

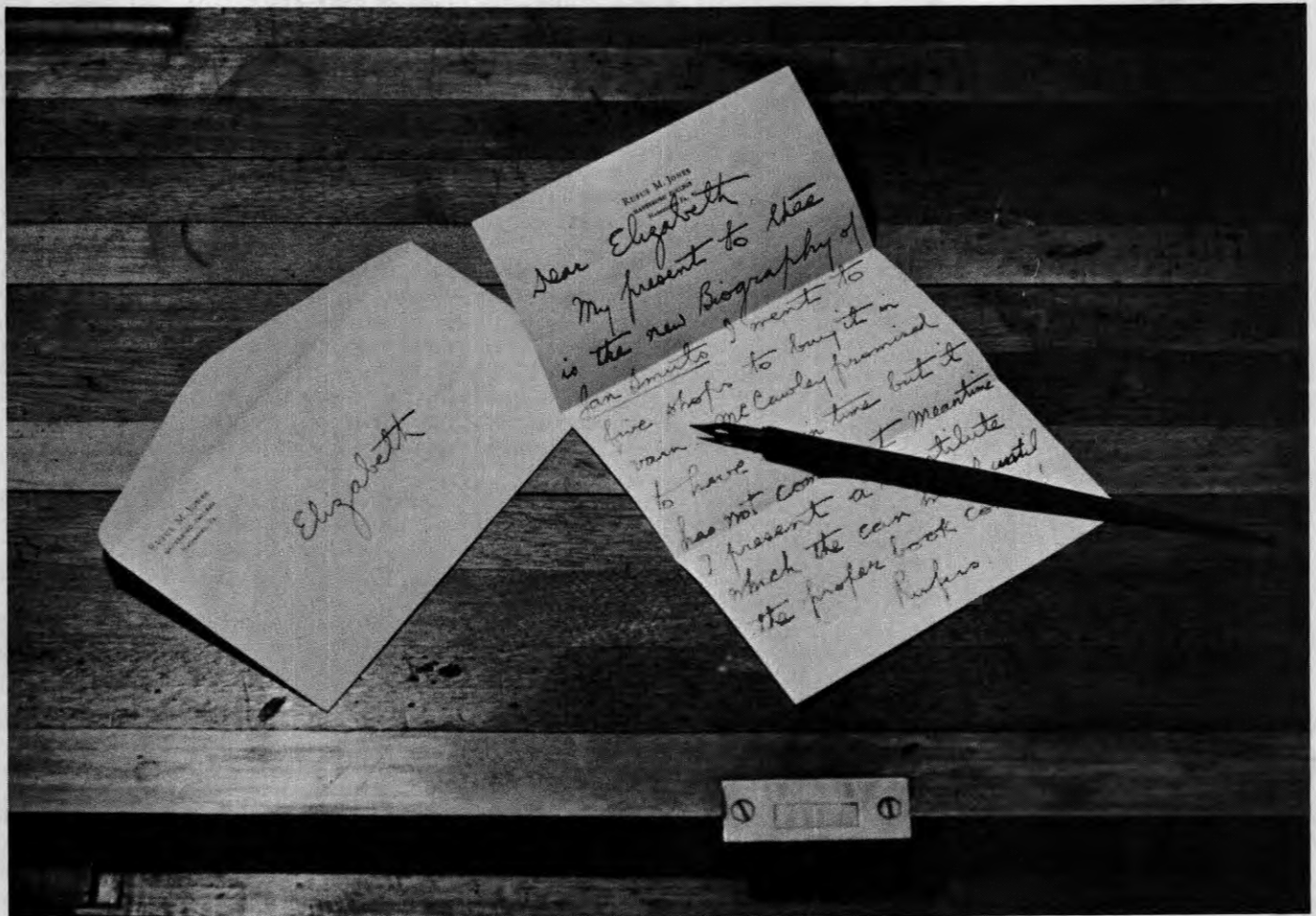
FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 14, NUMBER 20

OCTOBER 15, 1968

THIRTY-FIVE CENTS — \$6.00 A YEAR



FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 152-A North 15th Street, Philadelphia, Pa. 19102, by Friends Publishing Corporation (LO 3-7669).

Vol. 14, No. 20, October 15, 1968

Editor and Manager
ALFRED STEFFERUD

Assistant Editors

EMILY L. CONLON JOYCE R. ENNIS

Contributing Editors
WILLIAM HUBBEN RICHARD R. WOOD

Advertising Circulation
MYRTLE M. WALLEN MARIELOUISE HEACOCK

BOARD OF MANAGERS

1966-1969

Benjamin R. Burdsall	Ada C. Rose
Lawrence Jaeger	Eileen B. Waring
Walter Kahoe	Gordon D. Whitcraft
John Kavanaugh	Carl F. Wise

1967-1970

Helen Buckler	James R. Frorer
Mary Roberts Calhoun	Francis Hortenstine
Eleanor Stabler Clarke	Walter H. Partymiller

1968-1971

Carol P. Brainerd	Daniel D. Test, Jr.
Arthur M. Dewees	Eleanor B. Webb
William Hubben	Elizabeth Wells
Miriam E. Jones	Mildred Binns Young

JOURNAL ASSOCIATES are those who add not less than five dollars to their subscriptions annually to help meet the over-all cost of publication. Contributions are tax-exempt.

SUBSCRIPTION RATES: United States, possessions: one year \$6, two years \$11, three years \$15. Foreign countries (including Canada and Mexico): one year \$7, two years \$13, three years \$18. Single copies: 35 cents, unless otherwise noted.

Second class postage paid at Philadelphia, Pennsylvania. Copyright © 1968 by Friends Publishing Corporation. Requests to reprint excerpts of more than two hundred words should be addressed to the editor.

From a Facing Bench

ON OUR COVER: In a drawer of Rufus Jones' desk, a note in familiar handwriting begins, "Dear Elizabeth. . . ." It is in the recreated Rufus Jones study in Haverford College. (Page 517)

The contributors to this issue:

TIME FOR REFLECTION is a portion of Edwin B. Bronner's inaugural address as new chairman of Friends World Committee for Consultation (American Section) given in Hartford, Connecticut, on September 27. Edwin B. Bronner is professor of history and curator of the Quaker Collection at Haverford.

CHARLES A. WELLS has contributed cartoons and editorials to over one hundred newspapers and religious journals, as well as editing the newsletter *Between the Lines*. He is a world traveler and in 1938 began conducting a series of lecture-conferences on "Christ and World Need."

RICHARD P. NEWBY, a pastor at University Friends Church in Wichita, Kansas, has spent twenty-five years in the ministry. He has served as chairman of the Board of Christian Education of Friends United Meeting and on the board of American Friends Service Committee, and is a member of Friends World Committee. He writes that he is among those who "are trying to build a bridge between Kansas Yearly Meeting, Evangelical Friends Alliance, Nebraska Yearly Meeting, and the Missouri Valley Conference."

RACHEL DAVIS DUBOIS, author of a number of books and articles on intercultural relations, developed a project to overcome prejudices in parents when she taught high school in New Jersey. In 1951 she was sent to Germany by the State Department to train teachers and social workers in methods of intergroup relations. She has worked with the Southern Christian Leadership Conference as a staff assistant to Dr. Martin Luther King.

MAGOROH MARUYAMA, a teacher in the Department of Sociology at California State College in Hayward, has done research in problems of human relations at the University of California at Berkeley and Stanford University. He writes that although he studied for five years in Europe, his most valuable education was received from prison inmates and ghetto residents with whom he worked in training projects.

THOMAS E. DRAKE, professor of American history emeritus at Haverford College, feels Friends "should know about Sakharov's essay and be encouraged thereby."

Tucked away in a little-read corner of earlier issues of Friends Journal were five words: "Sample copies sent on request." They should have been in bigger type, in a more prominent place, and in less truncated English, in keeping with their importance to us and many Friends. What they mean is that Friends Journal would like very much to have the names and addresses of persons who may become subscribers after they see a free copy or two. We and the readers who send us lists of prospective subscribers thus engage in a type of outreach.

Contents

From a Facing Bench	510
Today and Tomorrow	511
Liberalism and Evangelicalism—Richard P. Newby	513
There is a Calm—Elizabeth T. Shipley	514
Truth, Sanity, and the Peace Testimony—Charles A. Wells	515
Let Giants be Raised Up—Leon H. Sullivan	515
A Legacy from Marshall Hodgson	516
The Rufus Jones Study at Haverford College	517
A Conference in Memphis—Rachel Davis DuBois	518
The Logic of the Ghetto—Magoroh Maruyama	518
Time for Reflection—Edwin B. Bronner	520
The Perennial Fountain—F. J. T.	521
In Russia: A Call to High Goals—Thomas E. Drake	522
Letters to the Editor	523
Reviews of Books	524
Friends and Their Friends Around the World	525
Coming Events and Announcements	535

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 15, 1968

VOL. 14 — No. 20

Today and Tomorrow

The World Committee

YOU SIT in the annual meeting of Friends World Committee for Consultation and all around you, nearly palpable, are friendship, conviction, awareness of tasks beyond the corner, and four thousand miles away, oneness, and openness.

Openness is a message in a worship period—openness to God's will and openness to the needs and hopes of Friends the world over. You read the minute of FWCC Interim Committee in the leaflet that has just been handed you:

"We affirm our faith that Friends are being led of God to a new understanding of the service in message and in action that they are called to give, and to an acceptance of the corporate and personal preparation which that service requires."

Through all the later sessions you think of this "new understanding of service." Openness to service pervades the items of the business sessions of this annual gathering—secretaries' reports; the Quaker Youth Pilgrimage in 1969; International Quaker Aid; budgets; Wider Quaker Fellowship; statements of committees on intervisitation, new Meetings, and interpretation; and many housekeeping details.

You listen to Edwin B. Bronner's inaugural address as the new chairman of the American Section of Friends World Committee. You are moved by his call to wider action and greater participation in ministry and intervisitation. You are grateful for workers and leaders like Edwin Bronner. Your gratitude extends to the devoted Friend he succeeds, A. Ward Applegate, who has given inspiration and guidance to many Quakers these uncounted years.

You wonder, betimes, why this gathering is so special. Maybe it is the homework that precedes it and makes the business go ahead smoothly. Perhaps it is the interest the members have in all affairs of the Committee. Surely one factor is the hospitality of Hartford Monthly Meeting of Friends in West Hartford, Connecticut, whose friend-

ship was expressed through bed, board, a lovely place to meet, and Friendly cordiality.

We came away from the sessions wishing that more Friends everywhere knew more about Friends World Committee and feeling, again, that it's good to be among Friends.

THOUGHTS: Even after the most radical and seemingly fateful step in conscience, whether objection or resistance, there are further decisions to make, mountains to climb, day by day, and life by life. Response to the draft takes a variety of forms. We must acknowledge "psychic space," for one another and ourselves, to allow for growth in conscience. We must hold conscience dear, as it is disciplined and informed by truth.

Buffalo Meeting Newsletter

Does Thee Agree?

WE SENSE a growing disposition among Friends, particularly young Friends, to use plain speech. We have heard arguments against the practice: Plain speech once affirmed a Friend's simplicity, democracy, brotherliness, and protest against status; that need no longer exists; plain speech now sets the speaker off from his fellows.

What we say in the matter surely is gratuitous and, since it is so personal a thing, perhaps in poor taste, but we say it anyway: We like plain speech.

It can be a bond among us. It sometimes is a mark of respect. It reminds us of obligations. It links us with the roots of the Society. It is a pleasant, gentle form of expression (although not always grammatical). It is a manifest of belief, a seal of devotion.

Unsure of the validity of any of those reasons, we asked a young Friend why he used plain speech.

He replied, with the sincerity of his twenty years: "I use plain speech because of a mountaintop experience. I use it as a way of witnessing to other people of a way of life that accepts no loyalty that runs counter to the will of God. I use it as a way to make openings so I can try to speak to the spiritual conditions of others, in a loving and helpful way."

The "mountaintop" experience occurred in Philadelphia Yearly Meeting in 1967, on a Seventh-day, "when we worked in the true light and power of the Lord."

"That was the day," he went on, "when Yearly Meeting approved sending of medical aid to all, no matter what their political affiliation. That was the day when Yearly Meeting supported the Phoenix. I remember the words, 'We have followed with compassionate concern the voyage of the Phoenix.'"

"I had long been concerned with vigorous outreach, but at this session, when tears of joy flowed freely from more than just me among the young people in the galleries, my concept of outreach was radically altered. To quote a hymn I love, I wanted to 'shout and sing of Christ my King till the whole world knows.' And I still do."

"But I reject as against the spirit and letter of its original purpose the use of plain speech by Quakers only among Friends. It builds walls around those who rate and those who do not. It should be used all the time or dropped entirely."

