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THE PHOTOGRAPH ON THE COVER, of lobster boats in the harbor in Friendship, Maine, was taken by Margaret C. Perry, South Philadelphia painter and free-lance photographer—when she has access to a darkroom. She is a member of Haverford, Pennsylvania, Monthly Meeting.

Hung with hard ice-flakes, where hail-scur flew,

There I heard naught save the harsh sea

And ice-cold wave, at whiles the swan cries,

Did for my games the gannet's clamour,

Sea-fowls' loudness was for me laughter,

The mews' singing all my mead-drink.

Storms, on the stone-cliffs beaten, fell on the stern

In icy feathers; full oft the eagle screamed

With spray on his pinion.

—from "The Seafarer," by Ezra Pound

Today and Tomorrow

Quarterly Meetings

NOWADAYS when something does not seem to be working very well in Quakerism, the automatic response is a suggestion to scrap it. The current target for the scrap heap is Quarterly Meetings. Except for a decreasing minority of Friends for whom Quarterly Meetings still serve as family reunions, the general complaint is that they are boring, ritualistic, unnecessary, and (that ubiquitous word) "irrelevant."

Yet it is also possible to look at a structure that is not working very well and ask what functions could properly be best performed by it. This question, asked about Quarterly Meetings, has produced a number of fertile ideas, which nobody seems to be doing much about.

For one thing, a successful Meeting normally has to be much smaller than a Protestant, Catholic, or Jewish congregation. It does not have the resources of numbers to do many of the things that it ought to do and that counterpart bodies in some do as a matter of course. The obvious solution is for neighboring meetings to join together to do the many things that require greater numbers and resources.

That means Quarterly Meetings. It also means Quarters whose boundaries have some relation to 1970 rather than 1870. It means, perhaps, that fourteen scattered Meetings in a state should be a Quarterly Meeting and elsewhere that only three Meetings that are very near to one another should be a Quarterly Meeting. The notion of balanced membership in various Quarters is outmoded.

Another obvious function of Quarterly Meetings is mutual aid. The strengthening of any Meeting in an area strengthens all the Meetings. Does a Meeting need financial help in improving its facilities? Does it suffer from a lack of spoken ministry, and can it be helped by setting up a rota of intervisitation by other Meetings? Are some Meetings growing at the expense of others? Can anything be done about it?

Yearly Meetings might well do some hard thinking about the functions that a Quarterly Meeting should perform and address special queries to its Quarters asking about their performance.

It has also been suggested that Quarterly Meeting is the ideal level on which to have functionaries. Yearly Meeting field secretaries tend to become distant bureaucrats, not personally known to most Friends. Monthly Meeting executive secretaries tend to overdominate their Meetings merely because they give more time to Meeting affairs than everybody else put together. (It can also be argued that in most cases, a Meeting large enough to need an executive secretary is by definition large enough to

subdivide instead. There are obvious exceptions, of course—very large college Meetings or Meetings that need a full-time worker for purposes of outreach.) Several Quarters have experimented with Quarterly Meeting coordinators, who combine some of the functions of a Monthly Meeting executive secretary and some of the functions of a Yearly Meeting field secretary.

There is a need for functionaries at some level. Simple problems of pastoral care often go untended because, for instance, with Friends, uniquely, hospitals have no central address through which to report accident victims. Smaller Meetings may not have the benefit of competent newsletters, mailing service, ready access to literature, and so on. They may have no one qualified to do draft counseling, to provide information about Friends schools, to arrange participation in American Friends Service Committee and other projects. It has been suggested that Friends General Conference or other similar bodies should get into the business of training Quarterly Meeting coordinators, paying their salaries and handling their retirement fund; the Quarters would provide office space and transportation money and volunteer help. It has been suggested that a coordinator's office, unlike a Meeting-house, could be a storefront in the main business district of a Quarter and include a reading room.

These are only three categories of ideas for the use of Quarterly Meetings. There are more, which have been reported regularly in these pages in accounts of experimental sessions. Our present point is not so much to urge this or that use, as rather to point to the fertility of ideas on uses of Quarterly Meetings and suggest that positive thinking does have its place.

Miscellany

✓ "PARENTS who are doves are willing to see their sons and daughters be cannon fodder in the peace movement, to go to jail and have their careers jeopardized—without joining them—just as hawk mothers and fathers are willing to see their sons' bodies be cannon fodder to protect our prestige."—Daniel Ellsberg, in *Look*.

✓ "NOT ONCE did I see a cynical smile or hear a fed-up sigh as some Friend stood up to express another point of view [during New Zealand Yearly Meeting]: There was real acceptance of each other as part of a unified family striving to do God's will in 1971."—Norman Bennett, in *New Zealand Friends Newsletter*.

✓ "THE SIOUX Indians, native to South Dakota, have a valediction they often use when taking leave from friends. Simple, but beautiful, it goes like this: Ota wapipi numwe. To yaun ehna wookiye ya (*Oh-tah wah-pea-pea, noon-way. Too yah-oon ay-nah woe-oh-key-yay yah*). Freely translated from the Oglala Sioux it means: Much good luck, friend. May you walk in peace."—Rosemary R. Berry, in *Writer's Bulletin*.

A Meditation on Progress and the Search for Self

by Emil M. Deutsch

MAN often does not realize how high a price he pays for "progress." If he did, he would not sacrifice so much that could sustain his soul.

An example of which I am particularly aware is the violation of the desert wilderness that we probably should have left undisturbed, following the centuries-old pattern of the Indians.

I am not objecting to the irrigated agriculture in parts of the desert, where there is enough topsoil and not merely rocks and gravel. There seems to be, though, a lack of logic and planning in the spending of millions to keep land in the old, cotton-growing areas of the South out of production and the investing of equally large amounts in irrigation schemes in the Southwest to increase cotton growing.

Green and ripening fields can have their eye- and mind-soothing appeal. The mountain valleys of Switzerland, Austria, Italy, southern France, Norway, and Sweden are examples of how human activities and habitation can fit into the landscape, without marring its beauty and solitude, as the ugly mines and settlements in the Colorado Rockies and elsewhere in the West do so frequently.

What I object to is the destruction of desert stretches, unsuitable for agriculture, by overgrazing and making the parts bordering the settled areas the dumping grounds for indestructible trash and waste.

Now there is silence, which the bird voices and an occasional rustle of wind hardly disturb. I am grateful that Luke Air Force Base is quiet on Saturdays and Sundays. There is no roar and whine of engines of fighter planes and bombers to and from the bombing and firing grounds southwest of Gila Bend toward Yuma. I think: Is it really necessary to train so many young men how to kill with bombs and machine guns? Can liberty and civilization really be "defended" by such crimes? Are not they who are trained in mass extinction bound to lose the values in their own minds so much faster? I think: Man's life is divided by what happens to him, oftener from the inside than from the outside.

What can be the goal, the purpose of human existence? The question increases in importance now when the mounting population pressure upon the environment has almost finished propagation of the human species as a goal of human existence and made the curb on overpopulation an unavoidable prerequisite of human survival and perhaps of the survival of all life on the planet.

I believe that Jesus has given us the answer in the Ser-

mon on the Mount and in Matthew 25: "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it to me." But also: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Omission is as severe a shortcoming as commission in the sight of God. Injustice and suffering are caused more by the apathy and inertia of the many "good people" than by the wickedness of the few evil ones.

It seems to me that Jesus also gave us the perfect prescription for human happiness: One gains one's life by losing it and loses it by trying to gain it. Self-concern and self-centeredness, as much as selfishness, greed, resentment, fear, and hate, cut us off from the divine and keep us from reaching and tapping the strength that can flow from the infinite into our frailty and make us invincible to adversity and fate. Only by thinking of and caring for others first can we find our real self and grow in insight, wisdom, and serenity.

Listening to the inward voice, seeing ourselves and the world in the quiet beam of the Inward Light, we find we cannot reach inner peace and happiness without active love for others—loving and caring.

Moved by the Spirit

It happened at First-day meeting for worship in Haverford Meetinghouse. Precisely at 10:30 a young man—perhaps in his middle twenties—rose to speak.

I cannot quote his exact words, but the gist of what he had to say was: "I have never been to a Quaker Meeting before but have been told that in such meetings one has an opportunity to open one's heart and mind. Let me say first that I am a Jew and a concert violinist. My name is Daniel Heifitz. I have recently graduated from the Curtis Institute, where I studied for six years.

"My mother was born in Nazi Germany. Her entire family was liquidated. She herself managed to escape to the United States at the age of twelve. Years passed, and eventually she married a Russian Jew. My family was deeply grateful for the talent with which I was blessed, and my paternal grandfather was most eager to hear me play his favorite composition at my first important concert. Unhappily he died two months before the event took place. I would like to play his favorite for you now. It was written by a Jew and depicts in musical terms a service at the Synagogue."

Thereupon Daniel Heifitz, who had spoken with great depth of feeling, took his violin to a central spot in the meetinghouse and played. I was deeply moved. His technique was superb, his tonal quality extraordinarily rich; his sensitivity was overpowering. The last note he played was soft—the epitome of beauty.

This account is effusive—perhaps too much so to be in line with traditional Quaker restraint—but I feel compelled, as did Mr. Heifitz, to open my heart.

EDNA KRAUS PAINE

Creative Force Based On Constructive Values

by Irene F. Heine

INFLUENCE related to communication based on a thoughtful, open, loving spirit has a positive strength that tends to set expanding, positive force into motion.

Force can be violent, coercive, constraining, and negative. Force also can be vigorous, responsive, cogent, and positive. That the destructive connotations of the word "force" are commoner than the constructive connotations is a function of what has been rather than what can be or, indeed, what must be if mankind is to survive.

The violence inherent in the draft, in the urban ghetto, in the corporate state could be eliminated and replaced with a positive orientation based on a nonviolent, loving force. Communal living, radical approaches to education, draft resistance, and refusal to pay war taxes are some of the better known ways of trying to shift emphasis in the society. As reactions to rigid structure, such approaches tend to influence from the outside inward, and they have greatly altered prevailing mores during the past decade.

Quite unexpectedly I became acquainted with another type of nonviolent, loving force that influences a rigid, unwieldy structure at its source. After several months of study of the background and pending legislation pertaining to the Alaska Native Claims Settlement, I wanted to work more actively for the passage of equitable legislation on the issue. A friend referred me to someone who was well acquainted with the Friends Committee on National Legislation, and a door was opened for positive action to begin to evolve. Many times I have thought of that somewhat circuitous beginning and reflected on the nature of casual relationships.

Later I attended the annual meeting of FNCL. Several members of the staff found time to consider the Alaska Native Claims issue. The justice of the Native position seemed to be well established, and FNCL could provide a positive force in support of that position.

It was apparent that the people associated with the FNCL understood the vital relationship between religion and politics and government. They work effectively on the premise that love and justice can be the motivating principles for the social, economic, and political aspects of life.

Twice I went to Washington to work out of the office of the FNCL. The first week I spent meeting with members of the Senate Committee on Interior and Insular Affairs. I went again when the Senate passed a bill on the issue. That was the best time to begin meeting with members of the House Subcommittee on Indian Affairs so that groundwork could be laid for passage of a bill in the House. Statements were written in preparation for the

This is how you should pray:

*Our Father in heaven,
thy name be hallowed;
thy kingdom come,
thy will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us the wrong we have done,
as we have forgiven those who have wronged us.
And do not bring us to the test,
but save us from the evil one.*

—The New English Bible

meetings, and memoranda and followup letters were sent after the meetings had been evaluated. The staff always was helpful and understanding. Without their assistance, it would have been hard to complete the schedule.

Working within a structure often hampers the individual and also the task at hand. Perhaps because the committee is committed to the belief that institutions can be changed by efforts "to win the assent of reasonable minds," it must be flexible, and it must maintain a forward-looking tempo. Many times since I first learned about Friends Committee on National Legislation I have been profoundly thankful that such a committee existed and that, even for a short time, I could work within a structure that afforded such freedom of thought.

When weekly staff reports were made, I realized more sharply than ever the scope and depth of the work of the committee—military spending, the draft, family assistance, welfare reform, Indochina, human rights, civil liberties, international development.

The competent staff work in one of the most subtle, demanding arenas of life, and members' ability to grasp the essence of a situation and to respond appropriately is impressive. The only obvious measure of effectiveness for someone who lobbies in Washington is the extent to which final legislation coincides with what one supports. There are, however, intangible measures that accrue from the process of interpretation, which may be reflected in subsequent or even quite different legislation.

Recently a bill that reflects the position of the Alaska Federation of Natives was introduced in the Senate. By now, many more people are aware of the fact that the Natives are not asking to be *given* anything. They are requesting legal title to the lands they retain and compensation for what they relinquish. The long overdue settlement seems to be developing in a hopeful way, although much more remains to be done, and consistent support for the Native position is needed.

The extent to which our lobbying efforts have influenced developments in favor of the Native position on the issue cannot accurately be measured, but the work of the FNCL continues, and the potential for positive effectiveness is there because it is a creative force based on constructive values.

Jen

by Margaret Stanley

THE OTHER DAY in a bookstore in Marshall, Minnesota, I found a greeting card that brought back memories of an episode I recorded in my diary twenty-four years ago and ten thousand miles away. I had given a card like it to a Chinese girl with whom I had exchanged language lessons when we worked together in a hospital in China. On December 23, 1947 I had written, "Yen Soong likes the story of the hands raised in prayer by Albrecht Dürer and reads it over and over."

The card from the bookstore in Marshall is like the one my family had sent me while I was serving in the Friends Ambulance Unit in China. It reproduced Albrecht Dürer's painting, *Praying Hands*. On the back, the background of the painting, executed in 1508, was set forth:

"I can show the world my appreciation by painting his hands as I see them now, folded in prayer. It was this thought that inspired Albrecht Dürer when he realized that he could never give back to his friend the skill which had left his hands.

"From childhood Albrecht Dürer wanted to paint. Finally, he left home to study with a great artist. He met a friend who also had this same desire, and the two became roommates. Both being very poor, they found it difficult to make a living and study at the same time. Albrecht's friend offered to work while Albrecht studied. Then, when the paintings began to sell, he would have his chance. After much persuasion, Albrecht agreed, and he worked faithfully while his friend toiled long hours to make the living. The day came when Albrecht sold a wood-carving, and his friend went back to his paints only to find that the hard work had stiffened and twisted his fingers, and he could no longer paint with skill. When Albrecht learned what had happened to his friend, he was filled with great sorrow. One day returning home unexpectedly, he heard the voice of his friend and saw the gnarled, toilworn hands folded in prayer before him.

"Dürer's gratitude was captured in his inspired painting that has become world famous. And we are blessed by both the beauty of the painting and the beautiful story of gratitude and brotherhood."

The Chinese word, "jen," can help describe the relationship demonstrated by the *Praying Hands*. Jen can be translated as human-heartedness, but it is more than that. The character for "jen" is a combination of two characters: That for "man" followed by the character for "two."

It can be interpreted to mean a deep bond between people or the inner quality of man in contrast to outward, visible conduct and individual virtue.



Margaret Stanley and Yen Soong

In China I learned to speak Chinese by exchanging English lessons for Chinese. By associating, working, and living with Chinese members of our Quaker relief unit and by putting myself in a position where I had no choice but to understand what was being said, I continued to study and learn the language.

For half of my twenty-eight months as a volunteer nurse in China, I worked in "Nationalist" China; the rest of the time I worked in "Communist" China. The Friends had accepted an invitation to work behind Communist lines as well as in Nationalist China in keeping with Quaker principles to help relieve suffering on both sides of a conflict. I was one of a group of seven comprising the Friends Ambulance Unit Medical Team 19, which served on the medical staff of International Peace Hospital I. At one of the locations of our mobile hospital I lived in a cave with the pharmacist.

