it is because of our similarities
that I react thus to you

It is because I see through your skin and recognize
in you the same demons that terrorize me

That I become afraid when you are near

It is not reasonable to hate you merely because we are
plagued by the same fears.

Better, we consolidate our strengths against these foes.

Meeting over. I kissed the Negro on the cheek
and gave the tall man a strong and joyous handshake.

Creative Reading: Diaries and Journals

by Elizabeth Yates McGreal

JOURNAL-KEEPERS and diarists say what is deeply felt and say it from the heart. Doing so, they fulfill a requirement for good writing that makes for good reading.

Personal papers that attain publication are fascinating to read because with them there is the thrill that inevitably comes when a secret can be told. Time, having brought it to light, has removed any feeling of embarrassment—that it is something the casual reader should not be privy to.

A satisfaction comes with intimate sharing. The very nature of the writing seems to imply that it is being addressed directly and only to the reader. There is comfort in learning of the passions and peccadilloes of others.

There is encouragement in knowing what others have endured because it makes our own struggles more bearable. But the real fascination is in the impact of an experience. These words are white-hot. No later writing, or lengthy re-writing, could say as much as they do in their starkness and brevity.

Let us look into a few published diaries and journals and see how they lead us into a wide and wonderful realm of creative reading.

John Woolman's Journal, written just before the American Revolution, is vital and immediate for our day.

"I have often felt desire," Woolman begins, "to leave some brief hints in writing concerning the experience of the goodness of God. And now, in the 36th year of my age, I begin the work."

The *Journal* is the outpouring of a man of conviction and humility, whose life was dedicated to that of the spirit and who, seeing social evils about him, particularly the slavery of human beings, was uncompromising and tireless in his redemptive work.

This entry embraces the tone and feeling of the *Journal*: "When we remember that all nations are of one blood, that in this world we are but sojourners, that we are subject to the like afflictions and infirmities of body, the like disorders and frailties in mind, the like temptations, the same death, and the same judgment, and that the All Wise Being is Judge and Lord over us all, it seems to raise an idea of general brotherhood.

"To consider mankind otherwise than brethren, to think favours are peculiar to one nation and excluding others, plainly supposes a darkness in the understanding. For, as God's love is universal, so where the mind is sufficiently influenced by it, it begets a likeness of itself, and the heart is enlarged toward all men."

Louisa Alcott, as a little girl, was surrounded by diary-keepers, and it was inevitable that she should be one. Her father kept voluminous journals throughout his long life, and they were useful to him. During his courtship of Abigail May, he showed her the volume of his journal for 1829, which served as a proposal of marriage. A year later she became his wife. Emerson, great friend of the Alcotts, kept a journal for fifty-five years, and then there was Thoreau.

Charles Dodgson, better known as Lewis Carroll and best remembered for the writing of a certain book, kept diaries that covered many events and witnessed many battles with his conscience. During the 1860's he began to record a certain diversion from mathematics and science. He noted a meeting at the Deanery in Oxford with a little girl named Alice Liddell Hart. He took her picture and then wrote, "I mark this day with a white stone." Later, when a day was again spent with the Dean's children, he wrote, "I mark the day most especially with a white stone."

From then on his diary traces the development of a book about a rabbit that went down a hole. It began when Carroll was boating on the river with the little girls, and it continued so often that he recorded, "I had to go on with my interminable fairy tale of Alice's adventures." In time it was finished. Handwritten and illustrated by himself, he gave it to Alice as a Christmas present. He began writing a poem about her at the time, but he also noted in his diary, "I think of preparing a simpler version of the first two books of Euclid."

Katherine Mansfield in her *Journal* has much to say to the writer. She has long been recognized as a master, but she was largely unrecognized in her own day. She contended with personal sorrow and ill health as well, yet the truths she discovered for herself stand true for us all. Much else she wrote in her "huge complaining diaries," but by her own wish they were destroyed and what remains is what she felt was worthy. She was as ruthless with her own past as she was with her own manuscripts.

She says, of the strange power of creativity that possesses one, "There is no feeling to be compared with the feeling of having written and finished a story. I did not go to sleep, but nothing mattered. There it was, new and complete. . . . Ah, but to write better! Let me write better, more deeply, more largely."

She knew what it was to face failure. One day her *Journal* entry was headed "Important. When we can begin to take our failures non-seriously, it means we are ceasing to be afraid of them. It is of immense importance to learn to laugh at ourselves."

Beyond and above everything was her conviction that it was honesty she must strive for. Why? she asks herself. "Honesty is the only thing one seems to prize beyond life, love, death, everything. It alone remaineth. O you who come after me, will you believe it? At the end *truth* is the only thing *worth having*: it's more thrilling than love, more joyful and more passionate. It simply *cannot* fail. All else

fails. I, at any rate, give the remainder of my life to it and it alone."

The diary that comes closest to our own time and is the most poignant of all is that of Anne Frank, and it is one that was not meant to be seen by anyone. Guarded with all the passionate intensity with which a young person keeps a secret, Anne confided to it her hopes and dreams and love, her fears and failings, and her heart's desire to be a writer.

When the hiding place in Amsterdam in which a little group of Jewish people had taken refuge during the terrible years of 1942-44 was raided by the Gestapo, and all were carried off to concentration camps, Anne's diary was no more than a litter of scattered pages on the floor among a pile of old books. That it was picked up by their kind Dutch friends, saved, and eventually put together as a book is one of the miracles of our day.

Only two years are held within the diary, but as Anne Frank searches her mind for thoughts to give to the blank pages the reader can see what the searching is doing for her. Anne's ideals, implanted by her parents, nourished by the books she reads and fostered by her own growing, become more and more important. They have a sustaining quality that overrides the tragic events within a war-torn world.

Henry David Thoreau's life was short, but it was brim full with wonder, thought, and participation. He rarely went further than his own feet could take him but, no matter, he went everywhere with his whole being, and he has been taking others with him ever since. He filled thirty ledger volumes in his journal-keeping and he used them later on as raw material for letters, lectures, and books. Little recognition came to him in his lifetime. He saw only two of his books published, and one he had to finance himself, yet no list of great books is complete without him. His *Walden* probably has fostered as much independent thinking as his *Essay on Civil Disobedience* has prompted independent action. He wrote, not because he wanted to be a writer, but because he was one.

Read him to realize anew not only the individual's need for solitude but the best way of using it. Read him for comfort if, like him, you too must march to the sound of a different drummer. But, if you like words and feel that your life is with them, then read him to become more proficient with them and more sensitive in their use.

Diarists and journal-keepers, yielding to inner compulsion, tell us much about the creative use of words, even when no eyes but our own see them.

A Thought for Coffee Hours

When meeting's over, let's meet again. Tell me then what you could not say just now, when the silence was too deep to break for random outpourings of the heart.

GUNDA KORSTS

A Quaker Teacher in Visakhapatnam

by Stanley M. Ashton

THE GANDHI CENTENARY was observed throughout India October 2. In parades, cultural programs, social service, music, and drama everybody honored the memory of Mohandas K. Gandhi, better known in India as "Bapu," the Father of the Nation. The rich and the poor, high and low, old and young paid homage in gatherings at town stadiums, parade grounds, university campus, and so on.

I chose to spend the day with the poorer workers of the railway colony nearby—the porters and the cleaners, the low and poor for whom Gandhi had so much concern. It was a long and full day, beginning with a 5 A.M. gathering on some open ground by the locomotive sheds, where some hundreds joined in repeating a pledge to carry out Gandhi's ideals. Spoken by a leader over the microphone, and repeated by the vast crowd, it sounded like a creed. It was solemn, emphatic, realistic, and, despite man's failings as times goes by, it was meant. Then, a spinning contest.

I then went to the Railway School, on whose grounds were settled in rows some hundreds of the still poorer people, the outcasts and lepers. I do not know how early the voluntary cooks began, but large cauldrons such as one sees at weddings were ready with rice and a curry. The older boys and girls of the school did the serving. First, a plantain leaf as a plate was laid before each guest; then ladles of steaming rice topped with a good spicy curry, and a big plantain for dessert. A satisfying meal, and if you could not eat it all, as many could not, you just fold the remains up in the plantain leaf and take it home.

Games and sports for the visiting children were carried through by students and staff. The elders were treated to many long speeches recalling Gandhi's exploits and sufferings and his nonviolence.

Noontime brought a break in affairs, and the next shifts (for work in essential services went on) then took place. The evening came—a final rally. There were songs and music and a film of news shots of Gandhi and speeches.

I was asked to speak, but I declined, for I felt it was a peculiarly Indian function. I did, however, write a short message, which was read. I said that many years ago I had met Gandhi in Calcutta and that as time goes by fewer remain who knew him. I feel, I added, that it is very important that the young should not forget his sacrifices and should be inculcated with his ideals.

It was just a local gathering, one of so many throughout the land—affectionate and worthy of a good man and a patriot.

Four Poems from "Windows into Andalusia"

by Winifred Rawlins

I

Old Peasants in Almuñécar

Lost in a wordless dream I see those faces
Carved out of mountains, the brown skin deeply etched
By life's old fingers, hunger, toil and care,
And know that we have grown from earth and will to earth
return.

As the rock flower blossoms in the dust
So darts of love play round the fading eyes
Of ancient couples crouching in the shadowy
Doorways, thin arms clasping each other's shriveled body.

Here is a hand cupped like an upturned bowl,
Past servility and past pride, already in the nameless land
Of simple existence, as the olive tree
Waits for the rains, its roots grappling deep in the darkness.

II

"Las Mulas"

Everything about mules
Is leisurely, relaxed, and strong-minded.

From their twitching gray ears
To the straw harness shifting gently on their backs
All is a low-toned looseness, a rhythm of timelessness.

Even the leading-rope
Between a mule and his owner
Is never nervous and taut
But droops in the middle.
The lightest pressure,
The smallest flick to one side,
Signals an affectionate message:
"Wait. A car's coming."
"Don't touch those bananas."
"Not down that street, silly one."
"Let's move, old sleepy-head,
You and I are both hungry and want home."

Only in the spaces of the evening
A distant cry drifts on the summer breeze,
A song raised plaintively to the setting sun
Throbbing with a terrible impotent patience.

III

Small Children

This is your constant world.
Sun-drenched stones,
Dark doorways

Where grandfathers sit,
Warm smell of bread,
Of wet dust and mule-sweat.