Dost thou approve?

IN THIS ISSUE appears the first political advertisement Friends Journal has ever printed. We thought at first that we should not accept it: Politics is not our field, and we are disturbed these days equally by political action and political non-action. Besides, the matter of precedent, that hobgoblin one can always invoke, was to be thought of. Our very disturbance, though, was the deciding factor. Friends follow their gleam in many directions; politics, however large or small may be one's distaste for it and however deep or shallow one's involvement in it, is a force that directs many actions in our daily lives.

Here I Am

NEW ENGLAND YEARLY MEETING was drawing to a close when Arthur Armstrong rose to give the report of a worship-workshop. The subject was, "Renewing the Meeting and Attracting the Seeker."

Arthur Armstrong, whom our New England correspondent calls a salt-of-the-earth Maine Friend, began:

On every side we hear of "the great people waiting to be gathered." Are you ready? Am I ready for those who ask:

Do you really believe that God speaks to you?

How do you know that God speaks to you?

Why should God speak to me?

What is unique about Friends' worship and approach to God?

What do Friends mean by a practical religion?

He paused to let each question sink in. Then, quietly, soberly, he went on:

If we want to be relevant to our times, we must know the answers to these questions. We must, as George Fox

put it, "be possessors of the truth, not just professors of it."

If there had been any end-of-Meeting slackness, any feeling of let's-get-home, among his hearers, it disappeared, as Arthur Armstrong read on with deep emotion:

Most of us feel that we are not ready; that our Meetings must first provide for the spiritual renewal of our members. But the harvest time is now, the grain is ripe unto harvest. Who then can we send to bring in the harvest? Will it be the Friends' General Conference publicity program, the Yearly Meeting Committees when they are re-organized? Will it be your Quarterly Meeting or your Monthly Meeting? They certainly must provide the climate for the harvest, and the continuing fellowship for us to share, but in the last analysis it is you, each of you in your daily activity, who must gather the harvest. It is up to you, whether you are the newest member of your Meeting, or one of those "weighty Friends" we have heard about. You are called to the harvest whether you are ready or not, wherever you are, in the market place, in the factory, in the school, in the political forum, and in the home.

He emphasized you. He stopped again: You.

You are called to respond to needs, to the thirsting for the fellowship of the spirit, which alone can calm the restless hearts. Only as friend meets friend in the joint actions of living do we experience the Truth; making love visible and making all things new.

This gathering will demand more power from us than our weekly Meetings alone can supply. Only daily devotions in the family, and individual moment-to-moment commitment to that of God within our friends and in ourselves, can take the burden of this work out of time and make it a pleasure in spite of hardship, and a joy in spite of suffering.

Friends of New England Yearly Meeting may have heard these words before, but now, as Arthur Armstrong spoke them, they had a new, personal urgency. He ended:

So now, when we hear of the "great people to be gathered," we must listen also for those words of acceptance, "Here I am, send me."

A profound silence followed.

Misapplied and mistaken religion . . . is one of four roots of extremism, the others being racism, rabid nationalism, and resentment at controls on business. But resources can be found in true religion to help a man or woman stand fast against terrors, real or imaginary, and even against death itself . . . Love which refuses to hate, hope which refuses to despair, endurance in resisting evil which lays hold of superhuman power—all are gifts of God, manifest every day.

—THE CHRISTIAN CENTURY

Liberalism and Evangelicalism

by Richard P. Newby

FROM MY VANTAGE POINT in the Society of Friends, I am aware constantly of two groups that center their religious experience around two words. One is *liberal*. The other is *evangelical*.

The term *evangelical* was first applied during the Reformation. It indicates doctrines that relate to the redemptive work of Christ and to the operations of the Holy Spirit. It is a term that has had definite expression in the history of the Religious Society of Friends and, in fact, applies to many more Friends than just those included in an alliance of four Yearly Meetings.

Broadly speaking, there are two kinds of religions: Religions of philosophy and religions of redemption. Hinduism and Buddhism are philosophical religions. Judaism and Christianity are religions of redemption. The evangelical Friend is very much concerned that we not just look at Jesus as a philosopher only, but as a redeemer. He not only brought "good views," but also "good news."

The Christian faith as interpreted by Friends is a religion of redemption. Two thousand years of Christian history bear testimony that Jesus Christ imparts to men the power to become. Through His truth and grace, liars are made truthful, thieves are made honest, drunkards are made sober, and warriors are made into peacemakers.

There has been, however, an extreme type of evangelicalism that has opposed the march of the mind and the social implications of the gospel. As opposed to that extreme, we now encounter the word *liberal*. A liberal regards modern science, historical criticism, and philosophy as allies and not enemies. He believes that because Christ is the Light of the World we find that new knowledge only strengthens the gospel message.

Liberalism has often been thought of as a conclusion in thought, like some creedal system, but actually it is only a method. The liberal is pledged to the fearless pursuit of truth. Words of Jesus become his marching orders: "Ye shall know the truth, and the truth shall make you free." The liberal takes quite literally the command, "Love God with all your mind."

The intellect must never be lost sight of in the field of religion. Faith without intellect gravitates toward superstition.

It should also be noted that our social testimonies and concern for "good works" is not based on blind optimism.

It is based on the knowledge that "Where sin abounds, grace abounds more exceedingly." Friends have known the exceeding sinfulness of sin from the beginning of their history—first in the experience of its power in their own hearts, and then in the cruelty and intolerance of their persecutors. George Fox, however, in one of his crucial experiences, had a vision of an ocean of darkness, but he also saw an infinite ocean of life and love that overflowed it. Our faith is rooted in the redeeming love of God.

The late William Temple once remarked that if a man ever caught himself saying about the church, "I got no good from it, so I have given up going," he only proved that he had been going to the church for the wrong reasons.

At one time or another, all of us turn to the Meeting for insight, steadiness, counseling, worship, study, fellowship, and forgiveness. These are important ministries of the Meeting. As a pastor among Friends, I want to testify to their importance. I am involved every day in these kinds of ministries, and they cannot be minimized. But William Temple's word still sounds an important note. If the Meeting sometimes turns inward and looks at its own needs, it is only that it may then turn outward and look at the needs of the world beyond its own frontiers.

In other words, the Meeting must at times raise its prophetic voice and speak for God. With our Master, we must have compassion for the forgotten, the outcast, and the deprived. There are wounds to be bound up on Jericho roads. To believe in the Gospel of our Lord Jesus Christ is to believe in a man who walked squarely into a tangled world to untangle it.

Alexander Miller has written: "Christians are involved in all the material and social concerns that affect the lives of normal men. . . . In this area of life inaction is a kind of action. To be indifferent to the way in which social life is ordered is . . . to take sides with corruption and tyranny, graft and reaction, since these social evils feed on the indifference and inactivity of ordinary folk, and count on it for their continuing existence."

This reminds me of what Judge Luther W. Youngdahl once said when he was Governor of Minnesota. He was talking to a group of church leaders: "We get just as bad government as we are willing to stand for and just as good government as we are willing to fight for."

Harry Emerson Fosdick has also written a pointed paragraph in his book, *The Living of These Days*: "As a preacher I found myself constantly on a two-way street. If I started with the social gospel, I ran into the need of better individual men and women who alone could create and sustain a better social order, and so found myself facing the personal gospel; and if I started with the personal gospel, I ran straight into the evils of society

that ruin personality, and so found myself facing the social gospel."

There are, however, three basic weaknesses among liberals.

The first might be called negative reaction. Sometimes it is easier to discover what liberals do not believe than what they do believe. The true function of the intellect is constructive rather than merely destructive. Liberals should be able to arrive at truth, and not lean continually on that blessed word "tentative." The human spirit does not thrive on negatives. It craves an affirmative faith. It is not enough for religion to be intellectually respectable; it must go beyond that to moral creativity.

The second weakness is that liberalism too often is marked by a weak sense of sin. We are fallen upon an age disposed to an easy conscience. We, too often, like to escape the idea of the judgment of God. The evangelical, however, brings us a fresh sense of the reality of moral evil.

A third count against religious liberalism is its readiness to compromise with a false naturalism. A false naturalism professes to account for just about everything without bringing God into the picture. A false naturalism obscures and diminishes the gospel. Richard Niebuhr points that out strongly in his book, *Christ and Culture*. The assumptions of modern secular culture are not the assumptions of the Christian Gospel.

As someone has put it: "The New Testament is supernaturalistic; scientific culture is dogmatically naturalistic; the New Testament is steadily otherworldly, scientific culture has been painfully this-worldly. Scientific naturalism empties such great New Testament ideas as incarnation, redemption, resurrection, and descent of the Spirit of their essential meaning and creative power."

The church of the New Testament cannot be explained on purely naturalistic grounds without doing violence to the New Testament record and to historic Christian experience. Pentecost was a miracle. It cannot be explained any other way. Jesus of Nazareth is a unique person, and it is natural that a unique person should do unique things. The deeds of Jesus are in keeping with his character and mission. Liberals, by compromising with a false naturalism, have weakened the gospel power. They have given away their own case. Nothing is more needed than a clarification of Christian thought as to the relation between the natural and the spiritual. Quakers can make a great contribution at this point.

Many people revolt against the supernatural because of the false notion that the supernatural breaks into the order of nature and upsets natural law. That appears to do violence to the uniformity of nature. We should understand, however, that God is infinite, and is not working within a closed system of natural law. The energies and

laws we observe every day are but one expression of divine authority. The so-called miracles do break through natural law. Sick people do take up their beds and walk, and souls are saved. There is Divine authority in this world, and it must be considered.

Liberalism in its true form is the leaven in the loaf. There is no future for any form of Christianity that blocks

There Is a Calm

There is a calm
That nourishes the soul
Of him who lies on his back
In a field of tall grasses.

He raises his eyes
To the full heads of the grasses
Against the blue above.

He watches the ant
Scurrying on its purposeful way,
The bee buzzing gently
And lighting on a head of tall grass
Close to his own head.

He flattens his back;
He spreads out legs and arms
To feel the turn of the earth
And of his body with it.

And he knows himself
A part of the whole creation—
Related to earth and ant,
To flying bee,
And to the bird that bursts into song—

Related to sun and stars
And to the Spirit
Which has created
And is ever creating.

ELIZABETH T. SHIPLEY

the path of intellectual progress. As the gospel once spoke to the world through Greek philosophy, so today it is speaking to the world through the assured findings of modern science. We should always think of scientific discovery as a religious revelation. Instead of shrinking from such discoveries, we should baptize them after the manner of Friends into Christ. "Greater things than these shalt thou do."

My concern is that as a Society of Friends we avoid an extreme rationalism on the one hand, and a dead orthodoxy on the other. We should be fearless seekers after truth, but also reverent. A great teacher set in simple phrase the true spirit when he wrote, "We are not afraid to open our eyes in the presence of nature, nor ashamed to close our eyes in the presence of God."

Truth, Sanity, and the Peace Testimony

by Charles A. Wells

REACTIONS OVER THE SOVIET INVASION of Czechoslovakia and the clash of young peace demonstrators with the police in Chicago and elsewhere have emphasized the need for a clarification of the peace witness of Friends.

Quaker views on peace range from support for the sometime Quaker and Presidential Candidate Richard Nixon—who has rattled H-bombs when it seemed politically opportune—to identification with peace-towards-all-men-under-all-conditions to the extent of being welcomed in Hanoi. Certainly that's a spread wide enough for all of us to find a place.

We don't need more H-bomb rattling, and not many of us would care to risk tea with Ho Chi Minh. But, with the election campaign on and candidates busy all around us, the greatest need now is for ordinary citizens to speak out for peace wherever they are.

The Congressional elections are of particular importance, for this Congress will have a large part in shaping the new administration's policies. For instance, a drive is on to renew and expand the arms race, especially in nuclear missiles, because of the Soviet Union's belligerent moves this past summer. If the nuclear arms race is renewed, the cost will be so great that many of the imperative needs in our cities will be further delayed, and the chaos and tragic confrontations in the streets will continue.

In two ways we can make a peace testimony specifically effective now.

First, there is pressing need to bring out the fact that nearly all the great scientists who created the nuclear age—missiles and all—are convinced that any further developments of nuclear arms will not increase our security but will diminish it. The Soviet Union will match quickly any further advance we initiate in such weapons.

Second, the public needs to know that when the military affairs committees in both the Senate and the House have held hearings on this question, they have called in only those witnesses who favor an expanded arms race—either military men involved in missilery, or weapons scientists employed by the military establishment. Hardly unprejudiced testimony, that.

Almost never do the legislators ask for testimony from such high-ranking scientists as Hans Bethe, Jerome Wiesner, George Kistiakowsky, David Inglis, and others, most of whom have served the White House and Penta-

Let Giants Be Raised Up!

