

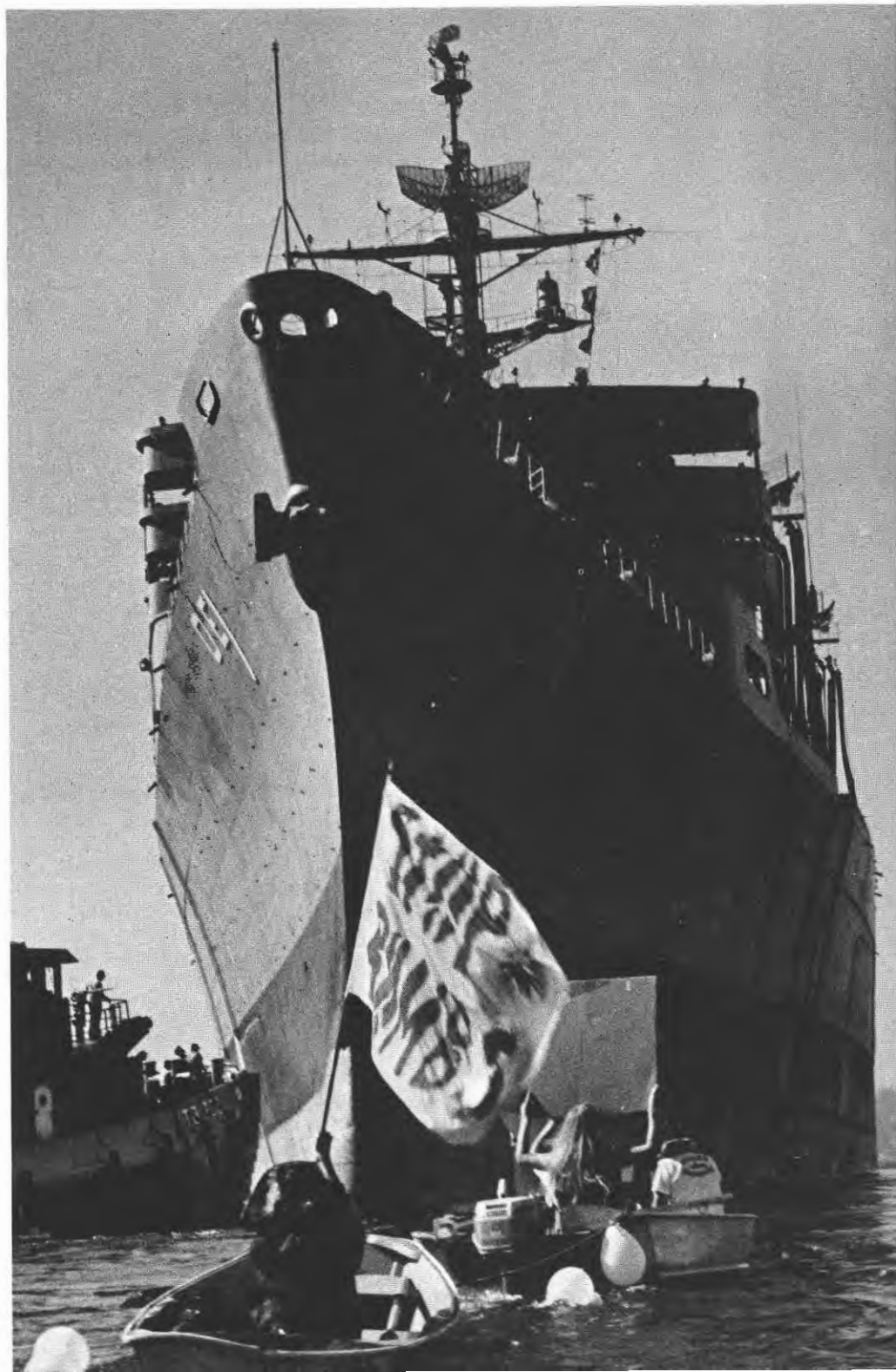
November 15, 1972

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

We call on all men to say "No" to the war machine and to immoral claims of power wherever they exist and whatever the consequences may be. We call on all men to say "Yes" to courageous nonviolence, which alone can overcome injustice, persecution and tyranny.

—from "Speak Truth to Power,"  
a 1955 American Friends Service  
Committee study.





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THE PHOTOGRAPH ON THE COVER, of the People's Blockade speaking truth to power, (see "On the Growing Edge," this page) was taken by Karen Engstrom, during a West Coast action.

## On the Growing Edge

THE ESCALATION of bombing in Indochina has caused Friends from coast to coast to place their own bodies between the bombs and the bodies of the Indochinese people. The "People's Blockade" began at the Earle Naval Ammunition Depot, Leonardo, N. J. (FJ Sept. 15). The idea has since spread to the west coast, to Virginia and to Minnesota.

In Bangor, Washington, nine sea and land blockades have tried to prevent commercial freighters from taking ammunition to Southeast Asia. University Friends Meeting in Seattle raised \$200 to support the blockades, and members of the meeting participated. One of them, Don Pendleton, was arrested for sitting on railroad tracks to stop an ammunition train. At his sentencing he told the judge, "I would rather not be here in front of you because frankly I'm afraid of whatever jail sentence I may receive, but on the days of the blockade I could not be anywhere else than to try to stop the bombs from going to Vietnam." Plans are to blockade corporations producing munitions.

In Virginia, members of Virginia Beach Friends Meeting attempted to block departure from Norfolk of the aircraft carrier U.S.S. America and organized a vigil for sailors returning to the ship before it left port.

More than 100 persons met at Seal Beach, Calif., Naval Weapons Station for worship and a tree planting service in September. Their attempts to stop ammunition ships leaving the depot resulted in the arrests of 15 blockaders. Members of Orange Grove, Marloma, Claremont, Orange County and Santa Monica Friends Meetings organized and participated and opened their meetinghouses and homes.

Farther north in San Francisco, Friends were similarly engaged. On September 12, the aircraft carrier U.S.S. Enterprise, the world's largest warship, was met by nearly two dozen small boats as it left its berth near Alameda Naval Air Station. Overhead, a small plane towed a huge banner reading, "Free the Enterprise." On board ship sailors threw their hats toward the protesters, risking strict disciplinary action. When boats were swamped by low-swooping Navy helicopters, protesters swam toward the Enterprise. Duane Abrams, Berkeley Friends Meeting, maneuvered around Coast Guard ships, evaded the helicopters and tied his boat to the carrier for 10 minutes before he and it were removed. Meanwhile, in support, Phil Draft and his daughter Marily, of San Francisco Meeting, used their own boat to picket at the Golden Gate Bridge.

Inland in Minneapolis, Friends joined with others to instill a religious spirit in ceremonies held on railroad tracks leading from the Twin Cities Army Ammunition Plant, which ships Honeywell-made antipersonnel weapons to Southeast Asia. A group of 30 persons blocked or attempted to block six trains, and nine were arrested. Outreach to plant workers, including showings of the NARMIC slides at a trailer court, are continuing.

For more information on "People's Blockade" activities, contact Nonviolent Action Training at American Friends Service Committee national or regional offices.

(Two Friends, Gini Coover and Ellen Deacon, are coordinating this column. Please forward information about concerns and actions to them c/o Friends Journal.)

## Friends in China

WHEN THE American Friends Service Committee's 11-member delegation returned from their three-week visit to China earlier this year, all of them naturally wanted to share their experiences with others. The Journal fortunately is helping three of them. Margaret Bacon, John Sullivan and Margaret Stanley—plus a later visitor, J. Stuart Innerst, do so in this issue. All four articles are remarkably different variations on the same theme.

But none of the four mentioned one aspect of China that intrigued us when we read still another account of the trip, that of AFSC staff member Steve Thiermann. In his "A Passage to China" newsletter, Steve wrote of the revolution being "possibly nowhere more apparent than in the universities. They have been emptied and turned upside down. Each university is linked to farms or factories and students and faculty contribute their talents to production." This is just one example of "revolutionary reordering and narrowing of class differences." Another is the adult schools in rural areas where government, commercial and cultural leaders spend six months learning from the peasants how to make bricks, manage a pig sty, work on construction projects or other basic tasks. Next to Communist Party leaders, the peasant, Steve says, "is now on top. Chairman Mao says the elite are the ignorant and the ignorant are the elite." Which reminded Steve of "Thou hast hidden these things from the wise and revealed them to babes."

Although he can see some problems when he looks to the future of China, Steve points out that for now "We must take China as she is. In 22 years her people have achieved an almost incredible revolution with the least possible violence." And he concludes with a one-word summation of his Chinese experiences: "Health. I am thankful that at this moment one-quarter of the human race appears to be astonishingly healthy in body, and in mind, and filled with a consciousness of national purpose: Serve the people." Other views of Friendly visitors to the remarkable People's Republic of China begin on page 604.

## Health and Death

IN SOME RESPECTS death, another subject written about in this issue, is just the opposite of health. Yet in the short time we have been privileged to see what Friends and their friends are thinking and writing on the subject of death we have been impressed with their very healthy outlook. One example is related by Ernest Morgan on page 611.

Acceptance of death as a necessary part of life seems a particularly appropriate subject at this time of year, when autumn here in the north again bridges nature's active, growing cycle of summer with the inactive quiet of winter. Naturally, other Friends will have an entirely different point of view if they live in the southern hemisphere where spring is ushering in new life and growth. Yet

autumn and winter, like death, will surely come for them too as nature's rhythmic pattern of ebb and flow of life marvelously and mysteriously continues.

Like the works of nature, the creations of man also ebb and flow, and governments, societies, economic systems, entire civilizations have sprung up for their time in the sun and then passed on to be replaced by something new. Ernest Morgan touches on this in his article and so, it seemed, did someone in meeting a few weeks ago who read these words:

That cause can neither be lost nor stayed  
Which takes the course of what God has made;  
And is not trusting in walls and towers,  
But slowly growing from seeds to flowers.  
Each noble service that man has wrought  
Was first conceived as a fruitful thought;  
Each worthy cause with a future glorious  
By quietly growing becomes victorious.  
There by itself like a tree it shows;  
That high it reaches as deep it grows  
And when the storms are its branches shaking  
It deeper root in the soil is taking.  
Be then no more by a storm dismayed,  
For by it the full-grown seeds are laid;  
And though the tree by its might it shatters,  
What then, if thousands of seeds it scatters?

Again, George Emerson Haynes, who was quoted here in the last issue, struck a responsive chord when he ended another letter with this thought: "The unfinished universe with its infinite complexity of hopes and disappointments and joys and pains offers one most precious element, namely, the eternal opportunity to participate in shaping the moment to creative ends, regardless of the apparent outcome. This, it seems to me, is the mystic gift that came to the first flutterings of life in the earliest cells and will continue to be offered to the latest forms of life in the unimaginable future in the farthest galaxies and times.

"On the background of such a perspective," George asks, "can we not find security and peace in every moment, even amidst the recurrent emergencies of world, national and interpersonal conflicts which seem so critical and dangerous at the time?"

China and health, nature and the creativity of life and death all seemed to offer seeds of thought for the Journal to scatter. Perhaps some will fall on fertile ground.

## Miscellany

✓ "WHEN we are really honest with ourselves we must admit that our lives are all that really belong to us. So, it is how we use our lives that determines what kind of men we are. It is my deepest belief that only by giving our lives do we find life. I am convinced that the truest act of courage, the strongest act of manliness is to sacrifice ourselves for others in a totally nonviolent struggle for justice. To be a man is to suffer for others. God help us to be men." Cesar Chavez, at a Mass of Thanksgiving held after he ended a 25-day fast in 1968 for farm laborers. Chavez was too weak to deliver the speech so it was read for him.



# Toward a Quaker View of Modern China

by Margaret H. Bacon

TO VISIT the People's Republic of China and view the new society from a Quaker perspective is both an exhilarating and confusing experience. It is exhilarating because so many of our Quaker testimonies find expression in modern China. It is confusing because the philosophic view on which the new society is being built is quite unlike our own and can in fact be regarded as opposite to our most deeply cherished beliefs.

To begin with, one is struck immediately with the fact that China is an egalitarian society. A true leveling process has been at work. The once-despised peasants are now regarded as the heroes and heroines of the new culture. The workers come a close second. The office workers, bureaucrats and intellectuals—the cadres—dress and live in a style that helps them to blend in with the broad masses. Any tendency to develop an elite has been largely overcome by the Great Proletarian Cultural Revolution and the process of rotating all cadres to the May 7th schools for reeducation under the peasants.

The egalitarianism is not only economic. The whole society is behind the drive to make men and women truly equal, to get away from differentials based on age, sex, or place of origin. There is meaningful work and the inner security that comes from such work for everyone, from children to grandparents. The individual, young or old, is cared for. There are no beggars, prostitutes, rootless alcoholics, drifters. Everyone has his place. There appear to be few institutions; the mentally retarded, the old, the ill adjusted, are dealt with on the family and neighborhood level. There is, in other words, concern for each human being.

Simplicity, long a Quaker testimony, is a cornerstone to life in the new China. People dress in simple, practical garments, preferring quiet colors. They have reduced housekeeping chores to a minimum, freeing all members of the family, men and women alike, for work and service to the community. Consumerism is discouraged. Although the stores are full of goods, most people seem to have few wants, easily satisfied.

Early Quakers would have heartily approved the morality of the new China. People work hard, are thrifty, go to bed early, drink little, frown on public displays of affection. Late marriage is encouraged, and premarital sex is

very rare. Art and literature have a highly moral tone; the selfish are put down, the selfless triumph. Art for art's sake is discouraged. There is no problem with drugs, though the Chinese smoke heavily and, of course, drink a lot of tea.

The new functionalism in education of relating learning closely to doing is also very much in line with the older Quaker testimony against airy notions and distrust of higher education's emphasis on abstract ideas. William Penn, in his plan for a model school, would have had the students learning from growing their own plants in much the same way as Chinese students now learn from experience in the workshops attached to each school and in working on the communes.

American liberals are sometimes chilled by the degree of uniformity and "thought control" in the Chinese classroom, but here, too, oldtime Quakers would feel quite at home. There was no question in the old days that a "guarded education" insured that young Quakers be taught the "right" ideas; no nonsense about individual self-expression in the schools actually established by the Friends during the 18th and 19th centuries (as opposed to those envisioned by Penn, who was something of an early progressive educator).

It has been Chairman Mao's dream to create a new man, freed from greed, motivated by altruism. From early childhood on, children are given a daily diet of morality tales, in which the good deed is done simply, without fanfare, and is its own reward.

