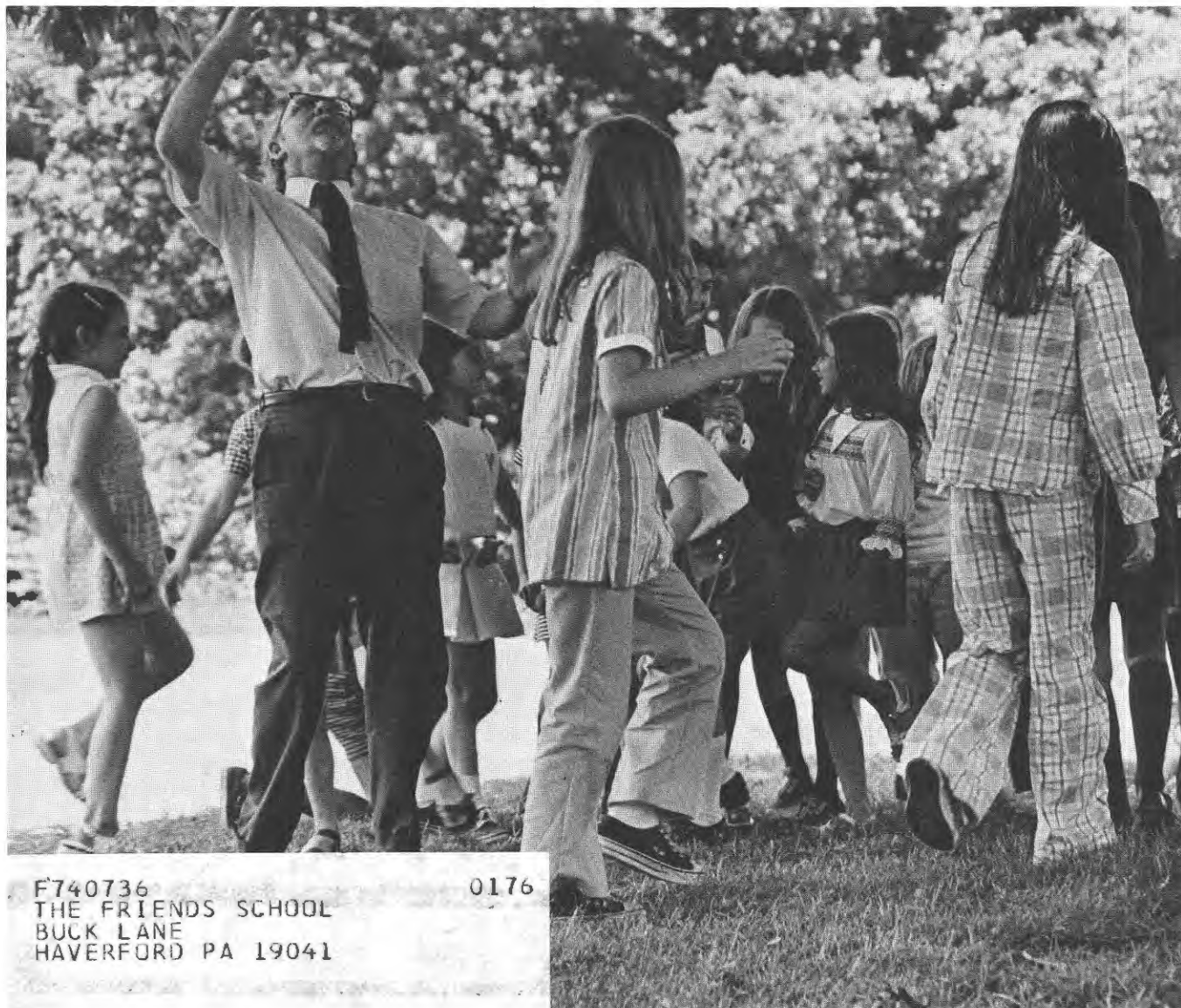


October 1, 1973

FRIENDS JOURNAL

Quaker Thought and Life Today

He who is of a calm and happy nature will hardly feel the pressure of age, but to him who is of an opposite disposition youth and age are equally a burden.—Plato, in "The Republic"



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FRIENDS JOURNAL

October 1, 1973
Volume 19, Number 16

Friends Journal is published the first and fifteenth of each month (except in June, July, and August, when it is published monthly) by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 564-4779. (Temporary office address: 112 South Sixteenth Street, Philadelphia 19102.)

Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

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Subscription: United States, possessions: one year \$7.50, two years \$14, three years \$20. Foreign countries (including Canada and Mexico): add \$1 for postage. Single copies: 40 cents; samples sent on request.

Information on and assistance with advertising is available on request. Appearance of any advertisement does not imply endorsement by Friends Journal.

Second Class Postage paid at Philadelphia, PA and additional offices.

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THE PHOTOGRAPH ON THE COVER, taken by Robert P. Emory, is of Colin Bell tripping the (inner?) light fantastic with pupils of the third grade of Friends' Central School, Philadelphia (see page 484).

Perspectives on the Movement

"The Growing Edge" will resume with the next issue. This final article in a series of three "Perspectives on the Movement" explores a specific example of an alternative institution.

"THE STORY OF LAND is older than the story of man. Land came first, no man created it," states *The Community Land Trust*, a guide to a new model for land tenure in America published by the Center for Community Economic Development in Cambridge, MA.

And it is from this perspective that a "new" community movement, that of land reform and land trust, grasps its idea — land is a common heritage.

While the actual mechanics and purpose of land trusts may vary from community to community, its basic premise, as stated in *The Community Land Trust*, is usually the same: "The community land trust is a legal entity, a quasi-public body, chartered to hold land in stewardship for all mankind present and future while protecting the use-rights of its residents.

Generally, land is purchased by a trust with capital collected by selling "stock." "Stockholders," sometimes people actually living on the land, but often those who live elsewhere but buy stock because they believe in the concept, are paid interest on their investment from money raised by leasing the land for various uses.

The land can be used for purposes ranging from industrial to agricultural, although most land trusts have been set up as farming communities or for hunting or fishing by local residents who depend on the land for their existence. The "tenant" is protected in the lease agreement against losing use of the land in times of hardship.

The potential for social change in the land trust concept becomes increasingly apparent as the evils of private land ownership are exposed. Obviously, in a world of dwindling resources private land ownership has become a major source of economic and social inequity. Private ownership is increasingly translated into corporate ownership, and, despite the increase in private homeownership, ever more land is being held in relatively fewer hands. Poverty, unemployment and urban misery have some of their roots in this thoughtless malappropriation of rural land.

We need only take a trip to our grocery store to understand some of the unfolding implications of this statement and the increasing relevancy of the land trust idea.

Already a number of farming communities are supplying their own as well as the general public with certain food commodities. Other communities—craft, housing, food outlets—are essential for many people in today's inflation-ridden world.

Several alternative communities, rooted in the land trust concept, have already proved economically viable, while maintaining a standard of human sharing that has long been a dream of humankind.

Material for this column may be sent to Ellen Deacon c/o The Journal.

Development of Mind and Heart

SOME OF THE PRECEPTS of Quakerism—particularly the emphasis on one's ability to open oneself to God, to directly experience the divine presence both personally and corporately, and then to live accordingly—seem so basic to a positive, meaningful life that I often wonder why our meetings and our meetinghouses are not filled to overflowing.

Why, I ask myself, aren't these truths more widely recognized and more highly valued? How is it that in a society as superficial and as rootless as ours, people who are seeking deeper meaning and purpose for themselves have not found proof in Quakerism of God's continuing ability to speak to their condition?

These questions become especially intriguing when I recall how the early Friends so obviously had a religion that filled them to overflowing with joy and vitality. Theirs was a way of life so rich and abundant in things of the spirit that hundreds of years later we still turn to their journals for inspiration.

Here in Philadelphia, of course, there are other kinds of works by these early Friends who built, created, endowed out of a powerful sense of divine inspiration. The city itself exists partly because of their conviction that a community based on love could become a reality. And even though many aspects of modern Philadelphia would be very depressing and disillusioning to those early Friends—just as it is to some of us—they would still find much to justify their earlier efforts.

For example, they might be expected to appreciate the continued existence of many Friends schools in and around Philadelphia. Although non-Friends far outnumber Quaker children in these schools, the "development of both mind and heart" remains as worthy a goal today as when the schools were founded.

Yet I wonder, particularly after reading Colin Bell's account (See page 484) of his experience in four of these schools, how early Friends really would react if they were to return for a visit. Would they be impressed with the quality of the instruction, the dedication of the faculty and staff members, and the ability of the students? Certainly. But what about the depth and the quality of the spiritual life at the schools?

As a conclusion to his article—and hopefully as the opening to a dialog among Friends—Colin Bell poses a number of questions for all of us to ponder. I join him in inviting readers to use the columns of the Journal for an ongoing exploration of these questions.

But I also invite, even urge, readers to ask themselves to consider the basic motivations of the founders of those schools. It was not just the intellect that concerned them but, as those who started Guilford College stated, also "to mould aright the affections of the heart and to confirm us in the practice of virtue."

In other words, education was a means to an end. And that end, like the ultimate goal of everything early

Friends did, was to respond to God's continuing presence and guidance in their lives. This presence was so strong and so powerful that it is still making itself felt decades and even centuries later.

In all fairness, more modern Friends have compiled an impressive, and to me surprising, record in education. Colin points out that 20, or almost one-third of the 64 Friends schools, have been founded within the last 20 years.

So there is vitality and relevance among Friends when it comes to education. But is it mind-centered or spirit-centered? And if it is spirit-centered, why isn't the same vitality and relevance being reflected in Quaker meetings and in the surrounding communities?

Put another way, are matters of the spirit the *prime* motivator of Friendly efforts, not just in education but in all of life? If so, our lives, like those of earlier Friends, are radiating with the love and joy from a Higher Power and Source of Light. Therefore, we are drawing others who seek what we have found. But if we are not being motivated by the spirit. . . JDL

Some Mundane Matters

TURNING to more mundane matters, some changes have occurred here at the Journal that you should be aware of. First, the subscription price increase originally planned for July 1 went into effect September 1. New rates are \$7.50, \$14 and \$20 for one, two and three years, respectively. Second, labels are now being prepared by computer which, despite all the jokes and our own misgivings, seems to be manageable and a change for the better.

We have tried, and will continue to try, to feed it information as accurate as we can make it. If you go along with the first change and we, including the computer, got your name and address right, you should now be receiving the Journal *in advance* of the issue date. To do this has required moving up our deadline, so we now need classified ads, meeting notices, and space reservations for camera-ready display ads at least five weeks in advance of publication date; display ads for which copy has to be set, announcements of coming events and all other material at least six weeks in advance.

Divine Love

✓ WRITING IN TOWARD WHOLENESS, the quarterly of Friends Fellowship of Healing, Grace E. Lane passes on to her readers this quote from an Indian source which we found meaningful. "We say 'God is Love' ten times a day, but it will mean nothing to the rest of creation until that love is flowing from our inmost souls so that it drenches others with its compassion and power . . . When the love of God flows out from us like pure water flowing from a spring, it must envelop every human being it touches in a very definite and particular way. If God is Love then the Divine love must sweep creation in a vast flood of compassion as it flows. The plain truth is that when any human being is filled with the love of God—at that point there must be a flow of compassion towards all life and a sense of reverence to all creation."



Photograph by Robert P. Emory
A Small, Elderly Goatee at Friends' Central

Back to School—at 70!

by Colin W. Bell

Last autumn I was both intrigued and terrified when the headmasters of four Friends day schools in Philadelphia proposed that I become, in effect, their "Quaker in residence." They suggested that I spend about seven weeks in succession at each of their schools—Abington, Penn Charter, Germantown and Friends Central. I was to have no specific duties, but I was to feed in to the life of the schools, particularly in the areas of history, social studies, religion, English, and drama, ideas and experiences accumulated during a life almost spanning the 20th Century in time, and covering many parts of the world in geography. I was also to be available for individual discussions and small group meetings on issues of war and peace, Quaker service and worship. The whole experiment arose out of the concern of the headmasters to relate their students, staff and parents to the ongoing life of Friends today, to deepen the significance of the worship periods in school, and to link the life of Friends schools with other aspects of Quaker concern here and now.