Rats came out at night and ran across us as we slept. She would shoo them away by whispering, "Shh...shhh."

One evening, I showed some of the stories and poems I carried with me in my Bible to Yen Soong. She chose the *Praying Hands* card, and that is how the story of its origin became the subject of one of our language study sessions. The story of the sacrifice of the sensitivity of a man's hands through manual labor appealed to my Chinese friend.

She had sacrificed her opportunity to study at a university in western China. She had given up her brocades, her permanents, her fiancé, and her family. She changed her name to save embarrassing relatives and friends still in Nationalist China.

All this my friend had done in order to give herself to the rigorous life of North China at that time. She was one of many comrades who were determined to improve the lot of their countrymen. Although few were Communists themselves, the Communist-led revolutionary movement attracted many like her—young and old—who were devotedly giving of themselves in order to help bring about better living for all Chinese.

When I left, the card was the one gift she accepted from me.

The one I bought the other day in the Midwestern town where I live reminds me again of the young American nurse and a Chinese pharmacist, friends who worked together, studied together, and together became more aware of their common humanity.

What Does It Mean to be a Friend?

by Hazel Poole in *The Friend*

I HAVE recently resigned my membership of the Society of Friends and I am writing this article because I believe that my reasons for doing so are related to an issue which should be faced by the whole body of Friends.

There are those who would like the word "religious" to be removed from the Society's title, but I think this adjective describes a dimension of life which is important, even in these days of "religionless Christianity." Membership of a religious body is meaningless unless those who belong are united at a fundamental level, and it was because I realized that there is no longer unity at this level between myself and other Friends that I decided to resign. Talks with members and articles and correspondence which I have read in *The Friend* over the past few years have also led me to the conclusion that this basic disunity is widespread.

What is the source of this deep disintegration? I think it lies in the fact that Friends are no longer a community of people bound together in prayerful inward commitment to the Light of Christ. Many Friends probably still turn prayerfully to this living center as individuals, but many others see no need to do so, and seem to feel that the Society's chief value lies in a tolerant individualism.

I believe that it is dishonest to go on pretending to a unity that no longer exists, but that unity might yet be achieved if this issue were squarely faced. I do not think, however, that the difficulty will ever be resolved by again plunging straight into discussion of "The Quaker Message," or into further introspective study of "the state of the Society."

This is so, of course, because discussion, by itself, will never convince those who no longer have faith that "there is one, even Christ Jesus, who can still speak to our condition." Such conviction comes, like that of the greatness of a Shakespeare play or a Beethoven symphony, only to those who in stillness look, listen, feel, and respond.

I am sure that an approach to this profound "oneness" can only be made if Friends once again take Jesus at his word and together turn in surrender and trust toward the God he revealed and to whom his own life was wholly committed—in trust that Christ still "comes to teach his people himself" and that the Spirit still does "guide into all truth" those who will let him.

Many people outside the Society are "seeking" at the present time, but not just at the level of intellectual ideas or "notions."

Their prayerful search, I think, is rather for guidance from the Light of Christ and for understanding of what his Spirit would have them be and do in the present critical world situation. Some of them are turning to Friends for help in seeking the contemporary expression of the "essential Christianity" that has been overlaid by much institutional church life and—although this is sometimes forgotten—"Friends Meeting" life. I think the Society is letting them down badly, because it is failing to share with them the rediscovery of the central experience of the Christian faith, which was the precious gift it originally

received through the first Friends, which can help Friends today.

There are today a number of signs that the Holy Spirit may be preparing the way for a pentecostal rebirth and renewal, similar in quality, though probably very different in outward form, to the outpouring which, in the seventeenth century, produced the "Friends of the Truth." The lack of positive faith and prayer in one small society will not stop the ongoing movement of the Spirit, but I am sure that the Society of Friends could still do much to help open the channels through which new life may flow.

George Fox wrote that he was "commanded to turn people to that inward light, spirit, and grace, by which all might know their way to God; even that divine Spirit which would lead them into all Truth." With and by this divine power and Spirit of God, and the light of Jesus, he was to "bring people off from all their own ways, to Christ, the new and living way." Although I am no longer a member, I believe that I am speaking for a number, perhaps a large number, of members when I ask whether the Society cannot yet fulfil this vocation, inherited from Fox and the other early Friends. I think it can only do so if its members are willing, in fellowship, to yield their own lives to "that divine Spirit," and to offer up their own traditional Quaker "outward forms," to be used or abandoned under his leading. Friends can then take their rightful share in helping to release "the mighty power and work of God amongst people," in a world that desperately cries out for hope and renewal.

The Dog that Love Wrecked

COONIE is a blue tick hound, an aristocratic descendant of George Washington's personal foxhound pack, with the papers to prove it. She's unspayed, with markings like an opal reflecting sun. She's one year old. And unschooled.

Her former owner asked me if I could keep her for a few months while he got adjusted to a new job. I have always had a weakness for blue ticks and, although I have two dogs of my own, I agreed. The hound was disobedient and altogether impossible. The only good thing that could be said of her was that she was housebroken. A problem dog, she slept on the best velvet sofa and howled at the sun as it rose at five o'clock. She strayed. In the weeks that followed we bailed her out of every dog pound in Litchfield County.

My plumber told me he knew a real good hound dog man. "Have five couple of hounds himself and hunts twice a week," he said. "He'll tell you what to do."

The hound dog man was tall, hard-muscled, about twenty-five. He came to the house, admired Coonie, and said he'd provide her a foster home if she showed potential for hunting. He took her away.

Two weeks later he gave her back to me.

"She's a ruined bitch," he said reproachfully.

"What do you mean?" I asked, dismayed.

"She'll never make a hunter," the hound dog man said. "She been loved too much. You can take the orneriest lead hound in your pack and pour on the love, he'll lose all his aggression. Ruins 'em."

JUNE MELLIES ROBBINS

An Appraisal Of Psychic Phenomena

by George Emerson Haynes

ONE OF THE MOST plausible descriptions of the universe is that it is a complex of numberless patterns of vibration.

Only a limited number of these patterns have frequencies within the range of our five senses, and therefore we can identify only such things as our fellow human beings, houses, music, and sunsets. How many patterns of vibration there are beyond the range of our senses we have no way of knowing.

We do have ways of extending that range—with microscopes and telescopes, for example—and with electronic devices we can register vibrations whose frequencies are otherwise beyond our sense perceptions.

We also have mental tools of survey, comparison, analysis, deduction, and induction by which we can project by inference (extrapolate is another term) yet unexplored areas of vibration.

By extrapolation, astronomers discovered the existence of far-distant heavenly bodies before the invention of telescopes efficient enough to observe them. The mental tool of extrapolation gives us ground for believing that we can extend indefinitely our range of identifying as yet unexplored areas of reality. Thus, to say at any point that we know all that can be known is surely contrary to human experience.

As to what it is that is vibrating in all these patterns of motion, I can find no better answer than to say that it is that supersensual reality which the Greeks called *psyche* and we call spirit. If this surmise is true, the world of psychic phenomena is without limit, and, we might say, coterminous with the universe.

Be that as it may, for practical purposes we reserve the term "psychic" for those patterns of vibration that lie beyond the range of ordinary sense perception and are still within the range of consciousness and communication on the part of at least some persons.

Included in the psychic classification are such phenomena as telepathy, clairvoyance, premonition, precognition, faith healing, dowsing, automatic writing, and mediumship. All are based on the assumed fact that the functions of the psyche in personality cannot be prevented by material, physical, or temporal conditions, although they may be hindered or favored by them. Implied is the further assumption that the psychic aspect of personality persists beyond death.

Leslie D. Weatherhead, minister of the City Temple, London, who has done scholarly research in the field, has pointed out a serious problem when he writes: "Few writers on Christianity have taken psychic factors into account, presumably because formerly the whole subject was bedevilled by cranks, cheats, fanatics, and the self-deluded."

He goes on to say: "When the field is explored more fully by those who overcome their stony reluctance to enter the field of psychic research and who bring to its investigation the disciplines and methods of the real scientists, the reward for religion will be far greater than our present flirtation with physics."

"After all, the New Testament opens with a story about angels, continues with stories of telepathic communication and evil spirits cast out, relates an interview between our Lord and Moses and Elijah, who had been dead for centuries, and is crowned by an account of One who rose from the dead, could pass through closed doors, appear and disappear, and who was seen after His death by hundreds of the faithful."

The field of psychic events is not the only one in which we need to exercise discriminating judgment. Every day we need to appraise the reports that are given in newspapers and weekly journals and by television and radio. We would be in a sorry mess if we believed everything we read, saw, and heard. To protect our own integrity, we must sift out dependable items of fact from the great mass of materials that reach us. In evaluating reports of psychic events, James H. Pike suggested what seems a useful formula: Steer a middle way between uncritical gullibility and dogmatic rejection.

Reference to psychic phenomena in the Bible has met generally with one of two attitudes. One attitude discredits them out of hand without reference to the evidence—as did the man sixty years ago who, when he first saw an airplane in flight, exclaimed, "There ain't no such thing."

The second attitude is that of persons who take them for granted but hold there have been no such happenings since the close of the Scriptural canon. An exception to this attitude is, of course, that of those Catholics who believe that saints have been performing miracles in a continuity of divine dispensation even to this day. Probably most Protestant Christians, however, accept the psychic phenomena of the Bible but are skeptical as to any such happenings since that time.

Dr. Weatherhead spoke of the desirability of bringing to the investigation of psychic phenomena the disciplines and methods of science. The British Society for Psychical Research was founded in 1882 to pioneer in such investigation. Shortly after, its counterpart was organized in America. Members included William James, Josiah Royce, Morton Prince, and L. Pearsall Smith. By their work, a considerable body of documented cases of psychic phenomena was collected, and scientific testing procedures were established.

In our time, Professors William McDougall and J. B. Rhine have been active in developing the Parapsychology Laboratory of Duke University. Professor Rhine and his wife, Louisa E. Rhine, are also working in the Foundation for Research on the Nature of Man. Applying scientific procedures, they have tested and classified numerous well-founded instances of psychic phenomena.

In the field of faith healing—although it has had more than its share of cheats and fanatics—there are enough investigated and documented cases to warrant credence.

Among reputable faith healers now active are Ambrose Worrall, an aeronautical engineer, and his wife, Olga Worrall, of Baltimore. Together they conduct healing services weekly in a Methodist church in their home city. Their story is told in *The Miracle Healers*.

Another active and reputable faith healer is the Reverend Kathryn Kuhlman, a Baptist minister who more than twenty years ago began to hold healing services in her church. She regularly fills the auditorium of the Carnegie Library in Pittsburgh. Her healings are attested by Judge Samuel A. Weiss, of the Common Pleas Court of Allegheny County and in *I Believe in Miracles*.

Perhaps the best known cases of faith healing are those of Edgar Cayce, of Virginia Beach, Virginia, who came to the end of his long career at the age of sixty-seven in 1945. With no medical training, he would, in a self-induced trance, diagnose illnesses and prescribe treatment for patients, some only represented by letter. An attending physician carried out his directions. A complete stenographic record of his cases was taken, and it is possible to document many cures.

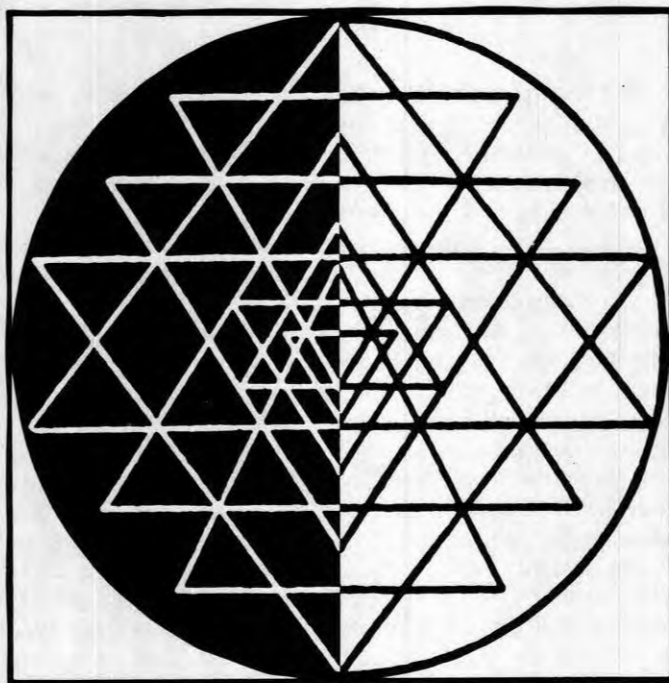
Among the commonest and most suspect psychic phenomena are those of communication with the spirits of the dead through persons called mediums. Among the earliest recorded instances is that in I Samuel 28 where King Saul consulted a woman who "had a familiar spirit." At Saul's request she "brought up" the spirit of the prophet Samuel, who prophesied Saul's defeat and death at the hands of the Philistines.

One of the most noted and reliable mediums of today was the Reverend Arthur Ford, who died last January. In collaboration with Marguerite Harmon Bro, he has told the story of his life in *Nothing So Strange*. Among those who had sittings with him and became his friends were Sherwood Eddy; Sir Arthur Conan Doyle; Dr. Robert Norwood, pastor of St. Bartholomew's Church; and Dr. Ozora Davis, former president of the Chicago Theological Seminary.

At one of Arthur Ford's séances in Chicago, a discarnate spirit, who gave his name as Ralph Yerkes, is reported as saying: "Of course we don't know what energy is. We use the term electromagnetic currents, but we don't know what we mean by that either. From here I can see that the stream of life, enduring consciousness, finds expression wherever the physical instrument is capable of manipulation or growth."

He continued: "I am concerned to bring these matters to the attention of people. It is very frustrating here, after a lifetime of battling for causes, to see so few (on this side) willing to carry on. Often people on earth lament our loss when all the time we could have this continuing kinship. We are all together, you and us (*sic*), but the black curtain of ignorance drops between us."

From this communication and others, one gathers the impression that those who pass over to the other side do not attain at once to complete knowledge or wisdom or concern. It would seem that over there, each soul faces the continuing challenge of adjustment and development much as it has known here.



Detail of Hindu meditation mandala, cover design by Peter Fingesten for his *The Eclipse of Symbolism*.

Correspondingly, messages that purport to come from departed souls, even the wisest and the best, and that come through imperfect minds of mediums, cannot be expected to be absolutely infallible in content. In the face of all that can be learned via psychic means, it would seem that there will still remain for us on the other side the responsibility of using individual judgment and of exercising our own freedom of choice.

A remarkable development in research related to the psychic field has taken place in Russia. Semyon Kirlian and his wife, in Krasnodar in southern Russia, while experimenting in 1939 with high-frequency electrical fields, found they could photograph and directly observe with an optical eyepiece radiation of colored moving lights around living objects, both plant and human. Further experiments showed that the presence of incipient infection in a plant was registered in the light patterns around it, as shown under the high-frequency current. Later it was proved that the same was true for human bodies. Before an infection became apparent in a patient, the pattern of light around his body showed a decided variation from that of the healthy body.

To quote Sheila Ostrander and Lynn Schroeder, authors of *Psychic Discoveries Behind the Iron Curtain*, the philosophical implications are extraordinary: "It seems living things had two bodies, the physical body everyone can see, and a secondary 'energy-body,' which the Kirlians saw in the high-frequency field. The physical body appeared somehow to mirror what was happening in the energy-body."

"If an imbalance in the energy-body occurred, it indicated illness, and gradually the physical body would reflect this change."

Quoting further: "The Russians appeared to have evidence that there is some sort of energy matrix to all living things, some sort of invisible body of luminescence penetrating our physical bodies."

