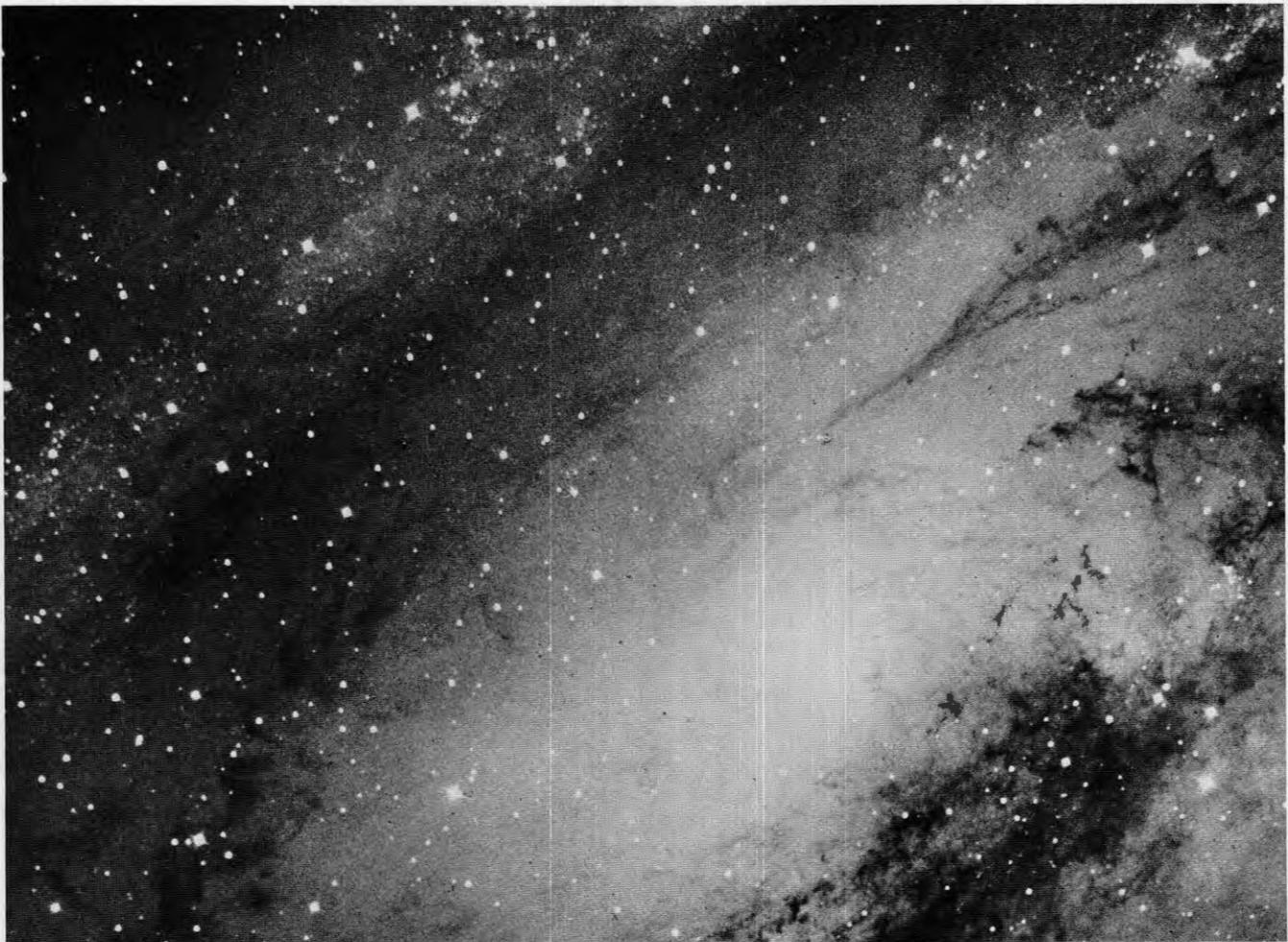


November 1, 1970

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Quaker Thought and Life Today



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From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of the Great Galaxy in the constellation, Andromeda. Poems about the wonders observed by astronomers and their implications in religious thought are on page 579. W. Fay Luder, in an essay that begins on page 578, refers to galaxies beyond the range of telescopes to introduce his theme: Children of God should be citizens of the universe; Jesus helps us to base our lives on the hypothesis that the creator of the universe is a God of universal and unlimited love for every one of us.

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Today and Tomorrow

Gratitude for Song

*When I forget my gratitude for song,
Let me know death. I shall have lived too long.*

THUS CARL F. WISE ended a sonnet he wrote for Friends Journal some years ago. In all his life, which began June 6, 1900 and ended September 12, 1970, Carl kept his gratitude for song, whatever its form of expression—in teaching, helping edit Friends Journal, ministering in the Meetings he held dear. In all, Carl had a listening ear and a heart and voice that spoke and wrote and sang clear as a bell.

We who knew and loved Carl know how sensitively the sonnet reflected the symphony of his life:

*When I consider this imperfect me—
Ignorant of what I best possess, guarding
My tight-fisted praise with jealousy
But free with blame, with fat intention larding
My lean deeds, hedging my grace to please
My timid mind, and content that conscience' prod
Should dull itself on privilege and ease—
I wonder at the open hand of God:
The rising sun still dripping from the sea,
Beauty made permanent in paint, the line
Of melody along a brook—such free
Innumerable gifts are mine, all mine.
When I forget my gratitude for song,
Let me know death. I shall have lived too long.*

If Men Could Learn from History

J. KENNEDY SINCLAIRE, a member of Montclair Monthly Meeting, sent us two quotations to remind us "how the pendulum swings back."

One is from a letter Benjamin Franklin wrote from London May 14, 1768 to John Ross of Philadelphia. It is quoted in *Benjamin Franklin*, a biography by Carl van Doren:

"Even this capital, the residence of the king, is now a daily scene of lawless riot and confusion. Mobs patrolling the streets at noonday, some knocking all down that will not roar for Wilkes and liberty; courts of justice afraid to give judgment against him; coal-heavers and porters pulling down the houses of coal merchants that refuse to give them more wages; sawyers destroying sawmills; sailors unrigging all the outwardbound ships and suffering none to sail till merchants agree to raise their pay; watermen destroying private boats and threatening women, and

children; which seems only to have produced a universal sullenness that looks like a great black cloud coming on, ready to burst in a general tempest. What the event will be God only knows. But some punishment seems preparing for a people who are ungratefully abusing the best constitution and the best king any nation was ever blessed with, intent on nothing but luxury, licentiousness, power, places, pensions, and plunder."

The second is from an address prepared in 354 B.C. by Isocrates, a youthful companion of Socrates and a contemporary of Plato:

"I wish to say that a mighty change has come in the affairs of our city, and our ideals are utterly unlike those of our leaders in a previous generation. When I was a boy it was considered not only safe but honorable to create an estate, so that almost all men of standing wished to add to their possessions, and felt a certain dignified honor in prospering, but now one must apologize for any success in business as if it were the utter violation of the moral law, so that today it is worse to seem to prosper than to be an open criminal. Criminals can get off with a small punishment or a pardon, but there is no escape for the prosperous, as they are doomed to utter destruction. You can find more men banished for their wealth than criminals punished for their crimes."

Miscellany

✓ "We have worked too long and too hard, made too many sacrifices, spent too much money, shed too much blood, lost too many lives fighting to vindicate our manhood as full participants in the American system to allow our victories to be nullified by phony liberals, die-hard racists, discouraged and demoralized Negroes and power-seeking politicians."—Bishop Stephen G. Spottswood.

✓ "Doctor, I wrestled with reality for forty years, and I am happy to state that I have finally won out over it." Elwood, in the play, *Harvey*.

✓ "The flag celebrates a great many more things than the war, inflation, high interest rates, and a depressed stock market. It celebrates the Grand Canyon, the sequoias and redwoods, Mt. Rainier, and the Hudson River; it celebrates Harvard College, the New York Public Library, and the Smithsonian Institution; it celebrates George Washington, Thomas Jefferson, and Abraham Lincoln; it celebrates John Kennedy, Robert Kennedy, and Martin Luther King and millions of other things, including you and me. It celebrates the common experience of Americans. No one can suborn the flag to promote his own causes and beliefs. The New York policemen who are now authorized to wear flag-pins on their uniforms to indicate support of the war have no more corporate use of the flag than the Ku Klux Klan, which imagines that it is saving America."—Brooks Atkinson, in *The New Republic*.

The Children of God as Citizens of the Universe

by W. Fay Luder

OUTSIDE OUR PLANETARY system are millions of suns like our own, members of our local galaxy. Most of the stars visible with unaided eyes belong to this galaxy, which is shaped like an enormous watch about one hundred thousand light-years in diameter. Far beyond the limits of our galaxy, millions of light-years distant, are countless other galaxies, which reach beyond the range of any telescope.

Cosmologists offer us two alternatives. Either the universe is infinite in space and time or it is finite. Many cosmologists now favor the second alternative and give the present age and radius of an expanding universe as twelve billion years and twelve billion light-years. Others maintain that the universe is not expanding, never had a beginning, and does not have a boundary.

Either of these alternatives is incomprehensible. Human beings cannot understand fully the nature of the universe. Consequently, the nature of a possible creator of that universe can never be fully understood. Nevertheless, if we can be humble enough to accept our ignorance, we can learn to feel at home in such a grand universe. Jesus shows us the way.

Jesus helps us to base our lives on the hypothesis that the creator of the universe is a God of universal and unlimited love for every one of us.

This hypothesis is stated many times in the New Testament, but in one of the statements the conclusion is weakened by what seems to be an error in translation. The error has been a stumbling block for people who think much about the peculiarities of their own behavior. The mistranslation occurs in the last sentence of the fifth chapter of Matthew. In most translations it reads essentially: "Be ye therefore perfect, even as your Father in heaven is perfect."

One might question the statement for at least two reasons.

First, it has little connection with the part of the paragraph that precedes it. Jesus is asking us to love our enemies and to do good to people who hate us, so that we act as God's children, for God makes His sun rise on the evil and the good. He is asking us to love everyone, no matter what anyone does to us. This behavior that Jesus asks of us is difficult but not impossible.

Second, the sentence is unworthy of Jesus, who was such a master of psychology that he asked his followers never to pray in public. Anyone who thinks much about human behavior knows that to attain absolute perfection

is impossible. If Jesus had not also known this fact, he would not have had so much to say about repentance and forgiveness.

A possible solution is given by C. C. Torrey in his book, *The Four Gospels*. As the concluding sentence of the paragraph in which Jesus urges his followers to love everyone because God loves all His children, "good" or "bad," it should read essentially as follows: "Be therefore universal [in your love] even as your heavenly Father is universal." With this change, the completed passage is consistent with the others in which Jesus urges his followers to act in the belief that the creator of the universe is a God of universal and unlimited love for all of us.

In John 7: 17, Jesus promises that if we try to live according to this belief we shall learn by experience whether it is justified. Such experience demands that we live every moment of our lives as citizens of the Kingdom of God. To paraphrase Matthew 6:33, we must "Put first the Kingdom of God, and his sovereignty, and everything else will take its proper place."

Matthew 6: 33 is the essence of the teaching and the life of Jesus. All else is commentary, explanation, or example. The reason for returning good for evil and for loving our enemies is that, as citizens of God's Kingdom, we must put loyalty to God first in all of life.

Anyone who honestly tests the belief by trying the experiment that Jesus asks us to try will learn that giving one's supreme allegiance to God is the most practical way of living with other people. Furthermore, he will learn that it is the best way of living with himself.

When a citizen of God's Kingdom acts as if he loved an enemy by turning the other cheek—or by returning good for the evil being done him—he has a chance of making the enemy ashamed and turning him into a friend. Even if this result is not achieved, the citizen of the universe has remained in charge of his self; he has not permitted the enemy to determine his own behavior by reacting to that enemy in the same evil way. This self-possession is essential to his own mental health. Loyalty to God is the best way for all concerned, in any situation.

Such loyalty demands that we sacrifice all other loyalties whenever they conflict with our supreme allegiance. Thus Jesus is the greatest protester against the establishment—the ultimate resister of the establishment's attempt to brainwash us into worshiping its multitude of petty idols: The nation, the group, science, mammon, sexual license, the church, and, worst of all, our own selves. Jesus therefore is the ultimate radical. He taught us the ultimate freedom, the freedom to obey God rather than men. He demands from us the ultimate responsibility, citizenship in the Kingdom of God.

To help us become citizens of the universe, Jesus left us a model prayer. In it is the passage, "Give us this day our daily bread." Some translators have rendered it, "Give

us this day our bread for the morrow." Now it seems best translated as "Give us this day the bread of the coming day." Remembering the preceding words, "Thy Kingdom come; thy will be done," one can see that the "coming day" is the time when all men will become citizens of the Kingdom, and that "bread" is a figurative reference to strength.

Thus, when we use the prayer as a model, "Give us this day the bread of the coming day" means that we are asking God to give us (without waiting for anyone else) *this day* (right now) the strength to live as if all the children of God (our brothers and sisters) were also citizens of the universe.

Before Suns or Moons or Planets

He moves from planet to planet
As a mother hen
Brooding over her chicks;
He covers and surrounds all,
Bridging gaps of time and space.
Planet to planet is His course,
And star to star;
Within Him are they held upon their paths.