I accepted the challenge knowing full well that I could not begin to fulfill these aspirations, and very early on an early day in January found myself approaching Abington with what I call "titillatory trepidation"! The privilege, not granted to many septuagenarians, of sharing a chunk of life with members of the rising generation long enough for both them and myself to lose self-consciousness, the joy of experiencing school life without the burdens of administration or instruction, and the adventure of in-class and out-of-class relationships from kindergarten to 12th grade added up to a thrilling half-year for me.

Colin W. Bell, a member of Swarthmore, PA, Meeting, was co-director of Pendle Hill. He and his wife, Elaine, are now resident couple at the Friends International Center in Honolulu.

The whole process had to be evolved as we went along. I am sure, although I was received with consistent cordiality everywhere, that many faculty and staff members must have wondered what would arise from the presence of a small, elderly goatee moving around in class and corridor! It became clear that sustained daily attendance at one school for a period of seven to eight weeks (ideally somewhat longer, I believe) was necessary to enable the visitor to enter into the life of the school and cease to be seen as an intrusive element. In order to reduce the period of mutual shyness, I was allowed early in my stay to talk in a school assembly about the great events of this century and, in very personal terms, my reactions to them. This provided a variety of topics for communication ranging from mutual interest in some area of the world to tough issues like the nature of real patriotism, the violences of many sorts in today's life, pacifism, and all sorts of religious questions. If friendships are to develop within a limited time and to span huge differences in age, free and easy communication must be quickly established. Of course one great avenue was the classroom itself. I was deeply impressed with the quality of most of the teaching and I wished I were able to go back to school again for my own benefit. I "taught" a few lesson series from grades 3 to 12, but being no professional I blush to call them courses! Mostly I sat in the body of the class, shared the to and fro of academic struggle, was allowed to raise my hand if I did not do it too much, argued the toss in the corridor at the end, and revelled in the privilege of it all.

Lively relations were easily established with kindergartners and girls and boys up to grade 7. I had to learn the minuscule attention spans of the very young and the kittenish zest for life which was always seeing a new thing out of the corner of the eye. I call them the "Hi, Mr. Bell" brigade, because, once known, I was never allowed to forget who I was.

The process of acceptance was obviously much slower and much more selective in the upper grades. It was here that the real challenge to my usefulness was clear. If I had to choose one adjective to describe the upcoming generation as I saw it I would use the word "cool." I felt myself to be much more emotionally charged about both the good and bad aspects of life than all but a minority of students. I think I took their aloofness from what I regarded as the exciting new things of life, their tendency to pessimism about solutions to problems, too hard, because I felt I belonged to a generation which had induced this coolness. But given time (this is why the visitor must stick around for many weeks) one learned that one will be looked through for quite a time before one is looked at. Given a specific and valid reason for communication, a natural occasion for removal of mutual shyness, and an expectation on my part that warmth could succeed coolness, it usually did! The gentle closing of the generation gap was for me the rich reward of these demanding yet lovely months.

What about the place of worship in Quaker education? This is a matter which is very much in the hearts and

minds of those who direct our schools. There are few students and few teachers who come with any experience of the truly gathered meeting for worship. For most people silence is deemed to be a sort of nothingness occurring between noises. The idea of spiritual seeking, shared communication, renewal of inward strength in quietness is not a familiar one. Furthermore, Friends have found that their form of worship is most often achieved in small settings where individual personalities are not dwarfed, amid surroundings of simple beauty, and in groups of limited numbers. Only rarely do Friends themselves meet in large assemblies for the purpose of sustained worship. How then are our schools to convey the deep significance of a fulfilled worshipping silence in a weekly gathering of some hundreds of young Episcopalians, Jews, Unitarians, and nothings, very sparsely laced with Quakers, in a large multi-purpose hall, acoustically deficient, and without beauty or comfort?!

Of course I am painting the most difficult of situations, and one which applies only to our largest institutions. I found the schools trying in various ways to obviate the problems of numbers and ignorance and the climate of skepticism which pervades our culture concerning the value of organized religious exercises as a means of cultivating the spiritual life. I shared in a number of very moving meetings for worship, large and small, and in searching worship fellowship groups in the schools. However, the question is one which should engage the attention of Friends other than those who give of themselves so liberally on school management committees and staffs, to ensure that worship exercises in our schools are not counter-productive to the understanding and appreciation of Friends worship itself.

Friends also should consider the vitality and renewal signified by what to me was an eye-opening statistic: 20, or almost one third, of the 64 Friends schools now functioning in North America have been established during the last 20 years. This proof of continuing relevance, as well as my recent experience, leads me to feel that Friends as a whole, not just those active in Friends Council on Education and on school and education committees, ought to be feeling more involved in this Quaker outreach which has assumed large proportions in relation to the size of our Society. Perhaps there should be more conferences about education for our lay membership. We might bring together groups of wise and concerned faculty and staff members and parents and students who are *not* Friends to give their views on what Quaker education should and should not be doing. Perhaps we should encourage a sustained debate in the correspondence columns of Friends Journal (after the vigorous pattern exhibited at times in the London Friend) in which we ask ourselves tough questions about our schools and colleges.

Is it good that Friends continue to open more schools? Are the motivations for doing so the same now as in the past? Are the needs the same—of Friends and of non-Friends? Do we have the resources, in money and, much more important, in people, to “lace” our school communities adequately with Friends? What uniquenesses do

He who would control the mind by force is a tyrant, and he who submits is a slave.—Robert G. Ingersoll

we desire in Quaker education? Should uniqueness extend to special courses and educational patterns not offered elsewhere? To what extent should the thinking (in all its diversity) of Friends about personal life styles and the ordering of human society pervade our teaching? What do we say to teachers and parents when they choose to give themselves or send their children to Quaker schools? These are but samples of the questions I have in mind.

I would like to see the wider community of Friends become more aware of this important educational instrumentality of ours, of its immense achievements, opportunities and problems—not for the purpose of harassing or adding to the burdens of those who already pour out their energies in Quaker education, but to share them and to bring the Society and its schools into greater rapport.

And I wish that others, of differing ages and with different contributions to make, might have the same happy and moving experiences I have recently known in going back to school!

Keep On

SOME MONTHS AGO as we drove to meeting on a cold, bright New Hampshire morning, we noticed cars with several dogs inside and a dogsled tied on top, and we knew that nearby there was a dogsled race. My memory jumped back fifty years, and at meeting I told the children the following story.

The setting was a cold January morning in a little town in Wisconsin, where I then was, on the southern shore of Lake Superior. It happened to be a Saturday when they had their annual dogsled derby on the ice. A one-mile course had been staked out by sticking little fir trees in the ice. The whole course was easily visible because of the steep slope of the shore.

It was a youngsters' meet, and the contenders ranged all the way from large boys with several dogs and big sleds to one little fellow who didn't seem over five with a little sled and one small dog. They took off at the signal and the little fellow with his one dog was quickly out-distanced—he was hardly in the race. All went well with the rest until, about half-way around, the team that was second started to pass the team then in the lead. They came too close, and the dogs got in a fight. And as each team came up, the dogs joined the fight. None seemed to be able to steer clear of it. Soon, from our position about half a mile away, there was just one big, black, seething mass of kids and sleds and dogs—all but the little fellow with his one little dog who gave this imbroglio a wide berth, the only one that managed it, *and* the only one to finish the race.

As I reflect on the many vexing problems and the stresses of our times that complicate their solutions, I draw an obvious morale no matter how difficult the challenge or how impossible or hopeless the task may seem, *if you are reasonably sure of your course, just keep on going!*

ROBERT K. GREENLEAF

In the Spirit of St. Louis:

Soundings for Bridge-Building

by John R. Yungblut

THE ST. LOUIS CONFERENCE in the fall of 1970 was a gathering of Friends that was intended to have historic significance. Many noted that there had not been so representative a coming together of American Friends at one time in one place since the major separations occurred in the nineteenth Century. Not even at the Friends World Conference at Guilford in 1967 had there been such proportionate representation of the four major groupings and of their constituent Yearly Meetings: Evangelical Friends Alliance, Friends United Meeting, Conservative Friends, and Friends General Conference.

The conference purpose of searching for possible bases for unity and the spirit of renewal engendered there were to continue to be explored through an ongoing conference of Friends on Faith and Life that was to foster sustained and honest communication and dialog. One has the feeling that this admirable movement for reaching toward one another and speaking the truth (as it is individually perceived) in love, so auspiciously begun at St. Louis, at least at the moment is languishing for want of courage and vision on the part of all of us.

No one really has anything to lose by an honest airing of conviction. There is nothing to fear; much to learn, to clarify, to reaffirm. We owe it to one another, it seems to me, first to listen attentively that we may hear accurately what each of us is saying to the other, what we mean by what we are saying, and what are our ultimate theological concerns. Just what are the tolerances in our respective theological positions and what are the points we might describe as having the quality of *sine qua non*? We need, in other words, to take soundings to see if there might be constructed theological pilasters on which enduring bridges may be built. It may be that in the process we shall find ready response and understanding which heretofore we had not anticipated. I suspect that at the very least, bridges of genuine communication and fellowship can be so established between individuals, and even groups, across the four major divisions. Indeed, such bridges obviously already have been built by some of the leaders in each group.

At the Friends World Conference at Guilford in 1967 Maurice Creasey observed that whereas the significant divisions in Christendom heretofore have been vertical ones, separating the major denominations from each other, today the more meaningful divisions are those which run horizontally through these denominations, accounting for the fact, for example, that many Episcopalians will feel closer to some Presbyterians and some Methodists than to members of their own church. The relevant differences now do not relate to the historical issues, theological, liturgical or ecclesiastical, on which the various denomina-

tions were founded, but rather to such concerns as: whether an "other-world" or "this-world" orientation should predominate; personal salvation in the life hereafter or social salvation here and now; whether Scripture is to be interpreted as verbally inspired and authoritative for that reason or is to be approached with historical and critical analysis as well as an attempt to understand with the Spirit; whether the sacraments are to be understood as the actual body and blood of Christ and therefore automatically efficacious, or as symbols of the Spirit that was in Christ; whether doctrines are to be embraced literally by a leap of faith, or to be understood and tested inwardly as the metaphors they were originally intended to be. By the same token, individual Friends may well find themselves closer to other Friends in other autonomous groups than to some Friends within their own Monthly or Yearly Meetings. Differences of conviction which occasion historic schisms may vitiate with time and finally seem totally irrelevant. New differences may arise which cut across earlier boundaries of autonomy.

Meantime, we are obliged to try to deal with the issues as they present themselves in their most intense forms. In the discussion groups following the main addresses at St. Louis, the two theological questions raised more often than any others, on which there seemed the sharpest disagreement, were the saviorhood of Jesus and the authority of Scripture. And the two groups that seem characteristically at opposite poles here were members of Evangelical Friends Alliance and of Friends General Conference. As one who identifies with the Friends General Conference and represents a so-called liberal point of view, I should like to present my own convictions on these two crucial issues with special intent to speak to what I understand to be the characteristic point of view of members of the Evangelical Friends Alliance. I cannot of course speak for Friends General Conference. Nor am I sure that one could honestly say that there is any single position characteristic of this group. I speak only as an individual concerned to communicate in depth with those who hold traditionally orthodox views on these two issues, no matter in what branch of the Society they currently find themselves. Indirectly I should be speaking of course also to Christians of other denominations who hold similar views.

I want first to address myself specifically to any Friend whose faith centers upon the conviction that Jesus was in some unique sense the only son of God, that he was miraculously born of a virgin, Mary, that his death upon the cross has accomplished an atonement for the sinner who accepts him as Lord and Savior, that his physical resurrection and ascension are our assurance that he continues to reign at the right hand of God. This insistence upon the centrality of the Jesus of history in our continuing faith I find a moving and a valuable testimony.

John R. Yungblut, former Director of Programs at Quaker House, Atlanta, GA, is on the staff of Pendle Hill. (Photo courtesy U.S. Department of the Interior, National Park Service)

The tendency of many within the Friends General Conference to turn away from a focus of interest upon Jesus to a vague universalism needs correction, I believe.

If I understand the evangelical position correctly, this is the element of faith that is central: personal acceptance of Jesus as Lord and Savior. "What think ye of Christ?" is the question the evangelical asks with urgency of the rest of us. This is the question I want to answer as forthrightly as I can. Then it will be my privilege to ask whether my answer is acceptable to my brother. This will constitute my sounding of the first of the two critical issues.