Eventually, at the Kirov State University of Kazakhstan, a group of biologists, biochemists, and biophysicists gathered around an electronic microscope. They saw in the high frequency discharge something once reserved only for clairvoyants. They saw the living "double" of a living organism in motion. They announced in 1968 that "this 'double' was some sort of plasmalike constellation made of ionized, excited electrons, protons, and possibly other particles . . . a whole unified organization in itself. . . . The biological plasma of the energy-body is specific for every organism, tissue, and possibly bio-molecule. . . ." They concluded that "the specificity determines the form of the organism. . . ."

Corroborating their findings, scientists in several countries have postulated that there is some kind of matrix, an invisible organizing pattern inherent in living bodies.

For instance, an American neurologist found he could pick up traces of the electrical field pattern of the missing limb of a salamander. Other scientists have taken a blob of protoplasm that should grow into the arm of an unborn fetus and placed it in the leg position. A leg, not an arm, grows as if there were an organizing pattern of the whole body which determined the development of each part in its proper place.

The authors ask: What generates this bioplasmic energy? How is it replenished? The Russian scientists assume it is the oxygen that converts some of its surplus electrons and a certain quantum of energy into the energy-body. In this connection it is interesting to compare two ancient teachings. One is of Hebrew origin and is found in Genesis 2: 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The other is from Indian Yoga to the effect that relaxed, deep, rhythmic breathing charges the spirit with vital force or "prana" and restores its balance and health.

In conclusion, let me say that a careful study of the field of the psychic supports my faith that the life of the spirit can survive and triumph over the decline and death of the body. The importance of such a faith is apparent in the sense of isolation, alienation, and moral irresponsibility which afflicts a society where life is seen only as "solitary, poor, nasty, brutish, and short." I doubt if there is any therapy for a sick society that can equal the assurance of personal immortality, however derived.

Quarterly Meeting is more than a time to listen to reports from our committees and Monthly Meetings. It is a time for us to receive new information and new inspiration. There is so much for Friends to know, to think, to do, and we should be exposed not only to the traditional customs of Friends but should make opportunities to translate those testimonies into the language and into the conditions of life in which we find ourselves today. We must be aware lest we find ourselves standing still while the rest of the Church goes marching by.—Gordon P. Jones, in the Newsletter, Western Quarterly Meeting, Pennsylvania.

Realities of the Rest of the World

by Patty Lyman

THE HEAVY DOOR clanged shut as we began a wait that we thought would be a couple of minutes. We actually spent twelve hours in a solitary confinement cell in the Women's Detention Center, Washington, D. C.—three of one hundred six who had been arrested the day before in the Daily Death Toll demonstrations.

The cell was approximately twelve by six feet and had a heavily screened window at one end. From it I could see the street lights of Washington and could hear the cars passing by.

We tried singing for a while to break the monotony, and after singing some funny songs, we burst out laughing and released our tension of the last two days. We then heard another prisoner yell, "Well, someone is sure enjoying themselves!"

We became silent and began to be aware of the noise coming from the other cells. (All cells in the prison are solitary confinement cells.) Prisoners were pounding on the doors, yelling at one another, and cursing the matrons. Some were asking for attention, including medical, but no one came to answer their pleas. The matrons' office was a few yards down the hall, and finally one of the matrons closed the door and pulled the shade down over the window. The noise of the prisoners went on until late into the night.

Two more women were added to our group. They introduced themselves as Jay and Rita. Both were very self-assured and accepted their surroundings.

They had been arrested because a policeman found heroin out in the street under their fourth-floor flat. We soon discovered that they both were about to go through the state of withdrawal; they had had no drugs or medication since early morning. Jay curled up in a chair and fell into a fitful sleep. Rita gritted her teeth and tried not to show her discomfort, but her hands, arms, and feet were jerking involuntarily. In order to keep her mind off the pain, she paced the floor, tapped on the cell door, and talked to us. Jay, even in her sleep, was gasping and jerking.

One of our group, Karen, was a first-year nursing student. She demanded that a nurse look at Jay and Rita. The matron informed her that the nurse was too busy to take care of them. Karen sighed, and asked Rita if she would like a back rub. After thinking about it for a while, Rita consented. We laid blankets on the concrete floor and put Jay and Rita on them. Karen began to rub Rita's back and continued for about an hour. This seemed to relax Rita enough so that she fell into an uneasy sleep. The rest of us finally lay down, but I, being restless, sat up in a chair.

At last the other prisoners stopped their pounding and yelling, and the cell block was quiet. A cool breeze was

THE GOOD we secure for ourselves is precarious and uncertain . . . until it is secured for all of us and incorporated into our common life.

JANE ADDAMS

blowing in from the window, and I began to relax. Then a woman began to sing in another cell. She sang some blues that penetrated into the deepest part of me. She poured out all of the frustration, despair, loneliness, and helplessness of being caught in a situation where she was being treated as a thing.

Tears came to my eyes as I listened, for I knew that I would soon be going back to my safe, secure existence, while these other women would remain in jail, mostly for crimes committed against themselves. I knew I could never penetrate fully into their world.

We Friends deeply need to become aware of the invisible suffering and oppression around us, such as in prisons or among addicts. Our affluence often separates us from the realities of the rest of the world.

They Who Lie Forever Still

by Sara P. Cory

I PARTICIPATED in the Daily Death Toll Demonstration, sponsored by the Fellowship of Reconciliation and Clergy and Laymen Concerned, in Washington, D. C. Being left symbolically dead at Richard Nixon's gate had no effect on him, and probably on few others, but it did affect me.

Just as the feel of coldness penetrated to my bones from the cold cement, so did the feel of being a part of the war machine of this great, wealthy country invade me. My body was shaking and very much alive while I was trying to represent one of the three hundred who lie forever still each day in Southeast Asia as a result of United States bombs.

I had a vivid sense that my tax money was still helping to buy those bombs. Withholding my United States telephone tax seemed too feeble a gesture. I was keenly aware that just going about life as usual was helping to keep our war economy going.

I became certain that I could not be a Christmas shopper this year, as I recalled our walk to the White House, past big department stores aglitter with luxury items and busy shoppers, who managed just not to see my extended leaflet, or my Vietnamese hat, or black mask. I thought of "Women for a Peaceful Christmas" who say, "No more shopping days 'til Christmas." My gifts will have to be home crafted or be donations made to organizations promoting life and peace.

I remain grateful for my experience in this Daily Death Toll Demonstration because it resensitized me. My feelings are painful as I think of the death and suffering still being inflicted by my country. Yet the pain is better than numbness or dismay.

The Apostle Paul and George Fox: A Comparison

by Alexander C. Purdy

THE DIFFERENCES between the Apostle Paul and George Fox are obvious, of course. Fifteen centuries separated them. Language, culture, history, and geography all were different. Was the great difference that Paul was a theologian and Fox a prophet?

That is not exact. Paul is disliked by many moderns, who think he muddied the waters of primitive Christianity. It needs to be remembered that Paul's objective was to free the Gospel from circumcision and the food laws that the universal significance of Jesus might be released.

Others have held that Paul magnified belief and minimized ethics. But faith, for Paul, put man in a creative relationship with God; that is, it justified him; it never saved him. Salvation was the gift of God. Faith working through love was Paul's thought.

There also are noteworthy similarities. I suggest some:

1. We possess adequate, firsthand source material about both men. The upshot of critical examination of the letters bearing Paul's name is that the four major letters—Galatians, I and II Corinthians, and Romans—are substantially Paul's own. Fox's *Journal*, although edited, is a substantial source of his thought.

2. Both men endured hardships, persecution, and suffering, such as can only amaze us today. They must have had remarkable physical powers. Both men had periods of mental instability; both transcended these early weaknesses and became not only prophets but skilled organizers.

Paul chose centers of population in the northeastern corner of the Mediterranean area and laid the foundation for the spread of the Gospel in the ancient world. Fox was responsible for the effective, flexible organization of the Society of Friends, which contributed to the survival of Quakerism when a considerable number of somewhat similar sects ceased to exist. Both men accepted persecution and suffering as the lot of a Christian; both were hurt only by those who, as they believed, perverted their message from within the group.

3. There is no hint in either of a dissolute youth, such as Augustine's.

Paul was proud of his legalistic rectitude (Philippians 3: 4-6), but what he wanted was not outward conformity but an inward dynamic.

Fox said of himself: "In my very young years I had a gravity and stayedness of mind and spirit, not usual in children. . . . I never wronged man or woman in all that time: for the Lord's power was with me, and over me to preserve me." When later Fox was subjected to temptations of the mind that he could not understand, he wrote: "I cried to the Lord, saying 'Why should I be thus, seeing I was never addicted to these evils' and the Lord answered, 'That it was needful I should have a sense of all conditions, how else could I speak to all conditions?'"



Photograph by Margaret C. Perry

The "conversion" experience itself is fundamentally similar for both Paul and Fox. Omitting the three stylized accounts in Acts (chapters 9, 22, 26), we find that Paul never referred to the Damascus Road experience as such; and he did not mention Stephen. What he stressed is no detailed record at all. The most famous reference (Galatians 1:16) is, "He was pleased to reveal his son in me" (or "to me"). He stressed the inner character of the experience—never an outward formula.

Did he fear any attempt to formalize and repeat his experience? He wrote, "Any one who does not have the Spirit of Christ does not belong to Him" (Romans 8: 9). This was the one requisite for Paul. The new experience meant power, inward power: "I am not ashamed of the gospel: it is the power of God (Greek *dynamis*, our dynamite)." And this is repeatedly expressed. We might call it "interior motivation."

Geoffrey Nuttall, writing in the introduction to Fox's *Journal*, noted that the most frequent expression therein is, "The Lord's power is over all." I have counted that some form of this expression occurs fifteen times in the first fifty pages.

4. Were both Paul and Fox mystics? The answer depends on the definition of mysticism. If one means (as the European use of the word often suggests) the absorption of the individual person into the divine, then neither Paul nor Fox was a mystic. If one accepts Rufus Jones' view of mysticism as immediate awareness of the divine Presence, then both were mystics.

The one passage in Paul's letter that seems to imply the absorption idea and the loss of individuality reads: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me." But read what immediately follows: "And the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me" (Galatians 2: 20). The I-Thou Relationship is not cancelled out; the "I" is released, enhanced, glorified.

The same is abundantly true of Fox. His personality was by no means absorbed into the divine. He became a powerful person able to stand up to the authorities, even to Cromwell, who recognized the power of the man. Fox ended his life by becoming a statesmanlike organizer. Did

he sense that the movement must not depend solely on him?

5. In a final and lighter vein: What about humor and egotism in these two men? I find little humor in either. One thinks of the reported teachings of Jesus, which flash with wit and a sense of humor. Both Paul and George Fox were serious men, and their writings reflect it. Perhaps either or both may have had more of a sense of humor than the writings reveal, but I doubt it.

When it comes to egotism, we are faced with a different situation. The late President Northrup of the University of Minnesota is reported to have said, "What an egotist that man Paul was!" My own opinion is that egotism was Paul's "besetting" sin. What would the modern psychiatrist do with such a passage as this: "For I am the least of the apostles, unfit to be called an apostle because I persecuted the church of God. But by the grace of God I am what I am. . . . I worked harder than any of them, though it was not I but the grace of God which is with me" (I Corinthians 15: 9,10).

Fox clearly disavowed an exclusive place of leadership, but he was as clearly conscious of the place of leadership which was his. His seemingly harsh judgment of James Nayler and his apparent reluctance to receive Nayler after the latter's humble repentance raise difficult questions. Was Fox solely concerned with the welfare of the Quaker movement, or was he in part at least sensible of the threat to his own place of preeminence? Who can say?

The Apostle Paul and George Fox were, in my judgment, kindred spirits, different though they were in many ways.

Every, Every Minute

THE PANTOMIMES of Marcel Marceau contain the element of joy I seek. He combines humor, pathos, and grace exquisitely and with perfect control. Observe the way his endearing character, Bip, savors his delicate flower. Just so, we can drink in joy from life around us.

What is joy and how can we find it? If we regard all that surrounds us with greater awareness, understanding, and appreciation, we shall be able to make more meaningful choices and form more meaningful relationships. So much joy can be found simply in relating to our daily surroundings.

I never dreamed I could gaze so hungrily as I do now at a grassy vacant lot in a fashionable part of the city—soon to disappear; a building is to be erected here. We city dwellers do not see many flowers and trees. When we do, do we see their color, their texture, their grace?

Do we really listen to the sounds we hear? Feel the objects we touch? When our senses are truly sensitized, we gain an awareness that spills over into all our relationships and actions.

I think of the words of Emily, in Thornton Wilder's *Our Town*: "Do any human beings ever realize life while they live it—every, every minute?" It is never too late to begin. Try. Walk through God's world and see, touch, hear, live!

PATRICIA J. CAPPS

Comments on Current Arab-Israeli Tension

by Levinus K. Painter

I RETURNED from a sixth trip to the Middle East with mingled feelings of hope and despair. Tensions become more complicated with each new crisis; emotions run high. A few individuals, however, seem to be aware of basic issues and are prepared to deal with them constructively, even though their voices are not heard in political circles.

Both Arab extremists and hard-line Israeli leaders have indulged in statements that feed the fires of distrust, yet there is reason to believe that they do not represent the point of view of many more thoughtful people in and out of government. In the Middle East, spokesmen habitually express themselves in richly spiced and sometimes boastful phraseology. Arabs and Jews are quite equally balanced in this sparring match of words.

The Jewish people in Israel have no way of understanding the political attitudes of Arabs in Egypt, Jordan, Syria, and Lebanon. There has been no direct intermingling of these people for nearly twenty-five years. The same is true of the Arab people in relation to Israel. Both groups have to depend on a biased local press. Radio may have broken this barrier in some measure.

Israeli leaders have assured the rest of the world that Arabs now living under Israeli political control are quite well satisfied and are in a much better position economically than formerly. However, we have not heard the Arab point of view. In fact, it is not wise for local Arabs to offer criticism of the government or to express discontent. Such a critic might quickly find himself in the ranks of refugees east of the Jordan, and his property might be taken over without compensation by the government; there is no court of appeal. Certain changes of attitude will have to take place before any real approach to the peace table can take place.

First, it is incumbent upon the Jewish people to recognize the plain historical fact that two million Jews have found a home in what was Palestine by displacing a million and a quarter Arabs, who are now without homes and without national identity. It is a moral responsibility of Israel, along with the Arabs, to find homes for them.

In turn, the Arab nations will have to recognize the fact of the present state of Israel, now the home of more than two and a half million Jews. Probably these changes of attitude will not take place immediately. In recent consultations, however, the Sadat government has admitted the fact of the State of Israel and indicated a willingness to make provision for the opening of the Suez Canal.

A third factor is that in seeking for a basis of settlement of political differences, all groups should come together on an equal basis, Jews and the various groups of Arabs involved—not only Egypt, Jordan, Syria, and Lebanon, but also representatives of the more than a million Arab refugees, the Arabs in Occupied Jordan, and finally the

"Freedom Fighters," who may be voicing the aspirations of far more people than has usually been supposed.

No one of these small national groups can have a sound economy apart from the others. All need each other. Israel might build a sound economy with an Arab market at its back door. Arab economy would be strengthened by such trade relationships. Their only hope is to learn to live together as neighbors and brothers.

Up to the present, Arabs have had far fewer educational advantages but they are now making rapid progress. Within a week's time, I was on the campus of the American University in Beirut and on the campus of the Hebrew University in Jerusalem. There is no sharp difference in the appearance of the two student bodies. Yet, only one hundred and fifty miles apart, there can be no communication, no educational or cultural interchange. Given a chance, these student bodies might help to iron out some of the political problems. We can hope that in the future they may accomplish what now seems to be impossible. The same might be said of the students in the universities in Cairo in relation to Israel.

Since my return home, I have read again the carefully prepared study by American Friends Service Committee, *The Search for Peace in the Middle East*. I am convinced that it is basically sound in analysis and comment. It has been more readily accepted by the Arab people than by the citizens of Israel. To one who keeps in mind the historical facts, it is essentially fair to both groups.

