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*Quaker Thought and Life Today*





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THE PHOTOGRAPH ON THE COVER is of Peach Pond Meetinghouse, North Salem, New York, the setting in which the incident described by Roy Moger on page 630 took place. It was taken by Perry Ruben, free-lance photojournalist, who writes, "The authentic antiquity of Peach Pond Meetinghouse makes it one of my favorite photographic subjects."



# Today and Tomorrow

## Quaker Communes

FRIENDLY COMMUNES seem to be springing up all over the place.

The phenomenon first became conspicuous shortly after the Second World War, with the departure of some Friends into the Bruderhof. This religious body was a cousin of Quakerism, and the addition of many Friends altered it and made it closer. Bruderhof communalism, though, is tightly disciplined and rather other-worldly; a few Friends have since returned to us from that environment, and what for a while looked like a trend turned out not to be one after all. The burgeoning of Friends communes has apparently taken its place.

Quaker communalism is commoner than we may realize. For one thing, our communes are inconspicuous and variegated and experiment with possibilities like cooperativism to familialism. For another, many are communes by instinct rather than by ideology and do not think of themselves as communes, although they include all the ingredients of the classic intentional community. This would apply to colonization ventures, such as the ones in Costa Rica and British Columbia; to retirement homes in the new pattern; to some Friends schools; and to some cooperative housing endeavors.

Why is this trend happening?

One should start, perhaps, by noting that the traditional Friends Meeting was in fact an informal intentional community, with all the usual practices of mutual aid, partial separation from the world, cooperativism, and internal discipline. It functioned effectively in corporate witness and in liberating individuals and supporting them in their concerns.

More largely, the Society of Friends was one huge intentional community, with an extremely strong sense of itself as an in-group. In Philadelphia within the memory of many Friends, when the city Meetings were very large, it was literally possible, and not infrequent, for someone to spend an entire lifetime never really knowing anybody very well who was not a Friend. One grew up on a Quaker street with Quaker neighbors, attended Friends schools and college, found employment in a Quaker firm, went to Quaker doctors and attorneys, patronized Quaker merchants, and in death was laid to rest by a Quaker undertaker in a special Quaker burial ground.

The decline of this sort of thing is probably an improvement, but urbanization, decline of a strong sense of in-groupness, involvement with the world's people and with broader social concerns, the predominance of Meetings whose members know one another only through Meeting activities—these things have left a gap, and a sort of

instinctual adjustment seems to be taking place to bridge it.

Part of the adjustment is discoverable in Meeting membership statistics. The optimum size for a Meeting seems to be altering. The rule for size is not one that can be stated in numbers; rather, a Meeting seems to be most viable when its size is small enough for all its active members to know one another, yet large enough to have a sufficient spread of gifts and abilities. A rural or small-town Meeting can thus be far larger than a city or suburban Meeting whose members are strangers. The very large Meetings have been in sharp decline recently, however. The exceptions almost always are Meetings that have subdivided, either formally with the establishment of new preparative Meetings or by having two First-day meetings for worship.

Communalism is the other way in which Friends are filling their need for a strong sense of community, and the time may have come when formal notice should be taken of this trend. The fact is that communalism is not easy and a number of Friends communes have failed. It would be highly useful if Books of Discipline contained advices pertinent to the special needs of Friendly communes and if an apparatus existed to help them succeed.

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JUDGE NOT, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.—Matthew 7: 1-5

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## The Credibility Gap

"THIS IS A BOOK for wistful agnostics and reluctant atheists," writes Louis Cassels in his new book, *The Reality of God*. The credibility gap is attributable also to the Church's own failures and shortcomings.

"Sometimes the Church has spoken too dogmatically, claiming certitude where a humble affirmation of faith would have been more convincing. And sometimes it has gone to the other extreme, watering down its beliefs to the point of irrelevancy in a craven and futile attempt to make them congenial to a disbelieving culture.

"In its obscurantist phases, the Church has tolerated . . . popular ideas about God which are so grossly inadequate and misleading that they can only antagonize thoughtful people who come into contact with them. In its frantic efforts to make the scene with modern man, it has spawned theological speculations so bizarre that they merely amuse non-believers (while seriously demoralizing believers)."

# China: A New Nation, An Ancient Culture

by Judith Woodard

I WAS ONE of fifteen American members of the Committee of Concerned Asia Scholars—which our Chinese friends would call a “progressive organization” made up of Asia scholars who oppose American interference in Indochina and the rest of Asia—who visited China mainly to promote friendship between the Chinese and American peoples. We also learned a lot, because most of us speak Chinese and have studied modern China.

I had expected to find that the old culture of China had been overturned after twenty-two years of the new socialist system. I found, instead, that much of traditional China remains in the new China, and the net result is a socialist country that is very Chinese and therefore probably different from any other socialist country.

The family in China is still important, although the wider society has replaced many of the functions the family used to fulfill. For example, the rearing of children now is shared by nurseries, kindergartens, and schools of the rural commune or urban neighborhood. No longer can the child's parents and grandparents teach him to be dedicated to family above all. Yet older parents still live in the same house with their married sons or daughters and their families, and the members of three generations then pool their incomes to give the family greater buying power. We visited many family homes where the family had thus purchased furniture, several bicycles, and radios.

If housing units are too small to allow older parents to live with their married children, then they often live just around the corner.

The relationships between husbands and wives have changed greatly. Women's economic and legal status has improved, so that women are now almost equal to men. Most wives are no longer dependents of their husbands, but have their own jobs, incomes, and responsibilities outside the home.

The choice of marriage partner no longer is arranged by the parents for their children. Now young people must choose their own mates. Yet, once married, the way the couple relate to each other in the People's Republic of China is surprisingly similar to the relationships I have observed in the more traditional Chinese societies of Taiwan and Hong Kong. In all these places, I have known couples who separate for long periods of time—many months or years—for reasons of convenience or job improvement and with little apparent concern about doing without marital love and sex.

When I asked them if they are unhappy or would prefer



*“All students are trained in agricultural work and factory work, so there will be no separation between intellectuals and workers.” These Nanking high school students, working with cotton as part of a school work project, were photographed by Bronson P. Clark, executive secretary, American Friends Service Committee, whose account of his recent visit to China is scheduled for a forthcoming issue of Friends Journal.*

to be with their husbands or wives, they always said, “Oh, I don't mind. We Chinese believe that continued love does not require that people stay together geographically.” In Taiwan or Hong Kong, they would usually add, “Besides, we need the extra money.” In the People's Republic of China, they said: “Besides, the interests of the society are far more important than my personal interests. If I am needed elsewhere, and my husband (or wife) is needed here, then we will separate without regrets.”

It is hard for a foreigner to tell what is going on sexually in another culture, but one can piece a cautious picture together from hints here and there. In the People's Republic of China, young people marry usually when they are twenty-two to thirty years old, and they seem to have little or no premarital dating or sexual relations. They usually work or play or study in groups and do not spend much time as a couple alone. Whenever we asked a question about premarital sexual intercourse in China (such as, “Can an unmarried woman get birth-control pills?”), the response—even from doctors—would be a horrified, “Of course not!”

Another holdover from old China is the little formalities of life—the polite relationships between host and guest, for example. I had thought that China would have gotten rid of all those niceties long ago in favor of simpler and less wasteful forms of hospitality. Not so, at least with respect to foreigners. During our trip to China, we were considered guests the whole time, and our Chinese friends viewed themselves as hosts, with all the associated duties of the host in Chinese custom. They felt fully responsible for our welfare.

If one of us got a cold, for instance, our guides would say, “That is because we have not taken good enough



care of you." We were treated to Chinese banquets at which we were offered three times as much food as any of us could possibly eat, and it was impossible to avoid wasting a lot. Yet the next day we would see a factory or store that prided itself on never wasting anything. Traditional hospitality remains despite the need for frugality in a country that is still poor.

In so many ways, China is still China, but the old traditions that remain usually are ones that are positive, or at least relatively harmless, like guest-host relationships and family relationships. The worst of the old culture (foot-binding, child slavery, and exploitation of the many poor by the few rich) is gone. The temples, pagodas, palaces, parks, and city walls have been restored and opened for the use of all the people, instead of being for the pleasure of mandarins and emperors. I was impressed with the Chinese people's respect for their heritage, although they also are aware that old China was cruel to the majority of the people.

Chinese people used to be apathetic about politics and avoided contact with government representatives whenever possible. It is that way still in Taiwan and Hong Kong. Now in the People's Republic of China, however, the people have a more positive attitude toward political involvement. They have frequent meetings to discuss politics, and they read newspapers, Mao's writings, and the works of Marx and Lenin. In attempting to put political theory into action in their own lives, ordinary Chinese people try to serve other people better in their work and to take part in local or higher levels of leadership.

Economic conditions also have changed totally since 1949. A large part of the population was underemployed, poorly paid, and on the edge of starvation before the Communist Party took over. Medical care was limited. Now everyone has enough to eat, medical attention is available even in remote areas, and life is stable without the havoc of war and famine. Almost everyone has been provided some kind of earning job with decent pay. Many Chinese people we spoke to felt grateful to their government for ending the old situation.

One commune leader told us that his father had to sell his mother and sisters during a famine many years ago—and then his father had died later of starvation anyway. Observers agree that no one is starving in China now.

So many Chinese were killed by wars, starvation, and disease during the hundred years before 1949 that population growth had remained low. The sudden stability and security in life after 1949 caused a rapid rise in the population. The Chinese government has dealt with this problem by encouraging late marriages and supplying a Chinese version of the pill, condoms, various other birth control devices, and abortion on demand. The incentive to use all these methods of family planning has come from the gradual betterment of the lives of women. Now that

women work every day outside the home and feel that their work is important to society, they do not want to have so many children that they must divert a lot of energy from their work.

The government lays great stress on the health of mothers and babies and points out that if women have too many children it ruins their health. The women seem to agree. As a result, I found that city couples usually have two or three children and country couples have three or four. This statistic is somewhat misleading, because many older couples who have five or more children have been averaged in with younger couples, who often have only two. As we traveled around China for a month, I looked for pregnant women and saw no more than ten out of the thousands of women I encountered.

We observed many mixtures of old and new. In medicine we observed Western-style operations that use Chinese-style acupuncture for anesthesia and Chinese herbal medicines for recuperation.

The cultural life is a fascinating combination of old Chinese Peking opera styles with modern socialist stories and songs. A hint of Western culture appears in modern revolutionary ballets, in which orchestras play Western instruments.

The Chinese have set up a universal education system much like the American one, but an important innovation is that all students are trained in agricultural work and factory work, so there will be no separation between intellectuals and workers.

All in all, I found a new synthesis of aspects of traditional China and socialist and Western cultures that cannot be observed anywhere else yet.

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## Words

I HAVEN'T MUCH TO SAY.

I have grown tired of words. Words are the bearers of such falsehood and evil that I have come to question the validity of words themselves. Communication is a useful tool, but when men cease to use it as a tool, hiding in their games and fantasies, then it would be better if there were no words at all.

If in reading books, people never reach beyond the ideas of those who have come before them, then it would be better if there were no books at all.

There is only one "word." It is the Word, spoken of in centuries past, that speaks only in the lives of men who have traveled beyond themselves.

You would have me explain myself. I am explained in my person. I am what I do, not what I think or say.

You have questions?

Ask them of yourself. I shall sit with you, humbly, if you so desire. We will labor with one another, but . . . words are made for questions; lives are made for fate.

DAVID PERRY

# The Revision of "Faith and Practice"

by Mary Hoxie Jones

A MINUTE of Representative Meeting of Philadelphia Yearly Meeting on June 19, 1964 states: "We should look forward to a revision [of *Faith and Practice*]. . . . It is recommended that the revision should be commenced as soon as practicable, and that a committee for this purpose should be appointed. Changes in the Queries, or other revisions, could be properly approved by the Yearly Meeting before 1970. . . ."

This sounded simple enough, and five years to the suggested deadline seemed ridiculously far away when the sixteen members of the Committee on Revision met together for the first time on January 25, 1965.

Had we known then what lay ahead of us, we might have all tendered resignations, for on October 4, 1971 we met for the eighty-sixth time; the 1970 deadline had passed.

By February, 1966 we had been through successive drafts of the material on Membership, "a task which understandingly enough, was beginning to pall upon our members," the minutes record. A minute in December, 1968 recorded: "It became apparent to the Committee that we cannot incorporate in our draft of the Queries every good idea that every member . . . suggests as to phrasing, substance, etc. An increasing sense of frustration was felt by some, mitigated by a concluding short period of worship."

We read and reread the 1955 edition of *Faith and Practice* and Books of Discipline of other Yearly Meetings. We knew we could not fulfill our direction to revise Part III, Quaker Witness to the Faith, and we asked Representative Meeting to name other Friends to deal with that section.

In the course of six and one-half years of work, we received more than one hundred letters from Monthly Meetings, committees, and individuals in response to an early request for suggestions. We read and weighed every comment. After the green draft was available for Yearly Meeting in 1970, we received more letters, many of which indicated what seemed to be our failures in coming to grips with issues. We started by meeting on the third Monday of each month from 4 to 6 P.M., and this plan continued until January 1969 when we had several all-day sessions. By that autumn we held our meetings twice monthly from 4 to 8:30 P.M. with a sandwich-coffee break, and we met every week from January until May in 1971. What were we doing all these weeks, months, and years? We sometimes wondered ourselves.

Nearly every paragraph involved detailed discussion and

debate. The same paragraphs in new versions were considered at several meetings, and we shook the wording about like a dog with a bone.

One example of our problem is the comparatively simple issue of birthright membership. One member favored keeping birthright membership; another was strongly against it. One Monthly Meeting urged us to keep it. Another felt it was absolutely wrong.

Persons who may feel dissatisfied with the Committee's handling of Quaker education or marriage procedure might try to write their own chapters after discussing the matters with other Friends who hold divergent views. Those who still look on Friends schools as pearls of great price must face the fact that they exist for a handful of Quaker children, that they foster an exclusive form of education, and that they often remove the best students and teachers from participation in public education where they are greatly needed.

Some Friends object to what seems to be a rigid adherence to what they feel is an almost archaic form of marriage procedure. Why do we need to treat the marriage certificate as a form of Holy Writ, when many young couples wish to write their own and create their own vows? Some Friends feel that our Committee has overdone the detailed instructions; others feel they are not adequate.

We had many letters urging us to retain the Query that recommends total abstinence. The committee itself was divided on this. Do we water down the Query—no pun intended—to fit what we feel sure are the facts or do we recommend total abstinence and thus make many Friends uncomfortable? Our minute for December 14, 1970 said that three members, "while concurring in accepting this draft of the 15th Query, wished to be recorded as preferring a more specific recommendation of abstinence from the use of alcohol and tobacco." The minute continued, "One reason for the Committee's preference for [this draft of the Query] . . . was the fear that in this age specific recommendation of abstinence might be counterproductive."

Drugs were not new to *Faith and Practice*, but the vast implications of drugs in our present day were completely new. Sex and divorce were new. Dealing with these matters occupied our attention for a long period. We went into every aspect; we obtained professional advice, and nothing was too delicate or intimate to escape our consideration. One of our lighter moments came when we had to decide where to locate our new paragraph on Sex. Should it be before or after the section on Marriage or before or after Leisure and Recreation, in Part I? It was finally settled to place it between Marriage and Home and Family.

