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Quaker Thought and Life Today



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From a Facing Bench

THE PHOTOGRAPH ON THE COVER is from the United States Department of Agriculture. It is of a farm in Oswego County, New York, in 1937. Coventry Patmore (1823-1896) in one of his poems, "Winter," expressed thoughts whose relevance lives through years and seasons: "I, singularly moved/ To love the lovely that are not beloved./ Of all the Seasons, most/ Love Winter, and to trace/ The sense of the Trophonian pallor on her face./ It is not death, but plentitude of peace:/ And the dim cloud that does the world enfold/ Hath less the characters of dark and cold/ Than warmth and light asleep,/ And correspondent breathing seems to keep/ With the infant harvest, breathing soft below/ Its eider coverlet of snow./ Nor is in field or garden anything/ But, duly look'd into, contains serene/ The substance of things hoped for, in the Spring./ And evidence of Summer not yet seen."

The contributors to this issue:

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*Do not neglect the studies of the learned,
but apply yourself to their maxims;
from these you will learn discipline,
and how to be the servant of princes.
Do not ignore the discourse of your elders,
for they themselves learned from their fathers;
they can teach you to understand
and to have an answer ready in time of need.*

—Ecclesiasticus: 8-9; The New English Bible

Today and Tomorrow

Affirmation

JEAN MARSHALL, chairman of the Committee on Ministry and Oversight of Rochester Monthly Meeting, New York, sent us a statement the Meeting approved at a meeting for business. It pertains to eight young people, four of them associated with Friends, who were arrested in connection with the destruction of draft files in the Federal Building in Rochester. Its last paragraph we cherish especially:

"For three hundred years the Society of Friends (Quakers) has opposed the evils of military conscription and war. It appears to us that the people who destroyed files in the Federal Building were convinced of the injustice of a body of laws and that their action grew out of this conviction. The members of the Rochester Meeting of the Society of Friends are not in unity concerning the wisdom of this action. Although they inconvenienced many, the eight people destroyed paper, not persons or personalities. It seems that they are willing to take suffering on themselves in the tradition of Jesus and Gandhi. We acknowledge the spirit of God at work in their hearts, and although the measure of light that we have does not permit us to perform the same act, we offer them our love. And we commit ourselves to work in this country and in other countries to change the inhumane law or act for which we are responsible."

Make It a Better Show

A REVIEW in the New York Times Book Review of Vannevar Bush's new book, *Pieces of the Action*, begins thus:

"This book is written the way Vannevar Bush talks. That is one of its great virtues. He starts out on a subject and goes clear through it with simple declarative sentences, active verbs, concrete examples, a sprinkle of colloquialisms and a joke or two of his own. And every now and then as they say in baseball, a game he likes, he comes through with his high hard one, a very simple trust in very plain English thrown right at the self-serving argument and right through the conventional wisdom."

The reviewer, Elting Morison, master of Timothy Dwight College at Yale, concludes:

"For Dr. Vannevar Bush shares many of the qualities of Dr. Benjamin Franklin, who was also difficult to copy. There is the shrewdness and the calculation leavened by wit and a concern for general ideas; there is the self-assurance, maybe even a touch of arrogance, mitigated by the realization that we are to an extent all toads beneath the harrow. There is the serene, if sometimes wry, acceptance of human nature as it is revealed in Congressmen, soldiers,

professors, physicists, Presidents and shopkeepers—indeed in everyone; there is the insatiable curiosity and freedom of mind. There is the endless drive toward self-improvement; there is the faith that we can, in spite of time, chance and our own perplexing frailties keep the show on the road and, by taking sensible thought and action, make it a better show."

More Oddments

FOR OUR GROWING COLLECTION of strange and unexpected references to Quakers, Pearlanna Briggs, of Wichita, Kansas, sent one from *Abridgment of the Debates of Congress* (1860), quoted by John C. Miller in *The Federalist Era* (1960):

"We took each other with our mutual bad habits and respective evils, for better, for worse: The Northern States adopted us with our slaves, and we adopted them with their Quakers."

The New Yorker said this in a review of T. S. Crawford's *A History of the Umbrella*: "When umbrellas came into general use in Europe in the eighteenth century, they were regarded as stigmata of poverty or stinginess (their bearers should have hired a coach) or effeminacy (a real man does not mind getting wet). In England, they were for a time considered snobbish, while American Quakers thought they were worldly."

The first paragraph of an article in Time was: "Richard Nixon did not watch television once during the Middle East crisis. He scanned the morning newspapers, but he did not dwell on them. Linger too long on the headlines, he feared, would raise his blood pressure. 'There is an old Quaker saying,' he said: 'The most important quality in a crisis is peace at the center.'"

Miscellany

✓ "I believe the Bible, Jesus believed the Bible. Southern Baptists believe the Bible. It's been said that we've got room for the most conservative and the most liberal in the Southern Baptist convention. But brother, I say that's too much room."—The Rev. Robert Scott at a meeting of representatives of thirty-five thousand Southern Baptist churches, at which the recall was ordered of a new commentary on the Book of Genesis that questioned traditional views of the infallibility of the Bible.

✓ "If an individual deeply and sincerely holds beliefs which are purely ethical or moral in source and content but which nevertheless impose upon him a duty of conscience to refrain from participating in any war at any time, those beliefs certainly occupy in the life of that individual, a place parallel to that filled by . . . God in traditionally religious persons."—Associate Justice Hugo L. Black.

Creative Silence: A Service in a Unitarian Church

by Jane Marshall Cox

Bach Cantata playing from 10:40 until about 11:05.

Jane: Welcome to all our members and friends to this series of services. During these two months each Sunday at 11 the service will be conducted by a member of the church. This is an experiment, and we are glad to have you here to help us with it. I am Jane Cox, a Quaker by birth and three hundred years of ancestry and a Unitarian by marriage. I have some announcements I would like to make . . .

Let us now begin the service by singing hymn 46.

Sermon:

WHILE I WAS preparing for this service today, I discovered an amazing thing: That the subject of silence is one that takes hundreds of words to discuss. I found I could easily prepare three or four sermons on the subject. I never expected this. I grew up in Quaker Meetings, and silent worship is to me the most familiar and the most meaningful form of religious service, something that I attended forcibly for many years, chafed against, abandoned, and have now come to value and respect above all other forms of worship. And yet, when I try to capture the essential quality and spirit, I find it difficult.

I think the words that characterize Friends form of worship, which also describe creative silence, are searching, waiting, listening, expectancy. Friends try to approach the meetinghouse in an attitude of quiet, and because all are responsible for the meeting for worship in a very real way, they try to begin the meeting, in their own behavior and mind, as soon as they enter and sit down. Because there is no minister to coordinate and direct their worship, they take the responsibility themselves. A Friends meeting is "successful" (if you can call it that) to the degree that each member present feels a sense of responsibility for himself and the whole meeting. I wonder as I write these words whether this might not be a large part of the strong sense of social responsibility that Friends have developed over the years, leading to their national and international programs of social service of many kinds.

I would like to read some words that are posted in many Friends meetings as a guide to visitors who may not be familiar with the service: "Go in as soon as you are ready. It is a good thing if the Meeting can settle down a few minutes before the appointed time. The Meeting begins when the first worshiper takes his place and lifts his heart to God; it continues until the Elders shake hands in token of conclusion. Responsibility for the right holding of the meeting is shared by us all. Ask humbly that you may be

guided to take your part in the ministry of silence. Do not be anxious about distracting thoughts, but ride through them to the still center, and try, if only for an instant, to let yourself be quiet in body, mind, and soul. In a Christian body such as ours, true ministry should be divinely inspired. Sometimes our inadequacy stands between us and the Light. But if your reason rejects any message, let your heart remember the spirit behind the words. It is for each to hold fast to the essence of the ministry: 'Mind that which is pure within you to guide you to God.'"

Perhaps I should clarify that the meetings are not usually entirely silent, nor intended to be. Anyone who feels he has a contribution to make is free to speak to the meeting.

Our minister here at First Unitarian Church once described Quakers to the young people of our Sunday School as being "people who live way down deep inside themselves." I was struck by that choice of words, and the more I have thought of them the more I agree with the description. I think the words I have quoted indicate this kind of direction inward and downward. Certainly this has been true for me: A combination of my own personality, which tends to be introspective, and many years of worship in the manner of Friends has made me a person who lives within myself.

I look to my own sense of what is worthy, what is of value, what I like, rather than to what may currently be popular or much talked about.

What is it Friends are seeking, waiting for, trying to reach out to, as they sit in the silence? There is a Hindu prayer which says it in a way that has meaning to me: "Lord, give me that, having which, all other desires will be satisfied." What could this thing be? One writer phrases it as the "realization of the Infinite Spirit in our hearts."

Another way of saying it is in the words of Albert Camus: "In the midst of winter I finally learned that there was in me an invincible summer." In the soul's summer is a soaring, a fulfillment. In the soul's winter is a falling, a despair; through it all, expectancy is literally what it purports to be, an existing in waiting, still and moving at the same time.

Let me borrow from a recent article in Friends Journal, which quoted the words of Albert Camus and developed the idea more fully:

"The seeker, sitting in meeting for worship, is aware of the creative tension that makes Quakerism a vital and demanding religion. The primary source of creativity within each of us opens up from moment to moment, as we free ourselves from ourselves. The self, which is cramped and inhibited, resists the pressure of Holy Expectancy, because when Holy Expectancy comes full-tide into our being it demands that the protective walls so carefully built up around personality fall away, and reveal us, sometimes spiritually naked and shivering. When the protective walls have fallen, and we have let go, we find that everything

we do and are is heightened by the creative sense of a reality which must seek its own being."

Language can be a barrier. What has meaning for one person will create a negative impression on another. What I have just read may be difficult for some people to get anything out of. The truth of the matter is that people of many different backgrounds have found something very real and powerful in Friends meetings, the experience itself having great validity for them. It is only when they or I try to find the words to describe the experience to others that communication becomes difficult, because of the way each of us emotionally colors the words we hear and the words we speak.

In my own experience, while these words I have quoted have meaning for me, what I have found in Friends meeting is more personally expressed in terms of finding myself softening, yielding, being aware of a sense of oneness with others, feeling a conviction of purpose in life which is beyond any I can really know but which sustains me. I have been present at sessions of Yearly Meeting here in Philadelphia. The annual meeting to conduct business of Friends brings together as many as a thousand Quakers of all ages and many views. I have heard sharp disagreements, felt tension building, heard a calm voice suggest that it might be well to have a period of silence in which the meeting can seek guidance. (Some speakers would say Divine guidance.) There followed then a time of quiet in which one could sense the struggle going on in people who had been at sharp differences with each other and could feel a calming. Usually one or more people spoke, not repeating any of the issues under discussion, but in the tenor of searching, asking for help to see and feel the unity and dependence of each upon the others, and links and common striving that bound all together, so that a way could be found that would be acceptable to all. After a period, the clerk would rise to express the sense of the meeting that business be resumed. Something different was then apparent in the way the business at hand was approached and a solution acceptable to all points of view was reached.

There is another way in which Friends meetings can be meaningful. I have had the experience of feeling in great personal despair and finding in the meeting for worship a sense of something to hold onto, a direction to go, perhaps an awareness of God, although I have difficulty using the word or knowing what it means. In this connection there is a passage from the writings of Alfred Romer, a physicist, whose writings are included in a religious anthology I own, *The Choice is Always Ours*.

When I have finished this reading, I would ask that we have a period of silence to use, each of us as he wishes. I would like to allow enough time to begin to get used to it, but I will try not to let it be oppressive.

Alfred Romer wrote: "There has come to me an insight

into the meaning of Darkness. The reason one must face his darkness, and enter into that darkness is not that he may return purified to face God. One must go into the darkness because that is where God is. The darkness is not sin, not evil. Those are by-ways, side paths by which one can escape. The darkness is pure terror, and the last terror of all is to know as one turns downward that there is no God. Then the darkness is upon you, and there is God himself, for God is the greatest destroyer of gods.

"It seems as though we must each make himself a god of his own, one not too big to carry. For some, the good will be God, or Nature, or the Creative Idea, or the Indulgent Father. One must stay with Him and in His universe, or go down into the darkness alone. It is as though one had to take a hammer and smash his god to bits, only to find that there on the instant stood God, God Himself, filling the universe and personally near. God is. That is so real, that to talk of His love, or of serving Him is saying less, not more. He is, and He is with us, and there is no need of promises."

Silence, ten minutes or less, if too restless.

Perhaps read a poem from Friends Journal.

In bringing this period of silence to a close, I thank all of you for giving me this chance to share my thoughts with you and making it possible for us to share this creative silence.

Let us sing together hymn 215, followed by responsive reading 347, a selection from the writings of Ralph Waldo Emerson, which I think is very close to the spirit of what I have been saying this morning.

Hymn 215; responsive reading 347.

The morning offering will now be received.

Closing words. (Selection 537, Hymns of the Spirit, revised edition.)

Christmas Cards

IF WRITING CHRISTMAS CARDS is un-Friendly—out of keeping with an old testimony against "special days"—it provides the dilatory Friend another chance: An opportunity for injecting something personal, intimate into activities too impersonal. The no-occasion for recapturing many an occasion missed, for congratulations, sympathy, encouragement. For restoring relationships marred and not healed in the immediacy of pain. Remembering in words those close to our hearts but rarely written to. For thanking again the stranger-neighbor who returned a dog, lost miles from home. For expressing admiration long due but withheld. For writing a Quaker judge who years ago sat on a Quaker CO's case, and whom we did not write when greater spiritual dilemma overtook him. For sharing grief. For recalling something wildly funny once laughed over with another. If sending out cards for Christmas requires a Quaker apologia—and possibly it does—it would tell again of *the true light coming into the world*, even now. Immanuel.

CANDIDA PALMER

Violence and the Imperatives of Truth

by Mel Acheson

IT CONCERNS me that so much verbal energy is expended in the violence-nonviolence debate. The debate would seem to be irrelevant. The terms in this debate seem to be used mainly in two ways. Some, who think of themselves as authorities and spend much time doing violence to other persons—police, politicians, big businessmen—use the terms as value labels to preserve their power and to manipulate people. Any act that effectively challenges or denies their power and authority is violent and therefore bad and to be suppressed. Any act that is ineffective in this is nonviolent and therefore good and permissible.

