

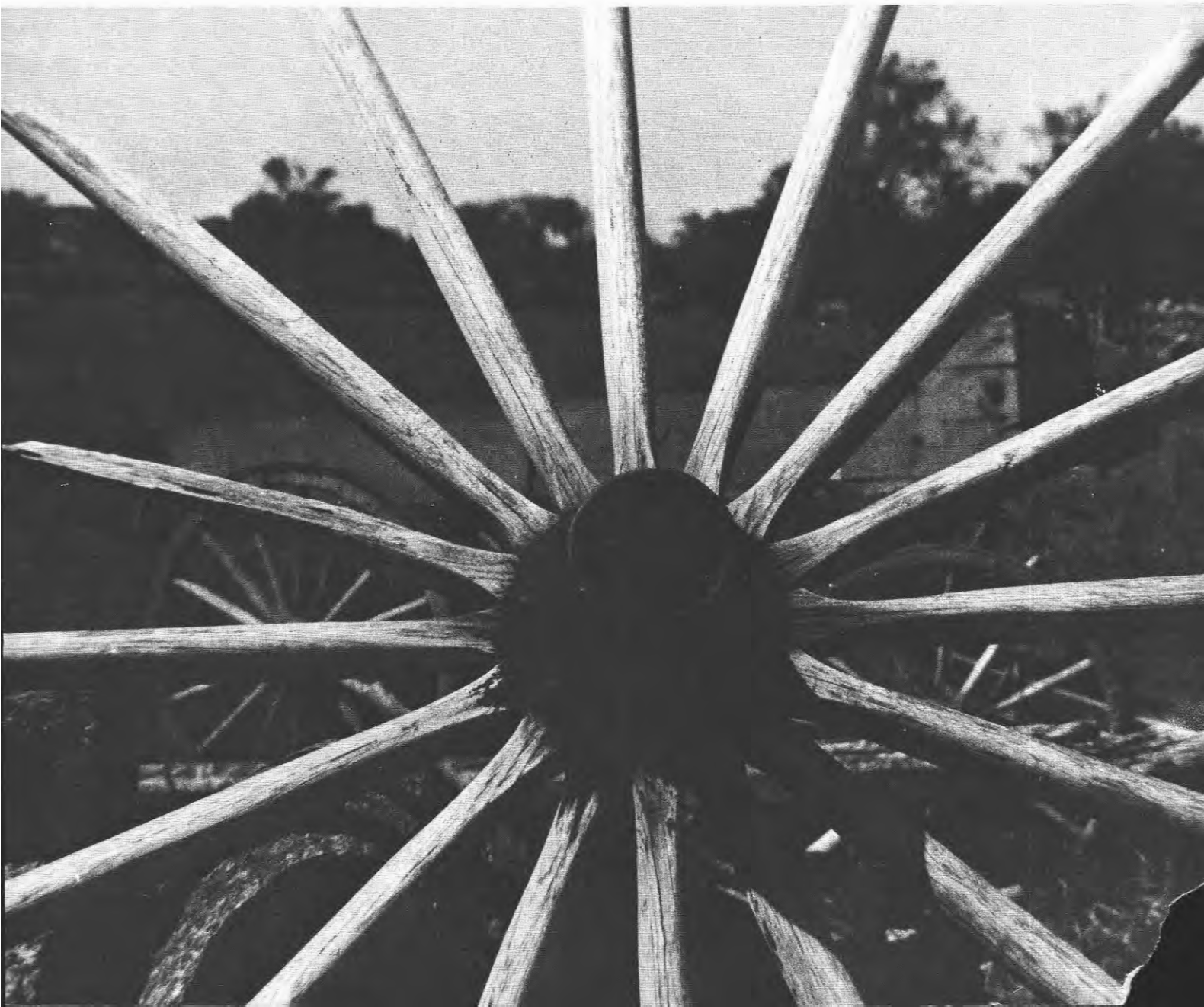
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September 15, 1973

FRIENDS JOURNAL

Quaker Thought and Life Today

. . . We find ourselves today confronted with what "civilization" is to mean in this post-war world. Have we perhaps left behind forever the comfortable world in which the free individual can be captain of his own soul. . . ? Or is man — and woman too — to be . . . ruled as the wheel rules the spoke . . . for the ends of a completely secularized state? A secularized world . . . is not enough. It will not do. We cannot live that way. — From "Rufus Jones Speaks to Our Time"





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THE PHOTOGRAPH ON THE COVER of old farm carts was taken at Rockport, MA, by Carol Murphy of Swarthmore, PA.

Perspectives on the Movement

("Moving Toward a New Society," the second of two articles offering different viewpoints on the nonviolent social change movement, is written by Berit Lakey, a member of the Movement for a New Society's Movement Building Collective. Further information can be requested from the Collective at 4722 Baltimore Ave., Philadelphia, PA 19143.)

IT FELT LIKE CHEATING. But with only an afternoon to spare, we had no choice but to drive if we wanted to get to the top of Mt. Evans. It is exhilarating to stand on a mountaintop that is over 14,000 feet high. It is awe-inspiring to see peak after peak equally tall on the horizon. But, it is disappointing, infuriating and scary not to be able to see clearly from one mountaintop to another at the height of 14,000 feet because of a blanket of pollution in the air. There is just no place to "get away from it all."

My excursion to Mt. Evans took place during the Celebration of the Movement for a New Society near Denver in June. We gathered from all over the U.S. and had participants from Europe and Asia as well. For three days about 60 people took part in the MNS Network Meeting, and for the next three days 125 people participated in the loosely structured Celebration. We met to continue building a community of people who are looking for radical changes in our society and who are committed to nonviolent tactics. We met to continue developing our common vision of a new society and to inspire each other to struggle with the old order.

It has taken MNS two years to come to its first continental Celebration. It seems like a natural point to stop and look back to our origins. Many readers of Friends Journal will recognize Movement for a New Society as the successor to A Quaker Action Group. AQAG was started in 1966 by a group of Quakers who agreed that radical nonviolent action (sometimes civil disobedience) was needed in opposition to the policies of the U.S. government. The most widely known AQAG project was the three voyages of the *Phoenix* with medical supplies for North and South Vietnam.

In 1971 AQAG laid itself down in favor of Movement for a New Society. Instead of being one group with members spread out over a large area, we now have many small groups of people who live close to each other and can share more than monthly business meetings. Each of these local groups is autonomous, but is tied in with other groups that have a similar vision and strategy through the MNS network.

A number of people who were not Quakers were attracted to AQAG for its radical position and actions. We found it quite possible to work together without agreeing on the religious dimension of our lives, and so it was natural to drop the Quaker label when we became Movement for a New Society. At this time there is no MNS

(continued on page 472)

The First Word

Rediscovering Rufus

BEFORE I became a Friend, I had heard and read much more of Rufus Jones than of George Fox, John Woolman or any other Quaker whose faith and works I later came to know. Through a few of his 50-odd books, Rufus Jones introduced me to the positively deep and deeply positive aspects of Quakerism that he so brilliantly and convincingly articulated. His interpretations of mysticism, of God's abiding presence and of our need to open ourselves to the Light all spoke precisely and profoundly to my condition as I was seeking a faith to live by. Many years later, Rufus Jones' writings continue to provide insight into the good, the right, the healing nature of God. Harry Emerson Fosdick's title of his selected works remains apt, *Rufus Jones Speaks to Our Time*.

Now, after spending two weeks in Rufus Jones' boyhood country at South China in Maine, I can better understand some of the sources of that positive, optimistic, faithful outlook that characterized everything about the man.

As I remember looking across the fields and woods from the porch of the cottage he himself cut the wood for and helped build more than 50 years ago, I can still see the breeze dappling the waters of China Lake that are as pure now as they were then and recall feeling that God indeed was close at hand and that all was right with the world. There, for anyone to see as the green hills converged at "the Narrows" to squeeze the lake into two sections, was the kind of water gate that one could truly appreciate.

And the next morning, while my canoe drifted down Heron Creek and the only breaks in the silence came from bullfrogs, birds and an occasional bass breaking water as it sought breakfast, I felt as much at peace with the world and with myself as I ever will. It was not difficult to sense how this type of environment could help produce a man like Rufus Jones.

Yet like Rufus, I had to leave the beauty and the peace of Maine and return to the real world. I learned very quickly—on the car radio, in fact—that a Quaker President was being legally and literally forced to stop bombing Cambodia, that the real Watergate was of muck and mire, not greenery and scenery, and that the sounds of human suffering, both physical and spiritual, and the responses of apathy and indifference made it difficult to find solace in silence.

Even while I listened, though, some of what I had felt and experienced in Maine through the close association with Rufus Jones' environment, his life and thoughts, his family and friends, kept returning. Indeed, he still had much to say to me about not just these times but all times.

For example, in *A Call to What Is Vital*, published in 1948, the year of his death, Rufus had written: "If God ever spoke He is still speaking . . . still a communicating God, as eager as ever to have listening and receptive souls . . . He is the *Great I Am*, not a *Great He Was*."

Or these words of his from *Pathways to the Reality of God*: "As the sap flows through the branches of the vine and vitalizes the whole organism . . . so through the lives of men and women, inwardly receptive, the life of God flows, carrying vitality, awakening love, creating passion for goodness, kindling the fervor of consecration and producing that living body, that organism of the Spirit, that 'blessed community' which continues through the centuries the revelation of God as love and tenderness and eternal goodness."

But how to bottle it, so to speak, and carry it with me as the days in Maine became harder to recall? Here, too, Rufus gave the formula. In *The Faith and Practice of the Quakers* he wrote: "Experience, then, is the Quaker's starting-point. This light must be *my* light, this truth must be *my* truth, this faith must be *my* very own faith. The key that unlocks the door to the spiritual life . . . belongs to the individual soul that finds the light, that discovers the truth, that sees the revelation of God and goes on living in the demonstration and power of it."

Ultimately, Rufus seems to be saying, finding the light is up to me. I didn't need to go to Maine to realize it, but perhaps going will help me continue to seek it in myself. We'll see . . . JDL

Seven Queries

DO YOU MAKE a place in your daily life for inward retirement with the divine spirit?

Do you endeavor to advance your spiritual growth by prayerful consideration of the Bible and other spiritual literature?

Do you cherish that of God within you that gives love and power and adds growth to your life?

Are you sensitive and obedient to the leadings of the Holy Spirit?

Do you remember the need to pray for others, holding them in the presence of God?

Are you careful to keep your outward activities from absorbing time and energy that should be given to spiritual growth?


Do you strive for the constant realization of God's presence in your life?

(Selected by Helen Hole from *London, Philadelphia and New England Yearly Meeting Queries and used at a Pendle Hill retreat*.)

Freedom?

" . . . this concept of individuality which has been developed in the West under capitalism is really not freedom but another kind of imprisonment. It is the imprisonment of 'me' inside myself. It is this enclosure of me, with all my personal strivings, ambitions, fears, defensiveness, which divides me from other people . . . the constant strivings of me against others to get ahead, or to give my ego a boost, knowing that any advance up the ladder of success has almost always to be at the expense of someone else. And we call this freedom!"—FELIX GREENE

You are loved!



Turn Back to the Bible
on the air...everywhere

A country needs love, too.

See your Army Representative.

Photograph by Peter Stettenheim

High School ROTC: From Books to Bazookas

by Bob Seeley

THE END OF INDUCTIONS last January has meant growth in the voluntary militarization of America. Maintaining a huge military force—even one of “only” 2.3 million—requires either a draft or widespread public support for military institutions. For the present, at least, the Pentagon has opted for the latter. One ominous corollary has been expansion of military training programs in the nation’s high schools.

The Junior Reserve Officers Training Corps (JROTC) program is on the march. During 1972 there was a 40% increase in Navy units, a 25% increase in Marine Corps units, and a 15% increase in Air Force units. The Army’s program alone enrolls 107,000 cadets. Legislation to raise the number of JROTC units from 1200 to 1800 will very likely be introduced in the Congress by this winter.

This quiet growth may signal the beginning of a new and highly sophisticated recruiting strategy to replace the draft, or it may be a way of selling the “virtues” of military training to prepare the public for a future resumption of inductions. It is, in either case, an efficient way of indoctrinating hundreds of thousands of Americans at a highly impressionable age.

It is also excellent public relations for the military. Here is how the Army describes its JROTC program to parents: “Participation in JROTC . . . can give (your son) the . . . confidence he’ll need, whatever his life’s work. The leadership, courtesy, and respect he learns will always serve him well.”

Among other assets, the Army says, JROTC cadets “develop organizational knowhow.” They learn to be “self-reliant,” to “know what teamwork means.” The course, however, does not merely instill military values: its 14- to 17-year-old cadets “learn military history, the military role in current events.” They “develop a full appreciation of our national heritage.” And, in the Army and Marine programs, they learn marksmanship.

Bob Seeley, a member of Plymouth, PA, Meeting, is editor of the Central Committee for Conscientious Objectors News Notes and a CCCO staff writer. He spent two years doing alternate service with the American Friends Service Committee.

These glowing descriptions are a distortion of the real world of high school ROTC. That world is, to put it mildly, bizarre. All services devote hours of instruction to drill and military courtesy; the Navy, for example, requires 72 of 180 sessions to be concerned with drills, commands, and ceremonies. Military dress and deportment—i.e., uniforms, “straight” haircuts, and submissiveness to authority—are stressed, much to the delight of harrassed and threatened school officials.

Probably the least attractive aspect of JROTC is the weapons training included in the Army and Marine Corps programs. The Army program includes extensive target practice with .22 caliber rifles and official encouragement to join the National Rifle Association. The Marine Corps program is nothing short of astonishing. It includes drill with such rifles as the M-1 and M-16, in addition to the .22. To complete their acquaintance with modern weaponry, Marine JROTC cadets spend several sessions at a convenient military base training with such larger firepower as the bazooka and flamethrower.

JROTC weapons training is repugnant, but the JROTC view of history may be far more destructive to students in the long run. Army cadets, for example, learn of the Wounded Knee massacre as a “dramatic” and successful operation in the “pacification” of the Indians (the quoted words are those used in the Army JROTC history text). Navy cadets learn that the country cannot survive without seapower; Air Force cadets, that air power is the *sine qua non*. All cadets learn that every United States war has been both defensive and humanitarian, and that the cause of freedom has always triumphed—with, of course, the aid of the particular service running the program.

That such indoctrination is a primary purpose of the program is clear not only from the public relations encomiums to “acquainting students with national security issues,” but from the fact that JROTC by its very nature cannot educate officers. Only graduates of college-level ROTC or active-duty Officer Candidate School can qualify as officers. Since many JROTC units are located in working-class high schools where college attendance after graduation is still the exception, the major product of most

JROTC courses is increased student receptiveness to the military.