Black America,
Fashion giants in our time;
Normal of stature, but giants of the will.
Raise up a Vesey,
Black and strong,
With courage to stand
And fight against wrong.

Black America,
Fashion giants in our time;
Normal of stature, but giants of the mind.
Raise up a Carver,
Steeped in chastity,
With pride not to beg
But to carve his own destiny.

Black America,
Fashion giants in our time;
Normal of stature, but giants of the spirit.
Raise up a Wheatley,
With prayers and a song,
Seeking God's favor
To aid her along.

Black America,
Fashion giants in our time;
By tens and hundreds and thousands, raise them.
Let us purge the fears
And submissions that blind us;
Let us banish the ignorance
That chains and impedes us.
Let us seek, together,
God's power to aid us.

Black America,
Fashion giants in our time!

LEON H. SULLIVAN

gon as advisers. Statements by scientists of such distinction would make copy on any news desk. Their testimony would, of course, be unfavorable to the huge appropriations the war-makers seek; thus, the real experts are kept out of the spotlight as much as possible.

In plain words, these hearings have been rather fraudulent. As new Congressmen are elected and the new Congress convenes, any Quaker worthy of the salt that savors should be willing to urge that this fact be made known and that honest inquiries be conducted, before new sums are appropriated. These eminent scientists do not ask us to trust the Russians. We already can destroy every Soviet city many times over in a matter of minutes.

What is needed now is truth and sanity.

Can't all Quakers stand for that?

A Legacy from Marshall Hodgson

MARSHALL G. S. HODGSON died of a sudden heart attack at age forty-six on June 10, 1968. He was one of the world's leading students of Islam, a committed pacifist, a beloved teacher, and a long-time and valued member of 57th Street Meeting, Chicago.

Shortly before his death, Marshall Hodgson wrote a letter to a business session of the Meeting as part of its consideration of the statement on the Friends' peace testimony by Friends Coordinating Committee for Peace and in response to a suggestion by some members that explicit reference to Christianity be dropped.

Several Friends felt that the letter should be rewritten into an article for Friends Journal, but Marshall died before that could be done. Because the letter so demonstrates Marshall's depth of insight and his concerns, it is published here as he wrote it:

Omission of all reference to the Christian tradition, and weakening the references to obedience to God, as suggested, would leave a statement that would not truly express my mind, and in which I could share only with reservations. As I see it, the most distinctive insight, and in some ways the most important insight, of our historic peace testimony is its appeal to the positive leading of the Holy Spirit.

Most men of good will believe in peace. Most men of good will even believe in maintaining policies so far as possible "nonviolent." But we have seen again and again in the last forty years that ideals and policies rooted simply in a humane sentiment yield readily to disillusionment and even bitterness. What is required even now amidst all our enlightenment, quite as much as in the darkness of Fox's day, is a total personal commitment—a fact here expressed with the terms "compulsion" and "obedience." We require *sacrificial, redemptive love* not as an intellectual ideal but as a *commanding presence*. To leave this out of the statement would mean, for me, to assert that the more usual secular calls for love and good will are in fact sufficient. I am not sure I can say this in good conscience *even as a first approximation* to truth; at least not as a Quaker, from whom a fuller statement is rightly to be expected.

I do not believe that an overtly Christian conviction should be required for membership with Friends; indeed, I believe no explicit formulation—not even a peace testimony—should be required for such membership. What is required is willingness to seek spiritual growth *with*

Friends, recognizing that among the corporate testimonies of Friends are indeed both a Christian witness and a renunciation of violence (both of which must therefore be constantly confronted as spiritual challenges even by those who cannot accept one or another of them). And therefore our statements ought to take into account the fact that some of our members cannot in good conscience accept a Christian witness (or, for that matter, a full peace testimony).

But at the heart of George Fox's vision—and both earlier and more central in it than the peace testimony—was a reaffirmation of Christ. And for most Friends this is still central, the peace testimony being but a corollary of it. This affirmation has given the Friends peace testimony its distinctive character and, I believe, its *power*,

We shall not get, we shall not build, a new earth, ordered in peace and truth and righteousness, until we recover the reality of immortal life in Him and with Him. It is genuine faith in eternal values that makes a person struggle and suffer for great tasks and great issues. When once more that gripping power of faith in God returns to us we shall again accept crosses, prisons and scourgings. We shall rejoice to undertake the impossible and we shall see the miracle of actually doing it.

—RUFUS M. JONES

in contrast to a secular liberal "pacifism." A statement put forth by Friends cannot afford to ignore this.

Though not all of us accept a Christian commitment individually, yet corporately we are even now, I believe, a Christian body. Indeed, I think, we are more so than some of us realize. I used to feel I was a Quaker without being a Christian. In studying Islam, I learned that I was mistaken. I not only admire Islam but have come to participate in some measure in the Islamic faith, learning much from its teachers. But I have come to see that what my Quakerism most deeply presupposes is in fact structurally Christian: Pacifism, a waiting worship, and all, are but the branches; Christ is the root, the hidden root I had not at first seen. And I think this very Meeting of ours has proved a school in which more than one person who started out attracted to one or another of the branches has gradually learned, as he deepened his experience, to appreciate the root. This Meeting is more Christian than it thinks.

I hope some form of words may be found that will acknowledge the Christian character of our corporate roots and our corporate being, without committing each member to a Christian viewpoint. To omit reference to Christianity and to God as an *active* presence is not to be neutral between Christians and non-Christians among us. In the present intellectual atmosphere of the United States, it is to adopt a positively pagan statement. I hope this is not necessary.



A room for study and contemplation



Rufus M. Jones

The Rufus Jones Study at Haverford College

Rufus Jones lived more than fifty years as student and teacher on the campus of Haverford College. In his study in the house at Number Two College Circle he did much of the work that earned him the world's admiration and love as the editor of three journals and the author of more than forty books on philosophy and Quaker history. In 1951, three years after his death, the college moved the study from the home—doors, hardware, lighting fixtures, windows, bookcases, two thousand-odd books, pictures, a clock, floors—to the college library. Recently the recreated Rufus Jones Study was refurbished a little. Gray carpeting was put down. Air conditioning was installed. An easy chair was reupholstered. New curtains grace the windows. Now, again, it is a room for study, talk, and contemplation; students meet there for a seminar in philosophy.



From Two Viewpoints

1. A Conference In Memphis

by Rachel Davis DuBois

ONLY A HANDFUL of white persons were among the two thousand or so delegates to the eleventh annual convention of the Southern Christian Leadership Conference in Memphis in August. Many were young. Passionately they sang their freedom songs:

I may be black. I am.

I may be black. I am somebody.

Black is beautiful.

The Rev. Ralph Abernathy is their leader now, but Martin Luther King is deep in their hearts. Mr. Abernathy's report began:

"We must continue to work for Dr. King's main aim, which was 'to redeem the soul of America.' And we must continue to use nonviolence."

Among the successful projects on which he reported are: Local control of jobs and business by economic boycott, the building of self-help cooperatives, antipoverty program, voter registration, and citizenship education.

"Resurrection City," he said, "was a success despite the efforts of the mass media to downgrade it. We made America see the poor, and among other things we got a new housing law. We must continue to insist that our country stop this godless war in Vietnam. As for this political campaign, we will wait and see. We know that we hold the balance of power in most cities. So if they want our vote, they'll have to give us a candidate who is free enough to serve our needs. We may have to boycott this year's presidential election, but not our city, county and congressional elections, for we live or die by the kind of sheriffs and water and electric meter readers we get. After the conventions we'll chart our course."

The Rev. Mr. Abernathy's prayerful and dramatic ending rose to a crescendo as he pleaded that those who riot should turn from "burning to learning" and from "destruction to construction." His audience rose with him. Men yelled with clenched fists. Those near him held him on their shoulders. Truly it seemed that this group of Negroes needed what Ralph Abernathy gave them, and he needed their dedicated response. It was a high moment.

The Rev. Andrew Young, the executive vice president of SCLC, gave a dark picture of present conditions. "Indeed, Dr. King was telling us that a whole people is being wiped out. Urban renewal is really urban removal, welfare

is not really welfare, agricultural policy is really designed to destroy the poor. As for our children in ghetto schools, it is 'death at an early age.' The United States is moving desperately to the right. In our nonviolent militancy, we must accept the fact that some Negroes are so bitter, the scars of their souls so deep, that they will be violent, indeed even suicidal. This was shown recently in Cleveland. Only white Americans can cure this deep hurt. When a white person goes out and puts his body on the line, as many times Bob Kennedy did, that's when it helps.

"So I say to whites—don't let us run you out of the movement, no matter how bad we get. The whites must reverse the cycle of hate. Yet we can't sit aside and wait. We must see violence for what it really is. Rioting and sniping are tools of a fatalistic and fascist right. In Miami, it was the violence which helped put Nixon on the ticket. So we must seriously study our tactics. We may have to close some ghetto schools and boycott hundreds of stores. Thousands of us may have to go to jail. But hopefully we will help to redeem the soul of America. Perhaps future historians will say: 'It was a great people from Africa who did that!'"

The Rev. Mr. Young did not spell out what whites could do effectively at this point. He was not then talking to whites. To me, though, the task is linked to the demand of many militant blacks: "Go back and clean out racism from your own social worlds."

Many whites are working at that task in various ways. Many local churches are doing more than feeling good about the resolutions on race passed by their national bodies. But somehow what is done seems unrelated, unplanned, and ineffective. It may be that we need more coordination in the endeavors, and a permanent national training center to prepare thousands of local leaders for effective action in bridging the gap between our two races.

2. The Logic of the Ghetto

by Magoroh Maruyama

IF WE THINK current racial unrest is a conflict between the ghetto and the middle class we have too simple a view. We need to know that a third, very thin social layer acts as an often invisible buffer between the two groups. It is the layer of the "immediate oppressor" of the ghetto.

To the ghetto dweller, the immediate oppressor appears to be an agent appointed by the whole middle class to exploit, harass, and abuse him. To the middle class, he is indistinguishable from any law-abiding, dutiful citizen,

despite the fact that he manipulates his legal power against the legally powerless in order to suck the economic blood out of the ghetto. He corrodes the middle-class sense of justice and fairness while taking advantage of his connections with that class.

A major part of the middle class is unaware of the abuse and the exploitation that takes place in the ghetto. The ghetto, on the other hand, attacks the entire middle class and identifies it with the immediate oppressors. The middle class, perplexed, retaliates. So, the ghetto believes the whole middle class is against it.

The middle class has several components. Among them are: Downright bigots; those who exploit anybody, regardless of race; those who are uninformed and therefore unsympathetic to actions in the ghetto; and those who oppose abuse and exploitation but do not know how to end them, although they support efforts to lift up the ghetto.

The bigots and exploiters are not the majority. The majority comprises those who believe in hard work, honesty, and lawful order; they do not know, or refuse to admit, that the law can be misused against legally powerless people. They assume therefore that ghetto residents are lawless.

The ghetto and the whole middle class can gain by uniting to eliminate the immediate oppressors instead of fighting each other.

The economic oppressors of the ghetto may include pawnshop owners, operators of liquor and grocery stores, slumlords, finance companies, and the like. Legal oppressors may include policemen, court employees, parole officers, and social workers.

But there are two kinds of store owners, two kinds of clerks, two kinds of policemen. The kind the middle class knows is courteous, fair, and helpful. The kind the ghetto knows is exploitative, unjust, and abusive. The officers the ghetto resents are not the ones who serve the middle class in a praiseworthy way.

How does an immediate oppressor operate in the ghetto? Put yourself in the shoes of a ghetto youth. You are standing on the street. A police car slows down. You know you are going to be picked on for harassment. The officer steps from his car, orders you to stand against a wall with your hands up, and searches your pockets. You happen to have one hundred thirty dollars you just got as wages. To get your job you falsified your name because you once were arrested, and your employer will not hire anybody with a police record. The officer finds the money and tells you: "Punk, I know you couldn't have gotten this much unless you stole it. Well, I'll let you get away easy this time. I'll give you twenty dollars back. Make sure you keep your black mouth shut."

You know the policeman will keep the one hundred

ten dollars himself. What can you do? The court would not accept any complaint you might file. Even if the court would listen, you are afraid of losing your job if your real name becomes known. Still worse, you will become a target for retaliation by other policemen.

Or, you may be quietly chatting in your apartment with your sisters who are visiting you from another city. A policeman knocks on the door, comes in, looks around, and makes improper remarks about the girls.

Such harassments occur often. Not all policemen in the ghetto are abusive, but it is the abusive ones that are conspicuous and set the stereotype that the ghetto applies to all officers.

Ghetto youths therefore may throw bricks at any policemen—even at the one who is called to save a life.