Before sun or moons or planets shone
With but a dull reflection of His life
He was there, singing in space.
And from the fragrant steaminess of a new-formed earth
He brought forth His living image.
Beloved is man, and the Lord is mindful of him.

Laurie McNeill

Together

The Andromeda Galaxy
Quintillion miles away.
Across the void its counterweight,
Galactic Milky Way.
We stop before these discs of stars
Humble, hand in hand.
That God is our Creator
We both can understand.

Margaret Durgin

The Great Galaxy

Now toward life's close there dawns again
as in favored times there was before
a sense of that vibrant world unseen
yet encompassing and penetrating all
wherein the all-loving will of the one Creating Spirit
cycles forever through the void
snatching new forms from its grasp
and, drawing them in sweeping spiral arms
like the motion of a great galaxy
over the eons, involves them to
ever more sensitive and responsive being
and interweaving them in a living tissue
shapes therein for them in Him
an ever new and richer life.

George Emerson Haynes

King Charles's Hat and Penn's Hat

by Howard H. Brinton

KING CHARLES once asked William Penn, "What is the difference between my religion and yours?"

Penn replied, "The same as is the difference between my hat and thine."

Penn's hat was without adornment, while Charles's hat was covered by ribbons and plumes. This is as exact an exposition of Quakerism as is possible in a short dialogue. It follows that Quakerism is an inconspicuous religion and may attract little attention.

In the American Colonies, there were three sections, dominated principally by the Puritans in the north, Anglicans in the south, and the Quakers in the middle. All three were scattered everywhere to some extent; I mention only the dominant groups. I have frequently examined Colonial histories in order to discover what mention is made of the Quakers. In most instances, the Quakers are mentioned little and sometimes not at all.

A book by Arthur Schlesinger, *The Birth of the Nation* (Knopf, 1968), makes a sincere effort to include the Quakers, but source material has proved too inconspicuous to be found, even by a historian attempting to be fair. Dr. Schlesinger has written a social history, and there is almost nothing about the social life of the Quaker community. This social life is principally recorded in the minutes of the Monthly Meetings, known only to a few.

One of my professors at Harvard, Ralph Perry, wrote a Colonial history that mentioned Quakers in one short paragraph, which was wholly inaccurate. American history about that period says a great deal about the Puritans, because the Puritans had clergymen trained to express themselves at length for publication. The Puritans managed to create the illusion that they were the founders of the country. Before long, however, Philadelphia had become by far the largest and most influential city in the Colonies, surpassing even Boston. Although Bostonians continued much more vocal, Philadelphia had many firsts—the first scientific society, the first general hospital, the first public library, and others. Boston did have the first university, and so it was better trained to talk than quiet Philadelphia. Most Quakers were well educated, but not in colleges.

Simplicity, not only in dress and architecture but also in speech, was the intent of the Quakers. Though they were in a majority for a time in Pennsylvania and Rhode Island, and widely scattered throughout the other Colonies—especially New Jersey, Maryland, Virginia, and North

Carolina—this determination to be simple in speech was a handicap in making their mark on history.

Penn's constitution was the most liberal of any yet drawn up, and it influenced the United States' constitution makers: Jefferson, when in Philadelphia, was active in the scientific or "philosophical" society. John Locke is recorded as having much influence on the structure of the Constitution of the United States. When Locke had been asked to construct a constitution for the Carolinas, he gave them a feudal type of society. After he became acquainted with William Penn and helped Penn to write the constitution for Pennsylvania, his philosophy of government was radically changed. On the manuscript of Penn's constitution there are still notes by Locke.

The Declaration of Independence and the Constitution of the United States contain statements which can apply only to the Middle Colonies and not at all to New England and to the South. In New England there was a theocracy; only church members could vote or hold office. In the South, the social structure was feudal. Only in the middle Colonies was there democracy.

Penn was the first to suggest a congress for all the colonies, each represented by two "senators." (He was also the first to suggest a league of nations.) The constitution drawn up for the United States contains many principles first tried out by the Quakers in Pennsylvania. I shall not take the space to enumerate them here. (See: Elizabeth Janet Gray, *Contributions of the Quakers*. Pendle Hill Pamphlet 34.)

Another reason why the Quakers have been to some degree ignored by historians is that they did not take part in the American Revolution. Most were not Tories, but they did believe that freedom for the Colonies could be secured by some means other than war. This has since been demonstrated by Canada, Australia, New Zealand, India, and others. Even South Africa got its freedom in losing its war for independence.

I have heard that a book is being planned that will be concerned with the Quaker contributions to American history. That book should not spare the Puritans and Anglicans for their savage persecutions of the Quakers. And though, in their own words, the Quakers wanted to be the "quiet in the land," their minutes and their journals must be studied to set the record straight. Access to this material is available in the libraries of Friends colleges.

The Quaker influence in America has been all the greater because it has been inconspicuous. It has been like an underground river that comes to the surface in occasional springs of fresh water. Even Lincoln's emancipation of the slaves and Stanton's treatment of conscientious objectors may have been unconsciously influenced by their Quaker ancestors as well as by the Quaker petitioners of their own time. The meek inherit the earth just because they are meek and so do not attract opposition.

The Ministry of Women

BELIEVING THAT the Divine Light works in the hearts of all and that every Christian disciple has a part in carrying on the Master's work, the Society of Friends has been led to a full recognition of the equality of the sexes in the family of the Church. Women, equally with men, share in the Christian ministry, and have their special contribution to make. Many of us have been accustomed from childhood to hear the Gospel message from the lips of women, whose words have often been so evidently spoken "in demonstration of the Spirit and of power," that it was impossible to question the Divine origin of their call to service.

London Yearly Meeting
Christian Practice, 1925

Women's Liberation Again

Letter from the Past—248

NO MEMBER of the Society of Friends has been honored more often on American postage stamps than has Susan B. Anthony (1820-1906). The issue of August 26, 1970, is at least a third. It commemorates the fiftieth anniversary of the nineteenth amendment (for women's suffrage) to the Constitution of the United States. It is sometimes called the Susan B. Anthony Amendment. She is not pictured on the stamp itself, but its first issue, at her birthplace, Adams, Massachusetts, implies the connection.

Although she died in 1906 she deserves the honor, since she more than any other person prepared the way for it for more than fifty years before her death. This year is also the sesquicentennial of her birth.

Since my last letter about her (No. 153), two new biographies of her have come to hand. Reading them has reminded me of her genuine Quakerism and of some of the problems that individual Friends today are facing when, like her, they attempt to combine with loyalty to Quakerism efforts for human welfare implemented far outside the confines of the Society. Although she was born in 1820 in Adams, Massachusetts, where her father was a Friend (East Hoosac Monthly Meeting), she was not a birthright member.

In 1827 the family removed across the state line to Battenville, New York, and five years later the parents requested membership for all the children in the nearest Meeting, at Easton, New York. In 1845 they moved to Rochester, New York, of which meeting Susan Anthony remained a member until her death, which is duly noted in the Meeting records.

Like other Friends of the period, she gave up the Quaker garb and speech, although she seems to have used "thee" to fellow members and in the family. She constantly



Ward Brackett, of Westport, Connecticut, designed this postage stamp to commemorate the fiftieth anniversary of the ratification of the nineteenth amendment—suffrage for women.

reminds herself (in her diary) and her friends of her Quaker background, and it seems to explain much of her career.

She lived when, as today, several reforms were competing for promotion. She shared the interest of many Friends and others in abolishing slavery before the Civil War. The Women's Christian Temperance Union was in its heyday in the 1880's. The advocates of each cause, however, wished to avoid the liabilities of the others. For instance, women were told that the franchise for them must wait until after that for Negroes. Even in the different fields of reform, unity was fragmented by disagreement about method and by personal friction. Susan Anthony was able to achieve a single-minded devotion to her main objective—an ultimate Federal law to give the right of suffrage to women.

We are now having a wave of concern for "women's liberation." Past achievements do not satisfy a new militancy. Whether Quaker women will espouse the cause as conspicuously as Lucretia Mott, Susan B. Anthony, and Alice Paul did in previous generations one cannot foretell. The concern for disabilities of their sex—real or imagined—will again today have to compete with causes like the campaigns against war, racism, poverty, and pollution.

When Martin Luther King, Jr., was criticized for confusing by his pacifism the struggle for civil rights, he replied that among good causes he rejected "segregation." Some may agree with him; but others may, like Susan B. Anthony, center their efforts on a single goal.

NOW AND THEN

One evening, an over-thirty Friend had charge of a meeting of young people.

Next day, another Friend asked him whether the meeting went well.

"Yes, I think it went quite well," was the reply.

"And did thee speak to their condition?"

"No. I listened to it."

JOHN F. GUMMERE

The Artist Who Shocks Us

by Dorothea Blom

WHEN THE FIRST CROSS that had a figure of Christ on it was shown in a church many years ago, the congregation was shocked by the unfamiliar image and threatened to riot. Finally the figure had to be covered. Christ on the Cross, though, became familiar in churches in the generation that followed.

Impressionism shocked the public in Paris during the 1870's. By the turn of the century, however, Impressionism had become academic art, and most of the greatest artists who were trained by Impressionism had left it behind.

Fauvism and Cubism also are words that grew out of shock. They were first used in hostile attempts to discredit unfamiliar visual experience.

Most people in this century have experienced shock, bafflement, and inner resistance to each new phase of art in turn. "They're only trying to shock us." That may be true sometimes, but it misses entirely the value and function of shock.

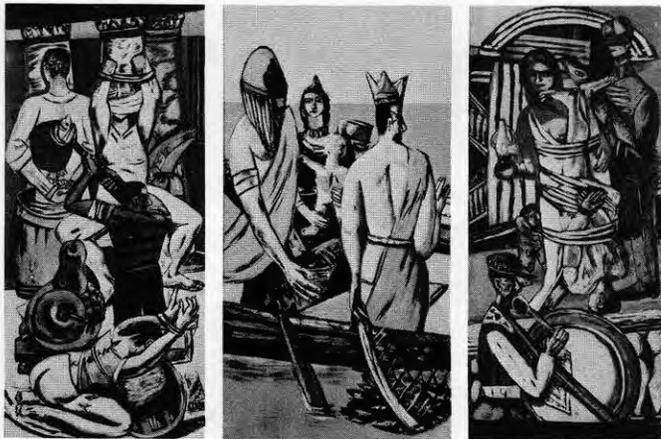
If a work of art shocks us (and pray earnestly that we may not become immune to shock), it means that our assumptions of what life ought to be and what reality is have been challenged. We are shaken up. This shaking up makes transformation possible. If we accept this shaking and can allow our easy assumptions to shatter, we can respond to life more directly and with more discrimination. We discover inner freedom to assess values. We are less apt to confuse value with habit and custom.

The most outrageously shocking art of our time, like some of the works of Francis Bacon, Max Beckman, and Leonard Baskin, can help us remove some of the blind spots in our responses to life.

The culture from which we are emerging thought art should be beautiful. The concept of beauty was limited to a narrow and isolated idealism that often had little to do with life. Perhaps a source of this was Plato's insistence that the ideal was more real than the actual.

A function of the artist in recent generations has been to reincorporate life with a new, vital, and generative use of sense experience and to reestablish our relationship to life on an intuitive and feeling (as well as intelligent) basis. If reason often seems shortchanged, it is because artists today instinctively know that reason itself is guided by assumptions, value systems, and custom.

An artist sent me a quotation from a Greek mathematician: "What is ugly and unfamiliar today is familiar and beautiful tomorrow."



The Museum of Modern Art
Departure, by Max Beckman

A contemporary French artist, Jean Dubuffet, wrote: "I like to proclaim that my art is a rehabilitation of rejected values. . . . Let us learn not to reject that half of the universe usually declared ugly. Let the enchanter touch them with his wand, and here they are! Splendid, full of wonder." How much that suggests Martin Buber's, "There is nothing that is evil in itself; every passion can become a virtue, every inclination a 'vehicle of God.'" It would seem that even the best things are a blessing or a curse, depending on how they are used.

We need to remind ourselves that during the Counter-Reformation the nudes of Michelangelo were described as "a filthiness of the master of all filth." Rembrandt the year he died was described as "a master capable of nothing but vulgar and prosaic subjects . . . who merely achieved an effect of rottenness." The best art of the past hundred years has educated our vision to recognize some of the greatest masters of the Western tradition, which the tradition itself had rejected—El Greco, Rembrandt, Vermeer, Valasquez, George de la Tour.

"Experience is full of dead spots," says Irwin Edman. "Art gives it life." Insofar as our experience of our world is dead habit, we are the walking dead. Shock is terribly alive. It asks transformation. It invites us to join the living, to feel at home in an increasingly unfamiliar world, and to participate with imaginative initiative. If we make good use of shock, perhaps we can survive.

Simplicity requires care, good management, attention to detail, responsibility for oneself and one's surroundings, sensitivity to one's place in the good order of the universe. It does not allow us to "do our own thing"; on the contrary, it requires awareness at every moment, and particularly so in the highly technological environment we have developed. It may require Friends to forego automobiles, to get rid of spare houses, clothes, and furniture, to cut down on travel, water, and electricity, and to boycott the supersonic transport.