The emphasis in modern China, as in early Quakerism, is on small-group control. The smallest unit in China is the neighborhood committee or the work brigade. Here, people's individual problems are dealt with in a manner that is reminiscent of the bluntness but kindness of early Friends. "We know you have a bad temper, but we know that you can improve, and we will help you" is the formula. Through criticism, struggle and transformation the individual is dealt with as he might have been dealt with by the Monthly Meeting. Wisdom in the process is sought from the sayings of Chairman Mao, just as Quakers might have sought it from the book of discipline.

The analogy can be stretched too far. The Communists of course are not pacifists. No one knows how many landlords and bourgeoisie perished during the revolution, although most observers agree that the height of the violence was unplanned and sprang from a spontaneous reaction of angry peasants. Since those early days, the Chinese have tried reformation, rather than execution, as a way of dealing with deviants. The present system of reeducation through May 7th cadre schools can be viewed as a non-violent way of dealing with dissent.

Force, and the threat of force, plays an important role in Chinese art and ballet. From kindergarten up, little children sometimes dance with toy guns in their hands. The vast majority of Chinese believe, however, that they will never use force against an enemy except to defend themselves. They have, they point out, no inner dynamic in their economy forcing them to expand and seek new markets, the key to many neo-imperialistic foreign military adventures. They remember instead the occupation

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Photograph by J. Stuart Innerst

*Kindergartners performing song routine designed to teach unselfishness. If you have a large apple and a small one, you give the large one to your friend.*

of their land ending only 25 years ago, and they are determined that it will not happen again.

"But we need to teach our children to defend themselves" was the reaction of one woman when we questioned giving little guns to children.

In any event, the quality of life in the society itself is surprisingly nonviolent. There are few police, most neighborhood problems being dealt with by the use of social pressure through the neighborhood committee. There are no street gangs, and crime is exceedingly low. We came to feel that perhaps the violence on the stage had a symbolic and ritual purpose, freeing people from hostile impulses rather than reinforcing them.

One comes then to the root of the matter. Quakers, believing that there is that of God in every man and that each man may have revealed to him some aspect of the truth, emphasize free speech and free expression, though the freedom of a good Quaker is always limited by the responsiveness of his meeting. The Communists, as dialectic materialists, believe that man is inherently neither good nor bad, but can be conditioned in either direction. They see capitalism as a means of reinforcing greed, selfishness, irresponsible individualism and violence within society. Through socialism, they believe they are freeing man from this negative conditioning and substituting the positive values of "serve the people." Moreover, since they believe we are all conditioned by our society, all brainwashed anyway, they go about the job of conditioning people, from early childhood on, for good ends, with a thoroughness and consistency that is chilling to those who have been raised in the liberal tradition.

Mao himself seems to express a mystical belief in the good inherent in the masses. The cultural revolution represented his greatest effort to free that force for good and

to prevent the development of status based on greed. It is too early to tell to what degree he has succeeded in his goal. Nevertheless this belief, if we can attribute it to Mao, is still quite a different thing from the Quaker concept that Christ is the inward teacher in each person, and we must not confuse the two.

Unless we are prepared to abandon our core faith, we Quakers can hardly become Maoists, a fact sometimes forgotten in the enthusiasm of the moment. But we need not shy away from enthusiasm for the new Chinese regime and its achievements because of our basic disagreement. The challenge of modern China to the western world is the challenge of achieving a society as humane and as people-centered as possible, without sacrificing those aspects of our traditions that are most precious to us and most central to our beliefs.

Facing up to this challenge, we must be willing to re-examine our stockpile of ideas, separating the wheat from the chaff. There has always been an element of individualism in Quakerism but also a strong element of group control; the easy rhetoric of 19th century liberalism which 20th century liberals still repeat was a philosophic justification for economic competition of a survival of the fittest nature that the world can no longer afford. We must be sure that we are not accepting as "natural" an economic order (and the conditioning necessary to fit individuals to it) that is perhaps now undergoing a transformation before our very eyes.

We must not only strip our beliefs of excess baggage but ourselves of false pride. It is humiliating to see that a society based on a set of beliefs so different from ours has apparently achieved a degree of humanity in excess of ours. We must expect to struggle, suffer and grow before we are able to transform our society to meet the challenge.

# Unprecedented Progress

by J. Stuart Innerst

THE FIRST TIME I saw Shanghai was in early January, 1920. Our ship, the "Suwa Maru," docked there several days en route to Canton where we were to enter upon our missionary career. On my first ricksha ride I had an experience that came to mind when I recently revisited Shanghai. It was that of a small boy turning somersaults along the way to elicit more coins from my wallet.

That does not happen in Shanghai or in any other part of China today. The ubiquitous beggar, a product of the old society, is gone. In Peking, I met a former beggar, Yao Chun-lai, who had started begging at the age of eight when hard times descended on her family. Now, well-clothed, well-fed, well-housed, she was chairman of a community committee working for the welfare of her people.

Another incident that occurred on that first visit to Shanghai stands out vividly in my memory. As our ship inched toward the dock, I saw a tall khaki-clad Caucasian beating a Chinese worker. That cannot happen in China today. The domination of the foreigner ended in 1949.

Shanghai in that earlier day was largely controlled by the British and the French. The race course, once a popular amusement spot for foreigners, is today a people's park. The palatial residences of the Westerner have been turned into "Children's Palaces" where thousands of children enjoy after-school training in the arts and crafts.

In Canton, we lived for two years in the '20's on the opposite side of the Pearl River from Shameen, the British concession. It was a parklike area, separated from the city proper by a canal. Here the foreign business community lived as a tiny western colony apart from the Chinese population. A foreigner could enter Shameen at will, but a Chinese had to show his credentials to the tall, black-bearded, turbaned Sikh policemen imported from India by the British to protect the concession.

I revisited Shameen late in June. Under the century-old banyan trees that border the wide walk on the river front, crowds of Chinese were relaxing on park benches. Teenagers were playing volley ball where the foreigners once played tennis.

Everywhere drastic changes have taken place. The new status of woman in Chinese society constitutes a social revolution of major proportions. That a woman should head the delegation that greets you at the entrance of the Shanghai shipyards, and escort you to the briefing room, might not appear unusual if you had not lived in China before 1949. But to one who knew the male-dominated

*J. Stuart Innerst, editor of the American Friends Service Committee's recent publication, U.S.-China Policy: A Fresh Start, has been active in world peace and China affairs for many years. In June and July of this year, Stuart spent five weeks in the People's Republic of China. He visited schools, communes, factories, hospitals and other institutions as a guest of the Chinese Friendship Association.*



*Mother and child at Hu Hang Commune*

life of woman during "pre-liberation" days this comes as an amazing innovation. The new marriage law of 1950 completed the emancipation of women begun earlier. It placed women on an equality with men.

They work side by side with men in agriculture and industry, receiving equal pay for equal work. I saw women welders and women operating machines as skillfully as men.

They have an equal voice with men in the decision-making process in schools, factories, communes and the revolutionary committees which are the governing bodies in every area of organized Chinese life. In Tachai, a rural community that has literally removed mountains and changed the course of rivers, the two local guides who directed my tour of the county communes were women. Both had been illiterate before 1949 but now were capable leaders holding high official positions in the county organization.

Whether you travel in the countryside or walk the city streets, you are aware that a radical change has taken place. The face of rural China has been completely transformed. No, not completely. The old China is still evident in the villages where the peasants dwell. For the most part, their houses have not yet taken on the new look that the land itself presents. But it is what has happened to the land that makes the rural population willing to wait for new housing that is slowly coming.

The "good earth" is now more friendly to the people who farm it than ever in the past. Its rivers are being tamed so that they become a continuing blessing instead of a periodic curse. Drought no longer presents the grim specter it once did. Now there is steady employment, whereas once peasants might average only 180 days of work a year. This means an income that makes possible a bicycle, a wrist watch, perhaps a radio and even a savings account.

While the house in which the peasant lives may belong to the past, it has a different atmosphere. It no longer is a place where gnawing fear and anxiety torment its occupants. Gone is the avaricious landlord who once made life miserable for the tenant farmer by his exorbitant demands and his cruelty.

There is now an unprecedented sense of security among the rural masses who constitute the bulk of China's population. They now have a decent livelihood, plus peace of mind. It gives the Chinese peasant a sense of dignity and worth he never had before. He has been made to feel that he "counts."

The secret of the peasant's new status is land reform brought about by the Communists when they came to power. Under the old system much of the land was owned by the landlord class and rented to the peasants. The richer peasants might own a field of their own. Thus, rural China was divided into small holdings of varying size separated by ridges. Today these boundary ridges are gone. Now you see large collectivized fields stretching to the horizon.

Manpower has also been collectivized in production teams and brigades which make up large communes, sometimes comprising thousands of households. This pooling of land and manpower has made possible the building of vast irrigation and flood control projects and a more efficient farm operation than was possible before.

What I have written is not intended to convey the idea that China is a paradise without problems. Every briefing you are given ends with the recognition that while there have been gains, the road ahead is long and difficult. But to one who can compare what *is* with what *was*, the progress made by the oldest and largest nation in 22 years is unprecedented anywhere.

## China's Chi Lai

by Margaret Stanley

IN SHANGHAI one morning in May, I awakened to Westminster chimes ringing out the tune of the most popular song in China today, "Tung Fang Hoong." I had heard and read about the now famous chimes, converted from a Big Ben Westminster clock on the former British Customs Building on the Shanghai waterfront, to the tune in honor of Mao Tse Tung. The tune had originally been a Shensi folk song and the words written by a Shensi peasant had become perhaps the most widely known and sung song in the world. It was heard daily across the country.

After the music, the chimes struck the hour. Eventually, I rose, brushed my teeth in the hot boiled water from the thermos jug which is ever present in Shanghai hotels, dressed, and left my hotel room. On the elevator with me were young men and women in white jackets, going to their jobs in the hotel. I was the only foreigner in the lobby, where the hotel clock showed 5:45, although it seemed much later.

Outside, I walked a half block to the Bund, that famous waterfront street of Shanghai that our hotel and the huge building with the clock tower both faced. I crossed the Bund to walk in the riverside park. A glance at the big clock in the tower high above confirmed that it actually was shortly after 5:45 A.M. Yet streets were crowded with trucks, buses, bicycles and pedestrians going to work. By the time I threaded my way through traffic best described as accommodation rather than a logical system and reached the park, the chimes played again. It was 6:00 A.M. First, "Tung Fang Hoong" sounded, and then the hour was struck. The music and six big booms floated down over the city from the height of the tower clock as if signaling that the day was beginning and all was well.

In the park along the Whangpoo River, I spent about an hour walking through its formal flower gardens watching ships on my left and people doing morning exercises on my right. Some people were following the modern morning exercise routines with graceful gestures. Some followed traditional Chinese dance movements; others opera routines and acrobatics. In some squares, between palm trees, groups of men or women went through their morning routines, old Peking opera sword dancing in one case, and a slow, disciplined and measured movement in another. Women stood together in neighborly groups, talking as they did less strenuous exercises.

As I watched one such group and tried to imitate their gestures, they noticed me and motioned me into their circle. Then they demonstrated the correct ways of placing my hands and counting various movements in orderly

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*Women operate machinery as skillfully as men.*





*A typical street scene*

fashion, repeating when necessary until I got it just right. It was stimulating without being strenuous. Groups of children were directed by leaders here and there. Individuals concentrated on their own exercises as if perfecting an important skill by practice. Sometimes one person was obviously coaching another. Older people were instructing younger ones, or aiding other white-haired people—actually taking their hands or arms and moving them as if providing therapy or aiding circulation. Some of the older people stood in thoughtful postures going through very slow motion bends or slapping one arm or leg with hands. Some men wielded big sticks and clashed in mock fight.

The sun rose higher and sounds of the street rose too, as rush hour seemed to approach. Since I had more time, I walked on beyond the park and across an arched bridge over the Soochow Creek near where it emptied into the Whangpoo. As I walked toward the docks where big ships could be seen, I searched for the place where I had landed on the General Butner in 1946 to begin my two and a half years in China with Friends Ambulance Unit. I couldn't identify it, although I must have been close.

After walking as far as time allowed, I turned and retraced my steps toward my hotel and breakfast. As I walked on the left side of the street, I faced oncoming traffic, mostly bicycles. They came on toward me, a never-ending stream of bicycles, hundreds of them, and more and more. Walkers also came toward me. And carts. The more I walked, the more people seemed to pass me. My impression was that I was looking into the face of China itself as embodied in the faces of thousands of people. Buses were packed with passengers. Sidewalks were crowded. Streets were full of large, well-kept Chinese-made bicycles ridden by both men and women. Queues at bus stops were orderly despite large numbers of people getting on and off buses at frequent intervals. Some bicyclists wore white gloves. Some carried bags on their backs. All were serious of mien, purposeful in action, extremely neat, and seemingly intent on going places. Ages must have ranged from school teenagers to grandparents, with most people in their twenties and mostly men. Dress varied in color from blues, greys and black pants and jacket suits to pastels and white for shirts and blouses. All were, of course, black-haired, dark-eyed Han people.

It was a sight which I surely will never forget. Not only because it gave me insight into the vigorous life the people

lead in a way that a tour couldn't—we were accompanied and our schedule arranged by the Chinese International Tourist Service—but also because it impressed upon me the fact that China is on the move. As the sun rises, the Chinese rise to face jobs that need doing. "Standing on their own feet," they move with determination to change living conditions and to improve the lot of their 700 to 800 million people. The momentum of the revolution since "liberation" 23 years ago continues. It is staggering to think of, and impressive to see. The onrush of thousands of hard-working people symbolized for me the "Chi Lai" (get up) spirit, which permeates modern life in China.

Shanghai was described as "sin city" before 1949. From 1946-48, when I was in and out of the Shanghai office of Friends Ambulance Unit (later changed to Friends Service Unit), I walked the same streets I walked in May, but they were not the same. Twenty-five years ago beggars huddled alongside buildings. Blind and otherwise handicapped people could be seen at any time, at almost any place. Men pulled other men in rickshas. There were very rich and very poor. Foreigners grew wealthy with Chinese labor and resources at their beck and call. But on my walk that May morning, I was the only foreigner. I walked freely. The people whose faces I looked into were well-fed, well-clothed and in good spirits and seemingly good health. I found that I am now shorter than many young men and women, even teenagers, whereas I was taller than most Chinese adults I saw 25 years ago. People bear themselves with confidence. City streets are clean. There is little litter. Porcelain waste containers are placed at intervals along the streets and spittoons also, but there is practically no waste seen in them. Street cleaners, either men or women, sweep the streets with their brooms.