The ghetto knows exploitation. Prices in some stores go up the day welfare checks arrive. Some banks charge higher interest and fees to ghetto residents. Slumlords and car-financing companies may manipulate laws to exploit the legally powerless. You have little recourse: People assume you are the one who is wrong. You have little chance to take legal action if someone cheats you. Lacking this legal security, you lack the sense of psychological security.

Try to imagine the physical and mental stress of the person who is insulted, given traffic tickets for far-fetched reasons, has his car searched for no reason, and is told he stole everything found in it. Try to put yourself in the place of the man who is provoked into fights, to whom a court will not listen, whose alarm the fire department will not answer, and whose home is not protected against burglars. What if the insurance company canceled your policy because you were a high risk? What would become of you? A nervous breakdown? A physical wreck? An alcoholic? A drug addict? A murderer?

Middle-class people ask: "Why do Negroes resort to violence? Why don't they solve their problems by non-violent means?" The fact is that the nonviolent means that are available for the middle class are not open to ghetto Afro-Americans.

The solution? I think the administration must go beyond job training, fair employment, better housing, and improved recreation facilities to tackle the basic problem: The legal feudalism in the ghetto in which there is no channel of complaint against injustice.

The administration needs direct contact with the bottom without the layers of bureaucratic hierarchy. It needs executive power of its own (not by way of police, welfare, and employment agencies) to rectify injustice. It needs information and advice from ghetto people themselves who walk on the streets, visit gathering places, talk with people, check store prices and interest rates, and monitor and report exploitation and abuse.

From time to time the mayor himself should go alone into the ghetto to talk with ordinary individuals, or at least he should have a trusted aide do this for him.

The honesty of the information thus obtained depends on the rapport and the mutual trust between the sources and the ghetto residents. Even if the information gatherers have good intentions, they may be naive enough to pass information to wrong persons without realizing it. Ghetto residents are skilled at giving phony answers that satisfy the information gatherers. In the ghetto the only way to gain trust is to prove yourself by action. Information givers have to be protected from the immediate oppressors. The information obtained has to produce positive and visible results. Such a system of rectifying injustice, whether run by the local or the federal government, will be much less costly than riots.

The voices of the ordinary ghetto residents are seldom heard. The Negro voices that the middle class hears come mostly from middle-class Negro intellectuals or from political extremists. The black ghetto resents the Negro bourgeois as someone who has gone into the white man's "system" and has turned against his own race. Conversely, many middle-class Negroes look down on ghetto blacks as inferiors. The Negro bourgeoisie may exploit the black ghetto and also may use the pretext of helping in order to advance its own cause. Racial discrimination in real-estate transactions, home-loan interest, or hotel accommodation is a middle-class problem. The black ghetto is worried about today's bread and immediate oppressors.

Many of the Negro organizations and organizers whom whites consider leaders of the black community have no power over the black community and are resented by it. The civic administration cannot solve ghetto problems by negotiating with middle-class Negro leaders or by appointing middle-class Negroes to civic positions. It needs to communicate directly with the black residents of the ghetto.

Ghetto life has a logic of its own. It cannot be understood according to middle-class logic. Take the case of a man who has accumulated unpaid traffic tickets because the car he has to have to drive is defective. He has just started a steady job. One day he sees a policeman approaching him on the street. Fearing that he will be arrested, sent to jail, and fired from his job, he stabs the policeman. A charge of murder or assault would not explain his act; the explanation lies in the despair of being trapped in a vicious circle and the dilemma of striving within it for any sort of future at all.

For man acts with purpose. The logic of the environment determines the relation between the purpose and the action. Motivation may be in financial independence, self-respect, status, assertion of manhood, jealousy, making friends, security, family well-being. But black

people and white people define such terms in different ways; there is, besides, a ghetto logic that has developed as a result of life lived under pressure from the immediate oppressors who exploit the ghetto and whom the ghetto identifies with the entire middle class.

Disturbances in the ghetto are a message to the middle class: "Why don't you people in power do something to eliminate our immediate oppressors?" Why don't you find out what really goes on in the ghetto?

Time for Reflection

by Edwin B. Bronner

I WOULD LIKE to share with you some of the things I see in the future for the Friends World Committee for Consultation. I do not limit myself to the American Section but prefer to think of the world family of Friends, not just one part of it. We shall continue to operate on this side of the Atlantic as the American Section, but increasingly we will share in an international framework. At present we on this side of the Atlantic tend to overpower the FWCC, but once an African Section has been formed and some type of Pacific-Asian group comes into being, we will take a more modest place in the overall scene.

The FWCC received a clear mandate from the Fourth World Conference of Friends to move ahead on a number of matters on a world-wide basis, and I feel we must accept that challenge. As this global planning and strategy begins to take shape, regional groupings will fall into their proper place.

The clearest indication that we are moving in this direction is the appointment of William Barton as the new associate secretary of the FWCC. William Barton, who had served for twelve years as the general secretary, the top staff person in the Friends Service Council, was ready to move from that position to the new work with the World Committee, because he sees a great new opportunity for international cooperation and effort opening up at present. He believes that the Society of Friends is ready to take some new steps in international cooperation, using the Friends World Committee for Consultation as the vehicle for these advances, and we must join with him in these efforts.

William Barton has been asked to work in three areas in the months ahead: Increased cooperation in mission and service; a strong effort in the area of the proper sharing of the world's resources; and a much greater involvement of the Society of Friends as a whole in the Quaker United Nations program.

Friends need to share in the work they do in the

fields of mission and service. They can help one another, they can learn from one another, and they can engage in work in some parts of the world under an international label where they are now excluded or in trouble because of a national one.

This does not mean we hope to turn the FWCC into a super-Service Committee, or service-mission committee. It does mean that we will try to increase communication between groups, attempt to eradicate the "we-they" relationship that sometimes exists between Caucasian Friends and others, and perhaps provide an international umbrella, on occasion, under which various Quaker groups and organizations can work together.

One first step in this direction is the conference on Friends in Africa, which the American Section and Pendle Hill are sponsoring in November. We hope to have participants in those discussions from all American Friends who are working in that continent, even those who do not belong to the FWCC.

I hope that other proposals for projects and action will be presented to that group when it meets in November in England. Even more hopeful, at least at the moment, is the action taken by London Yearly Meeting when it met in August. The Yearly Meeting adopted the proposal of its member, Walter Birmingham, that Friends contribute one percent of their income, after taxes, toward an effort to close the gap between the rich nations and the poor. This one percent is to be over and above other charitable contributions and not be just a shuffling of funds. This is to be new money. There is no suggestion that this will all come to the FWCC, but if we develop the right kind of projects there is no reason to think we would not be given a substantial portion of it.

I would like the American Section to make a strong effort on this side of the Atlantic to persuade our Yearly Meetings to undertake a similar commitment. I believe that several of our Yearly Meetings might be prepared to respond almost at once, while there will be resistance in some places. My own Yearly Meeting is heavily involved in the local scene at present, and others may have strong commitments in one area or another. However, these other commitments should not prevent American Quakers from doing as much as British Friends.

If we really believe in those words we use, "the world family of Friends," we should be prepared to share with that family, and join in a global effort to provide new money for some of the projects envisioned in the words, "the proper sharing of the world's resources."

When the United Nations made provision for international bodies to become related to it as nongovernmental organizations, the Friends World Committee was asked to request such a status for Friends, but with the understanding that the American Friends Service Com-

mittee would undertake the responsibility involved, in terms of manpower, financial support, and administration. Some two decades have passed since that step was taken, and we have reached the time when this arrangement should be reconsidered. The response to anything American, in the eyes of the world, has changed substantially in these years. On the other hand, the influence and importance of the FWCC has greatly increased during the same time, and I believe it is time for the World Committee to begin to take a larger role in the Quaker United Nations Program, with the eventual goal of assuming responsibility for that effort. We are making a beginning this year, and hope to go further in the future.

The Perennial Fountain

"His compassions fail not. They are new every morning." (Lamentations 3:22, 23.)

Some years ago, in the bedroom of a "Christliche Hospiz" in Germany, these words, which I did not at first recognize in their German dress, caught my eye and presented me with "a thought for the day"—and for many days.

It came to me with almost dazzling clarity that the whole creation is eternally new, ever bubbling up afresh from a perennial fountain. I suppose I had tended to think of God as the Ancient of Days, burdened with the weight of many years and the continual disobedience of his children. But if he is "from everlasting to everlasting," as the Psalmist says, he must also be the Eternally Young, always bringing out new treasures from his never-failing store, always experimenting, inventing, revealing new combinations and adjustments, ever enjoying the delight of fresh surprises.

And he calls us to join with him every moment in the great experiment of creation, to share in the joy which is his. There is no circumstance in which he is not to be found, or where some creative effort is not possible. Even in times when "the burden of the world's suffering" weighs heavy upon us, we should seek to keep undimmed our vision of the new life coming in from the divine source. Let us preserve that sense of youthfulness and alertness, ever seeing new wonders in the creation, because we are aware of the living water springing up within.

With this in mind, even those of us who are becoming only too conscious of failing powers should be able to say with the apostle Paul: "Though our outward man is decaying, yet our inward man is renewed day by day."

F.J.T. in *The Friend*

In Russia: A Call to High Goals

by Thomas E. Drake

WHILE FRIENDS GENERALLY wish for a reduction of East-West tensions, they are not very sure as to how much their feelings are reciprocated among the Russians, whose non-Western outlook gives them such a different basis for viewing the world.

An answer to this doubt has come out of Russia in an essay by Andrei D. Sakharov, a thirty-seven-year-old nuclear physicist, member of the Soviet Academy of Science, and associate of Dr. Igor Y. Tamm.

In "Thoughts on Progress, Peaceful Coexistence, and Intellectual Freedom," Andrei Sakharov outlines a plan for Soviet-American convergence and collaboration as the only way to save mankind from thermonuclear war, overpopulation and famine, and the irrevocable pollution of the world's environment.

The essay forms a part of that large body of Soviet underground literature—novels, poetry, political and economic treatises—which seems to circulate in manuscript form among the Russian intelligentsia. Critical of various aspects of contemporary Russia, these reformist efforts cannot normally find outlet in the official Russian press. But sooner or later some of them appear abroad, and their message eventually filters back by radio or print into Russia and her Communist neighbors.

Strangely enough, the Soviet regime lately has seemed to make little effort openly to suppress this type of criticism, either because it feels that the ideas have little impact on mass Russian opinion or perhaps because the regime itself is uncertain how to deal with the winds of change and criticism which are swirling around its borders—witness Czechoslovakia—and even ruffling the calm waters of conformity in Soviet society itself.

What matters to Friends is the existence of these ideas and the fact that they circulate inside and outside Russia. Dr. Sakharov's essay first appeared in the West in a Dutch newspaper in May, and then, revised by the author, as a ten-thousand-word article translated and published by The New York Times on July 22.

In it, this Russian physicist calls for fundamental reforms in both Russia and America in order to pave the way for Soviet-American cooperation and thus save the world from the potential destruction that lies ahead. In this present decade and the next, he foresees in the socialist countries a growing struggle between the dictatorial, re-

pressive forces of Stalinism and Maoism and the more liberal democratic groups, with the liberals eventually gaining the victory, opening their society to a freer flow of ideas, affirming the policy of peaceful coexistence, strengthening democracy, and expanding economic and social reforms.

On the other hand, Sakharov looks for a growing awareness in the United States and other Western countries of the importance of setting their own houses in order—attacking militarism, racism, and poverty, for example—and collaborating with the socialist nations in a massive program of aid to developing countries.

Both sides must cease their military adventurism in places like southeastern Asia and the Middle East. Both must participate in a combined effort to aid poorer nations. All the developed countries, Communist and capitalist alike, must, Dr. Sakharov proposes, tax themselves up to twenty percent of their national income over a period of fifteen years in order to help the poorer half of the world; by this process they would promote an economic and social climate in which birth rates would drop and famine be avoided.

In this process of industrialization and utilization of the world's resources, Russia and the West will have to collaborate also, Sakharov maintains, in controlling the chemical pollution of our earth, air, and water, else we shall destroy ourselves and each other simply by the reckless disposal of our industrial wastes.

Responsible world government before the end of the century is Dr. Sakharov's goal, for he believes only a joint concern for moral, ethical, and personal values and a joint administering of the coming scientific and technological revolution can guide the world's explosive energies into productive and beneficial channels.

Such talk of Soviet-American convergence troubles the doctrinaire official mind in Russia, as witness the thinly-disguised denunciation of Sakharov's ideas later by a government economist, published in *Izvestia* on August 11. But it is exactly this Marxian stereotype of continuing Communist-capitalist warfare that Sakharov challenges. The fact of the reply in a government newspaper indicates that Sakharov's essay already has become widely known in Russia through Russian-language broadcasts of Western radio stations, and that Russians are thinking and talking about his vision of Soviet-American collaboration in the service of mankind.