ROBERT R. SCHUTZ

A Community Is People

Community and the Search for Values

by George M. Stabler

MARTIN BUBER told us that love and ethical values find their meaning in human community. Anthropological investigation, however, makes it clear that human community is a product of man's actions. We inherit no instincts for cooperative behavior or for shared sentiments to guide or inspire our lives. We learn them as we live with others. For many animals, but not for man, community creation is instinctive.

We build communities, but we also destroy them. We sometimes destroy the very environment on which our lives depend. We destroy even more easily the collective actions and meanings that make living worthwhile.

Only in community can we realize values. In the Enlightenment, some men dreamed of the isolated man creating values of great worth; to them, Robinson Crusoe was a hero. Men and women, already educated by family and community, may create new ideas, devices, and works of art in virtual seclusion, but these products will be recognized as objects of worth only after their creators return with them to the fellowship of others, who are appreciative.

We learn our identities, our language, our ideas, and the habits necessary to our survival only in community. If our communities collapse, we tend to disintegrate as persons as well. Rules to limit conduct that would destroy the values we share in community are essential. We depend on them for survival and the realization of our aspirations.

The rules we need depend on our goals.

Do we value human life and health? If we do, man's destructiveness in warmaking, the use of harmful drugs and chemicals, and the pollution of environment will have to be checked. Protection against highway accidents, strong radiation, avoidable disease, and inadequate nutrition is needed.

Do we value freedom? If we do, no man can be permitted to enslave another; use violence to prevent orderly association and free speech; or thwart a person's proper rights to education, employment, and participation in the civic, social, and religious community he chooses.

Similar criteria apply to other values.

If we are honest, we admit that our rules and the means we use to achieve values often have been inadequate and inconsistent. We must devise better systems to uphold our

values. We must do so in a way that expands the sense of community in our families, schools, communities, and world.

A heavy imposition of authority and tradition is not the answer. Coercive authority may only increase hostilities in communities; violent confrontations are no better. Members of a divided community find it difficult to agree on any kind of rules, whether we call them directions, guides, maxims, regulations, standards, or whatever.

We will have to start from where we are.

The search for better ways to formulate rules for our common life could be a high calling for Friends, who traditionally seek the reconciliation of opposing forces. A conscientious search of this kind could be a means of helping us all to be clearer about what we value and how we actualize those values.

The Quaker Conscience In Communities

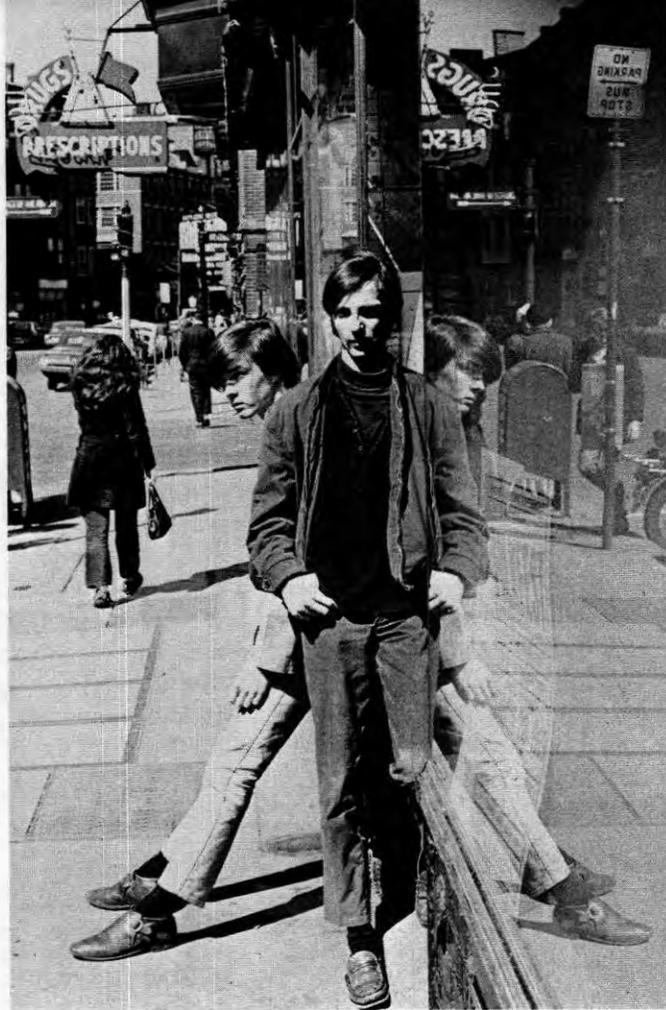
by Loureide J. Biddle and William W. Biddle

SOME THEORISTS in community development stress the improvement of the externals of life as a goal that will help alleviate the alienation of hopelessness. We, however, look within: Self-development usually encourages improvement of the external situation.

The personal and community process can be expedited by a small group of persons who become friends—a nucleus. When the process is effective, this group is like a Quaker family, in which there is mutual respect and the determination to get things done in the midst of loving differences. The consummation that is sought is a consensus that will allow the group to achieve effective community leadership.

Within such a community-responsible group there develops an atmosphere that resembles that of a Quaker meeting. There is not, however, any specifically religious identification of members. In fact, a community nucleus works best when it has representation from all religious denominations. All people of good will can join in the effort to find better answers to community problems. A spiritual atmosphere is present that often is hidden by discussion of practical solutions to consciously observed problems. Although prayers are not voiced, there may be moments of silence as individuals mull over their points of view. These are not identified, as they would be in a Friends meeting, as a waiting upon the Holy Spirit to show the way, but the same search for a righteous answer animates the deliberations of a community nucleus.

The commitment to find ways of reconciliation, even in a time when persons find themselves polarized, is most



Photographed by Peter Vandermark

important. First is the reconciliation of local ecumenical differences. All churches should endeavor to produce a better community and better lives for citizens.

What about clashing points of view as to what is better for a community within and outside of the nucleus? Reconciliation comes from a recognition that some positive action must be taken in order to carry religiously inspired impulses into community action. As a nucleus grows toward responsibility and maturity, it may be able to mediate between capital and labor, between hawks and doves, between landlords and tenants, between factions seeking public office, and so on. A community nucleus can become a conscience and a reconciling force.

The role of conscience and reconciling force is a paradoxical one. The nucleus must become known and trusted as an advocate of the good. It must be careful, however, not to become identified as partisan for any political party, denomination, or community faction. It must serve everyone and not seek its own aggrandizement. Constant self-discipline and group discipline is necessary to avoid the temptations of power.

Quakers have established and maintained a number of community development enterprises. In fact, much of our knowledge about this field can be credited to initiative of Friends. Most of these enterprises, however, are "missionary" endeavors.

Might it be possible for Friends Meetings in a similar way to become catalysts to the formation and continuance of community nuclei?

One difficulty may be that the Quaker relationship often is one of advocacy rather than of reconciliation of conflicts. The support of pacifism, a concern for the disinherited, the blacks, American Indians, Spanish-speaking minorities, and so on, usually are part of the Friends witness. Would local Meetings instead want to become known as reconcilers of local conflict? Both functions need Quaker support.

Some individuals naturally use the method of confrontation, but it inevitably stirs up conflict. Others are more likely to reconcile differences. It is unlikely that any person or Meeting could be advocate and reconciler.

We would like to persuade individuals and Meetings to consider the catalytic role. We hope that they might become a Quaker-inspired conscience in their communities. In this way, a consensus of service to the workable local common good might be achieved.

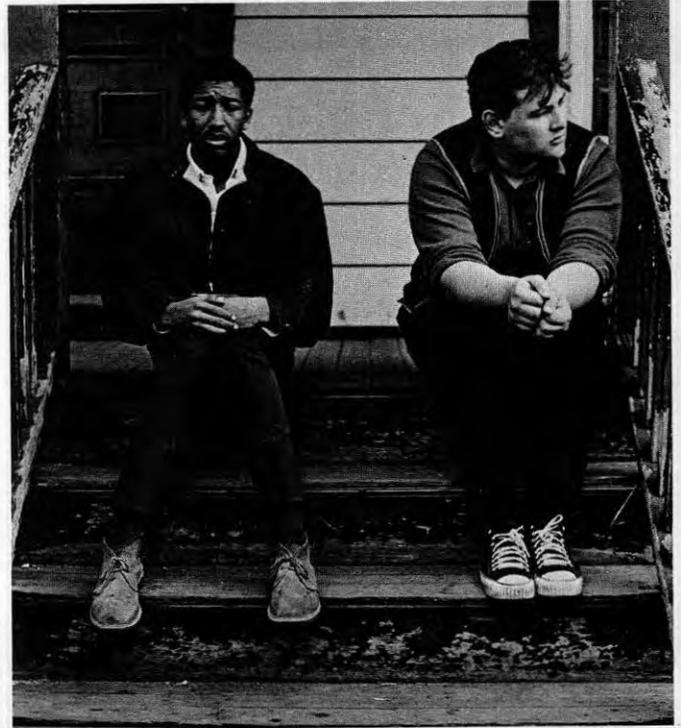
Health, the Person, and the Community

by Keith Hammond, M. D.

NEARLY TWO THOUSAND YEARS AGO Juvenal advised people to pray for a sound mind in a sound body. Now more than ever we appreciate the importance of individual and community health to community well-being, but many of us fail to appreciate that health is not a commodity.

Those who plan and administer health care services may speak of purchasing them and imply thereby that health itself can be bought—that one can purchase cure, alleviation, or prevention. The fact is that many of the services that may help us attain goals of health are like salvation—they are free and are generally known. In the interest of good health, one should not eat or drink too much, should have some exercise, avoid sexual excesses, not use drugs, get enough sleep, love his neighbor, have a good image of himself but at the same time respect others, and not drive too fast.

True, some health services—a smallpox vaccination or a hernia operation, for example—can be purchased like groceries, but many of the health care services an individual purchases are of value only to the extent that he uses them. An hour of a psychiatrist's time is of little value unless the patient puts it to some useful purpose. Of course, a vaccination or an operation usually requires no further action upon the part of the patient nor does an injection of penicillin need his help in order to kill the streptococci he is harboring. The health needs that are met



Photographed by Peter Vandermark

by such services generally are readily available and well met under our present care system.

Most unmet needs nowadays, especially in children, are preventive and demand some sort of favorable behavioral response upon the part of the patient or parent or both. A common service needed in chronic diseases, for example, is one that in some way helps the patient and those about him to accept and live a life that is optimal within the limits imposed by his disorder. This is something health care workers cannot accomplish except as the patient participates in plans and proposals for his own care and has the help of those around him.

There seems to be a consensus that health care in this country is poor when judged in the light of all that could be accomplished if everything that is known in the technological field of health were to be applied to a maximum extent in the provision of services. This is particularly true in the fields of preventive care and chronic disorders in the areas of mental as well as physical health.

Good care in these requires continuity and reliable professional guidance if all the potential benefits are to be realized. The benefit of a newly developed operation or a recently discovered drug of proven value depends upon the services of a physician who is willing to assume the responsibility of continuing guidance of the patient in matters of health. He knows what is needed and where to obtain it.

Required also are responsibility and responsiveness on the part of the patient. He will receive no benefit from services if he fails to keep appointments, does not listen to (or refuses to accept) the counsel of his physician or

contributes to the discontinuity of his own care by changing from physician to physician in search of a professional opinion that is more to his liking.

The physician often is unable to provide the best that is available, even though he may be aware of what could be accomplished. Many recent health care service programs therefore include professional personnel other than physicians, particularly social workers and nurses with a patient and service orientation rather than the usual disease orientation. Their efforts can make it possible for the patient to help himself get something better in health care than he might otherwise obtain. It is apparent that the roles of these persons will be largely educational and supportive. They will help make the patient understand what he needs to do and will then provide or help him obtain the supports he needs to help him do this.

Members of a deprived community may contend that good health care is not available. Often that is not true. Much depends on the services to which they are referring and their importance to health. If one means, for example, that there is no facility near the patient into which he can go day or night and get services, it may be true. Life-threatening emergencies are relatively rare, however, and one can hardly expect that facilities adequate to cope with any eventuality along these lines should be available in each neighborhood. This is not to say that there should be no such facilities available somewhere within a reasonable distance; for the most part, they are, especially in cities. As a matter of fact, most walk-in visits are for nonemergency services, even chronic disorders or trivial acute conditions. It is impractical, unnecessary, and uneconomical to keep a full staff on duty around the clock in a neighborhood clinic to care for them.

An aspect of health care services is that a physician may be almost overwhelmed by patients who want to consult him about minor, self-limited conditions. He would have time on his hands, however, if he were to limit his efforts to attempts to meet the really important health needs in prevention, chronic disorders, and, in children, developmental problems. While walk-in patients for the relatively unimportant conditions flood the facility, the rate of broken appointments for services in connection with long-term problems much more important to health may approach one hundred percent.

To say that the deficit in health care services is due only to a lack of numbers, skill, or interest of health care personnel or not enough facilities or too little money or an inadequate care system is far too simple an explanation. After all these have been corrected, there would still be problems.

Poor health, especially that which stems from or consists of inappropriate behavior (and much of it does) is probably only one of the many symptoms of an ailing society.

