

November 1, 1969

FRIENDS JOURNAL

Quaker Thought and Life Today





FRIENDS JOURNAL

November 1, 1969
Volume 15, Number 20

Friends Journal is published the first and fifteenth of each month by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 563-7669.

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

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Subscription: United States, possessions: one year \$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. Sample copies are sent on request.

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Friends 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.

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From a Facing Bench

THE PHOTOGRAPH ON THE COVER, taken by Richard Wurts, of Litchfield, Connecticut, is of a detail, in spring, of a weeping Higan cherry tree (*Prunus, subhirtella pendula*). Richard Wurts contributed this photograph as a tribute to Arthur W. H. Puff, whose poem, "Love For An Old Cherry Tree," appeared in Friends Journal September 1. Richard Wurts and his wife, Geraldine, and many other readers appreciated this moving poem and the radiant spirit of Arthur Puff that overcame a great handicap.

Arthur Puff died September 27. A memorial service was held October 4 in Valley Meetinghouse. "Valley is deeply grateful to have known and loved Arthur," writes Ruth L. Rice, of the Meeting. "His writings portray his great store of knowledge, his wit, and his great love for his fellow man. The inspiration of his life is a living, creative spiritual heritage for all who knew him."

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Today and Tomorrow

Prejudice

A RECENT LETTER put us close to tears or, unseemly words (the two are related in some of us). It accused us of prejudice because we devoted only a few words to a Negro speaker at a convocation. Our explanation thereof is valid but need not be repeated here. What disturbs us is the ease with which people bandy the word "prejudice" about.

We remember when people had to be careful, to the point of absurdity, about the terms "Jew," "Southern Europeans," "depressed countries" ("developing" is much better, they said; it won't offend them), "those Russians" for they once were our Allies, or even America or Americans in place of the United States, for, some said, people of South America also are Americans.

Prejudice is in the heart. It is in words only when we want it to be. It will be with us as long as we use that term instead of "love" and "decency" and as long as we witch-hunt for prejudice and motes instead of the hand men of good will extend, hoping somebody will grasp it.

Somebody Cares

DEEPLY MOVED by communications we have had with Stanley M. Ashton, a teacher-missionary who looks after some boys in India and has written several things for Friends Journal, we are starting our own little fund, because we want to help him fulfill a dream.

We call it the D'Brass Bungalow Fund, after the house in which Stanley Ashton lives in Andra Province. His dream is to build a mud-and-thatch refuge, where, he writes, "more boys can find someone who cares."

We mentioned the idea to several friends, and with the softest of all soft touches we had the beginning of the fund—ten good, useful American dollars. No general appeal will be made for money, but if anyone wants to contribute something (that something is not even tax-deductible), we shall be happy to send it on to Stanley Ashton. This proviso, though: No big checks, only dollar bills, or, if children in First-day classes feel this is a worthy cause, their teachers can write a check for the total of their nickels and dimes.

We have been in India. We know that these are truly the least of these: The boys who had nothing to say about their coming into this world and now are trying to stay alive in a world that cares (except for Stanley Ashton) very little about them. They do not ask for relevance (they have not the slightest idea what that means), or a college education, or equality, or even hope. All they want is a roof that keeps

out the rain, something—anything—that keeps away for an hour the pain of an empty belly, and knowing that someone cares.

A New Outreach

ALTHOUGH FRIENDS pride themselves on their liberalism, we are frequently seen by blacks as just another segment of the unsympathetic "white establishment." Herbert C. Standing, retiring secretary of Wilmington Monthly Meeting, in his letter to members of his Meeting, reminded them of this, and encouraged them to make their Meeting-house meaningful to the large number of blacks and Puerto Ricans living near it. He suggested removing the "No Trespassing" signs, making indentations in the fence that surrounds the yard so that benches could be placed next to the sidewalk, and initiating a community center program in the Meetinghouse. These ideas, and other similar ones, we think, may well be considered by other Meetings.

Two Commandments

FACED with the rules, regulations, requests, and requirements that inevitably accompany the beginning of a school year, the wise parent makes no undue effort to apply logic.

(Why is a turtle neck more proper than a mock turtle? Why must a boy's shirt be covered with a jacket or sweater if he does not feel cold? Why is hair acceptable here but not there? Why must the male bear the brunt of regimentation?)

A parent can, however, be thankful when at least one school proposes, in place of numerous specific rules, to operate according to just two guiding principles—sensitivity to the situation and consideration for others. A letter from the administration readily admits that although it is hard to disagree with these expressions it is harder still to live up to them and that it would be easy to make a long list of do's and don'ts but not easy to enforce them.

"If maturity can be defined as caring intelligently for other people, then anyone who can act sensitively and considerately . . . in the great variety of situations that a school provides is mature. Furthermore, to help children grow into really mature people is, perhaps, the major goal of a Friends school."

We agree—and then go on to ponder: Are these ideals suitable only for students and teachers? Is there any place in this wide, worried world where their difficult simplicity would not be a welcome substitute for the abrasiveness of raw knowledge and power?

Sensitivity to the situation and consideration for others: Let them be tried on for size in City Hall, in the home, in Vietnam, in Friends meeting for business, in Washington, in the office—any place and every place that can be a setting for man's inhumanity to man.

Roots of Early Quakerism

by Edwin A. Sanders

A CELEBRATED NATURALIST once said that his lifelong interest in birds began "when my mother was a little girl." Similarly, Quakerism had precursors before George Fox.

In 1352 (or possibly earlier), there appeared *The Book of Nine Rocks*, a literary production of the Friends of God. They were children in Germany when Meister Eckhart was teaching and traveling from monastery to monastery. His mystic influence permeates this writing as does that of three great German women mystics of earlier dates: Saint Hildegard of Bingen (1098-1179), Saint Elizabeth of Schoenau (1138-1163), Saint Matilda of Magdeburg (1217-1282).

Life in Germany then was cataclysmic. There was civil war. The Pope had taken sides against Emperor Louis of Bavaria and had forbidden all public religious services and all consolation by priests. No infants were baptized. Mass was not celebrated. Offices for the dead were prohibited. As man's wrath fell upon man, there came the pestilence of the rat-borne "black death." In England two-thirds of the students in Oxford died. In many parts of Germany only one out of ten persons survived. A few years later the great earthquake of Basle left the city in ruins and shook the Rhineland villagers into homelessness and spiritual desolation.

Out of this physical and spiritual turmoil grew the small groups of Friends of God, local societies focusing upon the personality of a regional leader, who held them together and gave them hope. They called themselves "quiet nests." The leaders of the Friends of God conducted voluminous correspondence and often visited one another's groups. They were exact and honest. They spoke of ecstatic personal experiences as they contemplated the mercies of God and the meaning of a life not mirrored in their pestilential land. There were visions, psychic disturbances, and reports of telepathic communication. They spoke of being filled with a Spirit. Said one, "If you are to receive the words I speak as though they come from me, I shall say no more!"

They were devout interpreters of Scripture, but theirs was a higher, personal criticism: "If two men gave thee a description of the city of Rome, one by mere hearsay, and the other by experience after he had been there, thou wouldst give thy attention to the second. So, if a man who has been touched inwardly by Divine grace hears the preaching of a doctor who still loves himself, he feels that the preaching of such a doctor does not come from a pure and unadulterated love of God."

It was said of these Friends of God: "God has a few

whom He whispers in the ear!" Such a one was John Tauler, a simple, humble Christian, who exhibited in his life and actions what he taught as gospel. His test of the mystical experience was not of its emotional upheaval, its trance or its ecstasy, but its effect on action and on the moral life.

"No virtue is to be trusted until it has been put into action," Tauler preached. "The inward Word is so unutterably near to us inwardly, in the very principle of our being, that not even man himself, not even his own thought, is so nigh, or is planted so deep within him, as is the Eternal Word in man."

In Holland grew the mystical brotherhood known as Brethren of a Common Life. Its life was nurtured by *The Imitation of Christ*.

This new spirit of the late fourteenth and early fifteenth century was to confront a corruptible church with determination to build a new Zion; to revitalize Christianity, not by miracle or cataclysm, but by a simple imitation of Christ, the cultivation of brotherhood, and the education of children; and through all to bring the official guides of the Church to the Light of Christ.

A third group is the Anabaptists in the sixteenth century. The hard word is heresy. The spiritual tone was an amazing intellectual and physical courage.

We who have heard about Quaker heresy should think of the chill, blue atmosphere of Switzerland in 1520. Here was a passion for a society free of tyranny and enlightenment that could come when the Bible was in the hands of common people. The priests were right when they warned, "It is dangerous for common men to have the Bible," for each then could become his own priest and prophet.

An Anabaptist was a "re-baptist," who felt that infant baptism was a sham and that any truly religious man needed to be baptized again. The great heretic Hübmaier, a scholar, was baptized as an infant, discounted it, and was re-baptized by a friend, a layman. Shortly afterward, Hübmaier baptized three hundred persons in a Swiss barnyard. He used a milk pail. Three years later he was burned as a heretic at the stake in Vienna.

Many Anabaptists fled to the Netherlands and from there to England, where they were hunted out as "divers and sundry strangers of the sects and false opinions of the Anabaptists." Imagine these acts of heroism, as told by John Stow in *The Chronicles of England*.

"The 25th day of May, were—in St. Paul's Church, London—examined, nineteen men and six women, born in Holland, whose opinions were—first, that in Christ is not two natures, God and man; secondly, that Christ took neither flesh nor blood of the Virgin Mary; thirdly, that children born of infidels may be saved; fourthly, that baptism of children is of none effect; fifthly, that the sacrament of Christ's body is but bread only; sixthly, that he who after baptism sinneth wittingly, sinneth deadly, and cannot be saved. Fourteen of them were condemned; a

man and woman were burnt in Smithfield; and other twelve of them were sent to other towns there to be burnt."