Peace, race relations, and human relations received ardent, arduous, and time-consuming discussion. At first it appeared that human relations seemed to mean only black/white confrontation, but this emphasis was finally



eased to include something much wider. We created a new section, Diversity Within the Society of Friends, and I think we would agree that this is probably the most difficult of all and is the matter to which all Friends need to give their hearts and minds more than to anything else. Friends have a dichotomy of belief that our Committee cannot resolve; perhaps it cannot be resolved.

We have been criticized for our too infrequent references to Christ and to a Christian faith. We have been equally criticized for making any reference to Christ. The present version, we have been told, has lost all its prophetic, dynamic quality, and there is no spiritual basis to the Society of Friends. On the other hand, some feel it still has archaic phrases which mean nothing any more.

We have deleted phrases, put them back, rewritten them, and prayed over what we should do next. This dichotomy brought us into a deep personal, spiritual experience.

The Queries and Advices were, of course, the original reason for the Committee's existence. By our seventh meeting in September 1965, the Minutes indicated we were agreed that "the Queries are of vital importance." Three years later we were still working on the third draft of the Queries.

We started out as a group of individuals, with various axes to grind, points of view to press, and sometimes rather far-out emphases to push. After our almost seven years we have become a fellowship of friends who happen to be Friends. We may still hold our own points of view, but we are wiser, more tender, less aggressive, and deeply humbled by the knowledge that we are not allwise.

Yearly Meeting members may feel emphatically that we certainly do not have the answers. But take any sixteen persons, shake them up, and put them down around our table in Room 4 of 1515 Cherry Street for another seven years.

What will the new product be? I suspect that there will be no new answers. Our Committee is grateful for the privilege we have had to work and eat and laugh and pray together and to know one another in that which is eternal. It has been a marvelous experience for us in faith and practice, belief and action. We shall miss one another sorely when we meet together no longer.

At a special session October 23, Philadelphia Yearly Meeting approved the following:

" . . . Friends commended to the attention of the Revision Committee the suggestions made today, asking that Committee to consider the ideas for a revision of this present Revised Proposed Draft to be presented to a session of Yearly Meeting 1972. Friends expressed deep appreciation for the fruitful work the Committee has accomplished, recognizing the difficulty which it has faced in articulating with sensitivity insights into a changing society. . . ."

## Enough for Man's Need But Not for His Greed

by Richard K. Taylor

HISTORY is repeating itself. Oh, God, what can we do? Thirty years ago, six million Jews into the gas ovens, while the world stood by. Today the same apathy and refusal to take a stand as the United States and other nations help fund the Pakistani military dictatorship, which crushes its own people.

Since 1954 the United States has given Pakistan more than one billion dollars in military aid and more than three billion dollars in economic assistance. We are far and away the major foreign supporters of the Pakistan regime, which responded to last year's democratic election in that land by killing political activists, outlawing the party which won the election, and subjecting the party's leader to a secret military trial.

As East Pakistan, the land of Tagore, has been ripped by the military, the flow of aid from the United States has continued, and there has been no public word of disapproval from the Department of State or the White House. Are we eager to become involved in another Vietnam? Do we want to be known as that major power that helped create the largest famine in human history?

Must we not begin to develop a radical critique of our own society—our values, our political and economic system—and a vision of a new society in which it will not be "necessary" to put our power behind the crushing of human life and aspiration? Pakistan seems to emphasize again the need for radical change in the United States system. But does it not also raise profound personal questions?

We can hardly reproduce in our own lives the suffering of a Pakistani refugee. We can hardly get our minds around—much less "identify with"—the horror of a quarter of a million civilians being killed by a calculated military action, nine million Bengalis fleeing in terror into India, and the creation of a possible famine, which may take the lives of many millions more.

An action in Washington in October, however, gave a small sense of what it means to be a refugee and what it will take for these and similar horrors to cease.

The action was a followup of an effective "blockade" last summer of the ports of Philadelphia, Boston, and Baltimore, organized by the Direct Action Committee of the Friends of East Bengal. Using a "nonviolent fleet" of canoes and kayaks, we placed ourselves between Pakistani ships and the docks where they were trying to land to load military and/or economic goods. Six members of the fleet were arrested in Baltimore July 14 as they

attempted to block the *Padma* (which earlier had been foiled in trying to load jet fighter spare parts in Montreal). Even though the ship landed, the dramatic nonviolent blockade was well covered by press, radio, and television, which put the spotlight of national publicity on continuing United States aid to the Pakistani dictatorship.

Even greater success was achieved in Philadelphia when a Pakistani ship was actually turned back by canoes and kayaks that blocked its docking area. Later on, when the ship, *Al Ahmadi*—with help from police and Coast Guard boats—finally forced itself between the nonviolent fleet and into its slip, stevedores refused to load it, because to do so, they said, would be like helping to support genocide in Pakistan. (This stand by the International Longshoremen's Association reflected careful interpretive work with the union membership by the Direct Action Committee over a period of several weeks.)

In Boston, the simple threat of a nonviolent blockade prevented a scheduled Pakistani ship from docking there.

Many members of the Society of Friends—from Pendle Hill, various Meetings, A Quaker Action Group, American Friends Service Committee, and others—participated in the summer action. Members of the Movement for a New Society, the new outgrowth of A Quaker Action Group, did most of the organizing.

How could we bring an effective message to Washington, where the Administration was maintaining an appalling silence in the face of the Pakistan disaster and where Congress was considering bills to help the refugees and to cut off military and economic assistance to the military regime? We finally developed the idea of living in replicas of sewer pipes to symbolize the plight of the Bengali refugees who fled from East Pakistan into India, where many had to use sewer pipes as their only shelter from the monsoon.

The National Capitol Parks Police and the Justice Department did not want to see our "sewer pipe refugee camp" erected in Lafayette Park, but an Appeals Court decision finally established our right to place eight fiber-board replicas of drainage pipes in the park across from the White House and to live in them twenty-four hours a day. About a dozen people lived in the eight-foot-long, two-and-one-half-foot-high pipes for ten days. They dressed in Bengali saris and "lungis" (men's clothes) and either fasted or ate the small rice ration of the refugees. Others adopted a similar diet and organized support demonstrations.

What is it like to be a refugee and to feel your body wasting away and to have no idea of when you will have enough food, or any? What is it like to begin to see your bones protrude, and to realize that the function of your liver is stopping, to watch the weaker people around you—children and the elderly—drop in their tracks and be carried away in the flood waters?



*Sewer pipe refugee camp, Lafayette Park*

These were some of the questions those who fasted asked themselves as they felt the hunger pangs produced by the very limited—and voluntary—fast.

Those who participated in the sewer pipe camp action know that our normal level of consumption is far beyond that of a Bengali or of hundreds of millions of other members of the human family. We are in the six percent of the world's population that uses some forty percent of the world's resources. Our economic system, based on materialism, profit, consumption, and ever-increasing growth, constantly encourages us to extend our possessions.

We must change this system, it would seem, to one based on world community, equality, ecological soundness, and the meeting of human needs. But, as we work for this change, must we not also begin to develop a radical simplicity of *personal* life more in harmony with the building of world community?

It seems clear that United States policy overseas is determined, at least in part, by the need felt by political leaders to keep access to world resources. Giant corporations undoubtedly have much more influence over this policy than does the ordinary citizen, but does not our own consumption, insofar as it goes beyond our basic needs, convey a message to business and government that *we, too*, require the policies that attempt to keep as many world resources as possible within the American orbit? Don't we seem to agree that we need Arabian oil for our cars, Chilean copper for our roofs, Brazilian iron ore for the steel in our refrigerators?

Mohandas K. Gandhi once said: "The world has enough for man's need, but not for his greed." If we are to get at the root causes of the conflict in Pakistan and of human crises in a hundred other places in the world, we must develop a political and economic system based on meeting human needs and at the same time change our own lifestyle to free us from greed.



# Sufferings

by Candida Palmer

THE LIST of *Sufferings* in Friends Journal of September 1, 1971 is twice as long as that of ten months earlier, and it parallels the growing number of Selective Service violators I have seen in the Federal Youth Center in Ashland, Kentucky, over the same period.

The twenty or more prisoners I visit there, incarcerated for draft-connected offenses, fall broadly into three overlapping categories.

One includes fervent political activists, who have been convicted of destroying the property of a draft board; some of them serve concurrent sentences for their personal draft refusal.

The religious objectors (*resisters* is the preferred term now)—Quakers, Black Muslims, Brethren, and others—are rarely apolitical in outlook and frequently have participated in some phase of the antiwar movement short of destroying property. (This latter form of resistance is known as trashing—trashing files, records, et cetera.)

Those in the third group probably are no less opposed to the war and military service but have landed in jail primarily through inept handling of their draft cases.

In actual fact, individual prisoners will represent a combination of trashing, deliberate acts of defiance of the draft law, religious or conscientious claims turned down by their boards, or cases bungled inadvertently.

These involved case histories make abundantly clear the need for early, competent draft counseling. Men from backward or rural areas have rarely had anyone knowledgeable to turn to, and their court-appointed lawyers win few cases. A curious optimism is abroad, that the war and Selective Service are winding down. (The Act has been extended until July 1973, and resisters may be prosecuted under it for many years beyond that.) Contributions to legal aid funds are dwindling, even though more face jail who are not backed by traditional pacifist or Peace Church groups, and deferments are ending. Suffering may well be on the increase.

At Ashland, I visit three married men. Each is the father of a small child. Two of the wives are on relief; relatives enable the third to have a job. Two husbands have five-year sentences after their claims for CO classification were denied. Another is a Mennonite nonregistrant whose denomination agonizes over so radical a stance.

On young families like these fall many burdens. Often they experience a period of restlessness after the husband's release—the result of the treatment of a prisoner like a kindergartner for months or years. This puts them even further behind financially and educationally. On release,

he is a felon. Unless he is pardoned or general amnesty for CO's is declared (and few will petition personally), felons they remain. Sufferings, then, is an appropriate description of this long haul from the time a man is required to register.

Added suffering comes in the form of incipient factionalism, which crystallizes around gradations of resistance. One hears with dismay one prisoner say of another, "He's not a CO; anyway, not a real pacifist"—(perhaps a selective, Vietnam-war objector). Some men have asked to be seen separately from the group, fearing the intensive pressures of those politically committed. Conversely, trashers have little time for nontrashers, and trashing is coming to be today's badge of true war resistance.

The suffering of the noncooperator who spends months on end in solitary confinement (the hole) is respected by the others as are the hunger strikers who will eventually incur the strictures of force-feeding.

Generally a man comes out of prison more radical than he went in. The reverse also happens—and the pressures are tough on him who manifests a belated change of heart and tries for an "out."

The visitor does not expect to escape these stresses. She rarely fills everyone's needs, and her very evenhandedness is suspect. This is an occupational hazard of those who are free, can go in and out, and are "licensed," as it were, by the Bureau of Prisons—while a bunch of intense young men stay cooped up, isolated, and inactivated, ever hungering for news of those who are carrying on outside.

These complex nuances among the CO prison population are worth the attention of Friends, for they are an echo of the situation among our own. Of the *Sufferings* list I cited, I have seen but two men at Ashland. The list includes nonregistrants, noncooperators, trashers, a hunger striker, less absolute resisters, and young women as well as young men.

Friends, by and large, no longer reproach our absolutists for their "foolishness" ("Did he have to go that far?") as we still did in the Korean war. The perceptible shift toward more absolute, radical forms of resistance, however, will likely increase—while a Friend in the White House lays claims to a Quaker peace testimony.

So our young people's witness turns away from a middle-of-the-road "reasonableness." They are not worried about factions, for they have little experience of the bitter paralysis this can produce. They find appalling any glib tolerance that Meetings not infrequently hand them, in making room for ("accepting") a few marginal way-outers. Our men and women in prison need to feel they are representing us, Friends, in our long tradition of acting in the light of conscience.

Support of sufferings has always meant spiritual solidarity at the deepest level. It means a loving involvement, an intimate mutuality, which says boldly, "We're all in this together"—diversely perhaps, but not dividedly.

## Charlie Was One of Us at Peach Pond

by Roy W. Moger

PEACH POND Friends Meetinghouse at North Salem, New York, in the northeastern corner of Westchester County, was built about 1760. It has not been used for regular weekly worship for several decades. Each year, though, thirty or forty Friends from neighboring Meetings and neighbors gather on a summer afternoon for an annual meeting for worship. Among them usually are several young people, who come in as Friends settle into worship.

This summer as we gathered in the ancient meetinghouse, eight girls and one boy, who had been loitering nearby, slipped into the back two benches. Several older Friends had mentioned to them that this was to be a worship service and hoped they understood—remarks that did not perturb the young people, who were about ten to sixteen years old.

As I sat on the facing bench, I realized they probably had no experience with Friends manner of worship, for they whispered quietly to one another and wiggled nervously. One or two even made into paper airplanes the pamphlets on Quakerism they had picked up. Several times two or three tiptoed outside and then returned quietly.

At the rise of worship, the eight girls were still in the meetinghouse, but the boy, who had been among the first to tiptoe out, had not returned. As the adults were shaking hands and greeting one another, the girls left.

That First-day afternoon in Eighth month at Peach Pond brought another turn of events. One of the Friends present, who lived in the neighborhood but was a member of a Meeting some miles away, expressed a desire to hold meeting for worship in the old meetinghouse regularly every week while the weather was good. So we did; a few Friends and neighbors worshiped again in the old meetinghouse until winter approached.

One morning, four weeks after the annual meeting for worship, I sat in my car, waiting for Friends and friends to gather. I reflected on the pastoral beauty of the landscape, which was so different from those far-off days when the meetinghouse was new—and yet, in so many ways, the same. The stone wall on the far side of the road could have been there even before the meetinghouse was built. The pasture beyond the wall might have been a pasture then, too. The road had not been paved then. There had not been utility wires along the road on poles or wire on the fences—and, of course, there had been no automobiles or bicycles.

Bicycles! Yes, there was a boy on his bicycle reading the notice about meeting for worship that I had put on

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THINK NOT that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall be in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matthew 5: 17-20

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the gate at the highway. His dog was sniffing along the wall. I watched the boy and the dog and wondered what he was waiting for. A farmer in a far field was staking out his cow, and my eyes and attention passed from him back to the boy, still lingering at the gate.

Finally he mounted his bike and pedaled up the grassy slope to where my car was standing near the meetinghouse. We greeted each other with a wave of the hand as he dismounted. He and the dog inspected the meetinghouse and looked in at the door. I got out of the car and joined them. We introduced ourselves.

"I'm James," he said. "My dog's name is Charlie." I asked if he might be the boy who had come to the annual meeting with some girls. Yes, he was the boy.

As the hour of eleven drew near and James and Charlie were still about, I asked him if he was going to join us for worship. With a broad grin he said, "Yes, and I still have my book." Out of a pocket he drew a copy of the pamphlet, *The Quakers, Our Neighbors, the Friends*.

