

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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# FRIENDS JOURNAL



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## From a Facing Bench

THE PHOTOGRAPH ON THE COVER was taken by Dr. Christian Hansen in Enugu, a city in the federally reoccupied portion of Nigeria. An account of the American Friends Service Committee's relief mission to Nigeria and Biafra appears on page 489.

### The contributors to this issue:

HERMANN ROETHER of Abington Meeting, Jenkintown, Pennsylvania, a sociologist engaged in research on group psychotherapy, has worked with the American Friends Service Committee and the Social Order Committee of Philadelphia Yearly Meeting. He came to the United States from his native Germany at the age of 22.

JONATHAN BEILER is a 1968 graduate of Friends Select School in Philadelphia. A violinist who held a scholarship at Tanglewood this past summer, he is now a student at Yale. This article was originally prepared as an address for the June commencement exercises at Friends' Select, and has been abridged for Friends Journal.

PETER and JOYCE FORSYTHE of Ann Arbor Friends Meeting were among the founders of the Council on Adoptable Children, of which Peter Forsythe (a former Methodist minister who is Ann Arbor's City Attorney) is president. Joyce Forsythe, who mothers the couple's four children (two natural and two adopted), was named "Outstanding Young Woman of Michigan" in 1967. The illustration accompanying her article shows the entire family.

DOROTHY SAMUEL, English teacher, one-time newspaper columnist, wife of a former Methodist minister, "convinced" member of Homewood Meeting at Baltimore—explains that here she is writing to Friends about Friends and that she "would write more scathingly to Protestants generally." Yet her background as a non-Friend has made her vividly aware of "the particular subtleties by which 'the second god' manages to creep under Friends' guard."

GEORGE LAKEY of Central Philadelphia Meeting is on the faculty of the Martin Luther King School of Social Change at Chester, Pa. From 1963 to 1965 he was acting secretary of the Friends Peace Committee of Philadelphia Yearly Meeting. He was one of the crew of the second voyage of the *Phoenix* to North Vietnam.

DANIEL HOUGHTON, an independent designer of machines, is active both in the Friends Meeting of Washington and

(Continued on page 508)



# FRIENDS JOURNAL

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## Today and Tomorrow

### On "Being Where You Are"

WE OFTEN are so perplexed and concerned with weighty problems of the day that we fail to give enough attention to needs that press more closely upon us. Friends Yearly Meeting in London had been considering various difficult problems, among them the sufferings in Biafra, caused partly, Friends felt, by arms sent by their own country. The Yearly Meeting sent a letter to the Prime Minister protesting the Government's sale of arms to other countries, especially Nigeria and the Middle East. A note from Mary Elizabeth Pidgeon, whose observations on London Yearly Meeting we printed recently, points up these other needs and problems.

In the course of discussion, a Friend rose and said that his wife (at present absorbed in the care of a very elderly, ailing relative) had said to him: "I can't do very much about Biafra, because right now I have a job near at hand that it is my obligation to perform."

Sometimes "being where you are" may seem less glamorous than calls from afar, but it is important and necessary to the fabric of our society.

### Words and Their Ways

WE THINK WORDS are wonderful and wondrous. We have been putting them on paper a good many years, and we never cease to savor their size and shape, their ability or inability to do a job, their loudness and softness, their color or drabness, and such other aspects as parentage and acquired personality.

We applaud therefore the attention that is being given words as the carriers of thought or as thoughts themselves.

Not that we agree with men like Rudolf Flesch, who reduces writing to a bloodless formula of short words, short sentences, and use of personal pronouns to measure readability. The result is tasteless mush.

Nor do we accept Marshall McLuhan's thesis that language is primarily spoken and that written language

is on its way out. Mario Pei in his new book, *What's in a Word? Language—Yesterday, Today, and Tomorrow*, gives reasons why it is not, and what he writes in that regard (and also about origins of language, Esperanto, grammar, and so on) is more to our liking.

What we do approve is the clinical scrutiny of speaking and writing, for it will help us cure our faults of wordiness, dullness, banality, jargon, and imprecision. Truly, our language is taking a terrific beating.

Soon, we suspect, the country will be aware of the Systematic Buzz Phrase Projector, a sort of game that enables anyone to put together meaningless but impressive phrases, like "integrated management options," "total organizational flexibility," and "balanced policy contingency." We read about it in two periodicals, which implied that these fuzzy buzz-words would be of primary value to bureaucrats, who seem to come to mind first when anyone mentions gobbledegook but who actually are no guiltier than many of the rest of us of resorting to tricks that hide thought or lack of thought.

From the Cosmos Club Bulletin we quote: "This reminds us of the Vermont farmer who came into town one Saturday morning and found a political rally going on. Edging his way through the crowd to where a speaker was loudly holding forth, he inquired from a bystander, 'What's he talking about?' To which query the reply came: 'He don't say.'"

The foregoing would be academic and no more than an amusing observation on the passing scene were it not that it applies so sharply to some of us Quakers.

We use too many words; we do not know when to stop. We debase our dearest phrases by overusing them. We carry kits of catchall terms, which come to have no meaning, and parade them (in epistles, for example) because they are expected or will give no offense—or will not make one think. All too often our silent worship is broken by a string of clichés separated only by *uh's* and *and's*.

Let us not be too harsh, though. Let us not be hypercritical. We must not question the sincerity of the message. We have a mote in our own eye. It is easy to criticize. When there is sincerity and simplicity, let us be kind. Not everyone can speak to our condition.

Perhaps our condition is not worth speaking to.

AN ITEM in the Newsletter of Sandy Spring (Maryland) Meeting gave us particular pleasure and reminded us that we seldom say such things ourselves. The item refers to Friends who left many vocational and Meeting activities in Washington and moved to Friends House. It reads:

"We thank Edmund and Florence Cronon. Yes, we do. In the first place, thanks for being among us. The Meeting is enriched. Secondly, we are grateful for the posters brought from London Yearly Meeting and given to Sandy Spring for display."

### The Light Shines

A FRIEND at luncheon the other day made a remark that seems more and more important the more we think about it.

The three of us were making small talk, and one mentioned ways in which people identify themselves when they are asked to do so—whether as housewives, students, farmers, office workers, editors, or whatever.

"Why," she said, "I tell people first off that I'm a Quaker!"

Two of us may have raised our eyebrows. Does one that readily offer the information that he is a Unitarian or Jew or Methodist or Buddhist?

"Yes," she went on, "I identify myself right away as a Friend. It tells people what I am and what I stand for. If I were to say I am a writer, a mother, and a housewife, I would be telling something, but not enough. I am first and always a Quaker. Everything else is incidental to that."

Why not? The ancient Roman summed up everything about himself when he proudly announced, *Romanus sum*. Why not, *Amicus sum*? Why not say often during the day, at least to oneself, "I am a Quaker. Therefore I have certain obligations. That is why I may act in this way and not in that. That is why I am what I am or trying to become."

Another way of saying it is: A truly religious person is a totally committed person. It's all or nothing. It does not mean one has to give sermons in and out of season. It means, simply, letting the light shine through.

Wesley W. Pinney, editor of the Montclair (N.J.) Meeting Newsletter, overheard a young Friend remark at the closing session of New York Yearly Meeting, "Love as hard as we can, all the time."

### The Stewardship of Time

WE ARE APT to take time for granted, at least in the sense that it is natural for time to exist and that at any rate our so-called "free time" is ours to dispose of.

People who live by schedules externally imposed do

indeed know well that little time is theirs to dispose of. But few question the existence of time itself, or query why God invented it, and only little by little do most of us come to recognize that all time is God's time to be used by us according to His will.

It is not that we are drones. If anything, people in our culture work too much and accept without revolt the dominance of the work-a-day routine. It is as though time existed as an independent entity and had a right to impose its will, leaving only a little "free time" for us to dispose of according to our taste, particularly if our taste coincides with that of society in general.

God made eternity, which is not divided into a past, present, and future (though including them) and which is not the same as immortality (though including it).

Eternity is the "eternal now," the life with God, into which we enter in the present to the extent that our lives are in and under God. That is, if we use time properly, we enter eternity now, in the corporeal life. Our stewardship of time should help us live increasingly in eternity.

The right use of time means neither hoarding nor wasting it; being neither latecomers nor over-punctual; and learning the tempo that suits us and favors inner stillness.

We should not fritter time away, though there will be occasions for dawdling—dawdling with intent (what the French call "*flâner*")—as there are times for brisk walking.

We should not fill time so full that we slip out of eternity. There is all the difference between uncontrolled, nervous hurry and an intentional, disciplined, practiced, rapid tempo.

Is such an attitude to time an illusory program in our day?—our day, which begins with the alarm clock reminding us of time's inexorable claims? The world rushes in with all its duties and demands, and time incases us in its straitjacket or tumbles us in its turbulent stream. How are we to discover and retain the rhythm of eternity?

Dom John Chapman is quoted in *English Spiritual Writers* as believing that "while for an enclosed religious, half an hour of prayer might be enough, for people living in the 'world' a much longer period would be needed".

The clue to the stewardship of time would seem to be sufficient daily retirement to establish the inner man or inner woman in eternity. Once this retirement is perfected, and we learn more and more smoothly to slip into eternity, some heroic and self-forgetful Friends might make do successfully on shorter rations than an enclosed religious.

For most of us, our need is great, imperative, and enduring, and we shall not be good stewards of God's time until we spend vast amounts of it in His eternity.

(Anne Z. Forsythe)



## The Watershed

By HERMANN A. ROETHER

"If ever America undergoes great revolutions, they will be brought about by the presence of the black race on the soil of the United States; that is to say, they will owe their origin, not to equality, but to the inequality of condition." So wrote a young Freuchman in 1831.

It is difficult to read Alexis de Tocqueville's reflections 135 years later without being overwhelmed by his foresight, for in spite of the abolition of slavery and other changes since then, the revolutionary potential has not diminished. Instead, de Tocqueville's fear about the future of America is the nightmare of our time, when race seems pitted against race, and when revolutionary strife and destruction loom larger than ever before in this country. Experts call it the crisis in black and white.

A crisis in intergroup relations always challenges the ideal under which groups of people live with one another. Our ideal has been equality and integration, but groups of black people increasingly doubt its validity, for reality and ideal have remained too far apart. Groups of white people, too, question the ideal—if not from prejudice, then from fear of harm, riot, and revolution. The pressure is to change the ideal out of deference to reality.

Those of us who wish to preserve the ideal hasten to reconstruct reality. In any crisis, old organizational channels of mediation are found inadequate, and new ones are urgently sought to help mend the situation. Groups are enlisted whose main purpose may seem quite unrelated to the issue of race, yet they are made to see that resolution of the crisis is crucial to their own future.

The survival of the challenged ideal, therefore, depends on the responsiveness of institutions in supplementing their normal activities with efforts and sacrifices specifically geared to the crisis issue. There is no other way for us to change reality or our common ideals than through the institutions we create and maintain together.

For those of us who, like myself, join organizations for the specific functions they perform, this call to extra effort is unwelcome. The Meeting is cherished for the opportunity it gives to recharge religious ideals so that they remain vital in life. This primary purpose is as it should be. But the nagging question persists whether Monthly Meetings can be exempt from responding to this crisis demand that is directed to all groups who are willing to hear. Can we, with our religious tenets and ideals, decline this request for involvement and sacrifice?

How has your Monthly Meeting answered this question? It would be arrogant of us to suggest that our normal function as a religious group is a sufficient response while demanding that all other groups (preferably those to

which we do not belong)—be they unions, realtors, schools, business enterprises, or the government—do more. What is at stake, after all, is the ideal which we as the religious community stand for. Hard though it may be for us to do something beyond what we bargained for when we joined Meeting, we are called upon to respond.

There may be Friends who judge that this is not a crisis, despite de Tocqueville's warning and current expert judgment. But the consequence of an error in judgment on a crisis question has been shatteringly demonstrated by the Nazi era in Germany. This experience of man is still the most tragic example of a people's failure to use its society's institutions to respond to a crisis in intergroup relations. In Germany, too, religious groups and local churches denied the existence of a crisis. They continued with their normal functions, relying on other agencies to resolve their problem. When they recognized the error of their judgment, it was too late. The ideal had been redefined by secular groups; by this means the critical gap between ideal and reality had been narrowed. The attempted solution of that crisis was definitive.

Let us, who often unduly praise the individuality of our religious beliefs at the expense of the institutions in which we share them, be touched by the final irony of the dilemma of religious people in Germany, whether they were the well-known Niemoellers and Bonhoeffers or the unknown Richters and Weisslers (or my father). Their dedication cannot be questioned, but they misjudged the situation; they stayed aloof instead of cultivating their faith in corporate involvement. When they recognized their error, when they finally tried to move their religious groups to sacrifice and action, it was too late; they found no response. Standing alone, and lacking corporate support, they were ineffectual. To us, in retrospect, their deeds may seem puny or heroic; to their Nazi contemporaries, these men were unknown, their ideals irrelevant.

Thus far we have been spared our equivalency of such tragedy. Thus far racism here has been mainly a butchery of the spirit, but its iron logic will lead us also in due course to piles of real corpses so painfully familiar to us from the misdeeds of our German brethren because they did not halt the maiming of the spirit in time. If our crisis results in the revolution de Tocqueville feared or in a blood bath of German proportions, it will be due to the lack of responsiveness of our institutions and to our unwillingness to engage our religious groups, our Monthly Meetings.

This is our watershed. If the crisis is to be resolved in favor of our ideals, it will require not verbal statements but programmatic involvement in the neighborhoods of our Meetings, especially in the suburbs; it will require risks and sacrifices that are noticeable. Thus far our performance is less than what hope requires.

## America's Adoptable Children

By PETER and JOYCE FORSYTHE

**I**N an age of sensitivity to the rights of every individual, hundreds of thousands of parentless children have been denied their right to a permanent family and the chance to develop into the productive adults society needs. A child waits forever because the shading of his skin is a trifle darker than that of his hospital roommate. Another with a slight chance of developing eye trouble when he is older must grow up with no family because he might some day develop a "flaw." A youngster is "too old" at four.

Who among us is so pure, so perfect, that he can deny a young child the love of a parent? Why are so many thousands of children in need of parents? Because of soaring illegitimacy rates, medical discoveries to correct infertility, a relatively small crop of potential adoptive parents between the ages of 25 and 35 (due to effects of the depression in the 30's), abuse or abandonment by biological parents, and replacement of the extended family (which easily absorbed an extra child) by the "tidy" nuclear family. According to a 1967 estimate by the Child Welfare League of America, 100,000 out of nearly 300,000 parentless children in the United States are legally adoptable. Thousands of the remaining 200,000 should be freed for adoption, but laws and the policies of agencies or courts doom them to institutional or foster-home care.

Why are these children not placed in permanent adoptive homes? Outmoded, unrealistic policies which reject and discourage good families are partly to blame, according to the Child Welfare League of America. Some of the policies needing revision are those having to do with infertility, physical matching, age, religion, working mothers and the spacing of children.