Sharp delicate shadows
Traced on the white walls
Whiter than the lingering snow
Still unknown to you
On guardian mountain-tops.

Leaf and flower,
Blood-red, sun-yellow, sea-blue,
Swaying overhead
On the balconies
In the soft breeze.

The dust of the dappled street
Your rich playground
Of the imagination,
Sticks and bottle-tops
Your passports into a land
Of timeless happiness.

Timeless in truth your world.
The visions disturbing your sleep
Compounded of dim affrights
Rising from the jungle within.

So lately born, so new,
No echoes from the past
Can reach you to haunt your dreams;
No sudden shattering of the still air,
No proclamation from the Civic Center
In the stunned afternoon,
"I, Generalissimo . . ."

IV

The Alhambra

Clash of steel
Dies with the ages,
Webs of intrigue
Ravel to nothingness,
Crowns and empires
Shrink and wither;
Spirit endures.

Arch and fountain
Call to each other,
Poems in stone
Flame from each wall;
Where are the conquerors,
The kings in their pride?
Beauty remains.

Snow on the peak
Melts and renews itself,
Mist in ravine
Gathers at sundown,
Darkness floats down
Like a cloak on Granada.
Silence prevails.

Silent Friends Should Speak Out

by Paul Brink

ONE WONDERS whether Quakers spend most of their time talking only with other Quakers about the issues burning throughout the world.

But that isn't the case in some areas, such as Washington, where the Friends Committee on National Legislation has been talking with senators, representatives, and others for more than twenty-five years.

"Now don't be like the Quakers and be quiet, as President Nixon says," a California congressman chided a group of religious public relations specialists in Washington at the start of a luncheon question-and-answer period.

Up jumped a reporter, who said, "I'm a Quaker and I'm not quiet." He clarified, after laughs broke out, "although I'm from the silent branch of Friends." Then he moved quickly to his question for Republican Jerry L. Pettis before the Friend lost his audience on the conflicting terms of Quakers.

"Silent" Friends sometimes are quite vocal, and they have seemed to be even more so in July, August, and September this year in Washington, because of the cooperative efforts of FCNL, A Quaker Action Group, and American Friends Service Committee to help end the war.

But Quakers should be more vocal across the nation.

Pettis, who has a ranch near Nixon's California estate and plays golf occasionally with the President, said, "I hope the churches can become more revolutionary in terms of the young, because much of what they say is right."

The member of a presidential task force on campus unrest added that young people accuse the churches of being "too comfortable—and we *are* too comfortable." He said, after a recent tour in which he talked with numerous students, that the young also charge the churches are "paying lip service to social problems of the day," and doling out "pap, or pabulum."

Pettis, reported to be the only Seventh-day Adventist churchman in Congress, said, "I'll tell you these young people are speaking out with a great idealism."

He said he hoped the churches of the nation did not default in creating jobs, fighting discrimination, and tackling the financial and other problems of the nation.

"The young want the churches to do more," Pettis declared. "We should not be so comfortable in our churches. The young want to find out how to get involved, how to feed the hungry, and find clothing for those who are cold."

"Get involved in all the problems, or the young say the churches are not relevant."

The California congressman said Vietnam and the military draft were very high on the lists of student priorities and agreed that the war and conscription contributed to many of the young leaving churches, because the latter have not taken stronger stands against these problems.

Yet many students are attracted to the Society of Friends because they feel it *is* relevant, that it *is* doing something. But in reality, how many Friends Meetings or individuals actually *are* doing something?

How many talk about it among themselves and then go off and join another flower club instead of a peace march? How many even take time to write to their congressmen? A tremendous outpouring of public sentiment to end the war in Vietnam is the only thing that reportedly will move Nixon to actually get out of Vietnam.

Yet how many Friends or their Meetings will muster a campaign to write letters to the President and have their neighbors do the same?

And I often wonder how many of our Friends Meetings have even inquired as to how many young conscientious objectors, caught up by the angry claw of the government, are imprisoned nearby?

Some of these prisoners are among the many young people who think the Society of Friends, of all religious groups, has something pertinent to say, and is doing something to help bring an end to the war, and other problems.

It is time for the Society of Friends to stop resting on the laurels of the Underground Railroad of Civil War time. Don't be quiet, as President Nixon reportedly says.

You can be a "silent" Friend and still speak out—often—against the war in Vietnam and the draft. And try to speak out as much as possible among people who might disagree with you.

The Society of Friends needs to be even more relevant than many young people think it is.

Bargains

I TALKED TO GOD the other day, and He said, "Margaret, you haven't paid your debt to me."

And I said, "I know it, Lord. Can't we settle for, say, thirty-three percent?"

"Are you trying to bargain with me?"

"Frankly, yes, dear Lord. I'm getting old. I like to sit with a cup of tea and my feet up, reading a little, or talking a great deal. Sometimes I write a small check, very small. Lord, if I should pay my debt one hundred percent, people would laugh and say, look at that silly old woman. Who does she think she is? Can't she relax and act her age?"

"My Son was sneered at, reviled, deserted."

"I know. I know." "But I'm not good or capable—"

"Let me help thee, my daughter."

"Oh, dear God, dear God, with Thy help—"

MARGARET UTTERBACK

Reviews of Books

Two Americans in Chinese Prisons

by William W. Stafford

THE EXPERIENCES of Allyn and Adele Rickett recounted in their book, *Prisoners of Liberation*, are relevant today because of the reappraisal that Vietnam is causing so many Americans to make.

The book was written largely to explain the change "in our viewpoints which had taken place during those years" in prison and to counter publicity that held the Ricketts up as extreme cases of Communist brainwashing. Published in 1957 and now available only in libraries, the book was ignored by almost all the publications that might review such a work today.

Allyn Rickett wrote: "It had all seemed so inconsequential that day when I had been called to the office of the 13th Naval District Headquarters Intelligence Section in Seattle. My wife and I had just been awarded our Fulbright grants for study in Peking and were eagerly waiting to board the freighter which was to take us to China. During the Second World War, I had been a Naval Intelligence Japanese language officer in the Marine Corps and had kept my reserve status after release from active duty.

"During the interview the Naval lieutenant in charge had been studiously casual when he said that they had heard I was on my way to China and would appreciate it if I would keep my eyes open for them and report back when I returned. I had been elated by the flattering idea that Naval Intelligence considered me somewhat of an expert on China and, since their request fitted right in with my plans to study conditions there while preparing my Ph.D. dissertation, I had readily agreed. At that time I had thought little about the possible consequences. Even while I was regularly supplying information to the American Consulate in Peking after the Communists took control of the city I had no really clear realization that my espionage activities would involve me in any serious danger."

Less than three years after the interview in Seattle in 1948, Allyn Rickett was in prison in Communist China where he was to be held for four years on a charge of espionage. His wife was under house arrest which lasted for

fourteen months; thereafter she was in prison two and a half years more. In 1955 they were released (separately) and returned to the United States.

As Rick entered the cell he was to share with several Chinese prisoners in the Tsao-lan-dzu Hutung Detention Quarters for spies and counterrevolutionaries, his mind was filled with images of torture and the question of how much he would be able to withstand.

The central activity in the prison was "study" by the five or six prisoners in a cell. It was mostly discussion, the tenacious, searching examination of the deeds that brought each one there, and the background, relationships, and attitudes behind those deeds.

The objective was the self-reform of each individual with the help of every other member of the cell group.

Imagine an American scholar living his days and nights for months with Chinese of these backgrounds: A former spy for the Japanese invaders, later a spy for Chiang Kai-shek; a former dean at a Catholic university who became involved in passing information to foreigners; a former Peoples Policeman who had taken a bribe for warning an American of his imminent arrest; a bank robber and murderer who became a political assassin for Chiang Kai-shek; a former landlord noted for his cruelty and killings. Imagine this group in group therapy!

But they did it. The involuntary confinement was undoubtedly a significant factor. There was no escape from oneself or one's cellmates or the situation or the project—initially so unwelcome—of getting all things out in the open.

All indulged in equivocations, evasions, in over-confessions, and exaggerated self-condemnations. The latter were criticized and rejected by officials and cellmates as another form of dishonesty. Only truth was compatible with self-respect and respect for one's fellows. Out of it all came self-understanding, a sense of relief, and a desire to return to society in some normal constructive capacity.

For the Ricketts, the early admission of their espionage activities was not a major hurdle; the facts and the evidence against them were undeniable. The reappraisal, however, was difficult, because attitudes they eventually rejected were interwoven with a love of country they never rejected.

From the moment of Rick's arrest until he arrived back in the United States, he and Dell did not see each other. Yet their experiences and the development of their thinking were remarkably parallel.

For the first two of his four years in prison, Rick's basic stance was one of maneuver, figuring out how to extricate himself and, in the spirit of "free enterprise," how he might exploit this experience to his advantage in the future. But he was too forthright to be an accomplished schemer.

As an American with quite typical American attitudes, he clashed fiercely with his cellmates, but he hardly had a winning case.

"My hedging and self-justification infuriated the other prisoners. Though they themselves were Nationalist counterrevolutionaries and American agents, the idea that a foreigner should try to justify his interference in China's affairs was more than they could stand."

One of Rick's cellmates was extremely insulting and abusive, but the others "all reprimanded him."

Clearly a reappraisal was under way. Eventually it became personal, fundamental. Rick came to the realization that "my hatred of the Communists after reaching China was partly inspired by the fact that as I watched the deterioration of Sino-American relations, and with it a dwindling in numbers of prospective students, missionaries, businessmen, and State Department people in the field of Chinese, I could see my chances of becoming a successful professor gradually disappearing."



Gertrude Reagan

"Once upon a time there was a bad giant who was wrecking up the country. His name was Giant Chiefs of Staff."

There was no escaping the logic of one passage during an interrogation session:

Q. "How would you feel if someone were to go to your country and do the same things that you did here?"

A. "I wouldn't like it." (And I remember how angry I had been about the activities of Nazi and Japanese agents in the United States during the war.)

Q. "Well, how can you maintain that there is nothing wrong and criminal in what you have done?"

Finally he came to see "the fallacy in my supposition that my espionage activities had been of service to my country. Actually, by contributing to the widening gulf between our people and the Chinese, I had been doing the United States a great disservice. I was now convinced that no country has the right to try to force its will and social system upon the people of another, as we had tried to do back in 1949-50. Such a course was immoral, and could lead only to resentment, hatred, and the threat of war."