It is said that the present Chinese society is as egalitarian as any society the world has ever known. From my experience of that morning, I saw evidence to support that statement—700 to 800 million people, rising at sun-up; working hard at important and meaningful tasks, living frugally, each fitting into the picture of improving the lot of all Chinese.

## **The Essence of Worship**

CAN A MENNONITE learn about worship from a Friends meeting? This summer I sat in Sixth Street Meetinghouse in Salem, Ohio, with Friends who were worshipping with an air of expectancy, anticipating the Holy Spirit's voice during the quiet. The words from Isaiah, "Those who wait on the Lord shall renew their strength" came in an unbidden, unforced manner to my mind. I waited to test whether they would remain. They did, so I spoke them. This simple yet intense experience has shown me Friends have much to teach us about worship. I learned that morning that for one Mennonite, a calmed heart which longs for spiritual communion with the Lord, and a listening soul to which the quiet voice of the Holy Spirit may speak in love and truth, are the uncluttered essence of worship.

WILMER D. SWOPE

# Closing a Circle Of History

by John A. Sullivan

IN THE SUNLIGHT of early morning, the two-propeller plane flew over the eastern edge of the mountains of central China. An 11-member delegation of American Friends Service Committee visitors to China was bound from Sian to Yen-an, a "sacred place of the Revolution."

Twenty-five years before, AFSC medical workers had been in an international Friends Service unit sent to the "liberated areas" to complement the Quaker service work carried on in the areas under Kuomintang control during the war with the Japanese. In our party was Rhoads Murphey, now director of Chinese studies at the University of Michigan, who had arrived in Yen-an with the first truckload of Quaker medical supplies. With us was Margaret Stanley Tesdell, now a Minnesota public health nurse, who had served in the 1940's in the International Peace Hospital in Yen-an. Also aboard was Gilbert White, now a geographer and internationally known water resources expert at the University of Colorado, who in the late 1940's sat at the AFSC "China Desk" in Philadelphia, maintaining communications and services to Medical Team 19 in Yen-an.

The plane touched down on the stone-block runway at Yen-an, nestled in the loess hills with their caves where the Communist cadres had lived during the 13 years of struggle, uneasy cooperation and finally civil war with the Kuomintang led by Chiang Kai-shek. It was history revisited.

Yen-an, in the dusty spring of May, 1972 in central China, was a slow-paced city filled with peasants in their turban toweling—a modern overlay on a dynastic city with 1400 years of history. Here the Long March of the Red Army came to a halt in 1937. In the words of Lee Ming Che, the "responsible person" of the foreign affairs section of the Yen-an Revolutionary Committee, Yen-an became "the center of the revolution for the whole country." Here Mao Tse-tung "integrated the universal truth of Marxism-Leninism with the practical work of the Revolution." Here the 7th Congress of the Communist Party planned the details of the Revolution. Here Mao led "the Great Rectification Campaign" in 1942, that set the course of contemporary ideological and cultural patterns in the new China.

Within the Kuomintang encirclement, the Communists set up schools; organized their economy; established the central institutes for Marxism-Leninism, women, and nationalities; created a central medical college and military and political university named "Against Japanese Aggression."

*John Sullivan, Associate Executive Secretary of American Friends Service Committee, is a member of Germantown (Pa.) Meeting. He formerly was executive secretary of AFSC's Pacific Northwest Regional Office.*

What was a city of 3,000 has become one of 50,000 in a 14-county district of 1,350,000. Now, in addition to agriculture and animal husbandry, there are light industries and iron and steel works.

We visited the three cave dwellings and loess house where Mao lived at different times and became, in the words of the Chinese, "the savior of the people." It was like walking through a museum. Here was the desk where Mao wrote "Protracted War," which served as the model for military action. Here Mao gave a speech on moving the mountains of feudalism and imperialism. Here was the Youth Forum where he laid down the patterns for revolutionary literature and art. Here he wrote 92 articles that have shaped modern China. Here was the stone table where he told journalist Anna Louise Strong that "all reactionaries are paper tigers," fearsome in aspect, but not in actuality, to determined revolutionaries. Here, when he prepared to withdraw, he said Yen-an would be a rock that Chiang Kai-shek would pick up, only to drop it on his own feet.

And here, in 1972, Margaret Stanley Tesdell handed to the Chinese an album of photographs of Quaker Medical Team 19 work 25 years before, a "small slice of Chinese history" given by Quakers who remembered the trials and tragedies of the war years.

The Yen-an official who received the album said simply, "We are happy to have this treasure returned after a quarter of a century." Then, because the Chinese find it hard to receive gifts without reciprocating, he gave each of the 11 of us a folder of picture postcards of Yen-an today.

A circle of history had been closed.

## A Circle of Love

"CHRIST, where are you?" The anguished cry spilled from the heart of a troubled young man. The effect in one of those rare, memorable occasions, was to weld the meeting. We figuratively joined ranks, placing the young man in the center; the rest formed a silent, protective circle of love and compassion around him.

In the course of time messages were given from all quarters. They spoke of love. They quoted scripture. They spoke of discipline and surrender. All expressed understanding, sympathy, a yearning to help, a desire to see the bowed head lifted from the hands, new hope in the eyes.

Those who did not speak loved in silence. Power and glory filled the room. There were quiet tears. All were joined in allowing the Christ within to flow forth, that the young man might feel and know the presence; that he might look and find it within himself, too.

There is no neat ending to the story. At the rise of meeting it was as though each snapped back into his own protective shell. The unity again became diversity. But no one—in spite of the hastily assumed normality and the mundane conversation that followed—left quite the same as when he or she came. While the love was flowing, the compassion reaching out, we had been in the presence.

Did the young man know it too?

CATHERINE ROBERTS

# Quakers, Look!

by Harriet F. Durham

WE HAVE BEEN BLAMED and named for all sorts of things over the centuries, but I submit two quotations that give a different hue not considered by many of us. Both are taken verbatim from highly reputable medical journals.

One becomes suspect of the implied "facts" when he notes the dates. Ophthalmologic investigation probably was not well enough advanced in 1881 and 1893 to evaluate as exactly as would be possible in the 1970's. The reasoning of Francis Galton concerning our color problems would appear to be open to question on several counts.

The only color-blind Quaker I know has one blue eye and one brown eye. But—so does his cat. Should we ask, "How now, brown cow?"

The first quotation is from *Inquiries into Human Faculty and Its Development* (J. M. Dent and Sons, 1970), by Francis Galton, F.R.S.:

"I may take this opportunity of remarking on the well-known hereditary character of colour-blindness in connection with the fact that it is nearly twice as prevalent among the Quakers as among the rest of the community, the proportions being as 5.9 to 3.5% (Trans. Ophth. Soc., 1881, p. 198). We might have expected an even larger ratio. Nearly every Quaker is descended on both sides solely from members of a group of men and women who segregated themselves from the rest of the world five or six generations ago; one of their strongest opinions being that the fine arts were worldly snares, and their most conspicuous practice being to dress in drabs. A born artist could never have consented to separate himself from his fellows on such grounds, he would have felt the profession of those opinions and their accompanying practices to be treason to his aesthetic nature. Consequently few of the original stock of Quakers are likely to have had the temperament that is associated with a love for colour, and it is in consequence most reasonable to believe that a larger proportion of colour-blind men would have been found among them than among the rest of the population."

The second, by Hermann von Helmholtz, in *Popular Lectures on Scientific Subjects* (Longmans, Green, 1893):

"Persons so affected are called colour-blind because they confound certain hues which look very different to ordinary eyes. They are usually 'red-blind'; that is to say, there is no red in their system of colours. . . . They cannot see the red end of the spectrum at all. Very full scarlet appears to them almost black, so that a red-blind Scottish clergyman went to buy scarlet cloth for his gown, thinking it was black. (A similar story is told of Thomas Dalton, the author of *Atomic Theory*. He was a Quaker and went to the Friends meeting at Manchester in a pair of scarlet stockings which some wag had put in place of his ordinary dark grey ones.)"

Harriet F. Durham is chairman of the Service Committee of Wilmington Meeting in Delaware.

# A Diversity Of Gifts

There are farmers and lawyers and teachers and bakers,  
There are nurses and salesmen and furniture-makers,  
There are artists and dentists—yet they're all of them Quakers.

Some gather in silence in old Meeting Houses  
In old Quaker bonnets and old Quaker blouses,  
While others in churches have followed new trends  
And "programme" their worship, and yet they're all Friends.  
Some welcome all strangers with smiles in the doorway  
In Pemba and Sweden, Ohio, and Norway;  
Some breakfast on bacon, while some are cornflakers,  
Yet in spite of it all they are all of them Quakers.

Some worship on benches, some worship on pews;  
Some fight for their country while others refuse.  
Some feel that their job is to clean up disasters,  
And some serve their Meetings as Elders or Pastors.  
Some ask all the questions, some give all the answers,  
In Ireland and India, Cuba, and Kansas.  
Some are Lord's Day observers, and some sabbath-breakers,  
Yet in spite of it all they are all of them Quakers.

Some Quakers are tiny, some Quakers are massive;  
Some Quakers are active, some Quakers are passive;  
Some Friends are divided and others unite;  
Some Friends are convinced and some are birthright.  
Some live by the sea and others live inland  
In Fritchley, Nebraska, New England, and Finland.  
Some rise with the dawn while some are late wakers,  
Yet in spite of it all they are all of them Quakers.

There are those who believe in Original Sin;  
There are others who value the Light Within.  
Some Quakers are urban, some Quakers are tribal,  
And most of them reckon to study the Bible.  
There are Quakers who sing, there are some who square-dance,  
In Italy, Syria, Baltimore, France.  
Some are midwives for births, some for deaths undertakers,  
Yet in spite of it all they are all of them Quakers.

There are Quakers at Wilmington, Earlham and Whittier  
(But the young Quaker ladies at Swarthmore are prettier).  
There are Quakers in dresses and Quakers in trousers,  
There are Quakers in saris and dhotis and blouses.  
Some Quakers dress simply while other dress finer,  
In Kenya and Oregon, Holland and China.  
Some Friends live in towns, while some farm the acres,  
Yet in spite of it all they are all of them Quakers.

In Paris they drink, in London they smoke,  
At Westtown they dance, and at Sidcot they joke.  
Some Quakers are ugly, some Quakers are pretty,  
Some Quakers are stupid, some Quakers are witty.  
Some flourish in deserts while some like it windier,  
In Germany, Syria, Sweden, and India.  
Some practise simplicity and still are plain spakers  
Yet in spite of it all they are all of them Quakers.

So listen, all Friends, the roughest and gentlest,  
Conservative, liberal, or plain fundamentalist.  
To each one we offer our friendliest greeting  
(Which please take back home to your own Yearly Meeting).  
I've wearied you long with this light-hearted ditty  
Written to honour the Friends World Committee,

But there's one final note that we'd like to depart on:  
Our thanks and our greeting to William (Bill) Barton.

SYDNEY D. BAILEY



# Death, an Integral Part of Life

by Ernest Morgan

TWICE in recent years death has claimed beloved staff members at the Arthur Morgan School. In each case students had an active part in the arrangements—building the burial box, preparation of the grave, conducting the graveside service and later the memorial meeting, and in thoughtful discussions of life and death and the significance of the person who had died. Not only were these experiences meaningful to the students but they helped provide encouragement and strength to the surviving families. Death was a deeply shared community experience.

The Arthur Morgan School has always held that education, at its best, is not so much preparation for life as life itself. Death, after all, is an essential part of life. The occurrence of death is unpredictable, but the educational need recurs with each student generation. Hence education relating to death cannot always wait for the fact.

There are two central concepts relating to death, which supplement each other. From these two concepts rises a broad philosophical spectrum relating to death.

The first concept is that the individual life is brief; our most cherished relationships are temporary. Knowledge and reason tell us this is so, but instinct encourages us to think that we will live forever. Caught between reason and instinct, we tend to believe instinct. We conduct our lives as though they were eternal.

The second concept is that our individual lives are part of a much larger whole, or threads in a vast, continuing fabric. Our customs, habits, speech, feelings—even our biological structure—are part of a vast and remarkable continuity of nature and of man. Yet too often we act like aliens to mankind and to nature, pretending that our lives are no one's business but our own.

Vital as these concepts are, it is impossible to fully accept either of them without first accepting the reality and universality of death. Until we have learned to accept death we are not totally living.

Let us apply the first concept. You are certain to die. Maybe ten or sixty years from now—maybe this very afternoon! No one can say when. All sights, sounds, feelings will cease forever. A flight of birds across the summer sky, the texture of the bark on a nearby tree, the hum of voices in the next room, the curved back of that chair; you will never—not *ever*—see or hear these things again.

*Ernest Morgan is on the staff of the Arthur Morgan School, Celo Community, Burnsville, N. C. This article was written shortly after the death, last fall, of his wife, Elizabeth Morgan, who founded the school and was director for the first seven years. It reflects the philosophy and spirit of the school, as well as the writer's thoughts about death. Ernest Morgan is author of A Manual of Simple Burial, (\$1 postpaid, Celo Press, Burnsville, N. C. 28714).*

Suddenly, as you face the reality of your own death, these familiar things explode into vivid interest and meaning. The shape of that leaf, the color of that rock, the movement of that cloud has something to say to you. You become hungry for knowledge about the plants and animals and atmosphere of this strange planet on which you briefly find yourself. Life becomes fresh and exciting. How can a person be bored, waste time or think petty thoughts in the midst of such an experience? With no time to lose, one must develop his life to the utmost.

Everyone you love *is also going to die*. No one knows when, but there is no doubt about it. How can you be selfish or unkind toward them or toward anyone? Time is too short. If we are going to practice love and gentleness and patience toward our fellow man we must be about it today.