Other people, who usually live in relative luxury by the good graces of the present order and who are nevertheless disturbed by the misery their way of life causes others, use the terms to evade the imperatives of truth in the present situation. Any act that requires a great change in their way of life and in their values is violent and therefore they need not do it. Any act that does not require such a change is nonviolent, but unfortunately also usually is meaningless.

These uses of the terms are primarily evasions.

Discussions of violence versus nonviolence are usually found in classroom settings. Their outstanding feature is the application of the labels to other people. The discussion thus is sure of being judgmental and self-righteous. The participants are not involved in any real situation.

One group I know does use the term "nonviolence" with considerable meaning, however. The imperatives of truth are taken personally, and the people proceed to define nonviolence with their daily lives. In their few discussions of it, nonviolence is applied to themselves. They are thus in the spirit of Gandhi's use of the term.

Gandhi preferred the term "holding-fast-to-truth," rather than nonviolence. The term recognizes that truth is inherent in each situation, and is not a label that can be applied absolutely to all situations. You cannot say what it is before you get there. Gandhi, who supposedly held to truth firmly, said he had had only a few glimpses of it. The rest of us had better be advised to keep quiet even when we do get there.

Holding-fast-to-truth, therefore, is not a judgmental label. Truth knows no regulation or designation. You act in harmony with the truth of the present event, or you act out of harmony with it—but you have no assurance of righteousness for yourself or for others.

Therefore, anything judgmental on the part of people is out of line—refuting the law-and-order theory in favor

of the anarchist's law-means-ultimate-disorder concept. You have only to act in faith that your act will be accepted and without trying to shape the results to fit what you would like them to be.

Nor does holding-fast-to-truth rule out violence *a priori*. Our lives are imbued with violence. Life itself is violent; it continues at the expense of other life. Some violence is in the service of life, however, and it may more properly be viewed as sacrifice. It should elicit feelings of thankfulness, humility, and joy. It ultimately lifts life to a higher plane.

Other violence denies life to all it touches and depresses life to a lower plane. It should elicit feelings of bitterness, disgust, anger, and rebellion. Gandhi wrote that it is better to kill a tyrant than to submit to him or her. (Of course, he continued that it is better still to wean tyrants from their tyranny and to make them your friends.)

The present situation is so imbued with violence that it is difficult to find anything purely *nonviolent*, and perhaps it is ridiculous to search. Even if one could make such a distinction, it would not be sufficiently compelling to warrant the passing of judgments. Only the future can do that. (We should not forget that the original sin was eating of the fruit of *the knowledge of good and evil*.) We must keep ourselves as alert and as open as we can—then, with humility, choose our violence and get on with it.

The Responsibility of Opposing Violence

by Kenneth Johnson

THE PROLONGATION of the Vietnam War and of the many evils existing within our country has bred an intense feeling of frustration in the people opposing these evils. This frustration, in turn, has caused some protesters to see the national situation in ever-starker, simpler terms. If these people are not careful, their new outlook will lead them to support, directly or tacitly, the violence instigated by other protesters.

In order to avoid this mistake, each of us should pause for a moment—a long moment—and make sure that his present outlook has not become too stark, too simple. Such a reevaluation would not alter but only reaffirm one's conviction that the Vietnam War and the oppression of minority groups be opposed until these evils cease to exist.

This same reevaluation would not, however, lead one to a blanket endorsement of all the protesters. Only those people who have *over-simplified* their outlook can believe that all the protesters are politically idealistic and morally wholesome or that all the people who oppose the protesters

are totally evil—and, so, deserve whatever happens to them.

People are in the protest movement for all sorts of reasons besides the desire to do good. Many seek only excitement of any kind. Many are filled with a frustration bred not by the national crisis but by their own personal problems. For those persons, political protest is a shallow means of sublimating—not solving—their inner turmoil.

Many, particularly among the younger generations, are protesting only because nowadays such action is the in thing to do; they will assent to whatever their popular radical peers decide to do. There are, in fact, almost a countless number of motivations, praiseworthy, superficial, and reprehensible, in operation among the protesters.

The presence of mixed motivations occurs whenever people gather together for any purpose. The fact that the protest movement is not absolutely pure does not mean that it should be abandoned.

It is also true, however, that we must not let our frustration over the prolongation of contemporary evils cause us to dismiss the *varied* quality of the protesters as an unimportant fact. We must not become so angry and impatient that we yield to the temptation to modify our basic belief in nonviolence and to endorse in any way every means protest that every fellow-protester decides to employ.

In sum, we should not give in to the pressure of the moment—nor should we forget that our basic belief in nonviolence was a primary reason for our opposition to the Vietnam War in the first place. Lastly, the acts of violence perpetrated by protesters should make us realize more clearly than ever before that violence is evil and that we have the responsibility of opposing violence even when it is used in a cause we support.

Unicef Greeting

Wish and prayer,
psalm and threnody rise,
ringing
in all languages;
though we may not speak them,
when it is *the season*,
we understand all tongues
and the curse of the Tower of Babel
is, again, resolved
and man redeemed.
From town and village
of every country
the people come, traveling one road,
with one destination
—our destiny—
each bringing his hope and his despair,
his heritage and his aspiration
that a temple may rise
through the brotherhood of man
to the glory of God.

HERTA ROSENBLATT

The Radicalism of Jesus in the Nations of the Earth

by Wendell Thomas

IN THE RADICALISM of the Left, the main thing is to frame a human enemy. With Marx, the enemy was the bourgeoisie. With Lenin, it became the imperialist capitalist state. With Mao, the enemy returned to the bourgeoisie even in Communist states—understandably causing confusion within the faithful. With our Western younger contemporaries, heeding Marcuse, the enemy is the Establishment.

In the radicalism of Jesus, the main thing is the enjoyment of the God of love and God's kingdom of love and God's kingdom *now*. There is no human enemy for the Christian revolutionary to face. If you must think of an enemy for mankind, call it blindness—the blind leading the blind.

Jesus apparently believed that the world of nature and mankind was the continuous creation of an ever-present creative power, exemplified in normative family love; whereas Karl Marx, although baptized into the church at the age of six, became a member of a young liberal circle that actually regarded Jesus as a myth. Marx and Engels viewed reality through spectacles of a loveless logic declared to be universal and the now obsolete mechanistic science.

Jesus and Marx both looked forward to a human world in which land would be allotted for need and productive use and money would be loaned as to a brother, without interest. Marx, however, lumped "profit" (the reward of free enterprise) along with ground rent and interest as the three ways in which men who did no work exploited the workers of the world.

Jesus did not denounce free enterprise. He did denounce Mammon, or greed, about land and money, and he deliberately and finally rejected the "Son of David" Messiahship with its imperialism, militarism, war, and violence, in favor of the "Son of Man" social and pacifist Messiahship looking forward to the time when men shall beat their swords into plowshares and their spears into pruning-hooks.

In free enterprise we come to the heart of the difference between Marx and Jesus, the crux of the human problem. What are you living for? Something in the distant future, according to Marx; a sentimental society of individual peace and freedom to be won through massive hate, civil war, and violence. According to Jesus, you live to be perfect here and now as "your heavenly Father is perfect." What does this mean?

God's perfection, or wholeness, lies in peaceful freedom that creates beauty for the sake of enjoying the divine

self. In this whole of love all bodies (more or less beautiful organic wholes) live, move, and have their being. The human species is eternal love appearing through time on planet Earth as a word-using community. A self-governing ecological community is a normally beautiful organic whole. Insofar as one of us community members finds enjoyment in free enterprise creating in love something of esthetic, social, or environmental beauty, he is perfect as God is perfect—whether or not the enterprise involves profit. The motive is enjoyment of love in service to beauty.

The Jesus radical appreciates any progress made in economic cooperation but hopes and works for the time when the economy of community management will include a cooperative bank and community allotment of land for agreed-on periods for an approved purpose. With this economic cooperation as a steady source of supply, the personally expressive activity of recreation, art, science, invention, production, free enterprise, exploration, and the rest will flourish as never before.

The historical Jesus came preaching a loving and forgiving God who speaks and acts directly through men. While proclaiming that God's Kingdom of Love was even now "within reach," Jesus looked forward to the coming in "power and glory." He preached, taught, healed, and served and urged his disciples and followers to do likewise until the time when they would counsel the nations in the spiritual presence of "the Son of Man."

Jesus sent forth his followers to towns and villages round about. Towns and villages increasingly have yielded to slums and suburbs, but our mission is still to preach, teach, heal, and serve wherever there is a potential primary unit of the international Kingdom of God—a world federation of federations of self-governing ecological communities.

Do we have adequate manpower for this world project? How will the program be funded? Shall we cooperate with other religions and establish health, service, and educational agencies? Those are secondary questions. How shall we preach the love, the creative peace, that is God?

The most important time is the beginning of life. Parents should be well-mated and responsible to birth-control standards and methods. Every child should be loved from the start by both parents. This may mean marriage counseling at the community center.

At the community center should be also a motherly professional nurse, or nurses, who will spell the mother occasionally in taking care of the children. If the nurse were married to a generalist acquainted with nutrition, medicine, mental hygiene, and house construction and repair, the community member would be sure of counsel and help near at hand.

From the nursery school and kindergarten, the children will enter the literate school governed by parents, children,



Photograph by Jacalyn Hartman

and teachers. Religious education will be simple. Children will learn the all-embracing power of love, or creative peace, to which can be added insight into the nature of things. The two chief commands to love God and man will be understood as identification with the cosmic power of love and as mutuality in developing toward personal freedom. Love will govern the relations of children to parents and teachers and will grow into political relations with more central communities.

Children will be expected to help build the community as well as to enjoy themselves through song, story, and the dance. Building the community will lead to understanding the economics of food, home, dress, and service. TV will be turned on for definite programs, and children will put on skits to deal with social problems. Not everyone will be expected to get a doctor's degree. Some will continue their all-round education in the community. Others will go on to college and university with a motive for building beauty in the environment and human life. This will be the radicalism of Jesus counseling the nations of earth.

Guidance for a Reverent Stewardship

by Carol Murphy

HE WHO TAKES the helm of a sailing vessel must surely be aware of becoming a working part of an interacting complex of wind, wave, canvas, and rudder, a union with natural forces unknown to the man who roars his speedboat over the water. Although our mechanized culture is no less dependent on the laws of nature, technological man has lost the sense of cooperation with nature.

Today we are awakening to the fact that our planet's living-space is as delicate a balance of natural forces as a ship under sail. It is now trite to refer to Spaceship Earth and to be told that we have nowhere better to go if we should irreparably foul our own nest, but not many of us have a "feeling sense" of the self-renewing, complexly organic life-support system that nurtures us.

Some inkling of this may be gained from reading Ian McHarg's *Design With Nature*. Ian McHarg might be described as a modern geomancer, the influences bearing on natural habitats that he studies being less mystical and more measurable than the *feng-shui* of the Chinese sages.

He reminds us that we, like all animal life, are parasites on the vegetable world, which alone can capture the primal energies of light, air, and water and convert them into living matter. Creation and its progress through evolution consist in the increase of organization, multiplicity, stability, and mutual fitting of life and environment. From the single clump of grass clinging to the sliding sand dune, habitats evolve toward the mature forest, with its full complement of shade, undergrowth, fungi, insects, birds, and beasts.

It is easy to see how the heavy hand of the developer can destroy the sandy shore. It is not so easy to see how every element, even down to the lowly dung-beetle, fits into the forest, so that the absence of one would begin a degenerative process. If we were to try to reproduce such a self-sustaining environment for the benefit of a space-traveler needing long-term sustenance, we would not be sure we could do it. It is easier to destroy than to create.

Ecologists warn us with urgency of the fire alarm that bids the ship's crew fight the fire before returning to the trivial bickering in the fo'c's'le about skin color or politics. Without the ship, we all perish.

Ian McHarg, along with others, blames the Judeo-Christian heritage for our peril. If man is taught that he is unique, the master over nature, and that other creatures are but soulless servants, what else can we expect than such insensitive despoliation of our spaceship? To regain

reverence for the natural world, we are told to study Taoism or the animism of the American Indian.

Those of us who still love the Christian tradition, however, cannot so readily return to pantheism or animism. Our tradition has still some light and truth for us, and we explore it to find a valid framework for a sense of reverence for our living-space. Perhaps we can find what we need in a reinterpretation of the idea of stewardship.

Man is not the master of nature. What authority he has over it is delegated by God. Man is not to use nature merely for his own purposes; he is to tend it wisely for his Lord. We do this best by learning our own place in the complex web of life and by loving our partners in life as God loves them, in and for themselves as well as in relation to each other.

It has been remarked that Jesus frequently uses in his parables the figure of the steward who must oversee the estate while his landlord is absent. Much responsibility is given to our stewardship, but is the landlord always absent? Since God is not nature, where in our ecological structure can we find supernature?

An operational distinction between matter and spirit may be useful here. Matter is limited, used up by expenditure, and subject to entropy. Spirit, like love, gains with the spending and hence is infinite and not subject to entropy. But the finite can be a sacrament of the infinite.

Life, like spirit, runs upstream from the dying fall of the world of matter. Though fragile and limited, the web of life or any strand in it is capable of being a God-bearer, and the spirit of man can link itself more closely with "the dearest freshness deep down things."

"So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day." (II Corinthians 4: 16). From that inner nature can come guidance for a wise and reverent stewardship of God's earth.

May the Blessings

May the blessings of the Season surround you,
illuminating your face
and filling your heart;
may the Voice of Joy be heard above the noises of the world
and may the Peace that goes beyond Understanding
be your companion
in the streets of duty
and in your room of resting.
May the Light of Loving glow steadily,
in your own hours of darkness
and when the Neighbor's way has become lost
in Hate or Fear,
in Blindness or Pain—
So that you may walk over this Earth joyfully,
answering
That of God
in Every Man.