**Infertility.** Medical proof of infertility is usually required in order for parents to adopt a child. This is not a law but an agency policy. It is understandable that childless couples want a newborn who will approximate the infant they could not biologically produce, but with fertile couples there is less concern with what the child looks like and more interest in providing parenthood for a child who needs a home. Such "room-for-one-more" families know how crucial a loving family is for every child, particularly those with special needs, and they have learned how much a child has to give a family.

**Physical Matching.** Traditionally, agencies have matched parent and child so that the adopted child might appear biologically possible in the family. They have taken pride in such placements, yet at the same time they have made the couples promise to tell the child he was adopted. Certainly many children do not mirror their bioparents at all, and no study has shown that a child

who resembles his parents is any better adjusted than one who does not. As one happy Negro girl placed in a white home declared, "It's not who borned you that counts; it's who loves you."

**Age.** The upper age limit for adoptive parenthood of babies usually has been set at from 37 to 42, thereby eliminating a multitude of fine homes and ignoring the fact that many children are born to older parents and successfully raised by them. In this modern era of long life spans, individual circumstances should govern.

**Religion.** In many large American cities an abandoned child is assigned a religion by rotation. Generally every known biological mother is asked her religious preference and, if none, that of her mother or grandmother. Thus the biomother, while releasing to society all responsibility for the care and raising of her child, still can dictate the religious faith of his future and can deprive him of a home. In some states prevention of cross-religious placements is a matter of law, but usually it is not law, but agency policy.

**Working Mothers.** Many agencies consider a woman who works—even just a few hours a week—unfit for adoptive motherhood. Today a large percentage of mothers are employed, either as a financial necessity or as an emotional outlet, yet they make good mothers and wives.

**Order and Spacing.** In a biofamily a new child is younger than its siblings, but adoptive couples may feel equipped to add a child older than those already in the family. Because this is biologically impossible few agencies will allow such family expansion. (Is this again an attempt by the agency to hide adoption?) If adoption is seen as a good alternative way of building a family, and if there are many older children who otherwise will never find their way into a family, should not the decision as to their ages be left to the couple who will raise the children? The proper spacing between children is seen as two to four years by adoption agencies, but wide spacing means fewer eligible applicants, inasmuch as most couples are disqualified when they reach the age of about 40 and do not seek to adopt children until after nearly a decade of married life.

In many agencies a dual standard exists as a way to deal with the ever-increasing numbers of hard-to-place children. Healthy white infants are awarded to the applicants who fulfill *all* the narrow requirements. Borderline cases—the father who is too old, the mother who works, the couple which does not attend church regularly—get the hard-to-place children. Shouldn't the child with a special need get the *best* possible home?

Responsibility for homeless children should not end at local city limits. If one town has an abundance of adoptive homes and another has a surplus of children, agencies must cooperate to get them together. At present few agen-



cies are willing to exchange with each other. The newly-formed Adoption Resource Exchange of North America (ARENA), set up by the Child Welfare League of America (44 East 23rd Street, New York City), is dependent on agency working with agency across the country. If an agency is lazy a child is trapped.



*The Forsythes and their children:  
two biological and two adopted*

A caseworker can become an adoption caseworker with no education in this field at all. It is frightening how few of such workers have heard about ARENA or know the seriousness of adoptable children's plight. A couple interested in adopting should talk to others who have gone through the process and who thus can arm applicants with knowledge to challenge caseworkers who would deny adoptions for questionable reasons. The National Council of Adoptive Parents Organization (Teaneck, New Jersey) can lead families to other nearby adoptive couples.

In the spring of 1966 three Quaker families in Michigan—determined to find ways to help other couples adopt children and to recruit more homes for parentless children—pooled their knowledge, gathered together a few other couples, and created the Council on Adoptable Children (COAC). Slowly they pulled together some hard facts. An agency turning away couples because "we have no children" was found actually to have 889, of whom 60 per cent were evaluated by professionals in the agency as adoptable (able to benefit from adoption and not too emotionally handicapped to fit into a family). Though this agency was statewide, with branches in every county, some counties were not even accepting applicants at all, and agency policy would not permit a couple from one county to apply in another county office.

COAC families encouraged newspapers to publish their findings. Individual members made themselves available to TV, radio, and public meetings to spread their concern. Regular meetings and a newsletter that reached every agency in the state kept people abreast of current activities and progress in adoption service.

In the fall of 1967 a statewide institute, co-sponsored with professional agencies and organizations, was held primarily through the efforts of COAC. "Frontiers in Adoption," featuring two progressive adoption programs from the United States and Canada, inspired policy revision in several Michigan adoption agencies.

### Adopted

The sun slipped out  
Of a passing cloud,  
Shone all about,  
And I laughed aloud  
At the happy thought  
Of a walk in the sun  
With my little tot—  
A walk for fun.  
I laughed aloud,  
And her eyes flashed blue,  
And my heart was proud  
Of the love that grew  
With her impish glee  
And her hand's warm touch.  
How did God trust me  
With so much?

ESTHER PEASLEE FOX

Through such social activities as kaffee klatches, family Christmas parties, and summer picnics, discussion is furthered among COAC members and prospective adoptive couples who otherwise might not consider an older child or a child of mixed race.

To readers interested in starting a citizens' organization such as COAC the following suggestions are offered:

1. Read *Adopting a Child Today* by Rael Jean Isaac.
2. Send to the Los Angeles Bureau of Adoptions for the movie *Angel by the Hand*. This can be borrowed free or can be purchased for about \$70. It is an excellent recruitment movie, very good for church groups, women's circles, or men's groups. COAC is completing a slide presentation on the hard-to-place child and on the considerations couples have to face in working such a child into their family. This will be available to anyone at cost. Proceedings of the institute will also soon be completed. (COAC's address is 1205 Olivia Avenue, Ann Arbor, Michigan.)
3. Get articles into local newspapers. In Canada and in Ann Arbor, newspaper pictures and descriptions of children who need parents have been nearly 100 per cent successful in placing these children.

Strong family units offer the only true hope for insuring children's normal, happy, and productive development. With hundreds of thousands of parentless children in our nation and overseas, no community can afford to underuse or neglect its family resources.

## When Friends Need Help

By JEANNE A. LOHMANN

**F**RRIENDS have a long history of giving help to others. Our religious concern for human need sensitizes us to many areas of suffering. We struggle to be aware, responsive, and helpful. This familiar and necessary role is one in which Friends are at home, but it may be that we are better at giving help than we are in asking for it when we ourselves are the troubled, needy ones. If it is true that we are comfortable only as givers, as the concerned, as "resource people," then we have a false image of reality.

Make no mistake about it: Friends need help in all the human ways that other people do. Our testimonies and our Queries do not preserve us from anguish. We suffer from marriages and jobs that fail; we have lack of communication in our families; we experience sexual difficulties, delinquency, suicide, loneliness, mental and physical illness, and problems caused by drinking and drugs. For some Friends difficulties may lie in our false expectations of ourselves or in what we expect from our religious community. Difficulty may also be found in what we think others expect of us as Friends or in what they really do expect.

*How do we know when we need help?* Our reliance upon the "Inward Teacher" is a source of clarity and guidance if we are honest and if we are aware of the common emotional danger signals. Our friends sometimes can reveal our problems to us if they are honest and if we care deeply for one another. The "ifs" are big ones. The Meeting's labor is to produce sensitive and honest people and to cultivate the atmosphere of trust and caring that makes signaling to one another possible and dependable.

*What help can come from the Meeting, and what must be sought elsewhere?* The Meeting cannot help at every level, but in some way it must be able to give spiritual and emotional support, no matter what the "bind" in which a Friend finds himself.

There ought to be people in his Meeting whom a Friend can trust, people to whom he can go. We do not turn to a committee for sustenance; we long to go to a single loved and trusted person—to someone who is in touch with the spiritual resources we dimly know exist somewhere. We want practical, personal help which is an expression of God's care, although we may not recognize this at the moment of crisis. For such help the Meeting often turns to competent professional people, but the single caring person is our first resource.

Our Meetings must nurture and "grow" caring individuals who are free and pliable enough in spirit to be tender and strong with those who suffer. Such people

must not only care—they must be available. They must not be weighed down by service on too many committees; they dare not respond to every Quaker call, no matter how worthy or urgent. Their strength and tenderness come best through an integrity of spirit and experience that is able to say to the suffering one; "I have been there. I have asked for help and have found it in God and in other human beings." Though Friends may not always be able to say, "I have been there," they should find it possible to share openly and honestly such experiences as they have had.

We can cultivate the quality of imagination of which Howard Thurman speaks so eloquently in *The Luminous Darkness*: "The place where the imagination shows its greatest powers as the messenger of God is in the miracle it creates when one man, standing in his place, is able . . . to put himself in another man's place."

We shall be able to do this if we know what it means to ask for help and how to share our experiences of asking and receiving. Often our asking is tentative, unsure, oblique; our sharing is partial, diffident, untrusting. We try so hard to be independent, to be creative in every situation, to keep our burdens from burdening others. In this way we protect ourselves, as we should, but self-sufficiency may carry its own flaw of pride. Friends tend to be afflicted by the "Atlas syndrome," as one of our social-worker members puts it. We carry the world's weight, and we also carry our own in a lonely fashion. Can we learn to acknowledge our own spiritual nakedness—even to share with others something of our rages, our confusions, our inadequacies, our doubts? What we never know is the point at which our asking for help may truly be ministry to others, enabling another to give to us, freeing someone to ask for help himself.

Even if no one can be helped when we dare to reach out from the depths of our utter need, do we not, thereby, confess our humanity and affirm that we too belong among the dependent children of God? Rilke says it thus: "What have we learned from living since we started except to find in others what we are?" When we ask for help do we not express our trust in those around us, our faith in the community we share?

*Are Friends free to ask for help*, or do the expectations surrounding us as to what constitutes a "good Quaker" get in the way? Seeing around us Friends who appear to lead balanced, busy, constructive lives, we want to be like them. Hence we may make unfair comparisons and false judgments without ever knowing the burden another Friend may be carrying. The "good Quaker" image is a subtle one—a mystique developing month by month in Queries that urge us to be better than we are and at the same time seem to ask us to be perfect, concerned, and active in an impossible number of areas of living. The



mystique we inherit is one of the burdens of Quakerism, putting off some people who would be excellent Friends but who feel that our standards are impossibly high, that too much is expected, that they could never measure up.

When life brings some devastating experience to those we love, we have no feeling that they must be entirely adequate, strong, and self-sufficient. We want to help, and we can do so only if there is a sharing of need—if we are aware. We feel left out if we cannot be of use, even if that use is only our presentness, our listening. We affirm the words of Oscar Wilde:

If a friend of mine gave a party and did not invite me to it, I should not mind a bit, but if a friend of mine had sorrow and refused to allow me to share it, I should feel it most bitterly. If he shut the doors of the house of mourning against me, I would go back again and again and beg to be admitted so that I might share in what I was entitled to share, his sorrow and suffering.

Why should we treat ourselves differently, as though our needs were not real, as though we could cope alone with burdens?

### The Child

She is all that life should be—  
warm, vibrant, loving,  
the hope of tomorrow,  
flower of yesterday,  
essence of dream,  
fruit of joy,  
summit of genesis.

Dear God, forgive my presumption;  
in her I begin to understand  
Your love.

POLLYANNA SEDZIOL

Sharing our imperfections, our vulnerability and need, our humanness, ought to be an unnecessary thing to ask of Friends. It may even seem ludicrous to some who feel that our failures and "sins" are glaring enough for anyone to see. There is no point in parading sorrows and deficiencies, no need to share what will not be helpful, and yet more freedom and honesty may well be in order among us.

Some of us do need to be taught to call upon one another; some may call unnecessarily and too frequently; some need help in sharing their vulnerability. All of us are part of the fabric of what Bonhoeffer calls our religious community's "life together." When we worship in true community, God shows us ourselves as we are, in our strength and in our need. He enables us to ask for help, even as He tenders us to give it, for He knows what we may become.

## Bankers and War

by Charles A. Wells

SOMETIMES GREAT TRANSITIONS take place quietly, unnoticed. A new attitude among bankers towards war is one of the most important changes we are now experiencing, yet one of which the public is still largely unaware.

Ever since the invention of firearms, kings and princes have turned to bankers for funds to buy weapons, thus making war a profitable enterprise. Bankers, industrialists, and the generals have been collaborators ever since.

From the conquests of war, the rulers gained more people to govern and tax; industry and tradesmen gained added territory to exploit; the bankers got their interest. The First World War had many of these elements, as did the second, when the German banking houses and industrialists supported Hitler with a view to greatly expanded German domination.

Swift gains in technology, however, have made war so indiscriminately destructive and so economically disruptive that for the first time in five hundred years, the financial world has become dismayed at the costs involved. And this, providentially, over a "small" conflict in Vietnam. The new electronic wonder weapons make dramatic stories in the press, but they are terribly costly and soon are expended. The Wall Street Journal has commented cautiously on this problem. Similar sentiments are creeping into the pages of other business journals.

This new attitude may be observed from other standpoints; for instance, in the dollar crisis some months back. The leading banking houses of the free world reminded official Washington of two things: That the dollar had become the basis for all world currency rates; that if the drain on the dollar, caused by the Vietnam war, were not stopped, faith in the dollar would fade, trade would be impaired, and a world recession would follow.

Not long thereafter, President Johnson tried to curb the war in Vietnam and made other attempts to get the conflict under control. The American dollar is a potent political factor also, for it is close to all of us. Comparatively few of us have sons, husbands, or brothers in Vietnam. But all of us have dollars—or wish we had.

Much of the glamour has gone out of investments that have to do with electronic weapons, aircraft, and missiles. The big money is seeking constructive channels of involvement. Military appropriations will still be jammed through Congress, but such news no longer quickens the pulse of Wall Street. For the first time in memory, the market is now more inclined to go down when there is news of increased tensions, instead of up, as in the past.

This epochal change will mean much to our faith: We can sense again that God has not been crowded out of history.

## A Letter to My Draft Board

FROM GEORGE A. LAKEY

**Y**OU no doubt have assumed that our active relationship was terminated, since I served two years of alternative service as a conscientious objector, 1963-65, when I volunteered to be drafted, partly because I was nearing the age of twenty-six and felt too much sense of solidarity with my fellows to want to "get off" through graduate school deferments. It was not that I believed we really *do* have an obligation of military service—I am firmly a pacifist and against all military forces—but I felt that I should not be an exception because I could stay in graduate school and thus evade the draft.

(Really, when you stop to think about it, draft evasion has been a very popular activity among our most respectable people!)

Rather than be a draft evader, then, I volunteered to do my two-year "hitch." At the time I did not see clearly that I was claiming a special, privileged status in another way: I was claiming the right to be a *religious* objector to military training, side-stepping the fact that many deeply conscientious persons do not consider themselves religious. I was also an objector to *all* war, passing over lightly the obvious fact that sensitive men can object to one war but not another, can (for example) fight in what seems a defensive war but refuse to fight in an aggressive war.