Were the Ricketts brainwashed? Time is the big test. A year and a half after their reunion in Seattle they acknowledged that "it would be impossible for us not to have undergone some change and development in our ideas. . . . But the basic conclusions at which we arrived in China concerning a moral outlook on life have not been negated . . . ; on the contrary, they have been strengthened as we have come to grips with the problems of our lives as Americans." And a reaffirmation was implied eight years later, in the listing of Rick's name as one of the coauthors of a study by a working party of American Friends Service Committee, *Peace in Vietnam*.

Perspectives on Death. Edited by C. LISTON MILLS. Abingdon Press, Nashville and New York. 288 pages. \$6.50

THE PARADOX is that only in accepting his own death does a man truly understand the character of his life, and in facing the mortality of all creatures does he confront the character of an undying Creator.

Among the major philosophical responses of Western civilization to the paradoxes are Jesus' reflection of the Hebraic tradition that the concern of the living should be life and the dead should bury the dead; the belief that "that of God in every man" ultimately will be reabsorbed in Him; and the post-

existential anguish that the entropy of the universe in which man exists is no less than the fate of his individual quest for pattern and meaning in that universe.

Others quoted in this compendium bring modern sociological, psychological, and ethical approaches. They emphasize that we stifle the essential "grief work" of the bereaved by social convention and that our practice of isolating the dying in hospitals and "retirement villages" is harmful.

The editor believes in a bodily resurrection, but this does not limit the strength of his contribution on "Pastoral Care of the Dying and Bereaved." Friends charged with such counseling will find sensitive and helpful guidance from this source.

CHARLOTTE P. TAYLOR

Sing of Life and Faith, A Children's Hymnal for Today. Edited by LOUISE C. DREW. Illustrated by WINNIE FITCH. Pilgrim Press, Philadelphia and Boston. 165 pages. \$4.50

THE ONE HUNDRED SIXTY SONGS and hymns in this collection include all that are recommended for use in grades one through six in the courses of the United Church of Christ. Many more have been added to provide alternate choices and to enrich worship and study. The seven sections are based on the 1959 Statement of Faith of the United Church of Christ. A gay cover, large format, clear printing, and good spacing and binding are notable features. Blank spaces invite musical or verbal jottings.

Musically, the contents of this hymnal are "placed" well for ease of singing. One wishes more markings for guitar might have been included (for instance, with "Silent Night"), although it is good to have as many as there are. Forty-seven numbers are based on folk material. Eight spirituals and a handful of freedom songs are listed. Nine hymns are new in this book, some of them highly original. My favorite discovery is a calypso rhythm setting of the Lord's prayer to be sung with guitar.

Well over one third of the total contents appear in *A Hymnal for Friends*. The only Friend represented is a contemporary, Walter W. Felton, by his setting of the "Brother James Air." Although some First-day schools might consider buying this book as "one for the teacher," *A Hymnal for Friends*, which still sells for one dollar and seventy-five cents, remains the complete and inspiring companion for "when Friends sing."

LEAH FELTON

UNIVERSITY FRIENDS MEETING

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Dr. D. Elton Trueblood sees University Friends Meeting "not merely as another conventional Protestant church in a community, but as a potential fellowship in which all are called."

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ANNUAL QUAKER LECTURE SERIES—This year Erroll T. Elliott will speak on May 17, 1970 on, "Whither Bound Friends?"

EVANGELISTIC EMPHASIS — Commitment to Christ and the Quaker way of life—Robert Hess, Malone College, will be with University Friends March 25-27, 1970 for a program with this emphasis.

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Letters to Léontine Zanta. By PIERRE TEILHARD DE CHARDIN. Harper and Row, New York. 127 pages. \$4.00

IN HIS ARTICLE, "The Feminine as the Unitive," Teilhard de Chardin said his deepest spiritual insights had been meditated to him by a woman. If the reader goes to Teilhard's *Letters to Léontine Zanta* hoping to learn what lay behind this profound affirmation of womanhood, he will have to read the silence that is footnoted at significant points.

For example, a line is omitted; then a letter written during his exile continues, "What a strange mad force the heart is; nowhere else does life seem so rich, so new-born, and so disturbing. How are we to transfigure this without impoverishing it? That's the whole secret of creation."

The Jesuit ascetic and scientist also was a poet and a lover of creation in its entirety. The letters reveal to us a woman of great spiritual depth and intellectual capacity, a beloved and loving figure in her time. While the Roman Catholic Church has been perceptive enough, according to Jung, to give us a quaternity that added the female to the male trinity, it has neglected any theology that transfigured without impoverishing the force of the heart. New theology would do well to begin on earth, for the wax-fixed wings of Gnosticism have been melting in the sun for twenty centuries.

Teilhard, unable to make an "honorable peace" with Rome, moved through the "ecclesiastical concepts and conventions [which had] collapsed around him" to create a great synthesis of his "passionate faith in the world and passionate faith in God." Léontine Zanta was his companion on that journey.

JUNE J. YUNGBLUT

Honest Sex. By RUSTUM and DELLA ROY. The New American Library, Inc., 1301 Avenue of the Americas, New York. 223 pages. \$95

LET US CALL this book helpful in bringing better perspective to the aspect of sex, potentially, in all our lives.

Honest Sex is dedicated "to the sexually disadvantaged, perplexed, or arrogant in our time, for whom Christendom, and the society begotten by it, has shown little concern and given small light."

It is important, then, to know that *Honest Sex* identifies its concern as Christian and with the Church. While

claiming a "loyally critical stance," the book states that "our deepest and most spiritual objection is that the Church has tended to care more about convention and rule than about persons themselves."

But *Honest Sex* does not snipe overly at the Church, nor does it claim to have all the answers.

Rather, the authors seek to formulate a Christian ethic on sex, or at least to encourage earnestly the necessity and value of moving in such a direction.

The writing is penetrating and literate and covers a wide range of examples and options where sex plays a part.

Some readers will be perturbed, even indignant and shocked. But openness is needed to be in tune with the book's apparent intent of promoting closer, wiser, and more loving relationships.

WILFRED REYNOLDS

Eagle in the Air. By ROSE ROBINSON. Crown Publishers, New York. 159 pages. \$4.95

ROSE ROBINSON was an Olympic track star, an exhibition diver, and one of the first American pacifists to be imprisoned for refusing to pay taxes. She was sentenced to serve a year in Alderson Federal Prison but was released after one hundred twenty-five days of hunger striking.

Now in her thirties, Miss Robinson trains arts and crafts leaders for the Philadelphia YWCA—and has begun devoting the remainder of her energies to writing. *Eagle in the Air* tells the story of a black University of Chicago coed who is expelled for participating in a campus sit-in, and who then sets out almost penniless to hitchhike across the country. The novel vividly conveys the hard life on the road in the United States.

F. P. SALSTROM

The New Legions. By DONALD DUNCAN. Random House, New York. 275 pages. \$5.95 (paperback 75 cents)

FRIENDS WITH AN URGE to add significant books to school and public libraries should include this vivid report by a former Green Beret in Vietnam. It is an intimate and powerful story of one man's enlightenment.

Duncan served in the Army in Germany for ten years and was transferred to Vietnam as a Green Beret in 1964. We go with his squad on a typical jungle mission, tense with fear and desperation. Then we join their later discussion on the mission and the whole war, particularly

the rigors of training and the callous treatment of Vietnamese prisoners and civilians.

After eighteen months, Duncan resigned in protest against a system that degrades men into arrogant killers and sadists. He rebelled at the influence of the military in every part of American life, especially in education and foreign policy, and the requirement that every male render himself unto Caesar or squirm out of the draft by letting another go instead; this includes C.O.'s.

THEODORE HERMAN

God and the World. By JOHN B. COBB, JR. Westminster Press, Philadelphia. 138 pages. Paperback

CLASSIC THEISM often has conceived of God chiefly as a powerful heavenly Potentate who, though loving, "permits" the misery and evil that afflict humanity. John Cobb contrasts this with a different conception more consistent with evolution and with the process philosophy of Whitehead—God as the "One who is met in Jesus whose method is not compulsion or brute power but persuasion and love, the God who suffers with us and for us."

John Cobb thinks of creation as current, evolving, future-oriented, answering the call forward to ever greater fulfillment. His thesis is developed around three questions: Can we identify the call forward in our experience as something distinctive? If we can, does this call direct us beyond itself to something that calls? If it does, is it appropriate to name that which calls "God"?

Thus our attention is turned inward to our own experience of "that which calls us ever forward into unrealized possibilities; to the dynamic and free elements in the world alongside the mechanical and repetitive . . . elements which have their own authenticating quality and claim of truth." Indeed, the source of creativity. It is Cobb's view that "what calls us forward has the unity and the actuality as well as the worthiness of worship and commitment which warrants the use of the word 'God.'"

This evolutionary conception seems not to solve, but perhaps to resolve, a number of puzzlements and anxieties about this unfinished world and gives some meaning to the problem of evil. It places us squarely as participants in creation and thrusts us within the orbit of operation of the Kingdom of God now and in the eternal Future.

EDITH PLATT

Cinema

by Robert Steele

THE STERILE CUCKOO abounds with verve and charm. Most of the screen time is devoted to getting acquainted with two college students, Jerry and Pookie, their discovery that they love each other, and Jerry's unreadiness to continue a relationship with an individualist like Pookie and become her husband. Not a classroom or football game is shown. The story is not exceptional, but the film is rich because of the excellent performances and the integrity with which the characterizations are created.

Pookie is a girl whom her father and teachers never could understand. She challenges the understanding of Jerry and the girls who become her ex-roommates. She is a free spirit in many ways; she says what she thinks and does what she feels like doing. She is obsessed by death and is pathetically ignored and lonely. She is a romanticist who lives life for all it is worth and is simply "too much" for her unimaginative confreres.

Parents who are baffled by children who do not come home during college vacations, whose letters and conversations are enigmatic, and who seem to have changed drastically after one year away from home, can get fresh insights.