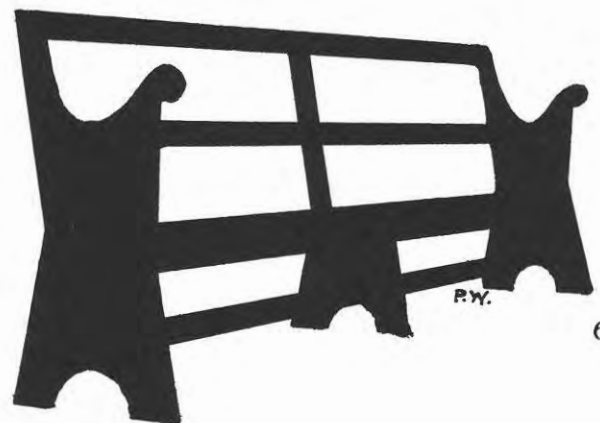
The second concept is equally basic and powerful. Each of us is, on the one hand, a unique personality and, on the other, a tiny corpuscle in a vast continuing stream of life millions of years old. Hundreds of thousands of species have come and gone as life has moved slowly toward more complex forms. Some species, including man, have developed a remarkable degree of intelligence and/or manipulative skill. All are dominated by instinct and necessity.

Man, perhaps more than any other, has acquired a capacity to develop and transmit traits by social contact as well as through biological mutation and heredity. His hopes, ideals, concepts and dreams—even his power of speech and social organization—are developed and carried forward in this way.

All of us alive today are links between the past and the future, carrying forward the good and the bad, in an ongoing, constantly changing process. A keen awareness of our vital role in this process and a determination to play it well can be a great source of joy and satisfaction. Our lives did not begin with birth or conception, nor will they end with death.

The two concepts must go together to make for a full and useful life. Taken by itself, the concept that life is short and must be lived to the full and with kindness can easily become an excuse for self-indulgence and naive sentimentality. Likewise, the realization that each of us has a lifelong role in human destiny can, if untempered with sensitivity and gentleness, become harsh and self-defeating.

Taken together, these ends and means can blend harmoniously, if not always consistently, into patterns of value and styles of living filled with joy in the present and hope for the future.



# Two Poems

by Theron E. Coffin

NEARLY EVERYONE knows the poem "Invictus," by William Ernest Henley, English poet, dramatist, and editor. He wrote much verse and collaborated with Robert Louis Stevenson on three plays. As a magazine editor he published Kipling's Barrack Room Ballads, and he discovered and encouraged Yeats, Barrie, Conrad and Wells.

When he was twenty-five, Henley contracted tuberculosis of the bone; then, after many months in hospitals, the lower part of one leg had to be amputated. This experience prompted the writing of "Invictus."

Out of the night that covers me,  
Black as the Pit from Pole to Pole,  
I thank whatever gods may be  
For my unconquerable soul.

In the fell clutch of circumstance,  
I have not winced, nor cried aloud;  
Under the bludgeonings of chance  
My head is bloody, but unbowed.

Beyond this place of wrath and tears  
Looms but the Horror of the Shade,  
And yet the menace of the years  
Finds, and shall find, me unafraid.

It matters not how strait the gate,  
How charged with punishment the scroll,  
I am the master of my fate:  
I am the captain of my soul.

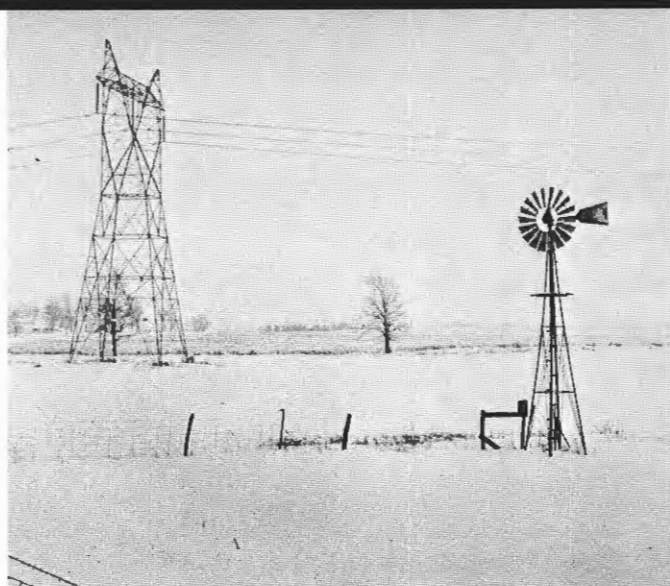
I was rather young when I discovered this poem, and I thought it was magnificent. What indomitable courage Henley had! How he shook his fist at the gods, defying them to do their worst! He could take it!

Some years later, as a teacher—surely many young instructors find that they don't really know a poem (or anything else) until they are obliged to teach it—I discovered how terribly mistaken I had been. I saw that, in reality, "Invictus" is a terrible statement of unbelief. This is what the poem really says: 1) there may or may not be a god—or gods; 2) in utter darkness men cower in a world of wrath and tears, their lives controlled by blind chance; 3) as for the future, there is only punishment—for what?—to look forward to.

Late in life Henley wrote a poem completely different in tone and spirit from "Invictus." Its title—or rather, its heading—is "I.M. Margaritae Sororis," "In Memory of Sister Margaret."

Wishing to find out who "Sister Margaret" had been, I consulted biographies of Henley. He had had no sister named Margaret. He had a daughter Margaret who died young, but he had never referred to her as "sister." Then,

*Theron Coffin, a graduate of Earlham College (class of 1921), now resides in Orange, N. J., where he taught High School English for 34 years. He is a member of Montclair (N. J.) Meeting.*



Photograph by Ellen Waggener

recalling that nurses in Britain are addressed as "Sister," I theorized that a nurse had so influenced him that he came to believe in the essential goodness of the world and in a peaceful hereafter.

Finally I wrote to Dr. Joseph M. Flora of the University of North Carolina, who had written the best biography of Henley that I had found. His kind answer to my questions blew my pretty theory sky-high! "In 'Invictus' Henley was only 'bravadoing'—talking big to keep up his courage. He was thinking of death only to dismiss it. He was saying, 'It doesn't matter what happens after death; I'm concerned with life.' As to your 'sister' theory," Dr. Flora continued, "no one knows who 'Sister Margaret' was."

But do we need to explain a hauntingly beautiful poem? Must we know what prompted the writing of this calm and peaceful acceptance of death?

I.M.  
Margaritae Sororis  
(1886)

A late lark twitters from the quiet skies;  
And from the west,  
Where the sun, his day's work ended,  
Lingers in content,  
There falls on the old, gray city  
An influence luminous and serene,  
A shining peace.

The smoke ascends  
In a rosy-and-golden haze. The spires  
Shine, and are changed. In the valley  
Shadows rise, and the darkening air  
Thrills with a sense of the triumphing night—  
Night with her train of stars  
And her great gift of sleep.

So be my passing!  
My task accomplished and the long day done,  
My wages taken, and, in my heart  
Some late lark singing,  
Let me be gathered to the quiet west,  
The sundown splendid and serene,  
Death.

# Growing by Sharing

by Ross Flanagan

SOME TWO DOZEN Friends and their friends have established a Sharing Meeting in the capitol area of New York state to explore their common concern about living more simply in the manner of early Friends in order to share personal resources with others engaged in nonviolent social change.

On December 2, 1971 the Sharing Meeting of Quaker Street Regional Meeting was approved and provided with an eight-member Oversight Committee. It has since held quarterly weekend gatherings at meetinghouses in and around Albany, N. Y.

Sharing Meeting has three aims: first, to encourage friends to shift from charitable giving to resource-sharing and thus begin to take the lead in voluntarily reducing our excessive and wasteful standard of living; second, to provide isolated individuals and families with positive reinforcement of their commitment to simple living and to share insights gleaned from various experiments in reduced consumption, voluntary austerity and new lifestyles; finally, to produce a way for concerned Friends and their friends to pool their freed resources and make significant contributions to new programs for social change that often have difficulty obtaining funding for their endeavors.

Anyone who has attended at least two gatherings and demonstrated a willingness to move toward a real sharing of his or her resources has been accepted into the fellowship. New members are requested to share with the group an understanding of what baggage he or she brings in the way of savings, inheritance, investments, income, property, etc., and the commitments he or she feels concerning their use. We can thus better appreciate and be tender to each other's condition.

No single procedure has been imposed upon participants in the Meeting. Since the important thing is to engender a spirit of sharing by helping one another begin our voluntary "redevelopment" through systematic sharing, not one but several procedures for participating have been discussed. Among them are: a) tithing; b) turning over a percentage of unearned income proportionate to American usurpation of world resources; and c) reducing consumption in one budget area or across the board to a level halfway between our present standard of living and that of an equivalent-sized poor family.

Most of our resource-sharing to date has been of unearned income, which has come to us by the grace of God and the sufferance of our fellow human beings from whom our society derives much of its wealth. It has seemed clear that the time to share such resources is when we receive them, not after our needs have been met.

*Ross Flanagan, a member of Berkeley, Calif., Meeting, and 15th Street, N. Y., Meeting, is concerned with nonviolent responses to our violent times. He has worked with American Friends Service Committee and has been involved in programs involving public witness.*

We have given priority to change-oriented as compared with service-oriented projects because the correction of most fundamental socioeconomic problems at home and abroad requires the organization of political, economic and social power to motivate government action. It seems clear that such efforts aimed at the reconstruction of society are not likely to be funded by governmental, business or philanthropic sources.

Since its establishment, the Sharing Meeting has collected \$120,894.23. As of this writing, \$40,021 of this amount has been disbursed as one loan and nine grants. Steps have been taken to invest the remaining funds in minority-owned banks and credit unions.

Some of the disbursements:

\$3,000 to a Visual Literacy Program in Schenectady to help demonstrate to state and local educational agencies the effectiveness of this kind of program as a serious, indepth educational tool for correcting failure and rejection patterns in educationally handicapped children.

\$14,000 to the Behrhorst Clinic in Guatemala for a land reform program assisting Chimaltenango Indians to buy land through a revolving fund.

\$5,000 to the Black Development Fund to help underwrite various programs identified by this New York Yearly Meeting agency.

\$6,000 to the Movement for a New Society in Philadelphia for a workbook and national workshop to train middle-class organizers in the skills required to lead education action seminars on the limits to growth and requirements for change in our political economy.

\$1,000 to maintain the Capitol Area Peace Center in Albany.

The discussion of our own questions and tensions about the implications of simplicity and sharing in our own lives, not the dispersal of our liberated resources, has commanded the greatest attention among our participants. The more we share the more we seek to share, suggesting the contagious character of the spirit of sharing once it lays hold of our lives.

We commend this idea and our experience of the Sharing Meeting to Friends everywhere with one warning: If you seriously try it, your life may never be the same!

(For more information and assistance in establishing a Sharing Meeting, write to the author at the gathering, 4819 Springfield Ave., Philadelphia 19143.

Persons interested in bringing project funding proposals to the attention of the Quaker Street Sharing Meeting should contact Kathy Johnson, 50 Willow St., Guilderland, N. Y. 12084.)

■ "Prayer is a supernatural experience," Florence Nor-dyke says in *Evangelical Friend*. "We may read dozens of books on prayer, its methods and goals, but until experienced one cannot know its joy. It can be routine and general in its scope and meaning. Or it can change our lives, our church (or Meeting), and our community. Try praying for one week—only for needs you are willing to do something about with God's leading—you'll never be the same Christian again."



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Christopher Nicholson, A.C.S.W.,  
Germantown, VI 4-7076.

Annemargret L. Osterkamp, A.C.  
S.W., Center City, GE 8-2329

Holland McSwain, Jr., A.C.S.W.,  
West Chester, 436-4901

Ruth M. Scheibner, Ph.D., Ambler,  
643-7770

Josephine W. Johns, M.A., Media,  
Pa., LO 6-7238

Valerie G. Gladfelter, A.C.S.W.,  
Willingboro, N. J., 609-871-3397  
(May call her 9 a.m. to 10 p.m.)

David Harley, A.C.S.W., Lehigh Val-  
ley, 215-437-1396

Consultants: Ross Roby, M.D.,  
Howard Page Wood, M.D.

## Reviews of Books

**A History of Baltimore Yearly Meeting  
of Friends.** By BLISS FORBUSH. Balti-  
more Yearly Meeting of Friends, Sandy  
Spring, Maryland. 174 pages. \$3.00

SEVERAL YEARS AGO I heard with real  
interest that Baltimore Yearly Meeting  
was planning to produce a history in  
time to mark its tercentenary in 1972.  
When I learned that Bliss Forbush was  
to write the text, my reaction was that  
no better choice could have been made.  
Now that I have read his book I am  
sure that this is true.

Bliss Forbush, long connected with  
Baltimore Yearly Meeting in various  
capacities and also the author of sev-  
eral significant books, has drawn upon  
original sources as well as utilizing the  
steadily growing amount of published  
material. From these he has created a  
well-proportioned story of the Yearly  
Meeting. He is at his best in treating  
such subjects as the backgrounds of  
Quakers in the 17th and 18th centuries  
and Quaker philanthropy (where he  
summarizes the contributions of such  
Friends as Johns Hopkins, Francis T.  
King, Moses Sheppard, and Miles  
White). Of real worth, also, are his  
descriptions of the 1828 Separation and  
the 20th century movement towards  
unity (culminating in the 1968 reunifi-  
cation of the two separate Yearly Meet-  
ings that included Friends in Virginia,  
Maryland, and Pennsylvania).

The author is to be congratulated for  
his balanced treatment of the many dif-  
ferent periods and developments with  
which he had to deal. The value of the  
book is further enhanced by attractive  
sketches of the various meetinghouses,  
a map showing the location of the  
Monthly Meetings, a valuable (but in-  
complete) bibliography, a short ap-  
pendix packed with important historical  
information, and a very useful index.

The one thing which somewhat mars  
the book is the occasional inclusion of  
incorrect information—such as locating  
Margaret Lynam on the Eastern Shore  
of Maryland rather than the Western  
Shore (p. 10) and having Elizabeth  
Harris go to Rome to see the Pope  
(when she actually was engaged in mis-  
sionary activity in Venice). It is also  
highly questionable that Elizabeth Har-  
ris, the founder of Quakerism in the  
Chesapeake Bay area in 1655/1656,  
ever returned to Maryland and settled  
there (p. 6).

KENNETH L. CARROLL

**Quaker Journals. Varieties of Religious  
Experiences Among Friends.** By HOW-  
ARD H. BRINTON. Pendle Hill Publica-  
tions, Wallingford, Pa. 19086. 130  
pages. \$4.75

THIS LONG-AWAITED STUDY deals with a  
specialty of Howard Brinton's during  
his life-long research in Quakeriana. It  
covers 300 religious autobiographies  
selected from as many as 1,000 Quaker  
journals. The book deals with the spiri-  
tual life of the writers and, as the sub-  
title suggests, illustrates the wide range  
of their religious experiences.