Though touted as an educational program, JROTC is considered of questionable value by many knowledgeable educators. Curriculum is filled with distortions, and "citizenship training" with a military orientation is, at best, undemocratic. Citizens' groups in places like Salem, OR, and Smithsburg, MD, have defeated attempts to introduce JROTC by convincing their school boards that the program's costs outweigh its benefits.

Friends concerned about JROTC can draw hope from the experience in those communities. JROTC is vulnerable. The militarization of the high schools can be stopped by concerted efforts. Such national groups as the Fellowship of Reconciliation, the Mennonite Central Committee, and the Central Committee for Conscientious Objectors—as well as many local peace groups and regional offices of AFSC—are beginning counter-JROTC programs.

The growth of JROTC poses a challenge to the peace movement which, while less brutal than the draft, is, if anything, more potentially damaging to sanity in U.S. policy. The struggle against it is an area in which Friends have much to contribute.

Our Younger Daughter

Our younger daughter
Loves women, is Lesbian,
Finds strength and wholeness
because she loves, is gay.
There are no right words
For what she feels.

Her feelings flutter,
Soar, fall, rise again.
They take the form of birds.
We, her parents,
Loving her as we love ourselves,
Would not hinder the flight.

Our daughter frightens.
She is fearful of snares, of cages.
She treasures freedom beyond all treasure.
She is a woman, open in womanhood.
Feelings of tenderness
Are soft in her body.
Women bring forth the blossoming now,
And she feels good.

She touches honesty and will not hide.
The rocks are jagged.
We falter, her father and I,
We who gave her being
In our union together.
But the choice of the difficult,
Above pain, above happiness,
Is a choosing of life.
Whatever her way
She has freedom to be.

Christ and the Canada Geese

by Marinus Van Weele

ON AN UNFORGETTABLE late afternoon in mid October, I stood on a hill overlooking Horicon Marsh in Eastern Wisconsin. As far as my eyes could see, there was the splendor of the autumnal colors, and toward dusk huge flocks of Canada geese settled in the marshes for the night. The music of the honking, the beautiful sunset shining through the brilliant colors of autumn made clear the presence of God.

Later that evening, I sat in my study and found another kind of beauty—I reread Rufus Jones' *The Flowering of Mysticism*, one of his best books, although written in his later years. Noting that it was dedicated to Rudolph Otto, I turned to Otto's book, *The Idea of the Holy*, wondering what this German teacher of theology of another generation had to say about Quakerism.

Otto begins a chapter with a quotation from Charles Lamb's essay, *A Quaker's Meeting*, "stillborn silence, thou art flood gate of the deeper heart."

Otto describes the three stages of devotional silence:

- I) The reward of an initial period of preparation is realized in a moment of gracious, intimate presence, "The Lord's Visitation of His People." This realization is a sacrament, and what flows into or out of it must be termed sacramental.
- II) Next is the silence of waiting. This waiting is not a dumbness in the presence of Deity. It is an expectation of the spirit and its message. The message may be vocal, but there may be no utterance at all of thanksgiving or exhortation. The Eternal was present in the stillness, and His presence was palpable without a spoken word.
- III) The consummation of the sacrament is the achievement of unity—i.e. fellowship and communion, an inward oneness and fellowship with the invisible present reality and the mystical union of many individuals with one another.

Friends are turning to all sorts of religious cults—especially to Buddhism. Those seeking guidance from Buddhism emphasize its techniques of meditation. Even neurophysiologists are showing a peripheral interest and describe the electroencephalographic changes that can occur during Zen or Yoga exercises.

Digging further I reread *The Buddha and The Christ*, by B.H. Streeter, a contemporary of Otto and Jones.

Streeter points out the profound difference in background between Jesus and Buddha. Jesus viewed the world as having a beginning and a goal. Sakyamuni (Buddha is a title as is the word "Christ") viewed the world as an illusion that waxes and wanes in endless recurrent cycles. Through the endless movement runs the law of Karma or reincarnation.

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Photograph by Takao Akiyama

Both Buddha and Christ were men of great compassion. The road of compassion in the life of Buddha led to enlightenment and Nirvana; in the life of Christ it led to the Cross.

To both Buddha and Christ, the supreme problem is that of human suffering and pain. To Buddha all life is suffering—a reward for misdeeds in a former incarnation. If one is blessed in this life with happiness and comfort, that circumstance is a reward for good behavior in a former incarnation. To Christ, human suffering is linked with moral evil. Why do the innocent suffer in this world, and why do dishonesty and corruption seem to prosper? Because of sin.

Pain, suffering, and hurt contribute to alienation. The object of Eastern meditation is for human souls to become at one with the Absolute. Christian mysticism does not have this goal. Jan van Rysbroek gives the simile very well: "As the pan is heated by the fire the pan does not become the fire, and the fire does not become the pan." In our search for identity the human soul does not become the Divine.

Alienated mankind with all its moral evil and suffering can achieve humanness through the mystical love of Christ. "That which is of God in every man" can be potentially redeemed by the love of Christ. As George Fox said, "The Lord coming to teach His people Himself." To understand the love of Christ is to grasp Jesus' meaning of a merciful, forgiving God, and this is the life of Christ present in our workaday world.

William Blake wrote:

"When the rich learned pharisee/Came to consult him secretly,/Upon his heart with iron pen/He wrote, 'Ye must be born again.'"

Driving home one evening, I saw a bumper sticker—"Honk if you love the Lord Jesus." Later that evening in a reverie, in my mind's eye, I could see Rufus Jones, Rudolph Otto, B. H. Streeter and Jesus speaking about the meaning of the love of Christ in this world. I thought I could hear Jesus say with a wry smile, "Well, I guess the Canada geese love me most of all."

The Collapse of Democracy in the Philippines

by Richard L. Deats

ON SEPTEMBER 21, 1972 President Ferdinand Marcos declared martial law in the Philippines, terminating that nation's claim to being "the showcase of democracy in Southeast Asia." Once America's only colony in Asia, the Philippines became independent in 1946 and even at the height of the powerful Huk rebellion in the late 1940s, she retained her democratic institutions. Despite widespread failures—rampant graft and corruption, pervasive social injustice, a widening gap between the rich and the poor, and internal rebellion—from independence until 1972 the Philippines maintained a vigorous free press, freedom of assembly, speech and religion and a deep devotion to education and political democracy.

By 1972 Marcos, a two-term president, had made some impressive accomplishments in the areas of "rice, roads and schools" but his handling of administration nonetheless evoked widening discontent. After Marcos' second term began, it was discovered that he had spent huge amounts of public funds getting himself re-elected. He and his followers were enriching themselves enormously at the public's expense and his policies were leaving untouched the deep social injustice throughout the archipelago. As Fr. Edicio de la Torre put it, "There is a vicious cycle of wealth-education-power of the elite vs. the poverty-ignorance-powerlessness of the masses."

The Philippines has been dominated by 7,000 families, which, in turn, are linked by marriage and alliance to the 50 "top" families. Ninety percent of the wealth is in the hands of ten percent of the people; 1.4 percent of the households have incomes of over \$2,000 a year, while 78 percent of the households earn less than \$500 a year. Devaluation of the peso, soaring inflation and massive unemployment and underemployment have added greatly to the burdens facing the people. Because of profit-hungry lumbermen, the Philippines has the most rapid rate of deforestation of any nation in the world; as a result much of the countryside is devastated. Land disputes between Muslims and Christian settlers in Mindanao have broken out into a pocket civil war that could engulf all the archipelago's southernmost islands, where tradition-bound Muslims have always been wary of the central government. Throughout the country the plight of the tenant farmers has become more desperate. Land reform has been given lip service but has not been implemented.

These conditions produced deepening revolutionary discontent throughout the country. In northern Luzon the New People's Army (the NPA) began as a tiny band of Maoists calling for the overthrow of the republic. In the colleges and universities, among the intellectuals and the

Richard Deats, Director of Interfaith Activities of the Fellowship of Reconciliation, taught social ethics at the Union Theological Seminary in the Philippines from 1959 until 1972, under the Board of Missions of the United Methodist Church.

labor movement, reformist and revolutionary ideas gained in force. From the Christian sector, there arose groups such as the Christian Socialists, the Federation of Free Farmers and Lakas Diwa (the Tagalog translation of the Gandhian concept, "soul-force").

Rather than going to the root cause of such protests, Marcos responded to these developments with a "mailed-fist" policy designed to bring order to the country. The army, the constabulary and the police were strengthened, and dissent was increasingly stifled as Marcos began branding more and more of his critics as communists.

Finally, Marcos declared martial law, saying that this measure was necessary to save the country from revolutionaries being aided by a foreign power (presumably China). He moved quickly, arresting thousands, closing down the newspapers, television and radio stations, establishing strict censorship and rigid controls. These moves had their greatest effect, not on communists whose party had been outlawed for years anyway, but on non-communist critics of the government. As in South Vietnam, the population was viewed as either progovernment or procommunist. Opposition senators and congressmen, labor leaders, intellectuals and media people found themselves in prison, some with grave charges of treason, others with no specific charges. Some clergy, including several foreign missionaries, were arrested; many others were put under surveillance. The Philippine army moved to crush the NPA in the north and, following the search-and-destroy practices developed in Vietnam, over 100 villages were forcibly evacuated, creating upwards of 50,000 refugees.

In fairness it should be noted that there have been some accomplishments since martial law, even if they are so clearly outweighed by the bad. Quite a few corrupt officials have been jailed and many time-serving government employees have been fired. A drive has been launched against smugglers and drug peddlars. Efforts have been made to clean up Manila and to curb lawlessness. Some steps to implement land reform have been made.

The 800 American companies in the Philippines, with a combined investment of \$2 billion or more, were reassured after martial law took effect that their investments were safe—this despite the fact that last summer the Philippine Supreme Court reaffirmed that American properties acquired under the Constitution's odious "parity" provision would have to be transferred to Filipino hands by July 3, 1974 as originally stipulated. (For years nationalists have been pointing out that for U.S. business interests to have "parity" in a small developing country like the Philippines places Filipinos at an enormous disadvantage in their own land.) This clear judicial victory for nationalist development has now been sidetracked.

The United States government has continued to provide military aid for the Philippines since martial law. Publicly it has not clearly embraced Marcos nor has it criticized these dictatorial developments. This quiet support has succeeded in not arousing the critics of Marcos abroad even as it has provided him with weaponry. (Editor's Note: Somewhat ominous is the appointment of William H. Sullivan as American ambassador to the

Philippines. Sullivan was deeply involved in planning American policy and implementing programs in both Vietnam and Laos during the 1960's).

Before martial law was declared, the Philippines had convened a Constitutional Convention to write a new constitution for the country. When this task was finished, there was to be a national referendum on whether or not to accept the new constitution. The referendum was never held; instead Marcos convened hastily set up citizens' assemblies across the country. In the martial law atmosphere, debate on the issues involved was clearly controlled, and the assemblies voted overwhelmingly to adopt the new constitution, which will change the Philippines from a presidential to a parliamentary-style government. Marcos will serve as both president and prime minister during the transition period, which may last indefinitely.

Meanwhile, the Muslim rebellion in the south has spread and shows no signs of letting up. The government says the rebels are on the run, but critics ask, "Which way are they running?"

As in no place else in Asia the churches have a prominent voice in the country (almost 90 percent of the population declares itself to be Christian). The response of the churches, therefore, will be a key factor in future developments. The most significant response to martial law was a statement made by 17 Roman Catholic bishops and 17 religious (including a few missionaries) who stated in an open letter to Marcos:

"We know (our people) will not suffer for long the curtailment of their fundamental rights, and we fear that this repression will lead to greater ills than you set out to correct. In our honest judgment we believe this fact alone to be a great injustice."

A few other courageous statements have been made by Catholic bishops, although they are a minority in the hierarchy. Protestant leadership has generally been willing to go along with martial law. Obviously many church leaders will go along with whatever the government does, just as they did during the Japanese occupation, and just as culture-bound Christians do in any country under whatever regime is in power.

There may yet come to the fore, perhaps, Filipino Helder Câmaras and Martin Niemöllers and ordinary clergy and laity who will keep alive the gospel's radical demands for freedom, justice and love. If there is to be a radical, nonviolent alternative to both the fascist developments in the power elite and the Maoist call for bloody revolution, the church is in a position to point the way.

Dark days are ahead for the Philippines. For a year or two or three, repression will probably be able to hold the lid on things. The Marcos government may soon be issuing glowing official reports about great economic progress, just as Brazil's government does now. But so long as freedom is denied—and if the government does not begin to make real progress in treating the nation's basic ills—the unrest and dissatisfaction will only deepen, and the Philippines may go the way of Uruguay or, God forbid, even Vietnam.

Reflections on a Rainy Day

Noah Vail

O. M. with a B. — 2

SEVERAL READERS have inquired why I am so insistent, in the depths of my anthropomorphism, on retaining the first adjective of the Old Man with a Beard.

After all, they reason, if I am willing to waive all considerations of sex and hirsutosity (that's a *word*?) and reduce my apprehension of God from Old Man with a Beard to just plain Wise Old Person, why not go all the way and describe that apprehension merely in terms of Wise Person?

Would that the answers to all questions were so simple: There is no such thing as a Wise Young Person.

There are Wise Old Men (with and without Beards). There are Wise Old Women (likewise). But I have never met a Wise Young Person (regardless).

Young persons can be smart, intelligent, clear-sighted, quick-witted, sensitive, energetic, idealistic, enthusiastic, but not wise. Wisdom is a quality that grows on people slowly, like moss. (Unfortunately more of us grow moss than wisdom.)

This raises the difficult question of how we old folks are to deal with all those unwise young people.

Obviously the simplest solution, not unknown even in Quaker circles, is to push them off in a corner and tell them politely (Friends are always polite, especially when we are being most nasty) to shut up until they are old enough to have developed some wisdom.

Before plunging ahead with that brilliant tactical maneuver, however, we ought to consider the obvious fact that God, who is presumably even wiser than we, seems to let them talk a lot. And since there is probably, in the philosophical long run, no such thing as wasted effort in the creation (however unobvious this may be to us), it must be assumed that God even listens to them. There must be a reason.

One possible explanation may be that wisdom seems to grow only by trial and error (which is merely another phrase for experience, though some of us experienced old folks who recognize many trials but no errors don't like to admit it). I once met up with an aging turtle who had got through life without ever sticking his neck out, as a result of which (a) he had never got anywhere, not even to a lady turtle, (b) he had a lot of moss growing on his back, and (c) he looked so much like a stone that I dropped him into the mushy spot in my driveway for ballast. Being ballast may be a satisfactory form of existence for a conservative-minded turtle, but somehow I doubt it's what God intended for him.