A footnote to that story is added by another English historian, James Anthony Froude:

"The details are gone—their names are gone. Poor Hollanders they were, and that is all. Scarcely the fact seemed worth the mention, so shortly is it told in a passing paragraph. For them no Europe was agitated, no courts were ordered into mourning, no papal hearts trembled with indignation. At their death, the world looked on complacent, indifferent, or exulting. Yet here, too, out of twenty-five poor men and women were found fourteen who by no terror of stake or torture could be tempted to say they believed what they did not believe. History for them has no word of praise; yet they, too, were not giving their blood in vain. Their lives might have been as useless as the lives of most of us. In their deaths they assisted to pay the purchase money for England's freedom."

Another group to be noted is the Family of Love, which originated in 1561 in England. It continued to be active for more than a hundred years and became confused increasingly with the growing sect of Quakers.

We learn much about the Family of Love from its opponents and critics, who catalog bitterly its practices.

A report before a Justice of Surrey in 1561 read:

"They are all unlearned, save some who can read English and are made bishops, elders and deacons, who call them to one of the disciples' houses, thirty in number assembled to hear the Scriptures expounded. They have goods in common, new members are received with a kiss, all have meat, drink, and lodging found by the owner of the house where they meet. They knock, saying, 'Here is a Brother or Sister in Christ.' The congregation does not speak until admitted so to do. They go to church, but object to the Litany that says 'Lord have mercy upon us miserable sinners' as if they could never be amended. They may not say 'God speed, God morrow, or God even.' They did prohibit bearing of weapons, but at length allowed the bearing of staves. When a question is demanded of any, they stay a great while ere they answer, and commonly their word shall be 'surely' or 'so . . .' Bishops and ministers should not remain still in one place but should wander from country to country. They hold there was a world before Adam's time. No man should be put to death for his opinions, and they therefore condemn Cranmer and Ridley for burning Joane of Kent. They expound Scripture according to their own minds, comparing one place with another . . ." (John Rogers, *The Displaying of an Horrible Sect*, 1579)

The society also was called the House of Love. Its leader, Henry Nicholas, was (in the words of Rufus Jones) "everywhere harried . . . his practice of allowing all abuse, slander and enmity to go unnoticed was highly dignified, and was wholly unique at that date of the world."

"In the House of Love," Henry Nicholas insisted, "there is to be no violence, no bluster, no wranglings."

All these were some of the forerunners of the early Quakers: The Friends of God, independent and secure in their own personal experience of God; the Brethren of a Common Life, who found a simple, direct pattern for their mystical revelations in *The Imitation of Christ*; the free-thinking Anabaptists, of heroic spirit; and the Family of Love, to whom love was the keynote.

From another fourteenth-century source, *Book of the Twenty-Four Philosophers*, an Arabic book on alchemy, comes this Quakerly thought:

"God is an intelligible sphere, whose center is everywhere, whose circumference is nowhere."

The Challenge of the Golden Rule

by Malinda Warner

VARIATIONS of the Golden Rule can be found in all great world religions. Many persons consider it a formula for living. *Good News For Modern Man* expresses it simply: "Do for others what you want them to do for you."

Applied unselfishly, this is all very well, but it seems almost to convey a bargaining attitude—"Do this because you will benefit."

Recently I have realized that this quotation is clearer in context (as are many from the Bible and elsewhere). The rest of the sentence is: "This is the meaning of the Law of Moses and the teaching of the prophets." Jesus had just finished speaking about the need to obey more than the letter of the law.

The law is important, but more important is the spirit in which it is carried out. Not only should we not commit murder, but we should not harbor feelings that may lead to murder. When we pray or fast or help others, it should not be done with an eye toward building up our reputations. It should not be necessary to take an oath to convince other people they can trust us if we are always trustworthy.

All of this seems related to Jesus' admonition to "go the second mile," which had basis in the custom of Roman soldiers to require any Jewish man to carry his gear for a distance of one mile. Jesus put great emphasis on doing more than is required. He insisted: "You will be able to enter the Kingdom of Heaven only if your standard of life is far above that of the teachers of the Law and the Pharisees."

I believe that he taught the Golden Rule as a *minimum* standard of behavior. He expected far more of Christians.

A Quaker Teacher in Visakhapatnam

by Stanley M. Ashton

Opportunity

OF AN EVENING I take a walk. I have the choice of two localities and three villages nearby. I may rest, sitting on a culvert, and watch the passers-by — the children from school, workers returning home, women from the markets. Ofttimes someone else will also rest a while.

The usual greeting is, "Where is your native place?"

"America," I tell them, "but my home is here now."

"What news?"

Here is my opportunity. I reply that I have plenty of good news.

"How so?"

I then can point out all the good of the day, the gentle rain to bring on the crops, the sun to ripen the fruits. I am well, I say, and point out that they are well, too. I mention that they have been working and that some have no work, that now we may rest, and that they go home to wife and children. How good—and all free from God.

These words, or some like them, make conversation, and usually we agree it is good. If we will only look to goodness! As they are so friendly, it may result in a visit with them.

The younger ones, I suspect, stop to try out their command of English. They get a reply, at first, in my halting Telugu. I tell them, too, of the good news: Study, grow, obey, be of help to others.

It makes me feel humble when a little fellow slips his hand in mine and walks with me.

I ask, "Where are you going?"

"With you," he says, feeling confident that I will bring him back safely.

It is all such friendly good fun. This is an opportunity to give good news.

Dhobi Vobiscum

IN THE NOVITIATE all novices have a duty—a job in the kitchen, dining room, dormitory, garden, or whatever.

Brother Mani was in charge of checking the laundry from the washerman. In India, the washerman is known as the Dhobi. One hot, sultry afternoon, all novices in the classroom were very drowsy. Father Novice Master droned on and on and on. Father was impressing upon the novices their duty to participate in the responses of the Mass.

Again and again, Father thundered *Dominus Vobiscum!*

At last Brother Mani came back to earth: "What was that Father shouted?"

Looking at Father Novice Master, Brother Mani arose, bowed, and left the room. Surely Father had said, "Dhobi has come!"

A Suggestion for First-Day

READING: Proverbs 27, 6. I take out of verse context the words, "Faithful are the wounds of a friend"—I rewrite the last word with a capital letter "F."

At a time when Friends Queries and Advices are considered, these words can be applicable to any; indeed, they are meant to be.

I feel that in these difficult days we may well need a faithful wound. Queries and Advices can be meant to wound, to serve for our benefit; not a grievous wound, but faithful.

Like a successful operation which removes a trouble, the wound heals by the power of the Inner Spirit.

So then, faithful wounds are given for us in love one to another.

By Any Other Name

THE FIRST DUTY in school is to call the attendance register. With Indian boys, it is correct to give all initials. One year I had a boy named A. P. S. Rao; the next year, his brother —also A. P. S. Rao. The third year, another A. P. S. Rao turned up. Curious, I asked if there were any more brothers.

"Oh, yes, two more."

"Their names?"

"A. P. S. Rao and A. P. S. Rao."

And the father's name was A. P. S. Rao. The letter "S" was the clue: Sohan, Shanker, Satya, Sharma, Sai, and Subbha.

A Bengali family by the name of Nath had their own system of names. The first I knew was Ausutosh, the next Paritosh, the third Santosh. Upon inquiry, I learned another brother was to come.

"His name?"

"Well, sir, as yet he has no name."

"Very well, I shall call him Macintosh."

A few days later, a gift of sweetmeats came, to thank me for the name. Now I have a Scottish Bengali friend.

To recite all the initials of a boy for his reply of "Present, Sir" requires some patience. The class listened with glee as I said, "P. V. R. M. S. S. S. N. G. Reddi." A few days later, this boy shyly said, "My friends call me Krishna." But that was not one of his initials. I was happy to reduce him to "K" and be considered one of his friends.

The family with whom I boarded had five boys: Douglas, John, Norman, Lloyd, and Ralph. In the house they gave me the honorific title of "Uncle." One day in class, Lloyd absently replied, "Yes, Uncle," instead of the usual "Present, Sir." Needless to say, I became "Uncle" to the class and then to most of the school.

I could have had a much worse nickname.

Criteria for Judging Humanity

by Arthur Kincaid

FOR THREE YEARS I have been living in England. Here people treat each other as people and accord one another respect based on common humanity and on the multitude of spiritual and intellectual gifts that each human being potentially can offer a society or relationship. I had forgotten what a generation gap was and that it existed anywhere. Perhaps it did not when I left America.

Returning there for a brief visit, I was shocked, puzzled, insulted, and disappointed. When I recover from these feelings, I hope I shall find some way to be of help in solving the problem. I hope also that my willingness to help and the talents through which I can work will not be allowed to stagnate until the time when I begin to look old enough to be listened to.

What I found in the United States was that older Friends (except my own parents and the several spiritual parents who were my teachers at Westtown) were not willing to communicate with me. Greetings were superficial and embarrassed. When I approached an older person, I saw a veil quickly lower—a barrier between his eyes and mine. Almost invariably my interlocutor would pounce nervously and suddenly on a subject like long hair or beards, as if these were of uppermost importance in our conversation or relationship.

I do not have long hair or a beard. I am nearly thirty and have a background of scholarship and university teaching. Nothing in the overt or implied criticism could have applied to me. Perhaps in my comparative youth and my tendency—the result of heredity rather than a fault of mine—to look younger than I am, older Friends see *potential* for long hair or a beard. A poor exchange, I should say, for seeing the potential for divinity in all.

At first I thought I must be failing to establish communication with others. Was I unworthy to be the recipient of serious ideas and feelings?