The subjective nature of the book  
becomes evident in each of the chapters  
dealing with different phases of life,  
with youth and maturity, social stand-  
ing, the specific concerns of the journa-  
lists, and their description of typically  
Quaker experiences such as silence, the  
ministry of peace and other social testi-  
monies. Some topics, though, are any-  
thing but typical.

One chapter deals with the Quakers  
and animals and another with the  
dreams (non-Freudian) of Quaker  
journalists. Many of the spiritual diffi-  
culties recorded in the Journals are  
similar to those that modern man is  
experiencing. Examples include atti-  
tudes toward prayer, the spiritual and  
moral integration of the individual and  
the effect of silence and the spoken  
ministry on those who listen or speak.  
At a time like ours when the spoken  
ministry in many Friends meetings is  
undergoing a crisis, the inner torment  
that often plagued the old Friends who  
felt uncertain about their calling to the  
ministry comes as a wholesome re-  
minder to "heed the power of the  
Lord."

The laws in the realm of the spirit are  
unpredictable and the Journals tell of  
some unexpected results of the ministry  
and even some telepathic experiences.  
The peace testimony has always been  
hotly disputed by the opposition, and  
Friends at times had to meet precisely  
the same arguments as today: ("What  
would you do if threatened by a danger-  
ous attacker?" etc.). Their sacrifice in  
loss of property or physical hardship  
was at times considerable, as were the  
financial limitations or losses suffered  
for reasons of conscience. The Quaker  
"heresies" of universalism, deism and  
mysticism also caused many sufferings.  
The theological divisions in our Society  
likewise find their reflections in the

pages of this book, as do the former objections of Friends to the arts and music.

This is a most colorful and truly fascinating collection of material that will, we hope, stimulate younger scholars to extend their research into the large number of Journals as yet unexplored and unpublished. Howard Brinton's vivid presentation of his material lends an immediacy to the historical figures that awakens not only the desire for more information but also creates a sense of fellowship with them that spans the centuries. Beyond its value to Friends this study is a lasting contribution to the history of Puritanism, to church history in general and to the psychology of religion.

WILLIAM HUBBEN

**Twelve Turnings.** By GRACE ROTZEL. Illustrated by SHIRLEY TASSENCOURT. 85 pages. \$3.00. Available from The School in Rose Valley, Moylan, Pa. 19063 and Friends Book Store, 302 Arch St., Phila. 19106

BEGINNING in March, which is "the real beginning of the year," Grace Rotzel takes us through the twelve turnings of the weather, of growth and of the learning process of the children in The School in Rose Valley where she was

principal for so many years. I have read her book twice through and do not find a dull moment in it anywhere, but am carried along with my love for nature and the author's ability to interpret it.

This is a book to be read in either of two ways—month by month or on dull winter evenings when you are blocked in by the weather, longing for spring and making your year's plans for developing an awareness and an appreciation for "the interdependence of all living things."

KATHERINE HUNN KARSNER

**Bible, Archaeology, and Faith.** By HARRY THOMAS FRANK. Abingdon Press. 352 pages. \$12.50

THIS BOOK covers the same ground as does John Bright's *A History of Israel* (Philadelphia, 1959), but is simpler and more popular and, conforming to its title, gives great attention to topography and exact locations. The resemblance to Bright's more scholarly work arises from the fact that much of our knowledge of Israel has come from recent archaeological discoveries.

These discoveries have told us more than we have known since Biblical times about the origins of Biblical peoples and cultures and have placed the

Scriptures in their context among the writings of their time and of times more ancient, for the Near Eastern cultures reach much further back in time than does the Bible.

Yet the Bible is also a source, giving the principal evidence of ethnic changes in Palestine during the Bronze and Iron Ages. While it would be mistaken to bolster our faith by using archaeology to dispel doubt about the historical record, yet Judaism, Islam and Christianity are historical religions that view time as a divine plan, not as a trap from which a mystery rite or a fertility sacrifice can free man. The classic statements of the birth of faith in the Bible, Deut. 26:5-10 for Judaism, Luke 2:1-7 for Christianity, show how history makes religion possible. Thus archaeology both gives us more understanding of the events that faith interprets and more awareness of the uniqueness of revelation.

JOHN LINDBERG

**Religion in Communist China.** By RICHARD C. BUSH, JR. Abingdon Press. 432 pages. \$9.50

THIS is a very complete treatment of the subject down to September, 1969, including chapters on Islam, Buddhism, Confucianism and Taoism and Folk Re-

## TWO VOLUMES OF INTEREST TO HISTORIANS, QUAKERS AND WEST INDIANS



### CARIBBEAN QUAKERS

HARRIET FRORER DURHAM

This history of the Quaker movement into the West Indies begins in 1650 and traces their arrival, successes and trials to the present day.

Harriet Durham has done an excellent job of researching an almost forgotten period of Quakerism in the West Indies. Henry J. Cadbury's foreword points out the difficulties and problems she encountered in collecting and sorting the scant information available.

This book will be a valuable addition to any library which deals with Quakerism or West Indies history and will serve as a basis to which other scraps of knowledge may be attached should any appear. \$6.95



### TORTOLA:

A QUAKER EXPERIMENT OF LONG AGO  
IN THE TROPICS

CHARLES F. JENKINS

This is a reprint of Charles Jenkins' story published in 1923. It is exactly as the original with the addition of a new Foreword by Harriet F. Durham.

Charles Jenkins relates the story of a small group of Quakers who thrived on the island of Tortola in the West Indies for a short period during the middle of the 1700's. Their lives were but one small part of the history of thousands of Quakers who settled in the West Indies beginning in 1650. \$4.95

*Order from Friends Book Store, 302 Arch Street, Philadelphia 19106 (215-MA 7-3576).*

ligion. But over half the book is devoted to Christianity, Catholic and Protestant. It was written at least a year later than George N. Patterson's "Christianity in Communist China," (reviewed FJ 3/15/70) and has much more information on the disastrous effect of the Cultural Revolution of 1966-69 on religion in China.

The author was for several years director of the Christian Study Center on Chinese Religion and Culture in Hong Kong and is now Professor of Religion and Philosophy at Tunghai University in Taiwan, and his bias is naturally against the Peking government. However, for Friends who wish a thorough treatment of the subject, this reviewer knows of no better book. For something shorter he would still recommend "The Church in Communist China" by Francis Price Jones, although it has no information later than 1961.

RALPH W. POWELL

**The Valley of the Shadow.** By CAROL R. MURPHY. Pendle Hill Pamphlet No. 184. 24 pages. 70¢

WHEN one has passed the three score and ten mark, it may perhaps seem more natural that he should pick up a treatise with this title than if he were one or two generations younger.

"For age can be dreaded more than death," quotes the author, "Death feels a friend because it will release us from the deterioration of which we cannot see the end. It is waiting for death that wears us down and the distaste of what we may become."

"Indeed," she adds, "we are all too likely to share the situation of the seasick passenger who at first fears he will die, and then fears he will not!"

Yet it is not the age of the reader which is likely to determine the popularity of this pamphlet. Rather, the fresh, undogmatic attitude the author brings to her subject and the "reasonable" and intimate way she discusses it with the reader. Never insisting on any one approach, whether spiritualistic, scientific, philosophical or religious, she manages to suggest possibilities in each for which the word "helpful" is perhaps the briefest and most accurate evaluation—as indeed it is for the entire booklet.

M. C. MORRIS

**John Woolman, Pelerin de l'Absolu.** By VIOLETTE ANSERMOZ. Published under the auspices of the Woodbrooke Council, The European Section of FWCC, and the Switzerland Yearly Meeting of Friends. 96 pages.

"To sketch the personality of a remarkable man. . . ." is the author's stated purpose in this book. Relying primarily on Woolman's Journal and a biography of John Woolman by Janet Whitney, she has done her work well. The twenty chapters are short (3-4 pages) with four illustrations, one of a meeting in England, another of a page of Woolman's Journal, a title page to one of his pamphlets and a map showing the course of his travels in England.

For the readers with some knowledge of U.S. geography, the author might have added a footnote on page 5 when she writes of the Indian encampment at Wyoming, to indicate that this does not refer to the present state of Wyoming, unheard of in Woolman's day.

Though it may sound better in French, (Peaux Rouges) to the best of my knowledge, John Woolman never referred to the native American Indians as redskins and it is unfortunate to find this choice of words in a book about him.

In all, this is a good introduction of John Woolman to the French-speaking world, and it seems, according to the author, to be a pioneer effort. French eyebrows may curl in skepticism at the subtitle, "Pilgrim of the Absolute" and at the portrait of a man seemingly un-

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touched by avarice, but perhaps it will lead to a demand for the translation of Woolman's Journal.

ELDON KELLEY

## Books in Brief

by Bess Lane

**Death Education: Preparation for Living.** Edited by BETTY R. GREEN and DONALD P. IRISH, Schenkman Pub. Co., Cambridge, Mass. 143 pages. Paperback. \$1.95

FOR SOME, the most useful part of the book, *Death Education*, may be the 18 pages of selected bibliography of books, pamphlets, and articles having to do with the problems and possibilities of education about death. This book presents the proceedings of a symposium sponsored by Hamline University, St. Paul, Minn. The talks of four main speakers are given in full: Herman Feifel, "The Meaning of Death"; John Branner, "Death and the Self"; Daniel Leviton, "The Role of the School in Providing Death Education"; and Donald Irish, "Death Education, Preparation for Living."

Following these talks are summaries of discussions in small groups on such topics as "Death and the Physician," "Suicide," "Death and the Religious

Counselor." The authors feel that all too long the subject of death, like sex, has been avoided even by the agencies best fitted to deal with it, the family, the church, the school.

**Dropping Out in ¾ Time.** By ALLEN MORGAN. The Seabury Press. 152 Pages. \$4.95

THE STORY of Allen Morgan's shock begins with the receipt of a letter from Selective Service, reclassifying him from Student Exemption to 1-A. At this point life for him becomes muddled. He is now bewildered in relation to his family, his friends, his possessions. Moderate certainty becomes overwhelming uncertainty. After a lonely, mixed-up journey he finds himself in Canada, an escapee from the draft. In his book, descriptions of these experiences include humor, poetry, meaningless wanderings, whimsy, mingled with a kind of longing for honesty and truth.

**Jesus: The Face of Man.** Compiled and edited by LOUIS M. SAVARY. Harper & Row. 160 pages. Paperback. \$2.25

SELECTED QUOTATIONS from the Bible and other inspiring literature, together with attractive photographs by Mimi Forsyth, make the reading of this book a restful, nourishing experience. A few of the quotations follow:

They have seen him  
Where Martin Buber told us to look  
Between man and man  
And where Paul Tillich told us to look  
In our own depths. (James V. Clark)  
The central purpose of Christ's life, is  
to destroy the life of loneliness and to  
establish here on earth the life of love.  
(Thomas Wolfe)

He came too soon  
this Christ of Peace  
men are not ready yet.

(Maxwell Anderson)

Christ was alive when the world began,  
yet I, myself, have seen him with my  
own eyes and listened to him speak.

(I John, 1:1)

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# Letters to the Editor

## Opposing War Vs. Building Peace

AS I READ articles about Friends going to jail for interfering with the war effort, I wonder if they have faced and answered the question: Can peace be achieved by tearing down the war system?

I see no historical evidence for this. It seems to me to be just taken for granted—apparently without any thought—that this is the way to peace. I don't agree.

As I read history, I find ample evidence that building a peace system is the way to peace. I cannot but wonder if these sincere people even know what a peace system is. I don't want to criticize them unfairly; their devotion and sacrifice for peace is humbling.

But it leaves me wondering (in all humility): If peace is important enough to go to jail for, isn't it important enough to give some hard thought to? Isn't it important enough to make us face and think through these basic questions before we go out and start taking action that (I think) leads nowhere?

Jesus said, "Resist not evil, but overcome evil with good." War resistance looks to me like resisting evil. But where are the Friends who are outlining, planning, and developing the peace system—the "good" that could overcome the evil of war?

MORGAN HARRIS  
Culver City, California

## Meeting for Divorce: An Experiment

BECAUSE OF limitations of space, the *Friends Journal* deleted from my recent article on "Divorce in Friends Meeting" (FJ, 11/1) a proposal for holding meetings for worship to enact the divorce. Because I consider this an important step in the response of Friends meetings to the dissolution of Friends marriages, I would like to present the issue here, to be read in conjunction with my article.

Under American law, marriages are enacted in meetings for worship but divorces are enacted in courts of law. It does not seem likely that this asymmetry will change in the foreseeable future. Nevertheless, a case can be made for providing divorcing couples with the spiritual equivalent of a wedding ceremony even though that ceremony would have no legal standing.

A meeting for worship for divorce might include a statement by both partners terminating the vows they had said at marriage. There might be a divorce certificate to be signed by all the witnesses. Such a meeting might resemble a "memorial meeting," recalling whatever had been good in the experience of the couple as well as reflecting on the termination of their relationship. Although the occasion would be sad, it might contain elements of hope as both partners look forward to a life of independence. It would provide both married and unmarried members of the Meeting an opportunity to reflect upon the meaning of marriage and divorce, of friendship and commitment.

A meeting for worship would work best when both partners were active in the Meeting and where the divorce was by mutual consent. If only one partner were active in the meeting, it might still be appropriate to have a meeting with that one partner if the other did not wish to participate. Such meetings would be attended by all persons in the Meeting fellowship who had known and cared about that family. Meetings of this sort could provide both the divorcing persons and the rest of the Meeting an opportunity to come to terms spiritually with the life change which was taking place.

I hope that Friends meetings that experiment with meetings for worship for divorce will share their pioneering efforts with other meetings through the pages of *Friends Journal*.

BOB BLOOD  
Wallingford, Pa.