All of this gives good hope. It affirms the peace and social testimonies for which Friends have long been working. It encourages them to continue their efforts at home and abroad to build a world in which that of God in every man can function and be free. It is gratifying to hear a Russian voice calling his people and ours to these high goals. How shall we respond to his challenge?

Letters to the Editor

Telephone Listings for Meetings

I WOULD LIKE to comment on an item in "Friends and Their Friends" (September 1). I would like to see all Friends Meetings listed in the telephone book. The number should be that of a member, and the cost is about twenty-five cents a month.

Two years ago I was looking for a church that would satisfy my religious beliefs. I looked through the local paper under "Churches" and found a Friends Meeting. I was invited to Baltimore Yearly Meeting where I became interested in Friends.

I met a member of Adelphi Meeting. That fall I moved near Adelphi. The meeting was not listed in the telephone book (it is now). After several calls to other Meetings I found it. Last year I moved to Harrisburg and found the Meeting in the telephone book.

If I had not met this Friend from Adelphi I would not have known of the Adelphi Meeting nor be a member now. I feel that twenty-five cents per month is a worthwhile investment if Friends are to continue to grow.

PHILIP VAN DER GOES

Harrisburg, Pennsylvania

FOR SEVERAL YEARS I have had the concern as to why we are not listed as Quakers in the telephone directory.

Over a year ago Westwood Friends reported to the Southern California Quarterly and Friends Journal (July 1, 1967) that it got more inquiries from a telephone book listing "Quaker Meeting-Westwood Friends" than from "Friends Meeting-Westwood Quakers."

It costs only nine dollars a year extra to be cross-listed in our directory—a very good investment! If Friends are listed in the yellow pages under "Churches-Friends," the telephone company—on request, but at no charge—will put in a heading: "Churches-Quaker; see Churches-Friends."

To most non-Friends we are known as Quakers; we should make it as easy as possible for any seeker to find us.

PAT FOREMAN

Los Angeles, California

Eldering Compulsive Speakers

I AGREE that public eldery of someone during worship can be a dangerous practice that is rarely, if ever, justified for the reasons cited in the editorial in Friends Journal of August 15. But the Meeting that takes no action to curb the attender

who frequently and regularly disturbs the silence "to air his views on politics or personal prejudices" may hurt itself beyond repair.

Watching over the spoken ministry is one of the primary functions of Ministry and Counsel. It is appropriate, nay, obligatory, for a group of experienced and concerned Friends to consider the subject and decide on a course of action.

If private admonitions fail, they may appoint someone to rise silently during the compulsive speaker's discourse and to remain standing silently until the speaker gets the point and concludes his remarks. (If the problem is a psychiatric one, they may seek professional advice.)

The correction of inappropriate ministry should be undertaken by a group acting in the spirit of worship, and not by an individual, however weighty.

THOMAS R. BODINE

Hartford, Connecticut

Spread the Word

DURING the last worship service of New York Yearly Meeting, I was stirred by a message to more constructive thinking about the future of our Society.

The speaker felt that there are more "real Quakers" outside the Society than within it, and that we must find and embrace people who have empathy with us or wither away as a religious body. These seekers, he believed, will be much more effective as members of our Meetings.

Since our Meeting in Plainfield, New Jersey, is reaching out into the community, I begin to feel this outreach is necessary. We are finding people of other races and from other countries who are eager to embrace our way of life. Sometimes there is an almost instant response to our beliefs. In another New Jersey Meeting, a live group of young people has been attracted and held by a creative teacher who has sensed their needs for sharing music, concerns, and fellowship.

Another Friend at the same Yearly Meeting session was impatient with the extreme introspectiveness of Friends. He thinks we have spent enough time asking, "Who are the Quakers? What are our beliefs?" Let us instead go out now and spread the word to those thirsting for it.

ROSALIE REGEN

North Plainfield, New Jersey

Friends Journal welcomes signed letters that deal with subjects of value and interest to its readers, take issue with viewpoints expressed in its articles, and advance provocative opinions, with which the editors may or may not agree.

Classified Advertisements

Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personal notices, vacations, books and publications, travel, schools, articles wanted or for sale, changes of address, pets, and miscellaneous items.

The rate is 13 cents a word for at least 12 words; discounts are offered for 6-11 and 12-24 insertions within a year. A Friends Journal box number counts as three words. Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, Pennsylvania, 19102.

Until December 15, as a special service to its younger readers, Friends Journal will accept for one dollar each (which must be sent with the copy) classified advertisements (fewer than fifteen words) of students in Quaker schools and colleges and Quaker students in other institutions. These, for example, may offer things wanted or for sale or exchange, baby-sitting and other services, vacation jobs, hobbies, and travel.

Home Available

OLDER COUPLE WISH TO SHARE CHEERFUL HOME WITH CAPABLE FRIENDLY WOMAN. Cooking; no laundry or cleaning. Applicant may live out or have comfortable room with bath. Driver preferred. Good pay; time off. Close to transportation and three Friends Meetings. Write Albert Bailly, 2042 Parkersville Road, West Chester, Pa. 19380.

Positions Vacant

ELEMENTARY TEACHER NEEDED SCHOOL YEAR, March to November. If interested write Monteverde Friends School, Apartado 3960, San Jose, Costa Rica.

EXPERIENCED PART-TIME ACCOUNTING PERSON to prepare payroll and expense checks, file tax returns, make deposits, keep ledger and budget accounts. Hourly pay. Philadelphia area, may work at home. Call Friends Council on Education, LO 8-4111.

HOMEMAKER, WORKING FATHER SEEKS PERMANENT, FULL TIME, LIVE-IN HOUSE-KEEPER, to care for home and for Wendy, (Age 3) and Jesse (9 months), whose mother recently died. Should be mature and able driver, and should love and enjoy small children. Room, board, modest salary. Write or call Roy Allen (415) 457-2661, 165 Pine Drive, Fairfax, California 94930.

CONCERNED COUPLE REQUIRED TO ASSIST WITH QUAKER WORK, and to act as Wardens at Quaker House, Johannesburg, South Africa. One or two bed-roomed furnished flat, with garage, available, rent free. Please contact by airmail, Clerk, P.O. Box 7205, Johannesburg, South Africa.

Position Wanted

YOUNG QUAKER, FAMILY MAN, desires opportunity to work in Europe. Experienced in management, sales, and co-ordinating. Write Box B-438, Friends Journal.

Investment

INVEST INTEGRATED HOUSING. Prospectus tells all. Free copy. Write Morris Milgram, Dept. F, Mutual Real Estate Investment Trust, 30 East 42nd St., N.Y.C. 10017.

Reviews of Books

The New Mass Media: Challenge to a Free Society. By GILBERT SELDES. Public Affairs Press, Washington. 100 pages. \$2.50

NO ONE need tell us of the great importance the mass media play in our lives; the problem is that most of us consider ourselves armchair experts about the mass media because of the very fact that we are exposed to them continuously. One should ask himself, however, whether he really is such an expert. This is to say that some kind of systematic study of the mass media and their relationships to our lives probably is in order.

Gilbert Seldes' study booklet for individuals or for groups provides a partial answer to this problem—partial in that it deals exclusively with the "new" mass media (television, radio, and motion pictures to the exclusion of newspapers, magazines, and other printed materials) and partial in that the updating of the booklet from its 1957 edition is not as thorough as it might have been.

The questions Gilbert Seldes raises about the mass media and the individual are the most compelling ones in the booklet. In addition, his discussion of the creation of audiences, of the real meaning of audience "preference" polls, and of the use of the media in providing "cultural democracy" is challenging and engaging.

For Friends who use this study, probably the most interesting question of all is the basic one of what the new mass media might be doing to our concepts of Jeffersonian democracy and to the individual's capacity for independent thinking.

EARL L. CONN

Sing Through the Day: Ninety Songs For Younger Children. Editor: the Society of Brothers. Plough Publishing House, Rifton, New York. 127 pages. \$6.00

MUSICAL FAMILIES and singing First-day schools may be interested in a large and very attractive book of ninety songs for younger children published recently by the Plough Publishing House. This volume, compiled and edited by the Society of Brothers, offers a wide and nicely varied selection, including many folk songs from around the world as well as some favorite poems of childhood newly set to music.

The songs have been arranged topically,

beginning with morning songs and ending with a particularly nice collection of songs for holidays. The birthday songs are especially appealing. There is a very strong emphasis on natural wonders throughout the book.

Every page is illustrated with line drawings done by three college-age members of the Society of Brothers, and musical arrangements are by Marlys Swinger.

Friends Meetings looking for opportunities to be a larger family might find this book a nice beginning.

LIESEL SKORPEN

A Place for You. By PAUL TOURNIER. Harper & Row, New York and Evanston, 1968. 224 pages. \$4.95

THE PROBLEM of man's alienation and the suffering that follows when he is denied a place that fortifies his existence is explored with professional competence by Dr. Paul Tournier, a distinguished Swiss psychiatrist. Spiritual vagabonds are apparent everywhere, he says. They are forever searching for a place where they can find a measure of comfort and security.

"The place everyone is looking for," he says, "is the place of perfection, which does not exist anywhere. It is a sort of homesickness for Paradise. The whole of humanity has a Paradise Lost complex."

The approach of religion and of psychiatry in dealing with man's suffering is clarified, Dr. Tournier insisting on the primacy of man's need to become a person by asserting himself before he can assume the spiritual task of renunciation.

In the past, the theologian and the psychiatrist have not found it easy to cooperate. There is now, however, a growing awareness of their need to find ways to work together. The author is generous in his attitude, and he is a wise, gentle, religious man.

WINIFRED HEALEY

Children of New Hope. By ERIKA OCHSNER. Send orders to P.O. Box 221, Buckingham, Pa. 18912. 36 pages. \$1.50

THESE SENSITIVE poems were written by a Quaker mother who is a teacher of young children. She says: "I am indebted to the children whose lives . . . touched mine, and into whose mouths I have put the words of these verses. They were from six to eight years old when it was my task to teach them."

Published in a delightful format that makes it an excellent gift, the book is charmingly illustrated with line drawings by Erika Ochsner's last second grade class. However, it would be a mistake to think

that this is a book for children to read. A profound philosophy and a sensitivity toward all of life undergird the poetry.

Here are some samples:

Who will teach us
To climb mountains
So that we will know
When cares becomes big
How to go high
Where they will look small?

There is that in me
That is of God,
And there is that
That is of this earth.
The encounter of the two
Will be my life.

We suffer
And we know
That you know;
But we don't know
Why
You can't help.
Do you?

JOSEPHINE M. BENTON

THE NAME OF HENRY J. CADBURY is a welcome one on the cover of *Behind the Gospels*, just off the press as Pendle Hill Pamphlet 160.

Lest there be any reader who is uninformed, the publishers point out that, "To the world of scholarship Henry Cadbury is known as Emeritus Professor of Divinity of Harvard University and one of the translators of the Revised Standard Version of the Bible. To Quakers in general he is an anchor of Philadelphia Yearly Meeting and Honorary Chairman of the American Friends Service Committee. But to Pendle Hillers in particular he is a bringer of weekly delight when he arrives to give his lectures, mixing one part Puck and two parts Quaker with a vast amount of erudition. Since retirement he lives near the campus of Haverford College with his wife, Lydia, whose pithy and memorable *dicta* rival those of her husband."

And to readers of Friends Journal one might add, Henry Cadbury is the reality behind the pen name "Now and Then" that is appended to the series of "Letters from the Past."

Behind the Gospels includes within its covers two addresses—"Looking at the Gospels Backwards" and "Gospel Study and Our Image of Early Christianity"—originally given far from Pendle Hill and under quite different circumstances. Here simplified to suit the needs of less technically oriented readers, the two titles deal with aspects of current study of gospel origins.

Pendle Hill pamphlets are available (55 cents each) from Pendle Hill, Wallingford, Pennsylvania 19086.

Friends and Their Friends Around the World

Stamps Buy an Ambulance

by Lois S. Vaught

SUCCESS HAS CROWNED the campaign of the United Society of Friends Women to collect enough trading stamps to exchange for an ambulance for Friends Hospital in Kaimosi, Kenya.

It began when Dorothy B. Kindel, matron of the hospital, wrote: "The hospital ambulance has broken down, this time beyond repair. What can be done?" The United Society of Friends Women already had launched a project to raise money to replace the worn-out x-ray equipment at the hospital, and raising additional money for an ambulance was impossible.

Someone suggested collecting trading stamps, despite one doubter's calculation: "It takes 1,200 stamps to fill one book, and we would need a few thousand books." Marie Nickelson, of St. Petersburg, Florida, U.S.F.W. Chairman of Christian Service, reminded the group that California Yearly Meeting had collected enough trading stamps for two cars for Friends in Alaska and South America.