I did not fully realize at that time the evil character of military conscription itself. I remembered reading in high school history books that United States participation in the First World War was justified because we had to beat Prussian militarism, and I also remembered the fact that many people came to this country because they hated military conscription. But the fellows I knew who had spent their two years in the army did not seem much the worse for it, and it somehow seemed to me a fact of life rather than a recent perversion in American Democracy.

I now see how discriminatory the draft is in claiming that conscience is reserved to those who consider themselves religious. I now see how blind the government is in implying that only pacifists have the moral sense to be outraged by the systematic destruction of a small nation by the immense United States. But much more important is the vast discrimination against the poor sections of society which the draft imposes.

I was trying to deal with that by refusing to take the easy way out myself, but forgot that individual action is no substitute for work against the structure which creates massive injustice. Anyone with a sense of equity who

reads the official policy of Selective Service on "channeling" people toward activities which serve the military state (and discriminate against the poor), is bound to oppose the draft for that reason.

The passage of time has made another thing clearer: the bad effects of military conscription on our country and on the world. The most important bad effect is that it has given the government a steady reserve of cannon fodder to throw into wars wherever it pleases. Even without a Congressional declaration of war—the least one would expect of a democracy—the Executive has thrown hundreds of thousands of American men into the destruction of Vietnam, a country which has never done anything to us.

I have been there. I wish each of you could see the appalling scenes in Saigon of corruption and violence. I wish you could have been with me in the orthopedic ward of a provincial hospital and seen the twisted and broken limbs of men, women, children, caught in the escalating violence. Nor is the destruction only physical; I have talked with a gentle nun who grew tense with her outrage against the moral corruption into which our draftees are leading Vietnamese.

Is the fault all with the United States? The fault never lies on only one side, and the Vietnamese have certainly engaged in terror and destruction in their efforts to win self-determination. But Jesus felt pretty strongly about the people who prefer to talk about someone else's mote instead of dealing with the beam in their own eye. I know whose side's destruction *my* tax dollars are paying for. You know whose side's destruction *you* are drafting men for.

Discrimination in the draft law, social discrimination in its effects, and the license it gives for wars our descendants will be ashamed of—these are judgments which arouse me to opposition to the draft. In May during a Quaker meeting for worship I came to a deep certainty that my leading was to refuse further cooperation with the Selective Service System, [and] I turned in my draft card. My wife and three-year-old girl mean a great deal to me, and I will miss them terribly if prison is my fate. I take no pleasure in it, but you men have no doubt had occasion to tell draftees that duty is more important than personal wish. So it is for my wife and me.

My request to you, who as far as I know have personally been fair in carrying out your role, is to reconsider the nature of the system which has had both of us entrapped. There can be a harsh penalty for my leaving the system, but not for your resignation from the post of Selective Service agent. Your resignations would, perhaps more eloquently than my action, put the government on notice that a free people will not forever tolerate injustice in its midst.



## Plan for a Life

By JONATHAN BEILER

I FIND myself confronted by a world that is rapidly exhausting its supply of beauty and its respect for life. It is a nightmare of mine that at some time in the not-too-distant future every square inch of land will be paved with concrete and invaded by industrial and automotive pollution. Even now we have been effectively conquered by noise pollution, for it is almost impossible to get completely away from the noise of automobiles, of airplanes, and of other machinery. As our virgin land gives way to high-rise apartment buildings and superhighways, as our water and air give way to the senseless destruction of pollutants, the prospects are not good for a world in which men can comfortably, naturally live.

Accompanying this destruction is what seems to me to be a terrible disregard for human life. We fight wars in which score is kept by comparing the slaughter of "theirs" to that of "ours." We gradually and reluctantly accept such legislation as gun-control and auto-safety acts which are really basic efforts to save lives. The entertainment media are full of glorified killing, be it in war movies, police shows, or the "Westerns" which to me are a flagrant insult to a people who fought to prevent their land from being taken from them. The killing of prominent and wonderful men is to me a reflection of the climate we have created in which life is degraded and cheap, in which men think no more of killing than of any act of frustration or anger. This situation I view as universally the same, whether or not the killing is sanctioned by the dehumanizing laws of war.

Thus I feel threatened by a world of concrete and filth, where humans fit in only if they conform to one established pattern. In my capacity as a member of the human race, I most emphatically refuse to surrender my life to these conditions. Although there is a necessity for vast political and social action, I recognize that as an individual I can not change the nature of my country or of the world. Therefore, while keeping my eyes open to all possibilities for change in the political and social arenas, I conclude that my major struggle against the darkness of the world will be one to bring some beauty into my life, to bring back to myself and to others near me the beauty that is slipping away, and to try to restore the sanctity of human life for myself and for others.

I have two methods toward these ends: friendships and music.

I have had very few close friendships, but I can't imagine my life without the ones I have had. What is necessary is not merely a mutual attraction, but such honesty and understanding that it is possible to discuss

exactly what is on one's mind with no embarrassment or fear of damaging the friendship. This is, of course, an ideal that is impossible to attain completely, but if friendship is approached with humility, with the idea of being dependent on someone, and with the willingness to expose one's self to the point of extreme vulnerability, then the ideal can be gotten close to. In thinking about my friendships, I am reminded of so many beautiful moments (and also of moments that hurt, for they must be accepted too) that I hesitate to go very far into the subject. What is important, however, is the beauty of friendships which can turn a trolley station into a sacred spot and which can bring beauty into the smallest, most ordinary things. The willingness to make one's self open to friendship must be perpetual.

Accompanying the beauty of friendship is an almost fanatical respect for life, a desire to prevent the least harm to the friend and, consequently, to one's self and to others. No true friend will violate the idea of friendship by showing disrespect for anyone's life.

An invaluable supplement to my friendships is my music. Friendships are fallible because people are fallible. More often than not, when a friendship fails me, I find it is my own fault. But still there is the necessity to turn to something which will never go away, which is perfect in its own way, and which provides a satisfactory outlet for my emotions. Music is all that to me. It brings beauty into my life because I am able to appreciate the beauty created by others, particularly the master composers, and then to take that beauty and convey it in my own way as I interpret it on a musical instrument. If others listen and appreciate, then I have communicated.

The way in which music increases reverence for life is not as obvious as its beauty. But once in a while one comes across a piece—the *German Requiem* of Johannes Brahms is such a one—that breathes with such intensity a love for life and an attitude of reverence to the whole universe that there can be no doubt that life is sacred.

The meaning of life, my violin teacher has told me, comes ultimately from realization of the infinite possibilities of composition. You fail to be original only if you are cowed by the vastness of the subject and fall back on following patterns laid down by others. But from the misery of life it is always possible to turn to your inexhaustible human creativity.

With this thought in mind, I struggle with the world's lack of respect for life and beauty on an individual level, trying always to take advantage of what I must instinctively know are the infinite resources of beauty, life, and love within me, and uniting with those I can find whose aims are similar to mine. Sometimes the struggle succeeds; sometimes it does not; but not to engage in it means a surrender to ugliness. I intend to engage.

## Thriftness; Godliness

By DOROTHY T. SAMUEL

**D**URING the recent restoration of Baltimore's historic Old Town Meeting House for McKim Association (a city landmark), the newspaper carried the story of a visiting antiquarian who asked the workman tearing up flooring if he had found any treasures. The response was negative. "If those old Quakers had dropped a penny, and it had rolled between the floorboards," the workman was quoted as saying, "they'd have torn up the floor to get it." To which the visitor, a Friend himself, reportedly gave wholehearted agreement.

Do Friends have a fetish about money—a kind of "next-to-Godliness" attitude which conditions responses so automatically that searching query is seldom made? Do otherwise fine and sacrificial projects sometimes founder because of reflexive thinking about the use of money?

Friends *do* have a separate classification for money—separate from their general category of "things." Things are to be held loosely, shared lovingly, and cared for sensibly. Money must be held tightly, shared sparingly, and cared for sacredly.

Let us examine, for instance, our own instinctive reaction (role-play in print, as it were). Suppose a young family in a Friends Meeting has been under great strain—emotionally, physically, and financially—because of an unexpected and serious operation on the oldest of their children. Now the child is home, requiring constant care and expensive medication.

One day the wife breaks down while talking to an older Friend on the telephone. Medical expenses and other emergencies have pressed so relentlessly that she is out of almost all staples. It will be three weeks until the next paycheck arrives. She is actually worried about how to feed the family.

How play you this role, Friend? Typically, the older woman will rush to her pantry, her breadbox, and even her refrigerator. On her way to the young family's house she will stop at a produce market and again at a grocery. Before her imagination has run out she will have perhaps a month's supplies to deliver with eager love. She will wave away thanks. For the younger woman to list the groceries in order to replace each item would be almost insulting. Any insistence upon repayment will be met with—at most—an injunction to "pass it on" at some future date to someone else in need.

And this is right. To share wholeheartedly from one's abundance is a real joy. To be able to receive graciously and without developing a neurotic sense of obligation is a mark of spiritual maturity, as is the ability to give.

But change the situation just a bit, and Friends' "second god" may take over on automatic shift. Were the harassed wife to stop at the older Friend's house on her own way to the store, the script might need to be changed. For, in this case, she might admit that she had, perhaps, a dollar for milk when she really needed to buy everything.

"Oh, let me lend you the money!" the older Friend would cry. And, insistently, she would pass over currency of about the same value as that of the goods involved in the first illustration. Generosity here would be to insist that repayment wait—until the crisis had passed.

The significant fact is that a need seen in terms of *things* is met with a gift; a need seen in terms of *cash* to *provide things* is met with a loan. And neither Friend—the one in need nor the one offering help—would think to weigh the appropriateness of these responses. To fail to keep a careful list of "money" help and make accurate return in kind would be as great a breach of friendliness as would be the keeping of a list of foodstuffs and the replacing of them package by package. A Friend is one who would give you the shirt off his back but not the dollar off the top of his stack.

We see this same conditioning at work on the corporate level. Having avoided the love of things which leads many persons to grasp at money in order to participate in the American way of conspicuous consumption, Friends sometimes have been trapped by their very virtue. They do not spend selfishly or frivolously; but they often save blindly and, yes, frivolously—the fun being as much in saving for its own sake as, for many other Americans, it is in spending for its own sake.

Friends Meetings which contribute sizable sums of current income to provide for orphans in Vietnam or to send medicines to Hanoi or to support workers in our own South can be utterly ruled by worldly prudence in transactions where capital is concerned. Meetings will *spend* money to send lobbyists to Washington to argue for open housing. But a suggestion to *invest* money to underwrite the construction and purchase of open housing, for instance, is too commonly met with an instinctive "But this would reduce our income!" Any money that has become "capital" has become sacred.

Just here is the nature of the response dramatized. A conditioned response is a habitual reaction operating without logical assessment of reality. The response may have originated as a logical reaction to a former reality, as in the case of the man who always replaces his phone inconveniently on the right rear corner of his desk even though the co-worker who once shared it has been moved to another office. If someone suggests placing a mail tray on that corner of the desk, the man may respond with a curt and immediate "no" that allows for no discussion.



He has forgotten the original reason for dedicating that space to the telephone, but not the emotional intensity of his determination. To him, that corner is where the phone "belongs."

### A Prayer

By HERTA ROSENBLATT

Our Father,  
in earth and heaven,  
sacred is Thy name.  
Thy will be done with us.  
Guide us toward Thee  
and stretch down Thy hand to us in darkness.  
Lead us through the valley of loneliness;  
lift up our hearts to Thee.  
Let Thy love comfort us and bear us,  
even as we love one another.  
Let Thy light shine within us  
and round about us.  
Give wings to our longings  
and enfold us with Thy calm.  
Keep our memories clear within us  
and our eyes bright to see Thy way.  
Touch our lives with Thy light and Thy love  
that we may walk on,  
faithfully,  
in joy and in thanksgiving.

Similarly, Friends originally protected investment funds in order to have income with which to work effectively for Friendly goals. Over the years it has become automatic for many Meetings to (a) protect investments, and (b) spend for good causes. Today Meetings may sometimes work more effectively for good causes by reducing investment income than by spending. Logical reappraisal of the actual situation would show that reducing one's income from investments is really more frugal than sending out contributions from which no cash return at all is received. Providing open housing is more effective than merely passing laws that will be evaded and contested. To withdraw funds from war industries is more effective than to print a stream of minutes opposing the military-industrial complex. But too often neither effectiveness nor straight dollars and cents determine Friends' responses in affairs of the pocketbook. We are as much creatures of our unexamined assumptions as are those whose unexamined assumptions are clear to us.

The American people do not like war and killing; they are merely conditioned to responses which inevitably make for war. Similarly, Friends do not really worship money; they are merely conditioned to responses which inevitably give money a sacred status.

## The Need in Africa

(from American Friends Service Committee)

THE NEED is great and immediate. It may continue. Innocent, helpless victims of war in Biafra, Nigeria, and federally reoccupied territories are dying now or will die unless they get food and medical supplies soon.

Dr. Christian Hansen, pediatrician and staff physician in the Tufts Mississippi Delta Medical Health Center, explained the need:

"I visited one hospital where infant mortality at intake was so acute that doctors quickly checked the queues of waiting mothers and babies, seeing which infants were so near death that they must be moved to the head of the line.

"Many of the babies in hospitals are suffering from kwashiorkor, a disease of protein deficiency that can be counteracted by massive protein feedings.

"With proteins available, it is possible to reduce the death rate significantly."

Dr. Hansen is a member of a mission appointed by American Friends Service Committee to investigate conditions in the war-torn areas. The others are Dr. Channing Richardson, of Hamilton College, Clinton, New York, and Dr. David Scanlon, of Columbia University. Following their recommendations, a medical and relief distribution program has been undertaken in Lagos, Nigeria, under the leadership of Bradford Abernethy, chaplain of Rutgers University, and his wife Jean, both of whom have previously done relief work for American Friends Service Committee.

"Many thousands of civilians have been unable to plant their seasonal crops and have fled their homes," Dr. Hansen reported, "and altogether we estimate that there are about eight hundred thousand refugees in federally reoccupied territory.

"They, with others caught between lines, are dependent upon relief for food and medical supplies."

The Service Committee has launched an appeal for \$200,000 to provide food and medical supplies urgently needed for its new program. This work is being carried out in close cooperation with other agencies, including the International Red Cross and Nigerian and Biafran authorities.

A little help goes a long way in the Nigeria-Biafra situation. In Emekuku, the thousand dollars that Quakers gave to the Holy Rosary Hospital is expected to support 250 babies for six weeks. At the Uzuakuli Leprosy Settlement, where workers have gathered up motherless babies, a similar gift will support 60 babies for two months.

Grants were made also in Ugoto, Umuahia, Abiriba, and Awo/Omamma. All were for the feeding of babies or refugee children.