HERTA ROSENBLATT

What The Prophecies Can Tell Us

by Daisy P. Macdonald

I WAS PUZZLED in my youth by the meaning of the phrase, "Kingdom of God." When I came across the verse beginning, "The kingdom of heaven is like . . ." and the parable teaching meekness, faithfulness, and repentance that followed, I thought the kingdom had to do only with the character of the individual. There were passages, however, that foretold the coming of Christ "in a cloud," when all his followers were to be caught up "to meet the Lord in the air." To offset this, again, were such verses as, "The kingdom of God is within you."

From a seventeenth-century wise man came a wonderful conception of the division of what we call time into three epochs, and with it a new idea of a divine plan for mankind, through which man, after he turns to God, may earn his way into a paradise of eternal life called the Kingdom of God.

The first period of history, according to George Fox, was the one we know as the Garden of Eden, when Adam, made in the image of God, was in a state of innocence. Mankind chose to know good from evil and to follow the evil.

This necessitated a period in which man had to learn through law and hardship to serve God. Again he is given his choice, a loving Father shows infinite patience in guiding him through the period of the Old Covenant, when men are under law and from it learn moral behavior. They take part in religious rites and thereby learn faithfulness to God through the repetition of words. They learn to regard truthfulness by making vows to God to assert their sincerity. Once in a while, one of them comes nearer to God through prayer and teaches them in the beautiful poetry that is in harmony with his beautiful truths that all of these material ways of living are of value only when they are motivated by spiritual thinking, the love of God, and the desire to serve Him. One of the maxims, "An eye for an eye and a tooth for a tooth," led them into frequent wars. The Lord protected them in these sometimes unequal struggles. Sacrifices of their finest animals were a way of showing their devotion, although the prophet Isaiah questioned the practice: "What to me is the multitude of your sacrifices? saith the Lord."

All through the period of the Old Covenant there were prophecies of the coming of a Messiah to redeem the race chosen by God to fulfill His plans. The coming of Christ was the beginning of the New Covenant and the beginning of the third period in history. A supreme task was given

to Jesus—to change a materialistic world to a spiritual one, to start a new kingdom in which each individual was to be guided by an Inner Light to become a selfless person devoted to God, with unlimited faith, and with little regard for material things. Each person who attained to this was a part of the new Kingdom of God that was to be established after sinful man had succeeded in destroying himself and his world. Jesus mentions his second coming "in the clouds of heaven with great glory," when his devoted followers "rise to meet him in the air," but the greater part of his teachings are concerned with the preparation for this. The scribe who is told that he is not far from the kingdom is the one who admits that the two greatest commandments are to love God and to love one's neighbor.

The new truths Jesus brought were like new wine, which needs new bottles. They are like jewels of great price and capable of tremendous growth, like the tiny mustard seed. The kingdom does not come with outward show but is "within you." The disciples must now learn moral behavior, not from the law but from the guidance of the Holy Spirit, and from the same source they learn devotion to God. They must discontinue the taking of oaths and acts of hatred toward an enemy. They must be poor in spirit; no one of them is to be higher than the others. Their attitude toward their fellow men must be one of love. Their faith in God must be so much a part of their nature as to be always available.

The old idea of sacrifice changed, but it was some time before men were ready to understand a supreme self-sacrifice. The execution of Jesus was an evil deed, but his acceptance of it was in accordance with his teaching against the resistance to evil by a corresponding evil. The genuineness and purity of his sacrifice were a magnificent example of courage to many a later martyr to the cause of truth.

George Fox emphasized the "kingdom within" and ignored the prophecy of the fulfilment of the kingdom by Christ's actual return. Fox was of the seventeenth century, and the message given to him was the absolute necessity of individual devotion. The teachings of Jesus were not limited to time; whenever he mentioned his second coming, it was to urge his hearers to watch constantly lest they be found unready.

Today, when the world is in convulsive distress, we turn to the old prophecies and in them find release from the fear of what may lie ahead of us and the faith and hope that after a time of strife and warfare, a time to try the faith of the most ardent, will come the time when the multitudes will learn to live in a world of love.

The later prophets describe this era in negative terms—absence of pain, sorrow, death, sin. Modern writers would no doubt add tensions, worries, fears. Our preparation is to keep ourselves in spiritual condition—to be ready for the beginning of a new heaven and a new earth.



Nativity, UNICEF card, designed by David Chethlahe Paladin

The Different Psalm— Psalm 119

by Terry Schuckman

PSALM 119 is the longest psalm. Its parts are according to the Hebrew alphabet, beginning with Aleph, our A, and going through twenty-two letters. Each part has eight verses; each verse begins with the letter indicated. It is a summary of David's thoughts and attitudes, collected in his later life, as a testimony for his actions. It is my favorite, for it speaks to every need and condition. To understand this psalm is to understand what it means to magnify the law of God and His way, His precepts, His commandments, His word, His judgments, His righteousness, His statutes, and His truth, which also includes His love.

And so we start with A, the first letter, with its eight parts. As a basis for this meditation, I have used Matthew Henry's Commentary.

Aleph (A)

Blessed are the undefiled in the way, who walk in the law of the Lord.

All men want to be happy, but not all men know the way to find happiness. They are happy whose life is blameless, who conform to the laws of the Lord.

Blessed are they that keep his testimonies and that seek him with the whole heart.

Such a man makes God the rule of all his behavior—not only at certain times but always, with every part of him.

He is not a hypocrite but does what he professes. He is true to God's trust in him. He looks to God as his Chief Good, for his eye is single. His whole heart cries out, "Oh, that I might find Him!"

They also do no iniquity: They walk in his ways.

Because he walks in the way of God, he finds it possible, with care, to avoid sin. The greatest sin is to walk away from God. Perhaps it is the *only* sin. When one walks close to God, what chance has sin to enter in?

Thou hast commanded us to keep thy precepts diligently.

He listens to God's commandments; that is, he makes religion his business, and he minds his business carefully and constantly.

O that my ways were directed to keep thy statutes!

He knows that without wisdom he cannot find direction. So he looks to the spirit of God for the intelligence he needs in finding the way to him. He yearns for this wisdom.

Then shall I not be ashamed, when I have respect unto all thy commandments.

Therefore he is not ashamed, because he has respect for any and all of God's commandments. He has a sense of oneness, the inner and outer united, the head and heart in balance. So he finds clearness and courage.

I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

When he has learned God's careful and correct and balanced judgments, he has become a master of his business. So he constantly praises God, with full strength and confidence in his heart.

The Drums

In an article in Friends Journal, Stefano Barragato pointed out the significance of the drum to Nigerians who wished to bring a drum to meeting for worship.

Hear the drumming at the manger
Telling us the king has come.
Kneeling down before that Stranger
Oxen speak while men are dumb.

Hear the voice of holy Buddha
Dwelling far beyond all strife:
*Beat the drum of the immortal
In the darkness of this life.*

Hear how mighty tribal chieftains
On the march in former days
Had a servant go before them
Calling out their master's praise.

Heart and drum will beat together
At the news of his advance;
Trees will bow their heads in homage,
Stones resume their ancient dance.

Shout his praise upon the mountains,
Let the valleys learn his name:
Say that he returns in triumph,
Ours the kingdom he will claim.

PATRICIA ALICE MCKENZIE

A Seeker Looks at Quaker Meeting Mysticism

by Don Wismer

UNION WITH GOD is the goal of religion. Even in the non-theistic religions, that statement is true, although it would be more correctly stated: Union with the Absolute is the goal of religion.

The form of Union that is generally stressed in orthodox Christianity is posthumous salvation—Union after death. Usually the means to this ultimate goal is expressed as the cardinal virtue faith, combined with an adherence to certain modes of behavior believed to be divinely prescribed. The method of communication with the Divine in most Christian sects is some form of prayer, whether it be highly formalistic and set forth in rigid formulas, or fluid, with an emphasis on spontaneity and individual expression.

What is overlooked in many Christian sects is the other form of Union with God; namely, immediate and complete Union *in this life*. Many Christians cannot relate to this idea, so alien is it to the form of Christianity with which they are familiar. Yet unity with the Absolute, right here and now, is a recognized and accepted form of salvation in many other religions traditions—esoteric Islam, for example. In fact, in some forms, such as pure Zen Buddhism, it is the only relevant goal of spiritual activity.

I say "many Christian sects," however, because the idea of a mystical Union with the Divine is by no means alien to Christianity as a whole. An undercurrent runs through historic Christianity that can only be some sort of esoteric insight into the mystic potentiality of the human being.

From time to time this current surfaced, embodied in such outstanding figures as Meister Eckhart. Yet for the most part the current remained beneath the surface, often actually suppressed—Eckhart, for example, was condemned by church officials who could not understand the profound import of his mysticism. The ascendancy in Christianity of doctrinaire formalism over mysticism led inevitably and unhappily to the situation of the Christian Church in the present day, wherein the seeker must search long and hard to find the slightest trace of a true, methodic striving for immediate Union with the Absolute.

It is a disturbing situation, and accounts, I believe, for much of the mass exodus of the younger generation from orthodox Christianity. Exhausted by the endless series of seemingly pointless proscriptions whose relationship to the goal of salvation seems remote indeed—and posthumous salvation itself appears more and more as a cruel



Agha Behzad

Thoughts for a Silent Night

SILENCE, peaceful and golden, is the most eloquent expression of friendship, the language of love, and may bring forth the voice of God.

It was upon a silent night that a babe was born. The meaning of that night was not that eventful happening alone, but the presence of a brilliant star. Toward this star, in silence, all men looked—facing in the same direction and moved by the same spirit.

We must seek, not symbols in the sky, but together and united to face in the right direction.

GEORGE A. PERERA

delusion—the seeker rejects the entire structure of Christianity. Having rejected it, he finds that, within the Western tradition, there is no other place to go.

For many, perhaps most, that is the end of the road, and religion ceases to be a relevant factor in their conscious lives. Others, a swelling minority, happen upon the esoteric traditions of the East. It is too early right now to see where these will end up. Given the idea that a particular religion is formed around the needs and peculiarities of a particular people, it is not likely that Zen Buddhism, for example, will be carried bodily over from Japan to form a third major religious group in this country. It is conceivable, however, that a new religious synthesis will come forth, a peculiarly American blend of Eastern and Western elements that will form a unique, esoteric approach to religious experience. Whether or not this will happen remains to be seen; it will, unfortunately, take a long time to crystallize.

Let us suppose that the seeker does not altogether reject Christianity in his rejection of formalism; or, alternatively, let us suppose that the seeker, having gone through a period of rejecting the Christian tradition, reapproaches it through the back door, so to speak. In either event, the seeker will search out the least formalistic of the other

religions. One day he will stumble over Quakerism.

What will he find? The central doctrine that will attract his immediate attention is the doctrine of the inner light—theistically expressed as “that of God in every man.” It is an exciting idea that is simply not brought forth clearly in the more formalistic sects.

The Absolute is manifest in *me*. From that follows the realization that I need no more rely upon external authority in my religious striving; it is all here, within me, already. The most profound religious insight will no longer come from rational meanderings; rather, it will burst forth from that spark of the Divine within. From there will come guidance in all things, including modes or conduct and the relationship with myself and with the outside world. All that remains is to come to a continuing awareness and integration with the point of Divinity within me. This spatial rhetoric—“within,” and others—it must be realized, is deceptive. There is no way to speak precisely about the inner light. It is not “within,” but all-encompassing. It is not “light,” but much, much more. And so on.

The seeker finds in Quakerism the elements of a method of reaching the Inner Light. It is perhaps the only living method of mystical Union that is available to the layman in Christianity. Its main element, of course, is the silent meeting for worship—the cornerstone of living Quakerism.

The Quaker sits in silent expectation of the dawning of the Inner Light. He sits with his sisters and brothers and waits. In his silence he is united with them in a strange and mysterious way that must be experienced to be believed. Ideally, and occasionally in practice, the only thing that breaks the silence are the words of one who has felt the Spirit move. Even then, the silence seems not broken at all, but somehow intensified, and the transcendent significance of the silence becomes manifest.

The seeker thus perceives Quakerism, and he finds it to be beautiful indeed. He finds in it a living recognition of the immediate presence of the Absolute. Yet, after a time, he finds that it is incomplete.

For, though the doctrine is there, the method is only partly there. The silent meeting is the part that is there, yet no one tells the seeker about the other part that is absolutely essential for effective mysticism; namely what to do with one's mind during the silent meeting. No one tells the seeker, and it seems to the seeker that the reason is that no one exactly knows the answer.

Every true mystical tradition, be it Sufism, Yoga, Zen, or whatever, contains within itself precise methods of mental control during meditation. Quakerism, as expressed by living Friends, does not. Friends seem to be wandering and searching during meeting for worship, never quite sure what to do with their minds, never sure how to compose themselves so that the Inner Light might dawn forever. As

Despite occasional fad and foolishness, pomposity and pettiness, I find and am helped immeasurably by Friends who have amongst them those who have achieved a lasting faith and those who are continuously seeking, those who have a capacity for self-criticism and a humility not to criticize others, those who never demand a belief beyond the compass of another's experience, and those who can support others out of the overflow of their own conviction.

—KATHLEEN SLACK

Frances Woodson implies, they avoid dealing with the whole problem of mystical methodology, and in so doing avoid precisely those methods that might lead them to a final realization of the Inner Light.

If Quakers were, for example, to carry silence beyond its present limits, they would complete the method. Silence would mean, then, physical silence and silence of the mind.

One form of Zen meditation is precisely this quietistic meditation—keeping the mind clear of all distraction, wiping the dust of thought away. It is a difficult form of meditation, however, and may not be the most effective method for attaining the goal. The Yogic method of concentrating upon breathing or upon a point of the body; the Zen method of koan meditation; the Sufic method of the continual repetition of a Divine Name: These may be easier for Quakers to handle. I do not know.

But the point is that the Quaker has to figure out what to do with his mind during meeting and must keep in view the fact that silent verbal meditation, such as discursive contemplation of some Biblical quotation, which seems to be the most prevalent Christian notion of meditation, is utterly useless as a method for enlightenment—for nothing can arise if abstractive verbal structures are in the way.