Then, too, there is the possibility that not all the good ideas in this life are necessarily the product of wisdom. Some of them may come from other, more youthful, qualities. Wisdom, after all, is mainly a matter of bringing the judgment of experience to bear on new problems and

new insights; the new insights have to come from somewhere (we know where all the new problems come from, don't we?), and as we get long on judgment we may run short of ideas. If, as we are told, God has chosen the foolish of this world to confound the wise, then it may be important to be wise enough to be confounded occasionally.

And so it appears that wisdom may after all consist in being supportive of the not-yet-wise in their efforts, and in keeping one ear open for good new ideas, and the other ear open for bad new ideas, and everything in between alert to help them learn to make that elementary distinction. Unless we can remember that pre-judgment is not quite the same as good judgment, we are perhaps not so wise as we think we are.

But then we knew that already.

Won't You for God's Sake Listen?

Won't you for God's sake
Give me a little of your time,
Lend me a temporary ear?
And I mean for God's sake
For it is God I sing
Preach and pray to
Whether I write about landscape
or myth,
Legend or lady,
Boredom or ecstasy,
Doubt or sure knowledge.
I am if truth be told
Fixed on Him.
He possesses me in all things,
He holds in His hand
The spinning maniac world
Offering it home and healing.
You have only to listen.
Won't you for God's sake listen?
Hey, you sir!
What about a fix on the true vine?

FREDERIC VANSON

Brooklyn Meeting

This is still the Borough of Churches.
Into our quiet meeting come the bells
Marking the quarter-hours.
St. Nickolas? St. Boniface?

St. John's?

For blocks around we hear them.
Stretching awake or reading the
papers

Kneeling in prayer or waiting the
light

We hear the bells.

St. Constantine? St. Ann's? Our
Lady? Grace?

No need to name the source.

We have the sound.

JEANNE ELLIN

Friends and Non-Christian Religions

by Ralph Slotten

I AM OFTEN ASKED how I, as a Friend and as a teacher of the history of religions, relate my strongly Christ-centered Quakerism to my strongly liberal views concerning the non-Christian religions of the world. I am troubled that many liberal Friends seem to identify Christ-centeredness with fundamentalism and attitudes of intolerance and rigidity. Hopefully, the Quaker emphasis upon witnessing to personal experiences of faith will justify these private views of mine about this apparently painful topic.

The Society of Friends seems to have two mutually opposed common tendencies. On the one hand are those who may perhaps be described as spiritualistic (as distinct from rationalistic) Unitarians. On the other hand are the evangelical Friends, many of whom are strongly literalistic and authoritarian about the Bible. Both, I believe, have something vital and valid to contribute.

In a healed and renewed Society we might expect to develop a new breed of Friends who know how to combine strongly evangelical language with equally strongly liberal and nonliteralistic attitudes. The evangelical language is essential because it communicates, however distortedly, the historic symbols of the Christian Quaker message itself, including the theological basis of the Society as a people called out by God.

As a liberal and evangelical Friend, I understand Jesus Christ as the authority of Christianity/Quakerism. Not the Bible! Not the Pope! Not the Bishops! Not the Church Councils! Also *not* the personal religious experience of the privatized, atomized individual! Rather, the Living Christ; who is not so much within as *among* His People, and who is also transcendent in His relationship to them!

By Jesus Christ I understand the man Jesus of Nazareth, so far as we can have historical knowledge (admittedly very little) of him. But primarily I mean Jesus of Nazareth in his total personal, historical and spiritual *impact* as the source of a radical interrogation of human values. I also mean Jesus of Nazareth as the person specially set aside for a particular task (the meaning of the word "Messiah" or "Christ"), which is to communicate the love of God and the worth of each human being. I mean Jesus of Nazareth as the event through which God broke/breaks/will break through the perversity of the human will, emotional syndrome, and intellect to reshape the world according to Christ-love.

Are there other valid revelations, other good and true religions? Yes, of course, because God has been and is at work among all peoples, inspiring, guiding, revealing. In Biblical language God is the judge of all mankind, but He judges, (discriminates as to wisdom and folly) not to condemn the world, but to save it. His ways remain opaque to man except as He reveals Himself. This revela-

Ralph Slotten, associate professor of religion at Dickinson College is a member of Harrisburg, PA, Meeting and is on its Worship and Ministry Committee.



Rodin: The Hand of God (Rodin Museum, Philadelphia)

tion, from a Christian perspective, comes primarily through Biblical salvation history, but it also can come through creative reason, wherever man makes use of it. Each religion is a unique application of man's creative reason to an originaive revelation, (the other side of the coin of discovery), which is also unique. Thus, if I say that Christianity is unique, I also affirm the unique character and worth of every religious tradition.

Risking oversimplification, let me suggest that Christianity is the unique religion of the *Person* (that is, Jesus Christ, who is the paradigm or model of the uniqueness of each and every person). Since Christianity is, after all, a Jewish religion, Jews also appreciate the worth of the person. Still, it is not the same thing, because the revelatory basis of Judaism—and its creative center—is not the Person but (the ethnic) *Community*. For Islam the creative center might be the *Word* (the Qur'an). The creative center of Hinduism is *Dharma*, an impossible word to translate, which means caste duty, among other things, but which also means something like the proper hierarchical order of things, with metaphysical realization at the top of the social, intellectual and spiritual pyramid. The creative center of Buddhism is *Enlightenment*.

As a historian of religions I am so emphatically involved with all of these wonderful expressions of the human spirit that I am inevitably not only a Christian, but also something of a Jew, a Muslim, a Hindu, a Buddhist. I am convinced that each tradition realizes some aspect of human possibilities that is both valid and needed in the divine-human economy. Still to blur the differences, that is to say, to deny the unique character of each tradition, far from being an advanced and enlightened attitude, is actually a posture of disrespect both to one's own Quaker/Christian faith and to the faiths of others.



"Quaker" medal from
Great Religions of the
World series, by
Presidential Art Medals, Inc.

Fruits of the Peaceable Kingdom

Letter from the
Past—267

COINS AND POSTAGE STAMPS are often associated with each other as collectors' interests. These letters have often been associated with the latter. Perhaps coins have had less connection with Quakerism, or perhaps the writer has less expertise with them. I know of course about the solid gold medals that accompanied the Nobel Peace Prize to the Friends Service groups in 1947. Apparently in 1757 a silver medal was produced celebrating the friendship of the Pennsylvania Quakers and Indians. It is pictured and explained in Robert Vaux, *Anthony Benezet*. I happen to own a copy of a bronze medal for William Penn issued by the Continental Bank and Philadelphia Convention and Tourist Bureau in 1969 for his 325th birthday.

Presidential Art Medals, Inc. of Vandalia, Ohio, has completed a series of medals for each president of the United States to date. They include the Quakers Herbert Hoover and Richard Milhous Nixon, and these also I have seen. Now the same company has undertaken a series on the great religions of the world. Twenty-five religions and their leaders are to be commemorated. Each medal is obtainable in bronze, silver or gold. About half way through the process the Society of Friends has now been reached, and the medal is reproduced herewith. On one side is an imaginative portrait of George Fox; on the other two Friends sit facing each other in plain Quaker costume. The wording of the several phrases intended to characterize Quakerism is understandable and suitable. The script "Gffox" is not his own signature, though similar to one that has long passed for his. Each medal, we are told, is accompanied by "a comprehensive, informative 20-page booklet by Dr. David Poling, covering the complete history of the particular faith."

The rest of this letter will deal with the booklet on the *Religious Society of Friends Quakers*. It has much familiar and accurate information, but parts of it are strangely inaccurate. A copy of its text was submitted to officers of Friends General Conference, who found

much to correct in it but evidently without much success. The cause of several of the defects is not far to seek. They can be traced to the influence of Jan de Hartog's *The Peaceable Kingdom*, a bestselling novel. For example, the booklet says:

"Fox's wife the former Margaret Fell was an evangelist in her own right. In 1653 her first husband, Justice Fell, took her on a tour of the Lancaster Castle prison in an effort to dissuade her involvement with the Quakers. Instead of seeing what her future would be should she continue her present course, she saw six children in a dark filthy dungeon. She eventually moved into their cramped cell, offering spiritual comfort and educating them. In order to keep her promise to stay with one 11-year-old as he was hanged, she went onto the scaffold and publicly declared herself a Friend." This accurately repeats de Hartog.

It was July, 1972 in these pages that Eleanor Stabler Clarke called attention to the historical inaccuracies of the novel. She said then quite correctly: "The story of Margaret's work for the children in Lancaster prison is pure fiction." And she continues: "I am inclined to believe that the author's imagination has borrowed from another famous Quaker woman, Elizabeth Fry, 1780-1845, who worked with women prisoners and taught their children." The booklet indeed once refers to "Elizabeth Fell Fox's prison reform movement" and "to help the inmates of London's Brixton Prison, the worst in London." This quotation is in what he calls a "Historical Note" between Part I and Part II.

Those of us who were immediately aware of the novel's difference from history welcomed Eleanor Clarke's timely warning, but I never expected the novel's influence would be shown so promptly. The booklet may have been written even before that warning. It plainly underscores the dangers that lurk in the misleading features of *The Peaceable Kingdom*.

NOW AND THEN

Abraham Joshua Heschel: Build a Life like a Work of Art

by Robert K. Greenleaf

"WHAT MESSAGE have you for young people?" asked Carl Stern of NBC in concluding a television interview with Rabbi Abraham Joshua Heschel shortly before his death last December 23.

"I would say let them remember that there is a meaning beyond absurdity. Let them be sure that every little deed counts, that every word has power, and that we can—every one—do our share to redeem the world in spite of all absurdities and all frustrations and all disappointments. And above all, remember that the meaning of life is to build a life as if it were a work of art."

His academic title at Jewish Theological Seminary was Professor of Ethics and Mysticism. And the title bespoke the man. He was ethical to the core of his being, in the deepest religious sense. And he was a through-going mystic in his insistence on the primacy of unique present existence, no two moments ever alike. "True insight," he once wrote, "is a moment of perceiving a situation before it freezes into similarity with something else."

My friendship with Abraham Heschel began many years ago when I went to his office at the seminary to invite him to address a group of young business executives with whom I would be working the following summer at Dartmouth College. We wanted our students to explore the subject of ethics through a firsthand examination of the thinking of Protestant, Catholic and Jewish theologians. After a long, absorbing discussion he accepted—because it was a new challenge, not like the many invitations to speak that came his way. He wanted to learn about the ethical involvement of these executives. And he wanted to learn much of it before he met with them. To satisfy his need, and to my own great profit, there were three or four long sessions in his office that spring. An enduring friendship was forged in these discussions.

Our guests were asked to speak as long as they wished at an evening session, with discussion held for a leisurely seminar the next morning. Abraham talked for two hours and held this group of sharp, ambitious young executives on the edges of their chairs. When he closed there was polite applause, and he and I said goodnight. The next morning one of the group said to me, "You did not see what happened when you and the Rabbi left. We sat there glued to our chairs in silence for five full minutes. Finally one of us broke the spell with, 'Well, fellows, we've had it. The prophet Amos was here. He stepped right out of the Old Testament.'" Such was my introduction to Abraham Heschel.

Robert K. Greenleaf, who resides in Petersborough, NH, is a member of Monadnock Monthly Meeting there. He is a consultant with businesses, universities and foundations since retiring as Director of Management Research for the American Telephone and Telegraph Company.

In the intervening years there were many meetings: some with our families, with his gracious wife, Sylvia, and their lovely daughter, Susannah, at their home and ours. Occasionally there was a family event at the seminary when he would loan me a yarmulke, and we would all meet around the festive table with the faculty for one of the great Jewish celebrations. Then there was a memorable visit to a Benedictine Monastery where the Abbot was his special friend, and Abraham and I spent the day having our meals and participating in the religious services with the Brothers.

Abraham Heschel was born in Warsaw in 1907, descendant, on both father's and mother's sides, from a long line of Hasidic leaders. He grew up in the closed world of Jewish piety. A biographer writes that "at the age of ten he was at home in the world of the Bible, he had acquired competence in the subtle dialectic of the Talmud, and had also been introduced to the world of Jewish mysticism, the *Kabbalah*. The understanding for the realness of the spirit and for the holy dimension of all existence was not primarily the result of book learning but the cumulative effect of life lived among people who were sure that everything hinted at something transcendent; that the presence of God was a daily experience and the sanctification of life a daily task."

At twenty he entered the University of Berlin. By 1936 he had earned his Ph.D., and established himself as scholar, writer, and teacher. He was then chosen by Martin Buber as his successor at the *Judische Lehrhaus*. In 1938 he was expelled by the Nazis to Warsaw, and in 1939 he escaped to London where he established the Institute for Jewish Learning. In 1940 he joined the faculty of Hebrew Union College in Cincinnati where he stayed for five years before coming to New York.

Rabbi Heschel wrote extensive scholarly works in four languages and was fluent in two others. When asked how he knew when he was at home in a language, he replied, "When I dream in it."

One of his best known writings in English is an impressive book, *The Prophets*. In his last television interview he said of this work, "I spent many years on it. And, really, this book changed my life. Because, early in my life, my great love was for learning, studying—the place where I preferred to live was in my study with books and writing and thinking. I've learned from the Prophets that I have to be involved in the affairs of man, in the affairs of suffering man . . . I think that everyone who reads the Prophets will discover that the Prophets really were the most disturbing people who ever lived . . . If I were to say what challenges me most in the Hebrew tradition it is the high view it takes of the nature of man . . . The tragedy of our education today is that we are giving some easy solutions: Be complacent, have peace of mind . . . No! wrestling is the issue; facing the challenge is the issue."

His activist life after his book on the Prophets was a remarkable transformation. He marched with Martin Luther King at Selma. A news account quotes him as

saying, "I prayed with my legs as I walked." He was co-chairman of Clergy Concerned About Vietnam and participated in demonstrations in Washington and elsewhere. Wherever the action was these last ten years, there you were likely to find Abraham Heschel. The protesting Old Testament Prophet really came alive in him.