The Sterile Cuckoo is based on the novel by John Nichols, and the location scenes were shot at Hamilton College, Clinton, New York, where Nichols had been a student and which he had used as the locale for his love story. Alan Pakula produced *Up the Down Staircase* and *To Kill a Mockingbird*, and other films; he wanted to direct as well as produce this movie.

The film may make Liza Minnelli a star of sufficient magnitude so that she will cease to be known as the daughter of the late Judy Garland and Vincente Minnelli. Her five-minute telephone conversation, a single take, makes one recall Luise Rainer's telephone monologue in *The Great Ziegfeld*, Anna Magnani's in *The Human Voice*, and Laurette Taylor's in *The Glass Menagerie*.

Pakula saw Wendell Burton in the play, *You're a Good Man, Charlie Brown*, and felt that his innocence and straightness made him perfect for the part of Jerry. The film was the first professional work for Burton, the first starring role for Minnelli, and the first directorial assignment for Pakula. *The Sterile Cuckoo* suggests all may go far.

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"Separate Togetherness" and loving the distance between

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

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

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Letters to the Editor

A Black Friend Speaks

AS A BLACK FRIEND, I disagree with "Report on a Takeover in Chester, Pennsylvania" (Friends Journal, October 1). The main reason for the takeover of the Robert Wade Neighborhood House was that it did not relate to the community. The community asked, "Who was Robert Wade?" Darnley Belgrave, Sr., however, was a part of the community.

The community also asked why—before the takeover—the RWNH board of directors had ten whites and only two blacks. Does this relate to the community that is black? The Darnley Belgrave, Sr., Community Center has a black board of directors.

I have talked with the DBSCC board of directors, and the program that they had outlined to me was necessary and beneficial to the community. The DBSCC had the support of the community. Programs were performed and led by unpaid volunteers.

The executive director of RWNH apparently did not want to have unity within the community. He was approached by citizens in the community, the board of directors, the director of the DBSCC, and myself, to form a coalition. At one stage he was asked to remain the executive director, but serving under the board of the DBSCC. This he refused to do. The building has since been returned to the RWNH by a court injunction brought about by the executive director. This was on the eve of his defeat in school board elections. Was his loss the community's reply to him?

Should not Muhammad Kenyatta change his name if he so chooses without his slave name being put in parentheses behind it? The white society tends to say paternalistically, "This cannot be permitted." Do not whites change their names without the parentheses behind them?

FRANK BUNDY

Schwenksville, Pennsylvania

A Different Paternalism

I WOULD LIKE TO ADD a few thoughts to the comments on reparations of Richard Taylor and Robert Tucker (Friends Journal, November 1).

Reparations are paid either to aggrieved individuals (as the "victims of fascism" in East and West Germany) or to governments (as to the allies at the end of the first World War or to Russia at the end of the second World War).

Does the "white population" owe to James Forman and his group, but not to blacks outside the "Manifesto umbrella"? Does a child of a mixed marriage (black and white) give or receive money? Is he eligible to join the cooperatives that BEDC proposes?

Society—American society—must redeem the past and present sins against Indians, blacks, and Mexicans. As a religious group, we, as Friends, should do our share, and as Jesus taught us, more than our share. We must work for a change of society, so that redemption can take place on a significant scale, and give financial help.

Aren't we paternalistic when we claim that violence in all other human problems is self-defeating, but that in blacks, who suffered so deeply, violence and hate, because understandable, should be supported?

We have no time to lose, individually and as a Society of Friends, to start to educate ourselves—not to accept hate and violence but to accept and support ways that promise success.

VICTOR PASCHKIS

Pottstown, Pennsylvania

Toward a Nonviolent Revolution

PRESSURE FOR CHANGE in our society is increasing at a faster rate all the time, yet needed changes come at a snail's pace. The rising pressure encounters more and more resistance until finally a breaking point is reached, and non-violent approaches collapse. By dealing with the resistance itself, and finding ways to dissolve it at its roots, the vicious circle might really be broken. I believe that new and rapid ways to break down people's fears and society's resistance to change can be found.

Resistance to change is so strong that ordinary methods cannot overcome it quickly. We will have to be very open to the new and unusual, realizing that the Spirit is still capable of fantastic and unheard-of ideas just as it was in the time of George Fox.

I have rented an eight-room house in Philadelphia. Here I envision a group of people living together to work on such an idea full time, and I am looking for serious people with whom a start can be made. We will learn to listen to the Spirit and to our individual and collective intuitions so that intuitive insights can come to the group, be fully shared, and effectively acted upon.

Acceptance into the group of serious persons under eighteen will, I hope, become possible by being able to relate to their parents so fully and openly that permission for them to join us could be arranged. No drugs, not even marijuana, will be permitted.

One of our first projects is the organization of a class for parents of young radicals to help them understand the disturbing thoughts and actions of such young people. This experience may help us to develop ways of breaking down the resistance to change of society as a whole.

We would welcome visitors to our "Aquarian Research Foundation," 5620 Morton Street, in Germantown. We will also send our newsletter or other information on request.

ART ROSENBLUM
Philadelphia

Release of Love

FRIENDS JOURNAL for September 1 lies open on my desk—page 486 to my left and 487 to my right. I cannot get beyond these two pages by closing them against each other.

They must be faced together. George Sawyer's "Deadly Game of Checkers" shames and disturbs. Does Dorothea Blom's "The Artist and the Crucifixion" reflect another, a remote and airy world? No! It is not an escape.

Slowly, the deadly checker game and Cariola's Resurrection Crucifix become one page. Love that cared enough to give supremely is not released from the cross, but by it and through it. What is back of self-giving love when human beings are crucifying and being crucified? There must be, there is more than suffering. There is the power of love released in resurrection.

Words are clumsy instruments for communicating the transcendent idea, but these few had to be written.

ERROL T. ELLIOTT
Richmond, Indiana

Outreach to Non-Friends

AS A FIFTY-YEAR OLD who is a fresh-out-of-the-egg member of the Religious Society of Friends, I wish to share my thoughts about my relationship with the Society.

A mutual seeking on the part of my wife and me brought us to Rye Meeting. For many years, we had shared our thoughts about religion and society with one another, explored our mutual dissatisfaction with social conditions, and expressed our concerns about the future of our children.

I always have been involved in various social causes. Although I previously had decided that religious organizations were quite separate from the true worship of God, I was drawn to the Friends, and to American Friends Service Committee. Through these channels, I see an opportunity to make significant social changes, and to worship God in a real sense.

The simplicity of Friends meetings, the respect for individual conscience that characterizes Friends, and the opportunity to seek the Light in a deep and meaningful way made my acceptance into the Society most touching and rewarding.

We are known for our work and participation in many fields of human endeavor, yet we seem to play down the source from which this valuable activity flows. It is difficult for me—a professional advertising man—to accept the low-key way in which Friends traditionally have functioned. One example is the inconsistent manner in which Meetings are listed in the phone books of various cities, making it needlessly difficult for others to find us.

I am thankful to God that I have found the Society, and hope that I may

continue to seek the wisdom and inspiration that participation makes possible. But I hope that we might find ways consistent with our history and traditions, yet more consciously planned than at present, in which others may have this experience opened to them.

RICHARD J. CROHN
Mamaroneck, New York

Give Peace a Chance

IT IS not really of great importance whether four or eight hundred thousand people marched in Washington on Saturday, November 15th, or whether President Nixon, hiding in the White House behind parked buses and militiamen, listened or did not listen.

The important thing is that thousands of "beautiful people" went to Washington to plead for peace. The important thing is that in spite of inadequate television coverage; in spite of the stone-throwing, window-smashing tactics of the Weathermen, Crazies, Mad Dogs, Yippies or whatever splinter groups they were; in spite of mass-media news reports more or less to the contrary, there was beautiful behaviour along the Pennsylvania Avenue line of march. There was openness, spontaneity, humour.

"Tyranny," proclaimed one of the hundreds of home-made placards, "has always depended on the silent majority." Where was the majority? "Majority," claimed another poster, "for a silent Agnew!"

And I heard rippling along from one block to the next, the chanting of thousands and thousands of (mostly young) voices: "All we are say-ing / is: give Peace a chance!"

M. C. MORRIS
Moorestown, New Jersey

Artifacts, Anyone?

I AM a young Friend, member of Central Philadelphia Meeting, and a serious student of Quakerism. Many Friends have accumulated over generations Quaker books and artifacts which they never use. I and other young Friends with similar interest in our Society could put these to good use.

It would be much appreciated if those Friends willing to dispose of Quaker books, and perhaps costumes and artifacts, could write me at 49 Garden Springs Road, Columbia, South Carolina 29209.

WILLIAM MEDLIN
Columbia, South Carolina

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—Albert Schweitzer

Spiritual and Political Action

I SEE the Black Manifesto as basically a spiritual challenge. Our response must involve action, but that response must necessarily take into account that we are primarily a religious society, not a social action group, although my Meeting, for example, is involved in social and peace action projects, including work in a poor Philadelphia ghetto.

The orientation and focus of my Meeting has a significant bearing on my reaction to the Manifesto. I feel that the challenge of the Manifesto is one that must be urgently faced and responded to, but that our corporate response must be in terms of our own religious experiences and traditions.

I find nothing in the statements of representatives of the Black Economic Development Conference to contradict my conviction that BEDC is essentially a *political* movement with objectives at many points consistent with groups of Friends.

Philadelphia Yearly Meeting as a corporate body is right in perceiving, as I think it does and I hope it will, that the partnership relationship suggested by Muhammad Kenyatta between what is essentially a religious society and a political movement is not possible.

The measure of the Yearly Meeting's response to the Black Manifesto is *not* the extent to which we accede to the specific demands of BEDC. Our response must be measured by the depth of our willingness to move forward, consistent with Quaker religious convictions, to make possible black economic development.

LAWRENCE MCK. MILLER
New Britain, Pennsylvania

Revelation and Spiritual Artifacts

I AM RESPONDING to Geoffrey Kaiser's letter (September 1). Quakerism, like the United States of America, sprung originally from a principle uniquely spread by Christ that each single individual is important. Because ecumenical councils reclothed Christ's teachings, Quakers tried to recapture basic Christianity.

Actually, if we could live up to even remnant revelatory credo, without having to dig back and search for Jesus' real philosophy on being born anew, reincarnation, resurrection, grace, karma, enlightenment, and so on, we would be pretty good. I think of Gandhi, Schweitzer, Einstein, Martin Luther King, Jr.