The method of meeting being incomplete, the result is also incomplete.

The net result is that Quakerism is able to offer occasional glimpses of the Inner Light, but no method of reaching total integration with the Inner Light.

Unlike Frances Woodson, however, I do not see this as a sufficient reason for abandoning Quakerism. It is folly, certainly, to ignore the other forms of mysticism, just as it is folly to blind oneself to the incomplete aspects of Quakerism. Most of us, however, are not capable of embracing another historical tradition without a tremendous readjustment that is often just not possible.

If we discover that we must have the guidance of one who is integrated in the Inner Light, then we may have to go outside of Quakerism. But if that is not yet a necessity, I see no reason that we might not re-form our method within the context of Quakerism. It is, after all, a highly individual matter, and for myself, I see no point in abandoning what is good in Quakerism, unless it should interfere with my progress toward that ultimate goal of religion—total, complete Union with the Inner Light.

Icons, Rosaries, Prisms, and the Young Man of Nain

by Sven E. Ryberg

THE REPRESENTATIVE of a publication of the Swedish Free Church invited me to contribute to its weekly series, "If I Had to Make a Sermon," which is based on assigned Biblical texts and is written by laymen.

In this instance the text was Luke 7: 11 - 17:

"And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

And he that was dead sat up, and began to speak. And he delivered him to his mother.

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

And this rumor of him went forth throughout all Judaea, and throughout all the region round about."

The phrase, "to make a sermon," made me, a Friend, hesitate, but the editor's letter softened my hesitations by asking if I "want to ponder" over the text. Yes, I will make a try. Perhaps the request came because this passage has always been closed to me, and I have assumed it always would be.

When I now ambitiously read, and reread, what the physician Luke, the Gentle, tells us so precisely and so plainly, in almost lapidary shortness, to me the text in its sigillary secrecy looks like an icon, more and more. These Eastern Church pictures of the saints were mostly painted in a stereotyped Byzantine manner, thus far from real-life likeness, and often furthermore partly covered by silver reliefs. To me, however, because of an unexpected experience in the silence, an icon came to have a useful purpose.

Of course, I cannot ponder over the text if the editor expects theological interpretations, which he certainly did

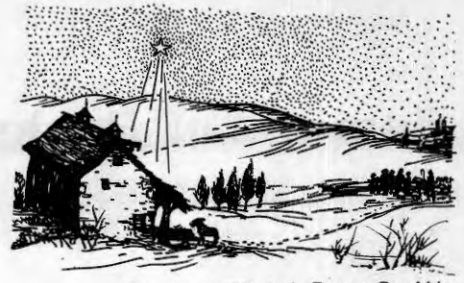
not. What can a layman add? Scholars have thrashed through the Bible verses. Only the chaff is left for many of us. Neither can I yield any faith-supporting witness, such as a belief that the Bible is a collection of fully true facts and data. But again I have to muddle up plain things by adding that the miracles could have happened, and they can very well happen now.

The Bible, on the contrary, is not a dossier of factual reports. Icons were not intended to be used for passport photographs. The number of prayers counted with a rosary is not the custom duties asked for by a stingy, petty God as an admission fee to his heaven.

However, the rosary unexpectedly disclosed itself to me to be not a pretty little souvenir, but a practical tool. In moments of increasing and overwhelming temptations or submerged by anxiety from work or financial trouble, in such moments my instincts to escape can be reined in again by just that palpable occupation of my fingertips, when they in hard-found discipline touch the small beads of the rosary one by one and the words are said again and again: "Lord Christ, have mercy upon me!" Very often, but far from always, the scattered sheepfold of the "I" can at long last be overtaken, encircled, and gathered together, and gently and slowly one can begin to move toward places where clear water runs.

The icon has to me a similar capacity to collect the scattered ego. I look at it. In itself insignificant, it functions first as a light-collecting prism and then as a field glass. A tool to see through. No birdwatcher worships his field glass. He looks through it. The interest concerning his tool is concentrated in the necessity of attaining the capability of light-collecting and intense sight-sharpness. He yearns for sight.

For me today the rereading and pondering over the short lines of Luke about the widow and her young son and her sorrow which moved our Lord so deeply that he called the son out of his sleep of death—to me this is like looking at the picture in a stained glass window: The story content is quickly nil and it is the light from behind falling into the story that hits me, brims me with longing, and lifts me just a little over the ground. Not in the real sense, of course; I am still moving about in the grass reading, but something within me knows that light again and stretches itself toward it,



Drawing by Marjorie Penney Paschkis

On Christmas Week

On Christmas Week

The air smells sweet,
And the tree is lit.

And there's excitement
Of opening

The nice presents.

It's the taste of

Sweet cookies.

It's hearing

The fire crackle.

And seeing the

Whiteness around.

It's waiting for

Santa to come.

STEPHANIE JONES

*The Friends School,
Haverford, Pennsylvania*

hoists itself up to this quick, faint appearance of the Kingdom which surrounds us all latently. The split, generous, overflowing love of the Lord bears life afresh into my dead body. I, as well as the young son of Nain, shall die again, and then once more and still another time, because we are not only used up by life itself, we also go deeper and deeper into the outward reality.

To me, now, Luke's story is in one sense closed. I cannot do away with it. But I look into it as into an icon, as through one lens. But broken out of its optical context, one separated lens is unfit for helping us to see distant things. The context here, around the episode in the town called Nain, is the centurion, an example of a faith found nowhere else. It is the messengers from John the Baptist pondering the answers they got. It is the description of the people playing like children. Is it not a thin, tense cord between the widow's tears and the city's whore wetting the Lord's feet with tears? "Where little has been forgiven, little love is shown." It is in this mounting, shimmering of dusky gems, that the fragmentary text is transformed into a deep, sky-deep, icon, into an incomprehensible, but light-collecting prism.

(Sven E. Ryberg, a shepherd from Svartbäcken, Sweden, was one of the speakers at the Triennial Meeting of Friends World Committee in Sigtuna. His son, Mats, is a student in Scattergood School, West Branch, Iowa.)

Reviews of Books

New Theology No. 6. Edited by MARTIN E. MARTY and DEAN G. PEERMAN. Macmillan Paperback. \$1.95

PREVIOUS VOLUMES in this yearly series have dealt with "secular theology" and "the new religiousness."

This issue contains sixteen articles, divided between theoretical articles about the current theological scene or "the theory of revolution," and mostly brief treatments of particular issues under the rubric, "The Practice of Revolution: Theological Reflections." Marxist-Christian dialog, the plight of the Third World, and racism are frequent themes. Articles on a "theology of revolution" by Richard Shaull and by Rolland F. Smith, an American Jesuit, are excellent. Hans-Werner Bartsch, a West German scholar, has written a persuasive defense of Christian pacifism. One of the more radical statements comes from sixteen Catholic bishops.

I comment more specifically on the two articles most significant to my eye.

One is the first essay by a Quaker to be included in any of these volumes—R. W. Tucker's "Revolutionary Faithfulness," which first appeared in *Quaker Religious Thought* (Winter 1967-1968). This vivid and sharply written appeal to return to the revolutionary consciousness of early Friends is too little known and read. There is a trenchant critique of "the cult of pacifism" among modern Quakers and some excellent insights about Quaker "middle-class nice-guyism" and our disabling inability to communicate with black and young confrontationists.

While appreciating the insights of Marxist revolutionary doctrine, R. W. Tucker makes a strong critique of its "utopianism," "reformism," and "bol-shevism" (use of any means to achieve revolutionary ends). He distinguishes Christian (and Quaker) revolution from political revolution by the fact that the Kingdom of God comes ultimately not at the end of a human struggle but as a gift from God. He insists, however, that early Quakerism was revolutionary in that it shared the basic ingredients of any political revolution—"a sense of historical role; revolutionary vision; estrangement from the status quo; revolutionary corporateness; revolutionary apparatus and discipline . . ." This latter he defines in his title as the "faithfulness" of early Friends in making the whole of their

lives faithful to their Divine Leader, Christ: "Under the revolutionary banner of the Cross, we may once again declare the Lamb's War, and set forth to wage it with all we are."

Rosemary Reuther, a Catholic theologian in Howard University, writes a startling—and in many ways Quakerly—description and defense of "the free church movement in Catholicism." She tells us that the Church is "spiritually and existentially, though not formally, in schism." She reports that more and more progressive Catholics "are withdrawing from hierarchical jurisdiction and setting up para-institutional organizations, communities, and forums by which their own voices can be heard." Many are satisfying their desire for spiritual community through participation in house churches, nonterritorial "floating parishes," and various forms of Christian worship and celebration, which some have called the underground church. She goes on to defend such voluntary religious communities as the church's authentic form, though she does not dispense with the need for an institutional church. Her discussion of these forms as "interdependent polarities within the total dialectic of the church's existence" is cogent and illuminating. It is relevant for Quakers who assume that our Society in its present form can speak to the spiritual hunger of young people, and for those who think that Quaker "freedom" can encompass the whole range and depth of institutional religious life.

Quaker animus against theology, and our feelings of innate superiority to the churches cut us off from many important developments in the Christian world.

JOSEPH HAVENS

Il Giornale di George Fox. Traduzione e introduzione di Giovanni Pioli. Prefazione di Mario Tassoni. Religione Oggi Edizioni, Via Castelfidardo 8-00185 Roma, o: Guido Graziani, Via Nomentana, 429-00162 Rome, Italy. 342 + pages. \$6.50

GIOVANNI PIOLI, scholar, philosopher, and historian, pioneered in Italy in championing the causes of religious freedom, nonviolence, and conscientious objection to war. Because of his opposition to war and to Fascist methods, he lost his chair as professor in a state university. He started the translation of George Fox's *Journal* while he was in

prison because of his beliefs. It was finished by 1945.

Not until years later, however, after a visit from Dean Freiday to Maria Comberti in Florence and in Rome to Guido Graziani, member of Wider Quaker Fellowship, did the latter undertake to interview the translator in the interests of saving the manuscript for posterity. Pioli was still intellectually active (at the age of ninety) but in poor health and circumstances. A drive was launched to raise the money required to purchase the manuscript.

Then came the question of getting the translation published. An international Italian Friends Committee was formed to share the responsibility of promotion. It consisted of Andrew Braid, Maria Comberti, Mario Tassoni, Philip Thorforde, and Guido Graziani himself. They succeeded in raising the required funds. Before his death in May, 1969, Professor Pioli had the satisfaction of knowing that his efforts had merited positive conclusion.

M. C. MORRIS

Quakerism on the Eastern Shore. By KENNETH L. CARROLL. Maryland Historical Society, Baltimore, Maryland. Illustrated, genealogical appendices. \$12.50

KENNETH CARROLL has written a volume about Quakers on the Eastern Shore of Maryland which will be invaluable to scholars, genealogists, and those with a special interest in the local history of that region.

The first two hundred pages of the book trace the history of Friends in that area from the beginnings in 1655 down to the 1960's. It is the story of great beginnings followed by a decline in Quaker influence.

The genealogical records of Third Haven Monthly Meeting, Marshy Creek Monthly Meeting, and Cecil Monthly Meeting fill nearly one hundred pages and will be invaluable to genealogists.

One has a feeling, especially in reading the first chapter, that some of the quotations from seventeenth century sources would have been more useful if they had been paraphrased instead of being reproduced verbatim. The descriptions of the rise and fall of Preparative Meetings within the Monthly Meetings would have been clearer to outsiders, like myself, if a schematic map had been provided.

There is an interesting chapter on Quaker life in the colonial period which gives the reader an intimate view into

the advantages as well as the problems of community in the eighteenth century. The difficulties faced by a Quaker minority in Maryland contrast with the much easier life in Pennsylvania. One wonders why the author did not know that William Penn returned to England in November, 1701 (page 91)?

There is a full bibliography, the index is very complete (even if George Fox is omitted), a section of pictures of early meetinghouses and silhouettes adds to the interest of the volume, and the whole has been handsomely produced with the footnotes at the bottom of each page for quick reference. This is an important book although it will not attract many general readers, except those who are descended from the early settlers on the Eastern Shore.

EDWIN B. BRONNER

To Teach, To Love. By JESSE STUART. The World Publishing Company, New York and Cleveland. 315 pages. \$5.95

A TEACHER WRITES about teachers and teaching in a wonderfully honest book. It is a simply told autobiography and easy to read. Its unsophisticated style may not attract some people, but as one of his teachers said of his writings, "There is a flavor of the soil and a pic-

ture of the sky and the trees" in his themes.

Jesse Stuart does not quite say it, but the inference I draw from his writing is that one learns from one's parents (if one will) as well as from good teachers.

In one chapter about his father, who could not read or write and in whose "makeup fear was left out," we read how he saved his farm from erosion where "gullies deeper than a man's height" threatened to destroy it.

KATHERINE HUNN KARSNER

Erasmus of Christendom. By ROLAND H. BAINTON. Charles Scribner's Sons. 305 pages; \$2.95 paperback

AN AGE LIKE OURS that is shaken by increasing unrest in all churches will look with renewed interest at the controversial figure of Erasmus, the sixteenth-century humanist. His unsettled life is a symbol of his restless spiritual pilgrimage that made him a cosmopolitan sage. His scholarly counsel and human wisdom were greatly sought after, and he, the poor illegitimate son of a priest, found himself crisscrossing the boundaries of the Continent when debating or corresponding with royalty and church dignitaries, including Luther and the Pope. Issues like the freedom

of speech, international peace, the chaos created by Luther's reformation, predestination—these and numerous others are reflected in his writings, his letters, and eloquent speeches.

Roland Bainton's book presents its material in great wealth and with illustrations rarely accessible elsewhere to most readers. The author's scholarly competence has added one more work to the impressive list of his outstanding contributions.