## Creativity and the Creator

By DANIEL E. HOUGHTON

OUR understanding of life would be increased if we could know the relationship between the Creator and the human experience called "creativity." In the technological explosion, "creativity" refers to original work in various phases of design, development, and production. For all the things produced for general and industrial application the conscious effort of a lot of people is required. In all this activity there is failure and waste, but there is also so much success and productivity that one feels anything is possible if there is enough desire for it.

At the start of any design project, it often is expected that there will be some problems which cannot be solved on the basis of previous experience; hence invention will be required. This is not something to avoid but rather something to look forward to. Such a need has been met successfully so often in the past that the expectation is it can be met again. Of course some problems are not solved, and some solutions turn out better than others. Because the record of success is so high, however, the feeling has come to be that *this is the kind of world where mechanical problems can be solved*. On the basis of experience this has become *the designer's faith*.

The process of invention tends to follow a pattern. First, the problem must be defined. Next, simple solutions from common practice are looked for. Then an effort is made to imagine uncommon solutions. When ideas or time run out, the problem is put aside. After a rest period of a day or so, it is looked at again. Frequently this is all that is necessary. The solution is apparent on the first review. Sometimes more rest or more study may be needed.

Several times I have had the feeling, after a day of fruitless study, that I cannot see the answer now but that tomorrow morning I shall have it. The laying aside of the problem between its study and the recognition of its solution seems to be a necessary part of the process. This has been noted by many people, both in recent and in ancient times.

Recently I heard a Blackfoot Indian artist say that he advised his young friends, when they started painting, to have more than one picture going at a time. When I asked him why, he said that frequently in painting a picture you come to a point where you do not know how to finish it, but if you start to work on another picture the solution to the problem will come to you—sometimes in a flash—when you are not thinking about it.

A related experience is found in the unprogrammed Quaker meeting for worship. In such a meeting the urge to speak can be a compelling thing, accompanied with strong feeling. This is particularly true for those who speak for the first time and for those who speak with

reluctance. This has happened to me from time to time. In reflecting on the thought process leading up to the message to be shared, I find that some problem is involved. This problem may be one that has been under consideration for some time, or it may be one that has been raised by a previous speaker in the meeting. It is at the point where the solution is apparent that one must speak.

There are other times when the solutions to problems break into consciousness during individual study. A mathematician once described to me some work he was doing which culminated in a discovery. When he saw his result, he had to jump up and shout out loud to express the thrill of the experience. Whether a discovery is new for mankind or only new for an individual, it is creative.

The kind of creativity experienced in meeting for worship is related to, but different from, that of individual discovery or that of the designer. When a rest period is involved, the solution may come as a new approach or a clarification: choices become clear, uncertainties are reduced. In the experience at meeting the solution not only comes during consciousness but, in a special way, it belongs to the worshipping group. The expectation that the Creator will communicate with those who will listen is basic to the unprogrammed meeting for worship.

A similar expectation stands behind most human creativity, though a concept and an awareness of the source of the answers may be totally lacking. Such unawareness has been fostered by the habit of thinking that the works of man are not part of the creation—of thinking that it is possible to separate man and nature. This is a carry-over from the old inability to see that we live in the midst of the creative process rather than at the end of it.

With the recognition of evolution, consciousness of the continuing creation began. It is still in the beginning stages. Many of our ways of thinking have not accepted this point of view. We think of peace, heaven, and happiness as the absence of problems. In a world being created, life and problems cannot be separated. It is at the point where life meets problems successfully that creation takes place. This is a continuing thing, the end of which is as distant as its beginning, so far as our comprehension is concerned. It is possible to try to avoid problems, but this is a sign of weakness which is satisfied in death. To welcome problems and to go looking for them are indications of youth, vigor, and life. For some, disillusionment may come when they find that their problem-solving efforts have resulted in the uncovering of new problems. They should be encouraged by seeing that this is the way that creation proceeds. It is in the process of meeting problems that we come closest to a first-hand experience of the creative process. This can be accomplished without undue strain for those who find in experience grounds for faith that the Creator is a constant source for the answers they seek.



## Reviews of Books

**INTELLECTUAL ORIGINS OF AMERICAN RADICALISM.** By STAUGHTON LYND. Pantheon Books, N. Y. 184 pages. \$4.95

This is a scholarly defense of the proposition that our two revolutions in America—in 1775 and 1861—were caused by men who created and activated an intellectual tradition affirming that there is in every man an intuitive sense of right and wrong; that everyone has an inherent right of self-determination; that society's function is to develop people, not to protect property; that citizens have the right and duty to disobey oppressive laws and to overthrow oppressive governments; and that man's ultimate allegiance is to mankind, not to a nation.

These ideas were shared by many writers and politicians before the American Revolution, but even the Declaration of Independence did not expressly decry the fact of human slavery. The motives behind a successful revolution may include some that are contradictory.

The author's numerous quotations from eminent philosophers are enlightening, but the best passages (such as the following one) are in his own language:

One cannot entrust men with a collective right to revolution unless one is prepared for them to revolutionize their lives from day to day; one should not invoke the ultimate act of revolution without willingness to see new institutions perpetually improvised from below; the withering away of the state must begin in the process of changing the state; freedom must mean freedom now.

Part I, called "Theory," contains two chapters: "Truths Self-Evident" and "Certain Inalienable Rights." In Part II, "Praxis," dealing with ideas and methods for activation, three chapter titles suggest the subject matter: "The Earth Belongs to the Living"; "Cast Your Whole Vote" [Don't just stand there, trust your own conscience and do something]; and "My Country Is the World."

The Quakers (among whom Staughton Lynd is numbered) are credited with a good deal of influence in European and American social change. They would do well to make this volume available in all Meeting libraries. C. RUFUS ROREM

**THE COTTON PATCH VERSION OF PAUL'S EPISTLES.** By CLARENCE JORDAN. Association Press, N. Y. 158 pages. \$2.25 (paperback)

Several excellent translations of all or parts of the New Testament have appeared in recent years. Most of these lose in beauty of language what they may gain in accuracy. Jordan's does not compete with these, but it supplements them with its striking contemporary idiom. One could quarrel with this or that phrase, but to what end? From many years of trying to teach Greek I know that, especially where the original language is colloquial or slangy or dated, just the right word in another language may not exist. Moreover, a word may shift its flavor, if not its basic meaning, in a decade or less. Witness what has happened to quite ordinary words such as *square* or *cool*.

Sophisticated northern Friends will find this translation somewhat barbaric. We all know that Ephesus was not like Birmingham. Or do we? By centuries of practice we have so completely succeeded in convincing ourselves that Ephesus was lovely soaring marble columns, pretty boats in the harbor, a gray-green landscape of olive trees and vineyards against a backdrop of blue Aegean, that we have lost the facts: that seamy and steamy slums were there, petty crime and knifings, squabbles between guilds of workers, war, politics as usual, and the poor man's hexagon—food, sleep, sex, alcohol, taxes, death.

Jordan is absolutely right in his introductory statement: "The Scripture should be taken out of the classroom and stained-glass sanctuary and put out under God's skies where people are toiling and crying and wondering." In his equations of Jew and Gentile with Negro and white man, and of crucifixion with lynching, he sharpens the imagery and brings the Pauline letters home to the twentieth century and to South-eastern U. S. A.

An example will give the flavor: "Don't ever let one of those big shots jump all over you about official regulations or special observances or denominational programs or Sunday activities. Such things are but *forms*, whereas Christ is the real stuff." (Col. 2, 16)

A study of this book, with J. B. Phillips' translation in the other hand, would give any adult class some new light on some old texts. Get it and read it. D. G. BAKER

**REPRESENTATIVE GOVERNMENT AND EUROPEAN INTEGRATION.** By WILLARD N. HOGAN. University of Nebraska Press, Lincoln. 246 plus xii pages. \$5.95

This is an interesting study in preparation for the important work of international organization which, in spite of difficulties, is actually beginning to take place.

Professor Hogan gives a brief account of the beginnings of representative government in such international bodies as the European Coal and Steel Community, the European Economic Community, the Organization for European Economic Cooperation, and Euratom (the European Atomic Energy Community). These are slowly beginning to have a constructive influence in shifting conflicts among European nations from the level of political combat to that of technical problems, at the same time making easier the solution of problems that no nation could solve by its own efforts. There is even developing the beginning of a European Parliament (at Strasbourg). It is encouraging to note that in these bodies divisions tend to follow philosophical rather than national lines.

As such international agencies develop, it is important to consider in what sense they can be representative of the varied interests in the nations involved. Therefore the first part of the book is an inquiry into the various kinds of representation that are possible. This section illuminates also the problems of government in a single complex nation like the United States. In effect, United States citizens are represented by diplomats and by many commissions and agencies in whose appointment the people appear to have little voice. Yet such representatives may actually represent the national interests quite well.

The brevity of this important book makes it an exacting one, but it repays study. And it reminds one that the process of developing governmental framework to meet the changing needs of peoples is going on even now, and that it deserves attention. Harmonious international arrangements involve more than mere condemnation of particular military actions.

R. R. W.

MOSES SHEPPARD, *Quaker Philanthropist of Baltimore*. By BLISS FORBUSH. Lippincott, Philadelphia. 317 pages. \$6.00

Bliss Forbush's new book does something important for us in these days of civil schism and divided Meetings. The strength of this story of Moses Sheppard is its placement of him in the environment, times, and principles with which he lived. Here was a Quaker who started with nothing, built a fortune as well as a life of high personal integrity and marked generosity, and finally left the legacy which became the foundation of the well-known Sheppard and Enoch Pratt Hospital for mental illness, located in a Baltimore suburb. As president of this hospital, the author of this book has the founder's and other contemporary sources to add to his already wide knowledge of Quaker history. In the telling, Bliss Forbush has been able to impart to the story the wisdom and good-natured tolerance for which he himself is widely respected in the Society of Friends.

Moses Sheppard retired from his successful business career in 1820 at the age of 45, devoting the rest of his life to his Quaker concerns. The bitter pre-Civil War years, with their strife over slavery, turned out to be, just as Sheppard feared, but the prelude to a long and unresolved conflict over the position of the Negro. It may come as a shock to us to find that some of our antecedents looked upon integration as a hopeless ideal and advocated colonization instead, while some who espoused the abolitionist cause were read out of their Meetings for "overenthusiasm." Sheppard was one of those who gave unstintingly of his energies and his funds to what he hoped would lead to the establishment of the black man in the respect of the world—the Liberia colony.

A carefully researched biography is not all the reader gets from this glimpse of a Quaker in old Baltimore [1775-1857]; the book also offers a valuable perspective on Quakers in twentieth-century United States.

CLAIRE WALKER

THE ACADEMIC REVOLUTION. By CHRISTOPHER JENCKS and DAVID RIESMAN. Doubleday, N. Y. 580 pages. \$10

The revolution here described and evaluated is the gradual and peaceful rise to power of the academic profession, until the professor is no longer merely the servant of his institution but an independent professional, like a doctor or lawyer, and committed to the advancement of knowledge rather than to the human concerns of a particular university.

The triumph of professionalism has had many good results, and American higher education is said to be better than ever before. But as sociologists Jencks and Riesman are concerned with the effects of higher education on society as a whole. Does it help to equalize the opportunities of the poor? Does it sacrifice human values in the race for academic prestige? Does it incite the war between the generations? What is the effect on subcultures—Protestant, Catholic, and Negro colleges; men,

women, and coeducation; professional and graduate schools? What reforms are most needed? Is there any one over-all approach?

Our authors think not. They say they are neither scientific nor dogmatic, but speculative and impressionistic. Their impressions are based, however, on an incredible number of interviews and visitations. Their prejudices, they admit, are many, and often contradictory, which leads to a good deal of irony in tone and words. This greatly increases the readability of the book; one does not have to be a professional educator to find it very enjoyable.

Clark Kerr, distinguished Quaker educator, says of the book: "*The Academic Revolution* tells more, and tells it with more insight, about the great diversity and endless intricacies of American higher education than any other study ever has and most likely ever will."

EVERETT HUNT

THOSE VINTAGE YEARS. By MARGOT BENARY-ISBERT. Abingdon Press, Nashville. 223 pages. \$3.75

When this book was handed to me to review I said "Oh, no!"—but now I am glad to have had this privilege. All the while I was reading I wanted to run out and buy copies to give to many friends: some who agree with the author about the wonders of old age and some who dread it. She contrasts solitude with loneliness, and she looks upon age as an adventure and as an invitation to do many things for which there never has been time before.

I especially liked the honesty and kindness that the author shows toward her grandchildren, and the enjoyment she has had in her travels of later years.

Dealing with subjects that many people shy away from, Mrs. Benary-Isbert writes about them in a natural, positive way. The reader feels happy to make her acquaintance between the covers of this rewarding book.

ERMA GERLACH

THE CONCISE ENCYCLOPEDIA OF LIVING FAITHS.

Edited by R. C. ZAEHNER. Beacon Press, Boston. 417 pages plus bibliography, notes, and index. \$2.75 (paperback)

This large paperback, edited by the Spalding Professor of Eastern Religion and Ethics at All Souls College, Oxford, provides comprehensive descriptions by fifteen British scholars of the civilized world's great religions. Realistically added at the end are brief explanations, by the editor himself, of Jungian depth psychology and Marxian Communism. Printed in double columns on good paper and illustrated with 112 black-and-white plates representative of the dozen faiths, the book presents as concise a summary as the complexity of the material permits. The editor's conclusion (not without bias) predicts no higher synthesis.

Primitive religious beliefs, although very much alive, are not included. Neither is Quakerism, although there is one brief reference to Friends' sumptuary laws and another to George Fox's symbolic refusal to remove his hat. The book deserves a place in the libraries of Friends who want to understand the Light as found, interpreted in philosophical or theological terms, and institutionalized by other civilized seekers.

RUTH A. MINER



## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted. Opinions expressed in letters are those of the authors, not necessarily of the FRIENDS JOURNAL.*

### Two Aspects of Meeting

Are there two distinct parts to the meeting for worship? Douglas Heath, in "The Educative Power of a Quaker Meeting" (June 15th and July 1st JOURNAL), writes that "it provides the opportunity to learn how to reflect about one's self and what one believes."

In the September 15th, 1966 JOURNAL, Louisa Beck (a pupil at George School) wrote, "I would call that moment 'worship' in which I feel the life force in me the same as the life force in everything around me, a pure 'not-being-thought-about' joy, deeper than words; wonder so fundamental that it cannot be held at a distance and articulated."

The first writer shows the value of thinking, the second, the value of feeling oneness. The deep silence at the beginning of meeting helps us to blend our spirit with that Spirit which is "above all and through all and in all." In this period, vocal ministry is disturbing unless it leads us deeper in our worship.

Toward the end of meeting there seems to be a second period in which the emphasis is on thinking and action. It seems natural that worship raises our outlook on life. Is it not in this period of the meeting that the "Educative Power of a Quaker Meeting" can be cultivated?