But, if digging back lights our path, then dig. I suspect the older Friend of

having unearthed some spiritual artifacts for himself. I feel that Quakerism is open—wholly open—to the extent of loving the older Friend's personal finds, and loving equally the young Friend's astute theological query. Yes, Quakerism is Christian-based, but there is more to Christianity than appears in popular definitions. The peace from our search, however is more important than our results.

JOY M. CRANDALL
Tiburon, California

An Intensive Island

FOR FEAR of crying peace when there is no peace, we are caught in the avalanche of perpetual turmoil instead of cultivating and radiating the peace which surpasseth understanding.

As an ocean of light surrounding an ocean of darkness, the over-flooding influences of staid peace and stability accomplished in our meetings for worship are the sure antidotes to the turmoil of our distraught day.

Let us, for a change, lay claim to the tenaciousness of our faith and findings and bestow upon this disturbed world the calm it is within our capacity to give.

One even wonders if it isn't about time to worship the spirit, rather than the letter, the word, especially the printed word, opaque at best.

Fortunately, there is a better way, an instance of which is set forth.

In quite a real sense, Providence is a city of seekers. It is a city intent upon education. Fine educational institutions flood the place. Friends schools are part of the picture.

Nothing is quite so moving as the stream of young people who gather for worship in the meetinghouse. If one were not face to face with it, one would not believe it existed.

Why do they come? Certainly they do not come to hear audible music, because we have none. They would hardly come to be inspired by the spoken word. They passed by churches where eloquent sermons are preached. In all probability they are word-weary. There can be little doubt about the reason for their coming. They are attracted by the calmness and stillness of the meeting; they revere the reverence of the meeting, the vital part of our gatherings. In a world of turmoil, they desire solace; in a world of strife, they seek redemption; in a world of confusion and bickering, they want peace, the kind of peace they find when expectant people sit content with each other's presence unmolested by care, toil, pleading, petitioning, or any form

of agonizing over the woes of the world—an intensive island momentarily free from all that despoils.

HAROLD MYERS
Meshanticut Park, Rhode Island

Conference on European Security

THE NEW YORK TIMES (May 23) reported that Finland had proposed a conference to be held on its soil concerning European security, that would include all European nations, the United States, and Canada.

More recently the Political Department of Switzerland announced, in reply by a query from Hungary, that it supported the idea of calling such a conference but that Swiss participation could be envisaged only within the line of Switzerland's policy of permanent neutrality. The qualification is hardly a restriction since the conference already was planned on a neutral basis.

It is curious that our daily press, ostensibly concerned with world affairs and occasionally with the prospects for détente, has given so little space to this project, which has been approved by friendly countries.

WILLIAM B. LLOYD, JR.
Winnetka, Illinois


Indian Problems

A MAJOR PROBLEM of American Indian education is the lack of neighborhood schools (which would permit children to live at home) because of the shortage of trained Indian teachers able to provide the kind of education the Indians want. One tribe I know of tries to have the grades taught in its own language with English as a second language. Considering the number of tribal languages, it will take many years and much work and persuasion by tribal councils and leaders of their younger generation to achieve this goal generally.

The executive council of the National Congress of American Indians wants the Bureau of Indian Affairs removed from the Department of the Interior and made a separate commission to eliminate the "handicap of having to compete for funds with other agencies within the Interior Department," and "to remove most of the bureaucratic structure and red tape that now makes it difficult for Indian people to communicate with the top administration." The council also does not want the Bureau of Indian Affairs abolished and proposes that approval or veto power be given to tribal governing bodies for actions of the bureau.

EMIL DEUTSCH
Ferndale, Michigan

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Friends and Their Friends Around the World

Letter from Europe

by Douglas Steere

THE MORNING after we left Boston, Dorothy Steere and I were in Basel, Switzerland. We stopped at the Ländliheim in Basel high above the Rhine and had a fine visit with Mary Bietenholtz, who for many years has been the heart of the little Quaker group there.

We went from Basel up into the Black Forest to Hinterzarten, to visit Georg and Edith Picht. Edith had just returned from a series of concerts in South Africa where, as perhaps Germany's greatest living woman pianist, she had been sent by the German government. Georg Picht is a professor of the philosophy of religion in Heidelberg and the director of a Research Institute for the combined Evangelical Churches of Germany. His books, broadcasts, and lectures have made him a spiritual force to be reckoned with in Germany.

Georg Picht had promised to share with me some of the things that the Research Institute in Heidelberg was doing in the way of peace studies. A year before when we had been there with Carl Friedrich von Weizsacker, Georg Picht at that time had told us of plans for peace studies by the Research Institute in Heidelberg. Now six working parties are in existence.

I knew that the various regional Church groups had doubled their contributions to the Research Institute the year before to make this possible. With these funds, Georg can invite any person he wishes in Germany to join these parties and can care for the necessary costs. Industrialists and others are ready to help, if necessary. President Heinemann of the Bundesrepublik has emphasized the importance of peace research in Germany at the present time. This is a new situation for those concerned, to find a way through the stereotype of war that throttles modern man.

We both rejoiced at the announcement a month ago that a Max Planck Institute for peace research is to be set up in Munich and that our friend Carl Friedrich von Weizsacker, a physicist and a professor of philosophy in Hamburg, has been chosen to head it.

The Heidelberg Institute's working parties are focused on "The Contribution of Christian Theology to Peace" and

consist of (1) exegetical studies that are searching the Old and New Testaments for the Biblical basis of peace; (2) the church's attitude to peace historically studied (this group already has three volumes projected); (3) the moral issues of the technological revolution (where economists, physical and political scientists, psychologists, and others are working); (4) structural problems of the church and the way these affect peace (for example, the German gestures to Poland that the Protestant Church made in 1965 and the German Roman Catholic Bishops' letter that stirred up so much controversy in Poland); (5) international law and its contribution to peace in establishing structures for resolving conflicts (a volume is being written on this by the participants); (6) a liaison group that is trying to draw together the work of the five other groups and publish a biennial journal.

Georg Picht has no illusions about the ability of this kind of peace research in and of itself to create the will to change. Nevertheless, it marks a new day when vast resources begin to be put behind this kind of peace material, and it is a day in which Quakers, together with all mankind, have a great stake.

Quaker History in Six Easy Lessons

A MINIATURE QUAKER LIBRARY — six booklets, each describing a significant incident in Quaker history, illustrated and with colorful covers—may be purchased from the Religious Education Committee of Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 19102 at \$1.25 for a set or 25¢ each.

The titles are: "King and Quaker, a Dialogue between King Charles II and William Penn"; "Two Quaker Botanists, The Story of John and William Bartram"; "The Feather of Peace, An Incident of Quaker History"; "John Woolman, The Story of a Quaker Conscience"; "Benjamin West, The Story of a Quaker Artist"; and "The Flushing Remonstrance, A Chapter in the History of Religious Freedom."

Originally published by Mildred and Walter Kahoe to give at Christmas to children of the Media and Providence First-day School, Media, Pennsylvania, these four- by five-inch "tracts" will delight Friends of all ages.

Swarthmoor Hall: A Quaker Mecca

by Edith Sunners

SWARTHMOOR HALL, an early seventeenth-century Elizabethan mansion, near Ulverston, Lancashire, is one of the landmarks of Quaker history and "required visiting" for many American



Unique oak staircase in Swarthmoor Hall

travelers to the British Isles. It will be one of the stops on the 1970 Quaker pilgrimage.

Swarthmoor was the home of Judge Thomas Fell and his wife, Margaret, who later married George Fox. During one of the judge's trips, in 1652, George Fox came to Swarthmoor Hall and convinced Margaret Fell and her family to become Friends. On his return, Judge Fell heard about Fox's vision of the truth and invited George Fox to return to speak with him. The judge, although he remained a member of the Church of England, allowed Friends to meet in the Great Hall of Swarthmoor every Sunday, under his protection.

George Fox spent only two relatively brief periods at Swarthmoor, but considered it his home and dictated his *Journal* there. Quaker travelers were always welcome to stay there, during the life of Margaret Fell Fox, and she corresponded with many Quaker preachers, so that the Hall was a veritable center of Quakerism.

It went out of the possession of the Fell family during the nineteenth cen-



Swarthmoor Hall, near Ulverston, Lancashire

tury and fell into disrepair, but it was restored in 1912-1914 by a direct descendant of the Fells.

A number of fine pieces of furniture in the Hall date from the period of Judge and Margaret Fell. A cedar table, dated 1610, was purchased with money sent from Swarthmore College. The oak staircase in Swarthmoor Hall has only one counterpart in the British Isles.

(Edith Sunners and her husband, Robert, are the wardens of Swarthmoor Hall.)

An Impression of the Mobilization

WE WERE IN WASHINGTON for the Mobilization for Peace—a full day of marching, sober thoughts, prayer, and some gaiety.

By three o'clock it was time to leave, and we were cold enough to be glad to go. We walked down the Mall in a group of departing demonstrators and stood on a corner of a street, waiting for our turn to cross. A military policeman, looking young and officious, waved the cars on with imperative gestures. Finally, with military precision and equal impersonality, he waved us on, too.

We started across, sheeplike, straggling a little. Then a girl called out in a light, sweet voice to him. "Thank you," she said. "Thank you very much."

Courtesy, generosity, consideration, friendliness. We had seen them all today. The young who poured into Washington had brought with them a new spirit, it seemed; a spirit of human decency. Perhaps human beings would yet take charge of this planet. Perhaps, after all, the meek—now millions strong in this new generation—were going to inherit the earth.

MARGARET H. BACON

Planning Future Dialogues in West Africa

by Eric Kiers

THE INTERNATIONAL DIALOGUES program of American Friends Service Committee in West Africa brings together groups of twenty to thirty Africans who live together for eight to ten days and discuss subjects of common interest. The meetings are informal. There are no minutes and no resolutions. The purpose is to improve communication between fellow Africans and to contribute toward a sense of African identity.

The sixth consultative conference of the West African Dialogues program, held in Lomé, Togo, in July, confirmed the underlying principles and ideas of the Dialogues in West Africa program and the importance that Africans attach to its continuation and success. It also gave the participants (seven of whom have participated in former seminars) the opportunity to present new challenges with which they thought the program should begin to grapple.