All the while, though, there was a steady outpouring of theological writing. And he also found time for his friends, especially his non-Jewish friends who learned to call on the Sabbath when he would be at home with his family. He was a "fun" man, stimulating to be with. There were always Hasidic stories. I will never lose the sound of his voice in, "My friend, let me tell you a story—"

One of Abraham Heschel's later accomplishments was his intervention in the Vatican Council to question Catholic positions regarding Jews. He wanted to end once and for all the Catholic mission to convert the Jews and their position on Jewish guilt in the Crucifixion. He worked closely with Cardinal Bea and had audiences on these matters with Pope Paul. Shortly after his death, Pope Paul quoted Abraham in a sermon.

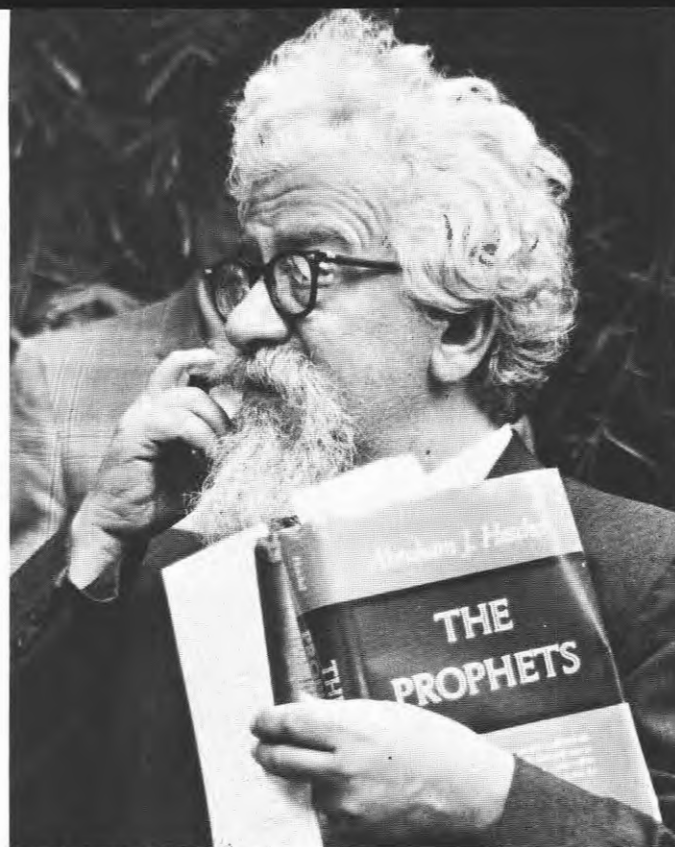
In 1965 he became the first Jew ever to be appointed as visiting professor at Union Theological Seminary. There his classes drew more students than any previous visiting professor in the school's history.

His theological writing was judged unique by critics. He had compared Judaism to "a messenger who forgot the message" and to "a well guarded secret surrounded by an impenetrable wall." His writing was a determined effort to recover the message and to breach the wall. This comes through and gives his writing a prophetic quality to Jew and non-Jew alike. "The root of religion is what to do with the feeling for the mystery of living, what to do with awe, wonder, and amazement. Religion begins with a consciousness that something is asked of us It is in the awareness that the mystery we face is incomparably deeper than we know that all creative thinking begins."

His lifelong credo was simply expressed: "Just to be is a blessing. Just to live is holy."

I have often wondered what was the bond between him and me. I shared neither his scholarship nor his exclusively Jewish theology. We did meet at the level of social concern: he with his political activism and I with my efforts to reconstruct within the system. Each was interested in and respected the other's involvement, and both realized that these were separate paths that could not be merged.

But the firmer bond, and one of profound meaning to me, was the shared belief that the highest level of religious experience is awareness of oneness with the mystery—as he would say, the feeling of awe and wonder and amazement. When I was in the presence of this good and gentle Rabbi and was suffused by the warmth of this feeling, I was lifted above all the differences that divide men, differences that divided the two of us when we descended into the realm of concepts, language and practice. What kept our friendship close was a common



Abraham Joshua Heschel

need, a shared feeling of not being supported in this sense of the mystical by the religious sentiment of our times.

His was the more poignant feeling of need because he was the more disturbed—as one would expect of any European Jew who survived the Nazi regime. And in our last meeting, which I left feeling that I would not see him again because he seemed so frail, we covered ground that we had explored many times before. This time he asked, plaintively, "Why do so many of the great religions which had their origins in the mystery come ultimately to be social service agencies, or in their religious life to be preoccupied with form and concerned more with the container than the content?" My considered reply at that last meeting was, "In the Quaker tradition, the answer to that question lies beyond the mystery where one does not ask. In the face of these conditions, one simply builds anew. We are called to listen for the prophetic voices who have the rebuilding message for these times so that we can support and encourage them." I believe that Abraham in his later years was listening—really listening for a new prophecy for these times.

On Monday of his last week Abraham hand delivered to his publisher the manuscript of his book, *Passion for Sincerity*. On Wednesday, despite his ailing heart, he journeyed to Danbury, Conn., where he waited in the snow and rain to greet his friend, Philip Berrigan, on his release from prison. He returned to his last class at the seminary and came home Friday evening utterly exhausted. He died quietly in his sleep early on the Sabbath—as any devout Jew would wish to do.

His friends were consoled to recall his often quoted words, "For a pious man it is a privilege to die."

Reviews of Books

Tsars, Mandarins, and Commissars: A History of Chinese-Russian Relations. HARRY SCHWARTZ. Doubleday Anchor Book. \$2.50

GIVEN the complexity and longevity of Sino-Russian relations, *Tsars, Mandarins, and Commissars* meets a need for a lay understanding of this most important problem. Undoubtedly any effort to present a full and accurate pictorial of Russian-Chinese relations from the 16th century would require a massive volume, yet Harry Schwartz has given the reader as thorough an understanding as could be expected.

Fully half the book is devoted to Soviet-Chinese relations from 1950. In terms of contemporary understanding, this period has represented the most difficult to comprehend. Seen by Americans as a period of monolithic communist intrigue and world domination schemes, the 1950's are described as a time of increasing tension between the two great pillars of Marxist-Leninism. Any student of politics will have many old ideas placed in question.

The final pages are devoted to the revelations of the 1960's when Americans realized that relations between China and the Soviet Union were strained and hostile. The reader can understand, due to the earlier discussions, the depth of their antagonism.

Schwartz assumes little in terms of predictions and leaves most of the conclusions to the reader. For those willing to wade through some history, this book is an excellent primer on Russian-Chinese relations.

JACOB DRESDEN

China's Turbulent Quest. By HAROLD C. HINTON. Macmillan. \$7.95

YEARS of RESEARCH have resulted in this valuable analysis of the many critical events and issues during those years after 1949, closed to the West. Half of the book discusses the two most determinative developments of the Cultural Revolution: the growing Sino-Soviet rift, and the contest between Mao Tse Tung and the increasing revisionist faction.

All revolutions are costly. What actually happened, and three major reforms are ably and vividly reported by two men, among others, with years of experience on the ground: Edgar Snow's "The Long Revolution," and William Hinton's "Hundred Day War."

JOSEPH E. PLATT

China Diary. By Charlotte Y. Salisbury. Walker and Company. 210 pages. \$6.95

IF YOU WOULD LIKE TO GO TO China, read this book. For those of us who may never get there, it provides a subjective, vivid description of Chinese we would like to meet. For those planning to go, the author has provided guidebook-type lists of do's and don'ts.

From late May to early July, 1972, Charlotte Salisbury had the good fortune to accompany her husband, *New York Times* associate editor Harrison E. Salisbury, on an extensive tour of China. Her focus is far more on the people than the politics of China. The reader gains penetrating views of the people's industriousness, commitment to "serve the people," involvement in the Cultural Revolution.

The diary reads like a series of informal, daily letters. Thus, Charlotte Salisbury shares occasional yearnings for home and frequent musings. At the dinner with Chou En-lai, for example, she is dying to suggest that the Chinese kidnap Henry Kissinger until President Nixon ends the Vietnam conflict. She is depressed by the suppression of intellectual inquiry and puzzled by the Cultural Revolution. This book also has unique descriptions of "don't-miss" sights in China.

I came away from this book feeling that I understood China more fully. With the author, I am impressed at how much we can learn from the Chinese. The Cultural Revolution may indeed have moved a vast population to an enviable unity and unprecedented selflessness. *China Diary* tells us something about the human spirit in the East, and leaves an anxious concern for the spirit in the West.

NORMAN H. WILSON

A Life to Live—A Way to Pray. By JOHN B. COBURN. Seabury Press. 153 pages. Paperback. \$2.95

AN EPISCOPALIAN has updated much of the early Quaker message in a truly inspirational way. John Coburn attended Cambridge (MA) Meeting occasionally when his duties as dean of The Episcopal Theological School permitted. He resigned to teach in a Harlem street academy, then became rector of a N. Y. parish, and is now president of the House of Deputies of his denomination. An extended acknowledgment credits the encouragement and helpful

critical assistance of Douglas Steere.

The book is written for those who "would like to appropriate religious insights, especially [but not exclusively] Christian insights . . . without violating their own integrity." It makes three basic assumptions: (1) "Personal prayer and social responsibility belong together." (2) The essential contribution which the Church can make to society is "a sense of the transcendent power of God (over and above, and at times against, the forms of society)." (3) "Words such as 'Christ,' 'the Holy Spirit,' 'God' may be used, so far as prayer is concerned, interchangeably"—and "companions" of other faiths are seeking in other ways "to respond to the Eternal Spirit."

To pray, begin within! Get beneath the surface of life and to the depths of your being. You may make "the somewhat startling discovery" that you want to be a loving, caring, concerned person—to build people up, not cut them down. At the very deepest level you may encounter something awesome and even worthy of worship—the Christ who dwells within us. This is not the whole Christ, but the 'personal Christ,' whom we meet *as the persons we are*, whose spirit "is intertwined with ours," whose nature and truth are part of ours.

Some updated 'queries': "What areas of your life are most important to you—Your family life? Your professional life? Your sexual life? Your community life?"

"What are the areas in your life you feel are just drifting pointlessly? Your marriage? Your family? Your work?"

John Coburn also affirms that "the God of personal love and social justice is the same God." The starkest chapter, "His death," adds existential reality to other queries: "Were you there when they crucified my Lord? Oh—sometimes it causes me to tremble, tremble, tremble."

"Were you there when big rats bit little babies on the floors of cold-water tenements while their older brothers were shooting heroin in school toilets?" Or when "hundreds of thousands of young men, old men, young girls, old women, children and little babes of Asia—were slaughtered on the ground and from the air?"

"Were you there . . . ?"

"Where were you . . . ?"

"Are you here . . . ?"

"Where are you?"

DEAN FREIDAY

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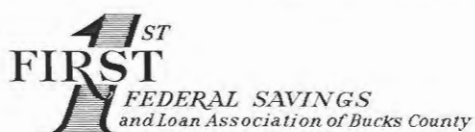
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Death and Western Thought. By JACQUES CHORON. Collier Books. Macmillan. 320 pages. \$2.95

THE CANDOR with which popular literature nowadays discusses death indicates a developing inner freedom toward viewing fundamental life problems. An individual's answer to death depends on the intensity of his fear of death as well as his attitude to life. Such an answer is subject to change in an individual and also is never universally valid. Religion and philosophy have decisively contributed attitudes to the age-old questions of mankind about life and death. Their answers, again, have been subject to the temper of historical period and culture as well as theological currents.

The present book collects the voices of thinkers from antiquity to our time. They represent a broad range, from the *ars moriendi*, the stoical mastering of the fear of death, to the firm conviction that life is indestructible and will, therefore, continue in the immortality of the soul. The implications of such beliefs for moral conduct and teaching are obvious. Those who attempt to teach us how to die must, according to Montaigne, first teach us how to live. The inevitability of death should enhance our appreciation of life's beauty and greatness, although the voices devaluing life and calling it worthless because of its finiteness are not missing among the thinkers.

This rich anthology aims at strengthening the reader, offering him a fresh perspective and profound consolation from the best leaders in civilization. Socrates, Plato, Pascal, Spinoza, Hegel, Nietzsche, Heidegger and many others are quoted.

WILLIAM HUBBEN

The Art of Dying. By Robert E. Neale. Harper and Row. 143 pages. \$5.95

THE AUTHOR, a clergyman and professor of psychiatry and religion at Union Theological Seminary, is uniquely prepared to comment upon the phenomena of living and dying. Among the reactions of persons affected by serious illness are: fear of dying and of death; pain; certainty or uncertainty of life-after-death; reluctance to being separated from loved ones or dependents; unrealized goals of living; commitment to a cause and willingness to die for it; have had a good life, have revered God, and have no regrets at leaving this world. The author sees medics, psychiatrists, and clergymen as the professionals most relied upon for under-

standing of the problems and moods of the seriously ill, but too often these professionals are poorly prepared to function in this role.

The author's concept of learning is modern. Instead of "telling" the reader, he introduces a topic and suggests some related relevant aspects thereof. The reader (preferably a small discussion group of readers) thinks about the suggestions, accepts or rejects them, adds new ones, gaining deeper understanding and insights. There is no one right or wrong position stated. The reader is given an adventure in thinking that could lead to two conclusions:

1. The art of living and the art of dying are closely interrelated; to live fully is to accept dying as an integral part of living.
2. "He who would save his life must lose it."

To the reviewer, Neale's *Art of Dying* admirably meets the need of any study-discussion group seeking deeper meanings and insights into living and dying.

JOHN R. CLARK

Caring for the Dying Patient and his Family. Dr. AUSTIN H. KUTSCHER AND MICHAEL R. GOLDBERG, Eds. Health Sciences Publishing Corporation, 451 Greenwich St., New York 10013. 71 pages. \$3.95

THE OVERALL IMPRESSION one has of this booklet is that it is honest, or tries to be; either is a large mouthful these days. It comprises the proceedings of a conference held on March 12, 1971 by Tulane Medical School with the Foundation of Thanatology in New Orleans.

The authority and conviction carried by this document lies, perhaps, in the fact that it does not proceed from a "religious" body. Medical people are talking to their colleagues. The bars are down. There is no need for the "conspiracy of silence" about death. Yet one is reminded of the book by the German physician, Dr. Killian, *Hinter uns steht nur der Herrgott*. This sensitive surgeon, whether in crucial moments at the operating table or in talking with his patients or their families, was always acutely aware of a higher power standing behind him, ready to help in guiding his actions. In the present monograph, one cannot help but be aware of a similar influence, call it honesty or responsibility or humanitarianism or religion or what you will. Anyone who can read pages 39-44 with dry eyes deserves some kind of computerized medal. Yet there is nothing mawkish or maudlin in this case re-

port on cystic fibrosis in an 8-year-old. Even the letters from his mother and from the boy himself are couched in restrained, almost clinical, language.