He and Charlie joined us for worship, James sitting quietly with his pamphlet beside him. Charlie curled up at his feet.

It was a very gathered time of worship, and I do believe Charlie brought us a most acceptable message, albeit silently.

From time to time he would get up and then wander about the room, very quietly and solemnly, visiting one or another of the four adults present. He looked at each of us lovingly, quietly sniffed a shoe or a hand, and then returned to his master to curl up at his feet.

One vocal message spoke of man's need to have the love, patience, and forbearance of the dog. Another spoke of the fitness of Charlie's presence in a Friends meeting for worship: Friends are concerned for all of God's creation. A third message reminded us that there were gatherings where Charlie's presence might be misunderstood, perhaps even disturbing, but there, that morning, there was a deep feeling of oneness in the Spirit among us expressed by the loving freedom of a dog, Charlie.



# Friends Help World Council of Churches

by Wilmer A. Cooper

ADVOCATES OF NONVIOLENCE are now confronted with a new application of the "just war" concept by those who regard revolutionary changes so necessary and urgent that they are willing to use violence, if necessary, in the name of "just revolution."

This concept is defended even in the churches—especially those in the Third World and in areas where racial conflict and social injustice prevail.

Barrett Hollister and I, Quaker representatives to the World Council of Churches, therefore introduced at the Fourth World Assembly at Uppsala, Sweden, in 1968 "The Martin Luther King Resolution for Nonviolent Approaches to Social Change." Dr. King was to have given the opening sermon to the Assembly, but he was assassinated a few weeks before. The resolution paid tribute to a great exponent of Christian nonviolence. We hoped it might initiate study and action in the two hundred thirty-five member churches of the World Council and that it might affect ways in which social conflict is resolved and peace and justice are achieved.

The King Resolution was unanimously adopted at Uppsala and referred to the Central Committee. After two years of sustained effort by an ad hoc group that included a number of Friends, the time was ripe for acting on it at the January, 1971 wcc Central Committee Meeting in Addis Ababa. Douglas Steere and Milton Whittaker attended. Other Friends who have been closely associated with the effort include Larry Miller, Dean Freiday, Lyle Tatum, and Lorton Heusel.

Implementation on the King Resolution came in part as a reaction to the grants for humanitarian purposes made last year by the World Council Program to Combat Racism to a number of liberation groups, especially in southern Africa, who are working for racial and social justice.

Criticism was leveled at the World Council because of the fear that some of the money would be misused by militant liberation groups. At Addis Ababa, backing for alternative nonviolent approaches came—especially from German churchmen and peace groups within the World Council.

A program was authorized in the Department of Church and Society that would "contribute to the search for strategies of action and which would minimize the sum total of violence in conflict situations and further the Church's consideration and understanding of the ethical dilemmas posed by violence and nonviolence in the struggle for



Photograph by Joseph A. Levine

justice and peace." It was not so far-reaching as we had hoped.

David Gill has been employed in the Geneva office of wcc to carry half-time responsibility for this program. A consultation was held in Nemi, Italy, in June to advise him. Friends were represented by Lyle Tatum. It was recommended that the program include "collection, creation, and distribution of information relevant to the struggle for social justice." The material "will be analytical of the problems encountered, alternative strategies available, and evaluation of the strategies used and the reasons for their selection."

Friends have urged that the wcc program minimize time and money spent on consultation and talk and try to get the churches more involved in programs of assistance and action to persons engaged in situations of conflict and potential violence. Although this kind of counsel seems important, few Quakers or others are expert enough to offer the kind of help needed.

For a two-year operation, \$42,550 is needed as extra-budgetary money in the World Council. Friends have given initial support to get the program started. Other assistance is expected as it takes shape.

Before the termination date of September, 1973 for the program, a report will be made to the Central Committee of the World Council. Many of us hope that progress made during the two years will win support for continuation or even enlargement of the program, providing it moves in a positive direction.

Ecumenical efforts sometimes are frustrating, and one wonders whether the voice of Friends can or will count for much, but it is my belief that the effort is worthwhile, even though the results are sometimes modest. It illustrates again how Quakers can take hold of the small end of a big problem and help carry out their concerns in a constructive way that reaches beyond themselves. We can, of course, learn from the other churches; we also have something important to contribute to them, and I believe they welcome our Quaker witness.

## Marginal Publishers of Truth

### Letter from the Past-256

HERE IT IS at last, a pamphlet of two dozen Quaker crosswords. The compiler, Esther Milhous Dodson, is another Quaker Milhous in an unlikely place. I have lately identified one Milhous as a friendly visitor to the Virginia Exiles (Gilpin) and several of the name in South Carolina Meetings, all of the eighteenth century.

Among the definitions in the pamphlet "across" or "down," are such four-letter words as these:

A———for the Poor, essay by Woolman

"Dear———and Father of mankind"—Whittier

———Wales Meeting, Florida

———Flanagan, Quaker activist

Friendly organization———

"Death cannot kill what never———," Penn

As puzzles, they are larger and harder and more distinctively Quaker than the only other crosswords that I know published under Quaker auspices, namely, in the *Junior Friend*, our London contemporary. There must be many puzzle addicts in our Society. Here is a suitable gift to them for Christmas. It is sold for the benefit of American Friends Service Committee.

Various unusual kinds of publications of Quaker content have appeared in the past: Quaker poems, pictures of meetinghouses, Quaker anecdotes, Friendly humor, Quaker cookbooks or recipes, Friends calendars, and others—and now Quaker crosswords.

Still more recent is one of the cookbooks, *Travellers Joy: Recipes from Quaker Homes around the World*. It was collected by Hannah ("Joy") Taylor of Birmingham, England, and Ruthanna Hadley, of Germantown, Philadelphia, delightfully illustrated by the former, and published September 27, 1971. It is available from the Quaker bookstores. Here, too, the receipts (not recipes) will benefit the funds of a Quaker enterprise, the Friends World Committee for Consultation.

The market is open for such novelties. I do not yet know of a Quaker stamp album, although one could be compiled with the help of these Letters from the Past. I notice that three Friendly stamps that I have mentioned appear on the new United States historic stamp poster. The exhibit of Presbyterians on stamps in their Historical Society in Philadelphia could be rivaled by Friends. Nor do I know of any anthology of Quaker limericks, but some could be found. I have not forgotten my proposed "Book of Quaker Sinners." Now, however, I am busy compiling, on the model but not the scale of the new *Guide to Reprints*, some forty thousand of them, a list of substantial books by or about Friends that, having gone out of print, are now republished as "Quakerbacks" or others. This



Grace Oehser

should be a help to ambitious Meeting libraries. Because of the current boom in black studies, these include many Friends' works against slavery. Many books by Quaker writers are listed also among the three hundred sixty titles to be reprinted with new introductions in the "Garland Library of War and Peace." So we'll be adding these reprints, too.

NOW AND THEN

### Attenders

Some of us give all we have  
While others merely take.  
We all have things to offer  
but some of us are simply too afraid.  
Warmed by the rays of the sun outdoors  
or streaming in through uncurtained windows,  
we experienced the feeling of tranquillity and peace  
not unlike the praise and attention given by parents and teachers.

We come here learning to love and, more important, to be loved.

We come wishing to feel at home, at ease.

But it can take a long time to acquire the ability, the knack,

of sharing our thoughts, feelings, ideas and communication with God.

Still we come and suddenly something happens.

JOHN RAYSIK, JR.  
Washington College

### To My Father

My friend, God—

Under a smooth, grey stone,

A soft, humble, half-hidden rock—

Was a marvelous little

Moss garden growing green and delicate

And loving for anyone who

Tiptoes through the forest to see farther  
Than beyond.

A treasure so precious that my heart-bells  
Ring all day.

Meeting for the first time we keep unearthing  
Little bits of today, tomorrow, and yesterday  
That blend two lives together.

It was a hunger never satisfied until now,

But here the whole world shines clearer and more

Simple. Join me—it is a beautiful path to  
follow—too busy loving to be busy.

BETSY CROM  
Beloit College



## The Challenge of the Bruderhof

by Raymond Paavo Arvio

A KNOCK on the door of our little borrowed house on Fawn Street in Philadelphia brought to our Fellowship of Reconciliation peace caravan a voice none of us had heard before. Will Marchant had arrived in 1951 Philadelphia with the good tidings of the Society of Brothers (Bruderhof). He had come from Paraguay to tell us that we were on the way but had a long way to go.

Will had a message of brotherly community. He told our little group the experiences of the Arnolds, the founding of the group in 1920, and the welcome Paraguay alone offered the holy travelers from Nazi Germany, who had found only a temporary home in England. In Paraguay they lived a meager life, some hundreds of them. He spoke of their food, mostly meat, their ways of work, and their practices.

Will was persuasive, and his message reached many Quaker hearts.

Cynthia Arvio reminded me of the time, back in 1951, when we had gone together to one of Will's meetings. She asked him why the women all wore kerchiefs, and he gave a Biblical injunction on the matter. (The Brothers were and still are male supremacists.) We argued, she says, all the way home. The freedom she espoused then, which I had ignored, has now, twenty years later, come to me to be the issue.

A young man in the Bruderhof does not decide to take fiddle lessons. The community decides. Schooling is a community decision. The community, when acting as one voice, is the voice of God known at that time. To separate is to be spurned. I once found I could get no information about an old friend who had gone into the Bruderhof, because he was no longer a part of the community. He had left. The Brothers had dropped his name from their memories.

Somewhere along the line I learned that some Friends, hearing of this imaginative approach to religious community, became discouraged when they learned that this was a strict Christian community.

After all, and Emmy Arnold tells us this in her book (*Torches Together*, published by Plough Publishing House, Rifton, New York. 231 pages. \$4.95), the whole business started as an effort to be better Christians. The Arnolds were believers in the Christian idea first. Nonviolent, loving communities, with "all things common," were a natural result of the teachings they had earlier only espoused and not practiced. With others, the Arnolds fought the battles of the spirit when no one, even their friends,

understood them. They held to their image of the Truth, and finally won a sizable movement to their side.

The Brothers are in the image of Eberhard Arnold. Emmy, his wife, tells us so. It is a fact we who are religious libertarians and flexible must accept. Surely the Lord leads them; that is undeniable. They are good, generous, loving people. New thinking has not come from the community since Arnold's first conviction, however.

I remember the Bruderhof family split over the question, "If I leave, do I leave my wife and children behind? Are they really committed first to the community and then to me?" It is a sad question from a onetime believer, who faced the question.

I remember taking a peace caravan of young innocents (a project of the American Friends Service Committee) to the community in upstate New York for an overnight stay. Two incidents revealed something that came clearer to me later. At the table, in bold, good American style, one of our young people laughed a hearty, generous laugh. Everyone in the room stopped and, hushed, looked in our direction. What had we done? We were silent. Later that evening, when we thought we were to tell our story, we were instead pressed to join the community. How could we discuss peace without living it? Later, talking with Brothers, I learned that the standard response is that you cannot understand what the Brothers are doing without experiencing it.

That is reasonable enough. Friends talk of experience. It makes sense, but the approach makes the community anti-intellectual. It could not be discussed, only experienced.

The early movement of the Brothers, in the twenties, however, sounded like and was like the intellectual Student Christian Movements of our own country in later years, probing, probing. Looking for Christ. And finding it, in the case of the Brothers, not in the social actions of the Americans, but in the bosom of community.

The crisp, clear discipline of the German mind is at the heart of the Society of Brothers. Order. Acceptance. Unthinking obedience. It is troublesome to accept in a Christian order, but it is there. Elders in experience are the voice of the community.

Friends, when they have discovered the tight, rather fundamentalist style of the inner circle, sometimes only after years, have bolted. Why? Because the intellectual and religious training of Friends inspires openness to ever-new Truth. No one and no group, we finally must confess, has the answer. The answer rests within and with us all. To stop asking those troublesome questions, once entered into the novitiate of the Brotherhood is to become a Brother. To keep asking those questions is to be separate from the Brothers and their inner circle.

This is not to say that there is not great love in the Society of Brothers. That is attractive to Friends. To most

seekers, and finders, in the Religious Society of Friends, however, there is still another corner to turn, another new discovery, another new opening.

Emmy Arnold's book is perhaps the best statement yet of how things were when the Society of Brothers was being born. Of how people were drawn together. Of what they were seeking. And of what they found. It is touching and admirable in its sensitivity. It is in part the personal testimony of Emmy Arnold, but it is in part a story of her own love affair with Eberhard and the ideal of community he so fervently sought.

Is perfection the issue? Perhaps. The impure Society of Friends will always find the pure Society of Brothers a challenge. In time, when we are all friends and brothers, the questions may have been answered. In the meantime, we must accept the fifty-year-old Society of Brothers as a credible witness to one aspect of the Truth.

### On the Bruderhof

*I dreamed that once  
I lived in peace and in community  
that the omegapoint was reached  
and daedalus and bloom were one.*

*Everything was herz zu herz  
life was full and flush  
and I became enslaved to love  
I thought I found the commonchrist.*

*Instead I found  
a rosary of stops and stammers  
fears and apprehensions  
(while sand slipped slowly sly).*

*Life and breath and fear and eating  
sleeping praying weeping—  
little knots in strings of doubt  
and thoughts were theologic clots.*

*The movements of the past  
converge and coalesce like floods  
and nothing's ever still as stone  
nor heavy as a heart.*

*All that was won  
(and was I one)?  
was lost and cannot begin.  
All lost lost lost unspun.*

*There where there is a sadness  
which cannot be assayed,  
there where the dreams are frozen  
and the hopes stillborn.*

*Only the wanton tug is poignant.*

STEFANO BARRAGATO

## The Great Open Design on Venus

by Howard G. Platt

THE SHIP plunged down through a dense cloud cover like the bottom falling out of all time. Then it headed up at the same speed. Bill had the good sense to grasp the lever that put the automatic gravity compressor on full force. Down came the ship—on a dry dusty plain with small clumps of giant trees scattered about. Most of their branches touched the ground, and they generally came to a bare pole on top. Their bark reflected a pale light that seemed to come from everywhere.

"Bill, this ship casts no shadow and those trees over there don't either. Think that means something?"

"Take it easy, John. Do you see the sun anywhere? This is all diffused light. The old nursery story has come true. We are men without shadows. I forget what they did about it."

"But how are we going to cope with this wind? Just sit in the ship?"

"Come on, friend, bring your big lead bar and out we go. But don't start again on convection currents and wind.

"Yes, I am fine. But what gets me is where does the CO<sub>2</sub> come from to feed these trees? Volcanoes, I bet." But, wow, is that wind hot! Are you all right, John?"

They made a reluctant exit and, holding on to the ship, paused to take a good look at their surroundings.

The usually taciturn Bill shouted, "Hey, John, what do you make of that pile of rocks over there? Is there a window in it, or am I crazy?"

The two explorers walked in a crouch toward the mound and were greeted by a small person who emerged without benefit of a visible door. He stared constantly at the ground and only once or twice looked up at the newcomers.

"From Neptune, I suppose, so here is our official statement as prepared by our sages."

"From Neptune, no, but that is quite an idea. Have they been visiting you? No, we are from Earth."