I waited and watched. I went to several meetings for worship. The messages seemed to lack spiritual content, as if the speakers were embarrassed to associate themselves with anything spiritual. They seemed to consider religion naive or “sissy,” and the idea of God incompatible with the material considerations that evidently had become fashionable to express in meeting. So the triviality and superficiality extended to the whole human brotherhood and were not restricted to me.

The embarrassment extended to God as well as to me, I found. Every mention of God was accompanied and

qualified by a sort of apology. But the fear and the impulsive condemnation seemed to be restricted to the way in which older and younger people approached each other. It was not I who was suspect, but evidently anyone roughly between fifteen and thirty, except those fortunate souls—or rather, bodies—who looked older than they were.

I got tired of hearing about long hair and beards. *What* about them? And so what? I must admit I feel a bit dense because of my failure to comprehend. Perhaps I have been away so long that I cannot understand why it is morally reprehensible to wear one's hair a certain way. Or, perhaps, as a student of the history of the theater, I am too well acquainted with the history of fashion to be anything but objective about the issue. Not so long ago it was unfashionable and unconventional *not* to wear a beard and long hair. Surely older friends have seen fashions change frequently in the course of their lives?

I don't have long hair or a beard because I don't want to. I am not aware of any moral superiority in making this choice. I have friends who have chosen differently—people I have always considered decent and responsible. If I felt they were morally reprehensible I should not have a close relationship with them. What makes me feel I can relate to them is not their physical appearance, but their intellectual interests and their moral and spiritual excellence. What is the basic moral principle I am missing in not rejecting them categorically on the basis of their choices regarding their own physical appearance, something which has never seemed to me to be any concern but their own?

Recently we sublet our house while on holiday to an undergraduate couple. On our return they came out to greet us warmly and help us carry our luggage into the house. I was impressed by the kindness and friendliness of people we had met only once before. The older American Friend who accompanied us apparently was impressed by something different about them. Her only comment was, “They're very informal, aren't they?” I puzzled over this remark for a few days and then asked her what she had meant. She explained that she had been struck by the fact that one was wearing sandals and the other was barefoot.

It may be that this problem is limited to a generation conflict, or it may be a deeper question of why we have stopped seeing that of God in all men and have now begun to see their clothes and hair instead. Friends have protested over discrimination on the basis of color. Is it consistent to allow discrimination on other grounds of physical appearance?

As for age in itself, I cannot see in it any virtue or vice. I have found the most fruitful groups to be those in which ages were considerably diversified (assuming, of course, that no disparagement would be made on the basis

of youth or age). This diversity is now denied us by the refusal of older and younger people to communicate with each other. Surely age is to be measured significantly not in years but in terms of the extent to which people have responded to their life's experiences. I think that in sensitivity to experience, and wisdom in its assimilation, many young people surpass older people.

Am I expected to accept as a moral mentor, merely because the people directing it were older than I, a college in which an administrator explained that it was too much trouble for them to alter outdated regulations? They expected students who disagreed strongly to break them. Am I expected to accept as a spiritual mentor a Meeting in which I see an agitated dissenter physically pushed out the door, merely because the people who found this solution right were older than I?

Until this visit to America, I had felt that I was naturally and pleasantly slipping into an older generation. But the attitudes of Americans have jolted me into an identification of myself which conflicts with my inner identification, which ignores my attributes as an individual. Is this a problem that banishes me from America?

The greatest personal problem I should encounter on returning is that as a teacher I should be forced, against my will, to take sides—when I don't (and don't want to) see the existence of "sides" in human relationships—either for or against the students I teach. Either choice would destroy not only my relationships with both "sides" but would destroy my worth as a teacher.

There probably will be objections to my expressing my feeling and disagreements with my right to do so. But there is no need to push me out of the meetinghouse. In my case the solution is simpler: I can simply be ignored because I am younger than those who may object and look even younger. If my tone has seemed indignant, I ask forgiveness, but I have seen people treat each other badly, and it hurts. I have waited to speak until I can no longer avoid doing so, and I can do so now only after a long struggle against a false "respectability."

I don't want to be told "it's not so bad," the currently fashionable phrase for dismissing problems. When, consciously or unconsciously, people negate each other's existence, as they are doing in this case by categorizing each other, the situation is very bad indeed.

Can we afford to wait? We must have something to say to each other, not as people with or without wrinkles and gray hair, not as people with or without beards and long hair, but as partakers in the same divine spirit. When a failure of communication occurs, we must begin immediately to search for a way to put it right.

If we were to encounter Christ today—as we should be doing every day—would we have time to wait while he got a shave and a haircut, put on some shoes, and grew a little older before we listened to his advice?



Grace Oehser

A Memorable Meeting

by Joy Conrad

FOR ME, the most significant meeting with Friends of the University Friends Meeting happened outside the meetinghouse. For several years, as a student, I had attended the Meeting. For complicated reasons, I stopped going. I taught school. Voluntarily I isolated myself from more than a few close friends.

More than a year passed, and I found myself again at the meetinghouse. But I did not want to enter the building; I stood, confused and estranged, near the entrance.

The first to arrive was the clerk of the Meeting. Would he recognize me? Would he welcome me? Although I looked different from when we last met, he knew me, called my name, clasped my hand, and, smiling, welcomed me. As he stepped away, a woman, to me the perfect Quaker of these times, came. Our hands and eyes met like iron. I could not let go. My eyes teared, and convulsive sobbing began. Silently she held me, asked no questions, remained strong.

Soon others whom I had known and admired walked up and gathered around us, a huddle of outreaching arms and smiles and empathy. Women and men, older than I, still going to meeting, surviving through their struggles—illnesses, separations, housing homeless strangers, aging with dignity—and with enough love to comfort and welcome me. As each person joined us and as myriad flashes of recognition and associations hit my mind, a fresh spell of sobbing started. Finally, the grace of humor arrived; someone made me laugh, someone offered a handkerchief, and the tone of the scene became at once happily solemn. The huddle melted into separate persons moving firmly toward the worship room.

Whether I entered into worship with them still physically connected by strong hands I don't remember clearly. It is unimportant, however, since I felt connected in other ways, and still do, as my contact with the Friends there continues. The memory of our unexpected meeting remains something to wonder about, to be grateful for, to believe in.

Poetry by Frederic Vanson

Two Sonnets

A thinking reed, erect as Jacob's ladder
'twixt heaven and Essex, roots in rock and grain,
Whose blood is one with sap of fruit and rain,
Whose blood is red with redness as of madder,
Whose bone is one with treebole, branch and shoot,
A sentient grass, I climb up from my clay,
And would leap up on jubilation day
Clad in my angel's shape from head to foot.

Though I may root in darkness, iron and mould,
My points touch heaven by its hem of cloud:
As sunflowers follow, though they cannot see
The bright sun's course, I, so my hopes are told,
May find my fashioner and hear the loud
Praise of the morning stars, rejoicingly.

Perversely we may find in pain a pleasure,
May love that wound we proudly wear, and nurse
How lovingly a wrong consent, rehearse
With satisfaction all our misery's measure.
Absurdly we may close our eyes and shout
There is no light! The sun has fled the day!
And from unreason make our roundelay,
Sing folly in while shutting God's grace out.

We have but to be still, and quietly know
That God most truly is, is very near,
Nearer than we to our own thought and will,
And grief must wither, and a joy must grow
Out of the chequered hours we pass, our dear
And treasured wounds must mend as we grow still.

In The Last Telling of Tales

In the last telling of tales, the final
act of my creation, I shall prophesy
the lion with the lamb lying at pasture,
the brides all faithful and lovely as lilac,
a kingdom of promises kept, a southwind summer.

In that last and latest of my telling tales
all the cockoos shall shout for spring,
all the children shall be heartfree, and never
shall lust conquer love, prayer go unanswered;
No more shall paradise be lost, Christ be crucified.

In the tale of my last telling, my final
embodiment of the eternal word, I shall cry
Let light shine! Let summer burgeon! Let Christ rise!
All the lost lovers shall leap to rejoice,
and Adam and Eve re-enter the paradise garden.

In my last parable of my finding
the Lord God shall walk in the garden,
and all the scented evenings be cool,
and all the southwinds of mercy and grace be tender.

True Democracy in Industry

by Kathleen C. Mason

A UNIQUE ADVENTURE in industry is taking place in the little English village of Wollaston, some seventy miles north of London. It is The Scott Bader Industrial Commonwealth, an organization that manufactures resins and plastics intermediates.

In this age of plastics, what makes The Scott Bader Commonwealth so remarkable that it is attracting visitors from around the world?

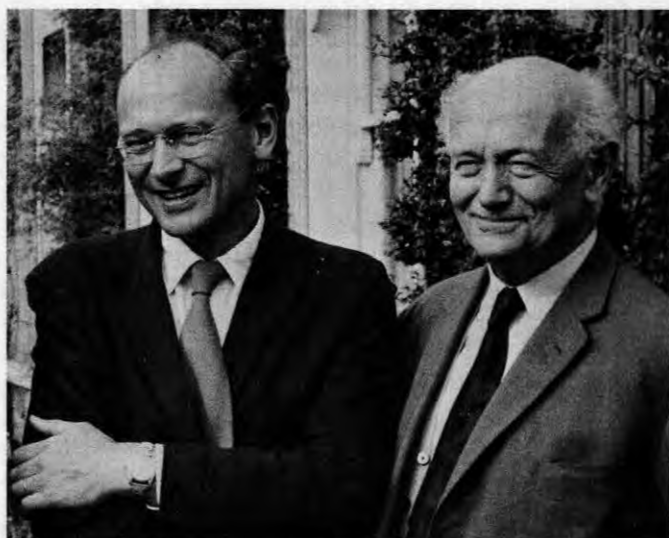
First of all, the outer appearance has none of the grim-



The offices of Scott Bader are in Wollaston Hall.

ness characteristic of most factories. Visitors find a scene of travel-poster beauty in forty-five acres, which once were a feudal estate. Scott Bader's offices are a seventeenth-century manor house. The old coach houses that flank it now contain science laboratories where sophisticated electronic equipment is sheltered by half-timber beams. To the right, Commonwealth Hall, a stunning modern building with glass walls and sweeping parabolic roof, coexists in surprising harmony with the fourteenth century church spire on the left. Beautifully landscaped lawns and flowerbeds sweep to a row of tall elms screening the works area. An attitude of relaxed friendliness characterizes people on their way to offices, laboratories, and factory buildings.