Friends Calendar													
1973													
first month													
TWELFTH MONTH 1972							SECOND MONTH 1973						
1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day	1st Day	2nd Day	3rd Day	4th Day	5th Day	6th Day	7th Day
3	4	5	6	7	8	9	4	5	6	7	8	9	10
10	11	12	13	14	15	16	11	12	13	14	15	16	17
17	18	19	20	21	22	23	18	19	20	21	22	23	24
24	25	26	27	28	29	30	25	26	27	28	29	30	
It is only through divine ability, that we can maintain the cause of truth and righteousness - it is only as we keep under the influence of the power of an endless life that we can experience preservation and finally receive an inheritance among them that are sanctified, eternal in the heavens.							Ohio Yearly Meeting of Friends						
FIRST DAY	SECOND DAY	THIRD DAY	FOURTH DAY	FIFTH DAY	SIXTH DAY	SEVENTH DAY							
New Moon First Quarter Full Moon Last Quarter	1	2	3	4	5	6							
7	8	9	10	11	12	13							
14	15	16	17	18	19	20							
21	22	23	24	25	26	27							
28	29	30	31	Have you received the Holy Ghost since you believed?				Acts 19:2					

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## Suggestions for Nonmilitary Investments

IN REFERENCE to the caption "Where the Heart Is," (FJ 2/15), regarding the avoidance of investing money in any organization concerned with the military, I have three suggestions: credit union groups across Canada, which are cooperatives arranged for giving small financial loans at low interest to the lower income groups; those United Nations organizations may, as a guess, accept loans, which are involved in work in the "underdeveloped" nations; form a Friends Trust Fund or if sufficient has accumulated, give it away.

Money, indeed, is better put in a cookie jar . . . or tin can, than being used, however remotely, in destroying the very things for which we live.

ALLAN J. DAVIES  
Queen Charlotte City, B. C.

## Prevent Suffering of Animals

I DO NOT feel worthy to call myself a Friend, because of the large pool of violence I still find in myself, but I nevertheless write as a member of Kent Friends about a subject not discussed very often—the eating of animals.

Vegetarians believe that nonviolence, that "Thou shalt not kill," that the need to prevent suffering extend to animals and that eating animals is inconsistent with our highest goals.

Perhaps the major reason for not eating animals is the protein yield of the world. Ten acres of ground are required to raise animal protein for every one acre to raise vegetable protein. The food of the world could be greatly multiplied if the three big meat consumers—United States, Canada and Australia—would use God's land for vegetable protein.

The suffering in the slaughterhouses is agonizing—another reason to become a vegetarian. In slaughterhouses such as Oscar Meyer, 1100 pigs an hour are killed, goaded onto conveyor belts with electric prods.

We have much free information about not eating animals, including the Essene Gospel of St. John, which seems to indicate that Jesus was vegetarian. This Gospel was discovered among the Dead Sea Scrolls. Perhaps the only appropriate thing to end with is the Buddhist prayer: *May all that have life be delivered from suffering.*

NELLIE SHRIVER  
Akron, Ohio

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—Letter from India



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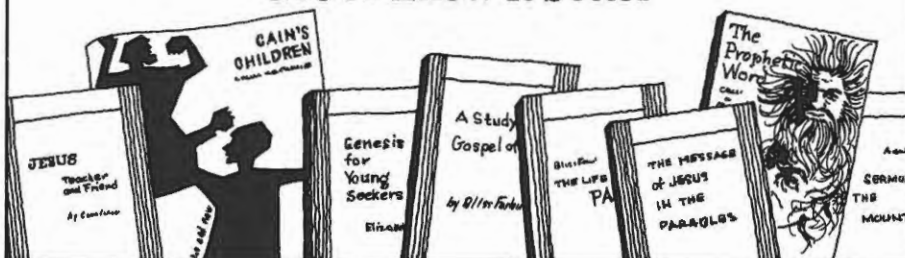
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### As the Twig Is Bent

GARY MARTIN's letter (Friends Journal August 1/15) brings out several concerns I have had. First I wonder how really close to that of God within themselves Quakers can get in the kind of sterile meeting Friend Martin desires. At a recent meeting I reminded Friends how we used to resent the noises the "Y" girls made until the summer came and each Sunday we had to unlock and gather in a cold, depressing building. It wasn't until that building became alive with girls in the fall that we again experienced the living silence of a warm meeting for worship.

Secondly, there probably would never have been a Westwood Friends Meeting had I not been required to attend mid-week worship while at Germantown Friends School. No one disliked meeting more than yours truly—so it was a surprise to discover how much I missed when I moved west and there was no monthly meeting in the area. The seed of Quakerism was

firmly planted when I was required to attend Germantown Meeting.

Quakers cannot spread a message to the world that they do not have the patience to share with their children.

PAT FOREMAN  
Los Angeles, Cal.

### The Atheist and the Experience of God

POSSIBLY, as an atheist subscribing to Friends Journal, I am something of an anomaly. Personally, though, I prefer to be called a rationalist. While I do not believe in God as ordinarily posited, I admit that I know of no real proof that such a God does not exist. Also, I feel that reason, like democracy and socialism (and, yes, Christianity), has yet to be given a rigorous, conscientious trial.

With the above as basis, I am moved to take exception to a comment (or perhaps it is several impacted comments) in Peter Fingesten's article, "The Message Is The Medium" (Friends Journal, IV.15). The comment(s) is/are contained in the statement: "The advantage of a mystic is that he may experience what he believes to be true; an agnostic or an atheist cannot experience or verify his disbelief; he is condemned to believe what he cannot be sure of; namely, that there is no spiritual life and no God."

First, while I do deny the existence of God as generally conceived or defined, I am not above supposing that there are experiences beyond our daily bodily experience, even beyond our more strenuous ordinary mental experience. As to "God," I think, as a rationalist, that the ramifications of the statement, "The Kingdom of God is within you," have never been adequately examined. Even those who have subjected it to deeper consideration too often have limited the application to humanity rather than applying it to all life on Earth (and beyond?).

Secondly, while declaring that the mystic's personal experience of God proves his belief, Peter Fingesten states that an atheist can have no such experience of proof. Of course, descriptions and reports cannot convey the flavor, let alone the essence, of such experiences. However, I have myself had something similar to the mystic's vision, although I am not certain the verifiers of mystical experience would consider it *bona fide*. Several times, the first time before I had read of Pascal's Abyss, I had a prolonged "experience" of vast dark emptiness—each experience occurring during a period of wide-awake consciousness and sobriety. Since these

visions came at times when I had been reflecting much on death, they seemed to represent, to me, revelation of the quality of that state; probably Peter Fingesten would disagree.

I think Peter Fingesten errs in a way we all too often do: He has posited the capabilities and experiences of those whom he opposes in belief/disbelief as being in every way opposite. We are none of us that much different, however much some would prefer to believe so. I do not mean, or imply, that such is Peter Fingesten's preference; but even after years of thought on a subject, some peripheral matters may be scanted in concentrating on central concern.

While I may sometimes feel "condemned," it is more because of the mortality I share with all than because of some beliefs that seem to be held, at times, by myself alone. I do often feel condemned to be misunderstood all my life even by many with whom I am in basic agreement.

W. F. ROBERTS  
Oneonta, New York

### Another Country In Another Time

COULD YOU please let me have an address for the German Pyrmont Meeting. I read the report (FJ Sept. 1) on it with great delight. I was born and grew up in Vienna, Austria. It seems and does not seem very long ago, in another country in another time. Now I feel it would be pleasing to be in contact with German Friends and perhaps tell them about our Quaker life in California, unstructured, unlimited, un-everything.

How I liked J. H. McCandless' short letter "beyond the pale"! Where do I stand, deploring Nixon, etc., having thought about myself as rather on the democratic left until I came to the States (from Australia by the way) and found out what odd creature is an American liberal? Very, very odd. Still I love our small Meeting deeply. If it were not for them I would perhaps still be searching and not have become a Friend: all those smiling faces that turned silently to welcome the stranger.

EDITH FOSTER  
Santa Cruz, Cal.

### Feeding the Hungry

WE ARE TOLD that two-thirds of the world's people are hungry. We know our one-third in the West is the main consuming and polluting force. Our bodies are threatened with obesity. Air, earth and water are accumulating



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poisons, "thanks" mainly to us; weapon testing adds to it. The more we automate perpetual murder abroad, so do we pile up accumulating hazards for the generations growing up at home. The hope is that the nearer we approach the end, the greater becomes our understanding of the need to find alternative ways—if we want to live.

More than in previous generations we are aware that nationalism can no longer sustain the "light"! But we can through technology put to serve human needs, transnationalize; and do as Martin Niemoller suggests, (report of War Resisters International xiii Triennial Conference, Aug. 1969) in his reasoned plea for an international, interracial group of people to introduce and implement the ration card (or other suitable symbol), and so ensure essential foodstuffs for each individual in every community of the world village.

What can be done nationally by governments can also be done transnationally; if not yet through the United Nations, then by an international nongovernmental body.

Friends could spark and/or help to coordinate an interracial group.

Then—who knows—some marvelous

results could appear almost overnight among the world's children and adults.

We don't need any more bureaucracy to do it; there's already too much. What is needed is a common human denominator to fuse all the efforts that otherwise may remain off-at-a-tangent futilities to the end.

I cannot overemphasize Martin Niemoller's conclusions: that even if contraceptives were perfect and everybody in the world educated and willing to use them, and we were also implementing all the development programs, we would still have to wait 30 years before results could be felt.

Food is basic—Jesus knew that! We should practice our faith and use our technology to ensure through human solidarity our survival.

Copies can be obtained from WRI, 339 Lafayette Street, New York 10012.

MURIEL G. AZMIER  
Ottawa, Ontario

#### **Reader Pleased With Challenge**

THOUGH I AM NOT formally a Quaker, I am a reader of Friends Journal thanks to the kindness of a friend. In the September 15 issue, I found a minimum

of chatty news (though some, I realize, is essential) or of material designed to increase contributions to the work of the Society of Friends, and there were several articles and editorials with a prophetic viewpoint which seemed to me to be emphasizing Friends testimonies. I am thankful to find a journal that is prophetic in outlook, designed to challenge its readers rather than to sell the work of the Society.

JOHN W. THOMAS  
Kennett Square, Pa.

#### **Transcendental Meditation**

WE AS FRIENDS are constantly concerned with enriching the person, whatever his religion, outlook, etc. Transcendental meditation can help Friends be more peaceful themselves and able to serve more effectively. It also can help the same people that Friends help. As a Friend I can certify that transcendental meditation enlivens the Inner Light and enables one to give more to life.

I'm a teacher of transcendental meditation and will be glad to hold courses in the San Francisco Bay Area. Others can contact me, and I'll refer them to the nearest center.

NANCY FOX  
5324 College Ave.  
Oakland, CA 94618

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## Friends from the French-Spanish Border Meet

by Gerard and Nancy Negelspach

THE FAMOUS BENEDICTINE monastery and shrine of all Cataluña, situated on the serrated mountain of Montserrat, near Barcelona, was the site of the first Spanish-French reunion held in Spain. Although we had no official sanction, there were nearly forty Friends and "simpatizantes" from Barcelona, Valencia, Beziers, Montpellier, Paris, Montevideo and additional Friends from Pennsylvania, Copenhagen and Zurich. French and Spanish were spoken.

We ate, lived, worshiped and discussed in the former Benedictine convent of Santa Cecilia, (Tenth Century), for some few years now used as a conference center. The worship services were held in the lovely Romanesque chapel with its nearly ten centuries of devotion almost made visible by the massive simplicity in stone—which cu-



Gathering at Santa Cecilia, Montserrat. "The ones in the black outfits," write the Negelspachs, "aren't Quakers!"

riously reminded us of those very early rustic Meetings in Yorkshire and Lancashire. Everyone, the veteran French Quakers from the Rossellon as well as "novice" Spaniards, felt the depth of the silence and the quality of the few words that came forth.

The theme of the reunion was "Universality and Community in the Society of Friends," a theme too vast for our time and experience. However, Alice Brügger from Zurich Meeting read an excellent paper on the theme and René Vaguel from Béziers spoke to its spiritual aspects.

In true spontaneous Spanish fashion we managed to get sidetracked onto an issue that a few members considered a burning one: the conscientious objectors situation in Spain. This proved very interesting to some French Friends as well. Later when we were graciously invited to meet the Abbot, a sweet elderly French Friend asked pointedly, "What are the church leaders doing to help the C. O.'s here?" The Abbot replied, to our surprise, that they are at last actively engaged in trying to move the government to make laws accepting the C. O. position and providing alternative service.

We were impressed by the quality of this youthful spiritual head of the community who is very much concerned with what is going on in the world and who is very progressive, as are most of the monks of Montserrat. From another monk and theologian we learned of the structure and community life of the Order, especially relevant to the theme of our conference.

Before leaving, the Abbot led us in

the Lord's Prayer and, intermixed with our various languages (Catalan, French, Spanish, English), we heard the heart-warming opening strains of the hymn to the Black Virgin of Montserrat coming from the boys' choir in the Basilica. Our most precious moment was to see the faces of some of those Spanish Friends as they shook hands with the Abbot—the melting away of years of distrust and hatred of the Church. The reconciling love of Vatican Council II and Pope John was now visibly expressed by the welcome given to us, not as Roman Catholics but as Christians.

After having had this most imposing beginning in Montserrat where we were always mindful of the glory of God enveloping us, French and Spanish Friends already are looking forward to their next encounter.

(Gerard and Nancy Negelspach, members of Central Philadelphia Meeting, are in the Barcelona Worship Group. They have translated several Quaker works into Spanish.)

### Swords Into Plowshares

THE REV. SADA OZAWA came to the United States last summer bringing rice for hungry Seattle families. "Armed with a desire to help, faith in God and a love for man, the clergyman conquered in peace a nation he had trained to fight in battle 30 years ago in a Japanese school," comments The Brethren Evangelist. Mr. Ozawa's compassionate gesture "touched off a fiery exchange in Congress which resulted, finally, in a governmental decision to give donable foods to hungry families (in Seattle)."

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## Norway Emphasizes Ecology, Children

"THERE ARE no limits to the friendship offered by the Society of Friends" were some of the words of welcome addressed by the Clerk, Wilhelm Aarek, to the 70 or so children and adults, including 18 visitors from England, Germany, Sweden and Denmark, who had come to Stavanger to attend Norway Yearly Meeting on Midsummer Day.

June 24 is also observed as John the Baptist's day, in memory of a pioneer who saw that he was living in a time of change and devoted himself to building the future. John was filled with an inner certainty, and he appealed strongly for the simple life and for integrity. Pioneers, too, are those people who recognize that we now live in a time of change and are prepared to try new ways.

Against the background of these thoughts, the program for Yearly Meeting had two main themes: children and preservation of the environment. These two themes are closely related, and there exists no possibility of building up a personal life unless life is seen in the round and adapted to the circumstances in which one finds oneself.