"How did you happen to land so near our sacred mountain? Well, all right, so you did. It is the home of the Great Open Design, and is filled with many rooms or grottoes. That is all I generally tell visitors, but I could add a bit if you are really interested. You seem like nice people. You haven't tried to capture me, and I don't see any spears."

Both visitors immediately stood a little straighter and assured the caretaker that they were most interested.

The short host allowed himself a wry smile and then went on:

"I have heard that you on Earth have hymns saying:



'Here am I, Lord, send me.' What is more, when your people sing such hymns, they have no idea what they are saying.

If you actually say such a thing here and you have the qualifications, you are sent to one of the grottoes of this mountain. The important thing is, you don't know to which of the grottoes you will be sent. And maybe you won't like it. Rather frightening, isn't it? So, actually, only the brave ever go. Hence, on this planet we train our people to say only things they really mean. Once you make such a statement, there is no turning back. You do or die."

The nonplussed travelers could only stare. Finally Bill ventured, "Has the Great Open Design ever given you any guidelines to live by?"

"The Great Open has told us always to look down, for only in looking down can truth be found, as our ancient enemy lives on hilltops. Let me quote you a few lines from our sacred writings."

We must seek total dark  
As a trial before the mountain at last—  
Far from the hills and windy peaks,  
For there lives the tempter  
Whose force can move the air.

Narrow pits may suffice  
In a search so great.  
How can one fail with so little to do  
To start a search for the Great Design.

The smallest ditch may show  
Soilbound gems that spray  
The light from a later torch;  
Still it is not beauty we seek  
But his smallest hint, though  
The Design, we may never know.

The oblivion of darkness must come first  
Or all revelation will bear  
The tainted edges of our will.  
The Great Design is open,  
And we help to form each pattern  
With tracteries so fine.

So we dig and scan the surface,  
For the truth is found below;  
And though we may not find it,  
Yet to the mountain we go.

After a look to see if the spacecraft were still intact, Bill came back with, "So, no looking up to the hills for help here. You are quite poetic about directions, too."

"What is poetic about seeking the ground? That is where good is and where good is, there is the G. O. D. Still seem frightening?"

"It certainly is. How do you try to get in touch with the G.O.D.?"

The caretaker, with some hesitation, replied, "We don't guarantee it always works, but we try meditation."

"Well, blessings on you. A few of our churches on Earth use meditation. The truth is you don't always know where it is going to come out. You probably wouldn't



Addison Arlent Edwards, The Sidwell  
Friends School, class of 1972

### *Christmas is Coming*

know about this, but in a small part of our planet there was a saying, 'Never draw a gun unless you are willing to use it.' In a sense, that is like meditation. You can't be sure where it is taking you, and there is no drawing back. Meditation is certainly for the brave, but what is wrong in being brave?"

"Oh, come, Bill, we are not that wrapped up," said John, emerging from deep thought.

"Okay, John, when the visitors can't agree, how can we help these people?"

"Well, I don't know whether we can. Maybe they don't need our help. Or, do you, mine host?"

"Well, just possibly you can," their host replied. "A long time ago . . ."

### **A Cherished Gift**

AN AUTOMOBILE accident that kept me in bed eight months deprived me of autumn but brought me a cherished gift. I love to watch leaves turn from green to red to brown. I love the smell of burning leaves, wishing they could be bottled like perfume.

When I could not watch and smell, I missed God and all his Glory, but I received a box from a friend with a note that said, "Today I took you for a walk with me." In the box were leaves of oak, walnut, buckeye, birch, sycamore, and maple trees; red berries from holly; and cones from evergreens.

Now, four autumns later, the leaves are dry and crumbled, but the box has a special place on my desk and in my heart—a cherished gift from God and a friend.

RITA CICHOWLAS

## Reviews of Books

**The President's War: The Story of the Tonkin Gulf Resolution and How the Nation was Trapped in Vietnam.** By ANTHONY AUSTIN. J. B. Lippincott Company. 346 pages. \$7.50

HERE is a work of almost straight reporting, done in a comprehensive way, that relates the sad story of how President Johnson misled the Congress into believing that two United States destroyers were subjected to unprovoked attack by North Vietnam PT boats. It delineates how the Congress was not told that at the same time the South Vietnamese Navy under our direction was engaged in hit-and-run tactics along the North Vietnamese coast. The alleged incident became a matter of grave doubt in the minds of those aboard the two destroyers that they had been under attack, but this doubt was never revealed to the Congress.

The book tells the fascinating story of how Senator William Fulbright slowly and carefully revealed in public hearings the truth about this alleged incident, showing that the resolution had been written long before the incident occurred and proving that even if an incident had occurred (which was a matter of real question), the United States already was engaged in provocative actions and warlike actions against North Vietnam.

In view of former President Johnson's recently published memoirs, which once again recite the justifications and apologies, we perhaps need to be reminded of what happened or did not happen at Tonkin Gulf and of the truth.

"He [Lyndon Johnson] had wanted to save South Vietnam and, after proving himself in that exemplary struggle, to shower blessings on the Vietnamese, North and South alike, and instead he had led a crusade that had ravaged a country of eighteen million people so horribly that it would take generations for the lesions to heal, enmired his own countrymen in a depth of mass slaughter and mindless atrocity too new to the American experience and too destructive of the picture Americans had of themselves to be even perceived (except later, when the 1968 My Lai massacre was revealed in 1969) and sent 50,000 young Americans to an early grave. . . .

"He had wanted to build in America a Great Society of justice and opportunity, going on from where JFK had left off, and the Vietnam war had

smashed everything he had begun so joyously and so well, until now, as he looked around the country, he saw a dislocated and embittered society torn by racial strife and starved of the funds, energy, and imagination it required of the Federal government to head off a political, economic and social breakdown. . . .

"The Yale and Harvard men bequeathed him by Kennedy had swayed him when he hung back and eased the process when he was eager to move, dropping away when things got tough, leaving him only Rusk, 'faithful as a beagle,' and Rostow, still cheerfully writing position papers proving that these defeats were leading to victory, while around the world millions who had always been ready to forgive America her sins and her excesses because they had learned to think of her as decent and attractive and humane stood aghast."

For those of us who needed to be reminded that "truth is the first casualty of war," here is the chronicle of the Congressional resolution under which the President claimed his legal authority to wage war.

BRONSON P. CLARK

**The Search for Common Ground: An inquiry into the basis of man's experience of community.** By HOWARD THURMAN. Harper & Row. 108 pages. \$4.95

IT IS A PRIVILEGE to have Howard Thurman share his personal search for common ground in his usual thoughtful and inspiring way. His lifetime of deep religious commitment has been based on the "working paper" that wholeness is an essential part of life.

This book is the result of four years of philosophical, psychological, and scientific study in an effort to discover whether this concept is merely a mirage or whether harmony and order are basic to life, as viewed by these disciplines. A search into man's racial memory, revealed in the Genesis and Hopi Indian creation myths, into man's prophetic and Utopian dreams, and into the interrelationship of living structures, seems to confirm the religious insight that all life is essentially one.

An inner urgency for separateness and aggression exists, however, along with the strong demand for community and harmony. Thus a man's journey into life involves a quest within, as well as outside of, himself. In a social struc-

ture that provides no opportunity for persons to "actualize their own potential," community cannot be achieved.

Howard Thurman gives the background for the present urge of many black Americans for a separate society. This "new sense of community within self-determined boundaries seems the most realistic and immediately practical solution to a cruel and otherwise seemingly insoluble problem." It has provided "a basis for identity with a cause and purpose more significant to them [black youth] than their own individual survival, and a feeling of membership with others of common values with whom they can experience direct and intense communication." The author believes, however, "the present solution is a stopgap, a halt in the line of march toward full community . . . a time for assessing . . . resources [and an opportunity] to hear again the clear voice of prophet and seer calling for harmony among all the children of men. . . . It will be discovered that the barriers of community can never be arbitrarily established . . . and the community cannot feed long on itself."

"Men, all men, belong to each other, and he who shuts himself away diminishes himself, and he who shuts another away from him destroys himself."

So ends our search. Some readers may find the Hopi Indian story too detailed or other parts of the exploration repetitious; but all will grow as they follow Howard Thurman's wise guidance in this timely search.

AMELIA W. SWAYNE

**Martin Buber. An Intimate Portrait.** By AUBREY HODES. Viking Press. 242 pages. \$7.95

AN INTIMATE PORTRAIT is a somewhat misleading subtitle for this book. Few people knew the great Jewish philosopher and interpreter intimately, especially during the last years of his life when Aubrey Hodes knew him, and there is no evidence in the book that Aubrey Hodes was among these few.

Nonetheless, the subtitle points up the fact that this is neither a study of Buber's thought nor a biography, and, though it touches on many of Martin Buber's concerns, it is neither systematic nor comprehensive: "I have written this book so that others who have known him only from his writings can feel a little of what it was like to encounter Martin Buber."

The author gives some illuminating glimpses into Buber as a person as



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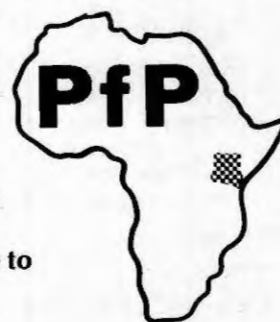
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"Why dost thou make me see wrongs and look upon trouble?" —Habakkuk 1:3

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Hodes came to know him in Israel during conversations from 1953 onward. He describes Buber's "unique gift of seeing through the protective cloak of evasion to the hidden core of my anxiety," the concentrated way in which he listened, encouraging the other with eyes that were piercing yet warm and friendly, the concrete nature of his thought, and his attitude toward ideas as only meaningful when they are shown to be true by people who trust one another and work together to make them concrete.

"Buber was the bravest person I ever met," says Hodes, and he gives detailed examples of Buber's readiness to stand in the minority or even alone in his fight for justice and peace: His testimony at the trial of Aharon Cohen, his readiness to risk his health to go to a conference in Lebanon that might promote Israeli-Arab dialog, his plea that Eichmann not be executed, his acceptance of the Peace Prize of the German Book Trade in the face of universal Jewish opposition in Israel and America.

Other chapters tell of Buber's dialog with Hammaraskjold, Schweitzer, Gandhi, Tagore, Bertrand Russell, James Pike, often in common concern about the plight of the Jews of the Soviet Union or peace in the Middle East, his influence on the young in Israel and the world over, his dialog with Christians.

From these, Buber emerges as a man of great significance to Quakers: A man of dialog, reconciliation, civil courage, and civil disobedience. At the Mediterranean Colloquium in Florence in 1960 —the only face-to-face meeting of representatives of Israel and of the Arab states—an Iraqi delegate responded to Buber's speech by saying to an Israeli, "If peace ever comes, it will be built by people like Buber."

Hodes sums up Buber's life as a man of dialog on the "narrow ridge" in his tribute to him as "the greatest teacher of our generation" whose influence on our time will be most enduring through his embracing consideration of the whole of human existence in an approach to his pupils that liberated them to find their own individual paths, even in rebellion against him.

Eminently readable, *Martin Buber* is sometimes oversimple. At times, he gives the impression that Buber was a liberal who emphasized subjective inspiration; at times, he gives Buber too vague, too idealistic, too spiritual a

tone. At times, he presents well-known passages from Buber's writing as if they were essentially conversations between Buber and Hodes and occasionally quotes Buber as saying things that he could not have said, such as that the young man in *The Conversion* committed suicide.

MAURICE FRIEDMAN

**First Christmas.** By PAUL MAIER. Harper & Row. 125 pages. \$4.95

TRADITION has moved the events surrounding the birth of Jesus almost entirely into the realm of sacred mythology, so that an historical presentation of the actual circumstances such as this one is to be welcomed.

The politics of the period, including the census ordered by Augustus when a Roman population crisis arose; the climate; the "undatable date" and place of Jesus' birth; the shepherds and magi; and the subsequent incidents—these matters are investigated in a fairly complete manner.

Paul Maier leans heavily on the traditional theology concerning Mary's virginity, the betrothal of Joseph and Mary, and the family size and fills in useful material about the mores of the time.

His purpose is the instruction of a broader public about the facts mentioned. He has a pleasant, popular manner, but in several places one might wish for a more critical edge in his thinking, as for example, in his statement concerning the much debated size of Mary's family, which says that "Christendom has lived very comfortably (*sic!*) with either interpretation," meaning that Jesus was the only or the first-born child. Apart from such minor flaws, the book will prove useful for private reading as well as an instruction guide for teachers.

WILLIAM HUBBEN

**For Peace and Justice: Pacifism in America, 1914-1941.** By CHARLES CHATFIELD. University of Tennessee Press, Knoxville. 344 pages. \$11.95

THE TWENTY-SEVEN YEARS 1914-1941 were crucial in the history of American pacifism. Born in the period of the First World War, contemporary American pacifism sought during the twenties for an organizational, strategic, and theoretical base that would assure a movement in the future capable of keeping the country out of war.

With the rise of Hitler in the thirties, these earlier preparations took on the character of a struggle movement, oriented to political effectiveness and



rooted in liberal religious convictions.

During the thirties, the pacifists led the American antiwar movement with authority, energy, and dedication.

Charles Chatfield's account of their achievements, culminating in the Emergency Peace Campaign of the mid-thirties, makes engrossing reading for anyone interested in the history of that decade but particularly for pacifists who can get from these pages a fresh understanding of the impressive efforts, the internal tensions, and the leading figures of the movement at that time.

Here we see such persons as Clarence Pickett, Ray Newton, Mildred Scott Olmsted, John Nevin Sayre, Sherwood Eddy, Devere Allen, Kirby Page, Norman Thomas, Frederick Libby, A. J. Muste, and many more moving across the center stage of pacifist action and organization in one of its truly great periods of full-fledged opposition to the widening warmaking powers of the government.

Looking backward, one can see how impressive the pacifists of this period were, even though they failed in their primary objective. They were opposing the violence of war even against a military machine led by a fascist dictator who was a monstrous threat to liberal democracy. Thus the consistency of their moral dedication to nonviolence was self-evident. At the

same time, they were not content merely to assert a moral position. They really were trying to keep America out of war.

In these later days, faced as we are with the continuing war in Vietnam, it requires no high religious or moral commitment to oppose the war—but only a sense of common decency.

Commitment is tested not by mere opposition but by the nature of the resistance. We pacifists have made a significant contribution to the antiwar movement in our day, but we have not set its tone and provided its moral base as was the case in the thirties. We have come closer to being a certain leaven in the lump rather than the dough itself, as was true with our predecessors.

Where did it lead in 1941? To considerable frustration and separated paths during the Second World War and in the postwar period.

Where is the pacifist movement headed today? Some of us say—to a new authority of leadership in explicit revolutionary struggle. Others favor a return to a lower-key, more politically oriented emphasis on disarmament, the United Nations, and gradualism, working to influence from within the super-state imperialist establishment.

Those who believe that success beckons along this latter course will do well to read this book and see how little

success was achieved along these same lines by truly magnificent people in the thirties, when the superstate structures of our country were not nearly so formidable as they are today.