But the greatest difference is less obvious. The thriving Commonwealth, with an annual turnover of four million pounds, belongs to the three hundred sixty men and women who work there. All staff over the age of twenty-one who have been with the firm for at least a year are eligible to join the Commonwealth. As members, they are co-owners of Scott Bader and are equals, regardless of their position in the manufacturing firm. A new concept in ownership, the Commonwealth is the creation of Ernest Bader, a business entrepreneur who is also a Quaker, a pacifist, and a restless visionary. He is still active at seventy-eight.



Godric Bader, (left), chairman and managing director; Ernest Bader, founder and president.

There are echoes of Horatio Alger, with a European setting, in the life story of Ernest Bader. Born in Switzerland of peasant stock, he emigrated to England as a young man. His assets were a few pounds, a great deal of Swiss business acumen, and some remarkably progressive ideas about work and its meaning. In London, combining his wife's maiden name with his own, he established the firm of Scott Bader and Company, merchandisers of a new product called celluloid.

Before long he saw the glimmer of a far brighter man-made star, and hitched his wagon to the plastics industry. At the height of the depression, he built a modern plastics factory in the English Midlands. The main plant burned to the ground during the 1941 blitz. As a new home for his company, Ernest Bader chose the Northamptonshire village of Wollaston. There Scott Bader and Company prospered and won an impressive share of the new polyester resin industry.

Ernest Bader could have counted himself a millionaire. But here the resemblance to Horatio Alger's classic formula ends.

Ernest Bader had been deeply moved by the suffering of two world wars. He became a Quaker and pacifist and looked for a way to put his beliefs into action through industry. In 1951, he gave the multimillion-dollar business he had built up for thirty years to his employees. He handed over virtually his entire fortune not just so his workers could do as they pleased but so they could join him in starting a revolutionary crusade for self-government and common ownership in industry. Basic to the common ownership system is the idea that "each person must be treated as an individual entitled to his or her own dignity, merit, and self-fulfillment."

Commonwealth members accept a four-fold obligation:

To give at least eight hours' voluntary social service each year; to refrain from gambling; to share losses as well as profits; and not to enter into dual employment for increasing their incomes. Profits, after allowing for necessary reinvestment, are divided equally between workers and charity, local, national, and international. The day-to-day business of the industrial company is the responsibility of a board of directors and a conventional management organization appointed by the board, though strong checks and balances rest in the hands of members. Participation at all levels is facilitated by means of departmental committees, a management committee, and a works safety committee.

"Our company's unusual structure occasionally causes individuals outside it to consider us a political, religious, or fanatical organization," reads a Commonwealth brochure. "We are obviously none of these. We simply believe that Man is entitled to reap the benefits of his own labour, knowing that his increased endeavour will directly benefit himself and his colleagues rather than absentee shareholders." The Commonwealth refuses to supply products for the specific purpose of manufacturing weapons of war, a stand which may have cost them some substantial contracts.

Work and Community, by Fred H. Blum (Routledge & Kegan Paul, London), explores the history and operation of the Commonwealth and analyzes it from economic and philosophic points of view. The book followed several years of intensive research based on interviews and observation.

Ernest Bader is a man who "comes on strong." Like all men of dynamic personality and controversial ideas, he evokes definite reaction from those whose lives he touches. The reaction is not always applause. Yet most people agree that Ernest Bader is a remarkable man who has made a remarkable dream come true, and that the Scott Bader Commonwealth is an example of justice—in an industrial society where the word "justice" is not commonly heard.



The Laboratory Block, Scott Bader Commonwealth

State Aid and the Friends School

by Daniel C. Kurkjian

YEARS of bending principles in order to maintain our Friends educational institutions have cooled the desire of Friends to protect the concept of a Quaker school. We assume that these private institutions are Friends schools in name only, so what is the use of preserving such a superficial remnant? Keeping academically ahead of the public school seems to be the only drive for continued operation.

Often Friends take an entirely too self-righteous position about the service we perform. We fall into the trap of commending ourselves for providing educational institutions that remove pressure from public schools. Therefore, we may be eager to take hand-outs from our state government for our service, even though the money we receive will be taken away from funds the public schools badly need.

We ignore, sometimes completely, the value of providing our graduates with anything more meaningful than a few extra scholastic brownie points and an attitude of exclusiveness that helps to perpetuate class distinctions. Such has been our image in society for many years, and we have done little really to alter this impression. Should we accept state funds to help us perpetuate it?

How lightly do we take our responsibility to provide for our society a two-think educational opportunity? By two-think I mean preserving an alternative philosophical approach to that of an often dogmatic public school system, that, if not challenged creatively by a separate unentangled religious system, would indoctrinate the youth of our society into thinking one way, the way of the state.

The preservation of this two-think alternative is a responsibility that does not permit us to accept tax-paid subsidies, regardless of how seemingly free these subsidies may appear. This civic duty can be carried out only if we are free from the temptation of joining the thinking of the other system.

One argument for accepting state funds is that we cannot jeopardize our non-Quaker students, who are in the majority, by forcing them to pay higher tuition costs simply to uphold and safeguard Friendly principles. This is especially true since the parents of some of these students look upon ours as uppercrust private schools with good academic training and are unaware of the values of a Friends school.

But Quaker values are as vital as the witness behind them, and our only recent Quaker school witness has been to the state government of Pennsylvania. If we wish non-

Quaker support for values based on the religious affiliation of a school, we must sell more than a mere academic community to our students and their parents.

The best way to sell the nonacademic value of a Friends school is by taking a firm stand against state aid to our schools.

State funds could be quite helpful. For example, they could help build endowments, serve in the purchase of needed equipment as instructional aids, help build libraries, hire more teachers, provide scholarships to children of less affluent families, and foster wider programs to assist the slow learner. Yet these and other vital needs must not be tended to without first giving careful attention to that which we are trying to preserve.

The very phrase, "a Friends school," tells me that we must preserve more than the mere implements of education and more than institutional ingredients, for a Friends

EDUCATION is the acquisition of the art of the utilization of knowledge. ALFRED NORTH WHITEHEAD

school, unlike the mechanistic public school, is wholistic by creation and therefore greater than the sum of its parts.

This abstract whole, with value beyond quantity and practicality, I wish to preserve. There are those who would sell it for the few thousand a state might allocate to a particular school.

Some would argue that nothing of principle is at stake here, because the funds come with virtually no strings attached (outside of their designation to teachers' salaries and equipment for science and mathematics, conditions concerning accrediting teachers, and the length of a school day). We will be free to maintain our independence and our ideals. Such an argument is almost as insensitive as it is naive. The very principle behind a Friends school is lost with the acceptance of this grant. Whether there be strings attached or not is irrelevant.

Is a principle of Church and state, that cannot be appraised by accountants and lawyers or uncovered by the dissection of our institutional parts, worth maintaining? Is it worthwhile to preserve a school which is a Friends school in name only? Or is it worth our time, our interest, and our witness, to preserve and make flourish the spirit behind the name?

I would recommend that state government funds be returned with a letter explaining our stand and the value of our religious affiliation to Friends education.

This information should be made public, and interested young Friends, students, and alumni should meet with school fund-raising officials and wage campaigns to raise necessary finances. This type of involvement and stand for principle might awaken many Friends and sympathetic alumni to the aid of Friends schools and offset the loss of state funds.

Reviews of Books

Transitions in Biblical Scholarship. Edited by J. COERT RYLAARSDAM. University of Chicago Press, Chicago. 317 pages.

THIS IS ONE OF A SERIES of seven books published by the University of Chicago under the general title, *Essays in Divinity*. Each volume is the product of a conference at which the respective papers were presented.

Twelve outstanding Biblical scholars, professors, or alumni of the Divinity School of the University of Chicago, wrote the chapters. No attempt is made to present them in unified form; each is a separate study on a theme interesting to its author. They are intended to be read chiefly by scholars in the field, although any can be read profitably and with interest by persons familiar with the Bible and with modern approaches to its clarification and interpretation.

The chapters deal with such diverse subjects as the covenant with David, the relationship between prophets and priests in Israel, an understanding of the first six chapters of Joshua, current views on Jesus and eschatology, current research into Christology, the thought of Paul, and an understanding of Paul's reported speech on the Areopagus. Most are perennial in Biblical study. Their importance in this volume derives from the status of the studies as current thought.

The index is of value. It is interesting to note that Jesus appears only once in it, while Biblical scholar and Friend Henry Cadbury is mentioned twice as often. Probably it is well not to dogmatize on the significance of this fact.

The introductory chapter by J. Coert Rylaarsdam was of special interest to me, since he gives the background of the "Chicago School" of Biblical interpretation and its significance in American studies. One of the founders of that school, Dean Shirley Jackson Case, famed for his 1912 publication, *The Historicity of Jesus*, claimed to be using an empirical-descriptive approach to his subject matter and dignified his method further by styling it "scientific" and "socio-historical," all of which strikes the reader as impressive in exhibiting Case's objectivity and freedom from personal bias.