I look upon the Jesus of history as my Lord and Savior too, but in quite a different way, and from a very different perspective. In the first place, I must distinguish between the Jesus of history and the various forms of the Messiah myth which had already evolved within Judaism before he came. I must also distinguish between him and the Christian myth which the early church established and subsequent generations of Christians have further elaborated. Referring to the evolutionary perspective which modern man has inherited, Teilhard de Chardin concluded: "Henceforth all lines must follow that curve." Obviously, even the lines of our Christology are not exempt from this new touchstone of reality. A truly modern man, Teilhard insists, can no longer see anything save in the perspective of biological space-time, though he concedes that a "whole host of our contemporaries," by this standard, "is not modern."

My evangelical brother must understand that this perspective has become the sine qua non for many of us so-called liberals. But, as I hope to show, this does not mean that the Jesus of history may not at the same time remain in some profound sense my Lord and my Savior. I must be at pains now to interpret what I mean. The human life of Jesus of Nazareth, insofar as the meager accounts in the New Testament enable us to get at it, remains the same yesterday, today and forever. The myth about the Messiah, which contains elements with which Jesus could identify in some measure, and its sequel, the Christ myth, have continued to evolve. When I say "myth," of course I am using the word in the approved religious sense as a symbol for the ineffable truth about man's ultimate concern, not "myth" in the sense of unfounded legend. The Christ myth or image has evolved new and distinctive meanings for the modern man we have described. The Christ-life is the divine life in the soul of all men. It is to be identified with the Spirit, the Light within, the Seed, God immanent. More than in any other man who ever lived I believe this Light of the Christ-life shone forth in Jesus of Nazareth.

From this new evolutionary perspective I can identify this Christ-life also as reflecting the emerging new man, the Son of Man, man's successor, and I can see the Jesus of history, in a larger sense than Paul ever dreamed, as "the first-born among many brethren." The Christ-life is the promise of what man on one level of his being has in him to become at the infinitely patient pace of evolution. Not that this "point omega" is assured. It is the precious

potential darkly hidden in the soul of man. If one man could so live the Christ-life that God would henceforth seem Christ-like, might not brethren, bearing a family resemblance to the first-born, be expected to emerge successively in the evolutionary context?

All reflective men in every place at every time have asked two questions: What would the good man be like, and what would the good society be like? Christianity has responded with confidence: the man would be like Jesus, and the Society would be like the Kingdom of God to which he summoned his fellows. The mystics of the other living religions have not disagreed. The portrait they have painted of the good man has borne resemblance to the Christ-life as it appeared in Jesus, and the community they have conceived has borne unmistakable resemblance to the Kingdom. The archetypal images emerging from man's unconscious, or perhaps his emerging consciousness, have been mutually recognizable. Yet, as one standing within the Judaeo-Christian stream of religious continuity, I should have to say that the humanity I find in the historical figure of Jesus is the best clue I have as to the nature of divinity. I find everything within me resonating to the assertion of William Blake:

Thou Art a Man, God is no more.

Thine own humanity learn to adore.

All we know of God is what we perceive dimly and by promise in ourselves and in other men, but especially in the man, Jesus of Nazareth.

I accept Jesus as Lord and Savior, not because he is the only Son of God by miraculous birth, nor because I believe the manner of his death effected an atonement for me, nor because of a flesh and bones resurrection and ascension, but because I believe he was unique among men in his capacity to interpret the Kingdom of God and the way in which a man can enter it here and now. I aspire to be a disciple of the Nazarene. He who teaches me my "meanings" is inevitably my Lord and Master. He becomes my Savior when I learn of him to be saved from myself and all that would disqualify me from present entrance into the Kingdom. If I will, I can learn of him the royal way of the Holy Cross which was far more the manner of his life than the way of his death.

I see Jesus as a Jewish mystic, the greatest in the apostolic succession of mystics, which is not confined to any one of the living religions. I see him as a breakthrough on the evolutionary scale of the emerging mystical consciousness in the human species. In him I see the Christ-life expanded and developed as nowhere before nor since. But I believe the seed of the Christ-life is also in me and in everyone. Deep responds to deep, and the gradual development of the as yet un-lived Christ-life in me and in others can be quickened if we but commit ourselves to this Jesus of history as Lord and Savior, and learn of him

The formal, on-going work of encouraging understanding of and communication between the several varieties of American Friends is being handled by a Faith and Life Committee and a Faith and Life Panel. At their latest meeting in June, the representatives agreed that a small St. Louis-type conference should be held in October, 1974, to continue the discussion of topics raised at St. Louis in 1970.

Anachronism Used

In every era there are those few who
Salt the age with ancient savor, and,
Who, when the pendulum swings out too far
And hangs suspended, quivering,
On the fatal stroke,
Deflect the fall.
And change the hours upon the Face
And bring the minds of men around again
Upright.

JOYCE POVOLNY

both how to live and how to die.

Now this confession of faith may be rejected by my evangelical brother as inadequate. In brief statement, it is as close as I can come to his position. It represents for me an attempted sounding for possible bridge-building. I should very much like to know how close individual evangelicals can come to my own, individual, liberal position without sacrificing their own, considered, *sine qua non*.

The other issue frequently surfacing in the discussion groups at St. Louis was the authority of the Scriptures. This issue is not as crucial as the Christological one but it is second only in importance, and requires exploration. I want to begin by saying that I deplore the fact that many liberal Friends are increasingly becoming biblically illiterate. Like denying the centrality of Jesus, this is another way of severing ourselves from our roots and threatening the organic continuity, and hence the vitality, of the faith. The Bible is the reservoir of living water gathered and preserved from hundreds of rivulets over a thousand years, which can well up in us unto eternal life. If we do not meditate and reflect on the Bible we silence for ourselves many voices through which the Spirit has spoken to humanity for centuries.

But just as our understanding of the Christ myth or image has irrevocably changed through our new evolutionary perspective, so our understanding of the authority of Scripture has changed along the way. George Fox insisted that the Scriptures were to be interpreted by persons who were in the Spirit, even as they were written by those who had been in the Spirit. Our comprehension, through what has been known as the higher criticism, of the historical development by which they were composed and then canonized has grown enormously in the past century. We recognize that the Bible is not of one piece. Judged by any standards, whether literary excellence, historical accuracy, or moral and spiritual insight, there are many levels of value in it. The Spirit speaks authoritatively through the Scriptures as always, but the basis of judgment is the individual who broods upon Scripture in Spirit and in truth and tests what has been vouchsafed him against the wisdom of the gathered company of believers. In rare instances he may well have to follow his own light when no confirmation is offered by his fellows, but it will only be as a last resort, when such insight has been tested

against the judgment of the Meeting of Friends. In the end he may be constrained to follow his own light in opposition to the Meeting, but he will be well-advised to do so in *fear and trembling*. Revelation was not closed with the closing of the canon of Scripture. And final authority rests not in fallible Scripture, but in the infallible Spirit which inspired many of the authors of the Scripture and must inspire its readers, if they are to understand it aright. In the final analysis nothing is true for me because "the Bible tells me so," but only because a trusted inner Light in myself responds to and confirms what the Light in others has there revealed. And the end of this process is not yet.

So, with my evangelical brother, I hold to the incalculable value of the holy Scriptures, but I cannot accept any view of literal or co-extensive infallibility. The Bible was written by fallible men, reaching, each according to the measure of Light that was in him, for the truth. The Light that is in me must be informed and developed to a large extent by exposure to the Light that flows through Scripture, and through the Spirit-filled proclamation inspired in others through the centuries by Scripture. But the Light may also reach me in some measure through writings that are holy to others, the Upanishads, the Bhagavad Gita, the Tao by Laotze, and the whole treasury of devotional literature flowing from the continuing stream of piety inspired by the living religions.

I am aware that the value I attach to the Bible and the reverence with which I approach it may not seem sufficient to my brother. Again, I call for response and the clarification that is possible only in trusting dialog.

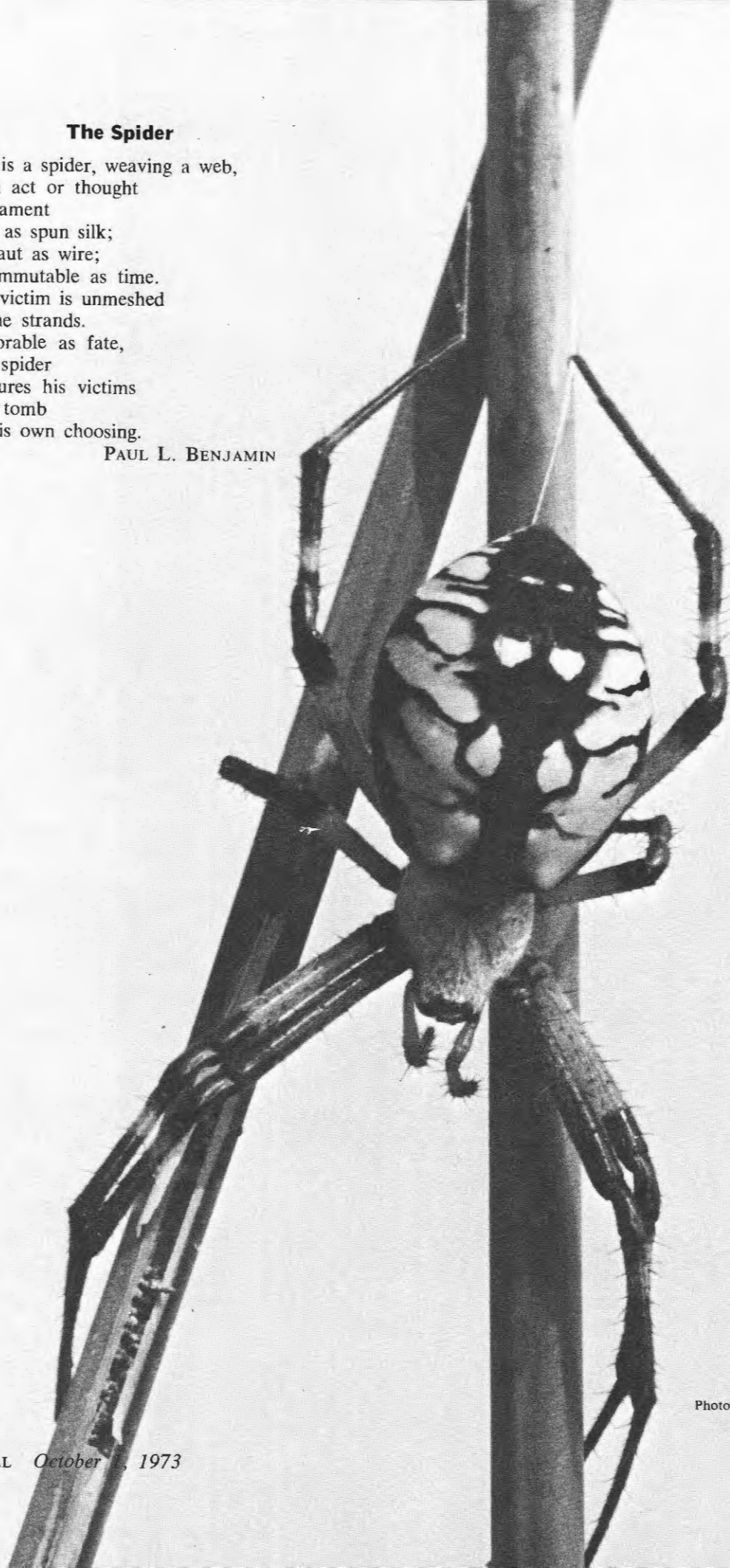
At St. Louis many of us committed ourselves to continuing explorations of this kind, to see what new expressions of unity might be possible. There are of course many other matters of faith and practice, requiring identification and discussion. Jan de Hartog proposes as a basis of unity, for example, revival of the practice of Meetings for Suffering. This is a valuable suggestion, I believe. I have been concerned here with only two theological issues, but I believe them to be central and critical, judged by their predominance in those discussion groups.

Through frank exchange of convictions on these issues I am persuaded that Friends will find kindred spirits in meetings, monthly and yearly, other than their own and across the existing autonomous boundaries. They will also find kindred spirits in other denominations because, as we have recognized, relevant differences today take the shape of horizontal stratifications rather than vertical, sectarian separations. What we undertake within the Society of Friends we undertake in one sense on behalf of the whole Church, for we enjoy within our fold the entire spectrum of conviction on these issues. Increasingly, I believe some Friends will even find kindred spirits who speak to their condition from among the members of other living religions, and even from those humanists who have learned to revere as holy a Spirit they perceive emerging in man, though they may not yet be prepared to call this Spirit God.