Perhaps, however, the most poignant statement of the problem is to be found in the chapter written by the co-author, Dr. Kutscher, and his wife, about the last days of Sigmund Freud's life.

A few pages from the discussion following the panel presentation are also appended. These, too, comment on the subject from several points of view. Here is a striking sample by one of the doctors who was commenting *inter alia* on Sigmund Freud's case:

"... For about ten years I have been discussing that people should separate the concept of prolonging life from prolonging the act of dying. A few situations caused me to reassess this statement. While speaking at Union Theological Seminary to about 700 women who were active workers on behalf of the school, I mentioned that when one sees that there is really no hope one should switch from a very active treatment form to a more supportive, comforting one and give nature a freer hand. There was a very, very elderly woman sitting in the audience next to my wife. She did not know that the person to whom she was going to speak was my wife, and she said simply, 'He would not say that if he were older.'"

Finally, an appendix mentions the film which concluded the conference: *How could I not be among you*, the thoughts of a poet stricken with leukemia. It is available from Perpetual Motion Pictures Inc., 160 Madison Avenue, New York 10016.

M. C. MORRIS

The Secret Gospel; The Discovery and Interpretation of the Secret Gospel according to Mark. By MORTON SMITH. Harper & Row. 148 pages. \$5.95

A FEW YEARS AGO the author found in a monastery library near the Dead Sea, copied onto the back pages of a seventeenth-century printed book, a fragment of a letter from Clement of Alexandria, a writer of the Second Century. This in turn referred to and quoted a secret gospel written by St. Mark. That had evidently connection with our gospels of Mark and John and pointed to secret rites as being initiated by Jesus himself.

Morton Smith with a delightful autobiographical honesty relates the effects of this discovery on his own developing conclusion and its implications for

the reconstruction of early Christianity. It makes Jesus himself more sacramental, more mystical and more magical than the picture of him now held by scholars and most Christians. Such a reconstruction of early history fits some of the usual conclusions of New Testament scholarship, but is otherwise rather revolutionary. One waits with interest to see whether other scholars will follow Morton Smith's line of reasoning—so modestly but persuasively presented. A more technical volume on the same subject is in process of publication by the Harvard University Press and may be expected very soon.

HENRY J. CADBURY

In the Fog of the Seasons' End. By ALEX LA GUMA. The Third Press, Joseph Okpaku Publishing Company, Inc. New York. 181 pages.

THE AUTHOR, an African Colored bearing a Spanish name, writes from exile in London. According to the book jacket he is a leading spokesman against apartheid, since 1948 the legal enunciation by the South African Government of rigid separation of its 3,800,000 White and 17,600,000 non-White population. At various times before he was exiled he suffered imprisonment and solitary confinement.

The prologue of the novel sets forth the horrifying atrocity meted out to an educated, gentle-mannered, older Bantu leader, Elias Tekwane, of the Underground Movement. He is arrested and tortured by the Security Police with brutal beating and specially devised electrodes. As he continues to refuse to reveal the names of his co-workers and their meeting places, the torture increases until his life is gone.

Apartheid, as it is practiced today with exceeding efficiency, is shown to affect every aspect of the lives of every Bantu, Colored, and Asian (mostly Indian) in the country. The author reveals these tragedies through detailed episodes involving several leaders of the resistance underground movement, as well as through events at the government native commissioners courts, where people who violate pass regulations, in even the slightest way, are tried by White security police and fined or imprisoned. This story bears the validity of first-hand experience.

The book should lead its readers to explore further the simultaneous movements some three hundred years ago of Bantu, overland from the north-east, and of White Europeans from the southern shores, into the area now named the Republic of South Africa.

Both peoples found it occupied only by tribes of Bushmen and Hottentots. To round out the understanding, one should also delve into recent writings of exiled White South Africans living in London and New York. In these, one discerns the change from the disciplined, nonviolent defiance campaign of 1951 to the conviction now widely held that only the method of violence can win. Many years ago, General Jan Christian Smuts wrote: "For better or for worse, the old Africa is gone, and the White man must face the situation he himself created."

LUANNA J. BOWLES

No Neutral Ground. By JOEL CARLSON. Thomas Y. Crowell. 382 pages. \$8.95

BEFORE COMING to the United States in 1971 as an exile from South Africa, Joel Carlson devoted his life as a lawyer to defending African victims of apartheid laws. His very moving book is an account of his experience. I heartily recommend *No Neutral*

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Ground. This beautifully written book is fascinating and disturbing and one of the most important books in years on South Africa.

Is South Africa a police state? Carlson gives his answer in terms of the Terrorism Act of 1967, which "provided that the security police could arrest and detain any person on suspicion of terrorist activities

"The law obliged the detainee to prove his innocence beyond reasonable doubt Should any defendant succeed in being acquitted, the act provided that the defendant could be redetained and charged again for the offense arising out of the actions he had already been charged with

"The security police were given absolute powers above the courts, above the law, and above any individual. In law, the only person to whom the security police were bound to answer was the very minister who had provided for and authorized these complete powers being given to his secret police."

What led Joel Carlson, who loved South Africa dearly, to leave? There was the intimidation. He was subjected to harrowing treatment as a result of his involvement as a civil rights lawyer: bugging of his office and home, hate letters, bombing of his house, shootings into his office, threatening night phone calls, harassment of his staff and seizure of his passport. But something else had been growing inside him. After twenty years of defending Africans he came to see that "my opposition to the regime, carried on within its framework, helped to maintain the status quo. The irony of the situation was that my work was assisting the regime to present an overall image, at home and overseas, of judicial integrity and a fair legal system. I was, in fact, part of the facade of democracy in South Africa. The basic truth was that the structure of the system in South Africa was beyond repair. It was too rotten, too unjust, too cruel to be salvaged. The violence it perpetrated on people every day could be abolished only by overturning the regime, which then would have to be totally rebuilt."

How long can 4 million whites hold exclusive power over 18 million blacks? What about nonviolence? What about Friends? Can majority rule be achieved nonviolently?

In the early part of this century Gandhi and the Indian community in South Africa tried nonviolence. And up to the time of Sharpeville in 1960

Stand and Deliver!

When a strong concern on First-day
Brings thee slowly to thy feet,
When thee strives for oratory,
Do not stutter or repeat.
Do not drop thy head and mumble,
Or thee never will be heard,
So the sitters on the benches
Fail to get a single word.

Thy word may be important
To a Friend who wants to hear,
So raise thy voice and utter
What thee says, both loud
and clear.

There's just no use in standing there
And talking to thy shoes.
Thy thoughts may be electric—
But thee's really blown thy fuse!

Then there are those whose hearing
Is not what it used to be,
Whose hand-cupped ear should
show thee
That thy words have gone agley.
So, slow it down. Talk louder,
And let thy thoughts be known.
There may be some rare harvest
From the seed which thee
has sown.

PHILIP MYERS

Africans tried many types of nonviolence, but all that resulted was a succession of repressive laws and deprivation of previously held political, educational and residential rights. After Sharpeville the blacks seemed beaten until very recently, when they undertook a number of strikes.

The doughty band of 100 predominantly white South African Friends are carrying on admirable humanitarian work with Africans. What can, what should Friends outside South Africa do?

Like South Africa itself, Joel Carlson's *No Neutral Ground* is a severe test for a Friend's commitment to non-violence.

FRANK LOESCHER

The Great Church-State Fraud. By C. STANLEY LOWELL. Robert B. Luce, Inc. 224 pages. \$7.50

THE PERIODICALLY RECURRING struggle for financial support of church-related institutions, notably the Catholic pa-

rochial school system, keeps the public aware of the issue of the separation of church and state. In addition to the support from federal funds for colleges and medical schools, the support of sectarian hospitals and missionary institutions by the Peace Corps is arousing increasing resistance. A puzzling situation in the support of Catholic hospitals, for example, centers around their strict prohibition of abortion—a practice that federal authorities favor. Some church institutions have turned secular in appearance in order to receive public funds, yet their boards may consist entirely of Catholic priests, as in the case of Duquesne University. A large number of sectarian institutions, Catholic, Episcopal, and Baptist, are benefiting from the Urban Renewal program. In a number of cases the distribution of surplus food for the needy has served proselytism here as well as abroad. The use of public funds for the purposes of the churches parallels a decline in membership in and contributions to the churches. The growing indifference of the public is strengthened by its condemnation of the use of federal funds, while the situation of the churches intensifies their pressure to avail themselves of public funds.

This book is amply documented. The author, a clergyman and leader in the movement to maintain the separation of state and church, is thoroughly at home in his chosen field.

WILLIAM HUBBEN

Imprisoned in America. Edited by CYNTHIA OWEN PHILIP. Harper & Row. \$6.95

THESE SELECTIONS of writings of prisoners cover a period of 197 years, but there is no sense of history about the book because the crucible (society) in which the particular cruelty of prisons takes place is insufficiently understood by the editor. While the retelling of countless different ways prison officials manage to violate human life is poignant, the final effect is wearying.

Barely is there revealed in any of the writings an awareness of the "monetary" basis of the Industrial State. Blacks now speak of the *history* of America in ways which are disquieting even to many who claim to be in sympathy with the idea of the abolition of prisons. A band of early Europeans stole themselves some land, broke the back of a race of people to develop it, imported peasants from their own country to maintain it, and kept the spoils for themselves.

Logically, the organization of Amer-

ican society from that point onward must be such as to keep that ill-gotten wealth concentrated among the few. Faces may change, names may change, but the numbers in possession of the gains must remain constant. Small.

This monopoly is sanctified in the name of "free enterprise." Petty felons, political wise-guys, peace-makers, smart niggers act and speak in ways which, if multiplied, could dislodge this accumulation and force it to change hands, in which case American society would be something else. As things stand, prisons, or some form of incarceration, must endure in America.

Imprisoned in America does contain selections by a few prisoners who display political savvy: Nat Turner has a tiny spot as does George Jackson, the Chicago Eight (collectively), Attica prisoners and Sacco and Vanzetti. Omissions abound, though. Huey Newton, Eldridge Cleaver and the Rosenbergs, just to name a few. The greatest resister of World War II, Elijah Muhammad, is singularly absent. One of his followers, to be sure, is allowed to speak, but who has more damning evidence against America than Elijah? And who has suffered more in utter anonymity in American prisons to become one of the most revered leaders in the black community?

That omission alone would give the anthologist low points.

STERLING B. JAMES,
ex-prisoner

Prime Time. By ARTHUR GILBERT. Citation Press. \$2.85

FOR A NURSERY SCHOOL teacher's delight, Arthur Gilbert has written his feeling and experience with children's early learning years. Good common sense, a variety of experience, a steady sense of values and a variety of people make this record a valuable one for anyone interested in young children. It would be of value for a beginning teacher and a joy to anyone who has had happy experiences with the young—the only frustration is not to be able to tell Arthur Gilbert our own favorite stories!

MIRIAM E. BROWN

The Fellow-Travellers, A Postscript to the Enlightenment. By DAVID CAUTE. Macmillan Company 380 pages. \$8.95 THIS SLOW-READING, fact-packed book handles material that was once controversial, the Old Left. The title may raise hackles in America. The author is British.

Fellow-Traveller was defined by Trot-

sky in 1918: "America and Russia may have different aims, but if we have common stations on the same route, I can see no reason why we cannot travel together in the same car, each having the right to alight when so desired." It didn't work out his way, of course, and Trotsky himself was soon out of the car.

This book is suitable for those who like to underline and mark margins. It covers the intellectual scene in France, Germany, Britain, and America, with a last chapter on China. The author has an anti-Stalin bias and is ungenerous to those apologists for Russia motivated by naiveté. The style is often lively and the use of perjorative words calls forth expostulations from the reader. On balance, however, the scope is helpful for perspective, especially for those whose age precludes firsthand knowledge of the euphoria Russian Revolution ideals created among liberals in the 20's, the moral hind in the 30's in the choice between failing capitalism, fascism, and communism, the realization in the 40's that Western Imperialism was pushing Russia and developing nations into a corner, and the paranoia of the 50's.

Perhaps most disconcerting to Friends is one sentence in a description of former witch hunts in America: "And then with the consent of President Wilson, the Quaker-Vigilante Attorney General A. Mitchell Palmer instigated

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the notorious raids which bear his name".

This book sometimes falls prey to and thus illustrates the intellectual tendency to compartmentalize and explain life according to preconceived notions. In seeing only polarity and either/or distinctions, the undergrid of aspiration is often hidden and a more creative "third path" lost. Being against a common enemy differs from being for an ideology.

In real life choice is often indistinct; Cauter quotes Cecil Day Lewis: "It is the logic of our times/No subject for immortal verse/that we who live by honest dreams/Defend the bad against the worse."

NANCY BREITSPRECHER

Who Is The School? Photographs and Text by MICHAEL J. SEXTON. The Westminster Press. 93 pages, \$8.95

THE AUTHOR spent a year teaching in a "better," "typical" inner-city school in Denver, Colorado. This book is one result of his experience.

Consisting primarily of photographs, most very good, with just enough text to provide understandable background material, the book seeks to establish what happens to people—children, teachers, administrators—in one school.

Various classroom situations and activities are covered as well as such matters as the faculty meeting; the dress code; authority—the bedrock of the academic class: polarization; and the school; architecture: penitentiary gothic; limits of the good teacher; the academic class: polarization and

equal education: absurd.

The material naturally deals with an emotionally-charged situation, and the combination of photographs and text serve well to interpret the author's feelings with regard to these subjects.

The author states: "The purpose of this study is not to give conclusion but rather to help the reader become involved with the people in a real school and study how each situation within the confines of that school affects 'who they are'."

For one who has been only peripherally associated with formal education for some years, I feel he accomplishes his purpose in large measure. The educational system is portrayed as a bureaucracy; the individuals who participate are revealed as being very human.

THEODORE H. MATTHEISS

Cinema

by Robert Steele

CONSTANTIN COSTA-GAVRAS' *State of Siege* strikes home. While the film was shot in Chile and the subject is the killing in 1970 of Dan A. Mitrione, an American official working in Uruguay, Washington seems to be behind the images on the screen all the time. With this film, Costa-Gavras has completed his trilogy of films on battles between justice and political machinations. He says he wants to make a different kind of film now, but a picture that would be called simply *Watergate* could logically be his next film.