A Memorable Meeting

by Levinus K. Painter

THE ONE-HUNDRED-FIFTY-YEAR-old meeting house was resplendently white. On the previous day more than forty men and boys from the local Scout organization had given the building and fence a fresh coat of paint.

Friends and their guests assembled for the hour of worship. One family had brought as a guest a student in Kent State University. One of her friends had been the victim of a National Guard bullet only a few days before. A young couple, both with Catholic background and one with an Asiatic cultural heritage, had had only limited experience among Friends and intended to ask the Meeting to assume oversight of their marriage.

One family was feeling greatly relieved, assured that a problem that had perplexed them for months was well on its way to solution. Another worked in an industrial plant where a strike was threatened. Still another member had spent a day in Washington the previous week. The oldest member of the Meeting, now ninety-four and unable to attend for some years, was in the hospital with a broken hip.

No one who spoke during the hour of worship could have known about all of these personal problems. Yet in a remarkable way much of what was shared in ministry seemed to be speaking to the condition of those present.

A high school youth spoke of inward spiritual renewal in meeting personal and social problems. In simple Biblical language, he recounted the story of the spiritual rebirth of Nicodemus.

One speaker, who had recently visited several old meetinghouses near Philadelphia, emphasized the continuity, stability, and the spiritual vitality evident in the Quaker heritage.

Near the close of the hour, a rather new Friend, seated with her children and grandchildren, expressed some appropriate thoughts about Mother's Day. But one did not have to hear or remember her words, for all were aware of a spiritual glow created by the tone of her voice. We knew where the words came from. This was like a benediction, a fitting conclusion to the hour of worship. After a satisfying silence, the two Friends on the facing seat shook hands, and the meeting concluded.

No problems were solved, no advice was given, but we were brought into living fellowship with a sense of tender, loving care. Individuals received fresh inward assurance, a new sense of direction, and a confirming realization of Divine guidance.

Wisdom and Prophecy

by Everett Lee Hunt

*Where shall wisdom be found?
And where is the place of understanding?
Wisdom is with the aged,
And understanding in the length of days.*

WISDOM, in the Old Testament, comes from the long observation of the common experiences of life, and through the centuries we continue to quote these maxims:

*A merry heart doeth good like a medicine,
But a broken spirit drieth the bones.*

*A wise son maketh a glad father,
But a foolish son is a heaviness to his mother.*

*A soft answer turneth away wrath,
But a grievous word stirreth up anger.*

This kind of wisdom knows no bounds of race or nation. It is not a product of religious doctrines, but it gives us a sense of the unity of life. Such pithy sayings as we find in Proverbs are basic in all parts of the Bible. They are notable in the teachings of Jesus:

*Blessed are the meek, for they shall inherit the earth.
Blessed are the merciful, for they shall obtain mercy.
Judge not, that ye be not judged.
By their fruits ye shall know them.*

In contrast to the wisdom literature, we have the literature of the prophets, which comes not so much from earthly observation as from a heavenly vision:

"Thus saith the Lord," they declare.

The prophets frequently viewed a whole people as wicked and deserving of punishment. The wise men often observed the evils of life in order to endure them. The prophets observed evils in order to cure them, and the method of curing often was to invite the wrath of God to bring about utter destruction.

The zealous utterances of the prophets have given us some of the loftiest concepts of our religion, but, with the impatience of youthful visionaries, they often allowed their zeal for righteousness to stifle their love for mankind. Against all foreign nations they were fierce and intolerant. In speaking to their own Hebrews they often asserted wrathfully that all disasters came directly from God as a punishment for their sins. Sometimes there was an ecstatic joy in foretelling events never to happen.

Today, as in ancient times, there are apparently ever-increasing evils that some denounce with prophetic zeal and some endure with the conservative wisdom of the sages. Our modern prophets have the zeal of youth, and they denounce our modern sages as armchair philosophers who have grown old.

In contrasting these attitudes of youth and age, one is inevitably reminded of the observations of Aristotle in the fourth century before Christ: "Youth is passionate, quick to anger, and quick to obey its impulses. Youth is credulous because it has not often been deceived, and high minded because it has not yet been abased by life: They do everything too much; they love too much; they hate too much; and so in all else. They think they know everything and are positive. They are lovers of laughter . . ."

Now listen to his comments on age: "Elderly people, as most things are disappointing, are positive about nothing, and do all things much too feebly. They neither like nor hate strongly, but like as if they would afterwards hate, and hate as if they would afterwards like. They are illiberal, for property is one of their necessities. They are chilled while youth is hot, and so old age has prepared the way for cowardice, since fear is a chill."

Cicero, disturbed by this contrast said, "As I approve of a youth who has something of the old man in him, so I am no less pleased with an old man who has something of youth."

But youth and age we shall always have with us. Youth will be on the side of the prophets, zealous, and even at times violent and destructive. And age today does not have the power and prestige of the ancient sages. The increase in the number of old people does not seem to enhance their influence; rather, it leads to the description of them in a magazine as "the unwanted generation."

If we look for an attitude that can seem to include some of the qualities of both youth and age, perhaps we can find it in the history of the Quakers. In her book, *The Quiet Rebels*, Margaret Bacon tells how the social causes espoused by Quakers have grown out of periods of quiet contemplation and have been controlled by concerns for specific projects rather than by inflammatory attacks on society as a whole.

Quakers have experimented with causes in a quiet way, which has led to their support by governments and by organizations with great resources, and they have retained the union of action and contemplation.

For some of us, action is what gives life its meaning. For others, it is only a disagreeable necessity to enable us to achieve freedom to contemplate. As technological skills develop, action seems to become almost an exclusive part of life. But ages ago Job explained that skill in mining silver and gold was no substitute for wisdom.

Those of us who have given most of our lives to action may find that in our later years we can add meaning to our lives and to the lives of others by contemplation. We shall agree that the fear of the Lord is the beginning of wisdom, but we shall realize that such a beginning needs to be developed by a sympathetic understanding of the world. That requires experience and quiet reflection.

Merrily Danced the Quaker's Wife

QUAKER CHILDREN, still learning to live the silence of Meeting, have always secretly enjoyed their own often complicated games. But how often at Meetinghouse parties do children play the game that was popular when I was a child where we knew nothing of Quakers themselves? We played it along with Nuts in May and In and Out the Windows. Sometimes it was Quaker Wedding and sometimes Quaker Meeting.

The leader went round the circle twiddling his thumbs and saying to each child in turn:

"Obadiah, son of Jeremiah, sends thee greeting;

"Wilt thou come to the Quaker Meeting?"

"Yea, Friend, yea," we would answer (very cheeky ones might say "Obadiah'd love to!").

"Then put thy finger on thy lip,

So no word or smile can slip—

And follow me!"

Sometimes he would speak gruffly or even with a squeak to try to produce a giggle, but he always had to remain solemn himself.

Soon a close line marched slowly down the room.

"Now, kneel on thy left knee behind me," was the next order. The wobbly line would obey, balancing precariously. Then:

"The spirit moves!" he would cry, and with a great push send the whole row toppling over like a pack of cards.

American children have long had *their* game of Quaker Meeting. In this all the children prance around while the leader sings at the top of his voice:

Quaker Meeting has begun,

No more laughing, no more fun,

No more chewing, chewing gum,

Quaker Meeting has begun.

Quaker!

At the last word everyone has to be perfectly quiet, although the leader, as in our game, may try to provoke a player to break the silence. One by one the "Meeting" succumbs to giggles and the child who holds out longest with a straight face is then the next leader.

These games undoubtedly grew out of the reputation of Friends for soberness and quietness, for religion and politics and historic events are bound up in a good deal of nursery lore. This can even be read in an old alphabet rhyme:

P is for Parson who wore a black gown,

Q is for Quaker who would not bow down.

There is one song, however—once popular in Scotland and the North—that seems to show some eighteenth-century Quakers in a more lighthearted mood:

The Quaker's wife got up to bake,

Her children all about her;

She gave them everyone a cake,

And there the miller found her.

He chased her up, he chased her down,

As fast as he could make her;

And merrily danced the Quaker's wife,

And merrily danced the Quaker.

Sugar and spice and all things nice,
And all things very good in it;
And then the miller sat down to play
A tune upon the spinet.

Merrily danced the Quaker's wife,
And merrily danced the Quaker;
Merrily, merrily, merrily, merrily,
Merrily danced the Quaker.

MARY WHITEMAN, IN THE FRIEND.

A Quaker Teacher in Visakhapatnam

by Stanley M. Ashton

WE HAVE HAD NO RAIN since long before Christmas. The hot days are almost unbearable. The temperature was 116 degrees Fahrenheit yesterday. Our main topic is the water shortage. The earth is dry. We are dry except for the wetness of sweat. We hear the awful words, famine, cholera. Cattle, birds, and trees droop visibly.

My neighbor is a Brahmin. Two days ago, hearing shouts and the noise of a tin being beaten, I looked toward the neighbor's land and saw him dancing with rage from one mango tree to another.

I saw then a troop of monkeys, down from the hills, were making themselves comfortable in the mango trees and enjoying the ripened fruits. They knew the juiciest.

No wonder my neighbor was angry! He shouted and threw stones at the intruding thieves. They paid no attention to his angry carryings-on, except that now and then a monkey, out of kindness, would throw a half-eaten fruit down to him.

What to do? Would the monkeys' next move be to our mango trees? It would then be our turn to be very angry.

An idea came. The boys were told to bring two large earthen vats, like the ones used for dyeing, and set them in the open space by the well and to fill them with water. We waited quite a time.

First, an old grandfather monkey came to the water, daintily tasted it and finally splashed his face with it. Evidently he called the others of his peer group, and they, too, came, saw, and tasted. Word was sent, and the whole troop arrived, old and young, the babies clinging to their mothers. We filled the vats several times. The monkeys showed no objection or fear as we did so. They seemed to have fun splashing one another after they had satisfied their thirst.

Our neighbor had retreated to his house, thankful, no doubt, that the raiders had gone elsewhere. The monkeys at length went scampering away.

Not one of our mangoes had been touched.

We leave water ready for any thirsty animal. Our well has never failed.

Simplicity and a Sense of Relative Values

by Dorothy K. Garner

THE QUESTION ARISES as to how one achieves simplicity in today's affluent society. My first thought is: I have done it all my life. My husband and I were brought up simply.

Our Quaker families put values elsewhere and trained our wants to be simple. Our parents took care of our basic needs and provided the joys that really counted: Health through proper food, acquaintance with nature through family trips and scouting, and toys and games of our own devising. We were taught politeness, courtesy, responsibility, resourcefulness, self-reliance, and trust in God.

We were happy and never knew it if our clothes and food were simpler than those of our friends. I rode my bike four miles to school every day; my friends rode the bus. We went camping every summer to the mountains; our friends stayed home in the city. We slept out under the stars in bedrolls made from our home blankets and gathered firewood, which my father chopped up with a double-bitted axe (and let me try when I was old enough). We lived experiences that would teach us eventually the value and joy of one's own effort, ingenuity, initiative, and accomplishment.

This heritage of childhood years helps us now. Our life is quite different from the general lifestyle of today. We live with the seasons. We enjoy the vegetables as they ripen in the garden and store some for winter. Beef comes from our cull cows; our special treats are ham, pork, or turkey.

Simplicity can be complicated sometimes. Should one have twenty shirts to last a long time or two or three plus money to buy more? To be creative, one must have the means—breadpans, butter churn, colored paper, driftwood, a bench saw, and space to store everything neatly.

Simplicity requires neatness, or else the junk all around wears on one's nervous energy. To quote Elizabeth Fry: "It is very important . . . to have outward things in order. I do not like to sit down in a room . . . without having it neat and things in their places. I think some people are not sensible how greatly some of these smaller matters conduce to the healthy state of the mind and the prosperity of the soul."

Simplicity requires a certain faith that one will have resources, skills, materials, and money available when one needs food, clothing, shelter, and recreation. Simplicity depends on singleness of purpose—the kind of life we want to demonstrate. The more fully human (and fully divine) we are as persons, the more we tend to compli-



From *Miracle Enough*, by Wallace Putnam
(The Beacon Press)

cate our lives with many concerns and much activity and the greater is the awareness we need as to where to apply simplicity. We cannot go in all directions at once, however. We must apply to our lives what Paul tells us in I Corinthians, chapter 12.

Also needed to achieve simplicity is love. Love is one thing that counteracts all lack of material affluence. Love is the partner in our relationships to be called out and used. Use makes it grow. Love is one thing not to conserve.

The richness of faith, hope, and love helps us to realize the values of the testimonies of peace, simplicity, and brotherliness and to strengthen our efforts to achieve them. Simplicity should be tied in with a sense of relative values in order to determine where we can draw a line between poverty and affluence.

After years of struggling to make ends meet on our farm, I was feeling discouraged. I had always told our children that money is not everything—other values are more important. Living with the continuing burden of debt is not easy. Then one day it came to me as I was walking to the barn: "God, maybe I was meant to be this way. Maybe I'm the kind of person who can demonstrate that this kind of life and struggle can be coped with, can be joyous, and can generate faith, trust in God, and obedience to Him." From that point, things began to improve financially. I began to appreciate my surroundings and my own energy, talents, and abilities with a new joy.

I am coming to perceive more and more that the sooner we discover how to trust God and how to let Him guide us, the more we shall find the deeper values in our individual situations and be able to use them for good.