STEWART MEACHAM

**Goliath.** By DAVID HARRIS. Introduction by JOAN BAEZ HARRIS. Avon. 160 pages. 95 cents

SUPERIMPOSED on the cover photograph of the author of this paperback book appears in large letters the title *Goliath*, David Harris in identical type immediately beneath it. One thinks: Intentional implication, or just a poorly executed cover design?

"A personal testament by a young American in jail today for his beliefs," reads the subtitle. That sums it up, but hardly does justice to the book. *Goliath*, it appears, is not David Harris but the nation-state, in this case America, since it is with this state that David (albeit without slingshot) is in personal confrontation. For in Joan Baez's words, her husband is a "nonviolent revolutionary." His book, written in short, terse sentences, is both his characterization of *Goliath*, through vivid vignettes of life at various levels in these United States, and his definition of "the revolution." It is a message from "the other America" on the (non-violent) action front. It stands for



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# Friends Calendar

1972

first month

TWELFTH MONTH - 1971

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

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John 15:1-10

SECOND MONTH - 1972

1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29				

FIRST DAY	SECOND DAY	THIRD DAY	FOURTH DAY	FIFTH DAY	SIXTH DAY	SEVENTH DAY
New Moon First Quarter Full Moon Last Quarter	16th 23rd 30th 8th	HE THAT FINDETH HIS LIFE SHALL LOSE IT: AND HE THAT LOSETH HIS LIFE FOR MY SAKE SHALL FIND IT.				1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23 30	24 31	25	26	27	28	29

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cooperation instead of competition, people instead of things, compassion instead of anger, caring instead of righteousness, sharing rather than isolation, life instead of death. In short, a complete change in politics, if the state is not to kill the individuals within it.

American "myths" are defined in brief, pithy terms, and then specifically, in as many chapters: The myth of power, the myth of property, the myth of enemy, the myth of weapon.

David Harris's own trial and sentencing to three years' imprisonment for noncooperation with selective service is not specifically treated in itself, but lurks just offstage in the final chapters. As the introduction states, what "this book is really about [is] you and me and what we must do to keep from being crushed by Goliath and then what we must build in place of it—something which has not yet been built in the whole history of mankind."

M. C. MORRIS

**With Justice for Some: An Indictment of the Law by Young Advocates.** Edited by BRUCE WASSERSTEIN AND MARK J. GREEN. Beacon Press. 379 pages. \$12.50

THIRTEEN CHAPTERS by young lawyers present an indictment we cannot disregard. These are reasoned analyses.

Different fields require different types of legal change: For college students, a change in judicial concepts; for defendants in minor criminal cases, a change in court procedure; for women's rights, a change in statutes. Changes also are needed in our legal system. Efforts in poverty law are blocked by municipal departments. The rights of blacks are blocked by institutional racism. Regulation of business by government agencies is hampered by a close liaison with business. The accountability of corporations to the public interest is blocked by our basic economic structure.

There is a review of consumer class actions and the problems of public-interest law firms and the tendency of law schools to orient students toward representing corporations. The final chapter is a chilling survey of the growing trend toward governmental repression of unorthodox views.

This is a useful compendium for one concerned about this aspect of American life. No one chapter seems to be a devastating criticism, but the aggregate effect is to leave one with the conviction that a wide reordering of our legal system is imperative.

HENRY C. BEERITS



# Letters to the Editor

## Abortion and the Sanctity of Human Life

I WANT to thank Dr. Helfrick for his letter (Friends Journal, September 15) concerning the ethics of abortion. I, too, am dismayed by the pro-abortion attitude of many members of the Religious Society of Friends, including the publication, *Who Shall Live?* (what a God-presumptuous question!), which has been adopted as required reading for the freshman class here at Guilford College. I would hope that Quakers would not be caught in the swamp of the old moral relativism now popular as situational ethics where there are no absolute values.

Jesus Christ came into the world that we might have life and have it more abundantly. It seems to me that the Quaker witness for life would also imply a testimony against abortion, infanticide, euthanasia, murder, and suicide, including self-destruction from alcohol, narcotics, and pollution, as well as opposition to war and the death penalty, and working to overcome poverty, racism, and the denial of human dignity. If the sanctity of human life is to be our guide, surely Friends ought

to oppose the taking of life by abortion just as seriously as by war or by the death penalty.

Conscientious objection to war and efforts to abolish capital punishment ought to be coupled with an equal commitment to end the evil of abortion. Just as we have sought alternatives to war and to correct the causes of criminal behavior, we should seek solutions to the personal tragedies of unwanted children and the social consequences of overpopulation.

If we accept human life as an absolute value, then there must be answers—such as education, and end to social stigmas, birth control, sterilization, and economic incentives—other than killing.

FREDERICK W. PARKHURST JR.  
Greensboro, North Carolina

## Abortion and People's Rights

A CONNECTICUT DOCTOR writes (Friends Journal IX.15.1971) that it is "vicious" and "barbaric" to kill any fertilized human egg.

It is sad and difficult, of course, to kill anything living. I find it hard to thin the row of live lettuce seedlings. The counter-to-the-Kingdom-of-Heaven-on-Earth consequences to society and

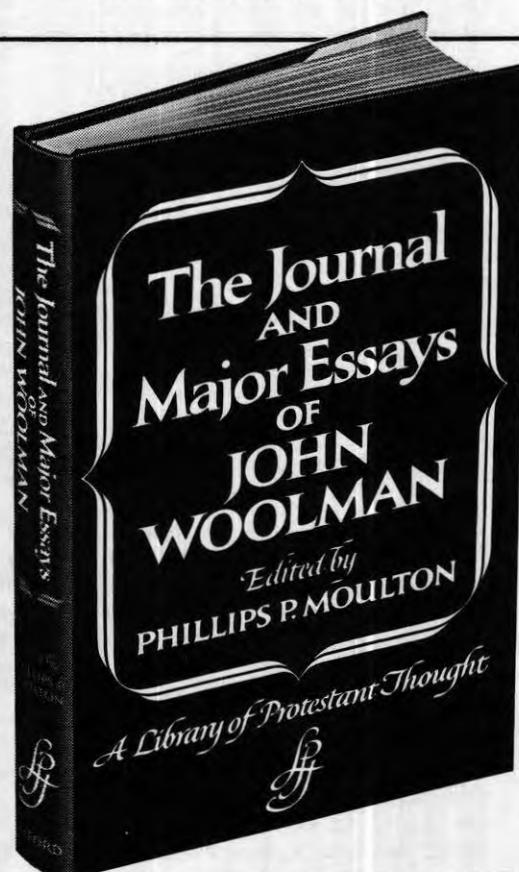
to our very survival on earth of not keeping population under control are surely far, far sadder.

Let me tell the doctor the story of a kind neighbor of ours who took in a wandering pregnant cat. Because the tender-hearted woman thought it was "vicious" and "barbaric" to kill kittens, cats at her home quickly multiplied. Within a short time she had sixty cats. At that point, fighting and almost total maternal neglect kept the number stable. Starvation and raccoons killed off the kittens the mother cat neglected. Meanwhile, life at our neighbor's house was intolerable—the smell; the food bill; half-starved, neglected kittens; and uncontrolled wildness of neglected, untrained young cats.

Our neighbor, in despair, called in the veterinarian, who in a dreadful scene of carnage shot and killed the cats too wild to catch. Our neighbor now has a reasonable number of cats, and when there are surplus kittens she regretfully, bravely chloroforms them.

I respect the doctor for his beliefs and am not even sure I would change them. Personally, I would not want a doctor who considered my life or that of my children expendable. Perhaps doctors should be one-sided advocates of life at whatever cost. But it seems to

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me neither wise nor kind of society to put moral decisions about life and death into the exclusive hands of doctors and require them to be judge and jury as well as advocate.

For, in most cases, there is more than one "right" to consider. The "right to live" of each fertilized human egg may well conflict absolutely with other rights: The right of a woman not to bear (and spend decades of labor caring for and about an undesired child); the right of the father also not to have to care for and support it; the right of other children not to have their family pushed down into poverty and hopelessness through excessive childbearing; the right of society not to take on the lifelong responsibility of another person to whom it must guarantee food, education, recreation, transportation, medical care, police protection, and so on; the right of the other animals of God's creation to continue to exist; the right of future generations to have a little something left for them.

As the New Jersey Friends Council's *Fact Sheet on Family Planning* puts it: "Not to make this operation [therapeutic abortion] as available to the poor as it now is to the well-to-do is either to drive poor women into the unsafe hands of criminal abortionists or selectively to favor as parents, and ancestors of future generations, the unfortunate or improvident."

BETTY STONE  
Loveladies, New Jersey

**Maria Comberti and  
Friends in Italy**

MY WIFE AND I read Maria Comberti's thoughtful piece, "I Am the Only Italian Friend," (*Friends Journal*, X.15) with interest, for we have spent some two and one-half years in all parts of Italy.

Many of my Italian students and other acquaintances participated in the Amici dei Friends, and we discussed with them why there was not rather an organization called "la Società religiosa degli Amici"—an Italian Society of Quakers. The reply of our Italian associates was that somehow "the Quakers" did not appear to make it possible for them to become Quakers in spite of their interest.

They had the feeling that Quakers are fine and kind folk but quite standoffish and exclusive and not willing to assimilate Italians into their "order."

In Italy, the person oftenest called "the Italian Quaker" is Danilo Dolci, the effective apostle of nonviolent social

action in western Sicily. Danilo Dolci, as a matter of principle, does not affiliate himself with any organization, but, in my estimation, his work exemplifies what many young Quakers around the world regard to be the most significant type of Quaker mission.

ALFRED MCCLUNG LEE  
Short Hills, New Jersey

**These Are the  
Roots of Peace**

LOVE, understanding, compassion—these are the roots of peace. But peace is a fruit, not a root, and Wendell Thomas (bless him!) gets right down to the nittygritty in his letter (*Friends Journal*, September 15) when he points out that the tree that must grow out of these roots before we can enjoy the fruit of peace in world federation.

So many Friends seemed to know this in the forties and fifties when Vernon Nash (Quaker author of *The World Must be Governed*) was spending his full time lecturing on this subject. I wonder where these knowledgeable Friends are now and why they don't speak out in more letters like that of Wendell Thomas, and in articles, too.

The "fruit of the spirit" does not come full grown; like any other fruit, it grows slowly, and it must be nourished. If we want the spirit of peace to grow into world peace, we need to study and understand the cultivation and development of the peace tree. One can gain this understanding by reading *The Anatomy of Peace* by Emory Reeves, or *How to Think About War and Peace* by Mortimer Adler, or *World Federation* by Oscar Newfang.

Our society is so far from God's peace that these books have been permitted to go out of print. (Still in print is *Freedom in a Federal World* by Everett Millard). Those who want to use the intelligence God has endowed them with to help bring peace on earth can still find them in libraries.

MORGAN HARRIS  
Culver City, California

**Dividing the Wealth**

IN HIS REVIEW of my book, *Dividing the Wealth*, Clifford Neal Smith (*Friends Journal*, September 15) says he is haunted by the fact that "except in the entrepreneurial generation, the very wealthy do not ordinarily continue to use their great wealth for the production of goods" but live in luxury. He says I do "not deal with this problem."

I have often borne testimony against extravagant living, but the "great wealth" of those who so live is nearly always



invested in the productive activities of our economy. The luxurious living comes from the income from such productive action. The expenditures of the idle rich for luxurious living are infinitesimal compared with the portion of their wealth being used productively. If the great fortunes accumulated by our most successful men are dissipated through excessive taxation, we shall decapitalize industry, resulting in a decline of productivity and hard times for all.

Clifford Smith refers to "millions of black Americans who, because of the advancing agricultural technology, have no further usefulness as field hands" and have migrated to the cities. He says this is "caused by the accumulation of wealth" and calls for government regulation prohibiting "the use of advanced farm machinery until the blacks" can be trained for other jobs.

This unfortunate situation resulted from government intervention in farming. Subsidizing American cotton and other products destroyed our world markets and resulted in the formation of gigantic farming units and drove the small farmers, black and white, from the land.

The great mistake was government intervention. As always, when it fails, more is demanded. That is now Clifford Smith's plea. He asks for a centrally planned economy. Bureaucrats never have been successful in making the millions of decisions that keep the economy flexible enough to adjust to changing conditions. The result has always been hard times, oppression, and low standards of living where central planning has been tried.

The free enterprise system is not perfect, but it has done much better than the socialist alternative.

There is no middle way. Even Swedish economy is breaking down and gravitating rapidly leftward toward authoritarianism.

A Kremlin leader in Moscow recently said to me, "You know that a mixed economy is not permanent, and you have already mixed so much socialism into your economy that you cannot take it back. You are going on into full socialism. We don't have to fight you or urge you; we shall simply sit here and wait till you walk into our camp."

If a system where extraordinary men can become wealthy is not good, why is it that the standard of living in any country seems to rise with the increase in the number of millionaires? They are simply a byproduct of a successful economy with a rising standard of living.

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There are few, if any, millionaires in countries with very low living standards.

Clifford Smith asks me to write another book showing how the principles I have advocated apply to the solution of social problems. In brief, I would not subsidize "a bankrupted Lockheed" or any other business but would maintain a free economic system so flexible that men, capital, and raw materials would flow rapidly from declining industries where there is less demand into other activities where there is more demand. When this process of adjustment is not thwarted by government intervention, there is little longterm unemployment, and depressions are short. Let us remember the well-documented von Mises law that every government intervention results in less human satisfaction.

HOWARD E. KERSHNER  
*Buena Park, California*

### A Suggestion for Retirement

WE CAN SYMPATHIZE with Norma Jacob's problem (Friends Journal X.1). We looked from coast to coast for a place to retire.

Finally we discovered Bisbee. It is a mining town, but some of the mines are closing, so property is cheaper than in many parts of the country. A very livable home can be purchased for as low as two thousand dollars or as high as fifty thousand dollars.

The year-round climate is wonderful. Even though one thinks of southern Arizona as being hot, Bisbee is at an altitude of about six thousand feet, and the nights are always cool. The people are friendly and helpful.

There is only one drawback—there is only one other family of Friends, and that means we must go to Tucson (one hundred miles each way) to Meeting. If anyone wants to come join us, we will be happy to help him find a house to buy.

RAY AND CHARLOTTE FARMER  
*Bisbee, Arizona*

### A World Structure For Peace

GOOD for David Berkingoff! He does not let generalities distract him from the main point. He writes: "Several evenings were devoted to the peace testimony, but we did not discuss seriously the main point, how to bring peace to this war-torn world" (Friends Journal, X.1).

My thanks, too, for Chester A. Graham's concise answer in the same issue: "Create a world attitude and world structure for settling disputes between nations by better means than terror . . . and dis-

card all the machinery . . . of militarism."

Chester Graham has his feet on the ground and his priorities in the right order. He understands that only after nations are part of a world structure that guarantees their security will they give up the armaments in which they presently (however mistakenly) trust for security.

Once the world has replaced the war system with a peace system, then the nations will "beat their swords into plowshares, and their spears into pruning-hooks"—not before.

This is our number-one task—as David Berkingoff says—and if we are serious about our peace testimony, we should be discussing seriously: What kind of a world structure can settle disputes among nations by ballots instead of bullets? How can we work to create such a structure? Could the United Nations be made into such a peace system? Is there a better way?