It is well to commend also the American edition of *The Evasive Peace*, by John H. Davis, which New World Press published early last year. It may not be acceptable to many of our Jewish friends, but the book is well documented, and it is a bit awkward to quarrel with history. John H. Davis spent ten years in the Middle East, first with United Nations Relief and Rehabilitation Administration and then on the faculty of the American University in Beirut. I was in Israel with United Nations Relief and Rehabilitation Administration in 1949 and can verify personally many of the statements made by John H. Davis.

Some of our Jewish friends have been very sensitive about any negative comments regarding the Zionist State of Israel. All human institutions are far from perfect, and it may be well to listen carefully to the criticism of friends. We see much in our own government that is not right. Perhaps with courteous self-restraint it is in order to comment on the limitations of other governments and still be friendly toward the people of a sister nation.

In our best moments, we are aware that military hardware cannot help solve the perplexing problems of the Middle East. Land and air defenses are no guarantee of security. It may be that one day we will find that Martin Buber was right and that only through the exercise of spiritual forces can men learn to live together in harmony. While in Cairo I felt signs of hope.

*Examine me, O God, and know my thoughts;
test me, and understand my misgivings.
Watch lest I follow any path that grieves thee;
guide me in the ancient ways.*

—Psalms 139: 23-24; *The New English Bible*

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Reviews of Books

The Founder of Christianity. By C. H. DODD. The Macmillan Company, New York, London. 181 pages. \$5.95

HERE are presented the results of Professor Dodd's lifelong scholarship in Biblical studies. It considers the chief source of our knowledge about Jesus to be the living tradition and the actual memories of those who had witnessed the events surrounding Jesus and had personal contact with the witnesses of Gospel times. The book limits its examination of the New Testament writings to the Gospels themselves, their origin, character, and mutual dependence. Then follows a characterization of the personal traits of Jesus as a teacher. The chapter about the Messianic role of Jesus deals also with the meaning of the last supper as a representational sacrament and the frequent references to the term "Son of Man." This term seems to have been commonly used in Aramaic for any individual, and the author claims that Jesus employed it in place of "Messiah" and as a device to avoid repetitious references to himself in the first person singular when speaking about his role as a servant.

The balance of the study deals with the Gospel narrative and the events immediately following the death of Jesus.

The book requires concentrated reading when introducing the results of Biblical scholarship in an appealing manner, but it does not speak in the popular fashion which a title like this usually promises. It naturally invites reflection, but its primary purpose is a scholarly introduction to the subject. Most of its theological approach is traditional without being orthodox and rigid. Unless the individual reader is to some degree prepared, the book will be of greater use in an adult study group.

WILLIAM HUBBEN

The Rights of Americans: What They Are—What They Should Be. Edited by NORMAN DORSEN. Pantheon Books, Random House. 679 pages. \$12.95

QUAKER ACTIVISTS, because of their concern for extending the outer limits of the law, will find this an excellent and readable survey of the present boundaries. It has thirty-one essays, on as many subjects, commemorating the fiftieth anniversary of the American Civil Liberties Union, an organization of considerable moment to many Friends.

The contributors follow a fixed for-

mat. They outline first the civil right as it now stands in the law. Then they explain whether the right actually is protected. They conclude their essays with discussions of the ways in which the right can either be expanded or defended from encroachment by government, or otherwise.

The book has five interesting sections, two of which are of "professional" concern to Quakers: "The Right to the Essentials of Life," with essays on equal education and employment opportunities, housing, welfare, legal services, consumers, and environmental rights; "The Rights of Particular Groups," including essays on the rights of servicemen, aliens, women, students, teachers and professors, unions, union members.

"The Right to Influence Government or Public Opinion"; "The Right of Personal Autonomy" (wherein current problems concerning the right to control the use of one's body—sexual conduct and abortion—are discussed); and "Rights Against Governmental Process" (wherein the rights of selective service registrants are explored) make up the remainder of the five sections upon which valuable essays have been submitted.

The book will correct some misconceptions as to what is possible to achieve under current law and point the way toward areas in which an informed opinion might force reformation.

CLIFFORD NEAL SMITH

God at Large. By CHAD WALSH. Seabury Press. 136 pages. \$3.95

LIMERICKS, Tarot designs, inkblots, Biblical quotations, modern fairy tales, and Zen koans mingle here with passages of prose to make what the publisher calls "one of the genuinely experimental books of the year."

The unorthodox expository devices are glorified gimmicks, but they play a not unimportant part in the shock treatment to which the reader, accustomed to dignified, if not unctuous, theological terminology, is subjected.

Where the real Chad Walsh—professor, humanist, poet, ordained priest of the Episcopal Church, father, and grandfather—comes through is not in the literary gadgetry used but between its lines. He is deeply concerned about the relevancy of the Christian religion—and what the churches and their theologians are doing with it and to it

—in our increasingly “Americanized” world.

He considers the creation, incarnation, transfiguration, entombment, resurrection, ascension, and baptism in the context of this world with its “great upheaval of the young.” It is no mere resuscitation of the old science-religion conflict dressed up in long hair and hot pants. The approach is broader and deeper. The computer is neither enemy nor invention of the devil.

Entirely aside from the gimmicks, the book is full of rewarding surprises. One short chapter, written in whimsically rhymed prose, contains a credo that very few Quaker groups would have any real difficulty in accepting—if they were looking for a credo.

“Faustian man, who has overestimated his God-given dominion over the earth, is discovering the price of his survival may be that kind of natural piety the American Indian or the Vietnamese peasant could teach him: Respect for the earth as a lifegiving mother, but not subject to all of man’s imperious whims. Overpopulation, pollution, exhaustion of natural resources may yet restore that humility which recognizes life and the conditions for its continuance as an incredible grace from some source beyond man and his chart of the chemical elements.”

Is this overoptimistic? Is Chad Walsh deceiving himself in believing our need is to remythologize “God’s tall tales” rather than demythologize them; that “a religious quest of unparalleled scope and intensity is going on, [which] few young people or their elderly viewers-with-alarm call . . . religious—[the quest for a] God who speaks through the perfume of a flower, a child’s raised arms, a bar of music, an hour in bed, the movements of the galaxies, the death of Lake Erie, every deed of charity or justice, sometimes through a street riot?”

Having known the author as a colleague at Beloit College, I would not hesitate to hazard the opinion that Chad Walsh, even as grandfather and poet (or because he is both and can appeal to their sensibilities and sensitivities), knows his young people as well as their elderly viewers-with-alarm pretty well.

M. C. MORRIS

Martin R. Delany—The Beginnings of Black Nationalism. By VICTOR ULLMAN. Beacon Press. 534 pages. \$9.95
THE AUTHOR seems to create another leader—Martin R. Delany—that black people should look to as the first of

America’s black nationalists. What type of black nationalist is not clear. The subject is broad, and this aspect of it is not discussed. There is no question that Martin Delany was outspoken and far above most Negroes of his day, but this does not make him a black nationalist.

Surely he was not of the caliber of Marcus Garvey (who is considered the initiator of black nationalism) or Malcolm X or Stokely Carmichael. The author leaves readers confused. Delany’s background—that of a major, doctor, editor, orator, etcetera—would today classify him as a middle-class Negro. Perhaps this is the reason black militants and black nationalists look at him as one of the privileged and have forgotten about him.

FRANK BUNDY

New Testament History. By F. F. BRUCE. Doubleday & Company. 462 pages. \$8.95

FREQUENTLY the Bible is read and studied as an isolated work, a revelation from God that requires nothing beside itself to deliver its message. Many persons who study the Scriptures, however, wish to understand the historical and cultural conditions out of which they arose, believing that such knowledge is essential if one is to grasp the full meaning of the writings.

This work on the history of the New Testament by the well-known Manchester University scholar presents this sort of background knowledge and interprets its significance for the Christian and the student of the New Testament. It brings together the latest historical and scholarly materials and succeeds in clarifying the New Testament at many points.

Among the numerous topics discussed are the Persian and Roman background to the Christian Scriptures; the Hasmoneans in Judah and their significance for Christian times; Herod and his sons; the Hasidim (the godly or pious) their appearance as early as the second century before Christ and their descendants, the Essenes; the varying forms of the Messianic expectation; Jesus’ teaching on the Kingdom of God; the work of Paul and its significance; and post-Biblical developments in early Christianity, with consideration of Roman documents dealing with the Christians.

This work is an important and fully contemporary contribution to modern knowledge of the New Testament. The reader will discover in it both how

very much is known today of the ancient world and the beginnings of Christianity and also how very much uncertainty and how many knowledge blanks concerning the many historical facts, especially those relating to post-crucifixion developments within the church, pervade that information.

In his general approach to the interpretations of his materials, Professor Bruce adopts an attitude that is less “radical” and critical than that taken by a number of American scholars.

CALVIN KEENE

Leave It To the Spirit. By JOHN KILLINGER. Harper & Row. 224 pages. \$6.95

BY SHOCK TECHNIQUE, the anachronistic character of the traditional Sunday morning worship is revealed: “A scapegoat service” involves an over-daring, liberally oriented congregation in body-rhythmic worship, performing on the level of the contemporary theater. How can worshipers respond to liturgy centuries old? Spontaneity was once the hallmark of Christian belief. Consider the unsedentary primitive worshipers? And the submissive Puritan congregation?

Old Testament dance rituals influenced Christian choral performances and present processions. Interpersonal relationship involves inclusion, control, and affection. Dramatic congregation participation should rival the preacher and his sermon.

Liturgy must be translated into terms of self, world, and society and maintain a sense of transcendence. Is the language of liturgy relevant to people today? Outmoded symbols, misunderstood, appear blasphemous. Let men be free from misconceptions.

John Killinger, professor of preaching in the Divinity School of Vanderbilt University, is qualified to comment on the sermon. Communication has replaced stylized rhetoric. The sermon starts where the action is—Bible excursions later. The preacher, freed during the workweek, is listening, struggling, and finding a more meaningful design for life—for all of us together.

If a restoration of faith is truly operative within the Church, then musical restoration signifies lilt, playfulness, and completion—new patterns and energy. There should be freedom to experiment with secular, sensual, and traditional music. Jazz, which is an outgrowth of Negro oppression, relates spirit to a sense of freedom. Religion is sung, danced, and clapped, more than *thought*

—emotion and thought should balance. Subtly, music is creation and restoration.

The sacred place where men worship is the center of the world. Time and space are null-and-voided. Church architecture includes "diversity within global unity." Should circular arrangement replace traditional pews? Tribal dancing around the altar requires space. Invested humanity makes holy the building.

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words and reason. New light from the Orient will help us to interpret. With increasing awareness, we move from the provincial to the "global village." A new concept of religion and worship—*metaworship*.

How will Quakers react to this book "written to be superseded"? Speaking of the "spectator" congregation, John Killinger admits this is no problem for Quakers. After stressing need for more silence for listening to God, he added that Quakers have it—"we know it preserved a kind of health for them. We must learn to use silence." Should not Quaker concern further vitalize the elements of worship?

BESSIE WILSON STRAIGHT

Cinema

by Robert Steele

JOHNNY GOT HIS GUN, a horrifying film—topical, although it takes place during the First World War—is a first in the history of movies. The protagonist, covered by a sheet and a mask, has had his arms, legs, and face shot off. Sequences of Joe on his hospital bed—in black and white—alternate with flashbacks of his life—in color. His stream-of-consciousness narration holds the film together.

Dalton Trumbo, author of the novel on which the film is based, wrote the screenplay and directed. He is one of Hollywood's most respected, prolific, and honored writers. This is the first film he has directed, however—"because the budget would not allow a first-rate director."

The film not only takes on war as an enemy, but also religion and medicine. Joe is kept alive by means of tubes because he is a medical curiosity. His physicians take for granted that he is decerebrated until he communicates in Morse code, which he pounds out with his head.

He spells out, in code, "Either put me in a carnival or kill me." The chaplain who is told to speak to Joe has nothing to say. When he refuses to follow the suggestion that he tell Joe that God is on his side and he should have faith, the chaplain's face speaks hauntingly and movingly.

The film stops and starts; realism and surrealism are crudely mixed. It is difficult to conceive of a way in which the film could have been made to work. This subject, perhaps, could have been treated successfully only in a radio play. Dalton Trumbo may have coped with the problems posed by his novel better than anyone else might have. At least he tried, and we have a film spawned by a memorable novel, which is better than no film at all.

Diana Varsi gives a heartbreaking performance as the nurse beside Joe's bed. Jason Robards, Joe's father, has little to say when Joe questions him about war. Kathy Fields, the girl Joe left at home, distinguishes herself in a minor role. Timothy Bottoms, who plays Joe in the flashbacks, is a promising boy just out of high school. Donald Sutherland's sweaty Christ is a believable characterization.

The photography of Jules Brenner and the music by Jerry Fielding do all that could be expected to make this film a fine one, and the opening and closing titles are stunning.

Dalton Trumbo withholds no punches. His message is pounded upon the viewer even though "message films" are unpopular today. "I believe in 'message' pictures," he said. He believes in them enough to risk a box-office flop.

Joe—a symbol of human barbarism—speaks for the victims of all wars. The flaws in writing and direction do not eliminate the conviction and power of this film. It stays in the mind. Happily, *Johnny Got His Gun* is not an enjoyable movie.

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Letters to the Editor

Elijah and Superstar

ONE SUNDAY, when I was reading Lee Huntington's article, "Jesus Christ as Superstar" (Friends Journal X.1), I was listening to "Elijah" coming over the radio. Some parts of what I was reading moved me to tears, literally. I was especially struck by the sentence: "The key word in this whole work is know."

As I finished reading, what I heard on the radio was the aria, "Oh, that I knew where I might find him. . . ." How many ages between Elijah and Superstar!—yet many of us are still seeking to know; many of us cannot put our knowing into words and/or music, but we know when it speaks to our condition.

Alice E. Walker
Vancouver, British Columbia

Civilized Standards and Conduct

THE ARTICLE, "A Young Person's View of Sex" (Friends Journal, IX. 1), is in bad taste and certainly is not "in harmony with Quaker principles" as George Alexander states. His attitude is indeed

similar to that of many young adults who float in permissive and unprincipled social groups.

We all know that without change, there would be no progress. However, there are certain basic, time-honored concepts that are always valid. Those who flout tradition of this kind show a lack of maturity.

A well-known author and columnist recently said of such persons, "They disregard all civilized standards of conduct."

George Alexander also states that "we have an obligation to respect others whose choice differs from our own." This can be said of those whose choice is to take drugs, steal, and do other things, undesirable to a stable society.

M. S. COOPER
Moorestown, New Jersey

The Important Ingredient: Love

GEORGE ALEXANDER's contention that a sexual relationship outside of marriage "can be fully in harmony with basic Quaker principles" was news to me. I always thought that Quaker principles were founded on the teachings of the

Christian religion, and I am unable to find anything in those teachings supporting his position. Christianity regards sex outside of marriage spiritually harmful to the individual, a sin.

All societies have the institution of marriage because without it they would cease to exist. Tribal societies may permit premarital sex, but it is rigidly circumscribed by their rules and taboos. Since we do not observe any of them, what would be the result of the sequence of relationships described by George Alexander? I can only see one: No more marriage and no more offspring.

"Many of us," he writes, "do expect eventually to make a permanent commitment to one person." Why? Why should a man—or a woman—feel differently at thirty, forty, fifty than at twenty? I cannot see any overriding reason for it. If one is used to change—and this does not just apply to sex—one is loath to settle down, for permanence soon becomes utter boredom.