Reviews of Books

Frank Aydelotte of Swarthmore. By FRANCES BLANSHARD. Edited, with a preface by BRAND BLANSHARD. Wesleyan University Press. Middletown, Connecticut. 429 pages. \$12.50

FRANK AYDELOTTE of Swarthmore was one of the most influential figures of his time in producing educational reforms based on higher academic standards and the selection of students with superior abilities. He drew much of his approach from his experience as a Rhodes Scholar at Oxford, but he so adapted traditional English procedures to American education that he made a small rural Quaker college a nationally known exemplar of his educational ideal—a program to redeem democracy from mediocrity.

To achieve this, he had to attract eminent scholars devoted to stimulating teaching. He had to increase endowment funds for salaries and leaves of absence for study. He had to win the hearty support of his faculty and the cooperation of a somewhat traditional Quaker board of managers, together with a still more conservative group of alumni with their pride in athletics. The students themselves, although less rebellious than now, held meetings to make their voices heard and spoke so intelligently that they attracted additional foundation support for the college.

All his inspiring accomplishments have needed to be described in detail by someone closely associated with him, a person who could also view them with historical perspective.

Now, fifty years after Frank Aydelotte decided to accept the presidency of Swarthmore, the story that Frances Blanshard, long a dean and associate and adviser of Aydelotte, had worked on for years has been completed and published. As the text neared its end, Frances Blanshard was stricken by a heart attack, and the last two chapters were written by her husband, Brand Blanshard, who was one of the first of the distinguished scholar-teachers Frank Aydelotte attracted to Swarthmore. Brand has also written a warm and moving preface. It gives an insight into the life of the author and will be appreciated especially by the many who were associated with her.

Although Frank Aydelotte regarded his years at Swarthmore, with his establishment of the honors system, as the climax of his career, his other achievements are worthy of study, and are fully

recorded here. The closing activity of his career, the Commission on Palestine, is particularly relevant to the present situation.

The personality of Frank Aydelotte, which shines through these pages, makes the volume much more humanly interesting. He always retained many of the characteristics of his small-town, Hoosier boyhood. He was warm, enthusiastic, self-confident, interested in others, bent on activity, highly competitive, and not given to philosophical dialectic. He did not see any necessary connection between intellectualism and radicalism and often said publicly that a college should be ahead of its time intellectually, but in its attitudes and mores it was just as well to be half a generation behind the times socially.

What was the influence of Quakers on him, and how did he influence them? In a letter to John Nason, his successor as president of Swarthmore, he said:

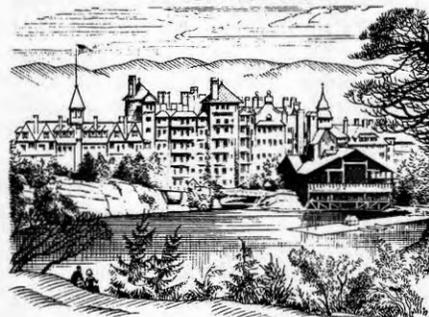
"The thing that impressed me most about Swarthmore was the character of the Quakers, about whom I had previously known nothing. I gave a lecture at Haverford about 1920, and while there I met Rufus Jones and naively asked whether any book had been written about the Quakers. He appeared the next day with an armload of books, and the next day I learned that he himself had written another armload. My study of Quakerism began at that point."

Soon afterward, Frank Aydelotte in his annual reports was expounding and supporting Quaker beliefs. In 1937 his report presented what he regarded as a summary of Quakerism:

"The distinguishing characteristics of the Quaker 'way of life' are a belief in the spiritual light in every man, reverence for individual opinion, love of freedom and friendly toleration of differences, courage to face the social, economic, and racial problems which divide the modern world, a deep longing for peace, an abhorrence of force, tenderness for minorities, a fundamental adherence to the great liberal tradition which brought freedom and peace to the world in the Nineteenth Century, and which is so gravely threatened in the twentieth."

Frank Aydelotte once said lightly that to "join Meeting" while president of a Quaker college would seem to be merely an act of professional piety, but his long and sympathetic connection

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with the Society of Friends made it natural for him to join their group formally after he left Swarthmore. While not yet a member, he attended meetings for worship and spoke frequently, usually closing the hour with a message that brought the meeting into unity.

The names of many of the Quaker board and alumni come into association with Frank Aydelotte in the narrative, and the whole atmosphere of the time is reproduced with rare charm. The book has an intimacy that shows how Frank Aydelotte and his charming wife, Marie, produced an enthusiastic unity in a community with great potential for diversity. This volume of the Blanshards will recall a great period, which may well be viewed with nostalgia.

EVERETT LEE HUNT

God's First Love: Christians and Jews Over Two Thousand Years. By FRIEDRICK HEER. Weybright and Talley, New York. 530 pages. \$15.00

THIS GRIM BOOK details an almost unending persecution of Jews by Christians, particularly since the fourth century. The author, a Roman Catholic and a professor in the University of Vienna, levels his heaviest criticism at his own church and spares neither priest nor pope. Protestants get off little better, nor do those Jews who turned collaborators with their persecutors.

The frustrations of a Christianity that divided and subdivided into the faithful and the heretics, together with the disappointments of a Second Coming that did not come, found a scapegoat in the Jew, the "Christ Killer." Christians forgot that Jesus and all his disciples were Jews. They ignored his "Father, forgive them." They blindly adopted the doctrine of collective guilt, and for the better part of twenty centuries they have vented their frustrations on the Jews.

Spain, eastern Europe, France, and the German states have offended most, but everywhere the Jew suffered. Inquisition, pogrom, and the "final solutions" stood out in degree only against discrimination everywhere.

In destroying the Jew, Christians are destroying their own souls and their own selves. Genocide of one people will lead to genocide for all people through nuclear weapons.

Salvation will come only when Christendom ceases to be exclusive and when it finds the humanity it so urgently needs by facing Jesus the Jew and when it plants its roots in the piety

and spirituality of His people, who were and are God's first love. The bond between them must become insoluble.

THOMAS E. DRAKE

Reflections on the Middle East Crisis. Edited by HERBERT MASON. Mouton. Paris, The Hague. 236 pages, \$5.00

HERE IS A BOOK to offer to our Jewish and our Arab friends. Its publishers say it is the "first of its kind in which both Jews and Arabs state their point of view on the Middle East crisis."

By a reasoned and reasonable approach, it aims to convert passion into cooperation and thus reduce tension in the Holy Land. Friends may find it a mine of useful material for study and action. Brief, succinct statements are offered by scholars competent in their field.

I am tempted to write enthusiastically about each of the fourteen papers, but I think every concerned American should read this material and thus find ways of destroying the dangerous stereotypes that often dominate American thinking on the situation in the Middle East.

A. WILLARD JONES

The Contemporary American Poets: American Poetry Since 1940. Edited by MARK STRAND. World Publishing Company. New York and Cleveland. 390 pages. \$8.95

MARK STRAND says his primary goals as editor were to show the variety and the direction of recent American poetry. These goals have been realized.

The variety is wide. There are rhymed quatrains, several sonnets, and poems so open in form that one could label them prose. Some poems are surrealistic. Others minutely describe the everyday world. Some are somber; others, funny.

A definite direction in the poetry is indicated. The major trend is from formal verse to looser forms. The chronologically arranged selections by Robert Lowell and Louis Simpson illustrate this shift.

This anthology provides stimulating reading and is valuable for other reasons. The main one is that it contains several fine poems by such leading poets as Richard Wilbur, Theodore Roethke, and William Stafford.

I recommend this anthology, but I find two flaws. Despite the variety offered by the best writers, a monotonous sameness is in the works by many of the lesser poets. As Mark Strand himself suggests, the subject matter centers too obsessively on the poet's private self—a feature that may tell us something im-

portant about our whole culture, in which case the anthology is valuable for still another reason.

KENNETH JOHNSON

The Early Christians after the Death of the Apostles. By EBERHARD ARNOLD. Plough Publishing House, Rifton, New York. 470 pages. \$10

EBERHARD ARNOLD (1883-1935), German philosopher-theologian, modeling himself after Kierkegaard and Tolstoy, left the Lutherans and founded the Society of Brothers, a commune inspired by the Sermon on the Mount and primitive Christian doctrine. Fleeing from Hitler first to England and then to Paraguay, the Brothers now practice their discipline in Rifton, New York, where they have published this book.

Eberhard Arnold collects all documents from the death of James, brother of Christ, (63 A.D.) to the death of Marcus Aurelius (180 A.D.) that explain his reasons for living in radical simplicity. He arranges his patristic excerpts under rubrics like "Confession of Faith and Scriptures," "Meetings and Worship," "Proclamation and Prophecy," with his own introduction and annotations.

He most frequently cites Justin Mar-

tyr, Tertullian, and Origen, thus drawing on thinkers from all centers of the early church, but his purpose leads him to conflate their differences. He ends with Montanism and the shift from *Gemeinde* to *Kirche*—that is, from local apostolic groups and the priesthood of believers to episcopacy and set doctrine.

His apparatus of annotations and indexes relates his introduction to his rubrics until the book weaves a doctrine that sharpens New Testament reading with the evangelical passion of precanonical thought.

He includes the complete *Didache* and a long selection from the *Shepherd of Hermas*, with shorter pieces chosen for expressiveness: "Christ is our true Father, and our faith in Him is our Mother" (Hierax); "God's milk mixes ill with plaster" (Papias); "Where there is one alone, I say: I am with him. Lift up the stone, and there you will find me; split the wood, and I am there" (Gospel of Thomas).

Of special interest to Quakers are the concept of prayer as a more effective army than soldiers (Origen), the inner voice as a guide in practical affairs—"practical life will teach you, for we all have the Spirit of God" (Hippolytus), and the primacy of faith over Scripture

(Justin), as well as the constant advice to meet in worship often to renew love and fight demons.

The book is made a fitting object for its purpose with many handsome red and gold symbolic designs and a red linen cover. Those who wish to pursue Arnold's thought may wish to read his *Salt and Light: Talks and Writings on the Sermon on the Mount*, which Plough published in 1967.

JOHN LINDBERG

The Legacy of Tom Dooley. By LAWRENCE ELLIOTT. The World Publishing Co. New York and Cleveland. 238 pages. \$5.50

A GROUP of young people came under the spell of one of God's noblemen. Their contact with this man gave birth to dedicated and inspired service to human beings whom most of the world had forgotten.

The book is a well-written chronicle of selflessness. It is not a story of splendid young Americans; it is a story of splendid young people who do care.

I commend its reading to people of all ages and hope it will inspire everyone to help the helpless wherever we find them.

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Cinema

by Robert Steele

MOST MOVIES TODAY evidence the degradation of our culture. Twenty years ago one movie in ten was worth looking at. Ten years ago it was one in twenty. Now one has to hunt for that one in a hundred that is worth one's time; if one cares about his money, he feels it is immoral to pump it into most box offices.

Despite the pillorying of some films by capable critics, they make twenty to fifty times their cost. *Beyond the Valley of the Dolls*, *Beneath the Planet of the Apes*, and *Myra Breckenridge* all have made money.

One explanation for the quantity of drivel is the extent to which movies have been taken over by persons whose tastes have been formed by television. Most of our directors began by making television commercials. To them, a film is an attention-coercing charade.

Technical finesse is as commonplace in the cinema as a professional stage actor's ability to memorize lines.

For years we have thought that the best movies result from original screenplays. Because of the poverty of intellects and imagination now, however, we realize that we have a better chance of having a passable film if it is based on a literary work. The novelist or playwright has to have more in his bag than production shenanigans.

D. H. Lawrence has been discovered by movie-makers. *Lady Chatterly's Lover*, because of the hypocrisy in the manipulation of the novel, was a disaster. *The Fox* was more honest but was coarsened. *Women in Love* was a string of pretentious episodes.

The current Lawrence, *The Virgin and the Gypsy*, is not great, but it is good. It is honest and absorbing but simplistic in the treatment of its conflict. It is the story of two sisters, Yvette and Lucille, who return from school in France to their father's home in England. The time is the midtwenties. The tedium of middle-class life is suffocating to Yvette, who is befriended by an emancipated couple. She meets a married gypsy craftsman. Their attraction for each other opens the floodgates of Lawrence's themes of emancipation from sexual frustration, damnation, and salvation. The film has deficiencies in timing, resolution, and plausibility, but comparatively it is entertaining and artfully realized.

Letters to the Editor

The Limits of Charity

PERHAPS we are finally bewailing the arrogance of the blacks, the extravagance of which was greatly induced by us *kindly spirited* whites.

Long ago, many of us realized that, although charity is an admirable attribute of mankind, its humane practices have limitations that must keep them outside any conspiracy with the vast uglinesses of life.

GEORGE W. HAZARD
Patchogue, New York

The Radical Young

I WAS IMPRESSED by Christopher N. Diver's article, "A New Heaven and a New Earth" in Friends Journal, July 1/15.

I always have loved and admired the young people of the United States for the difficult struggle that they are making to bring about peace and freedom. To young people of today, I say: I can remember when I was young and very sincere. Like you, I felt disgusted and frustrated when I realized that democracy did not begin to practice all that it so freely preached.

I only wish I were young now so that I could become a member of the Na-

tional Student Association and join in your struggle.