WILLIAM HUBBEN

Consumer Cooperation and the Society of the Future. Consumers Cooperative Publishing Association, 473 F.D.R. Drive, New York 10002. \$1.95

MANY FRIENDS, having contributed to the development of consumer cooperatives in the twenties and thirties and watched their decline, despairingly, in the forties and fifties, may welcome the news that in the past ten years rural and urban cooperatives have grown so much that they now reach into the lives of twenty million United States families. Housing cooperatives, credit unions, optical centers, supermarkets, and drug-stores have gained some urban prominence in a field many had consigned to the rural areas.

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A revival of old classics in consumer cooperation is occurring under the guidance of the Consumers Cooperative Publishing Association, which has re-issued in paperback form Holyoake's *On Cooperation*, and the present book, *The Future*, which presents the best of the writings of James Peter Warbasse, known to many Friends as the Brooklyn physician who believes economic democracy is a workable and suitable alternative to the "isms" of the early 1900's. His time, so much like our own, prompted the theoretical classics *Cooperative Democracy*, *Cooperative Peace*, *Three Voyages*, and *The Doctor and the Public*. Fifty-two years ago he helped organize the Cooperative League of the USA. Those four books were edited for this compendium by a distinguished committee of cooperators.

RAYMOND PAAVO ARVIO

Crimson Ramblers of the World, Farewell. By JESSAMYN WEST. Harcourt, Brace, Jovanovich, Inc. 246 pages. \$5.95

MANY who have delighted in Jessamyn West's writing will be glad to have this new collection of her short stories, most of which have appeared in magazines—*The New Yorker*, *Harpers*, *Mademoiselle*, and others. The sixteen tales cover a wide spectrum of event and personality. Most are set in some part of the author's California. Each is a gem of unity, defining sharply an incident in time. Their perfection of technique is a joy. Each detail unfolds its own unique situation and characters, building up the story's fabric to the last sentence.

A gentle touch inspires sympathy with human emotions, be it a yearning for a strange tribal custom, the introspection of an invalid, the terror of an over-emotional evangelism, or other facet of life. Several stories tenderly portray the anguish of youth—from longed-for love, interrupted love, parental misunderstanding, frustrated effort, the pressure of an over-anxious mother, a death in the family. Taken together, these stories will provide absorbing hours of heightened perception.

MARY ELIZABETH PIDGEON

American Mysticism From William James to Zen. By HAL BRIDGES. Harper and Row, New York. 208 pages. \$5.95

THIS EXPLORATORY STUDY is delightful and informative. One chapter relates some of our Quaker background to the needs of this time that are at the same time universal needs.

This book is rich in material for self-instruction or for discussion groups. Thoughts flow and are expanded from the first chapter as the reader experiences the sufferings of many men—sufferings that led to enlightenment.

A well-researched section about Oriental mysticism includes Zen.

Neophytes will appreciate "Psychology and Psychedelic Experience" and "God and Drugs."

KEVIN GELDERMANN

Intellectual Honesty and Religious Commitment. Edited by ARTHUR J. BELLINZONI, JR., and THOMAS V. LITZENBURG, JR. Fortress Press. 84 pages. \$1.95

THE MATERIAL comes from a symposium held at Wells College "to explore the points at which intellectual honesty and religious commitment appear to conflict and to see whether progress can be made in clarifying what constitutes intellectual honesty and religious commitment." It is an erudite, scrupulous look at what honesty, religion, and commitment mean to the four authors.

They agree that religion is a personal concept and needs continuous critical examination by "the religious."

Professor Henry D. Aiken concludes that religious honesty is difficult to attain and the would-be honest man should concentrate on being honest with himself.

Professor William P. Alston examines unconscious intellectual dishonesty. His reasoning leads to the decision that we should not waste our effort charging others with an unconscious intellectual dishonesty because it cannot ever be proved. The great complexity and individuality of what honesty and religion are prohibit anyone outside of the person so charged from justly determining the "verdict."

Professor Richard R. Niebuhr sees reckoning honestly with the existence of evil as the key to the problem in question. The existence of evil stimulates one to think and to criticize and, he reasons, this is the base from which honesty springs. Science, the purpose of evil, the significance of the Cross to honesty, and metanoia are among the points touched on.

Professor Michael Novak sees freedom as the complement of honesty in man's growth toward a fuller humanity. But to choose the course of honesty and freedom is difficult for man, a "rationalizing freedom-fearing animal." Nevertheless, man struggles to attain honesty and freedom, a quest he equates with the religious quest. The final perspective

critically evaluates honesty in religion today.

There is something to be learned from each stimulating presentation, but the reader is left to work out his own individualized solution to the problem of intellectual honesty and religious commitment.

DAVID H. ELLIS

Three Issues in Ethics. By JOHN MACQUARRIE. Harper & Row. 157 pages. \$4.95

THE REV. JOHN MACQUARRIE is an English theologian, philosopher, and teacher. He uses his profound insight into the vision of contemporary philosophy of the nature of man to explicate brilliantly the challenge of a New Ethics, such as present-day moral thinking, whether religious or secular, is faced with.

This New Ethics is first shown to have its point of departure in common with the old ethics; it "would begin with the question about man and the goal of his existence." Such a goal is thought to be essentially the same for all men by virtue of their common human nature. The author speaks of the sameness of man's moral directedness as "the general moral striving of mankind, as this manifests itself in humanism, Judaism, Marxism . . ." as well as in Christianity.

What then is the one guiding principle perhaps shaping the lives of all men whoever they may be? "The criterion guiding the deepest moral aspirations of all men [is] the idea of an authentic or full humanity." This full humanity is further defined as a state of mankind that "allows for the fullest development of the individual within an equitable social framework."

It is this goal that (in his view) history itself is moving toward. To be able to do so, the self-consciousness of man as a historical being must be altered. The age of individualism, largely characteristic for past and present civilization, must be brought to a close. "Individuals and nations have to recognize that their destinies are bound up with the destiny of the whole." They must come to comprehend how "all forms of segregationism, individualism, and isolationism are trying to go against the stream of history."

This in turn requires a total reorientation of man's moral thinking away from individualism toward a social morality. The idea of individual salvation which still lingers with us becomes no less than "a contradiction in terms."

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Dear Friends Journal:

I will shortly get my discharge from the military. I thank you good people for Friends Journal. My subscription was purchased for me by Friends of Schuylkill Meeting, and Friends Journal has been a source of encouragement and inspiration during the past year that I have been assigned to Thailand. I saw a paragraph in one issue announcing the location of a Friends Meeting in Bangkok, which I have been able to attend and enjoy the long-missed fellowship of Friends. May God bless you.

Sincerely

No longer is it enough, as it seems to have been enough in the past, "to seek personal integrity and the domestic virtues." What we must open ourselves to is to concentrate "our attention on an obviously social virtue, such as peace, rather than laying the stress on love. Peace is the most inclusive of Christian virtues, love writ large so to speak. The Hebrew *shalom*, 'peace' foreshadows the nature of this inclusive virtue."

Thus we arrive at the author's conclusion that there is in existence only one morality, whether it is Christian or non-Christian, religious or secular in its formulation. "All morality is humanistic, in the sense that it seeks the fullest existence for man." Likewise there can be only one kind of responsibility to which every man regardless of the particular ethics he subscribes to must equally submit: his being "answerable to a moral order he has not himself created . . . a 'cosmic responsibility.'" Man is not, as he so often flatters himself to be, the lord of creation; he must rather think of himself as the co-operator, the steward of creation. The new approach, then, "founds ethics on the doctrine of creation rather than on the doctrine of redemption."

E. HANS FREUND

The Meaning of the City. By JACQUES ELLUL. William B. Eerdmans Publishing Company, Grand Rapids. 209 pages. \$5.95

JACQUES ELLUL, professor of history and sociology of institutions in the University of Bordeaux, seeks a Biblical interpretation of the city. Beginning with Cain, who built a city in rebellion against God's sentence that he be a wanderer, Ellul sees the city as an expression of man's rebellion against God. Throughout the Bible, he traces the tension between man's rebellion, symbolized by the city, God's curse on the city, with Babylon as a type for all earthly cities, and God's plan to redeem man in Jesus Christ, with the New Jerusalem as the focal point of man's eventual redemption by God.

Ellul is a strange interpreter of the Bible. He is aware of the work of Biblical scholars, but chooses to use their work only when it supports his thesis. Likewise, he interprets any type of Biblical statement, especially from the prophetic books, quite literally if that fits his argument. For example, he rejects the Biblical historians' explanation of the development of the idea of a New Jerusalem because it cannot be proved.

Yet here and throughout the book he makes bald statements about what scriptural passages mean—often at variance with other interpreters—without any shred of support for his own position.

WILLIAM J. DAWSON, JR.

The Structure of Praise: A Design Study. Architecture for Religion in New England from the 17th Century to the Present. By ARTHUR B. MAZMANIAN. Beacon Press, Boston. 176 pages. 200 photographs. \$19.95

GRAPHICALLY this is an enjoyable book. Arthur Mazmanian's photographs generally are excellent. The layout is attractive and the visual change of pace is refreshing.

The title suggests a study of New England ecclesiastical architecture over three hundred years. Instead, structures from only the eighteenth and early nineteenth centuries, and the third quarter of the twentieth century are presented.

Nevertheless, I applaud the author's focus on detail and composition to express the humbleness and clarity of the eighteenth and early nineteenth century churches and meetinghouses. In these, he senses strong unity and order regardless of variations in ritual.

The author then selects twentieth century churches, the architects of which he feels have the ability "to return some measure of order to the visual chaos of our communities."

Today's architects often are very successful in understanding "the worshipers' needs." In many of the examples included, however, it is my opinion that the extreme competitive pressure for innovation has created for the congregations more physical variation than their individual religions warrant, producing cacophony.

PENELOPE HARTSHORNE BATCHELER

A History of Christian Thought, Volume I. By JUSTO L. GONZALES. Abingdon Press, Nashville. 409 pages. \$9 (English translation by Dr. R. H. Bainton.)

CUBAN-BORN Dr. Gonzales, a professor in Emory University, has made a scholarly encyclopedic contribution to religious literature.

Particularly emphasized are the roots of Christianity, carefully differentiating among Pharisees, Sadducees, and Essenes and the importance of Dead Sea Scrolls; Judaism's Messianic and eschatological hopes and apocalypticism, probably originating in Zoroastrianism; Rabbinic hypostatization of Old Testament wisdom; Hellenism and Hellenistic Jewish thought of the Diaspora; Gnostics,

Stoics, Platonism; epistemology of Augustine; Eleusinian mysteries; Bacchanalian rites; theology of Church Fathers and Greek Apologists; the challenge and response of Early Heresies; the influence of Great Divines; the theology of Athanasius; Western Trinitarian doctrine; Christological and Nestorian controversies; Arian controversy after the Council of Nicea; the Council of Ephesus and Chalcedon. Many early Church fathers are treated in detail.

WILLIAM M. KANTOR

Norman Vincent Peale's Treasury of Courage and Confidence. Edited by NORMAN VINCENT PEALE, Doubleday & Company, Garden City, New York. 304 pages. \$5.95

NORMAN VINCENT PEALE has drawn from a lifetime personal collection to edit this volume. Its twelve sections cover such problems as how to achieve your goals, how hope and courage banish fear, meeting trouble when it comes, and how to use the power of prayer. Each chapter has an introductory section by Dr. Peale followed by a loose stringing together of the various selections. Random sampling reveals a wide variety of quotations from spiritual leaders and literary figures and testimonials and stories of faith and courage. The book may provide a jumpoff point to explore further writings of the thinkers included.

SYLVIA T. LOTSPEICH

Cinema by Robert Steele

SOME OF US who were invited to a private screening were asked to sign a paper authorizing the use of our names in an advertisement saying, "*I Never Sang for My Father* is a wonderful film." I signed, with discomfort. Better than "wonderful" for the film are words like "truthful," "mature," "involving," or "moving."

The film is a wonder in that its subject is a common problem that has been taboo for movies in our society. (It has not been taboo in the films of France, Italy, Great Britain, and Japan. One of the finest films is Yasujiro Ozu's *Tokyo Story*, a film about old people; it was never released commercially in this country.)

Robert Anderson, the playwright, wrote the screen adaptation of the play on which it is based. Characters talk a

great deal and sit and look at old photographs of the family and at each other. The camera watches the characters instead of going into cinematic tizzies. The film manages to move along without the standbys of sex, nudity, violence, and the techniques of flashbacks, flash-forwards, and zooming shots.

Its cast is made up of the middle-aged and elderly. Melvyn Douglas, the father, is eighty. His wife, played by Dorothy Stickney, of *Life With Father* fame, may be two or three years younger. Gene Hackman, the son, is forty; his sister, Estelle Parsons, is supposed to be his elder.

All have met pain and loss. All have been hardened by what life has done to them. All are trying to make the best of the life that remains for them and are battling feelings of guilt and regret. The film pivots around the conflict emerging from the moral responsibility of children to live their own lives rather than to spend their days being primarily responsible to their parents.

While this theme is admirable, anybody who reads movie trade journals knows that it may be disastrous to make such a film. A disaster at the box office may be a sign of courage rather than foolhardiness of a filmmaker. The

career of this film will show if there is anybody who will support a film that is devoid of the kicks of our popular films, *Five Easy Pieces*, *Little Fauss and Big Halsey*, *Butch Cassidy and the Sundance Kid*, and *The Baby Maker*.

Except for crude music used over sequences of tours of a nursing home and a hospital ward for the aged, Gilbert Cates, producer and director, shows sensitivity and intelligence.

Puckery comments are made on social mores: Funeral costs based on silk-lined, metal caskets; the emptiness of the winters the elderly spend in Florida; the sterility of "gracious living"; the adult who carries on a childish ritual of bedside prayer; business considerations and legal protection that displace trust; chaining persons to each other rather than freeing them from each other; and the expectation of storing up responsible love relationships by giving things rather than love.

I Never Sang for My Father is no entertaining diversion from reality. If it is entertaining at all, it is in the way of Rouault judges and clowns rather than Broadway musicals or successful plays. When it is compared with the volume of our filmfare, it provides an experience much worth having.



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Letters to the Editor

Mina Kerr

I HAVE JUST returned home from a memorial service for Mina Kerr. I am moved with the loving spirit that flowed freely through each person, blessing and healing all who were present.