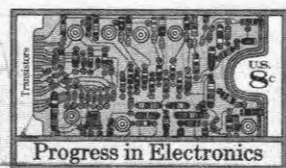
The Spider

Life is a spider, weaving a web,
Each act or thought
A filament
Fine as spun silk;
As taut as wire;
As immutable as time.
The victim is unmeshed
In the strands.
Inexorable as fate,
The spider
Immures his victims
In a tomb
Of his own choosing.

PAUL L. BENJAMIN



Photograph by William Bliss



Floor Plan of
The White House Cellar
(Submitted to FJ
by Noah Vail)

WE HAVE HEARD a great deal lately about mechanical eavesdropping. Less elegantly it is called bugging. It was what was planned at Watergate—one party trying to listen in secretly on another, either in live conversation or with tape recording. We are now told that this electronic surveillance has been regular practice for some time in other Washington government offices, like the Oval Office in the White House. Whether it was practiced as long ago as May 1, 1962 at the interview there of six Friends with President Kennedy (described in Letter No. 204) I do not know.

For myself and for other older Friends, the technique perhaps was first called to our attention thirty-five years ago, not in Washington but in Hitler's Berlin. Let me briefly recall the episode for the younger generation. Following the "day of broken glass" in early November 1938, vigorous persecution was released against the Jews in Europe. Friends over here were deeply concerned to do something and finally chose a delegation of three to go to Germany to see what could be done. Representing three segments of American Quakerism, they were Rufus M. Jones, Robert Yarnall and George Walton. Each of them left written accounts of the experience; these have been used in Elizabeth Vining's chapter in *Friend of Life* on the "Visit to the Gestapo."

After many futile efforts to get in touch with Nazi officialdom, with the help of the American consul-general they finally were given a hearing at the office of the Gestapo. They were introduced, through a prison-like series of passages, to a large corner room upstairs and there presented their plan to two associates of Reinhard Heydrich, then the head of the secret police, to whom in another room their plan was relayed. The Friends remained alone, and now I quote Rufus Jones:

"During this awesome period, we bowed our heads and entered upon a time of deep quiet meditation and prayer—the only Quaker meeting ever held in the Gestapo! It proved to have been rightly ordered. The two men returned at the announced time and the leader said, 'Everything you asked for is granted.' I said, 'That is splendid. We should like to have the report in writing.' 'No,' the leader said, 'the Gestapo does not give its decisions in writing.' 'What will be the evidence then?' 'Every word,' he said, 'that has been spoken in this room, has been recorded by a mechanism and this decision will be in the record.' We were glad then that we had kept the period of hush and quiet and had uttered no words for the record!"

NOW AND THEN

Bugging a Silent Meeting Letter from the Past—268

Mine Eyes Have Seen A Purple Whale

by R. W. Tucker

WE WERE DOWN at the waterfront peacefully minding other people's business, and not thinking about religion at all. It was my turn with the telescope, and I was watching, with fascination, the activities aboard a freighter that had come all the way from the Amazon. And then I heard my wife using that special Voice of Alarm that every spouse learns to give full and instant attention to. What she said was incredible: "Rob! Here comes a purple whale!"

And I looked, and behold, it was so. Slowly down the street, lashed to the top of an automobile, came a very large, very purple whale. It had a large and open yellow mouth, and a red tongue. Inside the mouth there was a white ladder-backed chair, quite big enough for an adult to sit in comfortably without protruding in any way beyond the yellow boundaries of the cetacean's lips.

Shivers of foreboding chased each other up and down my spine. Was that whale coming in search of an unfaithful prophet? Even after the car went by, I had a curious feeling that this inexplicable spectacle may have been meant as a Warning. Did that whale, or did it not, *wink* at me as it was slowly carried across my path?

Cornelia and I put on a good show of it, laughing bravely and exchanging comments on the unexpectedness of life. Jonah's wife may well have kept a stiff upper lip, too—Scripture doesn't tell us, but somehow a picture rises in my mind's eye: "Preposterous!" she may have said, on being told the news; or, with a gurgle of laughter, "Well, if that isn't just like my husband, to go off joy-riding in a whale, just when a caravan was due in, and now I'll have to do all the dickering and accounts." Saving her worry for when no one was watching. We did rather cling for a bit, and an ominous thought has since occurred to me, namely that I may have been guilty of male chauvinism. Possibly it was my wife the whale was sent to Warn, and maybe the wink was directed at her, and maybe I'm the one who will have to deal alone with the caravan. Somehow that thought makes it even worse.

The thing is, of all the Friends I know or know about, I'm the one for whom a purple whale has the greatest significance. Jonah for years has been a favorite topic of mine in writing, lecturing, and even in speaking in Meeting; I don't know anybody else who feels as much as I do the urgency of this Biblical parable.

Jonah was told by the Lord to go do something which by all the rules of rational analysis was silly at best, suicidal at worst; so he didn't do it, but turned and ran as far and fast as he could in the opposite direction. Today the chief obstacle to faithfulness is precisely that we have all learned to measure our actions by rational analysis, by an assessment of whether by doing *this* we shall achieve *that*. Yet supposedly we believe that God can overcome

R. W. Tucker is a member of Arch St. Meeting, Philadelphia.

all obstacles, that he will support us in work rightly ordered, that his ends are beyond our knowing and our task is only to hear and obey.

Poor old Jonah reacted exactly as most contemporary Friends would under like circumstances, only, God didn't let him get away with it. And I have long wondered how long he is going to let Friends get away with thinking politically instead of in terms of prophetic obedience.

Mine eyes have seen a purple whale
With room inside for me and Jonah,
With room for air twice-breathed, fish-stale—
A movable sub-aqueous jail.
And now I've actually been shown a
Purple whale, although I'd rather
See than be one: If it's no bother,
Heavenly and oceanic Father,
I'd rather be the whale than Jonah!



Photograph by Harriet Hadley

Jason

*"You who were with me in the ships at Mylae!
That corpse you planted last year in your garden,
Has it begun to sprout? Will it bloom this year?"*

T.S. Eliot, "The Wasteland"

In the hour of gray memory, where one is not sure,
when one cannot choose between reality and reports,
the war comes home to us, like bullets home to Dallas.
in the gray hour of television, gray light upon the walls,
Send Jason for the fleece.
Build the ship of state to sail
farther than any other
in pursuit of our ambition.
Where is it now? "We do not know . . .
perhaps it was found after all
not worth the trouble it had cost to procure."

But what adventure we have had!
Strike up a tune, Orpheus!
It is noon, the shadows of truth
are hidden beneath the stones.
How we slew that oriental dragon,
how we scattered our seed, poisoned dragon's teeth

upon the earth, and cultivated hate.

Look at our garden! The beautiful red
blood blossoming from a child's face!

The gorgeous gold of napalm, the withering yellow flame.
And here, the violet passion of commerce
beneath the greening of our land.
And the flower children, how the petals
of indifference fall from their hair!

The war is in our midst like the stone
thrown by Jason from My Lai
into the middle of our country.
We destroy ourselves, a nation of armed men
who turn their weapons against themselves
who have produced them.

Oh my country, so lovely and lost!
Jason's cry flies across the land,
gathered in the bosom of the wind.
We know of Jason's wife, how she slew her children.
We know of Jason's life, the weariness, the suicide.

J. K. OSBORNE

Reviews of Books

Massacre: The Tragedy at Bangla Desh and the Phenomenon of Mass Slaughter Throughout History. By ROBERT PAYNE, The MacMillan Co. 168 pages. \$5.95

Christ in Bangladesh. By JAMES AND MARTI HEFLEY. Harper & Row. 109 pages. \$4.95

THE STORY of Bangla Desh is known to all who were willing to read newspaper accounts of both the natural and man-made disasters. The books reviewed here concentrate the experiences of several months into a few pages and make an impact that wasn't as possible when the events were under way.

Massacre is a more historical approach. The author starts with a description of the East Pakistanis as people. He tells a little about the internal situation in Pakistan and the leadership that took part on both sides of the action to come. The "art" of massacre is detailed using incidents from the past as well as the recent example to help the reader know how and why it is planned and carried out as well as what kind of people use this

as a disciplinary method. In this particular case, the results were the opposite of those expected by the Pakistani leaders.

The Hefley book deals with much the same information but it is from the perspective of missionaries, both Catholic and Protestant. The bravery of both the missionaries and the Bengalis is an important thrust of the book.

Both books are recommended for those who want to better understand how events such as the treatment of the Bengalis come about as well as to those who are concerned about the treatment of those outside of the ruling clique in any country.

JOSEPH A. VLASKAMP

Peace Movements in America. Edited by CHARLES CHATFIELD. Schocken Books. 223 pages. \$3.95 paperback; \$7.50 hardcover

WHEN I OPENED this book and saw the pages crowded full of small type, my immediate reaction was negative. The contents were never able to raise me to the euphoric heights of the publisher's blurb on the back cover.

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—Willard Dalrymple

This is an academic collection written by 17 different academics. Each essay is identified at the end by the educational institution of the author. Most of the content is reprinted from *American Studies*. The authors and editor need to make no apology for this orientation, but it does indicate that the book is not aimed at interpreting peace movements to the general public. Of greatest interest to Friends may be the biographical sketches of Howard Crosby and Kenneth Boulding.

There is a lack of precision in the use of words, which I would not expect in this kind of a book. One author notes peace education as a longtime major thrust of the American Friends Service Committee then devotes the entire essay to a discussion of college courses, a field within which the AFSC has done almost nothing.

One of the really big gaps in this history is the role of the peace churches and peaceminded members of other churches. This seems a bit strange, particularly in the light of the Friends involved with the collection.

As the title indicates, the editor does recognize that there are many peace movements in the U.S., both historically and currently. Friends need to recognize and accept that at our present level of understanding of extremely complex interactions we don't see that one button which we all push together to create a peaceful world.

Those particularly close to the peace movement will want to read this book. They will learn something and enjoy arguments with the authors along the way. We are much too close to most of the events in this book to see them from an objective historical point of view.

LYLE TATUM

The Spiritual Journey of Joel S. Goldsmith. By LORRAINE SINKLER. Harper & Row. 190 pages. \$5.95

HERE IS a fascinating account of one contemporary mystic's exploration into God. "I came into this world, looking for God," he wrote. In the end he "attained conscious oneness with the Source of all life."

Joel Goldsmith, the son of two Jewish orphans who were brought up in the Hebrew Orphan Asylum in New York City, began his world travels when he joined his father's importing business after finishing school. When he was nineteen, after the miraculous recovery of his father from a serious illness, he began his inward journey to

"Find the man Jesus and have the secret of life." When he reached his middle years he made the decision to devote himself full time to healing, teaching about the nature of God and to leading seekers in meditation. As a result, he traveled 35,000 to 65,000 miles a year to, as stated in the book, "awaken sparks within people," that these sparks might, in time, "fan into flames of Light."

EDNA PULLINGER

Dick Gregory's Natural Diet for Folks Who Eat: Cookin' With Mother Nature. Ed. by JAMES R. MCGRAW WITH ALVENIA M. FULTON. Harper and Row. 171 pages. \$6.95

FRIENDS who have been thinking about re-thinking their diet habits should read *Dick Gregory's Natural Diet for Folks Who Eat: Cookin' With Mother Nature*. Brother Gregory describes how he evolved from a 280-pound "omnivore" to a 98-pound fruitarian, and with his humor, has made basic information on the physiology of digestion palatable, so to speak. Wit sprinkled liberally throughout the book makes it a delightful dish even if you don't want to become a fruitarian.

Systems of eating described range from omnivorism (eating everything) to breathatarianism (eating nothing). There is a chapter entitled "The Body Owner's Manual," a chapter on fasting, and, among others, a chapter on natural diet for pets and plants who eat.

Friends might seriously consider altering their dietary intake to improve their personal health. In addition, the simplification of diet and the complete omission of certain "foods," such as meat, is consistent with our testimonies of simplicity and pacifism. Raising our consciousness about what we eat, or voluntarily refuse to eat, can also result in a heightened spiritual awareness and a feeling that we are truly in harmony with Mother Nature.