Heinrich Carstens, chairman of Friends World Committee for Consultation, and Mark Chapman, a young Norwegian Friend, reported on the Stockholm Conference on the Environment. Hans-Eirik Aarek proposed that we clarify our own Quaker attitude to the problems involved, then approach other religious groups to try to create a body of active opinion on the environment. The ordinary political systems make it difficult to tackle the matter seriously.

As three important prerequisites for healthier living conditions, Hans-Eirik mentioned that consumption must be cut down, social conditions must be radically changed and economic growth must be reduced. We *must* make demands on ourselves and we *must* arouse the interest of others, he concluded.

The European Quaker project in Kabylia, Algeria, which will be handed over to Algerian administration at the end of this year, was summarized by Sigrid H. Lund. The project has been an attempt to put some of our theories on help to self-help into practice.

Yearly Meeting agreed that withdrawal from Kabylia should not end Quaker service. The committee was asked to investigate whether it may be

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practicable to support other existing projects. Several possibilities were mentioned, but the decision can only be taken in consultation with other European Yearly Meetings.

At the end of Yearly Meeting the 19 children who were present received albums containing various Quaker contributions. All the adults present had signed their names, and other items will be sent for the children to put into their albums.

A paragraph from the Norway epistle seems to summarize Yearly Meeting: "In our discussion of the bringing up of children, we were reminded that example counts for more than precept. What we are is far more important than what we say. This is a challenge to all of us adults who are helping to shape the environment which will give the children their standards of values."

Translated by STANLEY WALTERS

### FCNL Annual Fall Conference

by Paul Brink

ON THE WARM, pleasant weekend of Sept. 22-24, more than 200 persons from 15 states gathered at the Quaker Lake Conference Center, Climax, N. C., for the annual fall conference of the Friends Committee on National Legislation to hear about the issues confronting America and what could be done about them.

There were speeches, panel discussions and informal talks and conversations across the dinner table and along the trails. There were feelings of relevance, of timeliness, of warmth and of love. Yet it was in the periods of worship that one experienced the spiritual strength that brought FCNL into existence in 1943 and has kept it operating these many years.

As the weekend progressed and our relationships with God and man deepened, we began to find some answers or at least to find directions toward possible answers. William G. Guthrie, pastor of High Point (N. C.) Friends Meeting, said, "The work of FCNL is not to convert, yet there is a missionary spirit to our involvement. The question is not if but how to become involved. We must operate from our spiritual roots to penetrate society with our message of love and brotherhood."

Miriam Levering of North Carolina Yearly Meeting (FUM) said, "I feel we have a healing ministry for many of the nation's ills. Governments can

get ill just as people do." She and her husband, Sam, are working on a special FCNL project to save the oceans and the seabeds. Sam Levering, one of the founders of FCNL, described the efforts of nations and corporations to carve up the wealth of the oceans.

Executive Secretary Edward F. Snyder emphasized that the war has intensified despite U. S. troop withdrawals from Vietnam. He called for vigorous opposition to the draft, especially now in the draft's most decisive period since World War II. Ed also decried the lack of Congressional action to cut off funds for the Indochina war.

William Lunsford, FCNL's lobbyist in charge of human rights legislation, said, "There won't be money in black schools until there are white kids in them. Busing is a highly emotional issue. There wasn't any particular hassle when blacks were being bused past white schools for years." He said the nation has become "too adjusted" to the fact that it has 27 million poor people.

"How to" sessions ranged from how to evaluate candidates and how to work in electoral politics to how to support FCNL in local areas. One way to evaluate candidates is to use FCNL's annual voting record newsletter or its quadrennial issue comparing the major presidential nominees. These items were popular at the FCNL literature table. Speaking of evaluation, the FCNL Policy Committee is interested in reactions to its new statement on "Taxation and the Distribution of Wealth and Income." It was discussed at the conference, and further comments are asked from all Friends. Write for a preliminary draft from FCNL, 245 2nd St., N.E., Washington, D. C. 20002.

How to share, to effectively act, and to live in a meaningful way was also discussed by 30 young people who came to the conference from 12 states and brought with them a certain quality that all participants appreciated.

Soul searching took place when budget was discussed, but rays of hope shone when thoughts turned toward plans for FCNL's 30th anniversary next year. There were depressing moments, too, over so many national and world conflicts, and the frustrations brought on by the Congress itself.

But the work of FCNL goes on. How could it stop? It takes a gathering such as Quaker Lake to help bring it all together and to help bring others into fellowship and awareness on a deep spiritual level so that they can return home determined to bring about positive change in our world.

## Springfield Celebrates

SPRINGFIELD MEETING, Delaware County, Pennsylvania, held a Homecoming Day on Tenth Month 1, to celebrate paying off its \$45,000 mortgage in only 12 years, and to give opportunity for Friends who have relocated elsewhere to gather again in fellowship.

Springfield was established in 1686 and built a log meetinghouse on its present site in 1701. The present meetinghouse was built in 1850, and the matching addition of 1960 was built with stones from the same quarry. It is best known to Friends generally as the meeting Benjamin West was raised in, where a special gathering was held to consider prayerfully the validity of his vocation to be a painter.

A number of Friends contributed anecdotes on meeting history. Margaret Lowndes Conover told how Benjamin West's mother attended meeting in the morning, then hurried home to give birth to her famous son. Charles Evans contributed personal memories of the meeting in his childhood, 90 years ago. Several Friends recalled the venture in faith involved in separating from Media meeting to become a separate monthly meeting in 1947. (Springfield is the parent of Media but afterwards virtually died out, except for the Rhoads family, and was re-established by Media meeting; Media continues to use its burial ground.)

Lawrence Lindley (known for his work with The Indian Rights Assn.), who was principal speaker, told an unusually engaging anecdote about a past Friend named Parker whose custom was to walk to Meeting with his dog. He would sit at his regular place in the Meetinghouse, and the dog would lie quietly in the aisle at the end of his bench. One First-day when Friend Parker stayed home ill, the dog arrived alone, entered meeting at the appointed hour, went to its usual place, remained until meeting rose, then quietly returned home.

More recent recollections had to do with the sharing of facilities with the (black) First Baptist Church of Marple, who met in the meetinghouse while they were building their new church with their own hands. A special relationship came into being between the two groups, which abides and is precious to both groups.

Dorcas Ensor reported on the whereabouts of former members not present. Lisa Yanak reported on the where-

abouts of the young people, tactfully omitting reference to the lovely 15-year-old girl who chose to spend this particular weekend racing snowmobiles on grass in another part of the state. In connection with recollections of the pleasures of sleighrides to Springfield in childhood, it had been suggested that adults may be wise not to ask just why their children want to come to meeting. Following up on this, Lisa recalled that when she was about seven, her mother was an active Democratic committeewoman and Lisa was constantly getting to go to "meetings" (political) at which she was given sodapop and other goodies and was generally made a pet of. This, she said, was the reason why, at that age, she asked to go to Springfield Meeting. It had turned out to be a very different kind of meeting, of course, and had been a great shock to her. It seems proper here to insert my own recollection, that at Springfield the children have always been made to feel much loved and much wanted; Lisa did not suggest that this different sort of meeting had been any kind of disappointment to her.

The long history of Springfield Meeting, as a rural meeting and then as a small suburban meeting, has been a history of ups and downs, of failures and successes. Commenting on this theme, Stuart BreMiller stated his belief that "for some reason, God wants Springfield Meeting to exist and continue."

The day closed with a period of worship in thanksgiving for the Lord's many undeserved mercies to this continuing community of discipleship.

R. W. TUCKER

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## A Report from Close Quarters

by Richard Haydock

A FEATURE of the All Friends Quarterly Meeting, held jointly with Nine Partners Quarter at Rockland Friends Meeting House, Blauvelt, New York, September 9 and 10, was a discussion of the meaning of membership in the Society of Friends. Prior to the discussion, those present were "appointed" to one of nine "Committees on Ministry and Counsel" each of which met separately to pass on the qualifications of "an applicant for membership."

The applicants came from all walks of life and among them was Mao Tse Tsung, who was turned down because his views on pacifism and of a supreme being were not in accord with Friends principles. However, Mao agreed that he would continue to attend meeting. Another notable was Jesus, who after discussion with his committee, decided to withdraw his application because he could not devote enough time to Meeting concerns.

Others interviewed were a four-star general (accepted); a draft deserter (deferred because he seemed unsure of Friends principles); an agnostic (asked to wait); a Buddhist (deferred because the committee felt that further discussion with the applicant was needed); an unmarried couple (membership approved); an admitted homosexual (accepted); a jet-set millionairess (had not allowed herself enough time to become acquainted with her Meeting and was for this reason deferred).

After the interviews, the committees met together for further discussion. The chairperson of each committee reported the results. There was some dissent registered by some Friends concerning some of the decisions. It was pointed out, however, that the conditions were not the same as in real life.

If any conclusion could be drawn from what happened, it was that Friends seemed to prefer to ask the applicant to wait instead of deciding on acceptance or rejection.

### A New Concern

THE MEETING for Social Concerns of Philadelphia Yearly Meeting has established a Committee on Homosexuality to study the situation of homosexuals in our society and to inform Friends of infringement of the liberties of homosexuals as human beings with a different lifestyle.

## Classified Advertisements

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

### Wanted

QUAKER COLLECTOR would like to purchase old Quaker items, particularly old Disciplines. Please send description and price requested. Would also like to exchange duplicate items with other collectors. Charles Thomas, Box 598, Woodbury, N.J. 08096.

WANTED—Literature by and about Rufus M. Jones. Donations welcomed. Willing to purchase at minimum price. Send donations or selling lists to: Morgan Library of Quakeriana, 143 Maplewood Ave., West Hartford, Conn. 06119. (A private collection for public use.)

### Opportunities

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### For Sale

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### Books and Publications

A BOOK SERVICE FOR FRIENDS. Current hardcovers, 25%; paperback, 10%. For list of suggested books, send stamped envelope to H. R. Weitzer's Book Service, 30 Horatio St., N.Y. 10014.

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### SECRETARY

#### RELIGIOUS SOCIETY OF FRIENDS (QUAKERS) IN AUSTRALIA INCORPORATED

Applications are invited for the position of SECRETARY to Australia Yearly Meeting.

This is a full-time appointment initially for a period of three years; it calls for concerned service, initiative and adaptability.

The office is at present centered at Friends House, Melbourne. Duties are to commence as early as possible in 1973. A salary of \$ Austr. 4,500 is proposed but is subject to review. It is desirable that applicants should be members of the Society of Friends.

Further information regarding the duties of the secretary and information as to particulars required from applicants may be obtained (airmail) from Enid Haarhoff, Friends House, 631 Orong Road, Toorak, Vic. 3142.

Applications should be sent to the presiding Clerk, Eric B. Pollard, 10 Latona St. Pymble, N.S.W. 2073, Australia to reach him by November 30th 1972.

## MEETING ANNOUNCEMENTS

### Alaska

**FAIRBANKS**—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building. Discussion follows. Phone: 479-6801.

### Argentina

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

### Arizona

**FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 402 S. Beaver, 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., Nelle Noble, Clerk, 6741 Tivani Drive, 298-7349.

### 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, Meeting for worship, 10:30 a.m. Call 548-8082 or 897-5916.

**DAVIS**—First-day School and adult discussion, 9:45 a.m., 345 L St. Visitors call 753-5890.

**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 658-5789.

**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 296-0733.

**MARIN**—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell. DU 3-5303.

**MONTEREY PENINSULA**—Friends Meeting for worship, Sundays, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-9991.

**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**—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito (Y.M.C.A.) 10 a.m.

**SANTA CRUZ**—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 688-6831.

**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**—622 Williams St., Worship, 10 a.m.; discussion, 11. Clerk: Hobart Mitchell, RFO 1, Norwich 06360. Phone, 442-7947.

**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 a.m., corner North Eagleville and Hunting Lodge Roads. 429-4459.

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

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**WILTON**—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road. Phone: 966-3040. Martin Clark, clerk, phone: 743-5304.

### 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**—Worship, Sunday, 10 a.m., Newark Center for Creative Learning, 48 W. Park Place, Newark, Delaware.

**ODESSA**—Worship, 1st Sundays, 11 a.m.

**REHOBOTH BEACH**—5 Pine Reach Road, Henlopen Acres, 227-2888. Worship, First-day 10 a.m.

**WILMINGTON**—4th & West Sts., First-day School, 10 a.m. Meeting for worship 11 a.m. School Rd., Meeting 9:15 a.m. First-day School, 10:15 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, second 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 for worship, First-day School, 11 a.m., Music Room, College Hall, New College Campus. Adult discussion, 10 a.m. Leon L. Allen, clerk. 743-9683. For information call 955-9589.

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

### Georgia

**ATLANTA**—Worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Margaret Kaiser, Clerk. Phone: 634-0452. Quaker House. Telephone: 373-7986.

**AUGUSTA**—Meeting for worship and First-day School, 10:30 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 10:15 a.m., Moores Pike at Smith Road. Call Norris Wentworth, phone: 336-3003.

**FORT WAYNE**—Unprogrammed worship, 10 a.m. Clerk, Edna L. Pressler. Phone: 489-5297 or 743-0616 for meeting location.

**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: 743-3058.

### 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.

### Kansas

**WICHITA**—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Richard P. Newby, Minister; Thomas Swain, Director of Christian Education. Phone 262-0471.

### Kentucky

**LEXINGTON**—Unprogrammed worship and First-day School, 4 p.m. For information, call 277-2928.

**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., Community Service Center, 4000 Magazine Street. For information, telephone 368-1146 or 822-3411.

### Maine

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

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

### Maryland

**ADELPHI**—Near University of Maryland. 2303 Metzrott Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone, 422-9260.

**ANNAPOLIS**—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Alice Ayres, clerk (301-263-519).

**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. June to Sept., worship, 9:30 a.m.

**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, Sibylla J. Barlow, Clerk (617) 369-9299.

**AMHERST-NORTHAMPTON-GREENFIELD**—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 584-2788.

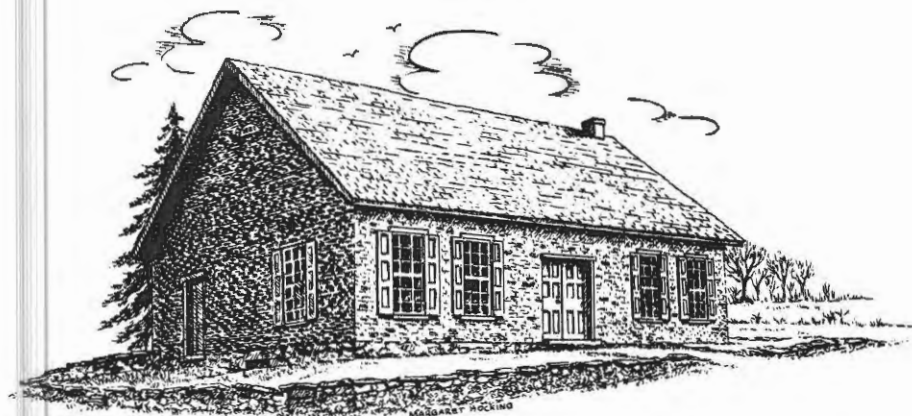
**BOSTON**—Worship 11:00 a.m.; fellowship hour 12:00, First-day. Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone: 227-9118.