But Rylaarsdam, more than fifty years later, finds it questionable whether Case was as objective and scientific as he

liked to claim. He was quite willing to replace both New Testament material and Christian tradition by his theological understandings of Jesus.

Rylaarsdam characterizes this attitude as "daring theological independence," but it might more accurately be termed Case's subjectivist interpretation of the materials, in which scientific method and socio-historical approaches had little or no part.

That idea suggests that the reader of Biblical interpretation needs constantly to keep in mind the fact that the author's presuppositions that generally govern his conclusions frequently are hidden behind a facade of assumed objectivity and a stated technical method with which the reader can scarcely disagree. To understand this is simple realism and does not invalidate the fact that many excellent insights may still result from the studies made, as happens in this fine piece of scholarly work.

CALVIN KEENE

Mystery and Manners. By FLANNERY O'CONNOR. Farrar, Straus, and Giroux, New York. 237 pages. \$6.95

AT HER DEATH in 1964 Flannery O'Connor left behind numerous unpublished essays as well as material printed in various publications during her lifetime. Sally and Robert Fitzgerald, two of her friends, have edited the present book for publication of much of her literary legacy.

A number of essays deal with the art of writing and the intellectual and spiritual situation of the writer in our time. Three of them consider the nature and aims of fiction (she was primarily a storyteller), and a budding young writer will do well to read and re-read them. They and the essays on the position of the writer in the South or of the Catholic writer in a Protestant milieu are sensitively done and based on experience. Many of her thoughts on the role of the Catholic writer are most enlightening, if not prophetic of insight. We cannot agree with her justifying the Index of forbidden books, but her blending of an artist's instinct with his, or her, religious vision carries a note of broadness and liberality that enriches her message concerning the mission of the writer in our time. She is, logically, quite critical of a good deal of Catholic "trash" that exists.

Her essay on raising peacocks is a

gem of style and humor, qualities that radiate throughout her entire book. Those looking for leisurely, refined, and artistic writing will find the reading most rewarding.

WILLIAM HUBBEN

God and the Soul. By PETER GEACH. Schocken Books, New York. 138 pages. \$4.50

PETER GEACH, adjunct professor of philosophy in the University of Pennsylvania, logically argues his way through such topics as reincarnation, immortality, form and existence, and causality and creation. Most readers will find it difficult going. An analytical table of contents is an aid to understanding the more involved passages, but many sentences remain obscure.

Is it relevant today to try to prove anything about an anthropomorphic God-concept? The author expends careful thought on what seem to this reviewer to be the wrong questions. (One essay is, "On Worshipping the Right God.")

Some of the author's conclusions: Reincarnation has no clear sense. There is no reasonable hope of surviving death unless we hold the Jewish and Christian hope of the resurrection of the body. Machines manifestly do not think, for they are not even alive. On the frontiers of theology it is not irreverent to apply logic. Idolatry is folly.

MARION BLAETZ

The Treaty Trap, A History of the Performance of Political Treaties by the United States and European Nations. By LAURENCE W. BEILENSEN. Public Affairs Press, Washington, D.C. 344 pages. \$7.00

THIS STUDY OF POLITICAL treaties from 1661 to 1965 aims to demonstrate that treaties among nations are no substitute for wisdom and power in the pursuit of national objectives.

The author, a retired lieutenant colonel and a practicing lawyer in Los Angeles, makes his statement, which is simple enough, that treaties are unreliable (armed might is reliable, of course), in two hundred twenty-one pages of text. The remainder of the book consists of notes and references, an appendix containing a copy of a little known treaty between France and Hanover, a bibliography, a list of treaties cited, and an index.

In general, the author gives a superficial narrative of historical events. Nations engage in making "paper chains" and suffer from the recurrent ailment of

"treaty reliance." The final chapter offers suggestions and guidelines to prospective treaty makers. All in all, the book is little more than a catalog of broken treaties, which reads like a telephone directory, though much less reliable, and is about two hundred twenty pages too long.

ELDON KELLY

Bearings, or Friends and the New Reformation. By MAURICE A. CREASEY. (Swarthmore Lecture, 1969.) 88 pages. Six shillings.

Search for Reality in Religion. By JOHN MACMURRAY. 81 pages. 3/6 (Both pamphlets are available from Friends Home Service Committee, Euston Road, London N. W. 1, England.)

FOR THE LAY QUAKER it probably is salutary occasionally to have to pull his mental boots a bit higher (if not remove his accustomed footwear altogether) in order to negotiate a strong tide of theological terminology harboring theonomies or agapisms over which the unwary may temporarily stumble.

Maurice Creasey uses ecumenical "islands" of protest and program, projecting up out of the sea of contemporary life, as stepping stones to encourage Friends to take the bearings they need today. The reader's reward, upon emerging from this treatise, is to find himself on firmer footing with seekers from other confessions who are voyaging in the same general direction as he.

The author concludes that Friends, being unencumbered with great size and precise creedal or liturgical conventions, are strategically placed to welcome, profit by, and contribute to the "positive thrust of the new Reformation," if they will but take themselves "with at least as much seriousness" as their co-religionists are accustomed to take them. For either their "Christ-centred radicalism" or their "radical Christ-centredness" permits and demands of Friends increased and more serious dialogue, both internal and external.

What finally emerges from this pamphlet is the familiar observation that Quakerism "has not yet provided convincing evidence of its ability to meet the spiritual needs of all sorts and conditions of men, though this is not to say that it cannot do so if it takes its central affirmation of the 'freeness and spirituality of the gospel' with greater seriousness and radicalness than it has yet done."

In the 1965 Swarthmore Lecture, appearing in its first pamphlet edition, John Macmurray leads us toward the same high ground but over the bridge of his

own personal experiences, especially during the first world war.

Subsequent events have justified his tentative conclusions about the imperative of the Christian Church in the direction of action rather than thought, work rather than reflection, fruits rather than opinions and of Christianity's concern "with an earthly world that needs redemption" rather than "with a heavenly other-world which is eternally perfect."

Throughout this entire "composition," Professor Macmurray seems under the weight of dualisms that have crept into the Christian religion largely through the influence of Greek philosophy. But he modifies conventional statements of the distinction between state and church, secular and religious, material and spiritual, insisting on the inter-penetrating and interdependent nature of these apparent antitheses:

"A spirituality that does not seek and secure its material embodiment is imaginary and unreal. A material life that is not spiritually directed is a meaningless quest of power and more power for its own sake."

"Mankind ought to be a single community," he writes. If Islam has not succeeded in unifying the world by means of force, nor Buddhism by means of idealism, how, he inquires, will Christianity be able to fulfill our greatest need which is "to rediscover, under contemporary conditions, what sort of community we ought to be in the world and to become that kind of community?" For "until the Church has overcome the differences within it and reconciled its own antagonisms, and done so openly and manifestly, how can it call upon the nations to be reconciled without being laughed out of court?"

M. C. MORRIS

Phenomenology of Religion. (*Eight Modern Descriptions of the Essence of Religion*). Edited by JOSEPH DABNEY BETTIS. Harper and Row, New York and Evanston. 245 pages. \$3.50

INCLUDED IN THIS VOLUME, one of a series published as Harper Forum Books, are eight landmark philosophical writings, beginning with Maurice Merleau-Ponty's "What is Phenomenology?" and concluding with Martin Buber's "I and Thou."

The selections are introduced by the editor and are grouped into four sections. The first is an introduction to the phenomenological method and its application to study of religion. The second deals with the object of religion, or worship, and includes selections from Van

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der Leeuw, Maritain, and Feuerbach. The third treats the matter of psychology of the subject, or worshiper, and includes writings of Schleiermacher, Tillich, and the anthropologist Bronislaw Malinowski. The final section, the relation or interaction between subject and object, establishes the sacred and profane on the one hand (Mircea Eleade) and the I-Thou on the other.

The views of the authors are diverse but also representative of points of view or methodology in philosophy of religion. There is much heady material for the person who is seeking a spiritual way of life.

For the sharply critical, questioning mind, however, phenomenology brings several points into focus. One is that the sense of the divine as sought and experienced is not reducible to other terms. Religion is as much a part of man's culture as culture is part of his religion. Religion cannot be excised, as it were, from culture or reduced to culture; a new religion would be the result.

Another point is that religion, as it has evolved and has been expressed, represents that which is most real in our lives, at least to us. Our religion is that which we never look upon as fantasy, superstition, or self-deceit.

FRANK LORNITZO

Books in Brief

by Bess Lane

Seekers after Mature Faith. By E. GLENN HINSON (with psychological commentary by WAYNE E. OATES). Word, Incorporated, Waco, Texas. 250 pages. \$4.95

THE CHIEF DISTINCTION of this book is its division into particular Christian eras and its listing of several pertinent classics at the end of each chapter. The author believes devotional classics "can offer some help in the shaping of Christian maturity." By maturity he means, "the kind of faith which can weather change and turbulence."

Dry Bones Can Live Again. By ROBERT E. COLEMAN. Fleming H. Revell Co., Old Tappan, New Jersey. 127 pages. \$1.25 (paperback)

THE AUTHOR of this small book suggests many practical ways through which church leaders can bring spiritual renewal to their local churches, where complacency has to a large degree become the norm. It is designed as a study manual for individuals and groups.

Theater

By Robert Steele

OH! CALCUTTA! is "entertainment with music." It is a satirical review, one of the most difficult of all theatrical forms to pull off successfully, and contains skits written by Samuel Beckett (*Waiting for Godot*), the cartoonist Jules Feiffer, Dan Greenburg (*How to Be a Jewish Mother*), John Lennon, David Newman and Robert Benton (authors of *Bonnie and Clyde*), Kenneth Tynan, the producer, and others.