DAVID KENT

Christianity Without Walls. By MORRIS INCH. Creation House, Carol Stream, Illinois. \$3.95

PROFESSOR OF BIBLE at Wheaton College, the author is an exponent of Biblical Christianity. If this conjures up a crusading evangelist, heavy on sin and salvation but light on social concern, you must revise your stereotypes. His book is a searching analysis of the church both as institution and movement. He argues that, to be a

force in the world, the church must be like a man walking: forever falling forward, which he calls *disestablishment*, and regaining balance: *reestablishment*. The great times of Christian history — early church, the reform surges—are times of *disestablishment*, when faith acts directly as function. Yet, inevitably, function has to find form to survive. And with form comes conformity and the need again for *disestablishment*.

One readily thinks of the Society of Friends in the light of this analysis.

Morris Inch cites the Reba Fellowship of Evanston, Illinois, as a current example of disestablishment. Founded by Mennonite students, the Fellowship is a commune-type group both more radical and more Christian than many such.

The vigor of the author's thought breaks through his exegetical style. On "establishment": "The church can easily be worshiping cultural man, sanctifying middle class ethics, and protecting irrelevance in the name of the Almighty." "The vigorous hand-clasp and pointless grin are all part of the style." Yet disestablishment, which must work "in the womb of culture," has its dangers, too. "This is the point

where the purist errs. He sees the problem but hopes to solve it by flight to new beginnings. The purist flees and finds that he must flee again and again." One knows people like that.

FERNER NUHN

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Pamphlets

by M. C. Morris

A New Look at Cooperatives. By PHILIP J. DODGE. Public Affairs Pamphlet No. 487. 381 Park Avenue South, New York, NY 10016. 28 pages. 35¢ (15 issues for \$4.50; 30 for \$7.50; 45 for \$10)

FROM FOOD to funerals, housing to health, loans to legal aid, cafeterias to "kiddie korralis," and via many unalliterated activities in between, co-operatives have been saving consumers money—or rather helping them to get their full money's worth—ever since Rochdale in the 1840s. It is estimated that in the United States today "... one out of three families ... owns shares in one or more cooperative venture ..."

"Perhaps," Dr. A. F. Laidlaw, Canadian cooperative leader, is quoted as saying, "... (a co-op) can help to cure the great illness of affluent North Americans who can never be happy with their possessions because they are so engrossed in adding to them."

The history of the way out of this dilemma and the distribution of the many forms it has taken—including bookbuying groups, health care, housing to name only three—are briefly summed up in this booklet. Addresses are supplied from which more information also can be obtained.

The Bill of Rights Today. By THOMAS I. EMERSON. Public Affairs Pamphlet No. 489, 381 Park Avenue South, New York 10016. 28 pages. 35¢

"... WE ARE FACED with the paradox of using governmental power to aid individuals in realizing their rights while curtailing governmental power when it seeks to restrict those rights."

Thus the author, a Yale University School of Law professor, states the dilemma with which modern developments have confronted U. S. Americans. "Unfortunately," he adds a few pages later, "government has a strong tendency to withhold information." Moreover, "The real dangers to the Bill of Rights, now as always, come from official authority and those who stand behind it. Invasions of the Bill of Rights by this source are mounting. ... Various investigating agencies of the government, particularly the FBI, the CIA and Army Intelligence, have engaged in political surveillance on a massive scale. The Department of Justice, until it was recently stopped by a Supreme Court decision, illegally employed wiretapping and bugging in

investigations that it deemed involved 'national security'."

These are some of the "clear and present dangers," together with "the attempted dilution of the jury system" (and grand juries which tend to be "inquisitorial" rather than "accusatorial"), as well as "the expansion of executive power at the expense of legislative and judicial powers," which face us quite overtly in the early seventies. But cannot the Supreme Court be counted on to correct the inequities which keep creeping into all three branches of our governmental system? The author allows the reader to answer this question for himself, after comparing the actions of the "Warren Court" and the "Burger Court" over the last decade or so.

On the positive side, we are told that "the tradition of individual rights in this country has persisted and grown stronger," and that, although laws guaranteeing rights of equal opportunity have "not been adequately enforced or implemented, particularly where race is a factor," the "foundations for future growth have been laid, and that is a significant accomplishment." With characteristic circumspection, bordering on understatement, Professor Emerson elsewhere admits that "one can scarcely conclude that radical political expression in the United States receives the full measure of protection that a sound system of freedom of expression ought to afford"; that "curtailment of basic rights to justice will exacerbate, not solve, problems of law and order"; that "the proclivity of various agencies of government to collect information on the political opinions, associations, and activities of millions of citizens adds a further dimension to the problem." He concludes, however, that "if we remain aware of the problems, and have the courage of our own principles, we can succeed in making the Bill of Rights a real as well as a theoretical bastion for human decency."

A feature of this pamphlet is the insertion, against a washed blue background and at pertinent points in the text, of various articles of the Bill of Rights. He who reads may run into more and more articles which the Congress should have the power to enforce by appropriate legislation.

Hunger for Community. By J. DIEDRICK SNOEK. Pendle Hill Pamphlet 188. Pendle Hill Publications, Wallingford, PA 19086. 26 pages. 70¢

THIS "essay on experiential education for interpersonal living" describes the

"dis-ease" of alienation from which so many suffer as a result of the progressive depersonalization of our mechanistic society; then outlines three stages on the road from acquaintanceship to mutuality—ways in which fears and uncertainties about oneself and other persons may be overcome. It concludes by suggesting how one's "responsibility" to, with, and for others can be enhanced.

The author provides a perspective for those who tend to regard encounter groups as "unlicensed psychological quackery" as well as for those who hail them as "the birth of a new faith." And for many between these extremes, his clarification carries conviction because of his obvious personal honesty and his happy choice of illustrative incidents. Realistic enough to believe that "the longing for community is not satisfied simply by participating in a small-group-way-of-life," Diedrick Snoek also recognizes that "too many people have found 'grace' [defined as an experience of deep awareness of our common humanity and loving acceptance of our unique person-ness] in relation to the contrived community of the encounter group for us to ignore this aspect of their experience. ... Clearly we are dealing here with a social phenomenon of the first magnitude, and one that calls for cautious appraisal."

The last two pages might well be read first, for they enable the reader to take a quick, impartial look at what may reasonably be expected from present-day encounter groups.

Thinking About Economic Responsibility. The Working Group on Economic Responsibility of the Meeting for Social Concerns of the Philadelphia Yearly Meeting of Friends, 1515 Cherry St., Philadelphia 19102. 19 pages. 25¢ a copy or 5 copies for \$1.00, postpaid. IS IT NOT high time that some searching questions pertaining to Quaker corporate responsibility vis-à-vis corporations and other economic units were being asked of our membership? Does not this unpretentious brochure—in query form—channel our thoughts in this direction in a direct and challenging way? Are we not indebted to the twelve task group members whose work has made it possible? Should we not read and think through the questions they ask? And let them know our reactions? Would not each of our meetings profit by accepting their offer of study and discussion leadership, using the guidelines set forth in the pamphlet's Section Six? Do we not often, as the pamphlet

suggests, "dial out, or turn off, the ideas being presented by others because they are so different from our own; failing to hear, or consider, the merit or validity of such ideas?" And when this happens, is not "the major value of group discussion lost?"

Does the division of the introductory questions into five units ("People's Basic Needs;" "Work, Income and Consumption;" "Our Earth, Our Economy;" "Our Nation, Our World;" "The Institutional Basis for Equality, Peace and Justice") seem to cover the most important areas in question? Was it a good idea to include in this pamphlet a review of the book *Revolution: a Quaker Prescription for a Sick Society*, (140 pp.; AQAG/Movement for a New Society, 1006 South 46th St., Philadelphia 19143. \$2.00.)? Or to append thumb-nail reviews of 15 books as suggested reading? Could readers be led by this pamphlet to question themselves and others further; e.g. when it is asked: "How important is equality in the creation of a community," could one add: "What is equality?"

Finally, might it not be asked, in a spirit of friendly constructive criticism, whether this brochure might not have made an even better impression on its readers, had not just a little more care been taken with mundane matters of grammar, punctuation and orthography, e.g.: "Questions, resources and approaches . . . has (sic) come . . . out of this experience," or, "major deterrents (sic)?" And might not the cover have been made even more effective if some of the names that cover it that are written in large letters had been given less, and some of the small-letter names more, prominence?

Prospect for Quakerism. By MAURICE A. CREASEY. Friends Home Service Committee, Friends House, Euston Road, London NW 1 2BJ. 15 pages. 10 pence.

Violence and Oppression. A Quaker Response. Written by a group sponsored by Friends Peace and International Relations Committee, Friends House, Euston Road, London NW 1 2BJ. 16 pages. 10 pence.

MAURICE CREASEY was one of the group which wrote *Violence and Oppression* as well as being the author of *Prospect for Quakerism*. Whether Quakerism has any prospect depends, he finds, on 1) whether it can read the signs of the times and 2) what it is prepared to do about them. He distinguishes four such signs: 1) threats

of dehumanization; 2) responses to these, whether violent (further dehumanizing both inflictor and victim) or impersonal (using the same techniques they seek to eradicate); 3) secularization tendencies ("God is dead") and 4) "spiritual awakening" (e.g. pentecostal, "Jesus people," interfaith dialog, or "mysical religion-substitutes"). These signs, he says, must be "discerned" and Quakerism must have something "demonstrably relevant" to say to them.

If Maurice Creasey seems at times disproportionately concerned about the threat of secularism, he is certainly on firm ground when he maintains that we cannot afford a membership based on what one does *not* believe (in respect to creeds, liturgy, dogma, etc.), but that our "prospect" depends directly upon our faithfulness to what we do believe.

Violence and Oppression is addressed to the larger community of the church as a whole, although obviously first to the Society of Friends. It is, in part, a reaction to the 1970 Swansea conference of the British Council of Churches, which supported the World Council of Churches' grants "to organizations involved in the struggle for economic, social and political justice for the racially oppressed," some of which were prepared to use violence against oppression.

The "Quaker Response" considers "The Way of Christ," and "Some Practical Implications." It shows the inefficiency of violence; the necessity for the would-be reconciler to be in touch with both oppressed and oppressors; "that peace is not only the goal, it is the way." As does *Prospect for Quakerism*, it reiterates that the Christian way is ineffective "only to the extent that [Christians] lack the courage, the faith and the commitment to follow it." Finally, it calls on the church "at whatever level may be appropriate, whether personal or official, to consider again, with us, whether its attitudes in this matter are according to truth."

Like

"Look at the roots," says Jack repotting the rangy geranium. I look at the roots tapped out, the albino octopus swirled in a clay aquarium static undulations orchidaceous.

JOHN FANDEL

CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.)

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Letters to the Editor

Echoes from Afar

NOT ONLY in your country but in different parts of the world, Friends are alarmed, depressed and ashamed that a Quaker, as President of the U.S.A., is responsible for the killing and suffering of poor Indochinese civilians and for the destruction of their farms and homes.

Could not the President have tried long ago to gain support for a really peaceful policy?

In Germany, when Hitler began his terrible war, some individual Friends . . . decided to leave the Society because they could not remain members and at the same time be unfaithful to the peace witness. When Mr. Nixon did not feel able to follow the peace witness as President, why did he not at least leave the Society of Friends?

More and more I have come to think that birthright membership, as it has developed in the Anglo-Saxon yearly meetings, has become a great danger to the inner development of our Society. All the European yearly meetings on the Continent refuse birthright membership. They commend their

newborn children to the love and protection of the Friends meeting where they live, but the grown-up children must themselves decide whether they wish to join.

I know Friends families in London Yearly Meeting who have voluntarily chosen the same procedure for their own children. To be sure, they may reduce the number of members. But what is the value of Quakerism by tradition and *not by conviction*? Look at the example of the President of the United States of America!

MARGARETHE LACHMUND
Berlin, Germany

Preserve Freedom

IT WAS a most deeply moving experience to read the James B. Osgood letter from Chicago (FJ July 1/15). Increasingly, and particularly since the Truman administration, it has been revealed that our burgeoning nation requires a change to the governmental form known in Canada (and of course, England) as "a parliamentary system."

The inept, if not foolhardy, blundering of America's all-too-powerful chief executive has strongly supported

this departure from one man rule.

In the Osgood observations witness the pioneer civilization holding desperately to a window closing upon the vista of people trying to preserve the freedom in which blooms the protected garden, the unpolluted sea, the spacious kingdom of beautiful winged wildlife and the unhurried, wholesome human beings of every generation. Do not permit the sealing of that sacred aperture by narrow, selfish, vainglorious egotists!