George Alexander exalts sex, which, he tells us, "can contribute greatly to a deep relationship" and "can mirror the joy we find in one another." No doubt, but how do you end it? Does it not occur to him that in this kind of setup one partner is likely to be hurt, hardly one of the principles to which

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Quakers would subscribe? Or have he and his friends achieved such perfect harmony with their partners that they feel simultaneously the urge to break up their relationship? And how does he gauge the depth of relationships that last a year or two, but which he claims are not of a casual, passing nature? I am afraid that his emotional arguments will not stand up to a critical analysis.

The truth is that sex is a very strong passion, to which it is easy to surrender. It needs no intellectual or spiritual underpinnings. Look at our contemporary movies. Or think of the ancient profession of prostitution. No, it is not for the sake of deepening their relationship that a man and a woman engage in sex outside of marriage—it is because physical passion overwhelms them. And they separate because after some time they discover that they are perhaps not well matched and that they become bored with each other. They come to believe that they might be better off with another partner, and the sequence of events starts all over again.

What is missing from such relationships, described as "deep and warm," is the most important ingredient of all: Love. It is the very thing that everybody talks about and nobody seems to understand. Unlike sex, love is not fun or self-indulgent pleasure; to love means to give, to sacrifice for those we love, parents, children, friends, spouses. Thus all loving is difficult, and we do not like difficult tasks. How much easier to hide one's selfishness behind Freudian jargon or specious arguments than to face up to the inconveniences and responsibilities that marriage entails. To accept the obligation with the pleasure is simply a promise to love, or at least to make every effort to love, one's chosen partner. If one man and one woman living in close relationship cannot find true love for each other, how can we ever hope to overcome the hatred that threatens to suffocate our world?

No society and certainly no religious society could condone the choice George Alexander asks us to respect, and as Friends we have a particular obligation to reject it, for we have no clergy and must rely entirely on the self-discipline of our members. This means that anyone who wants to call himself a Quaker has a responsibility to let his life speak, to be faithful to the witness of the brave men and women who gave their all, even their lives, to create a new living church, the community of Friends.

PAUL KOPPER
Topeka, Kansas

Love, Virtue, Righteousness

THERE is this debate between young and old about whether it is right to have sexual pleasure before marriage. The young say, "Let us have it." The old say, "It is sin." Since the conclusions on both sides tend to be fixed, there is no real exploration of the deeper questions implied.

The particular problem of sex cannot be answered by regarding it as a separate issue from man's many other difficulties. We surely have to see the fundamentals involved and, grasping those, we may see what the right place of sex is in our life, see this quite apart from the arguments marshaled pro and con.

The human mind, in its self-defensive, self-seeking way, can devise endless subtle arguments, opinions, and conclusions. That is its manner. But what the conditioned mind projects out of its search for pleasure and avoidance of pain is not truth and clarity.

So, the problem becomes one of whether or not each one of us can look under the masks we carry and begin to see the fear behind our views, the search for deep and wide pleasures, see how love is not pleasure, understand without condemnation how cunning and greedy the mind is.

Perhaps out of such an honest look, undistorted by so-called morality, whether of the young or the old, we might discover how much our relationships are just relationships of images, images or concepts of love, images or concepts of God, and so on. We don't really know direct relationships that are without the demands of the self, the I, the me, and mine.

That is the fundamental problem we face, and if we can break through that to inner light and see clearly, then these other peripheral yet integral problems may solve themselves. Then love, not sexual or divine love, just love, virtue, righteousness will be there.

JIM DEACOVE
Perth, Ontario

The Concepts of God

IN HIS LETTER (Friends Journal XI.15), Robert Heckert expressed his belief that Jesus did not "direct men to himself, but to the 'Lord, thy God.'"

The term Jesus probably used to describe himself is Son of God (Mark 8: 31, Matthew 5: 45, for example). If Jesus understood this term as it was used in the Old Testament (Job 25: 6,

Psalms 8: 4), it would seem that he did not attribute a special, divine relationship to himself.

The letter challenges one to consider the various concepts of God. There is the Creator God; the judgmental and vengeful God; the "... God ... in Heaven" (Ecclesiastes 5: 2); the Spiritual God (John 4: 24); and the God who is Love (I John 4: 8, 4: 16)—also the God who is an explanation for things yet unknown.

We must realize the world and the people in it have changed since the oral tradition of the Bible was recorded. We need not force Biblical concepts upon ourselves.

ELIZABETH B. ANDREWS
Mechanicsburg, Pennsylvania

Behavior at Yearly Meetings

THANK YOU for bringing to our attention the distressing behavior of youths attending Yearly Meetings (Friends Journal XI.1). I observed similar conduct at Southeastern Yearly Meeting two years ago, and it almost cost us the use of the host facility. It appears that well-meaning Friends invite delinquent young people to sessions of Yearly Meeting with the purpose of influencing them to good behavior. It definitely does not work that way when the youths of the "now generation" gather. The antisocial behavior becomes the norm, and responsible Friends are left to make the repairs and apologies.

Rudeness is still rudeness, and destruction of property is still not associated with Quaker gatherings. We do our young no kindness by tolerating it.

PETER L. FORREST
Miami

A Red Rose for Kendall Bonn-Conrad

I HAVE BEEN BUSY demonstrating my system of names (Friends Journal IX. 15). I gave birth to a boy October 24. He was named Kendall Rodney Bonn-Conrad, the surname a combination of the patronym and the matronym. The grandmothers' maiden names (Richie and Rice) were dropped. Bonn is written before Conrad because of ease in pronunciation—from n to C is smoother than from d to B.

Nicely, University Friends Meeting set out a red rose in sight of the meeting for worship a First-day shortly after the birth in honor of the new person. He was shared at a Meeting for Sharing, in our home.

JOY BELLE CONRAD-RICE
Seattle, Washington

*"Stir into flame
the gift of God
which is within you
—not the spirit of fear but of
strength, love
and self discipline."*

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Trying to Hear the Word of Jesus

WHEN I was about sixteen years of age, a "mission" was held in the church to which my parents belonged to encourage teenagers to join. What I heard during this special mission did not bring me into the church. It drove me out instead.

The minister from the pulpit spoke in minute detail of how it felt to burn in hell. He suggested that we boys and girls hold a finger over a lighted candle for a few minutes to get the idea. Soon I stopped attending *that* church. I tried other places of worship, but I was married in the church of my parents—to "honor my father and mother."

For a while we attended various places of worship. I began to look through the listings of churches in the yellow pages on Sunday mornings. One Sunday morning my finger stopped at the listing of the Religious Society of Friends. The word "Friends" attracted me. My wife and I knew nothing about Friends or Quakers, and we decided to visit a nearby Meeting.

As we entered, I noted how plain and bare the inside of this church was: No altar, no pulpit, no organ. I soon discovered that there was no minister, either.

We sat in the silence and expected the service to begin. Then one of the men on the facing benches rose and began to speak. I had thought he would say he was sorry the minister could not get to church that morning. Instead, he spoke about all men being brothers (it happened to be Brotherhood Week). After a few minutes, he sat down. What kind of church was this? There was about ten minutes more of silence, then a man in the rear rose and also spoke about brotherhood. More silence. A young woman spoke briefly. A long period of silence. Then neighbors clasped hands and faces became bright with happy smiles.

This was our first experience in Friends meeting for worship—an experience we repeated many times. Shortly after we moved to Pennsylvania, my wife and I became members of Swarthmore Meeting and later, Media Meeting.

We had found that, in many years of trying hard to hear the word of Jesus, the church that speaks best to our condition is the Religious Society of Friends.

THOM SEREMBA
Swarthmore, Pennsylvania

Celebration of Life at the Bruderhof

IN REPLY to Raymond Arvio (Friends Journal XII.1), I would like to add that, in many years as a nonmember living in the Bruderhof, one of my hardest crosses to bear was overhearing laughter that came out of those Brotherhood Meetings I was not eligible to attend. The experience of joy and festivity, with the most abundant celebration of life I've ever known, bears out the Brothers' ability to find and witness to the true core of life.

People will never cease to pick up faults, however minute, and make an anti-Bruderhof case of them. I only wish Quakers would look at themselves with as critical an eye as they cast over the Bruderhof. But no, they maintain an open "anything goes" philosophy under the labels of "tolerance," "openness," and "searching," sometimes with a great resistance to any finding, lest it draw Quakers out of their secure bank-account, career-oriented, often insulated lives. Under the label "open searching" hides a lot of complacent status-quo living.

Yes, of course, accepting more absolute standards as the Brothers do would make demands on us, our time, and resources. We are not prepared.

I, too, have regretted the Brothers' indifference to old friends and members now parted. But perhaps we are healthier left to get on with our own lives and spiritual destinies. We know well the challenge they hold out. They cannot pretend they feel otherwise, and yet may be reluctant to stir our lives up.

So, as was so well put in the poem, "On the Bruderhof," we want contact, but on our terms.

CYNTHIA MAWSON
Sevenoaks, Kent, England

A Light to Show the Path

LOVE flickers like a small candlelight in the midst of the glare of hatred and violence in the world. Friends Journal is carefully nursing this flickering light. One hopes that when the glare of hatred and violence is extinguished, this small light will show the right path.

K. M. BABU SHETTY
Mysore State, India

The Color of Blood

Red blood, not pink, blue, or white, is what made Quaker history.

GARTH CATE
Tryon, North Carolina

Friends Around the World



Photograph by George Willoughby

Protesters in front of Philadelphia-Baltimore-Washington Stock Exchange

Peace Demonstration In Philadelphia

THE PHILADELPHIA-Baltimore-Washington Stock Exchange was the background of a Daily Death Toll demonstration in Philadelphia on Human Rights Day—December 10—sponsored by several peace groups.

Friends from Movement for a New Society (outgrowth of A Quaker Action Group) and Friends Peace Committee of Philadelphia Yearly Meeting were those who planned the project. Passers-by were invited to view a slide show, "The Automated Battlefield," which was produced by the NARMIC program of American Friends Service Committee and shown in the nearby national office of AFSC before and after the demonstration.

About fifty participants lay in front of the building (but did not block the sidewalk) to symbolize the deaths of civilians in Southeast Asia, who are victims of our remote-control bombings and antipersonnel weapons.

The Stock Exchange was chosen as the focus of this action because many individuals invest in the large corporations that develop the means of computerized warfare without realizing that they are thus supporting war.

Information about such corporations may be had from NARMIC, 160 North Fifteenth Street, Philadelphia 19102. The slide show, "The Automated Battlefield," may be rented for fifteen dollars or bought for fifty dollars from the same address.

Men's Meeting in Bristol

The Minute Book of the Men's Meeting of the Society of Friends in Bristol 1667-1686, reviewed in Friends Journal (X.15), is available at \$7.50 from Secretary, Bristol Record Society, Department of History, University of Bristol, Bristol, 8, England.

Outsiders Inside Philadelphia Yearly Meeting

by Thomas and Mary Jane Bassett

FRIENDS HAVE been gathering regularly in the Delaware Valley for nearly three centuries. The century-old meeting-houses accentuate this continuity.

At the same time, young voices keep challenging vested property interests. The camel and the needle's eye come easily to their minds. They have urged that meetinghouses be used to support bail bonds or be lent to outsiders for weekday activities. Floating Meeting dramatizes the need to meet in the midst of poverty or nature, as the spirit moves, and not in the comfortable confines of the regular, traditional places. The "Backbench" experiment, which combined a weekday coffeeshop and storefront with worship, closed in 1971, but its worship group continues.

We spent from mid-July 1970 to mid-May 1971 in Philadelphia and took our sojourning minutes from Burlington, Vermont, Monthly Meeting to thirty-three different meetings for worship in the Philadelphia area. In the depth of the worship we sometimes thought of the words of Robert Barclay: "When I went into the silent assemblies of God's people, I felt a secret power among them which touched my heart." We also visited a weekend Quarterly Meeting, Representative Meeting, Yearly Meeting, assorted Monthly Meetings, committees, forums, and potlucks.

We had come from New England Yearly Meeting, which has only a fifth as many members and smaller funds. We were impressed by the numbers of Quakers in the big city with big budgets, but we were more impressed by their professional and amateur efforts in many areas of concern. The vocabulary is familiar and the facets are multiple: Reports, speeches, letters; counseling, negotiation, politics, demonstrations; contacts; services; communes.

Tom often witnessed in Representative Meeting the fruitful tension between representatives of business service and social service. The bankers, salesmen, and lawyers have not defaulted, although they often act beleaguered, bewildered, and badgered. Some of them still refuse to go away mad. Several hundred Quaker teachers and Quaker service bureaucrats in

Philadelphia Yearly Meeting provide manpower for ministry and for pastoral and committee work. More than eight hundred persons—five percent of the listed membership—share committee responsibilities.

We visited weak Meetings which seem to have lost their young people, or their men, or most of their members, or their spirit. The shell of an historic site was there, but Friends did not seem to fill it with much life. We wondered why the strong Meetings, with ministers to spare, do not encourage visitation, as did London Morning Meeting in the time of George Fox. Advantages would accrue to both. Dozens of meetinghouses are within driving distance between breakfast and meeting time.

We wondered, since Friends have something to offer an institution of learning in a degenerating urban environment, why they have not developed a strong meeting near the University of Pennsylvania. We learned of the long history of meetings in West Philadelphia and found Friends very sensitive about this series of failures, of which the "Backbench" was the latest. Powelton Meeting moved this year from Lancaster Avenue to a base nearer Drexel University, but it aims to be a community, not a campus, meeting. Many whites have fled to the suburbs, but numerous Friends work and study at Penn, and others live nearby. These would seem to have a natural responsibility and easy access to the people of the University. Could not some of the energy spent on the center city Meetings be put to more fruitful use near the Penn campus?

In this century, the two edges of Quaker growth have been pastoral-evangelical and campus-activist. From North Carolina to Maine and west to the Mississippi scarcely a state university campus lacks a new Friends Meeting. Recent Quaker growth in New England has been mostly near college towns; all six Meetings in its Northwest Quarter, established in 1958, have sprung up close to campuses.

Perhaps the rapid engorgement of intellectuals in the mid-twentieth century is dangerously diluting the tradition. Perhaps it is more important to face our failure to speak to the condition of the poor, and of the blacks, in spite of our efforts for slaves and freedmen.

At the end of Yearly Meeting, Tom thanked Philadelphia Friends for their hospitality throughout the year and invited them to visit us when they vacation in Vermont. He was surprised to

find that some received this invitation with surprise. Many Friends, when they leave the neighborhood of Philadelphia, apparently need a vacation from worship as well as work. We talk of a seven-day-a-week religion; we should also practice it twelve months a year. If worship is work from which we need a respite, we may need to ease up at home so that we can walk cheerfully through our vacationlands too, answering that of God in every man.

Devoutness Is Not to Question

MEMBERS and attenders of Cleveland Meeting, of which Sheldon D. Clark is clerk, sent this letter to the publisher of the Cleveland Plain Dealer, who in his column had described Nixon as a "devout Quaker":

"The President's devoutness is not for us to question. We are concerned, however, that his position on many issues is not consistent with the historic testimonies of Quakers.

"For more than three hundred years it has been a Quaker principle to oppose all war. . . .

"President Nixon has not responded to efforts of Quakers and others to stop the war in Southeast Asia, to end the draft or to cut military spending. On the contrary, he has extended the war by bombing Laos and Cambodia, supported renewal of the draft despite campaign promises to end it, and has called for increased military spending.

"We believe that actions such as these which President Nixon may feel to be politically necessary should not be identified with the religious principles as understood by Quakers in this tradition."

A copy of the statement, which the Plain Dealer printed, was sent later to the White House.

Action in Berkeley

FRIENDLY CONTACT with members of the draft board in Oakland, California, and successful dissemination of resistance information led to the arrest in September of several members of the Peace Brigade who had been manning a table inside the draft board office with the knowledge and consent of the board.