Dr. Kerr, who died November 3 at the age of ninety-two, was loved by many Friends. Many will remember her from Pendle Hill or from meetings throughout the world.

It was Mina Kerr who led me to explore my own mind and the life of the Spirit. It was her leadership that taught me to use my mind and to trust inner promptings. I shall always be grateful to her for showing me the path.

LOUISE B. WILSON
Virginia Beach, Virginia

Christmas

WE ALL ENJOY the Christmas season with our fellows. Persons from all walks of life bring themselves together on an equal level for a Christmas hour or more as time permits.

Christmas should show the same respect for their Creator symbol (Jesus Christ) with a sharing of the wonders of Creation. There is a great lack of

equality in the Christian approach. There should have been a topnotch place for the coming of Jesus Christ, if he was to be the presentation of the Creator in living form to the world. The best place in Creation should have been ready for the Christ child.

I am troubled by the approach on the part of some individuals to the Creator's living representative. Many of us cannot tolerate the lack of common respect on the part of so-called Christians for the Creator.

J. D. LEUTY
Whittier, California

Bigotry

FINALLY FRIENDS are admitting they are bigoted. See, for example, *Friends and the Racial Crisis*, Pendle Hill Pamphlet 172, and "A Sense of All Conditions," by Theodor Benfey, *Friends Journal*, September 1.

When a Friend says members of Friends United Meeting have no right to call themselves Friends because they are *not* or when Friends strongly question joining a national body of Friends for seemingly not very Friendly reasons, one wonders where are those Friendly

halos Quakers oft are reputed to wear.

In a recent issue of *Friends World News* there was mention of an objective paper written about the Middle East situation. Have Friends ever written an objective paper on *both* sides of the Viet Nam issue—stating the Nixon Administration's view without editing or criticism?

How many of you bristled at that suggestion? If so, can you consider yourselves true pacifists? Doesn't objectivity enter into one's being a pacifist? I have always felt that until I personally do not anger easily and can look at both sides objectively, I have no right to tell individuals—or nations—how they should act as "men of good will."

How many Friends feel that, since I believe I have the right to defend myself and my family, I should not be allowed to be a member of the Religious Society of Friends? This has been suggested to me. How many believe that a person who is not a pacifist (by whose definition?) should not be accepted into membership even though Quakerism fills his religious needs?

Aren't some Friends saying my way is the right way and a person cannot be answering that of God within him if he does not see God's will in the same light? This message comes through when one reads the letters in *Friends Journal* on the question of reparations. The lines seem to be definitely drawn; there does not seem to be any objectivity or even middle ground. Many an attender of sessions of Monthly, Quarterly, or Yearly Meetings can think of instances when this kind of thinking was directed at him and those who thought as he did. If the attender is honest, he in turn would have to admit that many times he has thought, "That is not the true way of Friends," about a Friend or two at such a gathering. (This fits the writer only too well.)

Friends tend to believe their own favorable publicity. One request always made of the members of the visitation committee of our Meeting is that they make sure the applicant clearly understands he is not joining a group of saints but a group with as many faults and as much bigotry as most churches. Quaker saints have been so outstanding in deeds and words they have become well known. Those who fall short are many times more numerous. Let us hope that Theodor Benfey's article will be read and taken to heart.

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Differences and Unity

ONE OF THE MOST frequently used phrases (and to me one of the most disturbing) at the St. Louis Conference on The Future of Friends was "Our Lord and Savior Jesus Christ." My over-reaction to the phrase was puzzling even to me, for we all habitually use expressions to which others might well take exception. I speak of God as our Father, though I don't think in terms of a human being and certainly I don't think of God in terms of my own father, for whom I had great respect but also great fear.

It wasn't until I read Howard G. Platt's article in Friends Journal ("The Great Open Design on Mars," October 15) that I realized one source of my aversion to the Evangelical insistence that any coming together of the factions in Quakerism must begin with our acceptance of Jesus Christ as Lord and Savior. Howard Platt has his Martian say, "A Savior from what?" His Earthman replies, "Oh, a God who was disgusted with people and needed a sacrifice to appease Him." Even though I was brought up in the strictest Fundamentalism, this picture of God was subordinated to that of a God who so loved the world that He gave His son.

I'm sure I shocked many of the Evangelical Friends in my discussion group at the conference by saying I could not accept this emphasis on Jesus as a starting point; that I felt Quakerism should be God-centered, not Jesus-centered; and that Jesus came to show us a way to find God. I wish now I had simply asked my Friends, "A Savior from what?"

I do feel strongly that Friends will not find unity until we are very frank about our differences. Friends Journal gives us an opportunity to explore differences within our own group. St. Louis was a beginning on a broader scale. I believe all delegates went home wiser and, I hope, more tolerant. I trust there will be further occasions for exploring a path that will lead to a real basis of love and understanding, if not actual unity.

EVELYN MOORMAN
Winnipeg, Manitoba

Friends Journal welcomes signed letters that deal with subjects of value and interest to its readers, take issue with viewpoints expressed in its articles, and advance provocative opinions, with which the editors may or may not agree. They should be typed double-spaced, if possible, and should not exceed three hundred words.

To Convince a Man

I AM GRATEFUL for the article by R. W. Tucker (September 15), "A Plea for John Woolman." There is plenty of reverence for the "Quaker Saint," but, as has been said, if he were here today he would not be "popular." His philosophy of appealing to the "evil doer" with humility and openness to understand his problems is not applied to our problems of today.

So much of our good intentions are directed to convince a man intellectually, when, if it is not in his heart, he remains of the same opinion still. If we really believe in "that of God in every man," how do we go about appealing to "that"? Is it not through the Spirit, in humility, and not with nice oratory, which may please rather than convince?

Perhaps if John Woolman's spirit had been taken to the National Council of Friends on Race Relations, (page 500 of same issue), people would not have been so upset. Eleanor Roosevelt once said to a question about race relations: "I don't think we white folk know how it feels not to be wanted." I have had a little taste of this "feeling" and can feel with Woolman in his frustrations when Friends were "not ready" for his concern.

I have recently been associated with a community, mostly black, and have entered into their concerns, to develop, but not to retaliate, when the tides turn with them in the majority, both in population and coming into political prominence. It is a delicate matter, and must be tempered with "pure wisdom"—see James 3: 16.

SAMUEL COOPER
Camp Verde, Arizona

World Goodwill

FRIENDS may be interested in an organization called World Goodwill, which en-

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BARRY S. KENDLER

University Park, Pennsylvania

One's Own Conscience

WE FRIENDS think we're so great these days because we no longer read people out of Meeting for getting married by a hireling priest—or, indeed, for just about anything that has to do with faithfulness to our corporate discipline.

Bosh! We kick people out all the time. Only, now we have found a new basis for doing so. We kick them out for poverty. In practice, the only meaningful criterion for membership in the Society of Friends today is regular payment of dues.

It will be said that people who do not pay dues because they are broke, but who show a real interest in membership, are not kicked out. Only, they are. I know of some instances, where the member was (1) broke and (2) going regularly to meeting in another city, where the slightest effort by a Meeting would have elicited this information, and the Meeting did not make that effort but merely dropped the member. I know of one instance where a protest by the member, explaining his situation and noting the passages in the Book of Discipline that the Meeting had violated, was ignored and not answered. I have heard of comparable cases, involving various Meetings.

But if someone pays dues, even if he does not ever show up at meeting, he rarely gets dropped. If he pays dues and does show up now and then, he won't get dropped, even if his views are totally contrary to those Friends supposedly espouse. A Meeting in the Philadelphia suburbs had such a member who was actually chairman of the local draft board, and did nothing about it until the Quarterly Meeting prodded it and then did not drop him, but solicited his resignation—in order, I suppose, to keep pure the principle that no one is ever dropped for unfaithfulness.

It's all very well to say people have to follow their own consciences; this is a

sound principle within limits. But chairmen of draft boards are enemies, and loving one's enemy does not mean regarding him as a member of the community of Christian discipleship; see Matthew 18. And some people, like Richard Nixon, have spent their lives demonstrating that if they have a conscience, they never let it stand in the way of opportunism. Following one's own conscience has become the glib phrase by which Meetings excuse themselves from their plain duty of laboring with delinquent members or even of acknowledging that delinquency can happen.

Fortunately, the new principle, of disowning people for nonpayment, while it does discriminate against the poor, also catches up a lot of people whose nonpayment is a reflection of their spiritual disunity with Friends. It's a crummy principle, but it kind of part way works.

R. W. TUCKER
Philadelphia

Witnesses of the Spirit

HAVE YOU EVER found yourself saying, when one terrible happening after another occurs, "Well, I guess I'm just getting shock proof—nothing surprises me any more"? Is this the hard shell of protection we are building around ourselves so as not to feel too deeply the unbelievable "hurting" of mankind everywhere in all different forms of expression?

Within myself I find this battle continually going on to allow myself to be hurt just a bit at the depths of sin we humans can go and learn to be forgiving of myself and others when it hits. We cry out, "Why? Why?" Are we discovering too many of our intelligent, idealistic youth releasing their frustrations and anger in such furious violent flouting of the laws that have held society together? Could it mean that their saying, "tell it like it is," points a finger at us oldsters, who have too long looked the other way when the evil or base desires are having a field day in life around us?

The spark of the Divine, the God within, is having a life-and-death battle these days. Thank God for the witnesses of the spirit! Many that are going through great persecutions are remaining steadfast and have experienced and discovered this Ocean of Light above the sea of great darkness to sustain them. Many of our idealistic youth are in the forefront in this battle that must be won.

MILDRED E. MOWE
Denver, Colorado

Friends and Their Friends Around the World

Turn up the Heat

by John Pancake

ANTHONY HENRY—black, bearded, six-foot-four, and head of the National Tenants Organization—stood between the facing benches at the one-hundred-sixty-three-year-old Arch Street Meetinghouse talking about "liberals."

"What they were trying to do in the sixties was to make people aware of problems," the former American Friends Service Committee staff member said. "That didn't change anything, and that's why they got such a bad name."

He paused. "We must not only spread the light, we must turn up the heat."

That emphasis was characteristic of the fifty-third annual public meeting of American Friends Service Committee.

The question remaining was, "How do we proceed?"

Part of the answer came in the opening remarks of Henry Beerits, chairman of the AFSC board. He noted that although AFSC over the years has used many approaches to meet different problems, it continues "to encourage our fellow men to seek solutions to problems with love."

Another viewpoint was expressed by Lord Caradon, former permanent representative to the United Nations from the United Kingdom. He suggested that important changes, particularly in international relations, came through the initiatives of individual statesmen.

While admitting that the UN had lived up to nobody's hopes, Lord Caradon felt it worthwhile because it made possible such initiatives. "If I have no illusions about the UN," he continued, "I am not disillusioned."

Speakers on the domestic scene were in agreement that AFSC should help poor and minority elements in society start "kindergartens of power" to begin to control their futures.

Charlotte Meacham, director of the criminal justice program, echoed the thought when she described the "new inmate"—the inmate who may riot rather than endure the conditions of a prison. A prisoner's bill of rights was part of the solution she recommended as a way to help prisoners reform prisons.

Jay Westbrook, an Ohio G.I. and draft counselor, told of his primary problem in counseling: To get men he

talks with to believe they can assert themselves against the army or the Selective Service System. Draft counseling merely makes a bad system work more efficiently, so he recommended that AFSC drop its long involvement in direct draft counseling and aim at draft repeal, draft resistance, G.I. counseling, and legal aid for those opposing Selective Service and the armed forces.

After sketching the frightening dimensions of an "automated battlefield" in words reminiscent of Jules Verne or Isaac Asimov, Arthur Kanegis, an AFSC researcher, explained that such a project was planned for 1975 by the United States Army. The need to call a halt to this and other like projects, said Arthur Kanegis, makes it imperative that "those who speak truth to power must also turn now to their fellow men, and not seek to carry out the task alone."

Winifred Green, director of the Southeastern Region Public Education Project, told a pessimistic story of school desegregation in the South, but found cause to be hopeful in tiny Green County, Alabama. A majority of the

registered voters in Green County are black, and in the November elections blacks were elected to every office they ran for—including the powerful probate judge's and sheriff's offices.

She recalled the scene in Eutaw, the county seat, when it was clear that victory was won. There were speeches expressing pride, thanks, an awareness of the responsibility of the black community and the challenges it faced. One of the new officials concluded, "Let us hope the message of Green County is clear—clear not only to Alabama, but to Mayor Daly of Chicago, Mayor Lindsay in New York, and to whomsoever that funny-named man in South Africa is. Black people *can* control their own destinies."

The suggestions at the meeting were general and without specific prescriptions for the future, but they were based on a faith that today's rumblings precede the building of a better future. Bronson Clark, AFSC national executive secretary, closed with these words of Christopher Fry:

"The frozen misery of centuries breaks, cracks, begins to move. The thunder is the thunder of the flocks, the thaw, the flood, the upstart spring. Thank God, our time is now when wrong comes up to face us everywhere,

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As Anna Brinton points out, he reached his goal in this life and carried on the work to which he was called.

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never to leave us till we take the longest stride of soul men ever took. Affairs are now soul size. The enterprise is exploration into God, where no nation's foot has ever trodden yet."

(John Pancake is on the staff of the Information Services department of American Friends Service Committee.)

Dream, Patriot

SEVERAL QUAKER angles appear in *For Patriot Dream*, a new anthology for children (Abingdon Press; \$4.95). The book deals with "Americans who have pulled up weeds of ignorance and oppression."

Its keynote is a story by Florence Maule Updegraff of a seventeenth century Quaker family in the wilds of Providence Plantation (later Rhode Island), who kept a candle burning in their window each night as a signal to wayfarers, including Quaker refugees from the Puritan persecutions, of their eagerness to offer guidance, rest, and refreshment.

At least two of the other components of the anthology are excerpts from books by Friends: "Toward a New Life," by Rebecca Caudill, prolific Illinois Quaker author, whose subject here is the westward trek of a Moravian girl; and the story of the syllabary devised by the Cherokee Indian Sequoyia to enable his people to read and write in their own language—a chapter taken from *Captured Words*, by Frances Williams Brown, former editor of Friends Journal.