MORGAN HARRIS  
*Culver City, California*

### A Cure Worse than the Disease

WHEN I SAW the title, "Releasing Friends for Social Action" (Friends Journal, X.15.71), I was deeply interested. Then I discovered the author "was employed abroad for fifteen years by international petroleum companies." A strange combination—an agent of imperialism and an advocate of Friends social action.

Despite my skepticism, I read the first few paragraphs with hearty approval, because I would like to see the practice of releasing Friends much more frequently used. But the method Clifford Neal Smith proposes made me wonder if this is not another case of a cure worse than the disease.

I was incredulous at the statement: "Ownership of company stock is a potent way to influence company policy." This is only true if one has a significant share of the company's stock. Is the author unaware of the failure of the many recent attempts (such as Project GM) to use company stock to reform policies?

I have a counterproposal. Ask Friends voluntarily to tax themselves to provide a fund to be used to release Friends. Use current receipts to fund released Friends. Instead of investing in capitalism, avoid developing large surpluses. The fund should be managed by Friends not affluent enough to have investments.

I would be delighted to contribute to such a fund, but I pledge never to pay a penny into a Friends trust fund.

BILL SAMUEL  
*Washington, D. C.*



# Friends Around the World



Ellis T. Williams, clerk, Baltimore Yearly Meeting (left); Paul H. Stickney

## Investing and Divesting at Baltimore Yearly Meeting

by Richard Broadbent

AT THE THREE-HUNDREDTH annual sessions of Baltimore Yearly Meeting, we wrestled with ourselves over proposals for divesting and investing. Is this a simple thing to agree on? When we get in our own way it can be very hard. When we are pressured to accept something, truth can seem to be a threat, and logic can appear to be antithesis.

We resolved the sharp differences and decided that: "Baltimore Yearly Meeting will not knowingly invest in firms that derive income directly from the manufacture of instruments of war or related research. The Yearly Meeting will lend money to the Federal Government only if the money goes directly and exclusively for peaceful purposes."

We were concerned also for the right sharing of the world's resources.

We gathered again this year on the campus of Western Maryland College in Westminster, Maryland. A new format, with fewer business sessions and more fellowship and family activities, was to be tried, but the volcano of business often overflowed into our workshops and funtimes.

Consensus was hard to reach at times, even under our able leadership, but the group came together on occasions. We were rich in music; we sang hymns in groups and enjoyed a brilliant organ and vocal recital by Walter Felton and Robert Winchester. Many came to hear and join in the Young Friends coffee-house. Outdoor games, swimming, and field trips were part of the meeting, too.

The annual Saturday evening program

of Young Friends presented a hero, Wally Goodfellow, in an original musical, "Pendle Place." Wally, torn between saving the world and love, finally settled for both. In the program of the Peace Committee and some general business sessions, Young Friends had important roles. Their epistle said, "Many felt the Spirit move in each other for the first time."

Meditation on the last week in the life of Jesus, presented in art and music, sensitized us to our Christian heritage. The spiritual tone for the meeting was furthered by the morning worship-sharing groups and by the message in the Carey Memorial Lecture, in which Thomas Silcock called on us to be more definite in our commitments and to strengthen our testimonies by study, communication, discipline, and courage.

So, looking forward to the observance of the Tercentenary of Baltimore Yearly Meeting, we shared, listened, divested, invested, laughed, watched, played, cried, and gathered to give thanks.

## Friends Down East

SINCE LAST SPRING Friends have been meeting in the home of George and Helen Lear in South Brooksville, Maine, on the first and third First-days of each month.

Attendance varies from extremes of five to twenty-two, and young seekers, single and in couples, attended until school opened.

On the third First-day of Tenth Month, Friends met in the home of Phyllis Sellers near Burnt Cove, Stonington, Maine. The ten adults and two babies remained for a picnic lunch and a pleasant view of Penobscot Bay.

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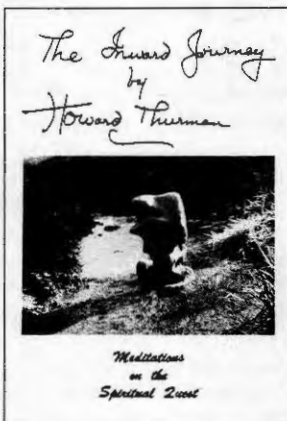
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## Report from Bengal: The Dead and the Dying

by Martha Dart

THIRTEEN of the refugee camps on the border between India and the devastated rebel state of East Pakistan have been set up by the Ramakrishna Mission. Teams of social workers, released by their own agencies but financing themselves, travel from all over India and attempt to provide relief in suffering cities.

The mission may be described as a modern reformation movement within Hinduism. It operates schools, orphanages, and hospitals and trains teachers and community workers. It has become highly respected in India.

The one hundred thirty thousand persons who live in the thirteen camps are a tiny part of the flood of refugees from across the border. More than eight million sick and starving Bengalis have made their way into India. Upon their arrival, the Indian Government attempts to inoculate them for cholera and smallpox. They are sent to a camp, where they receive a ration card entitling them to four hundred grams of rice, one hundred grams of dal, and vegetables in season each day. They also receive the equivalent of twenty-six cents in United States funds per person per week for various supplies. Children receive half as much. The money is given them in the form of coupons, which they spend at the local market.

Nine large tents in one camp accommodate thirty-five thousand persons or so. Families or small groups who are caring for one another (teachers sometimes care for pupils who have lost their families) establish themselves in one place. They put up leaves or branches to separate themselves from the others. They go about their housekeeping as best they can, doing the cooking for their own group right there. Individual cooking is better than having a mass dining facility because it keeps the people busy doing the everyday tasks they are used to.

Some age groups fare better than others. Children between five and ten do best—running around naked and playing when healthy. Children under four do not make out well. It has been estimated that seventy-five percent of these children are not surviving. No children born in the camps are known to have survived. Morale is low. Parents watch their children die and worry about those in their family from whom they have been separated.



Many of the women never leave the corner of their own tent because they have no clothing—the sari they wore as they escaped is in tatters or they have given it away to keep a child warm. Rains are almost constant. With deep mud under foot, everyone is wet and cold and muddy.

For comfort, health, and a sense of human dignity so necessary to morale, clothing for women is one of the greatest needs. Ten rupees (about one dollar and fifty cents) will buy a coarse sari and blouse. Any donations will be turned over to the Ramakrishna Mission for distribution to women in these camps.

There is great difficulty in finding ways for the refugees to occupy themselves. The Indian government does not have the money to provide schools. Former teachers turn up among the refugees, however, eager to start classes. Because of the large numbers and the lack of space, they have three shifts of classes in the mornings, and the tent is available afternoons for women to mend clothing. This has helped morale.

From this camp at night everyone can hear the wailing of women just across the border. They are herded down to the river to bathe every night from the brothels where they have been taken by the Pakistani troops. People who had escaped across the border and were in the camps knew or feared that some of their own dear ones were among this group of women, adding to the agony.

The relief teams organized the young men, aged eighteen to thirty-five, into leadership training groups so that they could take over some of the work of the social workers have been doing: Taking people to the hospital for treatment, distributing the rations, and doing all the organizing that is necessary to cope with the needs of that many people.

We are amazed at what India has done when her own needs are so great. It is the warm, loving compassion of the majority of Indian people that makes it possible. There has never been any question but that the refugees would be cared for to the best of India's ability, and the way they have organized the relief operation is remarkable.

One social worker said that the most touching thing about the refugees is their desire to give to other people and not just to receive. Often they will go without their own rations, giving to someone who has had special sorrow. It is the custom of the Bengalis to give a sari to anyone who visits them or



**The biennial Conference for Friends of Friends General Conference—which some Friends still think of as the “Cape May Conference”—will be at Ithaca College next summer. In the Finger Lakes district of upper New York, the campus overlooks Cayuga Lake and is in an area of great natural beauty. It is less than an hour from Watkins Glen. Nearby is the Cornell University Laboratory of Ornithology and its famed Sapsucker Woods. The gathering is planned for June 24—July 1, 1972.**

does them a kindness, and she said she was deeply moved to have women who had no saris of their own feeling badly because they could not give *her* a sari. Many of the refugees are educated people, and it is hard for them to be completely dependent on others for their needs. They long to have jobs and to support themselves, but this cannot be allowed. It would take work away from Indian nationals, most of whom are in desperate need, too.

Probably the easiest way to get money for clothing to India would be to send me a check via our Diplomatic Pouch address: S. Leonard Dart, N.S.F. Science Liaison Staff, USAID New Delhi Agency for International Development, Washington, D. C. 20523. One regular United States airmail stamp will get it here safely. I will then cash it into rupees and turn it over immediately to the Ramakrishna Mission, sending back either group or individual receipts to any who would like them.

## **A Yearly Meeting Above the Arctic Circle**

**by Boyd M. and  
Hannah D. Trescott**

ELEVEN FRIENDS CHURCHES belong to Alaska Yearly Meeting, scattered over an area as large as Pennsylvania. The membership of about two thousand four hundred is practically all Eskimo. Each of the constituent churches has a native pastor (or husband and wife copastors). All were formerly mission churches, founded by missionaries from California Yearly Meeting.

Last year, Alaska Yearly Meeting became independent, and the session we attended in July in Kotzebue was the first full one conducted entirely by Eskimo clerks and committees.

When we arrived, we were met by Janice Perisho and her three children and were driven to their comfortable, modern home. Janice and her husband, Earl, formerly were missionaries sent by California Yearly Meeting but are now there in an advisory capacity. They teach in the Bible School in which native pastors study before taking up their village posts. The Perishos also manage the Friends Book Store, which operates from their home. Bibles and hymnals are the bestsellers. Every Eskimo Friend knows the Bible well.

The devotional period before each of the three daily sessions, led by a different person each time, usually consisted of a short talk by the leader, a talk filled with Bible quotations correctly identified, hymn singing, and prayers. Often many would come forward and kneel, and each one prayed aloud.

Business was conducted during the morning sessions. Afternoons and evenings were devoted to messages from special individuals, mostly experienced pastors, and hymn singing.

The churches sang individually. A member of the congregation would send forward to the presiding clerk a slip of paper on which was written the name of a hymn. When the name of the church was called, all the members of that church who were in the room would walk forward to the platform and sing their chosen hymn.

Full reports of the proceedings were taken back to the home churches by means of tape recordings and notes taken by representatives. Nearly all the speaking was in the Eskimo language, but since it is not a written language, all records are kept in English.

The text of the Yearly Meeting was

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1 Thessalonians 5: 17, "Pray without ceasing" (in Eskimo, "Iniglulu agaayulurli"). This was repeated, in English and in Eskimo, at the beginning of each session, as was the theme song: "Are you looking? Are you watching? Are you looking for the Coming of the Lord? Are you looking? Are you watching? Are you trusting in the Promise of His Word?"

Arthur Roberts, of George Fox College, Newberg, Oregon, was a third visitor from the "lower forty-eight." Although we three could not understand anything said in the Eskimo language, we were well aware of the depth of their worship and faith. The friendliness and cordial welcome of the Eskimos to the visitors from far away were unmistakable. We shall always treasure the statement of one Eskimo Friend, "You have worshiped with us and have eaten our Eskimo food. You may have a white face, but you are Eskimo inside."

(Boyd M. Trescott and Hannah D. Trescott, members of Providence Monthly Meeting, Media, Pennsylvania, were representatives to Alaska Yearly Meeting of Friends World Committee, American Section.)

### White House Daily Meeting

THE TWENTY-FOUR-HOUR-A-DAY VIGIL in front of the White House has gained some attention in the press.

"A year or so ago," Richard Strout wrote in The Christian Science Monitor, "as many as four hundred thousand people came to Washington to demonstrate against the Vietnam war. . . . Today there are only seven on view. . . . They have become so familiar by now that they are accepted almost as unconcerned as the White House fountain, though a passerby still may turn to his friend as they pass and ask absentmindedly, 'By the way, whatever became of the Vietnam issue?'"

"A local newspaper notes that U. S. jet fighter-bombers dropped two hundred planeloads of bombs on North Vietnam yesterday, but the news does not make the front page."

Nick Thimmesch, in the Philadelphia Evening Bulletin, wrote: "President Nixon, who still professes to be a Quaker from Whittier, ought to go out on his sidewalk and say hello to his fellow Quakers. He's done as much for tourists. . . ."

Ralph Walker was quoted: "Some people come here hating Mr. Nixon. But not after a while. We take our time explaining he's a human being with his own thoughts."

### Quaker Vigil at the White House

by Bill Samuel

WITH A MOVING two-hour meeting for worship June 2 in Lafayette Park began the Quaker Vigil for Peace, which was called by Representative Meeting of New York Yearly Meeting. The vigil on the sidewalk in front of the White House has been continuous, without even a moment's break, since that time. It has remained a quiet attempt to "try then what love can do" and is not a demonstration against anything.

Representative Meeting minuted that the vigil would continue "as long as the Spirit leads." Most Friends present at the beginning anticipated a vigil of three or four days. The Spirit has continued to lead, however, as the months have passed.

In the beginning, authorities were somewhat disturbed by the indefinite length of the vigil. They sought, and were denied, an injunction to end the vigil. Now the permanent presence of the small band seems to be accepted. Friendships have grown among the vigilers and some of the policemen who patrol the area.

Most passersby are sympathetic, although a few make vituperative comments. Vigilers delight in the many good conversations they have with people from all over the world. Most of the present vigilers discovered the vigil while passing the White House. They experienced the vigil and stayed. Most of them had little or no previous experience with the Religious Society of Friends. They come from as far away as Chile and England and vary greatly in their backgrounds. The vigil has united them.

Over the summer, the strain of responsibility to Friends in New York Yearly Meeting, for a vigil hundreds of miles away, grew. Friends on the vigil line and in New York searched for a way to relieve it without ending the vigil. Finally, at a business meeting in front of the White House on August 19, a solution was approved by all the vigilers, with a number of New York Yearly Meeting Friends participating. It was decided to transfer the responsibility for the vigil to a new and unique entity, the White House Daily Meeting of Friends. It comprises participants in the vigil, many of whom are not formal members of the Society of Friends. The Meeting has no formal membership, officers, or committees. For many, it



## After Supper in Lafayette Park

fluctuating loyalties  
and needs of flesh  
and spirit  
like a hurricane  
surround me and

confuse my mind  
on evenings like this  
a million words descend  
like rain

and the wind of harsh emotion  
dashes quietude asunder  
the moon is full, and so is  
my heart with sudden unbidden tears

DALE GOWIN

may serve as an introduction to Friends, and they may later join Monthly Meetings. At least one vigiler has already applied for membership in a local Monthly Meeting.

The Daily Meeting approved an epistle at its initial business meeting and has endeavored to circulate it widely among Friends. This has been supplemented by an active program of visitation to area Meetings and attendance at appropriate committee meetings. Friends have responded to the need. Adelphi Monthly Meeting is providing oversight. Friends Meeting of Washington made its kitchen facilities available while the Daily Meeting searched for a permanent home. Temporary housing was provided by Quaker House. The Baltimore Yearly Meeting Peace Committee scheduled its October meeting for Lafayette Park to encourage attenders to vigil the same day. Several Meetings and many individual Friends have contributed funds to the Daily Meeting.