Gwynedd, Pennsylvania

DORS JONES

### For More Constructive Appeals

Have we who are pacifists failed to give adequate emphasis to the positive alternatives to violence? Almost all published photographs of placards carried by demonstrators in peace marches contain nothing even suggestive of a *positive* way out. I strongly urge that pacifists in forthcoming demonstrations carry placards that state *positive* ways. Here are only a few suggestions. Many more could be used.

OVERCOME EVIL WITH GOOD

PRACTICE NONVIOLENT NONCOOPERATION WITH EVIL

READ "THE POWER OF NONVIOLENCE"

\$1.75 FROM (NEAREST SOURCE)

WORLD PEACE THROUGH WORLD GOVERNMENT —

STRENGTHEN THE U.N.

MURDER IS NOT THE WAY — LOVE IS THE WAY

WHAT WOULD JESUS DO?

We can, if we will, help turn the tide away from destruction by planting more seeds for positive thought and action. The constructive use of placards in peace marches and demonstrations is one of the most effective educational means we have.

Newcastle, Wyoming

ELVER A. BARKER

### Voluntary Taxes on Meeting Property?

Although I am not sure whether I am for or against the idea that Friends Meetings might imitate congregations in other denominations that have voluntarily paid municipal taxes on their property, I fear that Caroline Forman (June 1st JOURNAL) has only clouded the issue.

As I understand it, the purpose of making such contributions would be to recognize our indebtedness to the munici-

pality for fire protection, streets, and other public services. I do not see how making such contributions would in any way result in increased governmental control. If anything it would free the Meeting from having to restrict its activities to those deemed "religious" by the city attorney. Such a Meeting would then be free to follow the leading of the spirit into whatever "secular" activities seemed right without having to worry about losing its tax exemption. Perhaps if that fear ever arises in a Meeting, it is evidence that municipal taxes *should* be paid!

Tokyo, Japan

BOB BLOOD

### "Moderation"

In FRIENDS JOURNAL for July 1, Paul Trench pleads for social practices that Friends' principles and advices have declared Friends should avoid. When Friends have been faithful to these, their lives have been blessed and their influence has reached far beyond their homes to develop higher standards.

To say coffee-drinkers are in the same class as those who use alcoholic drinks is failing to accept reliable scientific knowledge. The talents of Friends find joy and expression in music, arts, literature, and many other ways that are acceptable to their standards. The problems of sex are met wisely by teaching youth self-control.

Friends do not isolate themselves when they are steadfast to the high principles of our standards for everyday living. That of God in others often responds to this leadership.

St. Petersburg, Florida

MABEL R. BRIGGS

### More Questions Than Answers

There is a question which may appropriately be put to those of us who find the military way of life incompatible with our thinking: Do the procedures which we recommend offer the kind of vitality which would justify their substitution for those methods we wish to replace?

A young man who joins the military service during wartime is availing himself of the dynamics engendered by aggressive systems. Countless young men go into the army, navy, or air force because such careers seem useful, exciting—even heroic. A boy who has done mediocre work at school is relieved to find that he is *wanted* at the recruiting station.

The proponents of military solutions to the problems of mankind have managed to appropriate this type of persuasion as their very own, leaving the rest of us holding a bag of platitudes from which we may extract some vague promise that learning to cope with opposing viewpoints is as rewarding as killing them off.

People who are sensitive by nature, or schooled in gentler concepts of progress may recognize the satisfaction that can accompany quiet, constructive ways of contributing to the social order. But it hardly seems practical to expect the average young person, needing to find his place in the world and desperately wanting to earn his own self respect, to envision the fruits of service without fanfare.

Unfortunately, there appear to be more questions than answers in this world, and one of them—for Quakers—surely is: How can we offer convincing assurance that the recognition of God in everyone leads to great personal goals?

Haverford, Pennsylvania

ADA C. ROSE

## MEETING ANNOUNCEMENTS

## Argentina

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

## Arizona

**PHOENIX**—Sundays: 9:45 a.m., adult study; 11 a.m. meeting for worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

**TUCSON** — Pima Friends Meeting (Pacific Yearly Meeting). 739 E. 5th Street. Worship, 10:00 a.m. Arline Hobson, Clerk, 1538 W. Greenlee St. 887-3050.

**TUCSON**—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

## California

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

**CLAREMONT** — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Ferner Nuhn, 420 W. 8th St., Claremont, California.

**COSTA MESA**—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

**FRESNO**—Meetings 2nd, 3rd & 4th Sundays, 10:30 a.m., 847 Waterman St.

**GRASS VALLEY**—Meeting 10 a.m., at John Woolman School. Phone 273-3183.

**HAYWARD**—Worship group meets 11 a.m., First-days in attenders' homes. Call 582-9632.

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

**LOS ANGELES** — Meeting, 11 a.m. 4167 So. Normandie. Visitors call AX 5-0262.

**MONTEREY PENINSULA** — Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 375-7657.

**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, 10 a.m., 114 W. Vine St. Clerk, Gordon Atkins, PY 2-3238.

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

**SAN FERNANDO** — Unprogrammed worship, 11 a.m., 15056 Bledsoe St. EM 7-5288.

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

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

**SAN PEDRO**—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. GE 1-1100.

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

**SANTA CRUZ**—Meeting for worship, Sundays. 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

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

**WESTWOOD** (West Los Angeles) — Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop).

**WHITTIER** — 12817 E. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

## Colorado

**BOULDER** — Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

**DENVER** — Mountain View Friends Meeting, 10:45 a.m., 2280 South Columbine Street. Telephone 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 288-3672.

**NEW LONDON** — Mitchell College Library, Pequot Ave. Meeting for worship at 10 a.m., discussion 11 a.m. Clerk, Hobart Mitchell, RFD 1, Norwich 06360, phone 889-1924.

**NEWTOWN**—Meeting and First-day School, 11 a.m., Newtown Junior High School.

**STAMFORD-GREENWICH**—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: Janet Jones. Phone: Area Code 203 637-4428.

**WILTON**—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Jhan Robbins, Clerk; phone 762-8583.

**STORRS**—Meeting 10:45 a.m., Hunting Lodge Road. Phone Howard Roberts, 742-8904.

## Delaware

**CAMDEN**—2 miles south of Dover. Meeting and First-day School 10:45 a.m.

**HOCKESSIN** — North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

**MILL CREEK** — One mile north of Corner Ketch. Meeting and First-day School, 10:30.

**NEWARK** — Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

**ODESSA**—Meeting for worship, 11:00 a.m.

**WILMINGTON** — Meeting for worship at Fourth and West Sts., 11 a.m.; at 101 School Rd., 9:15 a.m.

## District of Columbia

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

## Florida

**CLEARWATER**—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 584-4751.

**DAYTONA BEACH** — Meeting for worship, Sunday, 10:30 a.m., 201 San Juan Avenue.

**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.

**MIAMI**—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

**ORLANDO-WINTER PARK** — Meeting, 10:30 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 585-8060.

**SARASOTA**—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 922-1322.

**ST. PETERSBURG** — First-day School and meeting, 11 a.m., 130 19th Avenue S.E.

## Georgia

**ATLANTA**—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Noyes Collinson, Clerk. Phones 355-8761 or 523-6628.

## Hawaii

**HONOLULU** — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 982-714.

## Illinois

**CHICAGO**—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. BU 8-3066.

**CHICAGO**—Chicago Monthly Meeting, 10749 S. Artesian, HI 5-8949 or BE 3-2715. Worship, 11 a.m.

**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). Telephone WO 8-3861 or WO 8-2040.

**EVANSTON**—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

**LAKE FOREST** — Worship 10 a.m. at new Meeting House, West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill., 60045. Tel. area 312, 234-0366.

**PEORIA** — Meeting, Sundays, 11 a.m., 912 N. University. Phone 674-5704.

**QUINCY** — Meeting for worship, unprogrammed, 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland. Phone 223-3902.

**ROCKFORD**—Rock Valley Meeting. Worship, 10 a.m., children's classes and adult discussion, 11 a.m., Y.W.C.A., 220 S. Madison St. Phone 964-0716.

**URBANA-CHAMPAIGN** — Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Clerk, phone 344-6577.

## Indiana

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

## Iowa

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

## Kentucky

**LEXINGTON**—Discussion 10 a.m., meeting for worship 11 a.m. 278-2011.

**LOUISVILLE** — First-day School, 9:30 a.m. Meeting for worship, 10:30 a.m. Meeting house, 3050 Bon Air Avenue, 40502. Phone 454-6812.

## Louisiana

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-8022 or 891-2584.

## Maine

**CAMDEN**—Meeting for worship each Sunday. Contact the clerk for time and place. Ralph E. Cook, clerk. Phone 236-3064.



**Maryland**

**ANNAPOLIS**—Worship 11 a.m., at Y.W.C.A., on State Circle. 263-5332 or 268-0494.

**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 and worship 10:30 a.m., 332-1156.

**EASTON**—Third Haven Meeting and First-day School. 11 a.m., South Washington St.

**SANDY SPRING**—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 9:30 a.m.-10:20 a.m. and 11:00 a.m.-11:45 a.m.

**UNION BRIDGE**—Meeting 11 a.m.

**Massachusetts**

**ACTON**—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

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

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

**WELLESLEY**—Meeting, Sunday, 10:30 a.m. at 26 Benvenue Street. Sunday School, 10:45 a.m. Phone: 235-9782.

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

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

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

**Michigan**

**ANN ARBOR**—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Herbert Nichols, 1138 Martin Place. Phone 663-4666.

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

**KALAMAZOO**—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

**Minnesota**

**MINNEAPOLIS**—Meeting 11 a.m.; First-day School, 10 a.m., 44th Street and York Ave. So. Mervyn W. Curran, Minister, 7221 Vincent Avenue So.; phone 861-1114.

**MINNEAPOLIS**—Twin Cities; unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

**Missouri**

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; PA 1-0915.

**Nebraska**

**LINCOLN**—3319 S. 46th; Ph. 488-4178. Worship, 10 a.m.; Sunday Schools, 10:45.

**Nevada**

**RENO**—Meeting Sunday, 11:00 a.m., 3130 Comstock Drive, Reno. Phone 329-4579.

**New Hampshire**

**DOVER**—Meeting for worship 11 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

**HANOVER**—Meeting for worship and First-day School, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m. Tel. 643-4318, Peter Bien, Clerk, Tel. 643-2432.

**MONADNOCK**—Meeting for worship 10:45 a.m., Library Hall, Peterborough. Entrance off parking lot.

**New Jersey**

**ATLANTIC CITY**—Meeting for worship, 11 a.m.; First-day School, 10:30 a.m., South Carolina and Pacific Avenues.

**CROPWELL**—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m.

**CROSSWICKS**—Meeting and First-day School, 10 a.m.

**DOVER**—First-day School, 10:45 a.m.; worship, 11:15 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 Avenue and Lake Street, First-day School for all ages at 9:45 a.m. Meeting for worship at 11:00 a.m. Nursery at 9:45 and 11:00. Mid-week meeting for worship Wednesday at 10:00 a.m.

**MANASQUAN**—First-day School, 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MEDFORD**—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m. (except first First-day.)

**MONTCLAIR**—Park Street & Gordonhurst Avenue, First-day School and worship, 11 a.m. Visitors welcome.

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

**PLAINFIELD**—First-day School, 9:50 a.m., except summer, meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

**PRINCETON**—Meeting for worship, 11 a.m., Quaker Rd., near Mercer St. 921-7824.

**QUAKERTOWN**—Meeting for worship, 11:00 a.m., every First-day. Clerk, Doris Stout, Pittstown, N. J. Phone 735-7784.

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

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

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

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

**SUMMIT**—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. At YWCA, Broad and Maples Sts. Visitors welcome.

**TRENTON**—First-day Education Classes 10 a.m., meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

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

**New Mexico**

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

**LAS VEGAS**—828-8th. First-day School, 10 a.m.; discussion 10:45; worship 11:45.

**SANTA FE**—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Henry B. Davis, Clerk.

**New York**

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

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

**CHAPPAQUA**—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 WI 1-6996.

**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 JO 1-9094.

**ELMIRA**—Worship 10:30 a.m. Sunday, 223 W. Water St. Phone RE 4-7691.

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

**NEW YORK**—First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone SPring 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, supporters, etc.

**PURCHASE**—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Robert S. Schoomaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

**QUAKER STREET**—Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duaneburg, Schenectady County.

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

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

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

**SCHENECTADY**—Meeting for worship 11:15 a.m.; First-day School 10:30 a.m. YWCA, 44 Washington Avenue.

**SYRACUSE**—Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 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. & Post Avenue. Phone, 516 ED 3-3178.

**North Carolina**

**ASHEVILLE**—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Philip Neal, 298-0944.

**CHAPEL HILL** — Meeting for worship and First-day School, 11:00 a.m. Clerk, Robert Gwyn, phone 929-3458.

**CHARLOTTE**—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 525-2501.

**DURHAM**—Meeting for worship and First-day School, 11 a.m. Clerk, David T. Smith, 3437 Dover Rd., Durham, North Carolina.

**GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS MEETING:** Unprogrammed meeting, 9:00; church school, 9:45; meeting for worship, 11:00. Clyde Branson, Clerk. Jack Kirk, Pastor.

**RALEIGH**—Meeting 10 a.m., First-day School 11:15 a.m., King Religious Center, N. C. State University Campus. Dale Hoover, Clerk. Phone 787-5658.

## Ohio

**CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC.** For summer schedule and location contact John Hubbard, Clerk Ministry and Counsel, 271-1589; or Byron M. Branson, Clerk, 221-0868.

**CLEVELAND**—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., TU 4-2695.

**CLEVELAND**—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 721-3918; 371-4277.

**KENT** — Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave., 673-5336.

**N. COLUMBUS** — Unprogrammed meeting, 10 a.m., 1954 Indianola Ave., AX 9-2728.

**SALEM** — Wilbur Friends, unprogrammed meeting, First-day School, 9:30 a.m.; meeting, 10:30 a.m. Franklin D. Henderson, Clerk.

**WILMINGTON**—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 10 a.m., First-day School at 11 a.m., in Thomas Kelly Center, Wilmington College. George Bowman, Clerk. Area code 513-382-3172.

## Oregon

**PORTLAND-MULTNOMAH MONTHLY MEETING,** 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Tel., 235-8954.

## Pennsylvania

**ABINGTON** — Greenwood Ave. and Meeting House Road, Jenkintown. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

**BRISTOL**—Market & Wood Sts. Meeting for worship, 11 a.m., First-day School, 11:30 a.m. Helen Young, Clerk. Tel. 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. Meeting for worship 10:15 - 11:00., First-day School 11:00 - 12:00 a.m.

**DOYLESTOWN**—East Oakland Avenue. Meeting for worship and First-day School, 11 a.m.

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford; meeting for worship, 9:30 a.m., June 23rd until September 1st.