One Man Show

A ONE MAN SHOW of fifty-five paintings in watercolor and twenty of his outstanding cartoons by Walt Partymiller, member of the Board of Managers of Friends Journal and of Warrington Monthly Meeting, Pennsylvania, was held in The Historical Society of York County. Walt Partymiller's editorial cartoons for twenty-five years have been a feature of the York County Gazette and Daily, which recently became The York Daily Record. He has had previous exhibits in New York, Chicago, Seattle, and Philadelphia. A record number of visitors attended the opening of the exhibition October 12.

Family Frugal Supper

A FAMILY FRUGAL SUPPER of bread and cheese is planned for Wednesday evenings by Davis Monthly Meeting, California, following a meeting for worship.

A New Kind of Quarterly Meeting

by James Best

WHY CAN'T ALL our Quarterly Meetings be like this? It was a fair question the members of one of the five monthly meetings in suburban New York asked the new clerk of All Friends Quarter, Phyllis Stanley, who helped plan the gathering at Blauvelt in Rockland County.

Early comers were given the choice of painting "murals" on big sheets of paper, getting into a group experimenting with new folk songs, putting together a collage from random bits, or engaging in some simple "warmup" games outdoors. The group of about eighty later gathered in a little grassy amphitheater to watch a demonstration of role-playing put on by a committee from the Peace and Social Action Program of New York Yearly Meeting, with participation from the audience.

The planning committee had made arrangements to ask a group of rock musicians, sons of Meeting members, but an illness prevented it. However, there was folk dancing in the evening, in which the young people gladly joined.

All this in addition to the usual meeting for business (kept brief this time), the conventional supper, and a talk, illustrated by slides, by a member who had traveled among African Friends. Since many Friends were several hours' driving time from their homes, they were invited to "room in" with the host meeting and be on hand for the meeting for worship next morning.

For a number of years there has been talk of laying down Quarterly Meeting. To commute to the city each day, as many do, to be involved in the concerns of the community, to do the always understaffed committee work Friends feel called to, to be attentive to and sometimes to attend the many regional meetings of national Friends organizations, seems to many to be enough, and sometimes more than enough. Perhaps no more than others, the folks of our Quarter like to visit and get caught up on trivial and weighty matters, and they can do this best over meals and social gatherings. But more?

Thus the experiment in the mix of easy socializing, grave concerns, fun, and positive action in this afternoon and evening at Rockland Meetinghouse.

Almost everyone agreed that the various exercises put on by the PSAP committee "made" that meeting and provided clues for the future. In the space of about two hours, two groups

vied in a negotiation-plus-encounter session between private school faculty and student committees on freedom of dress and speech; another group demonstrated how a fistfight can be "smothered" nonviolently; another provided an à la carte example of how guerrilla theater works in a conflict situation. Old and young participated freely, reveled in the sociodrama and learned a good bit about themselves, their aggressions, and a new technique from Steve Stalonas, one of the full-time trainers of the Peace and Social Action Program. The group is available to conduct similar demonstrations and/or to put on three-day weekend "encampments" in more intensive training in nonviolence wherever requested by Monthly and Quarterly Meetings.

(James Best, editor of *Fellowship*, is a member of Rockland Monthly Meeting, Blauvelt, New York.)

A New Preparative Meeting

ROCKINGHAM COUNTY PREPARATIVE Meeting of New Garden Monthly Meeting probably is the first Preparative Meeting in North Carolina Yearly Meeting in seventy years. Meeting for worship is on the campus of Rockingham Community College, Wentworth, each First-day at 11 o'clock. The Meeting is nonpastoral and follows a semi-programmed format. First-day school classes convene at 10:15. Gerald W. Bray is presiding clerk. Lelia C. Butler is recording clerk. The Meeting was one of the first groups to join the Greater Reidsville Cooperative Christian Ministry, a local interdenominational organization for social ministry.

Lynne Shivers in London

E. LYNNE SHIVERS, a member of Haddonfield Monthly Meeting, New Jersey, who has worked at Pendle Hill, for Friends Peace Committee of Philadelphia Yearly Meeting, and for A Quaker Action Group, is working for a year for the Peace and International Relations Committee of London Yearly Meeting. A trainer and organizer for nonviolent action, she will help British Friends develop nonviolent projects for social change.

Augusta Tutorial Program

NEIGHBORHOOD CHILDREN participate several times a week in programs and training sessions of the Richmond County (Georgia) Tutorial Association, held in Augusta Meetinghouse.

Letter from Ireland

by William M. Glynn

THE VISIT to Ireland President Nixon made at the conclusion of his overseas tour obliged a number of Irish Friends to make difficult personal decisions about their public actions.

For most of those concerned, the necessity arose unexpectedly. In the first instance, requests were received for information about the Milhous family, maternal ancestors of the President. These were passed on to the Curator of the Historical Collection, in Eustace Street, Dublin, and were dealt with in the usual way, such requests being frequently received from many Americans, Quakers and others, interested in their Irish ancestry.

A little later, the United States Embassy asked that copies of the relevant documents might be presented to the President on the site of the old Quaker burial ground in Timahoe, County Kildare, which he proposed to visit. This was readily agreed to, and the one or two Friends immediately concerned looked forward to an interesting occasion.

At this point, few Irish Friends had heard of Timahoe and its former connection with the Society of Friends. The burial ground had long passed out of Quaker ownership and was used, like the surrounding land, for grazing cattle. No one knew that an Irish Government Department had already excavated the foundations of the old meetinghouse and made preparations for an official function.

As conversations with the United States Embassy proceeded, it began to seem likely that the presentation might attract more publicity than was desirable, and Friends were relieved to receive verbal assurance that the event would take place in strict privacy. About the same time, some members of the Bewley family were invited to be present, as Richard Nixon greatly valued the help he had received from an American Friend of that name who had taught him at Whittier College.

Unfortunately, when the official program was issued toward the end of September, the function at Timahoe was given the same publicity as the state banquet and the meetings with President DeValera and the Taoiseach, Mr. Lynch. There was no longer any possibility of avoiding the full glare of international publicity with all that that might imply regarding the outlook of Quakers in Ireland or elsewhere.

Enquiries immediately began to pour in from press, radio, and television, and there was evidence of acute public interest. For some Friends there were many hours of telephone conversations.

On Friday, October 2, a statement appeared in the Dublin newspapers in which, as the press put it, "Four influential Quakers expressed their disturbance over America's involvement in the war in Vietnam and over the show of American military strength in the world." Although writing in their in-

dividual capacities, they were known by many people to hold office as clerks of representative Quaker bodies.

Their statement concluded: "The United States of America has an enormous influence in the world today. May this influence be used widely to bring about goodwill, peace, and happiness."

On the same day the papers also carried a letter from Victor Bewley, well known throughout Ireland for his work on behalf of the homeless itiner-

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ants, in which he expressed his regret that President Nixon was including a visit to Ireland in his tour and said that his proposed action in dedicating a memorial stone to the Quaker community was inappropriate and unacceptable.

"I am sure," he wrote, "that President Nixon wants peace as sincerely as anyone, but he believes in methods of obtaining it which are directly contrary to what Quakers have always stood for. For more than three hundred years Quakers have consistently maintained that all war is inconsistent with the spirit and teaching of Christ."

On the following morning, two of the principal newspapers referred to the statements in their leading articles, that in the Irish Times, entitled "A Quaker Welcome," making sympathetic reference to Victor Bewley's letter. There were also many telephone messages of approval from individuals. One Roman Catholic priest said he wished to thank Friends for publicly reaffirming their principles instead of "only looking for approval in high places."

While these events were taking place, invitations had been issued to a number of Friends, including the clerk of Yearly Meeting, C. Douglas Lamb, to meet President Nixon at Timahoe. The clerk was further invited to present an address of welcome on behalf of Irish Friends, but the wording he suggested was rejected by the Embassy as unacceptable.

By a coincidence, Yearly Meetings Committee was due to meet that same evening. It was felt right to give priority on the agenda to a full discussion of the situation. From the outset it was evident that Friends took widely divergent views as to the significance of this still fluid situation and as to the proper course to be taken. Three contrasting attitudes could be discerned as focal points in the discussion. The ceremony at Timahoe might be regarded as a pleasant social occasion; as an opportunity for Friends to show their Christian sympathy with a fellow member carrying the terrible responsibilities of high office; or so an integral part of the political propaganda accompanying the much-publicised visit to the Middle East, an attempt to wrap United States' policy in a Quaker flag.

Although rumour had gone round among pressmen that the committee had been specially called to discuss the official position of the Society, it was thought unnecessary to issue any further statement. As regards attendance at

Timahoe, the committee felt that the clerk should not attend in his official capacity but decided not to make any recommendation to Friends acting as individuals. It was felt that the clerk should be left entirely free to attend the state banquet, or not, as he felt it right.

A limited number of Friends received personal invitations to be present at Timahoe on Monday morning, October 5, where the President would "dedicate a memorial to the Quakers of Ireland" (sic). Two Friends felt it right to inform the press of the reasons for declining the invitation. They felt acceptance might be misunderstood as an acceptance of American foreign policy, "including what appears to be domination of other nations by force of arms and economics."

They also considered the erection of a memorial in a Quaker burial ground to be incongruous. Referring to the long-standing testimony against the use of violence, one letter concluded: "Numbers of young Quakers are today in American prisons for standing firm on this ground. They constitute a living monument to the eighteenth-century Quakers of Timahoe."

Eventually, about sixteen Friends attended the ceremony in the remote countryside. Numbers of others would have attended had they received invitations. Those present found that the ground had been tidied up and a path laid down for the presidential party. An improvised wooden stand catered for the large international gathering of press and cameramen. A flat memorial stone raised a little above ground level bore the inscription: "In memory of the Irish Quakers of Timahoe. Dedicated October 5th, 1970, by Richard Milhous Nixon, President of the United States of America, whose maternal ancestors are resting here."

Charles B. Lamb, a Dublin Friend, who produced a placard reaffirming Friends' Peace Testimony, was asked to leave the field. He was able to use the opportunity to explain his viewpoint to members of the police force and others who were outside the security zone.

Finally President and Mrs. Nixon, accompanied by their cousin, Jessamyn West, arrived by helicopter. As he made his way slowly toward the memorial, the President paused to exchange individual greetings with the little group of assembled Quakers.

The ceremony was a simple one, Olive Goodbody being left free by the Ambassador to dispense with the formula suggested by the Embassy. Speak-

ing as an "Irish Quaker Historian," she said:

"Mr. President, Mrs. Nixon,

"We welcome to Timahoe and to this quiet hillside you and also your distinguished cousin, Miss Jessamyn West, a Friend whose writings on Quaker life are well known and loved.

"It is my privilege to ask you to accept a memento of your visit to Timahoe.

"This takes the form of replicas of records of your family, held in the monument room of the Religious Society of Friends in Dublin. Besides Registers of Births, Deaths and Marriages we have the Will and Inventory of your 6th great grandfather, and, by no means least, the Certificate sent by Friends of Timahoe to those in Pennsylvania accrediting your ancestor to American Friends.

"It is customary for such documents to begin 'Loving Friends' and it is in this form we would address you now, hoping that the courage, the faith and the integrity of your forbears may remain with you through all the trials, the anxieties and the sadness which come inevitably with your high office."

In reply, Richard Nixon spoke of his Quaker heritage and his deep longing for peace, pledging himself to work for this in the world.

(William M. Glynn is retired headmaster of Newtown Friends School, Waterford, Ireland. Active in Ireland Yearly Meeting, he speaks Gaelic.)

Golden Wedding

THE GOLDEN ANNIVERSARY of the marriage of Raymond C. and Mary Passmore Kendig, held under the care of London Grove Monthly Meeting, Pennsylvania, October 18, 1920, was joyfully celebrated. Raymond and Mary Kendig, now members of the Orange Grove Monthly Meeting, Pasadena, California, live at 841 Rose Street, Long Beach, California.

For Self-feeding Birds

PUPILS of Lancaster, Pennsylvania, Friends School kindergarten petitioned the Monthly Meeting for permission to place a birdhouse on the Meeting property. The Meeting newsletter reported: "The petition came in a scroll and was inscribed by crayon with each signature; that is, in kindergarten script for signatures. Their petition was granted . . . They were not surprised; why wouldn't anyone like a self-feeding bird feeder like this one?"

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A HOLIDAY TWOSOME: "Country Inns & Back Roads": \$2.95 (the only book devoted to seeking traditional hospitality); and "Country Inn Cookbook": \$2.45 (recipes from these same inns). Order both for \$4.25. The Berkshire Traveller, Box 359, Stockbridge, Massachusetts 01262.

Books and Publications

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

ANOTHER LOOK at first-century Christianity and its relationship to pacifism, to community living, to spiritual healing, to Arianism and other "heresies" that plagued the early Church: **All This Power—A Christian Dilemma**. Why were these ideas, without regard to merit, gradually abandoned by the Church and denounced as heresy? The answer, according to author C. D. Preston, is found in Luke 4:5-8. "... All this power will I [the devil] give thee [Jesus] ...". The Christian Church has utterly ignored this warning from the Council of Nicea in the fourth century until now. The argument runs to 132 dreary (?) pages, paperback. Extensive bibliography, provoking questions. Authorities quoted are fully identified. Privately printed. Order from Fellowship of Reconciliation, Nyack, New York 10960. \$1.50.