Donations, requests for copies of the epistle, and other correspondence may be sent to Bill Samuel, 120 Maryland Avenue, Northeast, Washington, D. C. 20002. Checks may be made payable to William Ralph Walker, earmarked for White House Daily Meeting of Friends.

## Quaker House, Washington

BRIAN YAFFE has been appointed coordinator of program and volunteer services of Quaker House, in Washington, D. C. He succeeds Joan Oehser.

A member of Brooklyn Meeting, Brian Yaffe has been project director, Quaker Project on Community Conflict, of New York Yearly Meeting Peace and Social Action Committee. He has written two books on nonviolent methods for use in urban conflict.

Brian and his wife, Florence Kline Yaffe, served in VISTA in North Carolina and West Virginia.

## A Bitter Choice

WITH SOCIAL concerns overriding environmental, historical, and sentimental considerations, months of agonizing searchings within Central Philadelphia Monthly Meeting over the sale of Twelfth Street Meetinghouse came to a close in October. The decision to sell the property had been made months earlier, but the Meeting was faced suddenly with an alternate proposal that would have left the building intact.

The new proposal was not accepted, and the original agreement with The Philadelphia Saving Fund Society was approved for the second time. According to the sale agreement, PSFS will buy the entire property for eight hundred and ten thousand dollars. The site will be used for the Twelfth Street entrance to parking facilities for the twenty-million-dollar, seventeen-story office building to be constructed at Thirteenth and Market Streets by PSFS and a large department store. The alternate plan was to purchase only part of the property—the green part.

Friends rejected the second proposal because the expense of maintaining the property was tying up resources that many believed should be diverted to social concerns. According to Richard P. Moses, president of the Trustees of Monthly Meeting, about ten thousand dollars has been spent annually on maintaining the Meetinghouse. Considerable discussion within the Meeting revealed a concern that Friends should act upon their sense of responsibility to the inner city community and that funds liberated by the sale be directed accordingly.

A number of Friends recorded their objections to the decisions but were unwilling to obstruct the majority.

Built in 1812, the meetinghouse is almost one hundred sixty years old. A number of pleas to save the property came to the Meeting from the Philadelphia Historical Commission, the Committee on Conservation and Historical Preservation, the Philadelphia chapter, American Institute of Architects, Friends Historical Association, and others, but no one offered funds. The meetinghouse will be given to anyone who will take it away before next May.

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## Classified Advertisements

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

### Positions Vacant

TWO PERSONS, preferably a Quaker couple, for Quaker House, Greensboro, North Carolina. Salary: \$100. per month; utilities paid. Write or telephone Robert Driscoll, 2612 Sherwood Street, Greensboro 27402. 919-292-4801.

MATURE COMPANION, to live in apartment with elderly widow at Foulkeways, Gwynedd, Pennsylvania 19436. Write Box E-530, Friends Journal. Give references and telephone number.

### Opportunities

GIVING FOR INCOME. The American Friends (Quaker) Service Committee has a variety of life income and annuity plans whereby you can transfer assets, then (1) receive a regular income for life; (2) be assured that the capital remaining at your death will go to support AFSC's worldwide efforts to promote peace and justice; (3) take an immediate charitable income tax deduction; and (4) be relieved of management responsibility. Inquires kept confidential and involve no obligation. WRITE: AFSC Life Income Plans, 160 North Fifteenth Street, Philadelphia 19102.

### Wanted

HUMPHREY MARSHALL items. Also photos, letters, old deeds, books, memorabilia, etcetera, relating to village of Marshalltown and Bradford Meeting. Write William C. Baldwin, 865 Lenape Road, West Chester, Pennsylvania 19380; or telephone 696-0816.

SPECIAL CONTRIBUTIONS, large and small, are needed if Scattergood School is to continue to enroll ghetto students who desire a Quaker, rural, college-preparatory, boarding school experience. \$4,200 would make possible the attendance of one underprivileged student for four years. Our current resources may not be able to carry this responsibility much longer. Tom Schaefer, Scattergood School, West Branch, Iowa 52358.

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### Services Offered

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SUSAN CASTELLANO, B.F.A. in photography from Philadelphia College of Art, two years' work in a commercial photography studio, seeks freelance assignments or a full-time photographic position. Please request to see portfolio. 1700 Pine Street, Philadelphia 19103; 215-PE 5-5775.

### Schools

THE MEETING SCHOOL, Rindge, New Hampshire 03461—communal, coeducational, college preparatory. Farm and family living. Grades 10 to 12. For information, write Joel Hayden.

## Books and Publications

DISARMAMENT NEWSLETTER provides focused reporting; convenient library record. For samples, write Cullinan, 211 E. 43rd, New York 10017.

R. W. Tucker's essay, THE LAMB'S RULE on apostolic authority and how to lay hold of it (Lake Erie Yearly Meeting Lecture, reprinted from Friends Quarterly), and "The Centrality of the Sacraments" (from Friends Journal) available in readable homemade reprint from author: 1016 Addison Street, Philadelphia 19147. Price, \$1 (includes United States or Canadian postage); ten percent discount for ten or more.

QUAKER MONTHLY: What are those British Friends thinking? Enjoy this monthly menu of seven thought-provoking articles. Not too little, not too much. Subscription, \$2.25. Sample on request. Quaker Monthly, Friends House, Euston Road, London NW 1, 2 BJ, England.

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

FRIENDS JOURNAL—All issues—January 1969 to July 1971. Pay postage only. Anna Todd, Kennett Square, Pennsylvania 19348.

THE RHODE ISLAND BOAT: A candid New England Quaker sheet is now putting to sea for your good. Sails weekly or when loaded. Five issues, \$1; 25¢ per copy. The Boat, 217 Pleasant Street, Providence, Rhode Island 02906.

### Accommodations Abroad

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

MEXICO CITY FRIENDS CENTER Pleasant reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D. F. Friends Meetings, Sundays, 11 a.m.

### For Sale

INQUIRIES INVITED: A few individual lots in a Pocono Mountain lake family community. Box M-518, Friends Journal.

SUPPORT NEW FARM COMMUNITY business! We sell: Educational, cooperative game for children and adults, sixty-eight playing cards, instructions; Booklet of four additional games using the cards; Herb Tea Blend—twelve tasty herbs, hand-picked, unsprayed. Details about products and our community from: Family Pastimes, R.R. 4, Perth, Ontario, Canada.

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SPECIAL OFFER: "Peaceable Kingdom"—handsome, unique Christmas cards. \$10.00 per 100 postpaid. Planned Parenthood Cards, Box CFJ, Newtown, Pa. 18940.

### Positions Wanted

COLLEGE TEACHER, Friend, former CCCO and AFSC staff, Chicago Ph.D., seven years' teaching experience. Published in Quaker Religious Thought, Shrewsbury Lecture, other. Desires position in peace research or college or university teaching of religion, ethics, or peace studies. Box P-527, Friends Journal.

JAPANESE STUDENT in Wilmington College needs position beginning January, 1972 to earn graduate expenses. Can type, teach high-school French or Japanese, college-level Japanese. Will work as secretary, in library, as head resident or similar position in boarding school, work in home for elderly, in hospital, etcetera. Masumi Akaishi hopes for good news at Pyle Center, Box 6, Wilmington College, Wilmington, Ohio 45177.

## An Essay Contest on Friends Education

WILMINGTON COLLEGE has announced an essay contest for high school seniors in which the winner will receive a four-year, thirty-percent tuition grant to the College.

Essays, of about two thousand words, are to be on the subject of Friends education. Three topics are specified: "Meeting Student Needs in the 1970's: A Challenge to the Quaker College"; "The Current Revolution in American Society: What is the Role of the Quaker College?"; and "What is Distinctive About Quaker Education?"

The grant will approximate two thousand dollars. Entries must be submitted before February 10, 1972 to Quaker Education, Box 1245, Wilmington College, Wilmington, Ohio 45177.

The judges will be Sterling P. Olmsted, vice president for academic affairs; Clifford L. Hardie, chairman of the Department of Literature and Language; and Elizabeth MacNutt, clerk of Wilmington Campus Meeting and a former instructor of literature and language at Wilmington.

## Struggling with Styles

FRIENDS BULLETIN, of Pacific Yearly Meeting, asks: "Are we able to view differing lifestyles as the different ways of taking part in the Kingdom of God? Have we looked beyond the superficial levels of appearance and attitude to the deeper elements of social and personal relationship involved in new styles?"

It continues: "Several Meetings are struggling with their relation to couples living together outside of recognized marriage. Are we able to accept such couples lovingly, with sensitivity to their particular situations?"

"Do we bear witness to the deep elements of commitment, caring, and responsibility that underlie genuine and full relationships between men and women?"

## Housecleaning

UNDER THE HEADING, "Dirty Old Meeting Houses Need Loving, Too," the Berkeley (California) Friends Newsletter announces second-Saturday-of-every-month work parties to take care of: putting Quaker House windows, installing new furnace filters, cleaning and laying carpets, replacing a toilet seat, splitting firewood and cleaning the fireplace and storage bins, polishing floors, washing doors around knobs and walls around switches, and cleaning cupboards, closets, shelves, and places beneath stairwells.



# MEETING ANNOUNCEMENTS

## Alaska

**FAIRBANKS**—Unprogramed worship, First-days, 9 a.m., Upper Commons Lounge, University of Alaska campus. Discussion follows. Phone: 479-6801.

## 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, 1702 E. Glendale Avenue, 85020. Mary Lou Coppock, clerk, 6620 E. Culver, Scottsdale, 85257.

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

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

## California

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

**CLAREMONT**—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Clifford Cole, 339 West 10th 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**—Meeting every Sunday, 10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. Phone, 237-3030.

**HAYWARD**—Worship, 11 a.m., Old Chapel, 890 Fargo, San Leandro. Clerk 582-9632.

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

**LONG BEACH**—Marloma Meeting and Sunday School, 10:30 a.m., 647 Locust. 424-5735.

**LOS ANGELES**—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 754-5994.

**MARIN**—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell, 924-2777.

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

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

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

**REDLANDS**—Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-9218.

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

**SAN FERNANDO**—Family sharing 10 a.m. Unprogramed worship, 10:20 a.m. 15056 Bledsoe St. 367-5288.

**SAN FRANCISCO**—Meeting for worship, First-days, 11 a.m., 2160 Lake Street, 752-7440.

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

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

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

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

**VISTA**—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. 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**—Whitleaf Monthly Meeting, Administration Building, 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion. 698-7538.

## 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 776-7369.

**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. George Corwin, Clerk. Phone 853-1521.

## Delaware

**CAMDEN**—2 miles south of Dover. Meeting and First-day School 11 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, 4th and Wests Sts., 11 a.m.; 101 School Rd., 9:15 a.m.

## District of Columbia

**WASHINGTON**—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 10 a.m.-11 a.m.; babysitting, 10 a.m.-12 noon; First-day School, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

**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 677-0457.

**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.

**LAKE WALES**—At Lake Walk-in-Water Heights. Worship, 11 a.m. 676-5597.

**MIAMI-CORAL GABLES**—Meeting, 10 a.m., 1185 Sunset Road. Thyra Allen Jacobs, clerk, 361-2862 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. 9:45, hymn sing; 10, worship; 11:15, adult study group. Babysitting, 10:15 to 11. 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.

**CHICAGO**—Northside (unprogramed). Worship 10 a.m. For information and meeting location, phone 477-5660 or 327-6398.

**DECATUR**—Worship, 10 a.m. Phone Agnita Wright, 877-2914, for meeting location.

**DEKALB**—Meeting, 10:30 a.m., 424 Normal Road. Phone 758-2561 or 758-1985.

**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**—Unprogramed 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. Worship, 10:30 a.m.; informal togetherness, 11:30. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 964-0716.

**SPRINGFIELD**—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2083 for meeting location.

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

## Indiana

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

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



*Newmarket, Ontario, Meetinghouse*

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10:00.)

**WEST LAFAYETTE**—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Elwood F. Reber. Phone 463-9671.

### **Iowa**

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

**PAULLINA**—Worship, 11 a.m.; First-day School, 10 a.m. Rachel Hodgins, Paullina, Correspondent.

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

### **Kansas**

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

### **Kentucky**

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

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

**LOUISVILLE**—Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone 452-6812.

### **Louisiana**

**BATON ROUGE**—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Stuart Gilmore; telephone 766-4704.

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

### **Maine**

**DAMARISCOTTA**—Worship 10 a.m., Public Library, Route 1, Main Street. (See Mid-coast listing)

**EAST VASSALBORO**—Worship 9 a.m., Paul Cates, pastor. Phone: 923-3078.

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

**NORTH FAIRFIELD**—Lelia Taylor, pastor. Worship 10:30 a.m. Phone: 453-6812.

**ORONO**—Worship 10 a.m. For place, call 942-7255.

**PORTLAND**—Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone 839-3288. Adult discussion, 11:00.

**SOUTH CHINA**—David van Strien, pastor. Worship 10 a.m. Phone: 445-2496.

**WINTHROP CENTER**—Paul Cates, pastor. Worship 11 a.m. Phone: 395-4724.

### **Maryland**

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

**ANNAPOLIS**—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Alice Ayres, clerk (301-263-5719).

**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 10:15; worship 11 a.m. Phone 332-1156.

**EASTON**—Third Haven Meeting and First-day School, 11 a.m., South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

**SANDY SPRING**—Meetinghouse Road, at Rte. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30.

**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. Patricia Lyon, clerk, (617) 897-4668.

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

**BOSTON**—Worship 11:00 a.m.; fellowship hour 12:00, First-day, Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone 227-9118.

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

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

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

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

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

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

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

### **Michigan**

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

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

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

**EAST LANSING**—Worship and First-day School, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. 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.

**TRAVERSE CITY-GRAND TRAVERSE AREA**—Manitou Meeting. Unorganized group meets 1st and 3rd Sundays for silent worship and potluck in homes. Phone Lucia Billman, 616-334-4473.

### **Minnesota**

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

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

### **Missouri**

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call 931-3807.

**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 457-7040.

**RENO**—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1101 N. Virginia Street, in the Rapp Room of The Center. Telephone 322-3013. Mail address, P. O. Box 602, Reno 89504.

### **New Hampshire**

**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, 11:15 a.m.; worship 11 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. and Lake St. Worship, 10 a.m. First-day School follows, except summer. Babysitting provided during both. 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 and Gordonhurst Avenue. Meeting for worship and First-day School, 11 a.m. Visitors welcome.

**MOUNT HOLLY**—High and Garden Streets, meeting for worship 10:30 a.m. Visitors welcome.

**MULLICA HILL**—First-day school, 10 a.m.; worship, 11. (July, August, 10 a.m.) North Main Street, Mullica Hill. Phone; 478-2664. 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, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker Road near Mercer St. 921-7824.

**QUAKERTOWN**—Meeting for worship, 11:00 a.m., every First-day, Clerk, Douglas Meaker, Box 464 Milford, N. J. 08848 Phone 995-2276.