The ambitious plan was launched April 1 to complete the project by the time of the National Conference of the United Society of Friends Women—July 13-17. Across the country, individuals, groups of Friends women, and Monthly and Yearly Meetings began collecting trading stamps.

At the conference in Oskaloosa, Iowa, many varieties, sizes, and shapes of stamp books arrived in quantity. Two long tables were set up. Volunteers began sorting, checking, counting, and tying bundles.

Many people had failed to follow the directions not to mix stamps on a page. Some had filled pages with 5-dollar stamps instead of pasting just one. Someone surmised that unsupervised vacation school classes of children had helped. Everyone fell to—re-sorting, re-counting, renovating, swapping, soaking, pasting, and stapling. Old-fashioned wash tubs were filled, emptied, and refilled.

At the close of the conference, the announcement was made—2,154 stamp books had been completed and 663 dollars in cash given in lieu of books, enough to buy the Land Rover ambulance! Since then, the total has reached more than 2,500 books and more cash has come in, enough

to equip the ambulance as well. Marie Nickelson's dream has come true. Friends in East Africa Yearly Meeting know that American Friends care. Across the miles we have felt a unity of spirit with people in Kenya and with Friends who minister to their needs.

Quaker Youth Pilgrimage

A QUAKER YOUTH PILGRIMAGE to England and Switzerland in the summer of 1969 has been announced by Friends World Committee. Young Friends who are eleventh- and twelfth-grade students are invited to submit applications, if they have a strong interest in discovering what is vital in Quakerism and are willing to make a serious effort to discover it.

The fourteen young Friends chosen from applicants in the Western Hemisphere will gather at Pendle Hill near Philadelphia on July 16. Following two days of orientation they will travel by air to London, with an adult couple as "American leaders." They will proceed to Lancaster in Northwest England for two weeks of intensive study of the early Quaker movement. They will be joined there by fourteen European Friends of similar age, from Britain and Ireland, and from the Continental European Yearly meetings.

An experienced team of British Friends will guide the pilgrims to many places of historic Quaker interest: Pendle Hill, Firbank Fell, Swarthmore Hall, the sands of Morecambe Bay, the Lancaster Castle and jail. They will examine together the relevance of the Quaker message to the problems of the world we live in today.

From northwest England the Pilgrims, with the American adult leaders, will go to a German-speaking area of Switzerland, near Zurich, for a two-week work camp.

The cost is \$800 per person, from arrival in Philadelphia on July 16 to return to New York on August 18. If participants cannot meet this expense, it is hoped that their Monthly, Quarterly, or Yearly Meetings can provide assistance. Friends World Committee expects to have available limited scholarship funds.

Application forms may be obtained from Friends World Committee, 152-A North 15th Street, Philadelphia 19102, or 203 South East Street, Plainfield, Indiana 46168. Applications must be received not later than December 3.

Ship-Shape and Bristol Fashion

by Phyllis Crockett

I AM a Bristolian, which is to say that I was born in Bristol, England, that ancient seaport from which John and Sebastian Cabot sailed in 1497 to discover Newfoundland. So I was particularly interested in a copy of *Civic News*, the monthly news sheet of the Corporation of the City and County of Bristol, which came into my hands recently. The information it contained was no longer "news" when I read it (as the news sheet was dated May 1963) but it may be of interest to Friends.

It contained an article on the service provided by Registration Officers, i.e., the Registrars of Births, Deaths and Marriages. It described how this office was formerly housed in the ancient building known as St. Peter's Hospital, which was totally destroyed by enemy action in 1940, but that most of the records, stored in fire-proof safes, were salvaged. After various temporary premises, the office was finally moved to its permanent home in February 1961 in the former Friends Meeting House in Quaker's Friars, erected in 1747.

Most of the buildings here were originally built between 1230 and 1267 when it was the home of the Black Friars (Dominicans) of Bristol. The Friary was dissolved in 1538 and the buildings sold, coming into the possession of Friends in 1669. It was here, in 1696, that William Penn married Hannah Callowhill as his second wife. Nearly 300 years later, on the opening of the new Register Office, the Registrar-General presented the Lord Mayor of Bristol with a photostat copy of the entry of this marriage, the original of which is now at the General Register Office at Somerset House in London. The copy has been framed and now hangs in the entrance lobby in Quaker's Friars and is a source of much interest, particularly to American visitors.

The Meeting House has been restored and re-faced and now accommodates the waiting hall, offices of the Registrars of Births and Deaths, and the General Enquiry Office. (The Registrar of Marriages occupies the adjoining Cutlers' Hall and this is where marriages are performed.) The rooms are spacious and light and huge pillars and balconies typical of the period. Some of the windows look out on to lawns. The Office has become well known throughout the country as a model of what a Register Office should be. It is good to think that these premises, once the center for Bristol Friends, are being so well used.

Iowa Yearly Meeting (Conservative)

by Robert Berquist

IOWA YEARLY MEETING (Conservative) met August 13-18 at Scattergood School, the boarding school it operates near West Branch. Two hundred representatives of meetings in Iowa and a Meeting in Lincoln, Nebraska, the most recent group to affiliate with the Yearly Meeting, attended.

Representatives from several Monthly Meetings spoke to a report of the Race Relations Committee and told about projects they are conducting. Challenging comments on civil rights from the Negro's point of view were made by Viola Gibson, chairman of the outreach committee of the Jane Boyd Community House in Cedar Rapids.

Belvedere Convalescent Home

2507 Chestnut St., Chester, Pa.
TR 2-5373

Visit our most recently completed wing . . . private and semiprivate rooms with bath; large solarium overlooking six-acre estate on the edge of Swarthmore. . . Men, women, and couples . . . 24-hour nursing care under the personal supervision of

MRS. SADIE P. TURNER

4 1/4%
SAVINGS
ACCOUNT

SAVINGS
CERTIFICATES **5%**



FRED A. WERNER, President

HOME OFFICE . . .
32 So. Lansdowne Ave., Lansdowne, Pa.
LAWRENCE PARK OFFICE . . .
Lawrence Road, Broomall, Pa.

Roy Maurer, Jr., director of Rufus Jones House in Des Moines, a house for discharged prisoners, which has been operated by the American Friends Service Committee for eighteen months, spoke of its success, as attested by the fact that the state Division of Corrections is expected to take over the operation of the program this fall.

Friends and the urban situation was the subject of Kale Williams, executive secretary of American Friends Service Committee in Chicago. The program the last evening was in charge of Young Friends and included a talk by Harry Scott, Jr., a member of an intervisitation caravan of the Young Friends of North America. Kathie Workman, a 1968 graduate of Scattergood School, gave an illustrated talk on the

Sandy Spring Friends School

SANDY SPRING, MARYLAND 20860

*Established in 1961 by faith in the
working of the Spirit*

Our central commitments are to intensify spiritual awareness; challenge and excite the mind; promote acceptance of the disciplines of freedom; provide a flexible curriculum for a variety of students.

*Coeducational and boarding
Grades 10-12*

"Let Your Lives Speak"

C. THORNTON BROWN, JR., Headmaster

THIS CHRISTMAS You help!

advance

**PEACE • FREEDOM
HUMAN DIGNITY**

When you purchase from those
dedicated to these causes

Nov. 21, Co-operating Groups

Free Directory

Write **Community Market**
Rt. 3, Newyogo, Mich. 49337

For your CHRISTMAS CARDS use

"Peaceable Kingdom" Cards

Full color reproduction of Edward Hicks' famous painting on fine-quality 5 1/2" x 4 1/2" folder, blank inside. Useful for greetings, notes, gifts. **BOX OF 10 CARDS—\$1.50.** Postage free on orders of \$10 or more; 15c per box on small orders. Discount of 25c per box to Meetings buying in quantity for resale.

Cards are sold for Benefit of
**Planned Parenthood Association
of Bucks County, Pa.**

Send orders with checks payable to
"PLANNED PARENTHOOD CARDS,"
Box C, Newtown, Pa. 18940

Quaker Youth Pilgrimage to England and Germany the summer of 1967.

Since 1964, a committee has been at work reviewing the Book of Discipline. A proposed set of Queries and Advices was presented, with the suggestion they be used during the coming year on an experimental basis.

Throughout the sessions, deep concern was expressed about the war in Vietnam and the suffering and strife in our own cities. A statement on war, poverty, and racism called on all Americans "to preserve humane perspectives and the spirit of love amid turmoil."

It said, in part:

"We live today in a nation which is engaged in war while proclaiming its goals to be peace; which prides itself on its democratic heritage while failing to offer to millions equal rights, opportunities, and respect; which boasts of its wealth while millions live in poverty.

"The problems are complex, the solutions unclear. The methods of love, reconciliation, and nonviolence, as lived by Jesus, must find application today. We ask all to help us seek practical ways to apply the attitude of love. Violent protests in the cities are no solution, yet neither is it a solution simply to repress those protests. We can expect wars of liberation or of faction for many years. While we believe there are better ways than warfare, we also believe that change is needed. It is no solution to make war on the warmakers and replace a small war with a larger one.

"When those dissatisfied with conditions as they are seek to make themselves heard, we ask those in authority to listen and learn the reasons for the protest. We ask voters to insist that candidates for office present real solutions and not tell us that law and order means repressing the disaffected or that preserving democracy means killing peasants, or that we can not have peace because we are now committed to the war, or that we can not cure poverty because our budget is limited.

"We ask all Americans, as we ask ourselves, to preserve humane perspectives and the spirit of love amid turmoil; to understand new or unfamiliar conditions, and then to work through individual, corporate, or governmental channels to bring the end of war, poverty, racism, and injustice.

"Through all our actions there must be an awareness of the individual worth and dignity of each person, be he black militant or white segregationist, policeman or rioter, army officer or peasant guerrilla; for it is wrong attitudes, not men, which are our enemies."

News of Schools

THE NEW BUILDING FOR FRIENDS SELECT SCHOOL in Philadelphia is making rapid strides toward completion and may be partially occupied by late December of this year and in full use by next February, according to Headmaster G. Laurence Blauvelt. The cornerstone, a gift of the graduating class of 1967, was put in place on September 14. W. Thacher Longstreth, the keynote speaker at the cornerstone-laying ceremony, is executive director of the Chamber of Commerce of Greater Philadelphia and a member of Haverford (Pennsylvania) Meeting.

THE MEETING SCHOOL in West Rindge, New Hampshire, has found a successful way to bridge the communication gap between generations—a problem at many schools—by employing the Friends business method. This has been one of many experiments at the school which, last year, baked its own bread.

WILLIAM PENN CHARTER SCHOOL in Philadelphia has begun its two-hundred-eightieth year with a record enrollment of seven hundred twenty-nine pupils. Among the new faculty members for this year are teachers from Japan and Germany. The administrative offices have been expanded and renovated and other facilities added.

GEORGE SCHOOL, near Newtown, Pennsylvania, has undertaken a self-evaluation of the curriculum, the area of service and concern for outreach, and the student outside the classroom in the George School community. The four hundred sixty-five-student enrollment is the largest in the seventy-five year history of the school.

WILMINGTON COLLEGE in Ohio, in its fall 1968 curriculum, is offering for the first time a graduate course in education. This is being given in cooperation with Miami University and is designed to provide a wider variety of course work to regular Wilmington students as well as to teachers in nearby schools.

FRIENDS ACADEMY in Locust Valley, Long Island, has added a sociology course studying minorities and prejudice, open to juniors and seniors in the Upper School. Senior class members will also have the opportunity to develop a major independent study project as a substitute for some of the more usual classroom work, and as a practical preparation for college study patterns.

GERMANTOWN FRIENDS SCHOOL in Philadel-

phia will be able to offer scholarships to twenty-three students from the community as a result of the highly successful two-year development campaign that has reached businessmen and foundations as well as parents and alumni.

News from Spain

DESTINO, a Spanish magazine published in Barcelona, features in its September 14 issue an illustrated article entitled: "News of the Barcelona Quakers." The meeting for worship is described, there is a brief history, and the beliefs, structure, and service work of Friends is explained. Among the illustrations is a picture of a meeting house in Philadelphia in 1837 and one showing workers readying a bale for relief shipment in the American Friends Service Committee warehouse.

Young Friends

THE MEETING SCHOOL

offers students entering grades 10 and 11 the opportunity to develop inner strength and direction.

Community decisions by consensus . . . Family living . . .
Intercession trips and projects . . .
Farm . . . Work program . . .
Fine arts and crafts . . .
College preparatory . . . Accredited NEACSS.

True education comes from a way of living together, as well as from academic study. Write:

CHRIS RAVNDAL, Clerk

THE MEETING SCHOOL

RINDGE, NEW HAMPSHIRE 03461



ABINGTON FRIENDS SCHOOL

Established 1697
Jenkintown, Pa. 19046, 886-4350

DAY SCHOOL
NURSERY THROUGH 12TH GRADE

Coeducation is complete in the Lower School. Applications for boys entering 7th grade in Upper School next year now being accepted.