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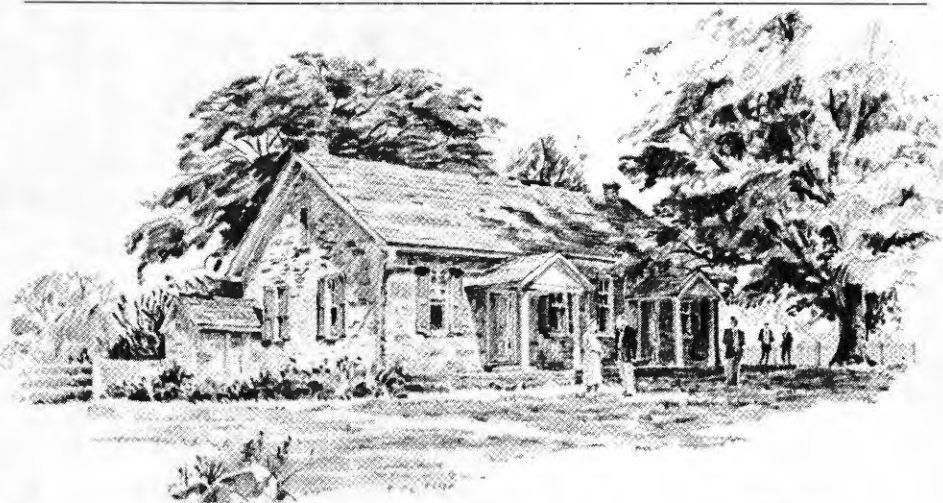
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MEETING ANNOUNCEMENTS



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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 Prevot, 297-0394.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Workshop, 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—Unprogrammed meeting 11 a.m. First-days. Clerk 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.

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

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

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

Connecticut

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

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

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

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.

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.

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.

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—Unprogrammed meeting 10 a.m. in Galesburg. Phone 343-7097 or 245-2959 for location.

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—Lanthorn 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., Programed 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—(unprogramed) Public Library, Route 1, Worship 10 a.m.

EAST VASSALBORO—(programed) 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—(programed) Lelia Taylor, pastor. Worship, 10:30 a.m.

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

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

WINTHROP CENTER—(programed) 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.

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.

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. Discussion at 11:30 a.m., 303 Walnut St.

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-

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.

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

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

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 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.

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.

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 221 East 15th St., Manhattan. Others 11 a.m. only.

2 Washington Sq. N.
Earl Hall, Columbia University
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. Schoomaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

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

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

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

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

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—Sunneystown 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.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford 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.

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

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

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

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

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

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

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

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

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

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

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

NORRISTOWN—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

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

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

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

Central Philadelphia, Race St. west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

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

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

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

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

Frankford, Unity and 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, 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 MEIrose 2-7006.

Wisconsin

BELOIT—See Rockford, Illinois.

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

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

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

Counseling Service

Family Relations Committee of Philadelphia Yearly Meeting

For appointments call counselors or call Rachael Gross, WI 7-0855

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

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

Holland McSwain, Jr., A.C.S.W., SH 7-1692.

Ruth M. Scheibner, Ph.D., Ambler, Pa., call between 7 and 9 p.m. MI 6-3338.

Ross Roby, M.D., Howard Page Wood, M.D., consultants.



Doelia Castro

Announcements

Adoption

ALDERSON—On November 10, a daughter, **REBECCA ALDERSON**, born May 29, 1970, by Evan W. and Sue H. Alderson, of British Columbia. The father is a member of Haverford Monthly Meeting, Pennsylvania.

Births

ANDERSON—On May 25, a son, **CALL MCFARLANE ANDERSON**, to Jay A. and Anne Longstreth Anderson. The mother is a member of Haverford Monthly Meeting, Pennsylvania.

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.

MAGAHA—On October 2, in Winchester, Virginia, a son, **WILLIAM JOSEPH MAGAHA**, to William and Judy Buzby Magaha. The mother and the maternal grandparents, Evelyn C. and the late Joseph Buzby, are members of Woodstown Monthly Meeting, New Jersey.

RILEY—On August 19, a daughter, **KENDALL ROBERTS RILEY**, to Louise Silcox and William Riley. The mother is a member of Haverford Monthly Meeting, Pennsylvania.

REED—On November 2, in Seattle, Washington, a daughter, **KATHERINE AMY REED**, to Newlin and Mary Reed. The paternal grandparents, Jess and Esther Reed, and great-grandparents, Russell and Emma Hayes, are members of Swarthmore Monthly Meeting, Pennsylvania.

ROTHENBERG—On November 8, in Los Angeles, a son, **JOSHUA SAMUEL ROTHENBERG**, to Leslie and Fritzie Rothenberg. The parents are members of Palo Alto Monthly Meeting, California.

SANTIAGO—On June 11, a son, **MARK CHRISTOPHER SANTIAGO**, to Luis and Judith Santiago. The mother is a member of Haverford Monthly Meeting, Pennsylvania.

SCHULZE—On September 21, a son, **MARK DAVID SCHULZE**, to Frederick C. and Maya Alderson Schulze. The parents are members of Haverford Monthly Meeting, Pennsylvania.

SLOAT—On July 31, in Portland, Maine, a son, **WILLIS BRUCE SLOAT**, to Mary B. Edgerton and Bruce P. Sloat. The mother is

a member of Haverford Monthly Meeting, Pennsylvania.

Marriages

BROWN-JONES—On October 24, under the care of Haverford Monthly Meeting, Pennsylvania, **Miriam E. Jones**, a member of South China Monthly Meeting, Maine, and **Norman Brown**.

BROWNE-WOODWARD—On June 20, under the care of South Yarmouth Monthly Meeting, Massachusetts, **SYDNEY WYNNE WOODWARD**, daughter of Esther T. and Robert S. Woodward III. The parents of the bride are members of Haverford Monthly Meeting, Pennsylvania.

FISHER-MILLER—On August 14, in the Methodist Church, Milesburg, Pennsylvania, **JANE A. MILLER**, daughter of Arthur B. and Dorothy Miller, of Bedford, Pennsylvania, and **BRIAN F. FISHER**, son of Mr. and Mrs. Ivan Fisher, of Milesburg. The bride is a member of Dunning Creek Meeting, Fishertown, Pennsylvania.

PRICE-STARK—On June 29, in Saratoga, California, **KITTY SUSAN STARK**, daughter of Mr. and Mrs. Leo Stark, of New York, and **LEE NICHOLAS PRICE**, son of Reginald C. and Esther L. Price, of Bangkok, Thailand. The bridegroom and his parents are members of Friends Meeting of Washington.

SENER-CADBURY—On August 29, in Moorestown, New Jersey, Meetinghouse, **ALISON HARVEY CADBURY**, daughter of John W. (Jack) and Elizabeth H. (Tessa) Cadbury, and **GLENN MARSHALL SENTER**, son of Dr. and Mrs. Lowell Senter. The bride and her parents are members of Moorestown Monthly Meeting.

SPRATT-CLEVELAND—On October 24, in First United Methodist Church, Selma, California, **RHODA MARY CLEVELAND**, daughter of Lorraine and the late William H. Cleveland, Jr., and **PATRICK ROY SPRATT**, of Santa Ana, California. The bride and her mother are members of Newtown Monthly Meeting, Pennsylvania.

STEINBERG-PRUGH—On June 7, under the care of Cambridge Monthly Meeting, Massachusetts, **JOAN PRUGH**, daughter of Dane G. and Anne Prugh, and **ROBERT STEINBERG**. The parents of the bride are members of Haverford Meeting, Pennsylvania.

Deaths

DAVIS—On October 29, in her home in Miller Place, Long Island, **FRANCES S. DAVIS**, widow of Milton D. Davis, a member of the Monthly Meeting of Friends of Philadelphia. She is survived by two daughters, Margaret Gass and Mary Catherine Phinney, and four grandchildren.

HUTTON—On October 30, **RUTH HUTTON**, of Wayne, Pennsylvania, aged 55, a member of the Monthly Meeting of Friends of Philadelphia. She is survived by her mother, Elizabeth P. Hutton.

PETERS—On November 2, in Brevard Hospital, Melbourne, Florida, **MARY S. PETERS**, a member of Manhasset Monthly Meeting, New York. She is survived by her husband, A. Harold, of Melbourne, and a sister, Mrs. John S. Littell, of Rehoboth Beach, Delaware.

PETERSON—On October 14, in Salem County Nursing and Convalescent Home, New Jersey, after a long illness, **ELMA PETERSON**, aged 85. She was a lifelong member of Woodstown Monthly Meeting, New Jersey.

Coming Events

December

24—Christmas Eve Vigil, White House, Washington, D.C., organized by American Friends Service Committee. Presentation to President Nixon of new AFSC book. All welcome. Noon to midnight.

January

3—"Our Changing Environment—Can We Improve It?" Panel discussion, with J. Malvern Benjamin, Jr., Kermit Fischer, Grant R. Doering, and Mrs. Julian Marshall, Frankford Friends Meetinghouse, 3 P.M., Unity and Waln Streets, Philadelphia.

16—"Search for Peace in the Middle East," conference organized by Philadelphia Yearly Meeting Peace Committee. Arch Street Meetinghouse, Philadelphia. (This event is open to Friends and their friends, and all attenders are requested to read in advance the American Friends Service Committee book "Search for Peace in the Middle East.") 10 A.M., address by Landrum Bolling, president of Earlham College and editor of the book; 1 P.M., discussion groups; 3 P.M., plenary session: Landrum Bolling will respond to questions formulated by the groups; 6:30 P.M., general discussion.

20-22—Married Couples Retreat at Pendle Hill, for members of Philadelphia Yearly Meeting, led by Charles and Eleanor Perry and sponsored by the Yearly Meeting Religious Education and Family Relations Committees, 1515 Cherry Street, Philadelphia 19102. The emphasis will be on marriage enrichment, not marriage counseling or sensitivity training.

24—The first annual Dwight W. Michener Memorial Lecture, at "Walola," on Lake Dexter, near Winter Haven, Florida, sponsored by Southeastern Yearly Meeting and Friends World Committee, American Section. 10:30 A.M., meeting for worship, followed by presentation by Earlham School of Religion and lunch. 1:30 P.M., lecture by Landrum Bolling.

February

1-4—Quaker Leadership Seminar, "United States Policy in Asia," William Penn House, 515 Capital Street S.E., Washington, DC. 20003, sponsored by Friends United Meeting, Friends Committee on National Legislation, and William Penn House. Registration, \$10.

7—"Sing for a Change," Frankford Friends Forum, Unity and Waln Streets, Philadelphia: Caroline C. Pineo, Ginny Coover, Marti Rogers.

At Pendle Hill, Wallingford, Pennsylvania 19086:

December 31-January 3—Midwinter Institute.

January 20-22—Married Couples Retreat At Powell House, Old Chatham, New York 12136:

December 30-January 1—New Year Celebration, Stephen Angell, leader.

January 22-24—Workcamp for all Friends.

February 5-7—Explorations in worship, with Joseph and Teresina Havens.

Ten little losers, standing in a line. One bought our magazine. Then there were nine.

When Ann A.'s new \$129.95 food waste disposer kept jamming on bones and refused to chew up grapefruit-rind halves, she wanted to kick the manufacturer. But when she found out she could have bought a disposal that would dispose of such things for only \$112, she wanted to kick herself.



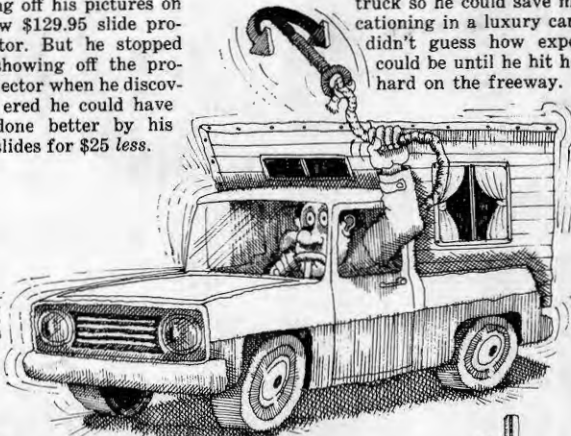
Bill B. felt like a million in his \$70 raincoat—until he needed a snowcoat and realized he could have gotten a raincoat he liked with a zip-in alpaca lining for just \$60.



Charlie C. had a great time showing off his pictures on his new \$129.95 slide projector. But he stopped showing off the projector when he discovered he could have done better by his slides for \$25 less.



Dave D. bought a ¾-ton pickup truck so he could save money vacationing in a luxury camper. He didn't guess how expensive it could be until he hit his brakes hard on the freeway.



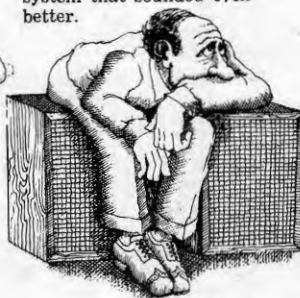
Frank F. loved the new \$1.75 briefs his wife bought for his birthday... until they came out of the washer. If only she'd read *Consumer Reports*, she could have kept Frank happy and saved a lot of money.



Edith E. thought she was really saving money when she cleaned her 9x12 rug herself for only \$2.60. She felt like a Home Ec. dropout when she learned she could have gotten it even cleaner for only 65¢.



The crowning touch on George G.'s stereo system was a pair of \$250 loudspeakers. Nobody told him that the same manufacturer made a \$128 speaker system that sounded even better.



Harry H. wanted to invest in the best when he repainted the bathroom. But by the time he learned that the best cost 70¢ less a quart than what he'd paid, the gloss had begun to dull.



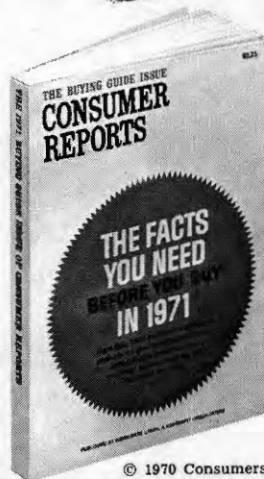
Irving I. really felt like a pro with his new \$174.50 enlarger. When he started pricing lenses for it, he wept all over his darkroom for not knowing about a higher rated model he could have bought for \$135 complete.

Johnny J. made up his mind that he'd never again spend his hard-earned money on power mowers with poorly-shielded blades, circular saws that jammed, caulking compounds that shrank and cracked, antenna amplifiers that didn't improve his TV picture, convertible sofas his wife couldn't open, clothes dryers that snagged the laundry, boats that capsized if they took on too much water, and products that just weren't worth the price.

He subscribed to *CONSUMER REPORTS*.

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