DOROTHY G. TOMLINSON
Madeira Beach, FL

Revised Standard Version

NEHEMIAH 8:1 TO 3. And all the people gathered as one man into the square before the Water Gate and they told Ezra the scribe to bring the Book of the Law of Moses which the Lord had given to Israel. And Ezra the priest brought the law before the assembly, both men and women, and all who could hear with understanding, on the first day of the seventh month. And he read from it facing the square before the Water Gate from early morning until midday. 9:2 And the Israelites . . . stood and confessed their sins.

CHESTER A. GRAHAM
Muskegon, MI

A Plea for Balance

THE AUGUST 1/15 JOURNAL was great in intent, but every place I go I am bombarded by those kinds of articles—I'm active in the field. I look to the Journal for relief—refreshment of inner spirit. Unless we keep a balance of the inner growth and outer in this world we're sunk. I look to my fellowship with praying friends for strength to bring peace in the world.

So easy on the social concern—we already are so busy in those fields if we're Friends.

DOROTHY OLSON
Fairfax, CA

Jews and Jesus

I WOULD LIKE to COMMENT on Felix Feraru's suggestion (FJ 2/1) that Friends are prejudiced against Jews; first, by calling attention to Robert Heckart's letter (FJ 8/1-15) in which he states that Mark played it safe by depicting Jesus as the innocent victim of Jewish hatred and absolving Rome of all responsibility, contrary to historic fact.

That is the heart of the matter. So



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Leader: Dina Shachar.
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MINISTERING TO ONE ANOTHER: LOVING OUR NEIGHBOR AND OUR SELVES.
Coordinator: Beverly Hess.
- November 5** THE AFSC: DILEMMAS FOR QUAKERISM IN ACTION.
First in a series of five public lectures by John Sullivan. No charge. Monday evenings at 8:00.
- Write or call:** Dorothy Rodgers, Pendle Hill, Wallingford, PA 19086. 215-566-4507.

many Christian children have been taught the Gospels in an unquestioning way and their (perhaps unconscious) hatred of Jews then and now is as deep as their love and concern for Jesus.

Not only are Jews made responsible for his death but Jesus himself is washed clean of all his Jewishness, transformed into the WASPish character we all know from Sunday School pictures. It's difficult for many Christians to accept that their Saviour was actually a Jew. The first Christians were Jewish, the first people who loved Jesus and accepted his message, but does this really come through in the Gospels?

Friends have too much gentleness and sense of justice to share in strong feelings of prejudice but still, how many Friends or First-day Schools teach their children to question the picture given of Jews in the New Testament? We don't always want to question deeply because we are afraid of losing all the joy and inspiration. But if it's really there it will come through stronger than ever.

DORIS BLACKBURN
Rockville, MD

Brinton Books Wanted

REGARDING THE LIST of published works of Howard Brinton (FJ 7/1-15) one book and two pamphlets are on it that are not in our collection at the New England Quaker Research Library. Perhaps someone will be able and willing to give us a copy. They are: *The Mystic Will, A Study of the Philosophy of Jacob Boehme*, N.Y., Macmillan, 1930; *The Meeting and Its Community*, Rufus Jones Lecture, 1945; *The Religion of the Quaker Journalist*, Shrewsbury Lecture, 1962. Another of Howard Brinton's books, *Children of Light; In Honor of Rufus M. Jones*, N.Y., Macmillan, 1938, was loaned by us more than a year ago and has not been returned. We also are seeking another copy of it.

Any help readers can give will be much appreciated.

FRANCIS W. HOLMES
POB 656
N. Amherst, MA 01059

A Burden Lifted

THANK YOU Friend R. W. Tucker for lifting the burden (FJ 7/1-15) which so many Friends lay on me, the burden of having to be a wonderful person. In the process we close down the channels to God, as well as lead men apart when

they need to be drawn together. God does his work when we are able to cease our own. In my life it is when I've had the courage to fail that a surprising new way has been shown. But among Friends I have met opposition and criticism when sharing self-realization of my own inadequacy. I am puzzled. How else can we glorify God and the plentiful life and gifts given us? I do wish more Friends could stretch their hearts and imaginations to encompass those who feel the weight of man's own darkness. It is painful to feel one stands alone among "good people."

CYNTHIA MAWSON
Redland, Bristol
England

A Teacher's Dilemma

HAVING TAUGHT in a Friends school for the past four years, it slowly dawned on me that I was not being encouraged to return this fall. Some vague offers were made, but nothing specific. Each year at negotiation time it was said that I was an inferior teacher. Never were my weaknesses pointed out, nor was there any caring constructive criticism.

This is confusing to me. This year has been my most satisfying teaching year, because genuine love between student and teacher was most evident. I have been teaching an innovative environmental science program in the 4th through 6th grades, and assisting grades K to 3. I've worked actively in helping to nurture the meeting for worship.

When I began teaching in a Friends school, I expected integrity, freedom and simplicity in education through concern for the individual.

What is a Quaker to do in a situation like this—graciously accept it or speak out and seek the truth?

HAROLD HERITAGE
Magnolia, NJ

Confusion

FRANCENIA TOWLE's "Thoughts on Meditation" (FJ 5/15) considers a topic of much interest and importance to many Friends today, and contains several valuable insights. I think of two in particular: the emphasis on our own first-hand experience, and the habit of being sufficiently loose about specific terminology so that we can remain open to the contributions offered by other approaches, whether by other Friends, Christians, or some of the

non-Christian religions.

One can be so loose about words, however, that they virtually lose their meaning, and I am sorry to see in this otherwise excellent article a statement embodying a confusion (one not at all uncommon among some Friends) which renders either inconsistent or meaningless several of the other things Francenia Towle has to say.

I refer to the passage (p. 294) "... this ineffable experience, this highest good in human experience, is what we have named God." If we take this statement at face value, and there is no indication that we should not, then God becomes an experience, an item of human consciousness, rather than the *object* of our experience, or that *toward* which our consciousness is directed. (Shades of Jung, perhaps?) The experience of God then becomes the experience of one of our own experiences. Does the worship of God also become the worship of one of our own experiences? What are we to make

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of "the love of God?" Does one of our own experiences love us?

The language in the second half of Francenia Towle's article certainly seems to repudiate these consequences, yet I do not see how they can be avoided.

Perhaps her expression was the result of a misstatement, or a bit of temporary carelessness, but it is one we should guard against. It is one thing to say that there is that of God in every person, and that the Friends manner of worship is predicated upon the belief (reinforced by repeated confirmation) that we can encounter God, his love, and his will by centering down. It is quite another thing, however, to identify God with an item of our own experience, no matter how precious or significant that experience may be.

SCOTT CROM
Beloit, WI

Inappropriate Compliments

IN THE PAST FEW WEEKS I have been given several compliments (at least, I assume they were intended as such) about the quality of my voice—I had contributed to meeting for worship by singing—and about my presentation in a business meeting.

I am disturbed by these comments for several reasons. First, I seriously doubt that they would have been directed at a person who was not young and/or female and/or reasonably attractive. Second, I believe that attention paid to a person's performance gives the impression, at least, that the content was of lesser importance. (An alternate form of this occurs where a Friend is indignant about some deep concern, and is responded to not with a consideration of the concern, but with "My, you're quite indignant, aren't you!") Third, it seems to me that clear presentation is a minimum expectation of those who are doing the Lord's business, and therefore should get no special applause. Fourth, and perhaps more important, if it is the Lord's business we are about and not increasing our own popularity ratings, the particular talents and charm of the person through whom a message is channeled should be subordinate to the faithfulness of the message.

I hope that people with little musical training and uncertain pitch will feel free to participate in the ministry of song, and that those without training in rhetoric will be encouraged to add to meeting for business! And most of

all, I hope that Friends will seriously consider whether the compliments they feel moved to offer come from the Spirit, or from more worldly and therefore less appropriate sources.

Name withheld by request

Another Side to the Membership Problem

Was very disappointed in the one-sidedness of FJ 1/15 articles on Membership. None sought stricter standards. If you had at hand no other letters I wish you could have reprinted some of the Backbencher ideas which go in opposite direction. Letters you printed are unhappily representative of most Friends, alas.

I recently have read something of Church of Saviour and visited them briefly. Have also read Kelley's "Why conservative churches are growing" and his many comments on membership standards. It is no accident that Church of Saviour is very vigorous and meaningful and has strict requirements on joining or continuing. Contrast this with plaintive occasional letters from meetings seeking present addresses of "members" who care so little that the meeting hasn't heard from them in several years and apparently still carries them as members.

To seek the renewal and deepening of the Society and at the same time to continue to water down and blur meaning of membership seems to me to be trying to ride a horse in two different directions at once. Nor do I refer to assorted theological descriptions of God or Christ, although these have meaning. I side with Backbenchers in hoping that Friends meetings will move steadily in direction of making agreement with peace testimony in effect a requirement for new members, for example.

PHILIP MEIGHAN, JR.
Chicago

Application Rejected

WE ARE NOT Quakers. We asked to be taken into the Society of Friends, were interviewed and rejected. Maybe it is just as well. Maybe we just wouldn't fit in their organization.

We not only believe in the fellowship of all mankind but also the fellowship with all of the Master's creations. We believe that birds, animals, fish, etc. have a Divine spark that directs the inner workings of their minds and bodies the same as us. We do not know how to turn peanut butter and jelly

sandwiches into bones and muscle, into eyes that see and ears that hear. They do not know how to turn their food into body parts either, and it is not just chemical actions because chemicals are not that smart. The cows, pigs, chickens and turkeys may be aware of this spark and look to it for guidance. His presence is surely needed in them as in us. The commandment says, Thou Shall Not Kill and that includes everything to which He gave breath of life. What He gives, no man has the right to take away.

No, we wouldn't want to join with the Quakers in their cruelty to animals or in using their bodies for graveyards for dead animal carcasses.

MR. AND MRS. K. EMMONS
Lakeland, FL

A Prisoner's Poetry

A PRISONER in Petersburg prison has been corresponding with me as a member of the Wider Quaker Fellowship. In each letter he sends one or two of his poems. As an English teacher, there are certain word changes I should like to make and some typically teacher corrections. However, I have refrained. This poem seemed to express in its own way much that we seek. It seemed to me extraordinary to come from solitary confinement (for his own protection—he had been stabbed).

Precious Moments

Don't exclude yourself . . .
from precious moments

warm encounters
beautiful attitudes

majestic intimacies
sensory development;

for those are the jewels
placed in the crown of your destiny.

Tommy Scott

He sends me these as his own work.
ELIZABETH MCKIE
Swarthmore, PA

Renewing Quaker Ties

MY FIRST CONTACT with Quakerism took place a long time ago—perhaps in 1958 or 1959. Then my father, a great sympathizer with Quakers, took me to his friend who was just visited by an American Quaker. And on that day a lecture on Quakerism was given. There were eight or ten persons who took part in the meeting. The lecture made a great impression on me. After

that day I had no contact with Quakers, as there were none in Poland.

I found the address of Wider-Quaker Fellowship and I joined the Fellowship last year. Friends sent me a few booklets that I am going to translate into Polish. I would like my colleagues to know about the Society of Friends, but they do not know English. I hope I will have finished the translation by the end of May. I would like to correspond with young Quakers. You see, I would like some one to write me from time to time about Quaker activities, problems and news. I have no possibilities of contacting Quakers in Poland as there are none here. I know quite good English (also American English), as linguistics is my hobby. I studied Oriental Philosophy at the University of Warsaw, but I interrupted my study. Studies are free in Poland but there are other expenses, of course. At present I am a teacher of English in a primary school in Warsaw.

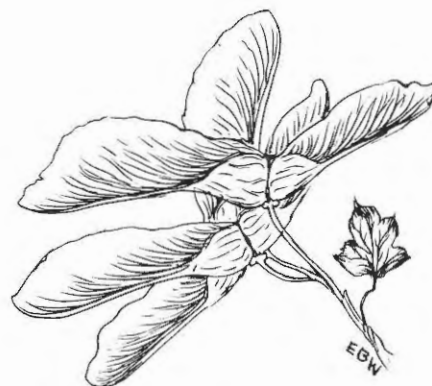
I hope that a young Quaker man or woman will write to me at least every month or two about Friendly happenings.