**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.





*New West Grove Friends Meetinghouse 1831*

**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**—Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk: John Musgrave, 2460 James, (phone: 761-7264).

**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.

### 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, 9 and 11 a.m.; programed activity or Friendly conversation, 10. Friends House, 295 Summit Ave. 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, 11 a.m. Phone: 721-0915.

### Nebraska

**LINCOLN**—3319 S. 46th. Phone: 488-4178. Sunday Schools, 10 a.m., worship, 11.

### 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 825-6566. Mail address, P. O. Box 602, Reno 89504.

### New Hampshire

**DOVER**—Dover Preparative Meeting—Worship 10:30 a.m. Central Ave. at Trakey St. Lydia Wilits, clerk. Phone: 868-2629 (Durham).

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone: 643-4138.

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

### New Jersey

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

**BARNEGAT**—Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Route 9.

**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.

**MOORESTOWN**—Main St. at Chester Ave. Sunday School 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors welcome.

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

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

**PLAINFIELD**—Meeting for worship and First-day School 10:30 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 near Mercer St. 921-7824.

**QUAKERTOWN**—Meeting for worship and First-day School, 11 a.m. Clerk, Robert M. Cox, R.D. Box 342, Frenchtown, N. J. 08825. Phone, 996-4491.

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

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

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

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

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

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

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

### New Mexico

**ALBUQUERQUE**—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. 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. Miriam Stothart, 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). Meeting for worship and First-day School, 10:30 a.m. 914-238-9894. Clerk: 914-238-9031.

**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.

**FLUSHING**—Meeting for worship, 11 a.m.; open house, 2 p.m. to 5 p.m., Sundays, 137-16 Northern Blvd.

**GRAHAMSVILLE**—Greenfield and Neversink Meetinghouse, worship: Sundays, 10:30 a.m.

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

**ITHACA**—10 a.m., worship, First-day School, nursery: Anabel Taylor Hall, Sept.-May. 256-4214.

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

**LOCUST VALLEY, LONG ISLAND**—Matinecock Friends Meeting for Worship, Sundays, 11 a.m., Duck Pond & Piping Rock Rds.

**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 PALTZ**—Meeting Sunday, 10:30 a.m., Elting Library, Main St. 658-2363.

**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.

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**ONEONTA**—First and Third Sundays, 10:30 a.m., 11 Ford Avenue, Phone 433-2367.

**POUGHKEEPSIE**—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programed meeting, 11:15 a.m. (Summer meeting for worship, 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, Walter Haase, 88 Downs Ave., Stamford, Conn. 06902; 203-324-9736.

**QUAKER STREET**—Mid-April to mid-October, unprogrammed worship, 11 a.m., First-day, Quaker Street Meetinghouse, Route 7 west of Duaneburg.

**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, Harold A. Nomer, 131 Huntley Drive, Ardsley, N.Y. 10502

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

**SOUTH GLENS FALLS**—Friends Meeting, 27 Saratoga Ave. Bible School, 9:30 a.m.; worship, 10:30. Don Stanley, Pastor.

**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, 10:30 a.m., adult forum, 11:45 a.m. 2327 Remount Road. Phone 399-8465.

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

**FAYETTEVILLE**—Worship, 1 p.m., 223 Hillside Ave., Phone the Arnigs, 485-3213.

**GREENSBORO**—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00. Judith Harvey, 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, David W. Bills, 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. Summer schedule: Unprogrammed worship 10:00; 3960 Winding Way, 45229. Phone (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

**CLEVELAND**—Community Meeting for worship 7 p.m. at the "Olive Tree" on Case-W.R.U. campus. Elliott Cornell, clerk, 932-8049 or 321-7456.

**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 9-9728.

**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., "The Ark" (Toledo University), 2086 Brookdale, Toledo. Information: 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, and First-day School, 10 a.m., in Thomas Kelly Center, Wilmington College. Luther Warren, Clerk, (513) 382-8651.

**WILMINGTON**—Friends Meeting, Mulberry and Locust Sts.: 10-10:45 a.m., Meeting for Celebration; 10:45-11:30 a.m., Adult and Youth Learning Experiences; 10-11:30 a.m., Children's Program. Lawrence Barker, minister, (513) 382-2349.

## 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. Assembly, 9:45 a.m.; First-day School, 10; worship, 11:15 (small children included first 20 minutes).

**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.

**DOWNINGTOWN**—800 E. Lancaster Avenue (South side old Rt. 30, 1/2 mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

**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.

**ELKLANDS**—Route 154 near Shunk. Meeting for worship 11:00 a.m. Philip Henning, clerk Phone: (717) 924-3986.

**EXETER**—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and 1/2 mile W. of 662 and 562 intersection at Yellow House.

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

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

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

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

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

**LANCASTER**—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

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

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

**LEWISBURG**—Vaughan Literature Building Library, Bucknell University. Meeting for worship, 11 a.m. Sundays. Clerk: Freda Gibbons, 658-8841. Overseer: William Cooper, 523-0391.

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

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

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

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

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

**MILLVILLE**—Main Street. Worship, 10 a.m., First-day School, 11 a.m. A. F. Solenberger, 784-0267.

**MUNCY at PENNSDALE**—Meeting for worship, 11 a.m., Alina R. Trowbridge, Clerk. Phone: 265-9673.

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

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

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

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

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

Central Philadelphia, 4th & Arch Sts.

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

Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, 10:15, second Sundays.

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3309 Baring St., 10 a.m.

University City Worship Group, 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.

**SPRINGFIELD**—N. Springfield Road and Old Sproul Road. Meeting 11 a.m. Sundays.

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

**STROUDSBURG**—Meeting for worship at the Manor House, 9th and Main Sts., first and third Sundays, 10 a.m.

**SUMNEYTOWN-GREEN LANE AREA**—Unami Monthly Meeting—Meets in Friends homes. Morning and evening worship alternating First-days, followed usually by potluck and discussion. For information, call 234-8424.

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

**UNIONTOWN**—R.D. 4, New Salem Rd., off Route 40, West. Worship, 11 a.m. 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., 1108 18th Ave. S. Clerk, Hugh LaFollette. Phone: 255-0332.

**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 Jeffreys, 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.

**EL PASO**—Worship, 9 a.m. Phone: Hamilton Gregory, 584-9507, for location.

**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, P.O. Box 221, Bennington, Vt. 05201.

**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 Charles and Ruth Perera, South Rd., Peru, Vt. Phone 824-3783 or Anne Compter Werner—824-6231.

### Virginia

**CHARLOTTESVILLE**—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11.

**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.

**WINCHESTER**—Centre Meeting—203 N. Washington. Worship, 10:15. Phone: 667-8497 or 667-0500.

### Washington

**SEATTLE**—University Friends Meeting, 4001 9th Avenue, N.E. Silent worship and First-day classes at 11. Phone: ME 2-7006.

### Wisconsin

**BELOIT**—See Rockford, Illinois.

**GREEN BAY**—Meeting for worship and First-day School, 10 a.m. Phone Barbara McClurg, 864-2204.

**MADISON**—Sunday, 10 a.m., Friends House, 2002 Monroe St., 256-2249; and Yahara Preparative Meeting, 619 Riverside Drive, 249-7255.

**MILWAUKEE**—Sunday, First-day School 10 a.m. Meeting for worship, 11 a.m. 3074 N. Maryland, 272-0040.

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

## Coming Events

### November

23-26—South Central Yearly Meeting, Dallas, Texas area. Details from Garnet Guild, 2001 Binz, Houston, Texas 77004.

26—Erie Area Friends Gathering, 3-6 P.M. Details in ad, p. 624.

27—Annual Meeting, Friends Historical Association, Arch St. Meetinghouse, Philadelphia. Speaker, Algie I. Newlin: "Migration and Settlement of Quakers on the Upper Waters of Cape Fear." Supper at 6 P.M., \$3. Reservations to Eleanor Price Mather, Box 62, Moylan, Pa. 19065.

27-30—Agricultural Seminar, sponsored by Friends Committee on National Legislation, to be held at Rock Springs 4-H Ranch, south of Junction City, Kans. Speakers include Cornelia Flora of the Department of Sociology, Kansas State University, Manhattan. For information write to Irving Smith, What Cheer, Iowa 50268, or FCNL, 245 2nd St., N.E., Washington, D.C. 20002.

Central America Yearly Meeting. Write Ruben Galvez, Apartado 8, Chiquimula, Guatemala.

28-Dec. 1—"Seminar on Methods of Creative Evangelism" with Jack Willcuts and Milo Ross of Reedwood Friends Church. Write to Quaker Hill Conference Center, Richmond, In. 47374.

### December

2—19th annual dinner and Christmas bazaar, Springfield, Pa., Meetinghouse, Old Sproul Rd. Bazaar, 3-8 p.m.; dinner served 5:30-7. For information, dinner tickets, call 215-KI 3-3809.

Dec. 2—Annual Bazaar and Auction, Friends' Central School, 68th and City Line Ave., Philadelphia.

Dec. 3-6—Friends United Meeting Youth Seminar: "The Politics of Ecology." Write 515 E. Capitol St., Washington, D.C. 20003.

At Pendle Hill, Wallingford, Pennsylvania 19086:

Public Lectures, 8 P.M., The Barn. Speaker: George Gorman.

Nov. 20—How can we cope with our children?

Nov. 27—The variety of Quaker experience.

Dec. 4—Has Quakerism a future?

## Announcements

### Births

**HOWARD**—On August 22, a daughter, JENNIFER LYNN HOWARD, to Daniel and Barbara Howard of Olean, N. Y. The mother, maternal grandparents, James and Mary Faye Glass, and paternal grandparents, Wilmer and Martha Hannum, are members of Kennett Meeting, Kennett Square, Pa.

**MCILVAINE**—In September, a daughter, DOROTHY MARGARET MCILVAINE, to John and Jean McIlvaine. The mother and maternal grandfather, Joseph C. Colson, are member of Woodstown, N. J., Meeting.

### Marriages

**PATTERSON-KENNEDY**—On May 20, in Gibraltar, IRENE VICTORIA KENNEDY and ROBERT BROOKINGS PATTERSON, son of the late Henry C. Patterson and Mary S. Patterson of Swarthmore, Pa. The bridegroom and his mother are members of Swarthmore, Pa., Meeting.

**TAFT-RICHMAN**—On September 23, at the bridegroom's home in Richmond, Va., under the care of Woodstown, N. J., Monthly Meeting, ANNA BUZBY RICHMAN and GARDNER ALEXANDER TAFT. The bride and her parents, Malcolm and Ella B. Richman, are members.

### Deaths

**MILLER**—Suddenly, at his home, on October 2, RICHMOND PEARSON MILLER. He was an active member of Central Philadelphia Monthly Meeting. For many years he was Associate Secretary of Philadelphia Yearly Meeting and earlier taught at George School and Friends Central School. He is survived by his wife, Alice L. Miller; a son, Richmond P. Miller, Jr., of Acton, Mass.; a daughter, Alexandra M. Zimmerman, of Farmington, Pa.; fourteen grandchildren and one sister.

**SCHADE**—On October 7, in Beach Haven, N. J., ELLEN PRICE SCHADE, a member of Barnegat Meeting, N. J., formerly of Moorestown, N. J. She is survived by her husband, Eric H. Schade; two brothers: Charles Price and David Price of Media, Pa.; two sisters: Alice Donaldson of Sydney, Australia, and Katherine Dodson of Swarthmore, Pa.; two sons; a daughter; and seven grandchildren.

**PATTERSON**—On August 15, HENRY CARTER PATTERSON, aged 83, a member of Swarthmore, Pa., Meeting. He was a graduate of Friends' Central School and Washington University, St. Louis. His most satisfying achievements were in the field of race relations. He raised money for Lincoln University and was the Phila. director of the United Negro College Fund for many years. During World War II he brought hundreds of Japanese-American citizens to new homes in the greater Philadelphia area. He is survived by his wife, Mary S. Patterson of Swarthmore; two daughters: Alice P. Truitt of Laurel, Del., and Jane P. Rosemond of Malvern, Pa.; a son, Robert B. Patterson of Tulsa, Okla.; and five grandchildren.



毛主席旧居

1943年—1945年



AFSC China delegation in front of one of Mao's cave homes in Yanan.

## Visited: An emerging new world for 800 million people.

For 21 days in May 1972, an eleven member AFSC delegation visited the People's Republic of China. They travelled many hundreds of miles, visited six major cities, three communes, two large factories, and met many Chinese including peasants, workers and leading officials. In general, the visitors were allowed to observe freely within the limitations of their short stay.

They found a strong, still growing system which may have a significant impact on the poor two-thirds of the

world, and which is important for all Americans to know about, if for no other reason than it encompasses a quarter of the world's population.

One of the purposes of the visit was to publish a first-hand view of China as seen by the AFSC group. This report, "Experiment without Precedent," is now available. We hope it will bring you to a closer understanding of this emerging new world.



"I have read 'Experiment without Precedent' with high admiration for its lucidity, its comprehensiveness, its ability to focus on really vital issues for reasoned discussion within

limited space, its objectivity, and its great intellectual honesty. By synthesizing personal experience into a systematic analysis of major topics and ideas, it becomes a good deal more than just a factual report of a visit to China. In short, for any American who wishes to learn about the great continuing Chinese experiment in human relationships, and the implications it may hold for our own country in the 1970's, this pamphlet, in my opinion, is one of the very best brief and recent introductions available."

Dr. Derk Bodde  
Professor of Chinese Studies  
University of Pennsylvania

### American Friends Service Committee

160 North Fifteenth Street  
Philadelphia, Pennsylvania 19102

Please send me a copy of your "Experiment without Precedent." I enclose 75 cents to help cover publication and mailing costs.

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