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

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

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

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

**SUMMIT**—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

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

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

## New Mexico

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

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

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

**WEST LAS VEGAS**—Las Vegas Monthly Meeting, 9:30 a.m., 1216 S. Pacific.

## 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, 10:30 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.

**GRAHAMSVILLE**—Greenfield and Neversink Meeting. Worship, First-days, 10:30 a.m.

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

**JERICHO, LONG ISLAND**—Unprogrammed worship, 11 a.m., Old Jericho Turnpike.

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

**NEW YORK**—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (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.

**ONEONTA**—Worship and First-day School, 10:30 a.m., 11 Ford Ave. Phone, 433-2367.

**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, Julia K. Lyman, 1 Sherman Avenue, White Plains, New York 10605. 914-946-8887.

**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.

**RYE**—Milton Rd., one-half mile south of Playland Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

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

**SCHENECTADY**—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 438-7515.

**ST. JAMES, LONG ISLAND**—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

**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: Robert Mayer, phone 942-3318.

**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. Martha G. Meredith, Clerk, Jack Kirk, Pastor.

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

**WINSTON-SALEM**—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call F. M. James, 919-723-4690.

## 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.; worship, 10:30.

**TOLEDO**—Allowed Meeting, unprogrammed. Sundays, 10 a.m. downtown YWCA, Jefferson at 11th. Information: David Taber, 419-878-6641.

**WAYNESVILLE**—Friends Meeting, Fourth and High Streets. First-day School, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

**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, 10:30 a.m.; meetings for worship, 9:45 and 11:30.

**BRISTOL**—Meeting for worship and First-day School, 11 a.m., Market and Wood. 788-3234.

**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 Pennsylvania, reconstructed manor home of William Penn.

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

**HARRISBURG**—6th & Herr Street, meeting for worship and First-day School 10 a.m.; Adult Forum 11.

**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., First-day School and Adult Forum, 10 a.m.; worship, 11.

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

**LEWISBURG**—Vaughan Literature Building Library, Bucknell University. Meeting for worship, 11 a.m. Sundays. Clerk: Freda Gibbons, 658-8841. 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. Worship 10 a.m.; First-day School 11 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, 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane. Powelton, 3309 Baring St., 10 a.m.

University City Worship Group, 3907 Spruce St. (Enter rear.) 11 a.m.

**PHOENIXVILLE—SCHUYLKILL MEETING**—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10 a.m. 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 Sprout 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.

**STROUDSBURG in the Poconos**—Worship group meets every first and third Sunday at 10:00 a.m. Strouds Mansion, 900 Main Street. Visitors welcome.

**SUMNEYTOWN-GREEN LANE AREA**—Worship First-days, 6:30 p.m. Call 215-234-8424 or 234-4670 for location.

**SWARTHMORE**—Whittier Place, college campus. Adult forum, 9:45 a.m.; First-day school and worship, 11.

**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.

**WRIGHTSTOWN**—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

**YARLEY**—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. William Jefferys, clerk, 476-1375.

**DALLAS**—Sunday, 10:30 a.m., Park North Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 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, Sunday, 3 p.m., 2412 13th. Patty Martin, clerk, 762-5539.

## 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., St. Mary's School, Shannon Street.

**PUTNEY**—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

**SOUTH LONDONDERRY**—West River Meeting. Worship, Sunday 11 a.m., in the home of Carlton and Marjorie Schlicher, West River Road. Phone 824-3783 or Anne Compter Werner—824-6231.

## 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.

**WINCHESTER**—Centre Meeting—203 N. Washington. Worship, 10:15. Phone 667-8947 or 667-0500.

## Washington

**SEATTLE**—University Friends Meeting, 4001 9th Avenue, N.E. Silent worship and First-day classes at 10. Phone: ME 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, 272-0040.

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

## Coming Events December

*At Powell House, Old Chatham, New York 12136:*

December 30-January 1—Annual New Year's Gathering.

*At Pendle Hill, Wallingford, Pennsylvania 19086:*

December 3-5—A Sensitivity Training Weekend, led by Bob Blood, assisted by Jean Feinberg.

December 6—A Public Lecture, "Death and Existential Trust," by Maurice Friedman, 8 p.m., the Barn.

December 30-January 2—Midwinter Institute: Loneliness and Community.

## Announcements

### Births

**ANDERSON**—On September 30, a son, CLIFFORD CHARLES ANDERSON, to Stephen and Hannah Anderson. The mother and maternal grandparents, Bradshaw and Ingeborg Snipes, are members of Falls Monthly Meeting, Fallsington, Pennsylvania.

**HILL**—On September 30, a son, JASON LOUCHERY HILL, to Thomas Clark and Barbarie Friedly Hill. The parents are members and joint recording clerks of Northside Friends Meeting, Chicago, and former members of Cleveland, Ohio, Monthly Meeting. This is the first birth in Northside Meeting.

**STERRETT**—On May 5, a son, NATHANIEL PALMER STERRETT, to Timothy S. and Mae January Sterrett. The parents and the maternal grandparents, Thomas S. and Anna B. Brown, are members of Westtown, Pennsylvania, Monthly Meeting.

### Marriages

**BOYER-BAILEY**—On September 25, at and under the care of Sadsbury Monthly Meet-



ing, Christiana, Pennsylvania, CHARLOTTE YVONNE BAILEY, daughter of James H. and Averetta K. Bailey, of Atglen, Pennsylvania, and JERE MICHAEL BOYER, son of Carl and June A. Boyer, of Lebanon, Pennsylvania. The bride is a member of Sadsbury Monthly Meeting.

COOK-MCDONOUGH—On October 9, at and under the care of Hanover, New Hampshire, Monthly Meeting, KAREN MCDONOUGH, daughter of Don and Mary McDonough, and TIMOTHY R. COOK, son of Thomas N. and Monica Cook. The bridegroom is a member of Hanover Meeting, and his parents are members of Yardley, Pennsylvania, Monthly Meeting.

NUGENT-REED—On August 21, at Great Falls, Montana, under the auspices of Jehovah's Witnesses, JEANNE REED, daughter of Mr. and Mrs. John R. Reed, and MR. NUGENT, son of Mr. and Mrs. Edward Nugent. The bride is the granddaughter of Esther Hayes Reed and great-granddaughter of Russell and Emma Hayes, former members of Swarthmore, Pennsylvania, Monthly Meeting.

THOMPSON-TWIGG—On October 2, in St. Paul Methodist Church, Chambersburg, Pennsylvania, DAWN LOUISE TWIGG, daughter of Allen and Barbara Twigg, and BYRON HARRY THOMPSON, son of Harold E. and Ruth Smedley Thompson. The bridegroom and his parents are members of London Grove, Pennsylvania Meeting.

## Deaths

ALDRED—On October 4, in her home in Collingdale, Pennsylvania, CORA WRIGHT ALDRED, aged 88, a member of Lansdowne, Pennsylvania, Monthly Meeting. Born near Bendersville, she lived most of her life in Lansdowne. She was the widow of the late Edward B. Aldred, and is survived by a son, Wendell C. Aldred, of Newtown, Pennsylvania; a daughter, H. Muriel Aldred, of Collingdale; and a grandson, Richard W. Aldred, of Doylestown.

COPE—On October 8, in her home in Media, Pennsylvania, EDITH WHITACRE COPE, aged 91, a member of Springfield, Pennsylvania, Monthly Meeting and former member of Media Monthly Meeting. She taught in Friends schools and worked with South Media Home and School Association, The Shelter at Cheyney, Pennsylvania, the Needlework Guild, and with her husband, Herman Cope, organized a barter exchange in Media area during the depression. She is survived by two daughters: Mrs. John S. Kimber, of La Havra, California, and Mrs. Frederick W. Swan of Westtown and Indian Orchards; seven grandchildren; and ten great-grandchildren. Her ready wit and wise counseling will be missed by all who knew her.

ELKINTON—On October 12, in North Penn Hospital, Lansdale, Pennsylvania, JOSEPH PASSMORE ELKINTON, aged 84, of Foulkeways, Gwynedd, Pennsylvania, a member of Gwynedd Monthly Meeting and formerly a member of Media (Third Street) Meeting and of Providence Meeting, Media, Pennsylvania. He is survived by his widow, Anna Griscom Elkinton, of Foulkeways; two sons, J. Russell Elkinton, M.D., and David C. Elkinton, both of Moylan, Pennsylvania; a daughter, Rebecca E. Schoonmaker, of White Plains, New

York; seven grandchildren; and four great-grandchildren. Passmore Elkinton was vice-president in charge of sales of the Philadelphia Quartz Company at the time of his retirement. Throughout his life he combined business activities with his concern for the whole Society of Friends. He traveled widely in the United States, Canada, Europe, China, and Japan. In 1952, Passmore and Anna Elkinton spent seven months in Japan; he previously had been chairman for twelve years of the Friends Mission Board for Japan. Passmore Elkinton was a member of American Friends Service Committee; a member and treasurer of the National Board of the Fellowship of Reconciliation; and chairman of the executive committee of American Friends Fellowship Council and was a long-term member of Friends World Committee for Consultation, many of whose sectional conferences he attended with Anna Elkinton in North America, the West Indies, the Pacific, and Europe. In 1929, he helped organize the first All-American Friends Conference in Oskaloosa, Iowa.

MEYER—On October 3, MARY THOMAS MEYER, a member of Westfield, New Jersey, Monthly Meeting and an attender of Moorestown, New Jersey, Meeting.

REYNOLDS—On September 17, in Chester County Hospital, West Chester, Pennsylvania, MARY CLOUD REYNOLDS, aged 90, a member of Birmingham, Pennsylvania, Monthly Meeting. She is survived by her husband, A. Brinton Reynolds; four children; and several grandchildren.

ROBERTS—On October 7, JESSE RUBICAM ROBERTS, aged 77, a member of Horsham, Pennsylvania, Monthly Meeting. He is survived by two sisters, Harriet R. Sutton and Evelyn R. Popp, both of Washington, D. C.; a nephew; two nieces; four grand-nephews; and five grandnieces.

ROINESTAD—On September 19, after a long illness, LOUISE ROINESTAD, a member of Berkeley, California, Monthly Meeting. For many years she was an active worker in the clothing program of American Friends Service Committee and the hospitality committee of her Meeting. With her husband, Soren Roinestad, who survives, she was a vigorous supporter of civil liberties and generous in support of Friends concerns. The memory of her warmth, friendliness, and humor is cherished.

SCHWANTES—On September 30, GLORY R. SCHWANTES, daughter of Paul and Glad Schwantes, of Purchase, New York, Monthly Meeting. She had been a social worker in Denver, Colorado, and Madison, Wisconsin, and for thirteen years had worked in the public school system of New Britain, Connecticut. She had a creative gift for sensing the needs of children in trouble. She is survived by her parents, of Southbury, Connecticut; two sisters, Marielle S. Fenstermacher and Nancy Lou Pellett; two brothers, John P. Schwantes and Roger A. Schwantes; and eight nieces and nephews.

## In Memoriam: Passmore Elkinton

ONE FRIEND, who wrote to me about the death of Passmore Elkinton, called it the end of an epoch. His life, however, also was the beginning of a new epoch in Quakerism. He exemplified in his career as a businessman the meaning of ministry.

He traveled far and wide in his business interests, but he also used such occasions as an opportunity to visit Friends Meetings of all branches.

When he spoke, his message was authentic, for it was a witness to his own experience as well as an exhortation to Friends. He called all of us to Christ, in whom we might find our fellowship, and he believed so much in the possibilities of a new unity among Friends that he devoted his main strength to it.

Passmore and Anna Elkinton can probably be credited beyond all others in the United States for the early development and strengthening of Friends World Committee. For several years it was their primary commitment. Not one conference of Friends, not one move for understanding and fellowship of Friends sponsored by FWC, has been uninfluenced by their work.

To Friends of the West, Passmore Elkinton was known as a Philadelphia Friend, but he was loved by them as one who linked East, South, and West. Under his traveling concern, the Alleghenies were lowered and the Potomac narrowed as barriers between Friends. He lives in our memories tall in body, mind, and spirit.

ERROL T. ELLIOTT

## In Memoriam: Elizabeth Morgan

ELIZABETH MORGAN died September 26 at her home in Celo, North Carolina. Clerk of Celo Friends Meeting at the time of her death and founder of the Arthur Morgan School there, she had given the last two decades of her life to the Celo community. She was sixty-one years of age.

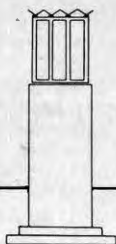
Elizabeth Morgan was an accomplished musician, a leader in the labor movement and the Socialist Party, a newspaper publisher, and an ardent civil rights activist. She was a graduate of the Aurora Conservatory of Music and held a bachelor of science degree from Miami University. She was a founder of Yellow Springs Friends Meeting.

With her husband, Ernest Morgan, Elizabeth was copublisher of the Yellow Springs News from 1941 to 1949, and editor for six months in 1941-1942. In 1940 she campaigned throughout Ohio as Socialist candidate for congressman-at-large.

Always ready for any battle in the fight for racial equality, she was the first white student to attend Wilberforce University. When the Koinonia Community in Georgia came under violent attack because of its interracial nature, she joined Dorothy Day, founder of Catholic Worker, in volunteering to stand guard. Both women were shot at from passing cars.

Elizabeth Morgan worked with her father-in-law, Arthur E. Morgan, and Community Service, Inc., in the late fifties. She assisted in the struggle of Seneca Indians to save their lands from inundation by the building of the Kinzua Dam.

Her interest in elementary education grew from her childhood experience of "never going to school," being tutored sometimes by her parents, but mostly just "finding things out for myself." Shifting her interest to North Carolina, she became a partner in Camp Celo, started a work-camp there, and founded the Arthur Morgan School.



# wilmington college

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## A Christmas Message

December 1, 1971

Dear Friend:

Thomas Kelly once said, "I'd rather be jolly Saint Francis hymning his canticle to the sun than a dour old sobersides Quaker whose diet would appear to have been spiritual persimmons."

If ever there was a time for abstaining from spiritual persimmons, it is during the Thanksgiving-Hanukkah-Christmas season. For it is during this time each year that we can more clearly see the potential for good that dwells in our fellowman.

This annual rediscovery of "that of God in every man" justifies our thanksgiving and joy. But it also calls us to redouble our efforts to make "peace on earth, goodwill toward men" a reality beyond the holiday season.

As Christmas draws near, I urge you to take a few moments to remember the many excellent Quaker colleges that work year-round to nurture the best that is in man. Send a gift or a word of encouragement to the one that holds special meaning for you. It will be appreciated.

Earlham College, Richmond, Ind.; Earlham School of Religion, Earlham College, Richmond, Ind.; Friends University, Wichita, Kans.; Friends World College, Mitchel Gardens, Westbury, N. Y.; George Fox College, Newberg, Ore.; Guilford College, Guilford, P. O., N. C.; Haverford College, Haverford, Pa.; Malone College, Canton, Ohio; Swarthmore College, Swarthmore, Pa.; Whittier College, Whittier, Cal.; William Penn College, Oskaloosa, Ia.; Wilmington College, Wilmington, Ohio.

Sincerely,

Robert E. Hinshaw

President

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