The situation was complicated by the action of a troubleshooter from Sacramento, who suggested a rearrangement of the waiting room so as to exclude the table and allow less room for applicants and registrants who come inside. The Peace Brigade project is sponsored by Berkeley Monthly Meeting.

The University of Peace: Fraternal Dialogue

by Norman Walsh

The Creator gave us two ears and one mouth so that we might listen twice as much as we speak.—Zeno of Alea

DOMINIQUE PIRE, the Belgian Dominican who won the Nobel Peace Prize in 1958, was fond of quoting Zeno, for the Greek philosopher's statement embodies the central technique of the University of Peace in Belgium, which Father Pire founded in 1960: Fraternal Dialogue.

Friends will have little difficulty with Fraternal Dialogue, for we remember John Woolman's insight when he went to visit the Indians: That he was going not merely to preach, but also to learn—"If, happily I might receive some instruction from them." Preaching, when one feels one has the truth, is not that difficult. Many have preceded and followed John Woolman in that, but his insistence on learning from the Indians, of receiving from them as well as sharing with them—that is another matter.

As to Fraternal Dialogue, Robert Oppenheimer said at the official opening of the University of Peace in 1964:

"Fraternal Dialogue aims at reducing that all-pervading self-justification of Man, that pride and arrogance, and that fear of 'others,' of foreigners, of men of different origins and cultures which so often in the past have led to violence and inhumanity."

How does Fraternal Dialogue work? Father Pire: "It is temporarily setting aside our own personality and opinions, in order to try to understand and appreciate, in a positive way, the other's point of view, without necessarily sharing it."

Fraternal: If every man is truly one's brother (rather than one's opponent, enemy, or adversary), then one is dealing with part of oneself, one's own being, one's own responsibility, for no man can be an island under such circumstance. One no longer has the right to stand apart and preach; one must learn to listen—sensitively, creatively, intelligently—in order to overhear, as it were, what the other is saying.

Temporarily: One puts aside one's own self for a brief period—a giving up of oneself. This is to be seen as a technique, a tool which is used in order to understand. It is not a concession, a giving in; it is a stage on the journey to true dialogue, a position one

arrives at willingly, for the motive, the purpose, of all Fraternal Dialogue is an appreciation of the other person's view.

Positive: One is not using this technique in order to gain the upper hand. It is not the equivalent of the military tactical retreat. One is setting aside, as far as one can, all the complications of ego, nationality, class, sex, and culture in order to see and hear the problem from that different standpoint, for, as Jean Defays said at the University of Peace, "Truth is like an enormous diamond with an infinite number of facets, and each one of us is looking at this diamond . . . from a different angle." Jean Defays is not denying absolute truth (which he insists exists), but "each one of us sees it from a different point—that is, if he takes the trouble to look."

At the University of Peace, they take the trouble to look, and everything—from physical plant (simple) and schedule (varied) to the topics (diverse) and the staff (nondirective yet knowledgeable)—is geared to that end.

Last July, for example, fifty participants met for two weeks and lived, worked, studied, and enjoyed themselves together, and all toward the end of participating in, and thus understanding, Fraternal Dialogue. All paid their own expenses plus tuition.

We came from as far apart as India, Australia, Denmark, England, the Congo, Spain, the United States, Italy, Belgium, France, and Yugoslavia. Most of us were students, but among the adults were priests, professors, one medical doctor, and an Army captain.

Mornings we spent listening to a formal lecture (on such subjects as Fraternal Dialogue, psychological difficulties in human relationships, and nonviolent tactics in the California grape strike). Midafternoons were reserved for individual activity like reading, meditation, letterwriting, and Yoga. Late afternoons the full group met again, but this time in smaller clusters of eight or ten (often based on a common language—the morning lectures having been received over earphones that gave simultaneous translations in French, German, Spanish, and English). The aim was to practice Fraternal Dialogue by way of individual discussion of the morning's work. Late evenings were usually organized spontaneously: A film, a party, and, on one evening, a remarkably spectacular display of Tutsi dancing by the African Ballet (who paid us a visit from their headquarters in Brussels).

Two such international sessions were held this past summer, as they will be again next summer, along with shorter one- and two-day conferences during the year.

Dominique Pire realized that peace is not the absence of war. It is the opening of oneself to another, a "co-existence of hearts," and, as Friends know, it works—not only because the differences that divide men are few (though potent) when compared to those many areas that join us (the desire for truth, understanding, and justice), but also because Fraternal Dialogue is a technique in which people learn from doing and from working together rather than competing for the rostrum.

The late Albert Schweitzer, one of ten Nobel Prize Winners who have endorsed the University of Peace, said he hoped it would have a great influence on the world. It is already having some small measure of that, but its growth and influence would seem to be contingent now on participation and financial support. The address: University of Peace, rue de la Paix, Tihange-lez-Huy, Belgium. For further reading: Father Pire's book *Building Peace* (6 shillings, Corgi Books, Transworld Publishing Ltd., Bashley Road, London, N. W. 10. (Norman Walsh attends Oneonta Friends Meeting, which, after twenty years of existence, applied to New York Yearly Meeting for Executive Meeting status, so writes, "Slowly, very slowly, we're getting ourselves born.")

Friends of Danilo Dolci

ALFRED MCCLUNG LEE, of Short Hills, New Jersey, has been elected president of the Friends of Danilo Dolci, Inc., the organization that supports the nonviolent organizational and educational program of the "Sicilian Gandhi" against the Mafia and the neo-Fascists.

An attender for some years of Summit Monthly Meeting, Alfred Lee is professor emeritus of sociology in the City University of New York and author of many books. He and his wife studied Dolci's work in Italy on several occasions.

Desserts, Altos, and Cellos

PART of Scarsdale Meeting's Christmas celebration was a "potluck Messiah Sing," to which participants brought their "voices, instruments, music stands, scores, and food for a covered dish supper," in the hope that "a balanced meal and ensemble will be gathered, not all desserts or altos or cellos."



Iowa County's only yurt

Quakers in Yurts

by Eldon Kelley

"IOWA COUNTY's only yurt," as it is described in the Dodgeville, Wisconsin, weekly paper, is the first completed of four structures projected for the Quaker Center for Meditation and Renewal at Ridgeway. Madison Friends, with the help of Friends from Minnesota, Illinois, and Iowa, began working on the center last year.

It is located on twenty acres, near Ridgeway, Wisconsin, (some thirty-five miles west of Madison), which were given to the Madison Meeting by one of its members, Allyn Roberts.

The yurt will accommodate small gatherings, a library, and some tools. Plans include a building to provide dining and sleeping facilities for about thirty persons, a building for study and meetings, and a bathhouse combining the features of Japanese and Finnish bathing facilities.

During the summer, a meeting for worship and picnic have been held at the center on the fourth First-day of each month. Attendance has varied from six to forty. Friends have discovered that in all seasons and in all kinds of weather the beauty of the place and the quiet remain steadfast.

Steve Ritter, a young C.O. from Madison Meeting who now lives at the Community of the Ark in France, expressed a desire to live and work at the Center. He introduced the Meeting to his friend, Douglas Cox, a student at the University of Wisconsin and a skilled craftsman. Doug had been involved in The Meeting School in Rindge, New Hampshire, before coming

to Wisconsin, and was now interested in putting his skills to work at Ridgeway. In late spring Doug erected his Indian tepee on the brow of a hill overlooking the juncture of two valleys and proceeded to work away at clearing trails, cutting up trees and limbs that had blown down, mowing thistles in the field, and serving tea to occasional visitors.

At midsummer Doug proposed the building of a Mongolian yurt—a design resembling a cupcake, which he had built in New Hampshire. A small natural clearing was selected, and word was sent around to Monthly Meetings that two weekends in late September and early October would be set aside for the building project. Friends from Scattergood School in West Branch, Iowa, Carleton College and St. Olaf College in Northfield, Minnesota, Twin Cities Meeting, Madison Meeting, and some members of the farm community worked together. By October 3 the walls were up and the roof was in place.

(Eldon Kelley, a member of Madison, Wisconsin, Monthly Meeting, is coordinator of the Quaker Center Committee.)

Rachel Davis DuBois

RACHEL DAVIS DUBOIS recently accepted an invitation to spend several months at Earlham College. She uses group dialog in what she calls "a sustained effort to foster mutual acceptance among black and white students and among various ethnic groups in the Richmond Community."

The work of the Friends Center in New York continues under the leadership of Bernice Cofer, who is now assisted by Nancy Hadley and Patricia McCarthy.

Dear Friends Journal:
In my eagerness to see a copy of the issue that contained a particular article, I telephoned a friend in another community to ask if his copy had arrived in the mail. His teenage son answered the phone and said his parents were out. I asked him if he knew whether Friends Journal had arrived in the mail. To my surprise, he was very positive that it had not, for, if it had, his parents would have discussed it at the dinner table, as they always do the day it arrives.

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Health Care at Mitraniketan

by Jean Kohler, M.D.

WE BUILT a new health center in Mitraniketan in 1968, established a basic laboratory, trained two technicians with a donated microscope, and trained ten local health workers. With my salary of a hundred dollars a month we bought modern medicines and instruments. We obtained additional vitamins from the Red Cross and established a feeding program in the surrounding impoverished colonies.

Mitraniketan, literally translated, means "abode of friends." It is an intentional educationally centered community established in the southern tip of India approximately a decade ago by the joint efforts of Arthur E. Morgan of the United States and K. Viswanathan of India.

We developed a successful program of family planning during the following two years. When I arrived, we were delivering about twenty babies per week, but by the time I left last year we were delivering never more than two, and many weeks none. The Pathfinder Fund supplied the contraceptives, which were very acceptable to the people. We used pills and were the first in all India to use injectable contraceptives. We soon had three hundred women on this form of contraception. There were few or no problems with side effects. We had two hundred women on pills.

There will be five hundred fewer babies because of this two-year program. With fewer people, there will be more to eat and less illness. With a smaller population, a higher percentage will have employment, and small village industrial loans will be a better investment.

After these programs were established and the community provided with the experience of an improved quality of life, the funding was discontinued. The sequel was confusion among the people, whom we had convinced that there was a way to solve their problems.

In our daily clinics, Bela Bannerjee, the registered nurse, and I saw an average of one thousand patients each month. That of this number we never lost one patient is an indication that their problems were preventable and curable.

I was able to obtain food from the local CARE administrator after showing him the children within a five-mile ra-

dius who had Kwashiorkor (starvation disease). Because we had built cement storage rooms in the new health center for the food, it was better protected from vermin and insects. Every afternoon we sifted out weevils from the food (giving them to our four hundred chickens in exchange for the protein in their eggs), cooked it up, loaded it into our old, worn vehicle, and fed it to the starving in the surrounding areas. At the same time we gave contraceptive injections to the women and treated the ill. Now, with no vehicle, doctor, or nurse, many of these people will die.

When I arrived, sixty of the three hundred children at Mitraniketan were deaf. Five dollars' worth of antibiotics healed every one of them so they could hear again and concentrate without pain on their lessons. Many other children in the surrounding areas were similarly treated.

Babies and mothers died from lock-jaw because dirty instruments were used in tying the umbilical cord at birth. We had no refrigeration for vaccines, but we used penicillin and did not have one infection of any kind in either mother or child. All the babies delivered at Mitraniketan were healthy and normal. Mothers came from miles around for prenatal care and to have their babies with us. Then we put all mothers on family planning so they could plan and take more time with each child.

The government doctors discouraged the use of pills and injectable contraceptives because the government paid both doctor and patient for loops and surgical sterilities, methods which were available only in aseptic surroundings. With pills and injections we tried to make the patients themselves responsible for their own family planning. It is not uncommon for sixteen- and seventeen-year-old boys to get vasectomies just for the money, and women often have several loops inserted and removed to collect the fee. The doctors are paid for these services as well. This happens mostly in the cities, because the facilities are not available to poor people in the rural areas.

With our microscope, we examined stools for worms. We bought medicines and treated the people. On the same diet, but with proper treatment, each of the children gained ten pounds in two weeks, and their work in school improved considerably.

Twenty-five percent of the children had poor heart function; we treated them with vitamin B₁. The symptoms disappeared, and they were more alert.

Critical asthma from worms migrating through the lungs was treated emergently. Proper treatment for worms meant that subsequent attacks did not occur. Many who showed sugar in the urine were misdiagnosed as having diabetes, but with removal of a worm stuck in the pancreatic duct, all symptoms of "diabetes" disappeared. We set fractures on old people, fed them until they could return to their work, and did minor surgery in the field.

I hope there is a medical society or concerned organization in this country that would be willing to use me as a volunteer to continue this work. I do not care about the salary if I can get food for my son and myself, a room, and passage back to India.

What is needed is a vehicle, contraceptives, and one hundred dollars for drugs, each month. To date, I have raised almost enough for the vehicle, instruments, and scholarships for the technicians and health workers.

If these basic needs of the people cannot be supplied, there is little use in thinking that an educational program will be of value.

Kendal at Longwood

KENDAL at Longwood, near Chadds Ford, Pennsylvania, will be the third nonprofit community for persons sixty-five and over to be built in the orbit of Philadelphia Yearly Meeting. Ground was broken November 29 for the retirement community on a seventy-seven-acre site three miles west of Chadds Ford.

The center will be open to persons of all religions and races. Residents will live in separate homes varied in size according to their preferences. A central building will contain offices, dining hall, and auditorium and will adjoin the medical center.

Complete medical care will be provided.

New Board Members of Haverford Corporation

MEMBERS of the Corporation of Haverford College have elected four new members to the Board of Managers. They are Mamie Clark, Wistar Comfort, Chalmers V. A. Pittman, and John Cantrell. J. Morris Evans was elected vice president of the corporation.

Among the twenty new members elected to the corporation are two who were imprisoned for draft resistance—James E. Alcock (who since has been released) and John W. Braxton.

Reforms in Courts and Prisons

THE WORK of generations of reformers, who sought to build rehabilitation programs into the court and prison system, has been challenged by the authors of a new report sponsored by American Friends Service Committee.

The discretionary powers of judges and parole officers must be abolished, the report contends, because they are used "to justify secret procedures and unreviewable decisions" that are overtly discriminatory against minorities and the poor. Discretionary powers have failed in their purpose of promoting rehabilitation and should be replaced with a system that "reduces the number of acts which are crimes" and then enforces them uniformly, so that "all those convicted of the same crime receive the same sentence."

A panel of sixteen criminologists, lawyers, educators, ex-convicts, and one current prisoner issued the report after a year and a half of deliberation. Entitled *Struggle For Justice*, it has been published by Hill and Wang of New York.

The concept of reform did not rest well with the panel. "After more than a century of persistent failure," they wrote, "this reformist prescription is bankrupt. The legacy of a century of reform effort is an increasingly repressive penal system and overcrowded courts dispensing assembly-line justice."

"The mixture of rehabilitation and punishment," the report says, "gives a humane veneer to a barbaric system. We find no convincing evidence that the present approach at its best succeeds in rehabilitating offenders, even by its own criteria."

The panel points out that although widespread lawbreaking occurs in all social classes, usually people in lower classes are imprisoned. More influential or middle-class people are usually either not apprehended or are not prosecuted, or given only fines or probations, the report states. Discretionary power has been used "to perpetuate the inferior status of racial and ethnic minorities, to combat divergent lifestyles, and for the political repression of those who might challenge the status quo—the poor and the black."

Punishment should fit the crime rather than the criminal, and not vary according to the discretion of the judges, the panel contends. "Specific punishment should be assigned to the act," and variations should be written into the code.

The Rehabilitation of Conscience

JERRY AND MARY NUREMBERG, of St. Louis Friends Meeting, were members of a group of persons who interviewed an assistant warden at the Springfield, Missouri, Federal Prison. They felt that the warden, who had initially refused to receive them, believed the Federal Prison system operated on the principle of rehabilitation, rather than just providing penal institutions.