ADELBERT MASON,
Headmaster

New FGC Newsletter

FRIENDS GENERAL CONFERENCE is sending a quarterly newsletter to all member-families in FGC constituent yearly meetings. The FGC Quarterly is an eight-page newsletter which contains items and concerns from the Conference standing committees, events and articles of general interest to Friends, and the material usually found in the Religious Education Bulletin. The aim of this venture is better communication with Friends families.

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.
PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School
Kindergarten through Twelfth Grade

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA, PA. 19151

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

MERRILL E. BUSH, Headmaster

Thoughts expressed
by Lower School children
about Meeting for Worship:

"I was thinking about God. He's a spirit."

"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."

INVESTMENT COUNSELING

in . . .

"Non-Defense" Security Accounts
"Growth" Accounts
"Growth with Income" Accounts

Personal and individual Account Supervision. Managed by Friends.

INVESTMENT ASSOCIATES

129 GYPSY LANE, WYNNWOOD, PENNA.

Phone: MI 9-7530

Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

For appointments call counselors
or call Rachael Gross, WI 7-0855

Christopher Nicholson, A.C.S.W., Philadelphia
44, Pa., call VI 4-7076 between 8 and 10 p.m.

Annemargret L. Osterkamp, A.C.S.W., 154 N.
15th St., Phila., GE 8-2329 between 8 and
10 p.m.

Ross Roby, M.D., Howard Page Wood, M.D.,
consultants.

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION (Act of October 23, 1962; Section 4369, Title 39, United States Code):

1. Date of filing: October 15, 1968.
2. Title of publication: FRIENDS JOURNAL.
3. Frequency of issue: Semimonthly.
4. Location of known office of publication: 152-A North 15th Street, Philadelphia, Pa. 19102.
5. Location of the headquarters or general business offices of the publishers: 152-A North 15th Street, Philadelphia, Pa. 19102.
6. Names and addresses of the publisher, editor, and managing editor: Publisher, Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, Pa. 19102; Editor, Alfred Stefferud, 152-A North 15th Street, Philadelphia, Pa. 19102; Managing Editor, none.
7. Owner: Friends Publishing Corporation, 152-A North 15th Street, Philadelphia, Pa. 19102. Nonprofit corporation—no stock.
8. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities: none.
9. Non-applicable.
10. Extent and nature of circulation.

	Average no. copies each issue during preceding 12 months	Single issue nearest filing date
A. Total no. copies printed (Net Press Run)	6,900	6,750
B. Paid circulation:		
1. Sales through dealers, street vendors, and counter sales	10	10
2. Mail subscriptions	6,590	6,510
C. Total paid circulation....	6,600	6,520
D. Free distribution (including samples) by mail, carrier or other means	100	130
E. Total distribution (sum of C & D)	6,700	6,650
F. Office use, left-over, unaccounted, spoiled after printing	200	100
G. Total (sum of E&F should equal net pressrun shown in A)	6,900	6,750

I certify that the statements made by me above are correct and complete.

ALFRED STEFFERUD,
Editor and Manager.

JOE CLARK NEEDS OUR HELP!

The Friends Committee on National Legislation Key Votes for 1967 and 1968 tell what is at stake in this Senatorial campaign. Out of 28 votes Joseph Clark was with Friends on 25. *No other man in the U.S. Senate can equal Clark's FCNL voting record.* His opponent, Representative Schweiker, voted with Friends only 38% of the time in the same period. Almost half of Pennsylvania's Congressmen have better FCNL voting records than Schweiker.

SENATOR JOSEPH S. CLARK HAS HAD THE COURAGE TO STAND WITH FRIENDS.

signed and paid for by

Herbert M. Hadley
Steven G. Carey
Edwin B. Bronner
George C. Hardin
James E. Bristol
Richard K. Taylor
James L. Vaughan
David T. Bates
David K. Leonard
Norval Reece

ALL FRIENDS CAN HELP.

Contributions and offers of assistance may be sent to:

The Committee to Re-elect
Senator Clark,
James A. Mitchner, Chair.
1001 Chestnut St.,
Philadelphia, Pa.

Beliefs into Action

WORKCAMP WON'T SOLVE THE URBAN CRISIS, but it will help you understand it," promises an announcement of the Philadelphia Yearly Meeting Social Order Committee's 1968-1969 series of Weekend Workcamps. These weekly opportunities to help residents of the Mantua area fix up their homes are open to all interested volunteers fifteen years of age or older. Weekend Workcamps, which draw participants from as far away as one hundred miles, also offer a time for fun, fellowship, and discussion, as well as a time for getting acquainted with inner-city problems. Information is available from David S. Richie, 1515 Cherry Street, Philadelphia.

A BLACK BUSINESS DIRECTORY has been circulated along with the Newsletter by Twin Cities Meeting in Minneapolis.

BECAUSE GRAPE GROWERS during the past three years have refused to meet with representatives of the United Farm Workers, to discuss fair labor practices, Friends are urged not to buy table grapes and to explain to store managers the reason for this boycott.

MY DREAM WAS TO MAKE ONE THOUSAND DRESSES. Today my dream came true." Angela R. Barker, a member of Richland Meeting in Quakertown, Pennsylvania, who has sewn for the American Friends Service Committee since 1954, made this remark on August 29, a date which was also her birthday and wedding anniversary. Her dresses, made in sizes one through ten, have all been made with hand-worked buttonholes, and each has a pocket with a handkerchief. Angela Barker is a longtime resident of the Abington Friends Home in Norristown, Pennsylvania.

IN RESPONSE to the urban crisis, Philadelphia Yearly Meeting has organized a Social Concerns Committee, the initial membership of which consists of members of Alcohol Problems, Housing and Poverty Involvement, Prison Service, Race Relations, Social Welfare, and Social Order Committees. James H. Laird, formerly director of Working Party Studies for the American Friends Service Committee, and for many years in the Methodist ministry, has been appointed executive secretary of this "umbrella" committee. It is hoped that a permanent organizational structure can be decided upon when the Yearly Meeting reconvenes in March, 1969.

AFSC Notes

THE ANNUAL PUBLIC MEETINGS are scheduled for Saturday, November 2 at the Race Street Meeting House in Philadelphia. This year's theme is "Civilizing Change: Some AFSC Contributions." Among the speakers will be Gilbert F. White, Stephen G. Cary, and Bronson P. Clark. (See detailed listing in "Coming Events.")

THE NEW DIRECTOR of Voluntary International Service Assignments (VISA) program is Peter Ewald, who has just returned from relief work in Vietnam and who had formerly coordinated the Summer Projects Abroad in Japan. Now a resident of Media, Pennsylvania, he is a member of Tokyo Meeting.

MELVIN ZUCK, recently returned from work in India for American Friends Service Committee, has just been appointed finance secretary for the Southeastern Regional Office in High Point, North Carolina. For ten years before his assignment in India, Melvin Zuck was AFSC peace secretary in Houston, Texas.

QUAKER INTERNATIONAL AFFAIRS REPRESENTATIVES have been sent to Germany and to the Middle East this fall to help establish channels of communications between hostile groups. William Beittel of New Garden Meeting in North Carolina, at one time an overseas work camp director for AFSC, is working in East and West Germany. Paul Johnson and his wife, Jean, of Orange Grove Meeting in California, both experienced in relief work in the Middle East, will be returning to that area for this somewhat different aspect of Quaker involvement.

WAYNE NEWELL, a Passamaquoddy Indian, has just been appointed by the New England Regional Office to work in Maine with Indian youth and to do community organization among his people. The Maine Indian Program of AFSC hopes to help develop a new sense of initiative among Indians by means of adult education, anti-poverty, and self-help programs.

A WREATH OF CHRISTMAS DELIGHTS—a packet suggesting greeting cards, decorations, foods, and inexpensive homemade presents for elementary school children to share with family, friends, and people in institutions, is now available at 50 cents from the Children's Program of the American Friends Service Committee, 160 North Fifteenth Street, Philadelphia.

LONG ISLAND HOMES

BALDWIN & VICINITY — 1000 LISTINGS

- near Friends Meetings!
- near Friends schools—
- nursery through college!
- convenient to NYC!

MULTIPLE LISTING SERVICE

WILBUR L. LEW — Realtor516-483-4423 1082 Grand Avenue
North Baldwin, N.Y. 11510

See our photo files! May we help you?

*Personal Supervision
of a Firm Member*

Fyfe, Auer & Boyd**FUNERAL HOME**7047 GERMANTOWN AVE.
Chestnut Hill 7-8700* James E. Fyfe
Charles L. Auer
Irvin B. Boyd

Cremation service available

* Member Germantown Meeting

FRIENDS BOOK STORE

302 ARCH ST., PHILADELPHIA, PA. 19106

sells over the counter and by mail books of all kinds, especially Quaker, devotional, religious, biographical, and children's books. Mail and telephone orders filled promptly. Call or write.

Telephone: Market 7-3576

WILSON AGENCY*Employment Consultants*150 BROADWAY, N. Y. 10038, N. Y.
212-233-6522

THEODORE E. PLUMMER, Manager

PHILADELPHIA HOMESGermantown—Mt. Airy & Vicinity
May we help you buy or sell?

WILLIAM H. VICTOR

representing

Telephone VI-4-2112

Chester A. West Co. 6730 GERMANTOWN AVE.
REALTOR**CRETH & SULLIVAN, INC.***Insurance*320 WALNUT STREET
PHILADELPHIA, PA. 19106

WALnut 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS

A Complete, Modern Printing Plant**THE LEGAL INTELLIGENCER**

10 SOUTH 37th STREET, PHILADELPHIA, PA. 19104

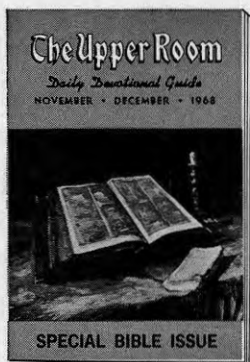
Telephone EVergreen 6-1535

Traditional
FRIENDS CALENDAR

1969 — 35¢ eachIn lots of 25 or more — 25¢ each
Plus postage and handlingIn the "plain" language for days and months, with
space for keeping your meeting appointments.**FRIENDS TRACT ASSOCIATION**

1515 Cherry Street, Philadelphia, Pa. 19102

Christians who read



read this book more often



How often have you said, "I'd like to read the Bible regularly but I just can't seem to do it"? For many, daily Bible reading is a frustrated dream. But for some ten million Christians around the world, daily Bible reading, devotion and prayer have become a living reality through use of *THE UPPER ROOM*.

Each day's capsule devotion features a selection of Scripture, a meaningful short message-for-the-day and a prayer — a carefully prepared guide for a daily session with our Lord. *THE UPPER ROOM* is a creative devotional guide that will make you eager to start each day with your Bible.

SPECIAL BIBLE ISSUE

This year, the Christmas issue — November-December — of *THE UPPER ROOM* is dedicated to a special emphasis on the Bible. Each daily devotion or one of the features in this issue is related to a different book of the Bible. The full color cover, two special thoughts-of-the-month and a poignant Christmas message clearly emphasize the inspiration and meaning of the Bible.

Begin daily prayer and Bible reading in your home this Christmas season. Send for a free sample copy of *THE UPPER ROOM* today. Or, better yet, subscribe now in time to receive the special Bible issue. Individual subscriptions, three years for \$3.00, \$1.50 per year. Ten or more copies of one issue to one address, 10 cents per copy.

The Upper Room

The World's most widely used daily devotional guide
Published in 37 Languages — 45 Editions

1908 Grand Ave.

Nashville, Tennessee 37203

In Our Meetings

FULL SUPPORT of members resisting the draft was promised by Gwynedd Meeting in Pennsylvania in a minute adopted in August, stating, "We . . . encourage our young men to stand in opposition to military service. Moreover we have committed ourselves to provide financial and other tangible support to individuals in need as a consequence of their obedience to a Higher law."

BOULDER MEETING IN COLORADO has already outgrown its meeting house (completed in May, 1961) and is planning to enlarge its facilities to accommodate a "lively and overflowing" First-day school and a meeting for worship that has attracted more than double the number of attenders of a year ago, according to the Missouri Valley Friends Conference Newsletter.

THE COMMITTEE on Sufferings of War Resisters of Philadelphia Yearly Meeting Peace Committee has evolved five general principles as a guide in their work:

This concern should revolve around individual need rather than theory or sympathy.

The committee will take the problems as they come.

Providing help does not necessarily mean providing all that is done, and the committee should not rush in to do what others might properly do.

It will supplement the work of the Monthly Meeting when desirable.