The show has nothing to do with Calcutta or India. The title is a pun on the French expression *O! Quel cul t'as!*

Jacques Levy, the director, has a doctorate in psychology and was on the staff of the Menninger Foundation before he decided to make a career of theater. Kenneth Tynan, who had the idea for this review, was film and theater critic for London's *The Observer* and *The Spectator*. He is the literary manager of the National Theatre of Great Britain.

There are no starring parts in the review, but the cast is professionally experienced and technically proficient.

Nudity and sex are the subject matter of this show. This is something that seems new to us—to have fun and pleasure by way of nudity and sex rather than hold our breaths while a pornographic side show is tacked onto the main show. *Oh! Calcutta!* gets down to its nude business with the first number, "Taking Off the Robe."

The skits revolve around our sexual hangups and inanities. I found them zany, fast-moving, and urbane. One sequence is devoid of actors and actresses; the audience is given a slide show of the paintings of Clovis Trouille. In "One on One," the whole company dances, then drifts off and Margo Sappington and George Welbes do a beautiful *pas de deux*.

The controversial publicity might make some persons stay away from this show, but the house is sold out night after night, and if persons are offended, they do not leave until it is over. Audiences seem to have experienced an innovative experience that sets them aglow. It is rare these days to see a play or film like *Oh! Calcutta!*, which is pitched at adults.

(Robert Steele is professor of film in Boston University.)

Letters to the Editor

Quakers and Reparations

WHEN ASKED for reparations, Friends tend to become defensive. We do not like to be tagged with words like "racism" and "paternalism." We think immediately of the history of Friends' work for racial justice and of our present efforts to try to achieve a more just society.

Our natural, human response is to say, "Why us?"

We ought to avoid this response and be able to confess that too often we have been apathetic in the face of racism and have not made strenuous enough efforts to eradicate it. Friends were one of the first groups in America to be active against slavery, but for more than one hundred years of our three-hundred-year history we did not condemn it. Thus we helped to perpetuate one of man's most awful inhumanities to man.

After eliminating slavery from the Society of Friends, we were extremely cool to black applicants for membership in the Society, and we often made black members and attenders sit on the back benches of our meetinghouses. Not long ago we engaged in the "paternalism" of setting up educational institutions for black people, while at the same time excluding them from our own Quaker schools and colleges. Our welfare institutions—homes for the elderly, children's homes, and so on—have been, by and large, racially exclusive and managed by all-white policy committees. Many other examples of racism and paternalism in Quaker institutions could be given.

There may be a deep truth in the reparations concept.

Our religious faith makes us affirm that wrongs must be righted rather than ignored. We uphold the validity of the idea that *restitution* must be made for past injustices. We agree that it profits little to say to a needy person, "'Go in peace, be warmed and filled,' without giving them the things needed for the body." Jesus even went so far as to say that, if someone sues you to get your coat, you should give him your cloak as well. The whole Black Manifesto presses for a revolutionary approach to social change we should listen to and think about most seriously.

We share the sense of anguish out of which the demand for reparations

springs. We know that James Forman used to be a courageous advocate of nonviolence, who suffered more than most Friends for his commitment. We can imagine the inner agony which has led him to this new approach. Like the advocates of reparations, we also are deeply distressed by the failure of our society to develop meaningful approaches that give hope of ending poverty and racism in America. Like them, we are weighed down by the spectacle of our nation pursuing an unjust war, while at the same time strengthening the forces of repression and emasculating almost every program designed to help the poor.

Can we exercise leadership?

Many religious groups, in the face of the reparations demand, are responding with "law and order" statements or with "sit-tight" action, which further increases the rift between whites and blacks and further deepens the belief that the church is just like the rest of society—more concerned with property than with persons. The church in America is fantastically wealthy, with land and buildings alone worth at least eighty billion dollars. In spite of our testimony on simplicity, Friends share in this affluence, with lovely meetinghouses, air conditioned offices, homes in "good" communities—not vast wealth, but all the amenities of middle class living. Philadelphia Yearly Meeting alone has more than ten million dollars in trusts and reserves, to say nothing of holdings in land and buildings. Is this the church of the poor carpenter of Nazareth who said, "Sell what you have, and give to the poor, and you will have treasure in heaven?"

Might not the reparations demand be an opportunity for Friends to take an initiative that would give leadership to the rest of the church and to the country? If "reparations" means "making amends for wrong or injury done," could we not only be responsive to the black community, but also to all those who suffer and are crushed by the injustices of our system?

RICHARD K. TAYLOR
Philadelphia

Reparations

THE TERM "reparations" is unfortunate. Assuming that present-day white people owe something to present-day black peo-

ple because of injustices perpetrated by remote ancestors (and that's quite an assumption), the demand for reparations further assumes that a monetary value can be placed on this debt. The corollary: Once we have paid the money, we have discharged the debt and need feel no further obligation regarding the plight of our black brothers. We can think of no more essentially racist response than to accept the demand for reparations in precisely the terms in which it is presented to us.

The demand for reparations is being aimed at the Christian churches. Christian churches, especially, ought to insist on viewing racial inequality not in creditor-debtor terms but in terms of loving and redemptive brotherhood.

There is a Quaker morality tale told to children, about the Germantown woman from whom a purse-snatcher tried to snatch her purse. As the story goes, she is supposed to have held on tightly to one end of her purse, saying to the purse-snatcher, "Let's both of us kneel down right here, and ask the Lord whether he wants thee to have this purse or me to have it." Whereupon the purse-snatcher, totally confounded, let go his end of the purse and ran away.

This tale is usually told as a tale about one-upmanship. People who think and react in Quaker ways will win through in worldly dilemmas. But this is the wrong moral, and profoundly unfair to the woman involved (if it ever really happened).

Rather, the point ought to be that this Quaker woman genuinely was open to the possibility that perhaps the Lord did want the purse-snatcher to have her purse. There are a multitude of self-evident reasons why he should not have had it—yet there are also cases where purse-snatching is done out of genuine desperation. Most of us can afford to have our purses snatched, within reason; and there really are people who are hungry and deprived unto desperation. The Germantown Quaker woman was trying to offer the purse-snatcher an opportunity to solve his problem not in terms of theft but by entering into a relationship of mutually redemptive brotherhood. Seen this way, the story is a sad one, because the would-be thief rejected her offer and ran away.

The black militants demanding reparations are being rude about it; they are coming on as purse-snatchers. Yet this time, it is they who are saying

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to the rest of us, "Let's ask the Lord
whether he wants thee to have this
purse or me to have it." And it is we
who are running away confounded.
Whether we "owe" reparations is argu-
able; whether, if we do, it should go to
the people demanding it and in their
terms is again arguable.

But there can be no question that
black people are our brothers as much
as white people, and that as a group
they are deprived by a system from
which we derive great gain. What are
the demands of brotherhood in such a
situation? What does love suggest? Are
we running away from these questions?

R. W. TUCKER
Philadelphia

Quaker Education

LYLE TATUM (Friends Journal, Septem-
ber 15), is not alone in being more
interested in Friends schools as an ex-
pression of Quakerism than as educa-
tional institutions.

Someone could say, with equal sin-
cerity, that he is more interested in
American Friends Service Committee as
an expression of Quakerism than as an
institution for helping people who are
in need.

The essential point here is that these
two Quaker enterprises have primary
purposes for which they were estab-
lished and for which their support is
given.

But Lyle Tatum must realize that
these two institutions provide just the
sort of Quaker outreach in which he is
interested. Much of the general public
learns about significant accomplish-
ments of Quakerism only through them.

Schools, like AFSC, are operated in
the manner of Friends. Faculty meet-
ings, joint faculty-student affairs and
committees, provide the very opportu-
nity which Lyle Tatum quite rightly
hopes for. He and others must keep in
mind the fact that the vast majority of
the students and parents in our schools
are not Friends.

He worries about the percentage of
Friends on school faculties. If he had
spent years in our schools, with an op-
portunity to observe the way they run,
he would understand that faculty mem-
bers who are not Friends are swiftly
caught up in the Friendly atmosphere
and way of managing matters. And in
the schools, as in many other Quaker
operations, there are many non-Friends
who work with a will to carry out
Quaker principles.

When Lyle Tatum says that Friends
schools "tend to withdraw their students
from normal associations with the ordi-
nary world," he just isn't with it. Every
school has programs, work projects, and
the like.

The general public has an extraordi-
narily high regard for our schools.
Quaker headmasters often have ex-
pressed a wish that our schools were as
good as they are thought to be by
others. Let us take note of the fact that
our schools must meet their obligations
as educational institutions; that their
very way of life does provide a real
Wider Quaker Outreach, exactly as the
AFSC does. Let everyone be clear also
about three more points: 1.) Nothing
that Lyle Tatum mentions is in any way
new to those who work in Friends
schools; 2.) Everything that he hopes
for from these schools has long been on
the minds of those who work in and
with them; 3.) This outreach through
our schools will very probably be the
first and the only such contact for many
thousands of pupils and parents. We
believe it is vitally important and help-
ful to them and us.

JOHN F. GUMMERE
Philadelphia

The Meeting School

I APPRECIATED Lyle Tatum's thoughtful
and challenging article on Quaker edu-
cational goals, but I was puzzled by his
reference to The Meeting School—
presumably the school at Rindge, New
Hampshire—as "too permissive."

I do not know what Lyle Tatum's
experience with The Meeting School
has been. My husband (former clerk of
Wilton, Connecticut, Meeting) and I
have sent two children there. Although
it is not a school that goes out of its
way to involve parents, we feel very
close to The Meeting School, love and
admire it.

It is not permissive. It is a very de-
manding school. The demand is not
made by a tutor standing behind the
student with a club, but by the stu-
dent demanding his best of himself.
This is the only kind of meaningful
discipline. The School turns out human
beings. Although many of The Meet-
ing School's graduates enter the so-
called best colleges in the country,
there is no rat race.