Some may think of you as being radicals or extremists. I imagine many spoke of Jesus as being a radical also. I feel that you are divinely inspired. You have my prayers and best wishes in your effort to bring about a change in this old hypocritical nation of ours. May God bless each one of you.

LUCILLE G. MOSBY
Philadelphia

Boil It Down

HAVING READ the item, "Letters to the Editor," in Friends Journal for September 15, I am sure you will approve of the following lines:

Cut It Short

If you've got a thought that's happy
Boil it down.

Make it short and crisp and snappy
Boil it down.

When your brain its coin has minted
Down the page your pen has sprinted
If you want your effort printed,

Take out every surplus letter
Boil it down.

Fewer syllables the better
Boil it down.

Make your meaning plain, express it
So you'll know, not merely guess it

Then, my friends, ere you address it
Boil it down.

Boil out all the extra trimmings
Boil it down.

Skim it well, and skim the skimmings
Boil it down.

When you're sure 'twould be a sin to
Cut another sentence in two

Send it on, and we'll begin to
Boil it down.

The lines were a part of the writing instructions Mary Speakman gave to the 1900 class of George School to be copied in notebooks. This in the fall of 1897 when they first became members of her English class, of which I was one.

ELIZABETH A. WOODMAN
Newtown, Pennsylvania

Quaker Power

WITH THE GROWTH of the peace movement, we are getting more effective representation in the Congress. Yet the fact that the Senate still cannot muster a majority against the ABM correlates with public opinion polls that show a majority supporting President Nixon's conduct of foreign policy. There are still many, however—about twenty percent—who are not irretrievably committed to dove or hawk viewpoints. If they could be converted to the cause of peace, we should have a majority that would bar future Vietnams and, perhaps, avoid a nuclear holocaust.

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- November 6-8 Marathon in Honesty-Responsibility-Involvement, with Keith Irwin
- November 6-8 Parent-Teen Weekend, with Bob and Margaret Blood
- November 20-22 Sensitivity Training Weekend, led by Bob Blood
- December 4-6 New Frontiers in Adoption, with Peter and Joyce Forsythe
- December 31-January 3 Pendle Hill Midwinter Institute
- January 9 Pendle Hill Winter Term begins
- January 11 Quaker Biographies, Henry J. Cadbury. First in series of ten public lectures. 8 p.m.

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The language and actions of militant groups are turning the conservatives strongly against all liberal and peace candidates. By contrast, Quakers are respected by conservatives.

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A Sense of All Conditions

THE TERROR of a revolution is underestimated by Theodore Benfey (*Friends Journal*, September 1.) The revolutions of this century alone should have taught us that any revolution is a catastrophe for the people involved. I do not feel any calling to support or to spiritualize the revolution and the movement. I do not believe that German Friends saw it as their function to spiritualize *die nationale Revolution* and *die Bewegung*. Perhaps as a Society German Friends survived Hitler's Germany, but 52 million victims of his wars and his revolution did not.

WILHELM STROLL
Mishawaka, Indiana

A Reassuring Note

COMMUNICATIONS to *Friends Journal* indicate that sensitive Friends are concerned about the rape of the ecosphere.

Let them be reassured. This is a problem that is self-rectifying. The automobile is dissipating our mineral wealth and fossil fuels at such a rate that it will disappear before it can suffocate mankind.

Energy costs in time will obsolete the air conditioner before man loses his ability to face the rigors of the atmosphere. A more interesting and alarming thought is, "How will society adapt to a world that moves on muscle tissue fed by the sun's rays?"

R. NEIL DALTON
Boyertown, Pennsylvania

Worship

WHENEVER I come upon the word "worship," my mind registers a large question mark. The term is used frequently but with little thought to its connotation. To be sure, words have variety in meaning. "Worship" might draw up a picture of one bowing or kneeling, out of admiration and adoration. It could mean, also, expressing thanks or supplication—a lesser power appealing to a higher power. Such a gesture is appropriate to a monarchical age, not a democratic one.

If religion is to keep abreast of the times, then by all means abolish as obsolete that overworked word "worship." In its place I would make popular the word "commune": Places of communion, time for communion. It implies the idea of togetherness, of witness, of equality, which is of the essence of democracy. In communion, we meet with our Maker on an equal footing of friendship, good feeling, and love and not as suppliants begging for favors.

ESTHER HAYES REED
Great Falls, Montana

Advice

WHEN did you last look at your meetinghouse sign? What is its purpose? Is it for the information of visiting Friends? Is it to attract and invite non-Friends to attend your worship service?

Next time you are at meeting, take a look. Where is the sign located? What size is it? How large are the letters? Does it need repainting? Does it attract the eye? Is Quaker Meeting or Friends Meeting the description? Why?

Now, get in your car. Drive up and back in front of the meetinghouse. Can you read the words on the sign without slowing down or straining your eyes?

If you want visitors who are not Friends, check that sign.

GREGG HIBBS
West Falmouth, Massachusetts

Friends and Their Friends Around the World



Photographed by William Bliss

Singing at Lake Erie Yearly Meeting, Guitarist, Betsy Cazden; above, from left; Lisa Cayard, Lenora Cayard.

Communication and Community at Lake Erie Yearly Meeting

by Martha Gay

IF THE ANNUAL SESSIONS OF Lake Erie Yearly Meeting, held on the secluded campus of Bluffton College, Bluffton, Ohio, had a theme, it was communication and community — as practiced around the supper table, in workshops, in the business meeting, and in informal gatherings.

A great concern is felt for spiritual renewal within this Yearly Meeting. This was perhaps expressed most urgently in the workshop on ministry and counsel, led by Gerald Vance. It dealt with questions of how members of committees on ministry and counsel can sensitize themselves to the needs of others and help develop a feeling of community in their Meeting. A helpful report to this workshop was Betsy Cazden's account of how New Swarthmoor Community uses clearness committees to labor through major decisions facing members of the community.

Verne and Shirley Bechill guided the workshop on religious education. The Bechills have worked with David Mace

as leaders of retreats for married couples under the auspices of Friends General Conference. Attenders were introduced to some of the techniques that can be used to deepen interpersonal relationships.

Participants in the workshops came to the realization that, although the functions of the two committees differ, their concerns overlap in several ways. The spiritual vitality of the meeting for worship depends greatly on the extent to which members and attenders prepare themselves for worship.

George Bliss, of Friends Committee on National Legislation, was the resource leader of a group that discussed concerns of peace and order, among them a trend toward repression, as seen in the pending law-enforcement measures; the possibility of effective action by Friends in the areas of draft repeal and cuts in military spending; and the proposed new laws relating to drugs.

Ted Robinson, executive secretary of the Mid-Atlantic Regional Office of American Friends Service Committee, in an address presented rational and deeply felt views of life in the urban ghettos and of black power. Stressing that ghettos are a product of American society and are not self-generating, he urged Friends to be aware of the racism that has permeated many institutions and to be sensitive and open to the needs and aspirations of black citizens, even when they are expressed in a rhetoric we may find foreign.

Lake Erie Yearly Meeting in 1971 will be at Bluffton College June 10 to 13. The change of date, from August 20-23 this year, was made to facilitate inter-visiting, which is hindered when several Yearly Meetings hold sessions during the same week in August. After searching discussion, which showed deep concern for greater dialog with other Friends, the Meeting approved appointment of five delegates to a conference in St. Louis on the future of Quakerism.

Howard and Flora McKinney and William M. Bliss, reporting on the Triennial Meeting in Sweden of the Friends World Committee for Consultation, emphasized that all Friends have a role in the ongoing program of FWCC, which seeks broader representation and is beginning to implement ambitious programs urged by the Fourth World Conference of Friends. The audacity of



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We had a fine children's program, and young Friends made an enormous contribution to the sessions. We felt especially close to a contingent from the New Swarthmoor Community, whose members seem to be moving toward a radical concept of discipleship. Their presence and participation challenged us to strengthen and deepen our spiritual commitment.

Sesquicentennial Sessions of Indiana Yearly Meeting

by Jane Morgan

INDIANA YEARLY MEETING (General Conference) celebrated its one-hundred-fiftieth anniversary during this year's sessions at Waynesville, Ohio. Because this was its sesquicentennial, an unusually large number of Friends were in attendance in the oldest meetinghouse in the Yearly Meeting August 20-23. A sesquicentennial scrapbook, edited by Willard Heiss, was printed for this occasion, and there were displays of memorabilia.

Fifty youngsters, eighth grade and younger, under the able direction of Peggy Champney, participated in a lively Junior program that followed the theme of the adult meeting. Suggestions of the children for future Yearly Meetings, which they presented in a report to an adult session, ranged from, "Let's have less littering" to, "Let's spend a day living as the old-time Quakers did—their dress, no electricity or modern conveniences." Their most enthusiastic recommendation was, "Let's have Yearly Meeting and more of it."

Capably led by Wilberta Eastman, twenty-five to thirty highschoolers, representing most of the constituent Monthly Meetings, spent their first three days getting the meetinghouse ready for Yearly Meeting and getting acquainted.

They helped to make the "Coffee Shop" evening a success with homemade fresh donuts and cookies. For that occasion the Red Brick Meetinghouse was transformed into a place of soft lights, candles, conversation, and music.

The main item of business for the adults was a proposal from the executive committee to hold three two-day sessions of Yearly Meeting. The Committee

suggested that the two Quarterly Meetings should consider laying themselves down; that the executive committee handle much routine business, thus freeing the Yearly Meeting sessions for study and discussion of serious problems facing the world; and that the Yearly Meeting have a part-time executive secretary. The proposal was approved with a few modifications.

In addition to the business sessions, Indiana Friends were stimulated by a varied program.

One afternoon Friends from Waynesville dramatized the historical reasons for which Friends journeyed from the Carolinas to the free Northwest territory, and the building of the present meetinghouse, 1811-13. Yellow Springs Friends presented a play showing an incident in the life of Joseph Coffin and the underground railroad. The high school age group put on a marionette show.

Joseph Engleberg talked on Gandhi's principles and practices of nonviolence.

Two women from NOW (National Organization of Women) and a few from Yearly Meeting formed a panel that discussed Women's Liberation. Errol Elliot addressed a session on "Origins of the Indiana Yearly Meeting" that showed the limited options open to Friends and the courageous choices of some of our forebearers.

A panel, "Crime and Treatment of the Offender," was moderated by Raymond Braddock. One of the panelists, David Hudson, gave a first-hand account of conditions in Lebanon Correctional Institute. Another panel discussion, "The Future of Quakerism," seemed, rather, to deal with the present.

Friends also saw the movie, "Once upon a War," and heard Larry Gara give an historical account of Friends application of the peace testimony. Following his address, Friends held a meaningful silence, out of which Canby Jones spoke, saying it is not enough for Friends to take account of the past. We must be about our Father's business.

Bail Program

A COMMUNITY ASSISTANCE PROJECT has been formed to provide bail to Delaware County residents who are sent to prison because they have no money for bail or bondsmen. Eight homes, one church, and six thousand dollars in cash are available to be used as security. Friends of the Meetings in Media, Pennsylvania, are being asked to "donate" their homes in this way.

Family Night of Pacific Yearly Meeting

by Richard Manners

WE CAME TOGETHER and shared our gifts and spoke to one another. We shared gifts that came from across continents and across the centuries of time. In many cases they were prepared by someone we shall never know, but such is their nature that we can make them our own to give. The largest gathering perhaps this year, and we were kept together, very young to very old, and we listened and we gave.

Our spirits were drawn together and warmed with joy by stories, children's stories. Songs of today and yesterday put a grin upon our faces and a new beat in our hearts.

We stared in wonder at the miracle of the human body with its stress and taking strain in the complex patterns of massive interrelated movement, one body depending on another in a prayer of tumbling.

We heard a fragment of Gregorian Chant, an evening prayer, in which the giver at least remembered a different time which drew itself together to this time.

We listened quietly to gifts of music of the classical times and our spirit was brushed by messages without words.

And then a drum! A drum from the Sudan—the place of the unknown war—the giver a refugee from this unknown war, who asked us to lend our attention to that war. But later, because there was a different message. And in the drum, with guitar and flute and other instruments the message started like the beat of the human heart. Gradually the beat took hold of us, and we joined that beat. We clapped and moved our feet and began to abandon ourselves. And as for many of us that gift became no longer a gift, but part of ourselves, we were moved in a wild ecstatic frenzy of joy that was forgetful of everything but our love that bound us together and reached out to the sky.

"With these gifts have I blessed thee," said the Lord. And so ended family night.

A Harvest of Great Meetings

"JUST THINK of the harvest of great meetings you can have here!"

These words by T. Canby Jones, professor of religion and philosophy in Wilmington College and chairman of the Quaker Theological Discussion Group, seem to summarize his delightful



Photographed by Roy W. Moger
Summit, New Jersey, Meetinghouse

remarks celebrating the opening of the new meetinghouse of Summit Monthly Meeting, New Jersey. Canby Jones talked mainly about extraordinary things that happen in Friends meetinghouses and in meeting for worship, as the Lord persists in breaking down the customary decorum of Friends.

Recalling the spirit of "lighthearted reverence" he had sensed at a Passover seder, he proclaimed: "Meeting is fun. I never thought of it that way in my boyhood. Meeting is a gas. Meeting is a celebration, because Christ has come to break down all barriers between man and man."