ZBIGNIEW J. ARSZENNIK
4 Długos St.
03-609 Warszawa 4
Poland

Man-power and God-power

I AM a convinced Quaker—convinced because I taught in a Friends school and found there what I was looking for—a spirit of love, a belief in life and its resources, its possibilities. I was young, and the school's spirit lifted me up and gave me a feeling of hope for mankind. Nothing was said in faculty meetings or elsewhere about turning to the Supernatural for guidance. We turned to each other, to researchers, to books and all sources from which we could get help in doing a better job of learning, of living, and of teaching.

Later I joined the Religious Society of Friends and attended Friends meeting, expecting to find the same orientation that I had experienced in the school. There was good fellowship and good work but an orientation toward



a Source that I had not before experienced. To the Meeting it was a Reality, a Giver of life, a Guide to good living, an Answerer to prayer.

A large number of Friends can no longer accept what to them is a "God myth" but are hungry for participation in such Quaker groups as the American Friends Service Committee, Friends Committee on National Legislation and others. It is often asked why, when Quakers are so highly thought of, membership in the Society is declining. Could it be that while their lives are admirable, their literature, their queries, their messages, in meeting for worship, seem to many suitable for 17th-century consumption?

This note is written to encourage the presentation in Friends Journal of material that meets the interest and needs of Friends oriented to the greatness of man-power as well as to those oriented almost entirely to God-power.

BESS LANE
Gwynedd, PA

The Elderly Poor

MANY CONCERNED PERSONS could become more familiar with the conditions under which thousands of elderly poor people must live by reading Margaret Bacon's perceptive article in the May, 1973 issue of Saturday Review of the Society. The article emphasizes the acute need for many kinds of help that exists across these United States, a need that often is overlooked in our youth-oriented society.

WILLIAM DAILEY
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Friends Around the World



Participants in the General Conference of Friends in India

Fellowship in The Eternal

by Martha Dart

"HE WHO DWELLETH in the earth, yet is other than the earth, whom the earth does not know, whose body the earth is, who controlleth the earth from within, he is your soul, your inner controller, the immortal He who dwelleth in the sky He who dwelleth in the mind he is your soul, your inner controller, the immortal."

With these words—and more—from the Upanishads, Friends seated in a circle in an attitude of worship were asked: "Is your God too small?" God is beyond—and beyond—and beyond; beyond creed—beyond the limitation of our reason and textbooks—beyond in the dimensions within. In Rishikesh, a holy place for Hindus, there is a picture portraying Krishna through the trunk of a tree, through the sky and the rocks—the Presence of God in all of nature. After experience in India, one reads with different glasses the old and new Testaments. Such was the theme of the General Conference of Friends in India—the blending of East and West—the appreciation of the Scriptures of our neighbors—learning of the men who have helped to bring understanding between East and West, between Christianity and other religions. We considered C. F. Andrews, known in India as Christ's Faithful Apostle, who wrote that Christ is more

divine because more universally human, and that the religions of the world are branches of one great tree of human experience. We heard of Sadhu Sundar Singh, the Sikh become Christian who lived the life of a Saint Francis and of an Indian Sadhu (holy man), a non-ordained prophetic follower of Jesus. We discussed Chakkarai and Chenchiah, two Indian converts to Christianity in the early 20th century when Indians were trying to find the right attitude to Western culture. These men, recognizing that the Indian Christian is in the unique position of being closely tied to both Hindu and Western culture, tried to reconcile the divergent cultures and transmit their own inherited culture to the West. They felt that Christ was not presented properly to Indians. India wants a universal Spirit available everywhere, and in the universal Holy Spirit is a message that will appeal to Indians. The Hindu responds to the experience of the Holy Spirit rather than its doctrine.

There were fourteen of us gathered there at the Language School in Dehra Dun in a setting conducive to worship and inspiration. An ancient peepul tree with spreading branches and deep roots inspired us as we worshiped together at the beginning of each day, and with its silhouette against the sky as we had our evening worship under the stars. Seven of us were of Western origin (Dutch, British, American); seven of us had been born and brought up in In-

dia. In one of our final sessions, Mrs. Vijay Lakshmi Pandit, Nehru's sister and friend of Friends, joined us to hear Dr. Balbir Singh, a Sikh scholar, speak to us on "Essential Religion in the India of Today."

Through dialogue we came to know each others' religious backgrounds—the influences in our early lives that had led us eventually to become Friends. Those of us from the West learned what a deep commitment needs to be made sometimes when a Hindu becomes a Christian—the distress of the family, the break in the way of life. Fourteen of us—from different countries, different cultures, different religious backgrounds, different experiences in the Society of Friends—came to know each other in that which is eternal.

Building Bridges in Northern Ireland

"WOMEN TOGETHER" is no Womens Lib aggregation. Rather, it is "perhaps the most successful of the considerable number of people and organizations trying to build bridges in Northern Ireland." Its newsheet of the same name says that its members "are helping the Religious Society of Friends in the canteen for visitors to the Maze Prison." Its Protestant and Catholic members joined clergy of both denominations to clean up St. Anthony's Church in East Belfast in time for Mass to be said the evening after the church had been desecrated "during rioting following the one-day Loyalist Strike. Members also helped at the Holy Rosary School in Sunnyside Street, which had been petrol-bombed, and wherever else they could." Its chairman, Saidie Patterson, opens her lead column with the words: "I learned early in life that when I point my finger at my neighbour, there are three more pointing back at me . . ."

A Sacred Trust

IN DISCUSSING THE QUESTION of whether to make a portion of its meetinghouse property available, through a community project, for the purpose of securing bail bonds, Gwynedd (PA) Meeting reminded its members "that the meeting property is a trust passed on to them by the Friends who purchased, built, and maintained that property, [but that] it is also important to consider this as a trust to be actively used to promote the *ideas* of Friends, not a monument to preserve the *idea* of Friends."

Seeking Response to the Challenge of Our Time

by Horst Brückner

OUR YEARLY MEETING of Friends in The German Democratic Republic took place, as it had two years ago, in the Zinzendorf House in Neutiedendorf near Erfurt. Almost sixty Friends shared in the close fellowship of this House of Brotherhood from July 6-9, 1973, including eleven Friends from other yearly meetings in seven countries.

The main address centered around the topic: "The Religious Society of Friends in Retrospect and Prospect." We had invited a Lutheran pastor who is devoted to Quakerism to address us on this topic from the standpoint of Lutheran theology. Thus the yearly meeting took on a strongly ecumenical configuration, demonstrating the need for mutual acquaintanceship as underlined by the basic differences that the speaker was able to bring out. He did not hesitate to make us painfully conscious of our particular weaknesses on the level of spiritual commitment. But we found common ground in Gandhi's statement that it isn't a matter of accepting a new faith but rather of deepening our own belief to the point where nothing more separates us. During our time together we were thankfully conscious of the ties uniting us with other Friends.

Another impressive and positive aspect of our sessions was the evidence of the readiness of the new generation to accept responsibility for and to promote the growth of our small group. This new strength was further supported by the still younger generation, heretofore known as the Junior Group, now coming forward with a purposeful Young Friends organization, conscious of its identity and responsibilities.

Exemplifying this incipient regeneration was the discussion about work for peace which took place toward the close of our session. It was mainly introduced by the impressive report of a young woman Friend who had attended Ireland Yearly Meeting. The facts and experiences she related regarding the irreconcilable differences of two groupings of human beings being worked out within the framework of a preponderantly reluctant population, although limited in time and space to present-day Northern Ireland, are in essence also those of the tense and danger-fraught human

coexistential situation confronting us all. It was under the weight of such impressions that the discussion on work for peace developed. With unusual intensity and concentration, the outlining of a responsible program, such as a small group of Friends living in a socialistic country might be able to take upon itself, was attempted. The challenge of our time, which is essentially the cry of convulsed humanity itself seeking to work out its own destiny, contains the answer within itself and is searching for form and expression. Our hope and confidence lies in the "authority of that life and power which takes away the occasion of all war" and is yearning and waiting to determine human action as all-embracing love.

The Changing World of Women

PHYLLIS SANDERS, producer of a WNYC, New York, weekly radio series, "The Changing World of Women," has arranged a travel-conference this fall during which women from the United States will visit several South American nations to explore the status of their counterparts.

The conference, scheduled from November 3 - 24, will include stays in Columbia, Chile, Peru, and Ecuador, excursions to major tourist attractions and, most importantly, extensive exchange and contact with the women, issues and organizations of each area.

Topics to be explored include legal rights, employment patterns, educational opportunities and the role of women in politics. It is also hoped that ways to improve channels for inter-American cooperation may be found.

Paradise Enow

"HEARTY MEALS, bird walks, serious discussions, softball games, talent show, square dancing, Sunday meeting for worship, free time and no kitchen work" were on the program for Lansdowne and Radnor (PA) Monthly Meetings when they held their annual weekend at Paradise Farm Camp, "a 650-acre tract with trout fishing" near Downingtown, PA, in September.

Super Firecrackers

"IT MUST SEEM awfully foolish to a child to read that we are spending millions to make nuclear bombs just after he has been told that setting off firecrackers is illegal."—"Thought for the fourth of July," from *Woodstown (NJ) Monthly Meeting Newsletter*.

Personally Speaking

HARRY AND JULIA ABRAHAMSON, veteran American Friends Service Committee workers, are in Zambia, Africa, under a unique arrangement by which Harry will work for AFSC and Julia for the United Nations Children's Fund (UNICEF).

Harry's chief concern will be upgrading squatter communities; Julia's, children. Their assignments are each for eight months with the possibility of extension.

The growth of the urban squatter population in Zambia has been more rapid than the growth of the urban population as a whole. In Lusaka, where the Abrahamsons will operate, the proportion of squatters to the total population has increased from 11 percent in 1963 to 40 percent or more in 1972.

Julia Abrahamson will help to organize a UNICEF program that will focus on health, nutrition, family planning, non-formal education and other projects for young children in government housing projects.

TOM AND CHARLOTTE ANN JORDAN, former Associate Directors of the International Dialogue Program in Lome, Togo, sponsored by the American Friends Service Committee, the Friends Service Council of Great Britain and the Canadian Friends Service Committee, are the new co-directors of Friends International Center sponsored by the Friends Service Council in London.

LLOYD TAYLOR, an American Friends Service Committee regional representative, will replace Priscilla Crosfield as field director of the Gaza Preschool Activities Centers, sponsored by the AFSC. Phyllis Taylor, his wife, will replace Mildred Kane as associate director.

Lloyd will work as administrator of the 16 centers for 1,900 five-year-old boys and girls and 80 Arab refugee employees.

Phyllis will work with the 64 women teachers helping them to develop supervisory skills.

The Taylors hope to expand the three-year-old AFSC program to include work with parents of the children, all of whom are refugees.

MICHAEL AND SABRA PRICE depart soon for the Middle East as representatives of American Friends Service Committee, to study the feasibility of an AFSC project in East Jerusalem.

According to Sabra the situation there is "potentially volatile." Before the 1967 war the 70,000 Arabs living in the city were under Jordanian rule. They still hold Jordanian passports, although the entire city of Jerusalem is now under Israeli control.

The Prices, who now make their home in Cambridge, MA, will remain in East Jerusalem for two years.

JOHN PAUL KAY, who has had extensive experience in the Orient, will spend two years as an AFSC representative in Dacca, Bangladesh, serving as a liaison for the service committee's seven-member Bengali team. He previously was with the Peace Corps in the Far East, teaching agricultural methods and coordinating construction work.

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Headmaster

"LET YOUR LIVES SPEAK"

Help Needed

IN ORDER to put pressure on the United States Government and to alert the public to the seriousness of the five-year drought in West Africa (involving Mauritania, Senegal, Mali, Upper Volta, Niger and Chad), a coalition of concerned Black individuals and organizations has been formed under the name of RAINS (Relief for Africans in Need in the Sahel.) It is co-chaired by former Ambassador to Upper Volta, Elliot Skinner, and Congressman Charles Diggs. Technical assistance will be sought for massive immediate relief in the area, which has suffered a 45-80 percent decrease of cattle herds upon which the population directly depends. The address: RAINS-IFCO (Interreligious Foundation for Community Organization), 475 Riverside Dr., Room 560, New York, NY 10027. Or, address: Africare, 2204 R Street N.W., Washington, DC 20008.

Dual Membership

"... Dual membership in the Friends and other churches, forbidden by Philadelphia Yearly Meeting, would encourage interfaith cooperation, or perhaps we should abandon formal membership entirely. Beliefs tend to divide us, and we should make every effort to learn respect for each other and each other's beliefs, to transcend culture and share our basic religious experience. Or, as another attender pointed out, God-like qualities that we admire are often beautifully and memorably demonstrated by people who don't believe in God at all. The mystical basis of Quakerism and God's relationship to freedom were noted as was the fact that even if we don't agree with each other we can love each other."