**FALLS**—Main St., Fallsington, Bucks County, First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. 5 miles from Pennsbury, reconstructed manor home of William Penn.

**GWYNEDD** — Intersection of Sumnetytown Pike and Route 202. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

**HARRISBURG**—Meeting and First-day School, 10:30 a.m., 6th and Herr Streets.

**HAVERFORD** — Buck Lane, between Lancaster Pike and Haverford Road. First-day School 10:30 a.m. Meeting for worship, 11 a.m.

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

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

**LANDSDOWNE**—Lansdowne & Stewart Aves. Meeting for worship 11 a.m., First-day School & Adult Discussion 10 a.m.

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

**LEWISBURG**—Corner room, Christian Association, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

**MEDIA** — 125 West Third Street. 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, meeting 10:00 a.m., First-day School, 11:00 a.m.

**MUNCY at Pennsdale**—Meeting for worship, 11 a.m., Budd Mitchell, Clerk. Tel. 297-3757.

**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 & Jacoby Sts. Meeting for worship 10 a.m.

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

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

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

Central Philadelphia, Race St. west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Fair Hill, Germantown and Cambria, 10 a.m.

Fourth and Arch Sts. Meets jointly with Central Philadelphia until further notice.

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 11 a.m.

University City Worship Group, 32 S. 40th St., at the "Back Bench." 11 a.m.

**PITTSBURGH**—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave. Mid-week worship session Fourth day 7:30 p.m., at the Meeting House.

**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.

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

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

**SWARTHMORE**—Whittier Place, College campus. Adult Forum, First-day School, 9:45 a.m. Worship, 11:00 a.m.

**UNIONTOWN** — Meeting, 11 a.m., 51 E. Main Street. Phone 437-5936.

**VALLEY**—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m., except for the first Sunday each month, when First-day School and meeting for worship will be held simultaneously at 10 a.m. and monthly meeting will be held at 11:15.

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

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

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

## Tennessee

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

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

## Texas

**AUSTIN**—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. David J. Pino, Clerk, GR 2-1464.

**DALLAS** — Sunday 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept. S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, First-day School, 10 a.m., meeting 11 a.m. Cora Root Peden Y.W.C.A., 11209 Clematis St., Clerk, Allen D. Clark, Parkview 9-3756.

## Vermont

**BENNINGTON**— Meeting for worship, 10 a.m. Old Benn. School House, Troy Road, Rt. #9.

**BURLINGTON** — Worship, 11 a.m., Sunday, back of 179 No. Prospect. Phone 802-862-8449.

## Virginia

**CHARLOTTESVILLE** — Meeting and First-day School, 10 a.m., Hope House, 903 Sixth St., S.E.

**LINCOLN** — Goose Creek United Meeting. First-day School 10:00 a.m., meeting for worship, 11:00 a.m.



**McLEAN**—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

**RICHMOND**—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

**ROANOKE**—Blacksburg—Meeting for worship 1st and 3rd Sunday of month, 11 a.m., Wesley Foundation Bldg., Blacksburg. 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 343-6769.

### Washington

**SEATTLE**—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone MELrose 2-7006.

### West Virginia

**CHARLESTON**—Meeting, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 768-4581.

### Wisconsin

**BELOIT**—See Rockford, Illinois.

**MADISON**—Sunday 10 a.m., Friends House, 2002 Monroe St., 256-2249.

**MILWAUKEE**—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 273-4945.

## Philadelphia Quaker Women

PICTURES OF ENGLAND which have significance to Quakers will be shown at the first meeting of the Philadelphia Quaker Women on October 3 at 10:30 A.M. in the Auditorium at Foulkeways, Gwynedd, Pa. Eleanor Stabler Clarke, a member of Swarthmore Meeting, took the pictures during the three hundredth anniversary of Quakerism in England. All Quaker women and their friends are invited to attend. (Foulkeways is on Sumneytown Pike, east of Rt. 202 in Gwynedd.)

The Philadelphia Quaker Women will meet again on November 15, at the same hour, in the Race Street Meeting House, 15th and Race Streets, Philadelphia, at which time they will hear Faith E. Diaz speak on the contributions of Afro-American citizens. Representatives of the United Society of Friends Women (Richmond, Indiana) will be guests, and luncheon will be served at International House.

On March 7, 1969 at the Race Street Meeting House, Muriel Edgerton of Germantown Meeting will speak on "Are Friends Willing to Change Attitudes?" A discussion period will follow.

On April 17, Henry J. Cadbury will speak at the Haddonfield Meeting House, Friends Avenue and Lake Street in Haddonfield, New Jersey. His subject is to be announced.

## Friends and Their Friends Around the World

### Love and Service: Indiana Yearly Meeting by Helen Sanders

THE ONE HUNDRED FORTY-EIGHTH SESSION of Indiana Yearly Meeting was based on the theme, "Love Made Visible through Service," and was unusual in many ways.

Instead of "main speakers," Friends old and young were asked to share briefly their experiences in community service and Meeting renewal. Many printed reports were in hand as the Meeting began. Reporters highlighted a few points and asked for reactions and mention of other examples. Business, reports, and worship were interspersed. Many commented that some report sessions were like meetings for worship.

Clerk Louis Neumann moved us along with good decisions and bits of humor; the well-worded minutes of recording clerk Richard Eastman added clarity and a sense of accomplishment.

We talked of polarization of racial attitudes and economic groups, "or is it polarization of those who fear and those who have faith?" We achieved a deeper sense of unity on many issues and approved a Peace Statement based on that of Friends Coordinating Committee on Peace. Out of much concern for the spiritual life of Monthly Meetings the goal for the coming year will be to revitalize Committees on Ministry and Oversight, through study of purpose and function, intervisitation, and dialogue with the entire Meeting. "As we gain spiritual strength we must find ways to make ourselves better known."

A team of young Friends, who had attended eight other Yearly Meetings, shared their concerns and recounted what they have learned in trying to follow their leadings: "Why we must resist participation in war and the draft, and what a struggle this is for all young people; the distribution of wealth is false and all suffer because of this; the Negro Revolution is nothing to be afraid of; Negroes are no longer ashamed of being black; it is a chance to work together in new ways; We must express now the truth we see."

Ann and Shelton Stromquist, just back from two years in Tanzania with VISA, made clear how they were able to serve by going there to learn, by living and working right along with the people, and by doing such simple things as getting them to add ground peanuts to their cornmeal diet. They

learned how democratic the village culture is and how villagers fear that American aid will destroy these values.

A student at Friends World Institute, Warner Brokaw, discussed its philosophy and policies: Emphasis on firsthand experience, opportunity for independent study and a part in the administration, commitment to service careers, encouragement to keep open to new truth.

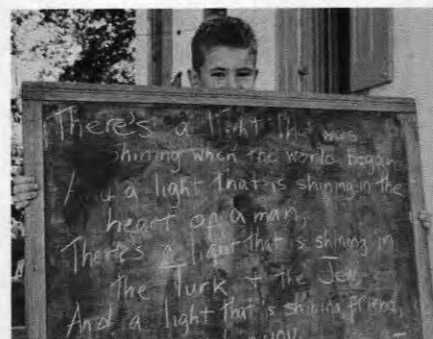
Virgie Hortenstine told of her experiences with the Poor People's Campaign and how hard it is to have Negroes you have been working with closely shut you out as they struggle for justice.

We had other glimpses, too, of love through service: In Louisville, affluent young white men raising investment funds to help Negroes keep small businesses going and to start others; an adult education program which benefitted thousands of Negroes (initiated by a local AFSC Committee); in Wilmington, Ohio, a much-used Community Center, an interracial Garden Club, an interracial Investment Club, and a sheltered workshop for the handicapped.

We came away from the gathering at Waynesville, Ohio, August 22-25, encouraged by what Friends are doing and more ready to begin where we are to do what we can.



Louis Neumann, clerk of  
Indiana Yearly Meeting



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you may be . . ."

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### Challenge of our Time: New England Yearly Meeting

by T. Noel Stern

NEW ENGLAND YEARLY MEETING in its 108th session took action in the area of Peace and Social Concerns and gave particular attention to changes suggested by the Quarterly Meeting Study Committee and to concerns on Friends education.



Elizabeth E. Haviland;  
Lorton G. Heusel, speaking

At the gathering, August 20-25 at Nasson College, Springvale, Maine, New England Friends increased the appropriation for the Peace and Social Concerns Committee and accepted a statement of the Friends Coordinating Committee on Peace—The Friends Peace Testimony: A Challenge of Our Time.

Yearly Meeting adopted a further statement giving approval and support to Friends who in conscience refuse taxes for war and conscription; individuals who conscientiously refuse conscription or who refuse cooperation with Selective Service; Monthly Meetings that offer hospitality to "law breakers;" and Friends who contribute to the relief of war suffering on both sides, including persons considered as enemies.

A young Friend presented a concern, endorsed by the Peace and Social Concerns Committee, to establish a Draft Resisters Service Corps. NEYM requested the committee to develop the idea further with the Permanent Board of the Yearly Meeting.

The package of recommendations of the Quarterly Meeting Study Committee went beyond the problems of Quarterly Meetings themselves to propose changes in the structure of the Yearly Meeting that would entail amendments to the Book of Discipline. In general, the study committee envisioned reduction of the mechanical functions of the Quarterly Meetings and an increased emphasis on their spiritual and social concerns. A broadened role was proposed for the Yearly Meeting on Min-

istry and Counsel, which would be reconstituted as Yearly Meeting committees.

The only recommendation actually adopted was one that provides for each Monthly Meeting to send delegates directly to Yearly Meeting, thus tightening the relationship between the two groups.

The Meeting expressed unity with two suggestions by T. Noel Stern, its representative on the Friends Council on Education. One suggestion was that Friends Council consider using part of the Clark Fund to increase the work that Friends schools are now doing in instruction concerning the religious and social concerns of Friends, particularly in race relations and peace. The other suggestion concerned the need for increased exchange of ideas between the Friends Council on Education and Yearly Meetings.

Among the speakers were: Robert A. Lyon, executive secretary of the New England office of the American Friends Service Committee; Elmer Brown, secretary of Cambridge Meeting, on "New Testament Ideas Relevant to Our Changing Times"; Edith Radcliff, of Kansas Yearly Meeting, on "Sharing Medicine and Love in Rural Kenya"; Xen Harvey, editor of Quaker Life; Eric Curtis, headmaster of George School; and Thyra Jane Foster, who organized a panel—George Selleck, Mary Hoxie Jones, and Thomas Bassett—on "The Importance of Our New England Friends Archives for the Present and Future."

Ruth F. Osborne, clerk, read the closing minute in Dover, New Hampshire, Meeting House, where, on Sunday afternoon, New England Friends saw an historical costume play, *Mother Whittier's Meeting*, written by Henry Bailey Stevens for the Dover Meeting two-hundredth anniversary.

### First Since 1828: Baltimore Yearly Meeting by Arnold B. Vaught

THE TWO HUNDRED NINETY-SEVENTH ANNUAL SESSION of Baltimore Yearly Meeting was held on the campus of Western Maryland College, at Westminster, August 2-7—a perspiring week in an unusually hot and humid summer. Although the business generally moved smoothly, this first gathering of two groups after 140 years of separation seemed to be preoccupied with learning to operate the somewhat complicated machinery of this newly-consolidated organization.

We wasted no time telling ourselves of the significance of gathering as a single Yearly Meeting for the first time since



1828. This taken-for-granted attitude was due in part to the gradualness of the process of reunion: Forty-two years of joint committees, thirty-seven years of holding annual sessions jointly and concurrently, twenty-three years of a growing number of united Monthly Meetings, and three years of definite plans for union.

This is not to say that Baltimore Yearly Meeting Friends were this year solely concerned with internal matters. On the contrary, they were seized with some of the more urgent problems of our day. Approval was given to a statement from the Peace Committee on Selective Service. Also adopted were Minutes of Concern from the Social Order Committee on problems of race, poverty, and inner cities. Reports of Quaker organizations, institutions, and activities received a ready hearing.

Although apparently not specifically anticipated by the Program Committee, the major addresses dealt to an unusual extent with spiritual themes and questions—perhaps a commentary on the present state of society in this Yearly Meeting. As has been the practice for some years past, the Committee on Ministry and Counsel did plan a meeting for worship on Friday evening and a speaker to set a spiritual theme for the days to follow. Calvin Keene, chairman of the Department of Religion at St. Lawrence University and a member of Baltimore Yearly Meeting, filled the requirement admirably with his address on "Friends in the Modern World."

In describing the modern condition of our world, Calvin Keene referred to Kenneth Boulding's book, *The Meaning of the Twentieth Century*. Quaker peace committees would do well to consider his assertion that our world is more likely to end in mass starvation because of the population explosion than in destruction by nuclear explosion.

Calvin Keene then described the avowedly Christian background of Quakerism from George Fox onward, although some Friends today question this position. If we are to have anything to say to our modern world we must know ourselves and find a degree of certainty in our faith. He posed some pertinent questions: What is Quakerism, and what vision do we have for it? Do we want a demanding commitment from Quakers? Is Quakerism for all people? What would happen if we had a great world vision? How can we speak our message in such a way that it will take hold of people? What fresh positions should we be taking?

As a contribution toward helping Friends of this Yearly Meeting better understand

# Revitalize

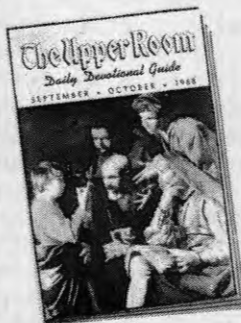
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the significance of their dual affiliation, official representatives of the two larger bodies were invited to give major addresses. On Sunday evening the Carey Memorial Lecture was delivered by Lorton G. Heusel, General Secretary of Friends United Meeting. The speaker told of the origin of the Five Years Meeting (later changed to "Friends United Meeting"), which he characterized as "the middle way" in our diverse Society of Friends. FUM Friends have set up various boards and agencies to serve human need—spiritual, educational, and material. In the past, Quakers have been adaptable, and they must be no less so now. We dare not be content with a sectarian image of ourselves but must hold forth loaves and fishes to a hungry world.

The Yearly Meeting Lecture was given by William Hubben, the newly-appointed chairman of Friends General Conference. His subject was, "A Great People to be Gathered." He raised questions of Quaker identity and destiny. What are we? What has become of us? Where are we going? God is to be found in the burning problems of our times, and the "great people" are the poor, those who want a better future. In faith that is risk-taking, Friends must meet the spiritual needs of the future.

The statement regarding Selective Service charges that military conscription is a form of slavery. It calls on Friends and others to work for the abolition of the draft and it urges the Yearly Meeting to establish machinery for assisting all conscientious objectors and their families. The business session made some slight amendments to the Peace Committee's draft, but refused to strengthen the language, or to tone it down.