He spoke to about one hundred twenty-five from New Jersey, New York, and Pennsylvania. As usual, he delighted children as well as adults. One mother, who had been working hard since dawn, confessed that she dozed off during the afternoon occasion but insisted, "I enjoyed him even when I fell asleep."

The new meetinghouse is halfway between Summit and Morristown, a bit south of Madison, New Jersey, at 158 Southern Boulevard, Chatham Township. The meetingroom is spacious, square with an octagonal ceiling. The unusually comfortable benches are arranged in a square, and a small facing clerk's bench is flanked by picture windows. The interior arrangements are ingenious and deserve study by any Friends planning to build a meetinghouse. Especially noteworthy is the literature table, which is a long, deep, curving shelf that follows the curve of the corridor from the meetingroom to the kitchen and assembly room (which is divisible into three classrooms). The architects, Cope and Lippincott, of Philadelphia, deserve congratulations.

R. W. TUCKER

A Meeting in Texas

A NEW WORSHIP GROUP has been organized in Amarillo, Texas, with classes for children and adults. Open worship is held Sunday afternoons at three o'clock at the home of Hershel Stanley, lay leader, 3802 West Forty-fifth Street. Interested Friends may write to him or to Clara L. Locker, 1617 Goldenrod, Amarillo 79107.

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Classified Advertisements

Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personnel 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 15 cents a word; minimum charge, \$3. If the same ad is repeated in three consecutive issues, the cost is \$6; in six consecutive issues, \$10. A Friends Journal box number counts as three words. Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, Pennsylvania 19102.

Wanted

PAINTINGS by Chester County Artist, George Cope (1855-1929), Landscapes or still lifes. Highest prices paid. Write Gordon Whitcraft, 600 Price Street, West Chester, Pennsylvania 19380.

LOCATION for 1972 June Conference. In Eastern United States, for 1000 or more Friends, all ages. Suggestions appreciated. Friends General Conference, 1520 Race Street, Philadelphia 19102.

Accommodations Abroad

LONDON? Stay at THE PENN CLUB, Bedford Place, London, W. C. 1 Friendly atmosphere. Central for Friends House, West End, concerts, theatres, British Museum, university, and excursions. Telephone 01-636 4718.

Available

FREE SAMPLE COPY, Disarmament News and Views, biweekly newsletter. Address: 400 West 23rd Street, New York 10011.

HANDSOME AND UNIQUE CHRISTMAS CARDS. Special offer: Edward Hicks' famous "Peaceful Kingdom" reproduction now only ten cents each for 100 or more. Prompt free delivery. Planned Parenthood Cards, Box CFJ, Newtown, Pennsylvania 18940.

ROTTWEILER PUPPIES, AKC papers. Large friendly companions and resourceful guard dogs. Need land and love. Call or write Alice Marshall (Pittsburgh Meeting) 183 Gilkeson Road, Pittsburgh 15228, (412) 5630-375.

SUNDAY SCHOOL TEACHERS—Write for free sample Scriptural wall plaques: 4 x 6½" on Pinecraft card at five cents each. Fine gifts. The New Christian Publishing Company, 5225 East Lee Street, Tucson, Arizona 85712.

Services Offered

RE-UPHOLSTERY and pinfitted slip covers. Please see my display advertisement. Sereamba, Philadelphia and Suburbs.

For Sale

ALL-SEASON HOME IN FLORIDA, on citrus-bearing lot banking large lake. Fairly new. Extra friendly, growing Quaker community. Home of the late Dwight Michener. Inquire: Ardis Michener, Route 1, Lake Wales, Florida 33853.

Position Wanted

ANTIOCH GRADUATE (Friend), 28, seeks position with educational, religious, medical, or other social service organization. Creative, administrative experience (good follow-through), excellent typist, gifted with children and adults. Box O-489, Friends Journal.

Trust in God in a Television Studio

by Phyllis C. Byerly

OKLAHOMA CITY FRIENDS were discussing the suggestion of a local station to televise a worship service. We turned to a visiting Friend for suggestions to help us in planning. He was silent for a time before he admitted he had never heard of Friends holding a meeting for worship on TV.

His remark caused us to consider even more seriously what we hoped to convey to the public about Friends and how we could also give viewers an opportunity to worship. As the discussion went on, it became apparent that there were about as many opinions of what we should do as there were people present.

"I believe the entire time should be given to a silent meeting for worship," one Friend offered, "since this is our way of worship."

Another Friend asked, "Do you realize how long five minutes is? And how much longer would five minutes of silence be? Why! The station wouldn't permit so much silence; besides, the viewers would turn off their sets!"

"I believe we should simulate a meeting," suggested a third Friend. "We should plan carefully what will be said and rehearse until we are sure of what we are doing."

Several Friends wished aloud for someone to tell us what to do and how to do it.

A new Friend asked: "If we trust the Holy Spirit here in the meetinghouse, why can't we trust Him in the television studio?"

Several meetings were held. Little progress was made. We floundered around until three days before the taping date, when we selected several topics we felt might convey an understanding of Friends beliefs and way of worship. Still, there were doubts about leaving any silence during our half hour.

Since all Friends did not approve the venture and others could not attend it, it was a small group that assembled in the studio for the taping. We felt some confusion and uncertainty as we were seated and voices were tested. Then the program was on the air.

The announcer made his introduction. Our first speaker rose. Calm settled over the group—and something more. We were in a meeting for worship. The brilliant lights began to lose their intensity for us as we listened to

the messages Friends had thought beforehand of giving: the Inner Light, Friends peace testimony, how Friends worship. After the last, we moved into silent worship.

We waited expectantly in the silence, aware that viewers had been invited to join us. We were separated by distance from the viewers we could not see; we were separated also by time, for they would not see the program until the following Sunday morning.

We seemed to forget these barriers.

Two Friends were moved to speak. One speaker was cut off shortly after she began, for lack of time. How surprised we were to find how fast the time went! Rather than worrying about the unplanned time, we found ourselves wanting more time.

At the rise of meeting, our handshakes seemed to include our unseen friends, and we sensed that what we had done was in the right Spirit and that it was good.

A Service for Tax Refusers

SAINT LOUIS Monthly Meeting, Missouri, is acting as a repository for moneys for members, attenders, and others who refuse to pay the Federal telephone tax for reasons of conscience. The Saint Louis Newsletter said: "The money will be kept in an escrow account, separate from the regular treasurer's account, in a different bank, and will be administered by someone chosen by the Meeting."

Sleep-in

A WEEK-END "sleep-in" was held in the Rockland, New York, Meetinghouse. Three to six families participated at various times "to the vast enjoyment of all," the Meeting Newsletter said. There were common meals, work, and play. Unexpected guests one evening were Thomas Banyacya of the Hopi Indian tribe and Coleen Evening Thunder of the Shoshoni tribe, who discussed the beliefs and predicaments of American Indians.

Ecology Bonds

ECOLOGY BONDS are being sold by a bank in Oakland, California. "These bonds," reports the Berkeley Meeting Newsletter, "earn five and three-quarters percent over two years and are earmarked for antipollution projects, municipal bonds for schools, water and sewer construction, student loans, small businesses, and housing loans to enable low-income families to buy rehabilitated homes."

News of Schools



Cope and Lippincott

Construction is underway on the top floor of The Sidwell Friends School Middle School, the Zavitz Building, 3960-37th Street, N. W., Washington, D. C.

SIDWELL FRIENDS SCHOOL is planning an additional floor for the Middle School building and a new facility on the Lower School campus in Bethesda, Maryland, to contain classrooms and meeting rooms.

THE POLICY of Argenta Friends School, in British Columbia, in regard to sex has been reviewed in meetings of students and staff. Discussions were preceded by a program of films, panels, nonargumentative sharing sessions, lec-

tures on biology, contraceptives, natural childbirth, homosexuality, and abortion. Committees to discuss policy matters were appointed, and parents and recent alumni were written to.

The resulting material was collated and digested, and renewed discussion was initiated. In the end, however, the present policy (no sexual intercourse between students or between students and staff) was retained. Influential in reaching this decision were letters from some parents who would not initially send students to the school if its policy were changed, but other factors included the consideration of potential alienation of students from the group and of neighboring residents from the school. Thus the effects of change of policy on individuals loomed as large as the policy or principle involved. John Stevenson, principal of the school, feels that the communications and understanding resulting from the experience are more important than the decision itself.

WILLIAM PENN CHARTER SCHOOL began its two hundred eighty-second year with an enrollment of seven hundred twenty students. Four from overseas are Feizel Alazamel and Yousef Alatiqi, seniors sponsored by the Embassy of Kuwait; Torsten Wirlitsch, an exchange student

from the affiliated school in Braunschweig; Germany; and Ian G. Martindale, from Scotland.

MERION FRIENDS NURSERY SCHOOL, Pennsylvania, has celebrated its twentieth anniversary. With an original enrollment of twenty-three children, taught by Mary Spiller, the principal, and one other teacher, this school, which was started to fill a community need, has an enrollment of sixty-six children and a staff of nine teachers. Four or five children from inner-city Philadelphia are transported there daily by members of the committee.

CHALLENGING OPPORTUNITY FOR FAMILY PHYSICIAN

Medical center in urban, black, poverty area seeks general practitioner interested in sharing diversified practice. *Qualified applicants should write to Dr. Charles Vaclavik, Peoples' Neighborhood Medical Center, 1410 N. Twenty-first Street, Philadelphia 19121.*

1799

WESTTOWN SCHOOL

1970

EARL G. HARRISON, JR., *Headmaster*

HONOR REGIONAL SCHOLARSHIPS AND GENERAL ADMISSIONS INFORMATION

Westtown each year offers 15 Competitive Regional Scholarships based on character, leadership, and performance. Winners receive a minimum grant of \$100. A larger sum, according to the need of the applicant and the ability of the Scholarship Fund to meet this need, may be granted in sums up to \$1,000 per year and in cases of extreme need \$1,600 a year. A scholarship form is supplied *upon request*, and an opportunity is given to state the amount needed to send a boy or girl to Westtown. The deadline for scholarship requests is January 15, 1971.

To be eligible, a student must be a member of the Society of Friends (or have one parent who is a

member) and be ready to enter Grade 10. There will probably not be any vacancies in the 11th grade in the Fall of 1971.

The Regional Winners will be determined by the results of the Secondary School Admission Test.

The Secondary School Admission Test is now required of all applicants to Westtown from the 7th grade up. These examinations are given three or four times during the year, but the date that is necessary for the Regional results and all other applications is Saturday, December 12, 1970. SSAT application form for this must be received at Princeton by November 20, 1970, and are available from the School.

For application forms and school catalogue, please address:

J. KIRK RUSSELL, Director of Admissions
Westtown School, Westtown, Pennsylvania 19395

MEETING ANNOUNCEMENTS

Meetings that wish to be listed are encouraged to send in to Friends Journal the place and time of meetings for worship, First-day School, and so on. The charge is 35 cents a line per insertion.

Argentina

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School. 17th Street and Glendale Avenue. Chester W. Emmons, Clerk. 9639 N. 17th Street, Phoenix.

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship, 10:00 a.m., Barbara Fritts, Clerk, 5703 N. Lady Lane, 887-7291.

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 second, third, and fourth Sundays, 10 a.m. 847 Waterman Avenue. Phone 264-2919.

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.

MARIN—Meeting for worship, Sunday 10 a.m., Mill Valley Community Church annex, Olive and Lovell. Phone (415) 388-9475.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-9991 or 375-1776.

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: 792-9218.

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

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Cambridge Meetinghouse, Massachusetts

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, 10:30 a.m. Discussion at 11:30 a.m., 303 Walnut St.

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

VISTA—Palomar Worship Group, 10 a.m., 720 Alta Vista Drive. Call 724-4966 or 728-2666.

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 Street (YMCA). Meeting, 10 a.m.; discussion, 11 a.m.

Canada

HALIFAX—Nova Scotia. Visitors welcome. Enquire Clerk, John Osborne, 18 Harbour Drive, Dartmouth, 469-8985. In Yarmouth, call Jean Morse.

Colorado

BDULDER—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.

NEW MILFORD—HOUSATONIC MEETING: Worship 11 a.m. Route 7 at Lanesville Road.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

STORRS—Meeting for worship, 10:45, corner North Eagleville and Hunting Lodge Roads. 429-4459.

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.

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 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., 11:00 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.

WASHINGTON—Sidwell Friends Library—Meeting, Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N. W.

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 733-9315.

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-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Rd., Clerk: 261-3950, AFSC Peace Center: 443-9836.

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

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

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

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

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Tom Kenworthy, Clerk. Phone 288-1490. Quaker House. Telephone 373-7986.

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

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:30, Hymn sing; 9:45, Worship; 11, Adult Study Group. Babysitting, 10 to 10:45. 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 Mrs. Charles Wright, 877-2914, for meeting location.

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710

Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone 968-3861 or 665-0864.

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-GALESBURG—In Peoria, telephone Cecil Smith, Dunlap 243-7821. In Galesburg, telephone George Dimitroff, 342-0602.

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.

INDIANAPOLIS—Lantern Meeting and Sugar Grove Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

WEST LAFAYETTE—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Elwood F. Reber. Phone 743-1189.