Doggedly the film pursues United States involvement on behalf of American Corporations in Latin American governments. Names are named such as United Fruit Company, Rockefeller, and Chase Manhattan Bank. Mitrione has been named Philip Michael Santore. He is powerfully played by Yves Montand. He is an official of the Agency for International Development (AID) who says that his work has to do with communications and traffic. His kidnapper-investigators have evidence that proves beyond a doubt that his work is to collaborate with the police to protect and support American investments and corporations. Labor unions, students, and others perceive that the American aid is a cover for the exploitation of the people. Carlos Ducas, a reporter, sums up the predicament when he tells an American official: "Be it when drinking beer, swallowing aspirin, brushing his teeth, cooking his food in an aluminum pan, turning on the radio, shaving, using his refrigerator, or heating a room, every citizen in my country (the unnamed Latin American country) contributes daily to the development of your economy. . . ."

The film holds no punches. A hope for democracy in the world is that this film which exposes American collusion in oppressing and profiteering can be shown in the United States. The film ramifies many uncomfortable feelings about our relationships to Cuba, the torture that has gone on in Vietnam, the CIA, the FBI, the corruption of governments, American foreign policy, "fighting the enemy in every possible way for the fundamental values of Christian civilization," facism, and police who are trained to function like "terrorists."

State of Siege received the Prix Delluc, the most prestigious film award in France. Franco Solinas, author of the screenplay for *The Battle of Algiers*, wrote the script. He and Costa-Gavras did research for the film in Uruguay and procured tapes made by the kidnapper-investigators with Mitrione. The music is written by Mikis Theodorakis, a Greek composer in exile, who wrote the music for Costa-Gavras' *Z*. The structure of the film is one long flashback, which is intercut with the questioning of Santore. From the beginning of the film, we know that Santore has been killed, but there is much tension in relating circumstances which led to the revolutionaries' decision to commit violence.



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"Is it possible to educate the senses in the direction of openness, of responsiveness to things around? . . . Is it possible to make more people more human?"

—WILLIAM STRONG

Letters to the Editor

New Models for Government

WHEN YOU FRAMED (FJ July 1/15) with bold lines the letter "Control over the Executive," you gave something an emphasis that is deserving of it. Friend James Osgood recommends the original Mother of Parliament remedy. A recent letter to the New York Times recommended the Swiss system (where they rotate the presiding officer and hardly anyone remembers who is presiding at the moment.)

Our ship of state almost had a take-over of the Hitlerian type—although masked because of the continental giantism that characterizes both our economy and federal government. All that remained was to increase the hard-hat support (through advertising?) and to put the "softheads" (read "decent-minded") down to a point where they no longer oppose.

However, to head off any further trends away from democracy, I propose that we not only look back at old models but rather (à la William Penn) creatively erect models that are suitable to the modern world environment.

Any such model, suitable to present demands, must have three elements built into its constitution (see below); and the transition toward its adoption

must be gradual. A. N. Whitehead said (I paraphrase from memory): during periods of fundamental change the jaws of hell open at the same time that heaven comes into view. In short, one danger is hysteria; and history taught our own forefathers that it pays to avoid its ravages.

I submit three elements to those who are interested in amending or gradually revising the U.S. Constitution:

(1) Instead of dedicating our nation's efforts to "ourselves and our own posterity" exclusively or in such an exclusive way, we need to dedicate ourselves to the interests of all peoples on the planet; and to relate our nation to theirs accordingly—as a Constitutional principle, calculated to best advance our own local interests.

(2) A second inherent Constitutional principle should be that of participation in planning at all levels. The French call this regional planning, but their definition requires that the higher level plans be submitted to local levels and vice versa—so that there is mutual accord in the final decision. Under this principle it may be required to divide the present federal power among 5 or 7 regional states—leaving, as our forefathers intended, only things that can-

not be done regionally to the continental federation.

(3) A third principle would be the extension of the land grant college education policies to householders and residents everywhere so that every citizen can acquire for himself and his community the benefits of past civilizations and new research.

The spirit of any new "Declaration of Interdependence" should be imbued with the importance of community—its "within" and "without" obligations to humanity and all its potential yet to be realized. For only with such spirit shall we be energized to do what is possible.

If William Penn were alive he would have had his draft plans published by now. He would be lobbying wherever it would be effective. And (here is where we all come in) there would be Quakers nourishing the grassroots of his plan's application.

JOHN MCCAULEY
Newtown, PA

A Defense of Federalism

I WAS INTERESTED in Bill Samuel's letter (FJ 5/15), in which he states that world government is not the answer to the problem of war.

I wonder if Mr. Samuels has read Benjamin Seaver's leaflet, "Three Definitions of Peace"? This and other pamphlets turned me into an ardent federalist years ago and I have never



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since seen any compelling reason to turn away from that view.

Granted that "a fundamental change in human values is needed," isn't it true that the early rule of the gun in our American West was replaced by laws and courts, that our forefathers replaced the Articles of Confederation (which loosely linked together 13 fully sovereign states) with a Constitution establishing our federal government to furnish the machinery to settle conflicts between the states without violence? What is so good about the present anarchy on the world level? Should we all be anarchists?

World government by itself will never insure enduring world peace, but it can be a big help. Its founders must and can see to it that the world government is wisely and justly formed as our own Constitution was. Are we to believe all inspiration and genius for this sort of endeavor died with our forefathers?

FRANCES EVANS LAYER
Mesa, AZ

An Oversight

EDITOR'S NOTE: The following poem about Howard Brinton was overlooked in putting together the tribute to him that appeared in the July 1/15 issue.

In Meeting (To Howard Brinton)

The Meeting settled into silences
So deep—so tangible. In imagery
My fingers crept to touch the sun-
motes
Dancing through the slatted blinds
And down in slender shaft until
they made
A halo 'round a venerable head already
'Circled by an aureole of silvered hair.
And there I found repose of heart.
This Friend, so quiet of demeanor,

yet so deep—
Radiant in strength to those of us
who grope
Our way, even of those bereft of hope
Until they speak with him who has,
himself
Gone through the agonies of
passion and of loss
Long since as well as recently, and
has emerged
With faith untouched, not only
in the Lord—
But in the young, the old,
the kind, the bold,
In man and mankind—purged at last
to do God's will.
He sat so still. But vibrant was his reach
When finally he got upon his feet
for speech:
"God's power holds us all in thrall.
His power—light. His guidance—
strength:
Ours but to ask. Quite limitless!
No bounds of place or time or space.
Let thy God speak, in joy of thine,
or stress.
He loveth thee!"
He sat, and bowed his head in prayer.
The golden halo was not there.
It had slipped down across his breast
in part
And now encircled his heart.

REBECCA TIMBRES CLARK
Moorestown, NJ

Worship on the Eastern Shore

MEETING FOR WORSHIP in the manner of the Religious Society of Friends is held in the Alumni House, Washington College, Chestertown, Maryland, most First-days at 11 A.M. It might be advisable for Friends traveling through the Eastern Shore to contact me at 301-778-9835, since we meet on a regular basis mostly during college sessions.

JOHN P. RAYSIK JR.
Chestertown, MD

Who Sang the Lord's Prayer?

THE "LORD'S PRAYER" was sung during the final meeting for worship at the General Conference for Friends in Richmond, IN, in a way I've never heard before.

I am a singer and would like to have the music, mostly to sing for myself, but also to share with my meeting if the spirit so moves me. I'd like to have the singer's name and address, so I could find out how to get the music.

LU NIETZ
219½ Louisiana Ave.
Apt. 7
Perrysburg, OH 43651

Another In-law Heard From

AND I am very fond of Elizabeth Watson (FJ 5/1). Also Ralph Sloten (FJ 2/1). But there is no point in continuing to publicize this mutual admiration society round-robin unless there is something to be learned from it. I think there is.

I always appreciate and learn from Elizabeth's writings, although I am frequently puzzled as to how she gets to where she is, considering where she starts. I expect she has the same trouble with my poetry. At least one of us must be intellectually confused. Most likely we both are. But then nobody ever went to hell over a little intellectual confusion.

Some Friends think that honest differences of opinion are necessarily reflections of some deep-seated antagonism, or at least of lack of regard. Lewis Benson was once told by a Friend that "you are all wrong about Rufus Jones. I had tea with him last week and he is a very charming man." This is a good example of the tendency in many quarters to take all our differences personally (a sure sign of uncertainty about our own views).

I think this also throws light on the frequent charge that Rob Tucker is trying to "exclude" people. Rob is not trying to exclude anybody; he is trying to convert people to a viewpoint he finds more cohesive and powerful than the alternatives. Is there something illegal about this in our great free Society? Would Friends rather *not* be stimulated to re-examine their presuppositions? In which case, of course, the Journal will also have to forego contributions from Elizabeth Watson, who forces *me* to re-examine mine.

Some day Friends will have to come up with a mature theology which includes the so-called exclusivists without

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FRED A. WERNER, President

excluding those so-called inclusivists who appear to want to exclude the so-called exclusivists. I don't think we are going to find it except within the framework of Christian faith, but I am willing to discuss even that point with anyone who, like Elizabeth and Ralph and Rob, doesn't think serious discussion is a violation of our historic peace testimony.

J. H. McCANDLESS
Alburtis, PA

Another Vigil Continues

LOS ANGELES Music Center's Silent Peace Vigil continues into its seventh year as Uncle Sam still donates bombs downwards in the interest of world peace.

Westwood Meeting and Los Angeles Meeting are united in continuing this vigil that was omitted from your list (FJ 7/1-15).

No wonder modern friends are Quakers for peace. Will it be only pieces of peace?

CLIFFORD NORTH MERRY
Los Angeles, CA

Variations on the Golden Rule

IN COMMENT ON Helen Hammarstrom's letter (FJ 5/15), "No Corner on the Golden Rule," let me offer a few forms of that Rule to be found in some of the major religious traditions, adapted from a study made by Jeannette Griggs of Claremont Meeting.

From the Zend Avesta (about 1000 B.C.): "Do as you would be done by."

From the sayings of Confucius (about 500 B.C.): "What you do not want done to yourself, do not do to others."

From the teachings of Jesus: "So whatever you wish that men would do to you, do so to them."

From the Koran (about 600 A.D.): "Let none of you treat your brother in a way he himself would dislike to be treated."

HUGH J. HAMILTON
Claremont Meeting

A Better Outlook on Life

READING the quotation from Robert Ingersoll (FJ 4/15) "Kindness is the sunshine in which virtue grows," reminds me of Ingersoll's encounter with Swami Vivekananda. He explained to Vivekananda that if he himself had created the world he would have made health contagious instead of disease. To which Vivekananda replied that health is indeed contagious. Just asso-

ciate with happy people, healthy people, spiritual people and you will find yourself lifted up. You will be equally subject to the contagion of their ideals and mood of joy. I try to recall that when I find myself in the dumps, as it were. He also said—"Why get discouraged because you make 1000 mistakes trying to live up to your ideals? A person without ideals makes 10,000 mistakes."

It helped to build my outlook on life.

EDWIN OLDENDORPH
St. Louis, MO

A Mortgage for Education

HERE is an education tuition suggestion . . . [that] may appeal to Friends. I am told it is completely new. It seems to solve most of the problems of financing higher education. My hope is that Friends interested in this field will criticize it in full.

The idea is super simple; viz., to offer government bonds (based on the idea that there is no asset more important to a democracy than a well-educated citizen) to students willing to have them redeemed from future income deductions similar to Social Security.

JOSEPH LUCAS
Cocoa Beach, FL

Attempted Downgrading

I AM AMAZED that you would publish the letter, "Ado About Jesus" (FJ 5/1). That letter is not only blasphemous but also reveals an abysmal ignorance of the facts of history.

The writer says, "I am strongly aware that the world would be very much as it is today if he (Jesus) had never lived." I am satisfied that an overwhelming majority of all qualified historians, including those who claim to be atheists or agnostics, would acknowledge that Jesus Christ had a far greater impact upon the world and mankind than did any 100 men all together that she could select from the greatest who ever lived.

It seems to me that a religious journal should not contribute to the attempted downgrading of Jesus Christ.

HARRY M. PREVO
Tucson

Pro Friends Schools

HENRY RIDGWAY (FJ July 1/15) posed so many questions on Friends schools in a mere three paragraphs, it is difficult to reply.

I feel, as a reporter in education and a mother of children educated in pri-

vate schools — Friends schools and others — that private schools, and Friends schools in particular, have a special function in that they are free to experiment, unbound by state red tape, prescribed books, curriculum, routine, etc. My two children who went to Putney found a world of music. My younger two who went to The Meeting School found a world of cooperative reliance. They all graduated *summa* and got admitted to the best colleges, and they are all on their own feet, working hard, helping each other, getting along.

Friends schools I have known have not been "divisive" in their communities. Perhaps some snobbish private schools are. But for the most part Friends schools have contributed joy and comradeship and advancement. Fighting forest fires, teaching children to read, to pick out tunes on a musical instrument, lecturing on the peace testimony, demonstrating the ways of the quiet life. Down-grading one-upmanship. I agree that we should seek to establish this curriculum in courage, resolution, action and tenderness at public schools.

JUNE MELLIES RENO
Cornwall Bridge, CT

Rachel Carson Trust

THE WORK of the Rachel Carson Trust for the Living Environment, Inc., described briefly by me in the March 1, 1972 Friends Journal, is continuing. Currently we are attempting to launch an ongoing program of publications. We hope financial support will come from a new group of Associates who will receive all of our publications for an annual \$10 subscription.

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Friends Around the World

The Newest Yearly Meeting in the World

ELGON YEARLY MEETING, formally or-
ganized this year, is the newest associa-
tion of Friends Meetings in the world.
It is located in the highlands at the
foot of Mt. Elgon. The constituent
meetings, formerly part of East Africa
Yearly Meeting, share a common re-
gional, ethnic and linguistic bond as
well as spiritual fellowship. Regional
and ethnic distinction, rather than doc-
trinal differences, warranted the estab-
lishment of Elgon Yearly Meeting.

For many years Bungoma Meeting
has sought to build a new meetinghouse
and to pioneer a Quaker educational
leadership program in the Elgon area.
However, most Quaker resources have
been allocated to Friends work at Kai-
mosi in the south. The Evangelical
Friends Association, 11120 E. Jefferson
Ave., Detroit, MI 48214 (Gerald Quinn,
business manager), is coordinating an
effort to raise from American monthly
meetings \$5,000. to build a yearly
meetinghouse as an educational and ad-
ministrative unit in the rapidly growing
Bungoma community.

Zebedee Muchocho, a prominent
Kenyan educator who recently visited
America seeking aid for the Friends
Intermediate College at Kaimosi, hopes
to establish a similar educational-
medical complex within the verge of
the new Elgon Yearly Meeting.