Casual visitors may be turned off by
the long haircuts, ragged jeans, and
slapdash architecture. The Meeting
School consists of two eighteenth-cen-

tury houses, a barn, a beaver dam, a couple of chicken coops, and a stunning view of Mount Monadnock. The library offers no leather bound volumes—almost all paperbacks—but the titles are impressive. So are the qualifications of the faculty. When you dine at one of the faculty houses, you get a student-cooked meat loaf, lumpy but nourishing, or a vegetarian dish. The instructors' children are on and off the laps and shoulders of the students. Lucky babies, they have fifty friendly siblings, black and white!

When they called it The Meeting School, they meant it. The Meeting is the school. Each morning at meeting for business, students, faculty, and administrators deal with problems like the milk herd, new applicants for students and faculty, leaks in the roof, dealing with transgressors and the disconcerted, arranging to picket or pray where injustice is evident. There is prayer before every meal. On First-day there are hymns and hour-long silent worship.

The Meeting School invites the Holy Spirit. If this is permissiveness, let's go!

JUNE MELLIES ROBBINS
Cornwall, Connecticut

A Note from Ireland

I RECEIVE many letters from American Friends asking about my safety amid the dreadfully confusing and frightening situation here.

I am so deeply involved in it that I have been unable to reply. For the time being, this note must suffice to express my deep regard and affection for American Friends, in particular my own friends, who are so concerned about us.

HELEN F. CAMPBELL
Belfast, Northern Ireland

Kingdom of God

I WAS MOST APPRECIATIVE of W. Fay Luder's contribution on the Kingdom of God (Friends Journal, April 15).

You know the Synoptics carry the term "the Kingdom of God." The Gospel of John terms it "The Life Eternal." I feel the Synoptic writers assumed the Kingdom "to be of the future." John's Gospel clearly assumes "The Life Eternal" to be now, to be lived now—a tremendous and challenging difference.

In the Synoptics the first and great commandment is "Thou shalt love the Lord Thy God." The second is "Thou shalt love thy neighbor." Fay Luder

emphasizes the second as though it is, perhaps, the first.

Fay Luder also says, "Jesus does not demand that we know God." John 17:3 says *we should*.

One's knowledge and understanding of the Synoptics—The Kingdom—is only really grasped after one has absorbed John's Gospel.

I still feel *The Mission and Message of Jesus* (Major, Manson, and Wright, E. P. Dutton and Company, Incorporated, New York, 1938) is a masterpiece of scholarship and Dr. Wright's exposition of the Gospel of John unsurpassed.

JOHN L. KEDDY
Alexandria, Virginia

Glory to God

THE COVER of Friends Journal for August 15 speaks a wonderful story of "Glory to God" in the picture of one of the beautiful bits of God's handiwork. The flowers are a beautiful reminder of the grandeur of a simple thing, a delicate manifestation of an ability beyond the scope of human minds. The Creator is the artist in all Creation. This picture by William M. Bliss is one of the most beautiful that could ever appear on your cover.

JOSEPH D. LEUTY
Whittier, California

A Department of Peace

THE LETTER in Friends Journal of August 15 repeats and multiplies some old but current misinformation about "A Department of Peace." The essay on that subject was printed in the collected essays of Benjamin Rush in 1799, but it is substantially identical with the text printed anonymously in the Almanack of Benjamin Banueker seven years before. Hence its authorship has been attributed to that Negro-American astronomer, perhaps incorrectly.

HENRY J. CADBURY
Haverford, Pennsylvania

Information, Please

FOR A STUDY I am making, under the aegis of the American Philosophical Society and the University of Pennsylvania, on the cultural relations between the Quakers and the Pennsylvania Germans, I need biographical information on Phebe Earle Gibbons (1821-1893), whose book *"Pennsylvania Dutch," and other Essays* (Philadelphia, 1872), is one of the pioneer works on the subject.

As the wife of Dr. Joseph Gibbons of

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Bird-in-Hand, Lancaster County, she "lived Neighbors" to the Amish and other Pennsylvania German sectarian groups, gaining superb insights into their everyday life and spirit.

After the death of her husband in 1883, she moved back to Philadelphia, where she died June 5, 1893, at the home of her brother-in-law, Richard P. White.

I am interested in getting in touch with descendants who may have pictures of Phebe Earle Gibbons and diaries, scrapbooks, or letters which may help scholars to understand how she acquired her knowledge of the Pennsylvania Germans.

Please address me at: Graduate Program in Folklore and Folklife, Box 36 College Hall, University of Pennsylvania, Philadelphia 19104.

DON YODER
Philadelphia

Responsibility of Employers

I HAVE LONG BEEN puzzled about what to do when an employee of mine objects to my withholding his Federal income tax. I believe in government, in laws, and in taxes to support construc-

tive activity. Yet it is evident that the Federal income tax is largely a war tax. Last month, a young conscientious objector told me: "If you withhold my tax you will be forcing me to participate in killing."

I could not withhold his tax, and so notified the Internal Revenue Service.

I would be interested in knowing the experience of others who have been in a position similar to mine.

KENNETH H. CHAMPNEY
Yellow Springs, Ohio

Help Wanted

PLEASE join me at the White House gate. Fasting is optional, but it helps. If "two and two and fifty make a million," we could surround Richard Nixon with loving concern and strong support for a real American ceasefire—at once.

No human being could go on ordering the daily slaughter if he could hear the cries of the children of Vietnam. They want to live, to have a future, in their own beautiful country.

How many dedicated people at his gate would it take to make Richard Nixon hear those cries?

I came to Washington in July to see the President with a message from the children of Vietnam—a message that has been burning in my heart ever since I was over there with the Phoenix mission. My attempt to see him turned into a vigil, waiting at the gate every morning for an appointment, living on orange juice and vitamin pills.

Many wonderful people stop to talk with me—Pennsylvania Avenue is a crossroads of the world. But the message is not getting through the iron fence. It needs a little more horsepower.

If you can't come, write the President, help send someone else, write me at William Penn House, 515 East Capitol Street, Washington, D.C. 20003. I could use a little help with the bus fares and the orange juice. But mostly I need your encouragement to carry on.

HORACE CHAMPNEY
Washington, D. C.

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. Letters of fewer than three hundred words are most suitable for publication. Longer letters may be shortened by the editors.

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Friends and Their Friends Around the World

A Challenge for Southern Appalachian Friends

THE SOUTHERN Appalachian Association of Friends, which met in annual conference in Crossville, Tennessee, in May, may change its name to "Southern Appalachian Yearly Meeting and Association." During the conference Young Friends met both separately from, and also with, the adult group, sharing with the latter the opening address by Ross Flanagan on the theme of the conference: "Concerns, the Quaker Way." The minutes carried this summary of his remarks:

"We are increasingly aware of the polarizing climate of fear. We must develop alternatives in which peaceful solutions to problems are made. People are becoming afraid to take part in opportunities for non-violent resolution of conflicts. Some clergymen are turning to violent approaches. How does all this affect the Society of Friends? Friends are avoiding waging conflict lovingly. Widespread brutalization is making people preoccupied with the safety of their children. Unless the brutality is lessened, we will not be able to reach people. As R. W. Tucker has said, our mission is to be revolutionarily faithful. We must remember that humanity is our first concern.

"What is our witness today? The law of God is supreme to the law of the State. Friends have no enemies—we are universal Friends to all men. There is no way to peace; peace is the way. Friends must hold up the peace banner. Peaceable concern is a vital part of our whole faith and practice; all new members should be aware of our peaceable gospel. They may not go all the way with regard to it, but they should be in some sort of creative tension with it.

"Giving illustrations of action projects in which he had taken part, he stressed the vital importance of Friends doing more than just meeting together for worship on Sundays. We must be a laboring community, working together, witnessing corporately. We must help each other to grow in the Light. We must constantly query each other, ourselves included, as to whether we are following the Light, and be willing to follow where the Light leads us.

"Discussion with Ross Flanagan fol-



Young Friends helped a needy local family by repairing and painting their house.

lowed his presentation. It was pointed out that we need to find a way for people to care about *people*, prize people above technology. We need to associate our humanity with people in hard situations. We need to look at the right ordering of our lives."

Other sessions of the conference emphasized the need for choosing positive issues and engaging in positive action, rather than going on record as being against unwelcome situations or conditions. Young Friends went to work and helped a needy local family by repairing and painting their house.

It was hoped that the next conference of Southern Appalachian Friends might be held during the summer to involve more people over a longer period of time.

Joyful Encounters at Iowa Yearly Meeting

ABOUT TWO HUNDRED Friends attended the ninety-second annual sessions of Iowa Yearly Meeting (Conservative), held near Paullina, August 12-17.

Quakerly concerns and activities, expressed in fresh, new terms in epistles from other Yearly Meetings, gave us a spiritual lift. Some Friends wrote of the joy in their encounters one with another, like that experienced by Iowa Friends.

Queries and advices, newly revised to cover problems involved in present day living, were used experimentally by

Monthly Meetings this past year. Although Meetings found them useful as guides, the review of the Book of Discipline continues.

Junior Friends held afternoon sessions followed by craft periods. Paperweights, big, gaily colored flowers, and other attractive articles were made and offered for sale, for the benefit of the fund for Vietnamese children.

FRANCES B. MOTT

THE YOUNG FRIENDS had a week of new experiences. One was an experience in nonverbal communication, led by a Friend who attended a conference on this subject at Pendle Hill. Some of her suggestions were: Walk around in the dark and touch people gently as you pass; "feel space"—sit in a darkened room with eyes closed and move hands about freely and get the sense of feeling the air around you; play mirror—stand directly opposite another person and imitate their movements.