—PAUL DOUGLAS in Princeton (NJ)
Meeting newsletter

Discovery

"I RECALL being startled on a journey along the Pan American highway at the Peruvian-Bolivian border upon meeting some students from Friends World College traveling the same route. Upon discovering we were both Quakers, one girl asked what we were doing in Bolivia. 'We are missionaries', I replied. She said with some perplexity that she had not realized Quakers had anything to do with religion."—from Jack L. Willcuts, editor, *Evangelical Friend*, as quoted in *New Zealand Friends Newsletter*.

Christianity in Caricature

"TO MY MIND, the ultimate criterion for the spread of Christianity is not just how many people go to church on Sunday, but how many people allow that which is unique in the Christian Gospel to shape their lives as well as the spirit of their social, economic and political environment . . . In Christ mankind becomes a family, a brotherhood. This is the uniqueness of Christianity, otherwise white Europeans would have no business to leave Europe and come here to make Christians out of black Africans. This is the uniqueness which, according to my diagnosis, the South African way of life has done its share to undermine and almost destroy. We are all the poorer for it; ours is a Christianity in caricature . . ."—*Dr. Manas Buthelezi in the Southern Africa Quaker Newsletter*.

A Growing Group

IN AN EFFORT to deal with the problem that many members and attenders between the ages of 25 and 40 were not attending meeting regularly or at all, Wilmington (Delaware) Monthly Meeting initiated supper meetings of couples within this age group, which then decided to continue to meet on a regular basis to discuss topics of mutual interest. "Black History" and "On Death and Dying" were two of the first ones taken up. Soon the problem was how to keep the size of the growing group down to a manageable level.

Crude Reflections

THE MEETING FOR WORSHIP is a corporate activity which, at its best, results in a spiritual experience for those attending. We feel a need for a definition in modern terms of the aim of the meeting for worship, to speak to current generations. The aim must be common to the worshiping group, but it must be expressed in forms meaningful to the various views of Friends. And we must be cautious of words, for they are crude reflections of the reality we seek.

Woodstown, NJ, Meeting Newsletter

terse verse from berkeley society of friends:

"Church windows of stained glass,
The child loved to view.
Then she defined a saint as
One the Light shines through."

CLEAR MARKS

poeticized from Rufus Jones

Scum or Cream?

"EACH FRIEND who feels called upon to rise and deliver a lengthy discourse might question himself—or herself—most searchingly, as to whether the message could not be more lastingly given in the fewest possible words, or even through his or her personality alone, in entire and trustful silence. 'Cream must always rise to the surface,' True. But other substances rise to the surface besides cream, substances that may have to be skimmed off and thrown away before bodies and souls can be duly nourished. 'Is my message cream or scum?' may be an unusual and is certainly a very homely query. Still it is one that every speaker, in a crowded gathering especially, should honestly face."—*L. Violet Holdsworth, 1919, quoted in Berkeley Society of Friends Newsletter*

Beneath and Beyond

ACCORDING TO A STATEMENT by Richard Kellaway, quoted from the New York Universalist, "one of the great frustrations of the International Association for Religious Freedom congress in Heidelberg was the continuing assumption that the basis of unity must be ideology. One session after the other attempted to explore the rational grounds for relationship amongst the various 'liberal' religious groups. But getting ideas together is not what gets persons together. It is our experiences, our achievements and defeats, our way of celebrating. What some of us are beginning to understand is what relates us all is our fundamental humanity . . . I believe in vibrations. I believe that communication is beneath and beyond language, and that the beginning of sharing needs no words . . ."

Barriers to the Light

"WE DON'T REALIZE the enormous weight of social customs and traditions that are inimical to the growth of the spirit. Thinking rationalistically and deterministically has taught us to think of people in terms of superficial externalities. The popular movements of the last five years are totally irrelevant to the Society of Friends, if we live in the light. Our role is to think constantly how Light is always there. This takes daily attention. Most problems vanish when brought into the Light. We Friends are few—always have been, always will be. But in the Light is where our life lies."—*George Peck, 25th Anniversary of the Stamford-Greenwich (CT) Meeting.*



Friends Hospital, oldest private mental hospital in the United States, has employed a number of conscientious objectors and draft resisters, one of whom is Greg Little, shown above.

From a Prison Cell

Have a drink
of stars, I mean . . .
Bathe your tired eyes
in the cool refreshing pool of night . . .
till you feel
downright comfortable
in the warm blanket
of a starry universe
Come
the drink's on me
all we need
is a sea-side hill
and a tumbler of time
and I will show you
real fellowship
Link your arms
and sing your songs
with every man who has
gazed our gaze or
dreamed our dreams before
. . . and in the hush of dawn
the Morning Star will
whisper in your hearts—
"WE ARE BROTHERS ALL"
THE HIGHER POWER CALLS!—*by
a Prisoner in Attica*

"UNAWARENESS of one's feet is the mark of a pair of shoes that fit; unawareness of the waist is the sign of a belt that fits; unawareness of right and wrong is the mark of a mind that is at ease."—*Chuang-fee, as quoted in the Southern Africa Quaker Newsletter.*

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New aerial schemes, to vitalize
Sluggish inward juices is a must
And worth a lot.

EDNA S. PULLINGER

The God Box

The wide wide world
of nominal Christendom
is made up of many
who prefer to keep God
in a box—like salt—
to be applied
at random discretion . . .
these have forgotten
that we are the salt—
He the discerning Shaker.

POLLYANNA SEDZIOL

Aborted Suicide

The rope hangs
frayed-end
from the waterpipe
It broke!
I slump
shaken
beside the upturned
chair,
rub my ropeburnt neck
touch my ankle,
twisted
in the unexpected fall.

Night comes
outside
the window . . .

I rise,
descend
the stairs,
cross the
windswept porch
wide-armed
It broke!
Black night
Ripe night
I love you
A star-steeped sky
A screech owl's cry
IT BROKE

ROBIN PIERCE

Four Mystical Poems from
The Book of the Lover and the Be-
loved by Ramon Lull (1235-1315)
Rendered into English free verse by
Frederic Vanson.

1.

The keys of the gates of love
Are jewelled with sorrows and wishes,
Bright with sighs and tears.
They are strung on a cord
Woven of conscience and devotion,
Spun of contrition and atonement;
Justice and Mercy are the
gatekeepers.

2.

They asked the Lover
Whereof is Love born?
Whereon does it live?
Why does it die?
The Lover answered
Born of Remembrance
Love lives on Understanding;
It dies only from Forgetfulness.

3.

Far above Love is the Beloved;
Far beneath Love is the Lover;
Love, being between them,
Made the Beloved descend to the
Lover
And the Lover rise to the Beloved.
Ascending and descending
This is the life of Love
And the being of Love.

4.

Our Lady, the saints, angels in glory,
Cried out to my Beloved
To remember the errors
Wherein the world has fallen.
But remember also, Beloved,
The greatness of your justice,
The monstrous ignorance
Of your adversaries.

Genesis

The metamorphic rocks primordial
Held first the secret of eternity.
Life and soul at one
With molten mass.
The stand of Heaven
that is consciousness
Throughout embedded in the
craggs of Earth
And first apparent
on its awesome
climb toward man.

MARGARET DURGIN

Classified Advertisements

Personal

SINGLE BOOKLOVERS, with members in 42 states, enables cultured, marriage-oriented single, widowed or divorced persons to get acquainted. Box AE, Swarthmore, PA 19081.

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THE WIDER QUAKER FELLOWSHIP reaches out to seekers in all religions, races and nations who, like Quakers, believe that "there is that of God" in everyone and who want to be more in tune with that of God within themselves. The Fellowship is committed to the widest possible sharing of the "Spirit which giveth life" and therefore invites inquiries from anyone interested in the insights, truths and experiences of fellow seekers, past and present. This includes visitors and attenders of meetings and others that Quakers may know. Write to Wider Quaker Fellowship, 152-A N. 15th St., Philadelphia 19102.

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 meetings 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.

Schools

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

LEARN SPANISH IN MEXICO. If you really want to learn Spanish intensively and economically, start any Monday at CIDOC. For catalog on language school and de-schooled academy, write: CIDOC, APDO 479, Cuernavaca, Mexico.

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

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

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For Sale

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

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., Alburton, PA 18011.

Positions Vacant

BOY AGE THREE and widower need responsible lady to live in our home. Light housekeeping, cooking, love children. All conveniences. Large bedroom, private bath. References exchanged. S. P. Britt, P.O. Box 929, Greensboro, N. C. 27402. (919) 275-0881.

LIVE-IN FEMALE COMPANION for elderly resident of Rose Valley, PA. Must supply reference and be able to drive. Box G-574, Friends Journal.

CHRISTIAN FAMILY to live and work with moderately retarded adults on a beautiful farm in the Shenandoah Valley. Details Innisfree Village, Route 2, Box 506 Crozet, Virginia.

Note: Ramsey Clark will be a featured speaker at the AFSC public meeting, Nov. 3 at Arch St. Meetinghouse, Phila. 10 a.m.-4:30 p.m.

Coming Events

October

7—Millville-Muncy Quarterly Meeting, Elklands Meetinghouse near Shunk, PA. 10:30 A.M.

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

Deaths

CALVERT—On July 23, DONALD CALVERT, aged 77. He was a member of Green Plains Meeting, OH, and is survived by his wife, Mildred, his daughter, Martha, his son, James, and seven grandchildren.

ROCKWELL—On May 11, BENJAMIN E. ROCKWELL, "a treasured sojourning member of the Santa Barbara Friends Meeting. Ben was born June 5, 1877, in Rome, New York. As a child, he moved to Iowa, later graduated from Westtown School in Pennsylvania, lived most of his life near New York City. Some fifteen years ago he retired to Santa Barbara where he lived near his sister, Amelia. Ben was a lifelong member of the Society of Friends, a faithful attender, concerned for the good order of the Society, and especially for the youth. We recall his poetry, his painting, and his presence with love."

FRANKLIN—On July 5, ELEANORE BRECHER FRANKLIN, aged 56, a member of Westbury, NY, Meeting. She is survived by two daughters, Carolann Eleanore McGrady and Maria Bottalico, and seven grandchildren.



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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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Why not stop and see us today?

FRED A. WERNER, President



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 Jacocks, 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—Workshop 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—Lanthorn 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 Metzrott Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone, 422-9260.

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. 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,

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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, Petersborough, 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

through Sept.) and 11 a.m. Visitors welcome.

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

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

PLAINFIELD—Meeting for worship and First-day School 10:30 a.m. Watchung Ave., at E. Third St., 757-5736. Open Monday through Friday 11:30 a.m.—1:30 p.m.

PRINCETON—Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker near Mercer St. 921-7824.

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

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

RIDGEWOOD—Meeting for worship and First-day School at 11:30 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., Boulevard, Chatham Township. Visitors welcome.

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

New Mexico

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

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

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.

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.

JERICHO, 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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Phone 212-777-8866 (Mon.-Fri. 9-5)
about First-day Schools, Monthly Meetings, suppers, etc.

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

POUGHKEEPSIE—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; 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-October to Mid-April. Unprogrammed worship followed by discussion, 8 p.m., second and fourth First-days, Cobleskill Methodist Church lounge, Cobleskill, N. Y.

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

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

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

SCARSDALE—Meeting for worship and First-day School, 11 a.m. 133 Popham Rd. Clerk, Harold A. Nomer, 131 Huntley Drive. Ardsley, N.Y. 10502.

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

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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, 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.

GETTYSBURG—First-day School and Worship at 10 a.m. Masters Hall, College. 334-3005.

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

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

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

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

LANCASTER—Off U.S. 462, back of

Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

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

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

LEWISBURG—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, 15th & Race 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 Waln 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.

PLYMOUTH MEETING — Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Streets. First-day School, 10 a.m., meeting for worship, 10:30 a.m.

RADNOR—Conestoga and Sproul Rds., Ithan. Meeting for worship and First-day School, 10:30 a.m. Forum 11:15 a.m.

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

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

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

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

STROUDSBURG—Meeting for worship at the 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.

WILLISTOWN — Goshen and Warren Roads, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

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

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

Rhode Island

WESTERLY—57 Elm St. Unprogramed 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 Unitel 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.

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