The Social Order Committee received Yearly Meeting concurrence in its three "Minutes of Concern," which dealt with various phases of the problems of poverty and the inner cities. The first referred specifically to the Poor Peoples Campaign; the second pointed to the crises in our cities; the third commended to Friends Project Equality, a national program developed by the National Catholic Conference for Racial Justice for the purpose of utilizing the purchasing power of religious groups to end racial discrimination in employment.

The request of the Peace and Social Order Committees to employ an Associate Secretary for Peace and Social Concerns was referred to the Executive Committee with general approval.

Further indication of the burdens of this Yearly Meeting was given by the subjects discussed in the Sunday morning round

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tables. Joseph Vlaskamp, Assistant Secretary of Friends General Conference, led a group on Religious Education Objectives, and Herbert L. Nichols, Associate Secretary of the American Section of Friends World Committee, had for his subject, "Urban Problems." Herbert Huffman, Executive Secretary of the Board on Christian Social Concerns of Friends United Meeting, in his group on "The Local Friends Meeting Confronts the Modern World," said that the church in the 1960's has become the cutting edge on social issues, but the test is whether the "pew," as well as the leadership, is really committed. Robert Cory, director of William Penn House, dealt with the recent Poor Peoples Campaign, analyzing its purposes and its successes and failures. In his round table on "Mysticism," Calvin Keene distinguished between true mysticism, which seeks identification with deity (a non-Christian concept), and what he termed "spiritual religion"—the immediate experience of God.

Following the 1967 decision to establish the Yearly Meeting offices at Sandy Spring, Maryland, action was taken this year to authorize the acquisition of land and the erection of a building to contain the offices as well as living space for the executive secretary and his family. Friends House, the Yearly Meeting retirement home at Sandy Spring, reported full occupancy in its first year.

A unique feature of the reunited Baltimore Yearly Meeting is the establishment of two sections for the purpose of relating to Friends General Conference and Friends United Meeting. It was later discovered that insufficient provision had been made for getting the sectional machinery into motion, but by general agreement, ad hoc arrangements were made. Each section held one business meeting—not simultaneously—and the smallness of the attendance at each was perhaps indicative of a lack of enthusiasm for the arrangement, as well as a judgment on the relative importance of the sectional agenda. One important item in the FUM section was the appointment of representatives to the 1969 sessions of Friends United Meeting. Of the sixteen Friends appointed as representatives and alternates, three were from General Conference and seven from united Meetings. It is difficult to see why these appointments could not have been made by the Yearly Meeting as a whole on recommendation of the Nominating Committee. Obviously more time is needed for full integration.

Young Friends (senior high and college-ages) were much in evidence in the Yearly Meeting sessions. Older Friends quickly recovered from their astonishment when,

with the clerk's agreement, young Friends suddenly broke into the middle of a routine session on a very warm evening with their "Hallelujah, Praise ye the Lord" litany, with vigorous physical accompaniment. The facial expression of the clerk betrayed his surprise at the form of the young Friends' "concern"! On Saturday evening young Friends presented a choral reading, written by Sara Baker, called "Revolution," and carrying the message that peace is living at the highest level of awareness and at the same time a style of living that acknowledges conflict as necessary to growth and understanding. Junior Yearly Meeting had for its theme "Poor and Non-poor." We always wonder how so much can be done in so short a time in each of the classes!

No report on reunited Baltimore Yearly Meeting would be complete that did not reflect commendation for the tender efficiency of the presiding clerk, Ellis T. Williams, and the work of the recording clerks, Lucy G. Wellons and Mary S. Farquhar. The Yearly Meeting reappointed them.

This third-oldest Friends Yearly Meeting (after New England and London) will in three years have reached the end of its third century, but I heard no reference to that fact during this year's sessions. Perhaps Friends find the concerns of the present and the challenges of the future too pressing to permit expenditure of time and energy for a backward glance.

A paragraph in the general epistle to Friends everywhere reads:

"Where can we find God? God is in the burning problems of our time. He is to be found in cities or in suburbs, where we will let him enter. Yet we realize anew that we cannot be saved alone. We can only be saved when we have tried to save others. James Naylor's plea for 'love to the lost and a hand held forth to lead out of the darkness' is as valid today as it was three hundred years ago."

### North Carolina Yearly Meeting (Conservative) 1968

THE FOLLOWING PARAGRAPHS are taken from the summary of the Exercises of the Meeting.

Now is a special time for our Yearly Meeting. It is a time of ferment, change, and great need. . . .

We must live out what we believe. If we believe in healing, we must heal. If we believe in peace, we must be peacemakers. Let us leave the eldering to God and realize that Love is the transforming power.

We are called to obey a higher law. How many of us after Meeting would be willing to drop our nets binding us to our goals, and take up His net to realize His goals? There is movement taking place within our Society. If we commit ourselves to God, the Society of Friends will move as it did long ago. This action brings pain because some Quakers do not want to move, and others want to move but are too blunt. It will require much patience if we are not to become an esoteric little group that has lost its place in history. The strength is here; the vision is here. All we have to do is open our eyes and follow.

\* \* \*

Young Friends added greatly to the depth of seeking in our meetings. It was felt that the generation gap occurs because "old men don't dream dreams anymore" and the young are dissatisfied with practicality. The gap was bridged when a seasoned Friend opened to all present her own life with its dreams and visions and gave evidence that it is not only practical to dream, but that only by holding to them can they become a reality. Faith is the substance of things hoped for, the evidence of things not seen. Let us continue to see in the invisible that which can be made visible and so lift mankind a little closer to the Light.

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## Our Mission: Pacific Yearly Meeting

by Robert Schutz

UP UNTIL NOW, I have been comfortable with Quakers. They demand so little. I have not fretted at our decline in numbers. If the light fails, in spite of my belief, so be it. No one interferes with my light, and I am grateful not to have my bushel disturbed. Besides, I am happy with "our" good works and reputation, glad to bask in reflected glory and appreciation. If the torch passes to the Resistance, I am content to sit in the back row where the light is dim, listen to my elders talk about love, and husband moments of precious silence.

Pacific Yearly Meeting in 1968—at St. Mary's College, Moraga, California, August 19-23—was something else. The spirit quickened in more than a thousand people. It is a mystery to me, which rouses me and begs for explanation. If there was wonder, and excitement, and respect, and love, I can hardly contain the Good News. And wouldn't it be wonderful if all the world were Friends—with the kind of careful, tender attention we pay to each other, even when veterans in the fight for love ride their hobbies hardest or when the brash newcomer rises to deliver the word for the fifth time!

I must keep alive the creative tension between my upwelling desire to share and the desire of others not to be pushed, which I also keenly share. I think the Way consists in creating the conditions of attraction and growth which are irresistible. No push is then necessary. How did we approach these conditions at Yearly Meeting? The mystery may be resolved by the insight and experience of many attenders and by the Meeting itself.

It seems to me that our awakening was the result of five main factors: Young Friends, corporate acts, superb generalship, a few good worship-fellowship groups, and inspiring reports from individuals and Meetings. In addition, we had numerous minor benefits such as an excellent children's program, secretariat, bookstore, displays, arrangements, food, signs, arts, crafts, swims, gem-like minutes, sparkling song and talent—innumerable credits too long to mention.

Young Friends (and Junior Friends) had their own Yearly Meeting, in which concerns were expressed, minutes written and approved, and epistles prepared. But they did not talk merely to themselves or to other Young Friends. The genius of Pacific Yearly Meeting derived from the listening of old Friends to the young. I was never more conscious of the respect and tender-

ness we hold toward the young than in the general sessions devoted to the concerns of Young Friends. They presented Pacific Yearly Meeting with a forthright, honest minute which spoke to their corporate condition. Then the Peace Committee was directed to include Young Friends in its deliberations, and to prepare a minute which incorporated the Young Friends' ideas as well as those concerns which came up through Monthly and Quarterly Meetings. The result was almost guaranteed approval of a corporate act, which surprised the activists and gave just cause for quiet pride in us all.

The Meeting is blessed with a great deal of capable talent, as all large groups must be. But the process that has winnowed this talent and placed people in the jobs for which they are best fitted still escapes me after eight years of uncritical acceptance. Friends aren't always so forbearing, are they? Else we would have overcome our own difficulties and the world's long ago. The care that enables the Clerk to call each speaker by name is merely representative of an efficiency that allows every item its aliquot attention, yet concludes our business on time.

I was personally witness to a briefing which anticipated a difficult point of objection in discussion of the Minute supporting resistance to the draft. The objection was met and cheerfully disposed of by a thoughtfully prepared committee member. I got the impression from every meeting of a generalship on its toes every minute of the intense eighteen-hour days.

Worship-fellowship can be a high point of the session if its leadership is sensitive, imaginative, and not overpowering. As always, some of us were so blessed, and the leavening therefrom quickened the pulses of everyone we met. One of the groups, for example, evolved to a realization that everyone—not just babies—requires physical contact in manifestation of love. But the young people have known and been practicing this admonition all of the time. Another group touched a nerve in every member by considering the conditions of love, which many of us take for granted, or fail to recognize.

Inspiration in the general sessions came from individuals who epitomized Meeting responses to committee concerns. Social Order Committee gave us memorable firsthand reports on Resurrection City and an enrichment program for black children which works on the crucial problem of self-image. In a one-to-one relationship involving one hundred fifty volunteers four hours a week, skills of the children are brought to competitive levels that meet or

beat those of their white peers and induce a pride for which there is no substitute.

The Peace Committee, likewise, presented firsthand reports of a Meeting that evolved a strong minute of corporate support for draft resisters; another Meeting that got draft education incorporated in the high school curriculum; and a third that insinuated a strong peace plank in a State democratic platform.

We have not solved our problems at the local Meeting level. And we're growing too big for easy food service at the Yearly Meeting. Our young people find Monthly Meetings dry as bones. Brave corporate acts are rare among us, although when undertaken they revitalize our Meetings and bring us new young members. Our follow-through and intercommunication after Yearly Meeting are distressingly poor. But if we bend our minds and spirits to these problems as we do to our yearly feast of love, we shall yet build the beloved community, and welcome everyone into membership.

## The Visible Future

by Howard Brinton

I THINK PACIFIC YEARLY MEETING is at the present moment the most important and most significant event in modern Quakerism, important because of its rapid growth and size—there were more than one thousand persons present at the 1968 sessions—and significant because it shows clearly in what direction Quakerism is moving.

Two other groups, which I did not attend—one which met at Guilford and one at

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Pendle Hill—have discussed the future of Quakerism. If their prophecies are to have validity they must be supported by awareness of the direction in which present currents are moving. These are seen most clearly in the several hundred new meetings which have sprung up in the past twenty or thirty years from coast to coast in the United States. There are four comparatively new Yearly Meetings—Lake Erie, South Central, Southeastern, and Pacific; two Associations of Friends—Missouri Valley and Southern Appalachian; and many "new" Meetings, particularly in New York and New England.

Allowing for a little incidental variety, these new Meetings are basically alike in character. They all adhere to the historic Quaker way of worship and of conducting business meetings. Most of their members can be classed as intellectuals, but by no means all. Many have grown up in college or university environments. Perhaps one reason for this is the fact that teachers and students, after giving or hearing lectures all week, on Sunday want a change.

They tend to be more interested in social problems such as peace and race relations than in theological considerations, though they would insist that the two are intimately related. There is little of the dread and the solemnity in the presence of the Eternal which was a marked characteristic of earlier Quakerism; but these Friends are fully aware of the divine dimension of existence, that is, of the vertical axis pointing toward the infinite and intersecting the horizontal axis along which our culture today is rapidly moving. In these meetings the "weighty" Friends are seldom the old Friends, but often younger members.

Pacific Yearly Meeting, like the other Yearly Meetings in this group, is a "family Yearly Meeting" attended by members of each family from babies on up. Teen-agers relish the chance to speak.

There was little evidence of generation gap. But there was a complaint from the young Friends that the adults were using too much "system." It was, however, obvious to all that system was necessary in order to get through the business in spite of numbers and the limitation of time.

All three sections—adults, college-age, and Junior Friends—produced epistles and reports, which were read to the united group. When the eighty young Friends heard their own epistle, which had been prepared by their own committee, they were dissatisfied. So they sat for a time in silence, and some of them spoke. The spoken words were put together to form a new epistle which satisfied them all.

Pacific Yearly Meeting as a whole now consists of three regional Meetings and more than fifty local ones. At the outset, in 1931, about thirty persons from six or seven Meetings met at our house at Mills College and formed the Pacific Coast Association of Friends. This gathering convened annually, until in 1947 it became Pacific Yearly Meeting.

The pioneer in this movement was Joel Bean, grandfather of Anna Brinton, who initiated the College Park Meeting in San José in the early eighteen eighties. From this, the first independent Meeting in America, evolved the College Park Association of Friends, which eventually consisted of three Meetings: College Park, Palo Alto, and Berkeley. These meet semi-annually.

The epistle of the young Friends described Pacific Yearly Meeting as a "community of love." This is no exaggeration. About half the total membership arrived at the sessions after traveling an average distance of perhaps little less than a thousand miles. Friends came from Hawaii, Mexico City, British Columbia, New Mexico, Nevada, Arizona, and the states on the Pacific Coast. Most of them had not seen one another since last Yearly Meeting; and the joyous greetings at getting together were exceeded only by the fervent farewells at parting.

## Challenges:

### Illinois Yearly Meeting

by Orval Lucier

NEARLY THREE HUNDRED FRIENDS gathered in the rustic setting of the McNabb Meeting House, August 21-25, for the ninety-fourth annual sessions of Illinois Yearly Meeting.

In the first lecture, Robert Horton, a Methodist minister who visits prisoners for the Central Committee for Conscientious Objectors and the National Service Board for Religious Objectors, spoke of the value to visitor and visited of ministering to those who are in prison because of a matter of conscience. To gain entrance to prisons, a Friend is advised to obtain from his local Meeting a minute of concern to visit specific individuals, to present such a minute to the administrator rather than the warden, and to persevere.

Friends were challenged by Karl Meyer of Chicago, who provides "houses of hospitality" for those who are unable to make their way in today's competitive world whether because of lack of training or mental capability, alcoholic addiction, or personality defects.

More than forty young people attended.

## Young Friends

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"I was thinking about my garden—how it grows the vegetables."

"Meeting is like God's house. It is quiet and you get a chance to look at other people."

"I feel you should be quiet and be still and no monkey business. I love meeting. Meeting is quiet."



Among them were Negroes from the Chicago inner city, under the sponsorship of Mennonites, who presented "A Drama About the History of Black People." Friends were pleased that so many young people were present, but they indicated in a report that the need for better communication between generations is a continuing challenge.

Discussion of a Peace Testimony for Illinois Yearly Meeting led to a statement that will be forwarded to the Friends Coordinating Committee on Peace. Monthly Meetings had studied the 1967 statement of FCCP during the past year, and this proposal was their consensus.

Concern was voiced for young men in the armed forces who feel unable to continue in military service. A minute made special reference to the granting of permission to Friends to minister to such men at military installations, and to the possibility of their release on conscientious grounds. Copies of the minute were sent to the Secretary of Defense and to some members of the Congress.