Iowa

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

WEST BRANCH—Scattergood School. Worship, 10:30 a.m. Phone 319-643-5636.

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

BEREA—Meeting for worship, 1:30 p.m., Sunday, Woods-Penniman Parlor, Berea College Campus. Telephone: 986-8205.

LEXINGTON—Unprogrammed meeting. For time and place call 266-2653.

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

DAMARISCOTTA—(unprogrammed) Public Library, Route 1, Worship 10 a.m.

EAST VASSALBORO—(programmed) Paul Cates, pastor. Worship, 9 a.m.

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

NORTH FAIRFIELD—(programmed) Lelia Taylor, pastor. Worship, 10:30 a.m.

ORONO—(unprogrammed) Coe Lounge, Memorial Union. Worship, 10 a.m.

SOUTH CHINA—(programmed) David van Strein, pastor. Worship, 10:30 a.m.

WINTHROP CENTER—(programmed) Paul Cates, pastor. Worship, 11 a.m.

Maryland

ADELPHI—Near University of Maryland, 2303 Metzert Road. First-day School 11 a.m., worship 10 a.m. George Bliss, Clerk. Phone 277-5138.

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 267-8415 or 268-2469.

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—PIPE CREEK MEETING (near)—Worship, 11 a.m.

Massachusetts

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

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 549-0287.

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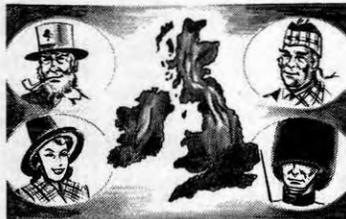
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BOSTON — VILLAGE STREET MEETING, 48 Dwight Street. Worship and Fellowship Hour—First-day 3:45 p.m.

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.

SPRINGFIELD—Meeting for worship 10:30, Council of Churches Building, 152 Sumner Avenue. Phone: 567-0490.

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.

ST. PAUL—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 737-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1029 N. Virginia Street. Telephone 322-3013. Mail address. P.O. Box 602, Reno 89504

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 643-4138.

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

New Jersey

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

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

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

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

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

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

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

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, Douglas Meaker, Box 464 Milford, N. J. 08848 Phone 995-2276.

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

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

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 158 Southern Boulevard, Chatham Township. 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. Richard Hicks, Clerk. Phone 877-0735.

GALLUP—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeyta, clerk. 863-4697.

LAS VEGAS—828-8th. Write for information.

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.

HAMILTON—Meeting for worship Sunday, 10 a.m. Chapel House, Colgate.

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, 9:45 a.m., 11 a.m., 221 East 15th St., Manhattan. Others 11 a.m. only.

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110 Schermerhorn St. Brooklyn
137-16 Northern Blvd. Flushing
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

POUGHKEEPSIE—249 Hooker Ave., 454-2870. Silent meeting and meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: one meeting only, 10 a.m.)

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

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

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

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

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

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, 11 a.m. Clerk, Adolphe Furth, Phone 544-2197 (Durham).

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

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

GREENSBORO—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00, Mel Zuck, 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. Edwin O. Moon, Clerk, (513) 321-2803.

CLEVELAND—Community Meeting for worship 7:00 at the "Olive Tree" on Case-W.R.U. campus 283-0410; 268-4822.

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., University Circle area. 791-2220 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.

BRISTOL—Meeting for worship and First-day School, 11 a.m. Market & Wood. 639-6138.

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.

FALLSINGTON (Bucks County)—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. Five miles from Pennsbury, reconstructed manor home of William Penn.

GWYNEDD—Sunneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11:15 a.m.

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

HAVERTOWN—Buck Lane, between Lancaster Pike and Havertown Road. Meeting for worship 10:30 a.m. followed by Forum.

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

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

LANSLOWNE—Lansdowne and Stewart Aves. Meeting for worship 11 a.m.

LEHIGH VALLEY-BETHEHEM—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 HAVERTOWN 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.

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

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

Fair Hill, Germantown and Cambria, 10:15 a.m. Fourth and Arch Sts. First- and Fifth-days.

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

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

PHOENIXVILLE—SCHUYLKILL MEETING—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10:15; Forum, 11:15.

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. Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday School, 10:15 a.m.; Meeting, 11:00, through May.

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

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

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

Texas

AMARILLO—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

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. Dale Berry, Clerk, 763-7284.

Vermont

BENNINGTON—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-985-2819.

MIDDLEBURY—Meeting for worship, Sunday 11 a.m., back of #3 College Street.

PUTNEY—Meeting for worship, Sunday, 10:30 a.m., home of Peter and Phyllis Rees, West Hill Road, two miles from village.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10:30 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 Sunday 10:30 a.m., 1st and 3rd Sunday of month, 202 Clay St. Blacksburg. 2nd and 4th Sunday Y.W.C.A. Salem. Phone Roanoke, 343-6769.

Washington

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

WAUSAU—Meetings in members' homes. Write 3320 N. 11th or telephone 842-1130.

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Announcements

Births

BARASH—On August 23, a son, ADAM TIMOTHY BARASH, to Mahlon and Leah Barash. The father and the paternal grandparents, Theodore and Elise Barash, are members of Wrightstown Monthly Meeting, Pennsylvania.

INGERMAN—On July 6, a daughter, JENIFER LYN INGERMAN, to Michael and Marie Ingerman. The paternal grandfather, Charles Ingerman, is a member of Wrightstown Monthly Meeting, Pennsylvania.

MYERS—On July 11, in Rochester, New York, a son, THOMAS STEPHENS MYERS, to Mark and Anna Myers. The parents are members of Rochester Monthly Meeting, New York. The paternal grandfather, Glenn Myers, is a member of Winchester Monthly Meeting, Indiana. The maternal grandparents, Frank and Helen Walton, are members of London Grove Monthly Meeting, Pennsylvania.

Marriages

BRIGGS-SHULTZ—On September 12, in the Methodist Church, Bangall, New York, MARY SHULTZ, daughter of Adelbert and Phyllis Shultz, and THOMAS GILBERT BRIGGS, son of Edward and Lois Coffin Briggs. The bridegroom is a member of Poughkeepsie Monthly Meeting, New York.

GROSS-PHILBRICK—On August 22, under the care of Palo Alto Monthly Meeting, California, SHARON CAROL GROSS and WILLIAM ALLEN PHILBRICK. The groom is a member of Palo Alto Monthly Meeting.

KIMBALL-COOPER—On September 26, at and under the care of Wrightstown Monthly Meeting, MARCIA COOPER, daughter of Virginia and Richard Cooper, and KARL KIMBALL. The bride and her parents are members of Wrightstown Monthly Meeting.

SMITH-TOMPKINS—On September 19, in Cambridge Massachusetts, Meetinghouse, LINDEN VICTORIA TOMPKINS, daughter of Howard and Betsey Tompkins, and DAVID HILLS SMITH. The bride is a member of Purchase Monthly Meeting, New York.

TERZIAN-MIRKIL—On August 6, in Newtown, Pennsylvania, HELEN PEW MIRKIL, daughter of Mrs. Charles Hollerith, Jr., and William Irwin Mirkil, Jr., and EDWARD FREDERIC LEX TERZIAN. The bridegroom is a member of Radnor Monthly Meeting, Ithan, Pennsylvania.

Deaths

DONOVAN—On September 7, FRANK P. DONOVAN, aged 60, tenderly laid to rest at St. Barnabas Hospital, Minneapolis. He was a social worker and member of Minneapolis Friends Meeting. During the Second World War he did civilian public service in Philadelphia State Hospital. He is survived by his widow, Janice G., a son, Robert G., and a brother, Donald M, of Oak Lyn, New Jersey.

HICKS—On July 30, in the family homestead where she was born, in Westbury, New York, GRACE HICKS, aged 102. Starting prior to 1900, she was a clerk of Westbury Preparative Meeting for more than forty consecutive years. She is sur-

vived by her nieces, Esther H. Emory and Elizabeth M. Patterson; her nephews, Edwin W. Hicks and Robert J. Patterson; and a cousin, Ralph Hicks.

KIRK—On September 15, LEWIS H. KIRK, a lawyer and a retired officer of Girard Trust Bank, aged 84. He was a member of Lansdowne Monthly Meeting, Pennsylvania, a trustee of Philadelphia Yearly Meeting, a member of the board of Friends Central School, and a Mason. He is survived by his widow, Laura; two sons: Lewis H., Jr., and F. Laurence; and four grandchildren.

WISE—On September 12, CARL F. WISE, a retired teacher of English and former acting editor of Friends Journal, aged 71. He had taught in Frankford High School, Philadelphia, and the University of Kanazawa, Japan. A member of Reading Monthly Meeting, Pennsylvania, he was president of the trustees of Friends Central School and former clerk of the Philadelphia Yearly Meeting Committee on Worship and Ministry.

Coming Events

November

1—Nine Partners Quarterly Meeting, Community Friends Church, Clinton Corners, New York. 11 A.M., programed meeting; 12:30 P.M., carry-in luncheon; 2 P.M. business session, including discussion on future of Quarterly Meeting.

1—Adult Forum, Valley Meetinghouse, Old Eagle School Road, Strafford, near King of Prussia, Pennsylvania, 10 A.M. Elizabeth Gray Vining will speak on ministry in the meeting for worship.

2, 9, 16, 23, 30, December 7—"Creative Quakerism," Kenneth Barnes. Public lectures, 8 P.M., Pendle Hill, Wallingford, Pennsylvania.

4-6—"Rights of the Child," seminar, sponsored by United Society of Friends Women. William Penn House, Washington, D. C. Write Helen Fuson, 325 College Avenue, Richmond, Indiana 47374.

7—Annual public meeting, American Friends Service Committee, Arch Street Meetinghouse, Philadelphia. 9:30 A.M., "The Struggle for Freedom": Winifred Green, Jay Westbrook, Charlotte Meacham. "What Makes Governments Move?": Margaret Fay, Anthony Henry, Arthur Kanegis. 2 P.M., "United Nations and the Middle East": Lord Hugh Caradon, Landrum Bolling, Barrett Hollister; "In the Wake of Battle": Kale Williams, Martin Teitel.

14—Burlington Quarterly Meeting, Burlington Meetinghouse, Burlington, New Jersey. 10:30 A.M., worship and ministry, followed by lunch; business session in afternoon. All Friends welcome.

26-29—South Central Yearly Meeting, Houston, Texas. Information from Warner Kloepper, 3033 Louisiana Avenue Parkway, New Orleans, Louisiana 70125.

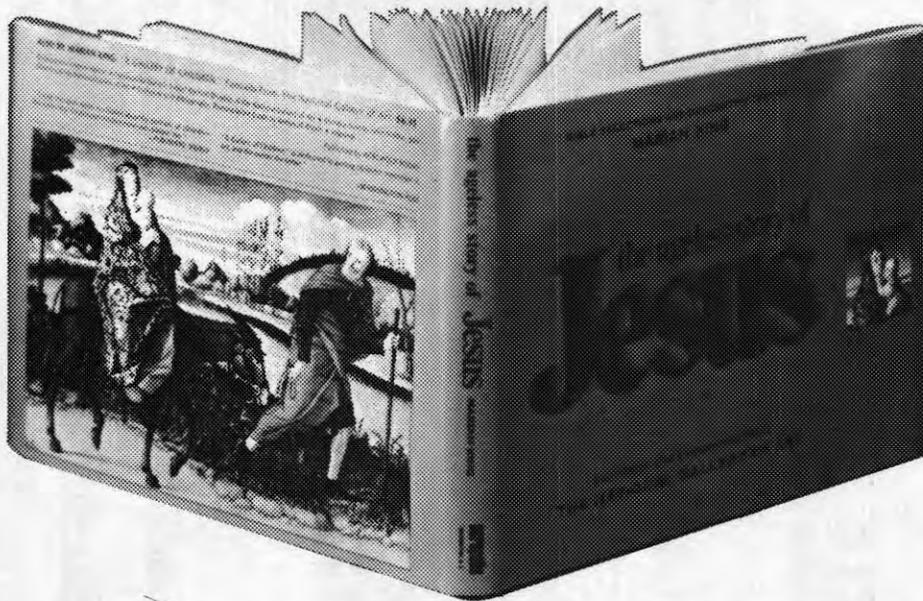
December

6—Adult Forum, Valley Meetinghouse, Old Eagle School Road, Strafford, near King of Prussia, Pennsylvania, 10 A.M. Richmond P. Miller will speak on our spiritual heritage and its relevance in today's world.

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Everyone is too busy to teach Ba Sac to read

So that she can enter school next year

Who Cares? Because someone did, Ba Sac is now attending the Quang Ngai Day Care Center run by the American Friends Service Committee for the children of war widows. Here she is given a hot meal, a rest, and a bath each day while she learns not only to read and write, but also to play. Her brother has been fitted for a new leg at the Quaker Service Rehabilitation Center, and is learning new skills so he can help support the family.



If you care too, won't you help us support the Quang Ngai Program?

Send a check today to:
The American Friends Service Committee,
160 North 15th Street,
Philadelphia, Pa. 19102
or your nearest regional office

**AMERICAN
FRIENDS
SERVICE
COMMITTEE**



Yes...

I want to support the AFSC program in Quang Ngai. Enclosed please find my check for _____

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

(160 AA)