CARL DAVIDSON

A Meeting Reborn

BARNEGAT, NJ, MEETING, which dates
back to 1767, celebrated its reestab-
lishment, after a 70-year lapse, as a
monthly meeting, at a meeting for
worship and picnic lunch on June 10.
Friends from many other New Jersey
and Pennsylvania meetings attended, as
well as members of several other de-
nominations. All are welcome to join
Barnegat Friends for worship Sundays
at 11.

Of Pipes and Theories

"The society which scorns excellence
in plumbing as a humble activity and
tolerates shoddiness in philosophy be-
cause it is an exalted activity . . . will
have neither good plumbing nor good
philosophy . . . neither its pipes nor
its theories will hold water."—*from*
Ann Arbor Meeting newsletter.

From Friends School in Japan

WE ARE INDEBTED to the late Howard
Brinton for making available a booklet
entitled "Silent Meeting at Friends
School" (Tokyo, Japan), from which
the following selections are taken. Tra-
ditionally, a twenty-minute silent meet-
ing is compulsory for all seven hundred
students at Tokyo Friends School. It is
held, rather formally, in the auditorium.
Almost two years ago, some experi-
mental silent meetings were held in
each of three senior English classes.
They differed from ". . . the usual all-
school silent meeting . . . in five ways:

- 1.) Students could choose to attend
or not.
- 2.) The groups were small.
- 3.) The silence was longer than
usual, lasting about 40 minutes.
- 4.) We pulled our chairs together
and sat facing each other in a
circle.
- 5.) We shook hands around the
circle."

The following excerpts from the
booklet reflect some of the students' an-
swers to questions asked subsequently
by the teachers:

"The first time that I went to silent
meeting, I felt how dully time passed
for me. I couldn't help moving and
chatting. I couldn't understand the
meaning of silent meeting at all. Now
I can't understand yet, but I don't chat
with anybody during the silent meeting.
I suppose it is important for our life
that we have a silent time, because we
are too busy to think of important mat-
ters."—Yūko Toke

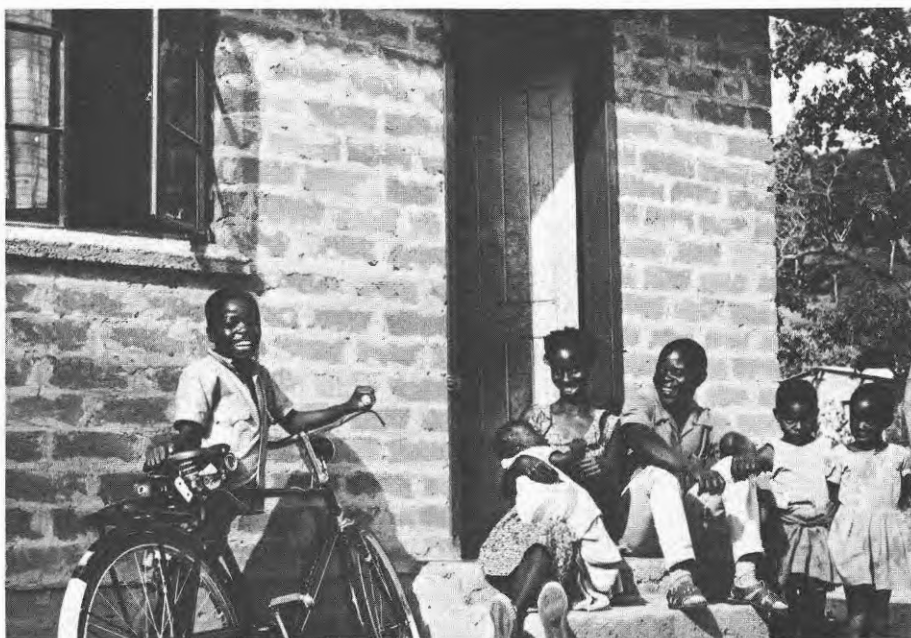
"I can't say which (a small group or a
large group) is better. But I think it is
the condition of each member's mind
which makes the meeting good or bad."

—Masumi Shimada

"As I wanted to be empty, I was pres-
ent at the silent meeting. . . I tried
hard to think nothing, but my head
was filled up with my favorite popular
song, and I became sleepy little by
little. I slept happily in the room which
was very warm and quiet. Suddenly my
hand was clasped by the next person.
I woke up clearly, with much regret."

—Akiko Ohori

"If more Friends would practice tem-
perance in speaking, other Friends
would not have to practice total
abstinence." — *Central Philadelphia
Meeting Newsletter.*



One of 228 families in Kafue, Zambia, sit outside the home they and others helped build with the help of Right Sharing of the World's Resources, a program of the Friends World Committee for Consultation. Administered by the American Friends Service Committee, this self-help housing program enables residents to finance the purchase of building materials, add improvements and extensions to their homes, build a four-room school and eventually will provide a community health clinic.

From Southern Africa

"THE POINTS I feel are at issue (regarding the church and violence) are that if they condemn terrorism, they must also condemn the use of military force to maintain white supremacy and privilege. If it is wrong to use violence to overthrow an unjust society, it must also be wrong to use violence to maintain that unjust society.

"... A great deal of thinking is required to isolate the contributory ingredients to conflict situations. Once some more thinking has been done, ... then the steps needed to implement the peaceful resolution of conflict will require the wholesale support of the churches, who will be required to re-educate their members into an understanding of cause and cure.

"... We (also) need to maintain a channel of communication with the government, so that they may know and if possible understand what it is we are trying to do ... Obviously you cannot legislate to turn a nation of insecure, frightened people into pacifists. You can only encourage the people who can see that pacifism is something positive to try and work out what it requires ..."

ROSEMARY ELLIOTT, in
Southern Africa Quaker Newsletter

Inward and Outward

VIRGINIA O'ROURKE, writing on "Centering Down" in the Berkeley (CA) Meeting Newsletter, quotes from Howard Brinton, who said in 1943: "For Friends the most important consideration is not the right action in itself, but a right inward state out of which right action will rise. Given the right inward state right action is inevitable. Inward state and outward action are component parts of a single whole." She sees in the meeting for worship a microcosm of the problematic world of a "cacophony of demands and of discords" that needs to be balanced by spiritual nourishment for strength and courage. She suggests reviving midweek home worship and fellowship meetings on a rotating basis followed by potluck suppers with a geographic grouping determined by zip code. In this way she feels the right inward state, which will lead to the right outward action, can best be nourished, building as it does on family-to-family and person-to-person relationships.

It is in what we value
Not in what we have
That the test of us resides.

From a brochure
issued by Woodstown, NJ, Meeting

Three Pointers

GOOD ADVICE by Fritz Perls in the Mt. Toby (MA) Meeting newsletter: "Friend, don't be a perfectionist. Perfectionism is a curse and a strain. For you tremble lest you miss the bull's eye. You are perfect if you let be.

"Friend, don't be afraid of mistakes. Mistakes are not sins. Mistakes are ways of doing something different, perhaps creatively new.

"Friend, don't be sorry for your mistakes. Be proud of them. You had the courage to give something of yourself. It takes years to be centered; it takes more years to understand and to be now. Until then, beware of both extremes—perfectionism as well as instant cure, instant joy, instant sensory awareness. Until then, beware of any helpers. Helpers are con men who promise something for nothing. They spoil you and keep you dependent and immature."



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Listening for Thine
I need no Sacraments
This is the wine.
Thank you God for friendly faces
Thank You God for simple places
Temples of people
Bright inward light
I need no externals
I know this is right.

CAROL BLOTZER VOLK

Moving Toward a New Society

(continued from page 450)

group that is specifically Quaker, although there is no reason why that should not be possible. At present there is no agreement on the need for a spiritual dimension to our common



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WRITE: Eugene Norcross - Renner,
Pendle Hill Publications, Walling-
ford, PA 19086

work, but some of us are learning to seek out those within the network who share our need for a spiritual base.

The Quaker roots of MNS are evident in some of our practices. Consensus is the common decision-making process in most groups and in the Network Meetings. Simplicity in lifestyles—usually beyond most current Quaker practice—feels imperative to all of us. Fortrightness in dealing with others was one of the themes stressed at our gathering in Colorado. And, of course, active opposition to injustice and violence anywhere is basic.

Local vs. National

AQAG became known for its campaigns with a national focus. Most people in MNS are not opposed to national campaigns, but find their organizing and action efforts better used on the local level at this time. Last year one of the MNS groups in Philadelphia spearheaded the attempt at Leonardo, NJ, to blockade ammunition ships headed for Vietnam. Later AFSC took over the coordination of blockades in other parts of the country. In Eugene, OR, MNS people are known for graphic actions in opposition to war taxes.

There is no effort within MNS to get everybody to work on the same issues. This is partly because we realize that the list of problems that need to be attacked is a long and complicated one. People with different talents, interests, and local conditions need to decide for themselves where their efforts will be most useful. However, we do ask each other to judge the validity of our actions in terms of their long-range effects and to consider how they tie in with a global perspective rather than a purely local one. Will people at the bottom have more control over their own lives as a result of our work? How do our plans affect people in developing nations?

The MNS Network has no full time staff. The members of the Movement Building Collective work as volunteers or receive subsistence grants. They act as a clearing house for information and try to stimulate the growth of the network and the exchange of ideas with other groups. The document that represents most of the "homework" done by MNS people so far, *Revolution: A Quaker Prescription for a Sick Society*, is distributed by the Movement Building Collective, which also stocks other Movement-related items.

To those of us who are involved in the workings of MNS, the Network Meeting and the Celebration in Colorado were remarkable for several reasons. It was planned by people living in different parts of the country. There was no one leader or leadership structure, and yet all the work got done. I believe this was accomplished because the planning committee (enlarged to seven on the site) dealt with matters that needed attention between sessions and got volunteers to take on necessary jobs. We all did our stint in the kitchen and ate well, but simply. It was a relief to notice that participation in business meetings was fairly equal both in quality and quantity between men and women. At the same time it was clear that we still have a way to go before sexism is entirely a thing of the past.

Help in a Crunch

The Network Meeting serves as our "Yearly Meeting"—a time when people from autonomous groups came together to work out mechanics of how we best can relate to each other (we'll have an internal communications collective). One of the decisions made in Colorado was the provision for mutual help between groups in a time of "crunch." Since we want our commitment to each other to be more than casual, we spent considerable time struggling with the question of what participation in the MNS Network means.

During the Celebration which took place for three days immediately following the Network Meeting, there was more time to pursue issues of concern to us as individuals. About 20 workshops were held on topics ranging from strategies for social change, to radical nutrition, macroanalysis, human sexuality (the best attended), nonviolence training, aikido self-defense, etc. And there was volley ball, of course, and singing, and a campfire, and walking in the beautiful woods, and finding new kindred spirits, and rousing arguments, and a lot of generous affection. All for the total price of \$3.00 a day.

When we returned to the office in Philadelphia, we found a letter from a group in Sacramento, California, that wants to join the MNS Network. They are heavily involved with the United Farmworkers' struggle and want to start a Life Center. That is the sort of news that makes it exciting to come to work!

BERIT M. LAKEY

Classified Advertisements

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FOR THE FOLLOWING REASONS I would like to urge Friends to write a codicil into their wills that five percent (5%) of their gross estate be put into an irrevocable trust—the income only of which will go to help maintain our local monthly meetings; the monthly meeting to freely exercise its will and judgment as to how the income will be used:

- 1) Our membership generally is declining, with a marked absence of young people to carry on the responsibility which we presently shoulder;
- 2) Membership in the Society of Friends, and religion in general, should be a free institution, unencumbered by the continual reminder of the need for worldly possessions;
- 3) In fact, the per capita costs to each monthly meeting have not only risen, but can be expected to rise—thus burdening the future generations with financial pressures with which they may not be able to cope. Signed: John M. Barney, Media, PA.

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Books and Publications

SACRAMENTS—for Meeting discussion groups, selected outreach, etc.: Latest issue of Quaker Religious Thought gets it all together on this difficult testimony, prints or reprints five essays from liberal, conservative, evangelical Friendly viewpoints. \$1.00 per copy, 10% discount ten or more, from QRT c/o J. H. McCandless, Manager, R. D., Alburts, PA 18011.

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For Sale

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

Coming Events

September

14-16—Missouri Valley Conference at Rock Springs Ranch, Junction City, KS. Information: Jeannette L. Larson, 1533 Lexington Court, Kansas City, MO 64110.

21—Premiere of opera, *Mary Dyer*, by Richard Owen, member of Croton Valley Meeting, Mt. Kisco, NY, on Boston Commons.

23—Phillips Moulton, speaker. 3 PM, Mt Holly, NJ, Mtg House. Woolman Assoc.

28-30—Friends Committee on National Legislation Fall Conference. Geneva Point Center, Center Harbor, New Hampshire. Write FCNL, 245 Second St. NE, Washington, DC 20002.

October

13—Oakwood School, Poughkeepsie, NY, Rep. Hamilton Fish, NY, speaker. FCNL anniversary celebration.

13—Swarthmore College, Swarthmore, PA, Rep. Edward Beister, PA, gives main address. FCNL anniversary program.

13—Eastern OH, western PA FCNL gathering at Malone College, Canton, OH. Rep. John Seiberling, OH, will speak.

13-14—Seventh Annual All-Virginia Friends Conference at Massanetta Springs Conference Center, Harrisonburg, VA. Information and reservations: Evelyn Bradshaw, 1732 Byron St., Alexandria, VA, 22303. Must register by October 5.

Announcements

Marriage

MACAULEY-BRAID—On July 21, in Kingston, Ontario, Canada, under the care of Thousand Islands Meeting, **MARIAN BRAID**, daughter of Andrew Braid and the late Leatrice Braid of Rome, Italy, and **TERENCE DAVID MACAULEY**, of Toronto, Ontario. The bride and her father are members of Ithaca Meeting, NY.

Deaths

BRAID—On July 11, at her brother's home in San Francisco while en route back to Rome, **LEATRICE WONG BRAID**, aged 57. Born in Hawaii, she married Andrew Braid in China in 1943 and served with him in the Friends Ambulance Unit. They later worked at organizing cooperatives throughout many parts of the world. At the time of her death, they were involved in the Food and Agricultural Organization of the UN in Rome, Italy. Surviving are her husband and three children, Angus, Nancy and Marion.

TYSON—On June 1, aged 91, **BERTHA HAUXHURST TYSON**, at the Sheppard-Pratt Hospital in Baltimore, MD. Born in Westbury, Long Island, she married Chester J. Tyson, one of Adams County's pioneer fruit growers, in 1901. Surviving are nine of her twelve children, twenty-two grandchildren and eighteen great-grandchildren.

MEETING ANNOUNCEMENTS

Alaska

ANCHORAGE—4600 Abbott Rd., 1 p.m., Sundays. Hilds, 274-0288.