We should not define "resisters" as only draft age men; presumably older persons and young women may get involved on "Spock-Coffin grounds" or related work.

THE HOUSE AND GROUNDS Committee of Wellesley Meeting in Massachusetts was busy chasing bats from the attic this summer. They were much relieved, reports the Meeting newsletter, to find their next assignment "the more mundane occupation of having floors refinished."

AN EXPERIMENTAL First-day school program has been initiated at Wrightstown Meeting in Pennsylvania, in which all participants in fourth grade or above may choose to work in projects or groups of their own choice, regardless of their age. The Meeting newsletter explains: "Since we believe that religion pervades all of living, any topic of general interest can be the starting place for learning about God, our relationships, moral values, and ourselves."

All-Virginia Friends Conference

"CRIME AND THE TREATMENT of the Offender" was the theme of the third annual All-Virginia Friends Conference held September 14-15 at Massanetta Springs, Virginia. Martin Hughes of Culpeper was chairman.

Resource persons for the two-day event were: A graduate social worker student who had taught in the state penitentiary, an ex-convict currently hoping to start a halfway house in Norfolk, a Quaker lawyer, and a young Richmond college student recently expelled as the result of student demonstrations.

The annual meeting of the Virginia Friends Legislative Committee was held the same weekend, and Robert Clark of Richmond was named to continue to head that committee.

Plans were made for future Friends' conferences in Virginia, with the next scheduled for March 22-23. Martin Hughes was asked to continue as chairman.

The purpose of the All-Virginia Friends Conference is to provide a framework for fellowship and sharing of mutual concerns among Friends and friends of Friends, whatever their background or Quakerly affiliation. Interested persons should communicate with the Conference secretary, Evelyn Bradshaw, 504 Rose Marie Avenue, Virginia Beach, Virginia 23462.

AGAIN AVAILABLE

"A major contribution to Quaker thought"

—HOWARD H. BRINTON

The American edition of
CATHOLIC QUAKERISM—
A Vision for All Men
by Lewis Benson

makes available this out-of-print book. It is a valuable resource for study groups as well as for individual reading.

"... a book which no Friend ... can excuse himself from reading."

MAURICE A. CREASEY
in *The Friend* (London)

\$1.50 from
THE FRIENDS BOOK STORE
302 Arch Street
Philadelphia, Pa. 19106

Members and Attenders

JOSEPHINE DUVECK, for many years a community relations worker for the American Friends Service Committee Northern California Regional Office, was honored by the Los Altos Board of Realtors earlier this year with their fifth annual Community Service Award. She is a member of Palo Alto Meeting and author of "The Grape Pickers' Children" in the January 1 Friends Journal.

GEORGE C. BIBLER, a former worker for the Peace Corps in Africa, a 1965 Graduate of Earlham College, Richmond, Indiana, and a member of a Meeting in Chicago, is now working with a medical and relief team sent by Church World Service to Lagos, Nigeria in September. He is accompanied by his wife, Virginia, who is a nurse, and other medical personnel. He will be working for the next year under the auspices of Red Cross and the Nigeria Council of Churches, in the Federally reoccupied area of Nigeria.

JOHN AND JUNE YOUNGBLUT, known to many Friends for their work at the Quaker House in Atlanta, Georgia, are now resident directors of the International Student House in Washington.

Have you sent for your FREE copy? HANDBOOK ON NON-PAYMENT OF WAR TAXES

(by Peacemakers) plus latest supplements
SOUTHERN CALIFORNIA BUSINESS SERVICE
465 E. UNION ST., PASADENA, CALIF. 91101
Our IBM accounting can save you money!
Special rates to nonprofit groups

STRAWBRIDGE & CLOTHIER



Builders of Confidence
Since 1868

IT'S SO EASY TO OPEN AN INSURED SAVINGS ACCOUNT BY MAIL

Send a check and your name and address; your account will be insured by the Federal Savings and Loan Insurance Corporation up to \$15,000. Legal investment for Trust Funds.

LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION

126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SK yline 7-5138

FRIENDS JOURNAL

152-A NORTH FIFTEENTH STREET, PHILADELPHIA, PA. 19102

- ☐ This is a new subscription at special rate: one year \$5.50 (foreign \$6.50)
- ☐ Renew my subscription for one year at \$6 (foreign \$7)
- ☐ Renew my subscription for two years at \$11 (foreign \$13)
- ☐ Renew my subscription for three years at \$15 (foreign \$18)
- ☐ Enroll me as a Friends Journal Associate, helping to meet publication costs not covered by the subscription price. Associates make tax-deductible contributions of any amount (but not less than \$5) above the subscription price.
- ☐ \$_____ (check or money order) enclosed. ☐ Bill me.

NAME _____

ADDRESS _____

CITY _____

STATE _____

CODE _____

MEETING ANNOUNCEMENTS

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.

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: 465-6251.

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—Marioma 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 Robins, 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.

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. 988-2714.

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.

DECATUR—Worship, 10 a.m. Phone 422-4511 for meeting location.

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 Westworth, 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.

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.

DETROIT — Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. John C. Hancock, Acting Clerk, 7911 Appoline, Dearborn, Mich. 584-6734.

Minnesota

MINNESOTA — Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., 44th Street and York Ave. So. Phone 926-6159 or 646-0450.

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.

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 SPing 7-8866 (Mon.-Fri., 9-4) about
First-day Schools, Monthly Meetings, sup-
pers, 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. Schoemaker, 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. Duanesburg, 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 Phillip 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, 10:30 a.m., 10916 Magnolia Dr., University Circle area, 421-0200 or 884-2695.

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. Henrietta Read, 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.

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 Sumneytown 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—Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 a.m.

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

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

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

MILLVILLE—Main Street, 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 Waln 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.

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 Roads, 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, 588-0676.

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 Meeting, worship & First-day School, Sundays 11:15 a.m., Univ. of Houston Religion Center, Room 201. Clerk, Allen D. Clark. Phone 729-3756.

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.

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 ME1rose 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.

Coming Events

October

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.

21—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)

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.

27—Lancaster (Pa.) Meeting, Plant Fair, 11:00 A.M. Crafts for sale, casserole exchange. Benefit American Friends Service Committee.

November

1-3—Couples Weekend at Pendle Hill, Wallingford, Pa., with David and Vera Mace, resource leaders. Cost per couple: fifty dollars. Meetings are encouraged to help with finances and child care. Reservations through Religious Education Committee, 1515 Cherry St., Philadelphia 19102.

2—American Friends Service Committee Annual Public Meetings. 9:30-12 A.M., Opening Statement by Gilbert White; Worldwide Nature of Change; Influencing Quality of Change in U. S. 1:30-3:15 P.M., Humanizing International Relations. 3:15-4:00, Stephen G. Cary, Bronson P. Clark. 4:00, Tea and Reception for Marvin Weisbord, author of *Some Form of Peace*.

3—Central Philadelphia Conference Class, 15th and Race Sts., 11:45 A.M., Henry J. Cadbury: Biblical Approaches to Religious Thought: Miracle.

3—"History of War Resistance", Larry Gara, 3:00 P.M., at Reading (Pa.) Meeting, 108 N. Sixth St. Tea served.

9—Conference: "The Meeting's Response to Troubled Marriages and Divorce." Speakers: Dr. Donald Young, Dr. Howard P. Wood; at 1515 Cherry St., Philadelphia. 10:15 A.M.-3:30 P.M. Registration: two dollars; includes box lunch. Write to: Martha Brick, Medford, N. J. 08055 before Nov. 5.

9—Burlington Quarterly Meeting at Princeton, N. J. 10:30 A.M., Worship and Ministry and meeting for worship. Bring sandwich; beverage and dessert provided. After lunch, Dorothy Cooper will speak on activities of Committee on Aging Friends.

10—Central Philadelphia Conference Class, 11:45 A.M.; Henry J. Cadbury: Biblical Approaches to Religious Thought: Revelation.

10—Baltimore Quarterly Meeting at Little Falls Meeting, Fallston, Md. 9:45 A.M., Ministry and Counsel; 11:00, meeting for worship. Lunch served by host Meeting. Meeting for business and conference session in afternoon.

15—Mercer St. Friends Center, Trenton, N. J., Open House, 3:00-6:00 P.M. Guided tour, skits, refreshments.

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.

Births

HUBBARD—On September 13, a son, CHRISTOPHER MERRITT HUBBARD, to Alan and Sally Clark Hubbard. The parents are members of Bethpage, New York, and Plainfield, New Jersey, Meetings.

SNYDER—On September 8, a son, JAMES PALMER SNYDER, to I. Robert and Hannah Palmer Snyder. The mother and maternal grandparents, Newlin P. and Eleanor P. Palmer, are members of Chester Meeting, Pennsylvania.

Marriages

BARASH-COWELL—On June 15, in Washington, New Jersey, LEAH COWELL and MAHLON BARASH, son of Elise and Theodore Barash, of Newtown, R. D., Pennsylvania. The bridegroom and his parents are members of Wrightstown Meeting, Pennsylvania.

MORREL-HANFORD—On August 24, in Princeton University Chapel, Princeton, New Jersey, ELIZABETH HOLLY HANFORD,

daughter of James H. and Ursula F. Hanford, and JOHN NEWTON MORREL, son of Victor and Jane A. Morrel, of Chadds Ford, Pennsylvania. The bridegroom and his mother are members of Birmingham Meeting, West Chester, Pennsylvania.

SAUNDERS-TERRELL—On September 21, at and under the care of Haverford Meeting, Pennsylvania, SUSANNA KNOWLTON TERRELL, daughter of Allen McKay and Josephine Peters Terrell of Haverford, and STUART THOMAS SAUNDERS, JR., son of Stuart T. Saunders and Dorothy Davidson Saunders, of Ardmore, Pennsylvania. The bride and her parents are members of Haverford Meeting.

STEELE-MILLS—On July 13, in Lancaster County, Pennsylvania, PATRICIA ANN MILLS, daughter of William F. and Jettie B. Mills, of Nottingham, Pennsylvania, and GEORGE B. STEELE, son of George and Eleanor B. Steele, of Pocopson, Pennsylvania. The bridegroom and his parents are members of Birmingham Meeting, West Chester, Pennsylvania.

TUNIS-MICHENER—On August 10, at and under the care of Birmingham Meeting, West Chester, Pennsylvania, CATHARINE LOUISE MICHENER, daughter of J. Lewis and Edith Smith Michener of West Chester, R. F. D., Pennsylvania, and HARRY BRANDRIFF TUNIS, son of Harry B. and Eleanor C. Tunis, of Audubon, New Jersey. The bride and her parents are members of Birmingham Meeting; the bridegroom, of Salem Meeting, New Jersey; and his parents, of Haddonfield Meeting, New Jersey.

Deaths

THATCHER—On September 25, in Chattanooga, Tennessee, MIRIAM HINES THATCHER, aged 80. She was a graduate of Swarthmore College and was a teacher, active in civic and cultural affairs, first in the Philadelphia area, and then for many years in Chattanooga. She was a member of Swarthmore Meeting, Pennsylvania, and an attendant at the Chattanooga Worship Group and the Southern Appalachian Association of Friends. She is survived by her husband, Alfred H. Thatcher, of Lookout Mountain, Tennessee (a member of Swarthmore Meeting); three sons: David A., of Richmond, California; Hibbard, of Nashville, and Michael, of Chattanooga; six grandchildren, and a sister, Mrs. Dorothy Rowley, of Newark, New Jersey.

WETHERILL—On August 21, at her home in Glen Mills, Pennsylvania, SARA ROBERTS WETHERILL, aged 91, a member of Chester Meeting, Pennsylvania.



Added Ingredient

"We wanted to mend houses," wrote an AFSC worker in France during World War I, "but the reason we wanted to mend houses was that it would give us a chance to try to mend hearts."

Over the years many have tried to explain what it is that is special about AFSC relief programs. We want to relieve suffering, but we also want to get at the root of the trouble. Our efforts almost always have an added ingredient, a dimension of reconciliation or development.

This is a matter of AFSC policy. Because our resources are not unlimited, we get involved only when we think we have something extra to offer. Sometimes we see an opportunity to help the helpless get back on their feet. In Algeria we began by feed-

ing refugees but later moved on to improving agriculture, encouraging cooperatives and helping the Algerians set up their own health centers.

In other situations we hope our presence will facilitate negotiations between warring nations or reconciliation between antagonistic groups. This hope has taken us to Palestine, to India and Pakistan, to North and South Vietnam. Although it is the most delicate and difficult part of our work, we have always rated it most important.

It is natural to want to give a cup of cold water to a thirsty child, but we must also ask, "Why is this child thirsty?" After 51 years the AFSC is still seeking answers to this question around the globe.

AMERICAN FRIENDS SERVICE COMMITTEE
160 North 15th Street, Philadelphia, Pa. 19102