The report of Ministry and Counsel set forth two basic concerns that seemed common to most Meetings: A lack of clarity as to the central message of Friends, and the existence of only a fragile sense of community. Suggestions were made for the

use of meditation, retreats, and resource persons from Friends General Conference.

A new Monthly Meeting—Rock Valley—in Rockford, Illinois—was welcomed into membership. In attendance at Yearly Meeting were members of a new worship group in Galesburg, Illinois.

In a lecture on "Revolution," Lee Zeldin of Madison suggested that Friends should support the efforts of other groups whose goals coincide with those of Friends but who do not necessarily oppose violence. This led to a lively exchange resulting in a confirmation by Friends of their traditional belief in the inherent value of each individual and in the validity of nonviolence.

Doris Peters of Rock Valley Meeting gave the annual Jonathan Plummer Lecture. She brought us back to our need to know that God has us in His hands today.

### Questions:

#### Lake Erie

by Howard W. McKinney

WHAT CAN FRIENDS DO about the draft law? What can Friends who are not subject to the draft do to share the responsibility for witness with those who are? How should our Meetings exercise corporate expression of the principle of "civil disobedience under divine guidance"?

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Those questions troubled Friends gathered in the 1968 sessions of Lake Erie Association / Yearly Meeting August 23-25. Constituent Meetings are asked to consider them and other questions. We pledged our willingness to support those who in conscience refuse to co-operate with the draft law, and to minister to their sufferings.

George Hardin, executive secretary of Friends Peace Committee of Philadelphia Yearly Meeting, led us in a series of "experiments in worship." Some felt little desire to "tamper" with the traditional unprogrammed worship, but most agreed that the experiments opened new vistas and hope to find occasions when we may engage in further experiments.

Charles Harker reported on the work of the Friends Committee on National Legislation. He emphasized the opportunity for corporate witness to influence national policy and program. Thereafter we discussed the urban crisis and the emerging revolution in the black community. We were troubled by our inability to make individual contributions to valid solutions.

One hundred twenty-one persons, representing twelve of the sixteen member Meetings, were present for the sessions on the campus of Bluffton College in northwestern Ohio.

Flora McKinney was designated clerk for the coming year. Lesley Brooks will continue as recording clerk.

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MERRILL E. BUSH, *Headmaster*

### Epistle of Young Friends, Baltimore Yearly Meeting

To Friends Everywhere:

Something is happening. We have a concern. We don't know what we must do to survive as a collective body. We are learning. We want to survive. As we learn to deal with our problems, we find ourselves discovering the agonies of it all.

"But right now I want to go to sleep. I need to sleep and I can't sleep. . . . Ronnie is asleep in a slum tonight." \*

Is that our concern? What is happening. We are creating a Seminar / Workshop for next summer patterned after Pendle Hill. We are going to form caravans to visit monthly meetings. Something is happening. We are concerned.

\* from a choral reading, "Revolution," by Sarah Baker.

Still an indefatigable and interesting correspondent, and keenly interested in travel and in hearing of the travels of others, Marie Jenkins of Green Street Meeting in Philadelphia celebrated her one hundredth birthday on September 8 at Buck Hill Falls, Pennsylvania, where she was spending the summer. A lifelong resident of the Germantown section of Philadelphia, she is the widow of Charles Francis Jenkins. Her children, grandchildren, and great-grandchildren participated in the birthday celebration.

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### From a Facing Bench

(Continued from page 478)

in one of its preparative Meetings: Langley Hill at McLean, Va. Some years ago his membership was in Meetings at Chicago, Westtown (Pa.), and Lynn Massachusetts. He felt moved to write his article because, "I am a designer of machines, so I find myself right in the middle of this explosion. Although my experience is limited to a small part of the total, I am aware of how other designers and manufacturers function to produce the results which are seen on the market and in the factories."

JEANNE LOHMANN, whose poetry has appeared in the Friends Journal, is clerk of San Francisco Meeting; she and her husband formerly were active members of 57th Street Meeting in Chicago and Mountain View Meeting in Denver. Her article grew out of a panel presentation given recently at San Francisco Meeting by members of the "helping" professions.

### Coming Events

#### October

4 — Rufus Jones Lecture, Baltimore Friends School Auditorium, 5114 N. Charles St., 8:00 P.M. David R. Mace: "Marriage as Vocation."

5 — Abington Friends School Country Fair, Jenkintown, Pa. Antique car show, entertainment, items for sale.

5 — Buckingham Meeting Fair, Lahaska, Pa., 10:30 A.M. to 3:30 P.M. Luncheon served until 2. Entertainment for children. Items for sale.

6 — Central Philadelphia Conference Class, 15th and Race Streets, 11:45 A.M. Talk by Henry J. Cadbury: "Biblical Approaches to Religious Thought: Narrative."

7 through Nov. 18 — "The Relevance of the Experience and Teaching of Jesus," Mondays, 7:30 P.M., Eastside Meeting House, Bellevue, Wash. Register with Mildred Joyce (telephone: SH 7-4722).

11-13 — Conference for Hartford (Conn.) area Friends: "Come Let Us Be Joyful," at Woolman Hill, Deerfield, Mass. Families welcome. Information available from Marjorie Baechler, 40 Farmstead Lane, Glasbury, Conn. 06033.

11-13 — Friends Conference on the Draft, Earlham College, Richmond, Ind. For further information write to Friends Coordinating Committee on Peace, 1520 Race St., Philadelphia 19102.



12 and 13—Western Quarterly Meeting at Camp Hilltop, Downingtown, Pa., beginning at 2:00 P.M. with Worship and Ministry. Program for all ages. Child care provided.

13—Central Philadelphia Conference Class, 11:45 A.M. Talk by Henry J. Cadbury: "Biblical Approaches to Religious Thought: Personal."

20—Open House at Birmingham Meeting, West Chester, Pa. Viewing of new building. Meeting for worship, 12, followed by talk by Howard Brinton. Refreshments.

20—250th Anniversary Celebration, Radnor (Pa.) Meeting. Meeting for worship and historical program, 10:30 A.M. Bring picnic lunch. Coffee served. Program repeated at 2:00 P.M.

25-27—Young Friends of North America Fall National Committee Meetings, Earlham College, Richmond, Ind. Cost about \$7, travel pools arranged. For information write to Box 447, Earlham College, or call Bill Watson in Philadelphia (215-LO-8-4111).

26—New York Westbury Quarterly Meeting, Flushing, N. Y. Worship, 10:00 A.M., Ministry and Counsel, 10:30, followed by business. Bring box lunch. Beverage, dessert, and care for small children provided. Afternoon program.

7—Dec. 2—Lecture-Discussion Course: "Attitudes Toward War and Peace," Ripowam High School, Stamford, Conn., 8:00 P.M. Leaders: Fay Knopp, George Corwin, Albert Bigelow. Sponsored by Stamford Council of Continuing Education. (175 Atlantic St., Stamford 06905)

## Announcements

*Brief notices of Friends' births, marriages, and deaths are published in the FRIENDS JOURNAL without charge. Such notices (preferably typed, and containing only essential facts) must come from the family or the Meeting.*

### Birth

PATON—On August 29, in Chestnut Hill, Pa., a son, ROBERT JAMES PATON, to James and Marjorie Paton. The parents and paternal grandparents, Russell and Linda Paton, are members of Gwynedd (Pa.) Meeting.

### Adoption

YOUNG—On June 26, a daughter, LAUREN SUE YOUNG (born April 19), by Helen and Robert Young. The mother is clerk of Bristol (Pa.) Meeting.

### Marriages

COLE-SCHIER—On August 17, at Falls

Meeting, Fallsington, Pa., JENNIFER ELLEN SCHIER, daughter of Ernest and Marjorie Schier of Levittown, Pa., and CHARLES STUART COLE, son of Robert and Mary Agnes Cole of Statesville, N. C. The bride and her parents are members of Falls Meeting.

KOWAL-WAY—On August 24 at Kennett Meeting, Kennett Square, Pa., DEBORAH S. WAY, daughter of Robert and Katharine Way and THOMAS M. S. KOWAL, son of Edward and Annette Kowal of Riverdale, N. J. The bride and her parents are members of Kennett Meeting, the bridegroom and his parents, of Ridgewood (N. J.) Meeting. Both fathers are clerks of their respective Meetings.

POWELL-MONCRON—On August 27, in the Community Church of Douglaston, N. Y., EVELYNE ANNICK MONCRON, daughter of Mr. and Mrs. Raymond Moncron of Paris, France, and DANIEL JACKSON POWELL, son of Fred J. and Nina Volkmar Powell. The bridegroom and his parents are members of Manhasset (N. Y.) Meeting.

POWELL-PHILLIPS—On July 13, in Pine Grove Methodist Church in Ingalls, N. C., EMMA JANE PHILLIPS, daughter of Henrietta Phillips and the late Frank W. Phillips, and Charles Volkmar Powell, son of Fred J. and Nina Volkmar Powell. The bridegroom and his parents are members of Manhasset (N. Y.) Meeting.

RODEWALD-BRUINING—On June 30, in Santo Domingo, Dominican Republic, WIEBKE BRUINING and ALBERT FREDERICK RODEWALD, son of J. Douglas and Elizabeth Rodewald Perry, members of Haverford (Pa.) Meeting. The bridal couple will reside in Philadelphia.

### Deaths

BATTEY—On July 23, in Haverford, Pa., RHODA A. BATTEY, aged 94, a longtime member of Haverford Meeting.

BALDERSTON—On September 1, ALICE BALDERSTON, aged 85, a member of Coloma (Md.) Meeting. She is survived by three sisters: Jane B. Dyre, Bertha Balderston, and Ruth B. Lippincott, all of Coloma.

BRUNT—On September 4, in Baltimore, Md., ELEANORE LEWIS BRUNT, aged 55. A teacher at Baltimore Friends School, she is survived by her husband, Cover S. Brunt, and two children, Gary and Ronald.

CLEAVER—Suddenly, on August 20, near her home in Fallston, Md., LOIS PRESTON CLEAVER, aged 91, wife of the late Edgar W. Cleaver. She was a member of Little Falls Meeting, Fallston, Md., and for many years lived in Kennett Square, Pa. She is survived by a sister, Phebe A. Rahll, a nephew, and two nieces.

HAINES—On September 14, MARY M. HAINES, aged 90. She was a member of Central Philadelphia Meeting and lived at Stapeley Hall in Germantown.

HESS—On September 6, FRANCES PARKER HESS, aged 83, wife of the late Dr. M. J. Hess. A member of Millville Meeting, she is survived by a daughter, a son, and three grandchildren.

JUSTICE—On September 10 at her home in Narberth, Pa., CAROLINE LETCHWORTH JUSTICE, aged 79, after a long illness. She was a member of Merion Meeting and had been a teacher of physics and chemistry for over fifty years. She is survived by two sisters: Marion T. Justice of Narberth and Elizabeth J. Shortlidge of Paoli, Pa.

MELDRUM—On June 13, PHILLIPPA R. MELDRUM, aged 71, a member of Haverford (Pa.) Meeting.

RAWSON—On August 14, in Fort Worth, Texas, PHILIP NICHOLS RAWSON, aged 64. He is survived by his wife, Juanita Campbell Rawson of Fort Worth; a daughter, Sylvia R. Rudolph; and two grandsons, Michael and Paul Rudolph of Minneapolis.

RIGGS—Suddenly, on August 1, at Silver Bay, N. Y., FRANCIS BEHN RIGGS, aged 50. He was a physicist and an active member of Scarsdale (N. Y.) Meeting. He is survived by his wife, Mary Rounds Riggs; two sons: David and Gordon; two daughters: Elizabeth and Nancy; his mother, Mrs. Francis B. Riggs; two sisters: Larna S. Cheide and Sister Frances Mary; and a brother, Austen Fox Riggs, II.

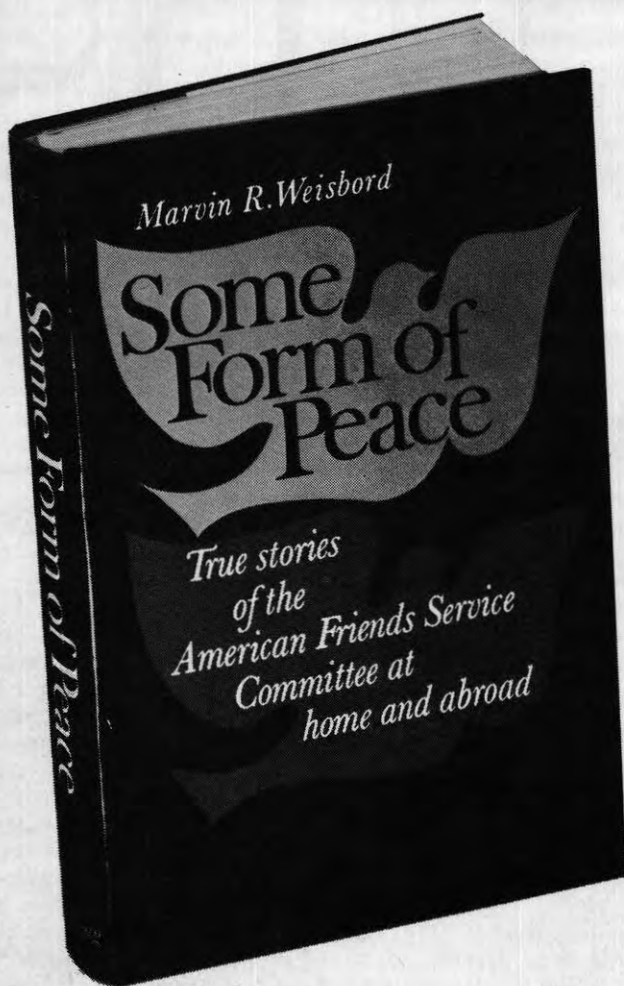
SHOEMAKER—On August 13, MARY GAWTHROP SHOEMAKER of Kennett Square, Pa., aged 73. She was the wife of the late William M. Shoemaker and a member of Kennett Meeting. She is survived by two sons: William G. of Media, and Charles G. of Kennett Square; a daughter, Mrs. William G. Turner, Jr., of Lake Oswego, Oregon; eleven grandchildren, and a great-granddaughter.

URION—On August 19, in Salem County (N. J.) Memorial Hospital, after a long illness, EARL URION, aged 78, a lifelong member of Woodstown (N. J.) Meeting. He is survived by his wife, Mary; two sons: Howard of Woodstown, and Edward of Ocean Park, N. J.; a sister, Anna Edwards, of Monroeville, N. J.; six grandchildren, and one great-grandchild. He was a retired farmer and an active participant in his local Grange as well as the Pomona and New Jersey State Granges.

WINSLOW—On June 28, in Los Angeles, California, EMMA GARRIGUES WINSLOW, aged 85, a former member of Haverford (Pa.) Meeting.

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