The participants were high-powered, busy Africans who realized from the outset that they were in Lomé to work. They did it cheerfully, tirelessly, and with unfailing enthusiasm.

Present were some of West Africa's most distinguished intellectuals: The minister of education of Ghana; the director of rural development of Senegal; the director of rural education of Upper Volta; a candidate at the coming elections for the Ghanaian parliament; the vice-president of the Central Bank of West African States; "one of Africa's most distinguished and brilliant

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philosophers" (as *Africa Report* calls him) from the Federal University of the Camerouns; the head of the Department of Social Welfare for Nigeria; and the chairman of the Department of Geography of the University of Ghana, to mention a few. The discussions were open, honest, and candid dialogues, even when they touched on politically sensitive subjects.

The preoccupations of the Africans present were education, African unity, and youth. Education was given the highest priority, because of the presence of seven participants directly involved in education and because Africans have come to realize that their main hope in coming to terms with the West and with themselves is through having an educated population. The participants were especially concerned with how to reshape education so that it would fulfill the needs and aspirations of the community and the nation.

African unity remains a sacred touchstone for all Africans. Since independence, though, a "ritual and rhetoric," as one of the participants called it, has arisen around it.

Questions arose as to whether harmony was not a more useful concept than unity and whether unity will ever be possible as long as there continues to be political unrest within African countries and such economic disparity between them. The feeling was strong that interdependence must be achieved at all costs, particularly on the regional level.

The discussions demonstrated a concern about trying to redefine the meaning of unity and finding those areas that could help in realizing it. Two future seminars will be devoted to the question of unity. The first will grapple with the meaning and objectives of unity in Africa and the second with education—a means towards unity in Africa.

A good deal of time was spent discussing youth—those defined as being without access to responsibility and having no status quo to defend. The idealism of youth, though, was challenged by one participant, who said that too often the university degree was thought as a passport to an easy life. The graduate is as ready to indulge in corrupt practices as his father.

Because of the encouragement given by the seminar participants, it was decided that a combined youth-adult seminar should be held. The youth will meet alone for a week before the combined seminar and discuss youth and

future leadership, after which they will be joined by the adults, both past and new participants, for a week of discussions on concepts of leadership in Africa. The week of preparation for the youth will arm them with ideas and a sense of solidarity so that they will feel adequate to challenge the ideas of their elders. In opening new channels of communication, which during the past two years have been cut off, is the only hope of bridging the growing African generation gap.

The place of the individual in nation building and external influences affecting unity in Africa were discussed as possible themes.

A few interesting incidents took place during the weekend. One of the participants, now minister of education in his nation, had been a university professor. The conference chairman was his student in England. Their relationship had always been a cold, professional one until the conference. Here, however, the former professor saw his student doing such a magnificent job as chairman that the two became peers, calling each other by their first names.

During lunch on the final day of the conference, one participant confided that he had been offered the ambassadorship to a European nation. He said that it was a hard decision to make, but he had turned down the offer. He felt he would be most effective if he stayed in Africa. "It's such things as the Dialogue program which have helped to convince me that I must stay in Africa," he said. "Too many exciting things are taking place here."

One of the Nigerian participants summed up the feeling of her co-participants when she said at the end of the conference, "For the first time I'm going to be interested in what happens in Senegal, Togo, Ivory Coast, and Upper Volta. I now have good friends in these countries. There will be an electrical bond between us. If something happens in any of these countries, I think automatically of my friends there. For the first time French-speaking Africa has an importance for me."

One of the most difficult moments of the conference came at the end when everyone became aware that this was the last conference for John and Joanne Volkmar, directors of International Dialogues program in West Africa since 1965. Several participants paid beautiful tributes to the Volkmars, which were enthusiastically en-

dorsed by all present. Everyone serenaded them with a rousing rendition of "For They are Jolly Good Fellows."

Although many questions remained unanswered, I was impressed by the personal commitment and concern of a group of West Africans in positions of authority, who were willing to take the time to discuss candidly and realistically problems with which they are confronted daily and ideas and hopes which they often do not have the time or opportunity to express.

That of God

by Calvin Keene

A STUDY by Lewis Benson suggests that George Fox, who first used the phrase "that of God in every man," never meant an inborn capacity of man but the relationship between man and God, which has been destroyed but can be restored. The phrase is best understood as a reference to man's hunger and thirst for God.

"That of God" is God's Word, Christ, calling men to their true center, which is God. Men are called by him to respond and answer in obedience.

Lewis Benson also pointed out that the phrase had almost entirely disappeared from Quaker literature in the eighteenth and nineteenth centuries but was brought back again in the twentieth with the new, reversed meaning: "Something of God is in every man."

The study was considered by the Quaker Theological Discussion Group at its second annual conference at Powell House in August. Forty-five Friends and others, from nearby areas and Ohio, Canada, and Oregon, attended.

"The Christification of Man," by John Yungblut, also was discussed at the conference. John Yungblut called upon Friends to broaden their insights by becoming more familiar with contemporary viewpoints, such as those of Teilhard de Chardin and Carl Jung.

He found the former's concept of the "Christification" of man as a result of the evolutionary process particularly relevant for Friends. He sees many parallels between the autobiography of Carl Jung and the *Journal* of George Fox. Quakerism must be freed from any one "religion," John Yungblut feels, although he finds in Jesus the "style of life" to which he believes human beings should aspire.

Do-It-Yourself Quakerism in Turkey

by John and Louise Daniels

SOON AFTER WE ARRIVED in Ankara, we got in touch with Fred and Bani Shorter, American Friends who had been in the Near and Far East for many years and who had been holding meetings for worship in their home in the Turkish capital for a year or two. They had discontinued the meetings several months previously and were delighted when we expressed an interest in renewing them. They suggested we meet in our apartment and gave us a list of about twenty persons to invite.

Every Tuesday evening for six weeks we had about an hour of unprogramed worship, refreshments, and some serious discussions. The average attendance was eight.

Those who came included the director of CARE in Ankara and his East Indian wife; several young women and men in the Peace Corps; a Fulbright Fellow; two writers, one British and one American; a Ford Foundation economist; the Turkish wife of an American student; and the wife of an embassy secretary.

Six of the seventeen persons who attended one or more meetings were Friends, but all shared a thirst for drinking from the clear pool of silent worship and for the quality of fellowship.

We sensed a need among persons we met in Ankara and later in Izmir and Istanbul to meet in small groups, to rise above the usual social chatter, and to draw closer to each other in the fellowship of inward seeking. We had perceived this need in our own country, a hungering among Americans, especially young people, for drawing together in silent fellowships.

Thus, we took advantage of opportunities to taste the silence with others. Twice we had brief, refreshing silences with the young Fulbright Fellow, who came to visit and sit with us on our balcony. Another time, one of us shared silence with an American student and his Turkish wife in their small, sixth-floor, walkup apartment. It was a moving experience.

One weekend in Izmir we visited a Turkish lady and her two teenage daughters in their modest home. We could converse only with interpretation by one of the daughters, but when we suggested we worship silently together we all felt at ease: We could relate readily with one another without words

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as we sought to be aware of God's presence.

Our hostess was the mother of the Turkish girl who had come to our meeting in Ankara. She and her daughters had learned about silent worship from a Quaker who had taught in an American school for Turkish girls in Izmir.

Early in our stay in Ankara we learned of the Human Resources Development Program in southern Turkey. The program, now in its fourth year, was inspired by the experiences of its young Turkish organizer, Altan Unver, in workcamps of American Friends Service Committee in the United States.

Altan Unver was seeking hopefully the cooperation of Turkish government officials, who on technical grounds had blocked a grant to the program from the United States Agency for International Development.

On our return journey, we spent four days in Istanbul. There we had silent meeting worship in the apartment of Jean and Paul Nilson, overlooking the Bosphorus. There were ten of us; Jean Nilson and we two were the only Quakers. The others included a British midwife, a Chinese doctor of Turkish nationality, an official of Robert College in Istanbul with his mother and elder daughter, a Turkish school teacher, and Paul Nilson, the representative of American Bible Society in Turkey.

It was the first silent meeting for worship that had been held in Istanbul for some time. It came about through Jean Nilson's initiative and our correspondence with her and others when we were in Ankara. We had arrived in a strange city; we had found virtually instant fellowship of the spirit.

(John and Louise Daniels, members of Albany Monthly Meeting, New York, visited Turkey from April 15 to June 9, 1969. For most of the time, they were in Ankara, where John served as a consultant in public budgeting to the Turkish Ministry of Finance under a program organized by the United States Agency for International Development.)

Support for Student Protest

STATE COLLEGE MONTHLY MEETING, Pennsylvania: The Peace and Social Order Committee has written to the principal of the State College High School in support of high school students who opposed holding high school dances at the Elks Club because of discrimination and to express disapproval of the refusal of the school to allow a school-sponsored alternate dance for students who did not wish to attend the event at the Elks Club.

Re-evaluation Counseling to Become More Human

by Ingeborg L. Snipes

A NEW THEORY of human behavior called Re-evaluation Counseling declares that all human beings are by nature zestful, loving, cooperative, affectionate, and intelligent.

Members of Falls Meeting were introduced to Re-evaluation Counseling about two years ago by a sojourning member from Seattle Meeting. Through lectures, classes, and counseling experience, some of us learned a new approach to becoming more fully human.

In the counseling situation, two persons take turns being "counselor" and "client." The counselors learned with increasing skill to allow and encourage inherent human processes, which heal emotional distress, to work.

Distressing experiences of the past trap us into acting and feeling in rigid, senseless, inappropriate ways, even when our minds and spirit urge us to do differently. Why?

When we face a situation similar enough to an old, hurtful experience from which we have not recovered, we react to the new situation as if it were the old one. Instead of creating a uniquely fitting response to the new, unique situation, we react as if we were being hurt again. The new situation need not in itself be threatening to cause this unthinking reaction.

To enable us to understand situations in terms of what really is going on, and to respond with our fullest capacity for flexible, intelligent, loving action, we need to be free from patterns of reacting that old hurts imposed on us. The liberation process occurs in counseling.

A distressed person gets rid of the disabling effects of a distressing experience, be it physical or emotional pain, by claiming the aware attention of another person and discharging. This means crying to get rid of griefs; trembling (yes, quaking!) to discharge fears; tantrums to overcome angers; and laughter to shed light angers, resentments, fears. Discharging is accompanied by specific physical symptoms, such as warm or cold perspiration, active kidneys, tears and sobbing, violent movement, and finally yawning and stretching.