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: 10 AM, adult study; 11 A.M., meeting for worship and First-day school, 1702 E. Glendale Ave. 85020. Mary Lou Coppock, clerk, 1127 E. Belmont, Phoenix. Telephone 944-8923.

TEMPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. 967-3283.

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Nelle Noble, Clerk, 6741 Tivani Drive, 298-7349.

California

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

CLAREMONT—Worship, 9:30 a.m. Classes for children, 727 W. Harrison Ave., Claremont, CA 91711.

DAVIS—Meeting for worship, 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—Meeting for worship, 10:00 a.m., 1950 Knoxville Ave. 431-4015 or 831-4066.

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.

ORANGE COUNTY—Worship 10:30 a.m., Univ. of Cal. at Irvine, Parking Lot 7.

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.

RIVERSIDE. Unprogrammed worship, 1st-day school, 10:30. 784-2279 or 683-4689.

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Call 457-8923.

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, 752-7740.

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.M.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, 494-9453.

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: 288-2359.

NEW LONDON—622 Williams St. Worship, 10 a.m.; discussion, 11. Clerk: Bettie Chu, 720 Williams St., New London 06320. 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 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

WILTON—Meeting for worship, and First-day School, 10 a.m., 317 New Canaan Road. Phone: 966-3040. Robert E. Leslie, clerk, 203-938-2184.

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Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11 a.m. 697-6910; 697-6642.

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., New London Community Center, 303 New London Rd., Newark, Delaware.

ODESSA—Worship, 1st Sundays, 11 a.m.

WILMINGTON—4th & West Sts., Meeting 10:30 a.m.; School Rd., Meeting 9:15 a.m. Phone 652-4491 or 475-3060.

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 or 848-3148.

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.

ST. PETERSBURG—Meeting 10:30 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 Tel-fair 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., usually at the Student Christian Foundation, 913 S. Illinois. Phone, 457-6542 or 549-2029.

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.

CRETE—Thorn Creek Meeting, 10:30. 700 Exchange. 312-481-8068.

DECATUR—Worship 11 a.m. Phone Mildred G. Protzman, clerk, 422-9116, 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, 10:00 a.m. Phone: 223-3902 or 222-6704 for location.

ROCKFORD—Rock Valley Meeting. Summer meetings in members' homes. For 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.

HOPEWELL—20 mi. W. Richmond, Ind.; between I-70, US 40; I-70 exit Wilbur Wright Rd, 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

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 a.m.)

WEST LAFAYETTE—Meeting for worship June and July 7:30 p.m. Tuesdays, Lounge, Univ. Presbyterian Church. Clerk, Merritt S. Webster (734-4772).

Iowa

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

IOWA CITY—Unprogrammed worship, 11 a.m., 311 N. Linn, Iowa City. Phone 338-7250. Clerks, Pam and Mark Stewart, phone 338-2062.

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: Quentin A. L. Jenkins; telephone: 343-0019.

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: 773-6964. Adult discussion, 11:00.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrodt 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. Lois Cusick, clerk, (301-757-3332).

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, Sibylle 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.

BOSTON—Village Street Friends, Boston's first, 48 Dwight St., First-day, 3:45 p.m.

CAMBRIDGE—5 Longfellow Park (just off Brattle Street, west of Harvard Square) One Meeting for Worship during summer beginning June 17 through Sept. 9. Visitors welcome. Telephone 876-6883.

LAWRENCE—45 Avon St., Bible School,

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

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

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

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

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

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

Michigan

ANN ARBOR—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, 10:30 a.m., University Center, W. Kirby at Anthony Wayne Dr. Correspondence: Friends School in Detroit, 1100 St. Aubin Blvd. 48207. 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.; programmed 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—Paradise Friends Monthly Meeting; unprogrammed worship, 11 a.m., 3451 Middlebury Ave. 457-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., Friends House, 560 Cranleigh Drive, Telephone 323-1302. Mail address, P.O. Box 602, Reno 89504.

New Hampshire

CONCORD—Adult study and sharing, 9 a.m., worship, 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone, 783-6382.

DOVER—Dover Preparative Meeting—Worship 10:30 a.m. 141 Central Ave. Caroline Lanier, clerk. Phone: (207) 439-9811.

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

MONADNOCK—Worship 10:45 a.m., (July-Aug. 9:30) First-day School same time. Library Hall, Peterborough, Enter off parking lot.

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 Ave., First-day School, 11 a.m. except July & August, 10 a.m. 201-744-8320. 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

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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. Ham Brown, clerk. Phone 256-9345.

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

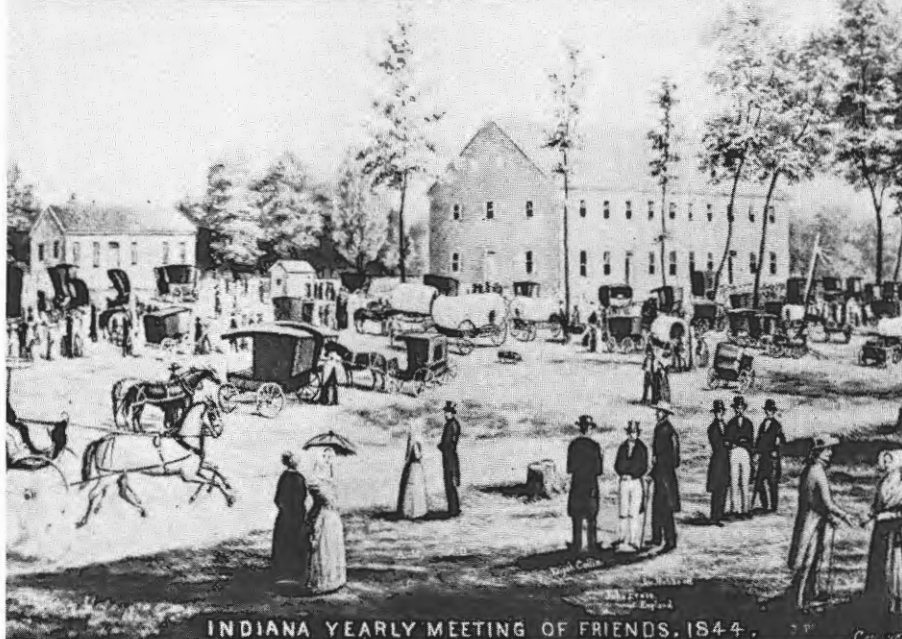
SANTE FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Miriam Stothart, clerk.

New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave. Phone 465-9084.

BINGHAMTON—Meeting, 10 a.m. Faculty Lounge, Harpur Library Tower. 648-6339 or 785-0167.

BUFFALO—Meeting and First-day School, 11 a.m., 72 N. Parade. Phone TX 2-8645.



INDIANA YEARLY MEETING OF FRIENDS, 1844.

(Courtesy Grace S. Yaukey)

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. Phone, 607-733-7972.

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

GRAHAMSVILLE—Greenfield & Never-sink. Worship, 1:30, Sundays, in Meeting house.

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

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

JERICO, LONG ISLAND—Unprogrammed worship, 11 a.m., Old Jericho 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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about First-day Schools, Monthly Meetings, suppers, etc.

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

POUGHKEEPSIE—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programmed 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. Unprogramed worship at 11 a.m. each First-day. Meetinghouse in Quaker Street village on NY Rte. 7, four miles SW of junction with US Rte. 20.

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 Popdam 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 518-456-4540.

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—Meeting 1 p.m., Quaker House, 233 Hillside Ave. Phone the Arnings, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. 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—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr. 791-2220.

CLEVELAND—Community Meeting for worship, 7 p.m. at Friends School, 18019 Magnolia, University Circle Area, Elliott Cornell, Clerk, 932-8049 or 321-7456.

DELAWARE—at O.W.U. Phillips Hall. 10 a.m. Twice monthly unprogrammed meeting for worship. Contact Mary Lea Bailey, 369-4153 or Dottie Woldorf, 363-3701.

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., 299-2728.

SALEM—Wilbur Friends, unprogrammed meeting. First-day School, 9:30 a.m.; worship, 10:30.

TOLEDO-BOWLING GREEN AREA—Allowed meeting, unprogrammed. Sundays, 10 a.m., The Ark (U. of Toledo), 2086 Brookdale Rd. Information: David Taber, 419-878-6641.

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

WILMINGTON—Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10, College Kelly Center. Esther L. Farquar, clerk. (513) 382-8851.

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. except summer. 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.

EXETER—Worship, 10:30 a.m., Meeting-house Rd. off 562, 1 and 6/10 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.

LANDSDOWNE—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—Vaughn Literature Bldg. Library, Bucknell U. Worship, 11 a.m., Sundays, Sept. thru May. Clerk, Ruby E. Cooper, 717-523-0391.

MEDIA—125 West Third Street. Meeting for worship, 10 a.m.

MEDIA—Providence Meeting. Providence Road, Media. 15 miles west of Phila., 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.

HAVERTOWN—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, 9:30 a.m. Chestnut Hill, 100 E. Mermaid Lane. Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth month.

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. For location call EV 6-5134 evenings and weekends.

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.

PLUMSTEAD—Worship 9:30 a.m. July 8-Aug. 12, Ferry Rd. between Danboro and Gardenville, Bucks County.

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.

READING—Maiden Creek Meeting, E. of Rt. 61, 10 mi. N. of Reading. Turn E. in Leesport. Sundays until Sept. 2, 10 a.m.

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 Stroud Community Center. 9th and Main Sts., first and third Sundays, 10 a.m. Visitors more than welcome.

SUMNEYTOWN-GREEN LANE AREA—Unami Monthly Meeting—Meets on Walters Rd., Sumneytown. 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 and First-day School, 9:45 a.m. Worship, 11 a.m.

UNIONTOWN—R.D. 4, New Salem Rd., off Route 40, West. Worship, 11 a.m. Phone: 437-5936.

UPPER DUBLIN—Ft. Washington Ave & Meeting House Rd., near Ambler, Worship and First-day School, 11 a.m.

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m. (except summer); meeting for worship, 11:15 (summer, 10).

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., worship, 10:45.

WEST GROVE—Harmony Rd. Meeting for worship, 10 a.m., followed by Adult Class 2nd and 4th First-days.

WILKES-BARRE—North Branch Monthly Meeting. Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday School, 10:15 a.m., Meeting, 11:00, through May.

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.

Rhode Island

WESTERLY—57 Elm St. Unprogrammed worship, 11, except June through Sept., 10:30. Sunday School, 11.

South Dakota

SIOUX FALLS—Unprogrammed meeting, 10:30 a.m., 2307 S. Center (57105), 605-338-5744.

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 and First-day School, 9 a.m. Esther T. Cornell, 584-7259, for location.

HOUSTON—Live Oak Meeting, worship and First-Day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Polly Clark, 729-3756.

LUBBOCK—Dale Berry, clerk. For meeting time and place, call 747-5553.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., First-days, Central Y.W.C.A. Phone 732-2740.

Utah

LOGAN—Meeting, 11 a.m., home of Allen Stokes, 1722 Saddle Hill Dr., 752-2702.

Vermont

BENNINGTON—Worship, Sunday 10:30 a.m., Bennington Library, 101 Silver St., P.O. Box 221, Bennington 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.

SHREWSBURY—Meeting. Worship Sunday, 11 a.m., home of Edith Gorman, Cuttingsville, Vt. Phone, 492-3431 or Liz Yeats, 773-8742.

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.

ROANOKE-BLACKSBURG—Genevieve Waring, clerk, 3952 Bosworth Dr., Roanoke 24014. Phone, 703-343-6769.

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

Washington

CHEYNEY—Meeting for worship, Sunday 11 a.m. Koinonia House.

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

West Virginia

CHARLESTON—Worship, First-days, 10-10:45 a.m., YWCA, 1114 Quarrier St. Raymond Stone, clerk. Phone 342-3774 for information.

Wisconsin

BELOIT—See Rockford, Illinois.

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

MADISON—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Drive, 249-7255.

MILWAUKEE—11 a.m., First-days, 2319 E. Kenwood Blvd. 414-272-0040; 414-962-2100 Call for alternative time June-August.

OSHKOSH—Sunday, 1 p.m., meeting and First-day school, Neuman Center, UW-O campus, cor. Irving and Elmwood.

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

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

Name one good thing the UN ever did.

What about the Limited Test Ban Treaty? The Non-Proliferation Treaty? The Outer Space Treaty? Because of them, we breathe a little easier.

The UN has kept crisis after crisis from growing into war.

The UN saved 22 temples from the floods in Egypt.

And a few other treasures from the floods in Florence.

The UN is trying to keep Venice above water.

A global weather system. To warn against cyclones. And hurricanes at sea.

Regulation of radio and TV frequencies. One nation won't cut off another.

A common tongue for aviation. All pilots and controllers speak the same language. (English.) Imagine if they didn't.

Miracle seed. It's what scientists call a crossbreed of grain that keeps millions of people from starving to death.

CSM. A special corn meal for poor children who eat nothing but starches. It gives them the protein they need.

The UN discovered copper in Panama.

Valuable minerals in the Red Sea.

And the world's largest supply of fresh water underneath the Sahara Desert. (Only 1% of our water can safely be used.)

The UN has trained 60,000 teachers.

And provides children with books, school desks, papers and pencils. And shoes to walk to school in.

The UN vaccinates children against TB and smallpox.

The UN has made life

a little easier for 55 million children. (You've heard of UNICEF, haven't you?)

The UN has taught 600,000 in underdeveloped countries new skills to work with.

And provides modern equipment to help people develop their countries.

Independence for 60 colonial territories.

Women's political rights. Before the UN, half the world deprived women a vote.

Earth Watch. A monitoring system that checks pollution before it kills us.

The UN brings even enemies together to talk over problems we all have. Like polluted waters, disease.

The UN is a clearing house for world cancer research. One scientist won't duplicate

another's discovery.

The UN has nearly wiped out malaria in the tropics.

And supports over 40,000 health centers.

The UN wants special islands for wildlife. 359 species disappeared from this earth. 922 may die along with them.

The UN planted 50,000 trees on the plains in Algeria. The UN can make barren land blossom.

A drug control fund. To stop narcotics from even entering a country.

Relief. Hundreds of thousands of tons of food to victims of disasters. The UN sent 45 ships full of food, clothes and medicine to Bangladesh.

And the list could go on. But we ran out of room.

So now how about a good word for the good work.



October 24 is UN Day. Want to know even more about the UN? Send \$1.00 for our booklet to UN We Believe, 33 East 43rd Street, New York, New York 10017.