They asked him how a conscientious objector was to be rehabilitated, using Philip Berrigan as a case in point. "He could not answer this except by diverting the subject to convicted bank robbers." Nevertheless, the Nurembergs felt the interview had been valuable as an opportunity to convince him of their peaceful intent and good faith in attempting to tell prisoners their rights.

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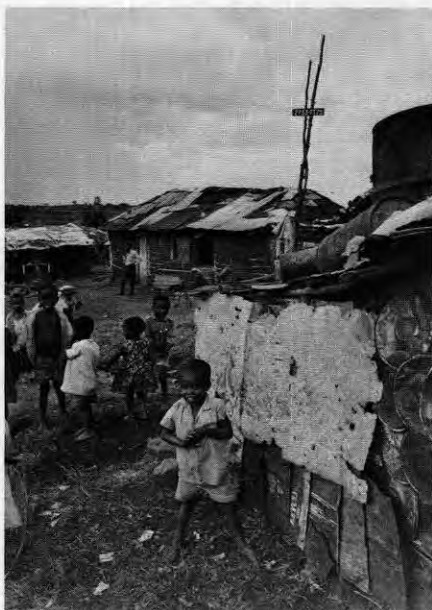
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Shanty town, Mathare Valley, Kenya

People on the Move in Nairobi

by Stephen Whittle

ACROSS THE ROAD from the newly built Hilton Hotel, where tourists and businessmen sit out the heat in air-conditioned luxury, you find the Nairobi where the people live. The old colonial lines that once separated black from white now keep rich and poor apart. Forty percent of the citizen population of Nairobi live illegally in squatter settlements, some in "houses" they have constructed from wood, tin, and cardboard and others in igloos of bamboo and plastic, which are dismantled each day and erected again at night to protect them from police destruction.

Nairobi is discovering that with increasing industrialization and urban development comes the scourge of the developing world: The drift from the poor rural areas to the towns. Each year the city increases its area by about seven percent, while the population rises fifteen percent. Official policy is to encourage people to go back to the land, but it is not easy to go back when land prices are increasing all the time and the wage differential between town and country is about four to one. Urban problems in developing countries cannot be tackled in isolation from the overall development policy, because the two are linked.

The human tragedies of Nairobi are not so very different from those to be found in other parts of the world.

Marital breakdown results from the stress and strain of the living conditions. Delinquency becomes the resort of young and active children, with no education or vocational future. Prostitution can be the only way left to many women who have been abandoned in the city, with no means of support for themselves and their children. Poverty and malnutrition affect the unemployed.

The churches in Kenya began an urban program in 1956 at the height of the emergency period, when many Kenyan men were being sent into detention, away from their families. The answer then seemed simple: Comfort the families, help them with food and money, and provide educational assistance to the children. Now the needs and activities have grown.

Nine church-run urban community centers receive support from churches throughout the world through the National Christian Council of Kenya. They are in the African Eastlands sections of the city, among the older township and estate housing. They have feeding programs for destitute children. School fees are paid. Children and adults are taught to read and write in literacy classes. Young people can join youth clubs. Instruction in domestic science is given to girls and women. A community hall is provided for local use, and some are equipped with television for education programs.

In some ways the style of operation and the programs are modeled closely on similar centers in Britain, but there

is a growing desire to relate the centers more closely to Kenyan needs.

"We are trying to adapt to Kenyan lifestyles," says Titus Muguvana, who runs a large Friends center, which has more than two thousand members. "We hope to find other ways of reaching people through group activity. Our biggest headache is getting the right facilities."

A few imaginative programs have taken root. The Maridadi fabric workshop, which employs thirty-five women from the slum area of Puwmani, is gaining a worldwide reputation for the quality of its designs and the excellence of the printing. The Friends center has started a poster-printing shop, which is building up a good business.

Inevitably, however, the numbers who receive assistance through the centers are infinitesimal compared to the needs—sixty children in nursery school here, ninety being fed there, twenty-two youths learning carpentry, eighty-four girls learning to type. Dedicated staff do wonders with what they have, but how can someone struggling to become literate find help in the old books that appear in the libraries—*Industrial Life Insurance* (circa 1930) or a textbook on mental diseases?

A few years ago the National Christian Council of Kenya decided to sponsor a new approach, working with the squatter families in Mathare Valley, the largest squatter settlement. Some sixty-one thousand people crowd into desperate shacks along the banks of



Maridadi fabric factory. (This photograph and that above were taken for World Council of Churches by John Taylor).

the river. The decision was a difficult one. The people had nothing: No roads, no clean water, and no sanitary facilities, but the official line was that any improvement in their conditions would encourage the squatters and bring more people in. Social workers began a casework program and assisted in educational work. Basic health work began with a visiting clinic and three cottage industry workshops were started, which produce toys and educational materials, jewelry, and clothes.

As the people of the valley came to know the members of the team of the National Christian Council of Kenya, it became possible to encourage the squatters to begin to define their own needs. Surveys of the valley showed that most of the squatters are not new migrants. Seventy-five percent have lived in Nairobi for more than five years. Many of them live in these areas so that they can save money to buy land or educate their children.

The conclusion the team reached is that the problem is, first, "the growing deficit of low-rent shelter for the eighty-one percent of families who have an income and can afford it, and, second, unemployment and the resulting poverty."

The city authorities had always argued for demolition, but the team persuaded the city council to join with them in a pilot project to test the idea of improvability rather than demolition. Major improvements have now been made throughout the valley to provide clean water, access roads, and sanitary facilities to all the villages. It is hoped that now the valley residents, having been given some encouragement, will improve their homes in time.

What began as an experimental community program of the churches in 1968 has become a cooperative venture between six agencies and the city council, with plans for three new clinics and the resettlement of some of the smaller villages. In addition a Mathare Valley Development Committee (which brings the village leaders and residents together with politicians and NCCK staff) meets to evaluate and guide the development work. People who once felt themselves to be outcasts of the city have discovered some of their strength and power and have been given the chance to participate in decision-making at the city and government level.

(Stephen Whittle is a staff writer for the Department of Communications of World Council of Churches.)

Reflections on the Problems of World Development

by Evelyn Kirkhart

IN DETERMINING our responsibilities to the poor people of the world, we are confronted by appalling insensitivity and ineptitude. Good intentions have been subverted by monstrous miscalculations, and the best plans of our intellectual and spiritual elite have been known to go tragically astray. The average person is so immersed in his own pursuits that he often fails to respond to the plight of those whose lifestyles and values differ from what he understands. No amount of badgering or moralizing can make us love one another; it comes only as a great gift. The experience of brotherhood cannot be legislated.

We are beginning to see that the dimensions of our problems defy the easy answers which we have pursued so earnestly in the past.

Our vision was widened considerably by a seminar at Quaker House in New York City in October. Three Quaker organizations, Friends World Committee for Consultation, United Society of Friends Women, and Friends United Meeting, cosponsored a seminar designed to increase knowledge of the trends, issues, and possibilities involved in world development.

Special focus was placed on Latin America. Betty Nute and other members of the Quaker United Nations Program combined talent and energy to produce a comprehensive and thought-provoking experience. Personnel from several branches of the United Nations participated in the program, as well as other persons with valuable contributions to make to our education.

Our foremost task was to recognize some of the basic polarities involved in world development: Power and powerlessness; the rich-poor gap; the overfed northern hemisphere and the starving two-thirds of the world's people to the south. There are a number of ways to interpret these polarities.

The official United Nations position, generally accepted and supported in recent years, is that the problems of the world are basically economic. This position has encouraged efforts directed toward maximal economic growth in the less wealthy areas of the world. Foreign investment has been encouraged; preferential trade arrangements, reduced tariffs, and equitable shipping rights have been urged; loans and tech-

nical assistance have been featured prominently in schemes to raise the standard of living for the less developed parts of the world.

The underlying assumption has been that all people will find their lot improved as economies are strengthened. Increasingly, the less fortunate should be able to live with a greater sense of personal dignity, pride in achievement, and hope for the future. Even the jargon of the diplomats has become infused with the optimism underlying this idea; no longer does one speak of *underdeveloped* countries; the distinction is now made between *developed* parts of the world and *developing* countries. This may have face-saving value for many, but reality has not been kind to the economists.

At the end of the First Development Decade, in which economics has been featured so prominently, more people in the world face starvation today than ten years ago. Economic growth has been far too slow to keep up with rampaging population growth, especially in the face of cultural patterns incompatible with urban, industrial development. Alarmed at this turn of events, the United Nations emphasis for the Second Development Decade of the seventies has been directed toward agricultural improvements and population control.

The big question, of course, is: Will the record be better at the end of this decade? The commitment of the developed world should be to see that progress is made in this direction.

Not everyone feels easy with the newly projected solutions, however. A dissenting spokesman was Dr. Rubem Alves, a Brazilian philosopher and theologian, who felt no optimism about his own country's widely acclaimed economic development and its amazing nine percent increase in gross national product last year.

He implored us to think more of what happens to *people* rather than to the economy. He pointed out that foreign aid is really an international credit card that always leaves the user in further debt. He stressed the social disintegration and "future shock" of change too rapid for people. He spoke of our arrogance of values, which makes us so sure of what other countries "need" to live the good life—and proceeded to sell the people on such items. His was a plea for a reordering of priorities and a heightened sensitivity to natural development, joy, and human wholeness.

Heinrich Carstens, the chairman of Friends World Committee for Consultation, offered a useful framework in which to consider these varied viewpoints. He pointed out that we must take care to distinguish between what we can do for our fellow human beings at three different levels: Relief work, in which emergency help is needed to overcome the results of natural or man-made disasters; rehabilitation efforts, which are designed to restore individuals to usefulness after serious disruption has occurred in their lives; and development, which plans for the future and engineers the change.

In the areas of relief and rehabilitation, anyone can participate effectively by providing money, skill, energy, and needed resources. The matter of world development is different, though, and much more is required than good intentions. We have overlooked this fact far too often. We are constantly in danger of exporting our own culture, our values, and a condescending air of superiority.

It is very difficult to remain sensitive to our limitations and to learn the hard lesson of being patient with others who differ from us—including those whose concern for the value of human life leads them to take action that would seem to run counter to our own. Our ultimate effectiveness may well reside in our capacity to forgive.

We all have a role to play in searching for ways to express our human oneness. We must keep tuned in to the large scheme of events and not give in so readily to despair or premature judgment. We must not be isolationist and refuse to work toward solving the complicated problems in which we all share. As Friends, we may wish to examine the economic base of our daily lives and attempt to reconcile it more closely with our spiritual leadings. For the clearing away of our prejudices, frustrations, and limited vision, we can only be grateful.

(Evelyn Kirkhart, a member of Kent, Ohio, Monthly Meeting, is recording clerk of Lake Erie Yearly Meeting.)

Gilbert White

GILBERT WHITE, former president of Haverford College and board chairman of American Friends Service Committee, has been awarded the Charles Daly Medal by the American Geographical Society. It is considered one of the society's most prestigious honors.

Gilbert White is presently director of the Institute of Behavioral Science in the University of Colorado.



Students in the school in Yu Song, Korea

The People Wanted a Mountain

by Martin Cobin

OH JAE CHUN, the son of a wealthy farmer, once taught high school in the village of Yu Song in Korea. He and his wife found it hard to ignore the pleas for help from the victims of leprosy who came to their door. He regularly gave them food, clothing, and sometimes money. Once, when he was away from home, his wife, having nothing else to give, gave the lepers her wedding ring.

This constant giving depleted the household, and soon there was nothing left to give away, but the lepers continued to come.

In desperation, Oh Jae Chun asked what could be done so that they would not have to come. After deliberation, the lepers said they knew of a mountain on which they could farm and make a life for themselves.

Oh Jae Chun obtained his inheritance from his father, bought the mountain, and divided the land among "his people." Still, problems persisted. The children of the lepers did not have leprosy, but the ignorance and fear of the nearby community kept them from attending school. Oh Jae Chun asked the Ministry of Education to build a school and hire him to teach there.

Now, each day, Oh Jae Chun takes a bus out into the countryside, gets off in the middle of the fields, walks about

thirty-five minutes through the farmland, greets the people as he approaches their small plots and poor homes, and climbs to the one-room schoolhouse near the top of the mountain. Meeting for worship is held in the schoolhouse on Sundays.

The school was chilly the day I visited. It was not yet time to use the small stove. I shivered. I thought of the life awaiting these students and of the crowded quarters that Oh Jae Chun and his family had shared with me the night before. I remembered a comment from a fellow passenger on the bus, "Yes, Korea is beautiful, but we don't have enough to eat."

Every hour, we went out and warmed ourselves in the bright sunshine. We could hear the cries of babies, babies who would someday perhaps be coming to this little school, babies whose lives would be profoundly affected, as are the pupils I was observing, by their teacher, this quiet Korean Quaker.

Oh Jae Chun gets tired and cold. His salary is low, and the price of rice is high. He knows how good it would be if the people had more land for rice, but he has no money to buy it.

At a less ambitious level, he searches for two or three thousand won a month that would enable a sixth grader to go on to junior high school (which, because of its distance from the leper community could be attended by one of these children—without the identification that serves as a barrier to the local grade school). The details of these hopes are important because, with help,

some may be realized. What may be equally important to us, however, is to understand the very existence of the hopes, the pattern of the life, the strength of commitment.

(Martin Cobin, professor of communications in the University of Colorado, is serving for two years as a Quaker International Affairs Representative for East Asia for American Friends Service Committee.)

Precepts from France

BASIL RAKOCZI, in a letter to Vie Quaker, articulates seven principles for Friends:

Polemical vituperation is not a fitting mode of expression for Quakers. It is possible to differ amicably. Attentiveness to, and toleration of, another's viewpoint does not need to mean that one renounces his own.

The ability to listen may be one of the best Quaker contributions to study and discussion groups. Silence in meeting for worship should be broken only when one is really, sincerely convinced of being moved by the Spirit to speak. In speaking, one does not need to raise one's voice, employ violent words, or indulge in unnecessary witticisms or small talk.

Being a "body" in God, an assembly of Friends is greater than its component parts, individuals who differ one from another. Each individual may have his own interpretation of the Spirit within him; together the spirit of the group should surpass that of the individuals who compose it.

Some Friends are called to consecrate themselves to the great and noble causes. Others lead relatively simple lives, lending the helping hand to a neighbor when they can. Each renders a Quaker service in his own way. Each is in the world but not of it.

Friends should stress the good points in others rather than their weaknesses, and, when pronouncing often unavoidable judgments, might bear in mind the difficulties others have had to overcome.

Quakerism should not be confused with philanthropy. Although the former implies social and philanthropic action, this is not its essence. As a "total" religion, Quakerism should go beyond the poverty, injustice, and inequalities to which the human race is heir, "—not . . . by bread alone."

None of us can really conceive of, nor express in words, the immensity of the love of God, but all of us can feel within ourselves the presence and activity of God's spirit. The consciousness of this Spirit within should help us

avoid sadistic altercations on the one hand and passive masochism on the other when confronted with personal or world problems. Let us simply live as fully as possible in His Spirit.

Quaker House in Atlanta

WITH THE DEATH of John W. Stanley, one of the founders of Atlanta Friends Meeting and Atlanta Quaker House, the financial difficulties of Quaker House have become more critical. When John Stanley accepted primary responsibility for raising the money to launch Quaker House twenty years ago, he could hardly have anticipated the many services it was to render.

The present program coordinator, Don Bender, who sometimes works eighteen hours a day, now takes care of one hundred inquiries a month from young men seeking draft counseling. He interprets nonviolence to church and school groups, acts as host to groups of young people who come to meeting for worship or want to involve themselves in environmental action, prison reform, discussions of nonviolence, or workshops on military and draft counseling.

Don Bender also coordinates meetings for organizations such as the United Farm Workers, Vietnam Veterans Against the War, and Friends Committee on National Legislation. He is assisted by his wife, Judith, an artist and potter, who teaches adult classes for high school dropouts.