Like others in our culture, all of us new to counseling believed that if only we could get a person to stop crying, for example, his grief would be assuaged.

Our children, boys especially, were trained to cry as little as possible. We "comforted" a hurt child with, "It's not so bad." A distressed adult was urged to "pull himself together." If someone really spilled over in our presence we were uncomfortable.

Clearly, we had confused the getting-rid-of-grief with the grief itself. We came to understand that no one cried unless he needed to. If he did, it was because he had already been hurt and was trying to recover and re-emerge into greater rationality. Our job was to keep quiet and provide a warm, human presence.

"Crying classes" our children called them. The meetinghouse was the site of classes as well as counseling sessions. Yes, we cried. Once a custodian came across a basketful of used tissues and remarked, "Someone must really be allergic to something."

"Yes," answered a member, "A lot of us have allergies," but couldn't quite add, "To continuing to act in ways that don't make sense to ourselves or to others."

We also laughed as we never laughed before. Sometimes we shook with old fears or vented our anger by pounding on hundred-year-old foot cushions. After a great deal of discharge, we yawned and stretched and set to work again, freeing each other from old hurts.

Our teacher from Seattle, Margot Janeway, moved to the West Coast in June. We, her students, are carrying on. A teenage counseling class has been in progress during the summer. I spent a week at Personal Counselors in Seattle, where the theory and method of Re-evaluation Counseling has been in the process of development since 1950. Nonmembers have come to learn, too. From one-to-one counseling we progressed to group counseling. The group now numbers sixteen, and its participants anticipate their weekly meeting with eagerness.

Some of us can see now that the fully human person remains intact underneath the irrational patterns of behavior and feeling with which all of us are saddled. Every person can be counted on to do the right thing in every instance—except when his patterns cripple him.

Through Re-evaluation Counseling I have come to feel deeply about many Friends' principles which had been long accepted religious tenets for me. To know from experience that the person and his irrational behavior are not the same thing makes one better able to "walk cheerfully over the world, answer-

ing that of God in everyone." To be able to do this with one's own family, even, that's real!

All is well with us. We can confidently rejoice in our own and other's humanity and counsel away every emotional reason that keeps us from superbly rational and outrageously joyful living.

(Ingeborg L. Snipes, a member of Falls Monthly Meeting, Fallsington, Pennsylvania, lives in Morrisville, Pennsylvania. She is on the Peace Committee of Philadelphia Yearly Meeting.)

Needed: A Sane Cuba Policy

THE AMERICAN GOVERNMENT should realize that the Cuban revolution is a going concern which is supported by a majority of the people," said Russell Johnson, one of four American Friends Service Committee staff workers who toured the six provinces of Cuba during October. They said they were never questioned when they wandered around on their own.

Their recommendations for changes in United States policies towards Cuba include: Ending the economic blockade; resuming cultural and diplomatic relations; removing restrictions that inhibit the travel of Americans and Cubans between our two countries; vigorously enforcing laws that prohibit the use of United States territory for launching attacks on Cuba; and terminating our use of the naval station at Guantánamo Bay, which the Cubans consider a violation of their territorial rights.

The AFSC visitors to Cuba will share their findings with congressmen, senators, and administrators in the Department of State and will make speaking tours when they return home.

Memorial to Cecil Thomas

A SCHOLARSHIP FUND for young people who wish to participate in projects that promote "fellowship and better understanding among nations and people" has been established as a memorial to Cecil Thomas by his family.

Cecil Thomas, founding executive secretary of the National Committee for United States-China Relations, died in August, in Kenya, Africa, after an automobile accident. He was to have returned last fall to his position as associate peace secretary in the Northern California Regional Office of American Friends Service Committee.

Contributions would be welcome to the Cecil Thomas Memorial Fund, c/o American Friends Service Committee, 2160 Lake Street, San Francisco 94121.

News of Meetings

BALTIMORE MONTHLY MEETING (Stony Run) has issued a statement of support for Harry S. Scott III, who has left his alternative service assignment of work at Hillcrest Children's Center and turned in his draft card to his local draft board because he felt he could no longer cooperate in any way with conscription.

THE COMMUNITY Friends Meeting Newsletter has a page called "Children's Corner" that includes jokes, simple puzzles, and announcements of interest to the children of this Meeting, which is in Cincinnati.

LANGLEY HILL MONTHLY MEETING: This former preparative meeting of Friends Meeting of Washington has been granted Monthly Meeting status by Potomac Quarterly Meeting.

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Above: Camping for Southern Appalachian Association of Friends

Below: Tenting during sessions of Illinois Yearly Meeting



Camping at Ocean Grove

A GROWING NUMBER of Friends—especially those with children—are taking advantage of camping facilities at Yearly Meetings and other gatherings. Southern Appalachian Association of Friends, New York Yearly Meeting, and Illinois Yearly Meeting are among those that have successfully experimented with this kind of housing.

Friends General Conference, in plans for the 1970 Conference for Friends to be held in Ocean Grove, New Jersey, June 22 to 27, advises Friends who would prefer to camp out rather than to stay at one of the many hotels and lodging houses in the seaside community to make reservations in January.

The campground closest to the con-

ference centers is Deep Hollow, a private campsite with swimming pools, electric service, and showers. Reservations, at \$2.50 a day, may be mailed to Earle Murphy, 267 Asbury Avenue, Farmingdale, New Jersey 07727. One should specify whether tent, camper, or trailer camping is planned, so that space is set aside in an appropriate part of the park. About two hundred sites will be available.

Allaire and Cheesequake State Parks are within thirty minutes of Ocean Grove. They offer toilets and water spigots only, and each can accept advance registrations for about fifty families. Write for space in either park to Bureau of Parks, State of New Jersey, P.O. 1889, Trenton, New Jersey 08625.

Meetings and the Moratorium

A "MORATORIUM MEAGER MEAL" was served at the Kalamazoo, Michigan, Meetinghouse November 15 for those who were sympathetic to the mass peace march in Washington but were unable to take part in it. Soup and crackers may have been a meager meal, but there was food for the soul in the form of readings in honor of Gandhi's one hundredth anniversary. Otherwise the meal was conducted in silence. Discussions on whether the draft should be repealed and the possible danger of a professional army followed.

As its contribution to the activities of the November Moratorium, the Stamford-Greenwich Friends Meeting, Connecticut, sponsored a silent prayer vigil in the center of Greenwich's Binney Park on the evening of November 13.

"To heal divisions that may rise among us as we seek to end the war in Vietnam" was the purpose of the vigil. Although announced publicly less than twelve hours in advance, the meeting was attended by some sixty persons, including men in business suits, capped adolescents, local ministers, and mothers with young children, most of them shielding candles against a cold wind.

Hardly a "silent" meeting because of competing plane, train, and car traffic, the vigil was, however, a visual demonstration of the continuing concern of local Friends about the Vietnam war and the increasing polarization of opinion among different segments of the community.

A Submarine by Any Other Name

AN ANTI-APARTHEID COMMITTEE has been established by the International Quaker Centre of Paris to inform the French public about the sale of arms by France to South Africa. France is the only major nation which has failed to respect the United Nations ban against sales of arms to South Africa.

The decision to establish the committee was made after the South African government named one of its French-built submarines after Emily Hobhouse, who organized Quaker relief work among Boers in South African prison camps following the Boer War.

Among other activities, the committee plans to inquire into what action South African Friends contemplate in this connection, to cooperate with the Anti-Apartheid Movement in France, Britain, and the United States, and to maintain contact with the United Nations Special Committee on Apartheid.

Plans for a Craft Community

A NONDENOMINATIONAL INTENTIONAL COMMUNITY of craftsmen organized along the lines of a Quaker Meeting is being developed near Fulford, Quebec, on the property of Stan Zielinski, which includes fifty acres suitable for forestry and subsistence farming. This land will be divided into eight lots of three acres each for dwellings and private gardens, ten acres for Christmas trees, three acres for hay for the livestock, two acres for garden and orchard, and six acres for woodlot.

A fairly large house located on the property will be used by the group for a dwelling, crafts studio, and maintenance shop. Equipment includes two weaving studios with nine looms, one small pottery shop, a wood and metal workshop, printing presses, photographic facilities, and a small astronomical observatory. A planned addition will include another craft studio, a room in which to sell the crafts, a small barn, a storage and tool shed, and a garage.

The community will be incorporated as a cooperative when the number of members required by law has enrolled. The members will live in separate houses built by themselves, but will share the workshops, land, and the work in the communal projects. Stan Zielinski, who has taught at Pendle Hill, can provide further information. His address is Fulford, Quebec (C.P.E.X. Foster, Quebec).

Letters to the President

FRIENDS PEACE COMMITTEE of Philadelphia Yearly Meeting sent President Nixon a letter rejecting "most of the policy" that he had outlined in a speech November 3. Among the thirteen counts on which the rejection was based, immediate withdrawal of all American forces in Vietnam particularly was stressed. As to the President's "silent majority" argument, the letter pointed out that probably a "silent desire to see the Vietnam war ended" was responsible for the majority vote that put him in office.

Salem Quarterly Meeting of Friends (Massachusetts) wrote President Nixon that the war continues to exert a "corrupting influence on every aspect of American life." It expressed support of Vietnam Peace Action Day and of Senator Goodell's demand for a complete withdrawal of all American troops. The letter concluded: "Despite your September 26th statement that under no circumstances would you be influenced by opposition to the war, we will be heard. The war must end."

MEETING ANNOUNCEMENTS

Arizona

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

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

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

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

California

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

CLAREMONT—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Martha Dart, 421 West 8th Street, Claremont 91711.

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

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

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

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

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

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

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

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

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

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 455-6251.

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

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

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

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

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

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

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

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

WHITTIER—12817 E. Hadley St. (Y.M.C.A.), Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Colorado

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

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

Connecticut

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

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

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

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

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

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

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

Delaware

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

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

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

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

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

District of Columbia

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

Florida

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

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

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

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

MIAMI—Meeting for worship at Sunset and Corica, 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.

To those attending our Meeting for the first time

Go in as soon as you are ready. It is a good thing if the Meeting can settle down a few minutes before the appointed time.