During one month this summer, Quaker House expended for these activities four hundred eighty-two dollars and received contributions of one hundred thirteen dollars. The trustees have been digging into their reserve fund, but, says the Meeting newsletter, "this state cannot long continue." The address of Quaker House is 1384 Fairview Road, Northeast, Atlanta 30306.

Learning Passages by Heart

CHILDREN should be familiarised in early years with the Scriptures, and should be taught to learn by heart selected passages. It is important not to make the Bible distasteful by attempting to teach children what is beyond their capacity to understand, and passages before being learned should be carefully explained. Too great familiarity with phrases to which little or no meaning is attached often tends to unreality in religion; at the same time the beautiful words of Scripture, if wisely chosen, may be a powerful means of moral and religious training, and their meaning will grow clearer as experience deepens. If parents value the Bible highly, that will be the best guarantee of their children's interest in it.

Christian Practice, 1925

Bhoodan Center

AN ARTICLE by Robert R. Schutz in Friends Bulletin of Pacific Yearly Meeting describes Friendly new lifestyles. In it he evaluates the eighty-acre Bhoodan Center at Oakhurst, California (fifty miles east of Fresno at an elevation of three thousand feet) that has been developed by Charles and Catherine Davis, members of Fresno Meeting.

Robert Schutz approved in principle the basic tenets of this nonprofit undertaking: Meditation, prayer, and study; duality of man (individuality versus gregariousness); change in all things; giving of oneself as life purpose; learning (as opposed to being taught); restructuring potentiality of the small community; creative discussion; unanimous decision.

He warned, however, that a piece of land and a set of bylaws do not make a community. He is skeptical about the immediate practicability of "discussion leading to unanimity," but discerns "a true reaching out and a Friendly warmth" that give promise of the development of "really human relations" so that "Friends will do well to watch" developments.

Inward, Outward

FOUR OF the sixteen paragraphs in the State of Society Report of Albany (New York) Meeting follow:

We look for our inward state in our outward actions. In doing so we should consider such questions as these: What has been the depth and power of our gathered silences and our speaking out of the silence? Have we let God's love knit us together in a closer community which makes this love radiate and reach outward to others? Have our concerns for peace and racial brotherhood moved us to active witness?

The Meeting community rejoiced in the summer and fall at three gifts of God: Timothy Tobias (Hoffman), Andrew Hollister (Ottwell), and Ariel Faith (Hotchkiss). It continues to be enriched by families who have adopted children of various races. . . .

We assess both our outward actions and inward state by returning to that place of inner quiet where the Light Within speaks truth to us. This is something each one of us must do for herself or himself in meeting for worship and in our personal quiet periods of prayer and meditation.

So let us do it now and in the days ahead. And when we do, let us thank the Lord for the light and love He has given every one of us during the past year. For whether we are aware of it or not, God has done so.

The Southern African Anachronism

FRED MOOREHOUSE, a Bulawayo Friend, gave the final talk at a Fellowship of Reconciliation Conference in Johannesburg.

The Southern Africa Quaker Newsletter reports:

"He saw the Southern Africa situation as an anachronism in history. In almost every aspect of its thought, Southern Africa was backward-looking. At a time when the rest of the world was evolving to the sort of world-consciousness envisaged by Teilhard, and seeing its coming together as good,

Southern Africa saw it as evil; it isolated itself from the world, and fragmented itself within.

"Toynbee sees fusion of cultures as creative. Southern Africa fears it as threatening loss of identity. Southern Africa is therefore becoming self-excluded from world culture, and has to maintain her internal fragmentation—because it is not natural—by force. Even if nothing were done about this, it would fail because it is a sick and impoverishing experiment. However, it is itself creating the tensions which will destroy its peace. This can already be seen in the guerrilla movements provoked by this forced fragmentation.

"The question posed by Fred's talk was how to save the situation by breaking through this sick self-isolation; how to persuade Southern Africa to be willing to learn and receive as well as to give, and to share in the spiritual growth experience of the rest of the world.

"We could not do this, he said, by obsessing ourselves with the badness of apartheid. It was more important to help people realize that togetherness was positively good. We must not merely respond to the initiatives of others, which may be disoriented, but put forward our own for them to respond to."

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Quaker Periodicals

Printed below, in the belief readers will welcome this information, is a list of some Quaker periodicals. Additions will be given from time to time of magazines and newsletters that have more than local or regional interest and have facilities for distribution and the handling of subscriptions.

THE FRIEND. An independent weekly journal of Quaker news and opinion. Clifford Haigh, editor. \$13 for one year, \$15.70 by airmail; from Circulation Department, Headley Brothers Limited, The Invicta Press, Ashford, Kent, Great Britain.

FRIENDS FELLOWSHIP OF HEALING. Quarterly newsletter of the Friends Fellowship of Healing. William K. Robinson, editor. 50 pence for one year, with membership, from Doris Harding, 2, Oak End, West Chiltington, Pulborough, Sussex, Great Britain. Articles, poems, reports, meditations, to widen and deepen fellowship among Friends and others in search of wholeness.

THE FRIENDS' QUARTERLY. Edited by Richenda C. Scott. \$2.50 for one year, payable to Headley Brothers Limited, The Invicta Press, Ashford, Kent, England. Published for the proprietors of "The Friend" Publications Limited. Frank discussion of the issues in religious, social, and political life.

INWARD LIGHT. Published semiannually and sponsored by Friends Conference on Religion and Psychology. Elined Kotsch-

nig, editor. \$2.00 for one year; from 3518 Bradley Lane, Washington, D. C. 20015. Sample copies sent on request. Subjects covered include psychology, comparative religion, mysticism, and practical living.

THE JOURNAL OF THE FRIENDS' HISTORICAL SOCIETY. Alfred W. Braithwaite and Russell S. Mortimer, editors. Membership subscription \$1.75 for one year; from the Secretary, c/o The Library, Friends House, Euston Road, London N. W. 1, Great Britain. Contains articles and studies, usually the product of original research, together with extensive notes on matters of interest to Quaker historians appearing in newly published books.

NEW SCHOOL SWITCHBOARD. Published monthly by the Education Program of American Friends Service Committee, Middle Atlantic Region. Alternatives in education. Chip Scammon, editor. \$2.00 for one year; from AFSC—Switchboard, 319 E. Twenty-fifth Street, Baltimore, Maryland 21218. Working toward making humane changes in the institution of education, the goal being to support alternatives, to open up the public system to these alternatives, and to make existing schools more responsive to those they serve.

NORDISK KVÄKARTIDSKRIFT. Published quarterly by Society of Friends in Sweden in cooperation with meetings in other Scandinavian countries. Birgit Malström and Britt Boltzius, editors. \$2.00 for one year; from Vännernas Samfund, Kväkargården, Varvsgat 15, 117 29 Stockholm, Sweden. Reports Quaker activities in Scandinavian countries; contains poetry, contemplations, and prayer.

QUAKER HISTORY. The Bulletin of Friends Historical Association. Lyman W. Riley, editor, Van Pelt Library, University of Pennsylvania. Sent to members of Friends Historical Association, Haverford College Library, Haverford, Pennsylvania 19041; annual dues \$4.00. Published in the spring and autumn of each year. Contains articles, notes, documents, and book reviews pertaining to the history of the Society of Friends.

QUAKER LIFE. The monthly magazine of Friends United Meeting. Frederick E. Wood, editor. \$3.50 for one year, \$9.00 for three years; from 101 Quaker Hill Drive, Richmond, Indiana 47374. Carries articles by Friends and about Friends activities around the world as well as editorials, book reviews, and poetry.

REYNARD. Annual publication of The Quaker Fellowship of the Arts. Robert Ward, editor. And newsletter. 75 pence for one year, with application for membership; from Ernest Roiser, 19, Sylvan Close, South Croydon, CR2 8DS, Great Britain. Provides a medium for the presentation of original work by Quaker writers and artists and for comment on the arts. Criticism, stories, poetry, drawings, and reviews included.

THE SEEKER. The magazine of the Seekers Association, published spring and autumn. With membership to the Seekers Association, single copies 10 pence, plus postage; from Mary Gough, 21, Witley Court, Woburn Place, London, WC1N 1ND, England. Encourages personal and corporate search for a new way of life in the context of modern thought and knowledge, pursued in a spirit of devotional inquiry and intellectual honesty.

MEETING ANNOUNCEMENTS

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

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 Prevot, 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. Unprogrammed 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.

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Books and Publications

AN ORGAN of expression and intercommunication among those concerned with cultivating the inner life and relating it to the problems of our time—"Inward Light," semiannual publication of Friends Conference on Religion and Psychology. Articles on depth psychology, comparative religion, mysticism, practical living. Samples on request. \$2. per year. Write Elined Kotschnig, 3518 Bradley Lane, Washington, D.C. 20015.

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

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.

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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.

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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.

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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

CARBONDALE—Unprogrammed worship, Sundays, 10 a.m., Student Christian Foundation, 913 S. Illinois. Clerks: Jane Stowe, 549-2029; Peg Stauber, 457-6542.

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

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

ROCKFORD—Rock Valley Meeting. 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.

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, 9:45 a.m., 176 E. Stadium Avenue. Clerk, Kenneth L. Andrew, phone 743-8058.

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—Worship Sundays, 10:30 a.m., in Friends' homes. For information, telephone 368-1146 or 822-3411.

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 Metzgerott 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.



South Glens Falls, New York, Meetinghouse

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.

NEWARK—Worship, 48 West Park Place (Newark Center for Creative Learning) 10 a.m.

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) Worship and First-day School, 10:30 a.m. 914-CE 8-9894 or CE 8-9031.

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, 11 a.m. Until Easter, at homes of Friends.

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. Duaneburg, Schenectady County.

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

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

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, Steve Routh, 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—Bowling Green Area—Allowed meeting, unprogrammed, Sundays, 10 a.m., 59 Back Bay Road, Bowling Green, Ohio, off Ohio Route 235, near Ohio Route 65. Information or transportation, David Taber, 419-878-6641, or Alice Nants, 419-242-3934.

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.

HAVERTOWN—Buck Lane, between Lancaster Pike and Haverford Road. First-day School and meeting for worship, 10:30 a.m., followed by Forum.

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

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

LANSLOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:45 a.m.; worship, 11.

LEHIGH VALLEY-BETHEHEM—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 Pennsdales—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Phone 546-6252.

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

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

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

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

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

Central Philadelphia, Race St. west of 15th. 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 Workshop Group, U. of P. Christian Assn., 3601 Locust, 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 Sproul Rds., Ithan. Meeting for worship and First-day School, 10:30 a.m. Forum 11:15 a.m.

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

SOLEBURY—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day School, 10:45 a.m. Phone 297-5054.

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 held occasionally First-day evenings winter months. Call 215-234-8424.

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.

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

Tennessee

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

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

Texas

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

AUSTIN—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. 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.

GREEN BAY—Worship and First-day School, 9:45 a.m.-11 a.m., 210 Grant Street, West De Pere. Phone 435-7787.

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.

Announcements

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

Birth

AMEN—On September 19, a son, CHRISTOPHER LLOYD AMEN, to Elizabeth E. and William J. Amen. The mother is a member of Lincoln Monthly Meeting, Nebraska.

Deaths

BLACKBURN—On November 6, in her home in Bedford, Pennsylvania, EVELYN A. BLACKBURN, aged 69, a member of Dunning Creek Monthly Meeting, Fishertown, Pennsylvania. She is survived by a sister, Edith Hazlehurst, of Waikiki, Hawaii; and a brother, Kenneth L. Blackburn, of Bedford.

EDGERTON—On November 23, at The Walton Home, Barnesville, Ohio, LAVINA H. EDGERTON, aged 100, a member of Stillwater, Ohio, Monthly Meeting. Born in Iowa, she moved to Ohio and married J. Howard Edgerton in 1893; they had nine children. For sixty-five years they were members of Middleton Monthly Meeting, near Columbiana, Ohio. She was concerned about the aftermath of slavery, the displacement of the Indian, and the bombing of Hiroshima. She knitted for American Friends Service Committee for more than fifty years. She is survived by four daughters:

Alice Rothschild, of Bridgewater, Connecticut; Ruth Hoge, of Wayland, Massachusetts; Mary Blom, of New York; and Laura Logan, of Framingham, Massachusetts; eleven grandchildren; and twenty-one great-grandchildren.

HIATT—On November 11, in Richmond, Indiana, BURRITT MILLS HIATT, a member of Wilmington, Ohio, Monthly Meeting and of Miami Monthly Meeting, Waynesville, Ohio. He had been clerk of Wilmington Yearly Meeting, member of Five Years Meeting Executive Committee, and an early member of Midwest Committee and Friends World Committee for Consultation. He worked with American Friends Service Committee in France, 1942-1943. He had taught in Friends Central School and in Wilmington College. He is survived by his widow, Mary Lane Charles Hiatt; four sons: Edwin P. and Richard Hiatt, of Wilmington; Robert B. Hiatt, Palisades, New York; and Harold Hiatt, Cincinnati, Ohio; twelve grandchildren; and three great-grandchildren.

JESSUP—On November 23, in Waltham, Massachusetts, GEORGE W. JESSUP, JR., aged 93, a lifelong member of Westfield, New Jersey, Monthly Meeting. He is survived by his widow, Marguerite P. Jessup; and a daughter, Esther Harrington.

Coming Events

Entries for this calendar should be submitted at least four weeks before the event is to take place.

January

30—Michener Quaker Lecture, Walola Chapel on Lake Dexter near Winter Haven, Florida.

February

6—"Black America Revolts," Frankford Friends Forum, Unity and Waln Streets, Philadelphia: James H. Laird, Maurice A. Dawkins, Frederick D. Cooper, William Shields, Muhammad Kenyatta, Henry E. Smith, 3 P.M.

At Powell House, Old Chatham, New York 12136:

January 21-23—Junior High Conference, Austin and Joan Wattles, Convenors.

January 28-30—Workcamp for Friends.

February 25-27—Married Couples Weekend, Joseph and Teresina Havens. Junior High Conference, Austin and Joan Wattles.

At Pendle Hill, Wallingford, Pennsylvania 19086:

Public Lectures, 8 P.M., The Barn. Speaker: Colin Bell.

January 24—The Second World War.

January 31—The Friends Ambulance Unit.

February 7—China in Wartime.

February 14—Today's Asia.

February 21—Coming to Live in the United States.

February 28—The Powder Kegs of West Asia.

March 6—Working and Growing Old in Quaker Service.



Next September, some of these kids will be out on the street. If they're lucky.

PHOTO: GEORGE FARAGHAN

That's right, lucky.

Each June, 500 students are chosen by lottery to be a part of the Parkway Program. At Parkway, an exciting, new experiment in high school education is taking place in the streets and offices of Philadelphia.

The Parkway Program is not a high school in the usual sense. Classes are not held in a schoolroom. School is not out by three.

Learning takes place 24 hours a day. On location. Journalism is taught at the offices of a major newspaper. Health services by a physician. Auto-mechanics class meets in an auto-repair shop. In all, students are free to choose from some

250 course offerings that lay the groundwork for college study in a unique and highly individual manner.

All of Philadelphia is our campus.

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So whether or not you know it, if you live in Philadelphia, you are part of the Parkway Program.

We want you to do more. Open your office, shop, or factory to these kids. Teach them something about your busi-

ness. About the way you live.

In a time when the older generation seems to be losing touch with the young, we offer you a chance to make a meaningful contact.

It's up to you. We need you. But maybe not as much as you need us.

Send for more information. Send suggestions. Send offers of help. Or call. When these kids take to the street in September, they'll need you to guide them.

Parkway Program
c/o Franklin Institute
20th and Parkway
Philadelphia, Pa. 19103