The Meeting begins when the first worshiper takes his place and lifts his heart to God; it continues until the Elders shake hands in token of conclusion.

Responsibility for the right holding of the Meeting is shared by us all. Ask humbly that you may be guided to take your part in the ministry of silence. Do not be anxious about distracting thoughts, but ride through them to the still centre, and try, if only for an instant, to let yourself be quiet in body, mind, and soul.

In a Christian body such as ours, true ministry should be divinely inspired. Sometimes our inadequacy stands between us and the Light. But if your reason rejects any message, let your heart remember the spirit behind the words. It is for each to hold fast to the essence of the ministry; "mind that which is pure within you to guide you to God".

As you go out, feel free to speak to anyone. If you wish to meet officers of the Meeting, please introduce yourself to any member and he or she will put you in touch. You may borrow books from the library, and other literature is available.

We are all very glad to see you.

Georgia

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

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

Hawaii

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

Illinois

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

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

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

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

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

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

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

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

ROCKFORD—Rock Valley Meeting. 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.

Iowa

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

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. Semi-Programmed Meeting for Worship 8:30 a.m., First-day School 9:45 a.m., Programmed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

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).

PORTLAND—Forest Avenue Meeting. Unprogrammed. First-days 10:00 a.m. 1837 Forest Avenue. Call 799-7225 or 839-3288.

Maryland

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

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

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

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

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

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

UNION BRIDGE—Meeting 11 a.m.

Massachusetts

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

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

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

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

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

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

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

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

Michigan

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

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

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

CROWELL—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.

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

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

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

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

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

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

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

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

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

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

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

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

TRENTON—Meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

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

New Mexico

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

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

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

New York

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

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

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

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

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

ELMIRA—10:30 a.m. Sundays. 155 West 6th Street.

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

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

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

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

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

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

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

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

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

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

SCHENECTADY—Meeting for worship, 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.

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 10:00 a.m., 120 Woodburn Road. Clerk, Lloyd Tyler, 834-2223.

Ohio

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

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

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

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

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

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

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

WILMINGTON—Campus Meeting of Wilmington (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.

DOLINGTON-Makefield—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

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

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

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

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

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

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

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

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

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 Jacoby Sts. Meeting for worship 10 a.m.

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

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

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

Central Philadelphia, 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 Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue. Green Street Meeting, 45 W. School House Lane. Powelton, 3721 Lancaster Ave., 10 a.m. University City Worship Group, 32 S. 40th St., at the "Back Bench," 11 a.m.

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

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

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

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

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

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

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

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

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

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

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 Dr., 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.



PEOPLE WHO

think and are concerned will want to read and study *Prayers for Reconciliation*, compiled and edited by Fred Cloud. In the midst of troubled times, both national and personal, the thoughts, prayers and meditations in this book will help guide you. \$1.25 each, ten or more \$1.00 each. Order from

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Classified Advertisements

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

The rate is 13 cents a word for at least 12 words; discounts are offered for 6-11 and 12-24 insertions within a year.

Positions Vacant

RESPONSIBLE, MIDDLE-AGED FRIEND, to live in, as housekeeper, in lovely Chestnut Hill home, and love four children, ages six to ten. Write Dr. Fred Richards, 187 Hillcrest Avenue, Philadelphia 19118, or call 215 CH 8-1142.

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

COUPLE to be houseparents for school year 1970-71. Teaching skills sought in algebra, chemistry and physics. Contact The Meeting School, Rindge, New Hampshire 03461.

Services Offered

RE-UPHOLSTERY and pinfitted slip covers. Please see my display advertisement. Seremba. LUDlow 6-7592.

Books and Publications

ATTENTION! Travelers to Madrid. Friends who would be able to take with them books from the Philadelphia area to Madrid, which have been designated for a growing Quaker library, should get in touch with Margaret E. Jones, 152-A North Fifteenth Street (215-563-0757).

FRIENDS LIBRARY, 1837—ten bound volumes, one unbound volume, unbound index volume. FREE, except for cost of transportation. Write to Tom Taylor, 617 Montgomery Avenue, Philadelphia 19111.

OLD BOOKS BOUGHT AND SOLD (Especially American Literature and History). Norman Kane, Shenkel Road, R. D. 2, Pottstown, Pa. (North Coventry Township, Chester County) 323-5289.

Position Wanted

ENGINEER AND COLLEGE ADMINISTRATOR interested in exploring employment possibilities for post July 1970. Would also consider purchase of small business or retail hardware store. Location must be in or near rural setting. Forty-three-year-old Quaker with wife and four children. Box D-468.

Accommodations Abroad

VISIT HIROSHIMA: STAY AT FRIENDSHIP CENTER. Japanese accommodations, limited space, friendly atmosphere, Japanese and Western staff. Excellent way to meet Japanese people. Address: 9-42, 2-chrome, Minami Kannon Machi, Hiroshima (32-5529).

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.

Marriage

BARAFF-NEWLIN—On December 28, in Haverford Meetinghouse, Pennsylvania, CAROL ANN NEWLIN, daughter of William H. and Lois Ann Newlin, and JAMES ALLYN BARAFF, son of Samuel and Claire Baraff. The bride and her family are members of Haverford Monthly Meeting.

GAMER-LAWRENCE—On September 22, at Mountain View Friends Meeting in Denver, Colorado, LAURA ZANE LAWRENCE, daughter of Mrs. Evelyn Lawrence, of Denver and MICHAEL LAWRENCE GAMER, son of Carlton and Eleanor Gamer, of Colorado Springs. The bridegroom and his parents are members of Mountain View Friends Meeting.

Deaths

APPLEGATE—On November 6, in Florida, A. WARD APPELGATE, a Friends United Meeting pastor, aged 76. He was responsible for the erection of a new education building for the Friends Church in Wilmington, Ohio. From 1961 to 1967, he served as chairman of the American Section of Friends World Committee. He traveled widely among Friends, and will be remembered especially for his love of children and his rich sense of humor.

DUTTON—On November 11, at Foulkeways, Gwynedd, Pennsylvania, LAURETTA SMEDLEY DUTTON, aged 95, a member of Willistown Monthly Meeting, Pennsylvania. She is survived by a daughter, Dorothy D. Jones; two sons: John W. and Chester S.; one grandson; and three great-grandchildren.

HARVEY—On November 16, in Vermont, THOMAS B. HARVEY, aged 61, a member of Radnor Monthly Meeting, Pennsylvania. Most of his working years he spent in the leather business as a sales representative and an executive. He joined American Friends Service Committee as a volunteer in 1936 and continued throughout his life to serve on its board and various committees. Following the Second World War, he served as field director of the AFSC relief program in Finland. In 1950, he was a working member of a committee studying Russian-American relations, and he traveled in 1953 in Sweden with a group of British and Swedish Friends and several Russian citizens. More recently, he and his wife visited AFSC projects around the world and Yearly Meetings in the United States. He was a trustee and director of Bryn Mawr College, an overseer of the William Penn Charter School, chairman and board member of the Pennsylvania Prison Society, and a board member of Haverford College, American Civil Liberties Union, the Greater Philadelphia Federation of Settlements, and the West Mount Airy Neighbors Association. Tom is warmly re-

membered by Friends around the world for his devoted service.

STANTON—On May 26, WILLIAM MACY STANTON, a member of Middletown Monthly Meeting (Concord Quarter), Lima, Pennsylvania. A professional architect, he was a vital part of the life of the Meeting. He was well-known and respected; a sincere, witty, devoted, and loving friend to us all.

WALTON—On November 26, after he was struck by a car, GEORGE A. WALTON, aged 86, a member of Newtown Monthly Meeting, Pennsylvania, and principal of George School from 1912 to 1948. He was a member of the American Friends Service Committee commission which in 1938 worked out plans with Hitler for Quaker relief workers to assist Jews in Germany and Austria. He was a member of the Progressive Education Association commission which produced a study that pioneered experimentation in education in the 1920s and installed one of the first high-school foreign exchange student programs in the 1940s. He is survived by five daughters: Mrs. Dan Jensen, Mrs. Lewis B. Walton, Jr., Mrs. C. Douglas Darling, Mrs. Harold D. Kelling, and Jean B.; eight grandchildren; and fifteen 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.

January

4—Group Discussion: "Can Capitalism Solve Our Modern Socio-economic Problems?" led by James Laird, Executive Director of the Meeting for Social Concerns of Philadelphia Yearly Meeting. 3 P.M. at Frankford Friends Meetinghouse, Unity and Waln Streets, Philadelphia.

18-25—World Council of Churches Week of Prayer.

19-23—Quaker Leadership Seminar: "What is Security?" Includes interviews at the Pentagon, State Department, Japanese and Soviet embassies, and with Congressmen. Write Robert and Sara Cory, William Penn House, 515 East Capitol Street, Washington, D. C. 20003.

23-25—Married Couples' Retreat at Pendle Hill, led by Charles and Eleanor Perry, sponsored by Philadelphia Yearly Meeting Religious Education and Family Relations Committees (part of the Friends General Conference project under the guidance of David and Vera Mace). Write: Religious Education Committee, 1515 Cherry Street, Philadelphia, 19102.

February

1—Panel discussions: "Youth Speaks Truth to Power!" by young people and adult resource leaders on the protest of youth by creative dissent. 3 P.M. at Frankford Friends Meeting, Unity and Waln Streets, Philadelphia.



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PENDLE HILL

Quaker Center for Study and Contemplation

Coming Events...

- | | |
|-----------------------|---|
| <i>January 18</i> | First Sunday afternoon session of
films and discussion
Subject: ECOLOGY AND POLLUTION |
| <i>January 25</i> | Second Sunday afternoon session of
films and discussion
Subject: DRUGS |
| <i>February 6-8</i> | Pendle Hill Retreat,
led by Douglas Steere |
| <i>February 13-15</i> | Pendle Hill Conference on Gandhi and
Quakerism, led by Horace Alexander,
Amiya Chakravarty, Hugh Barbour, and
Charles Walker |
| <i>February 20-22</i> | Pendle Hill MARATHON IN HONESTY-
RESPONSIBILITY-INVOLVEMENT, led by
Keith Irwin of Kirkridge |

for further details, write

R. Wilson, Pendle Hill, Wallingford, Pa. 19086

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