Hugh Gibson, director of the Jane Boyd Committee House in Cedar Rapids, brought a group of young black people to share experiences with the young Friends. It was a learning experience for both groups. Plans are being made for young Friends to return the visit.

TERESA CROSBIE

(Frances B. Mott and Teresa Crosbie are members of Paullina Monthly Meeting, Iowa. Teresa Crosbie is a senior in Paullina High School.)

North Carolina Yearly Meeting (Conservative) 1969

NORTH CAROLINA YEARLY MEETING (Conservative) was again privileged to meet in annual session at Cedar Grove, Woodland, because of the faithfulness of those who have gone before us.

We have been lead to turn inward and have realized again that this turning has brought us into a greater awareness that the power and strength of the Almighty are within each of us. This loving Spirit within has convinced and compelled us to reach outward in the spirit of love.

We now feel that we need to realize more fully the eternal Presence. We are chosen to worship in the temple; the tragedy is that many of us refuse to worship. We thereby lose the vision, see no more frontiers, and endanger the life of the Church. Renewed commitments to original insights show us that God is moving among us. God-centered in-

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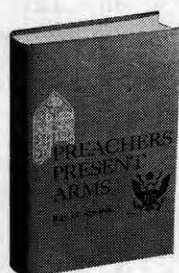
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Adults are only too partial to the sorry task of warning youth that some day they will view most of the things that now inspire their hearts and minds as mere illusions. But those who have a deeper experience of life take another tone. They exhort youth to try to preserve throughout their lives the ideas that inspire them. In youthful idealism man perceives the truth. In youthful idealism he possesses riches that should not be bartered for anything on earth.

—Albert Schweitzer

stead of self-centered lives enable us, in our vision, to see the Light. Wrong attitudes, not men, are our enemies.

Kindly, good, everyday things determine the effectiveness of our lives. Some are called to walk a thousand miles, but more are called to walk one mile a thousand times.

We have been challenged by the participation of young Friends as they have made us rethink and reevaluate our principles and ideals. There is a discipline, which, when adhered to, frees us for action that is an extension of our belief.

From a concentrated examination of pacifism evolved the definition that pacifism is that reverence for life which makes the willful taking of human life impossible. How active a person is in his pacifism is determined by his compulsion to action. The only absolute imperative to pacifism is that man follow the leading of the Light he has.

We heard of the practical aspect of our peace testimony and what Friends can do to strengthen it. We were reminded of our lackadaisical attitude about participation in war, our reluctance to work for an effective United Nations and the rule of enforceable world law, the urgency of disarmament, the actuality of poverty, and the call to reconciliation across all barriers. We Friends have the ideals, but we need to translate them into practical action—action which begins with individuals and spreads outward.

Thus we are brought back to the inward and the outward that are so essential to Quakerism. One of our Friends defined Quakerism by saying that it is the attempt to become usefully attuned to the love of God poured out through each one of us to others.

(From the Summary of the Exercises of the Meeting.)

Religious Education Resource

FIRST-DAY SCHOOL committees and teachers will appreciate the three years of effort by the Religious Education Curriculum Committee of New York Yearly Meeting that have resulted in the publication of a *Handbook of Resource Materials for Religious Education Workers of New York Yearly Meeting of Friends*.

It basically is a bibliography, with summaries of the contents of the materials listed. The handbook is organized under five subject headings: Awakening religious experience, sources of faith and principles, participation in the meet-

ing, commitment and maturity, and parents and teachers. An appendix includes other aids for those concerned with the spiritual nurture of the young.

The *Handbook* is printed on eight-and-a-half-by-eleven-inch looseleaf pages, bound in a durable blue notebook, with room to add additional pages. It may be ordered, for \$2.50 a copy, from Friends General Conference, 1520 Race Street, Philadelphia 19102, or Powell House, Old Chatham, New York 12136.

Worship and a Bouquet of Gladioli

by **Ralph Raymond**

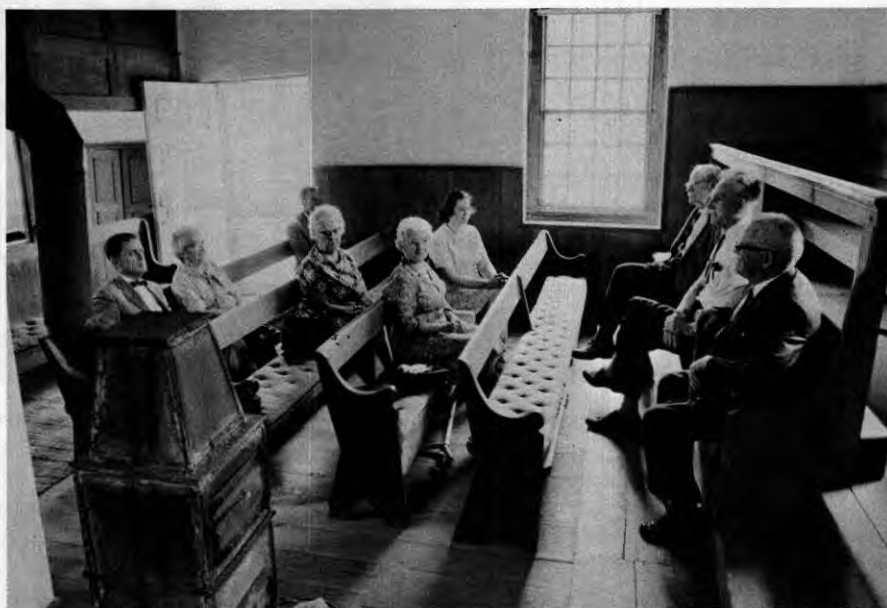
TWO HUNDRED SIXTY Friends, ninety-five of high school age or younger, gathered for Illinois Yearly Meeting at the meetinghouse and grounds, on Quaker Lane near McNabb, Illinois. Five Young Friends of North America, on "caravan" to gather data for their conference in Kansas, also attended.

An incident during a meeting for worship stands out in my mind. It reminded me of Goethe's comment that the highest cannot be spoken; it can only be acted.

Friday morning, after a period of silence, a young woman walked with slow dignity down the center aisle, crossed to the left, stepped up on the platform, crossed to the rear center, and opened the draperies that cover the east facing window. She unceremoniously hung one over a nearby chandelier and propped a screen against the other. This simple act allowed the morning sunshine to illuminate a bouquet of red and white gladioli and so enhance their transcendent beauty. If only more of us would let the light shine in!

Young Friends were circumlocutory, indecisive, and wasteful of valuable time that could have been addressed to more rewarding purposes when they presented recommendations during business sessions.

A suggestion was that henceforth reports of committees and associated organizations be printed and distributed beforehand. Speakers would be confining remarks, if any, to underlining the printed report or updating the material in it. It was hoped that the time thus saved would be invested in discussions unrelated to fiscal matters and the nitty-gritty of land purchase.



Photograph by Ted Hetzel

MEETINGS FOR WORSHIP are held in Chichester Meetinghouse, Boothwyn, Pennsylvania, under the care of Concord Quarterly Meeting, at three P.M., May through November, on the first First-day of each month. On June 1 of this year nine Friends attended. They are, from left to right in the picture, Charles Bernard, Ruth Cox Hollingsworth, Gilbert Cope, Maryalice P. Kent, Anna Worrall, Betty Cooke, Joseph Cope, John V. Hollingsworth, and James R. Frorer.

According to record, the first Meeting of Chichester Friends was held on January 17, 1684, although it is known that in 1682 religious services were held at the private homes of Friends in that section of the country. Records of the Quarterly Meeting held November 11, 1688, also state that a proposal was made to erect a meetinghouse. Soon after, the meetinghouse was built on a section of land granted by James Brown, and Friends later agreed to enclose a burial ground. (JOHN V. HOLLINGSWORTH)

Young and older Friends doubtlessly excluded from the foregoing characterization at least one part of one business session that was devoted to a special concern for nonviolent action training. During the discussion, many were reminded that "nothing can stop an idea whose time has come." The feeling was so strong that unprecedented action resulted: A budget already passed was adjusted upward to support the concern.

Discussion topics for small groups were carried on during the late afternoon on two of the three days of the sessions, August 20-24. All were lively.

Of the five talks delivered during the Meeting, that of Lucretia Franklin, non-agenarian, birthright Friend, member of Blue Creek Meeting, pioneer settler of Putnam County, Illinois, in which historic Illinois Yearly Meeting House is located, stands out in my memory.

Her talk, "Reflections," delivered with the vigor of a forty-year-old, gave

highlights of the trials, tribulations, and occasional joys of the early Quaker settlers who migrated principally from Ohio and from other Eastern states, to settle in Putnam County and tame the wild Illinois prairie.

The address took on special significance to some, this reporter among them, who, during preceding business sessions had remained unpersuaded that Quaker Lane in Putnam County was the place to invest money in additional land and improvements to accommodate the growth of Illinois Yearly Meeting. Maybe more than one of these doubters was reminded of Jacob's reported comment after his ladder dream at Bethel: "How awesome is this place. This is none other than the house of God, and this is the gate of heaven."

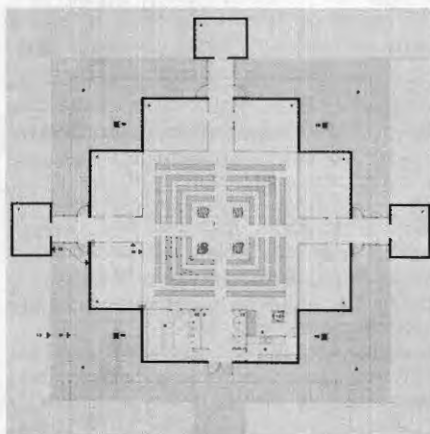
(Ralph Raymond, a member of Rock Valley Meeting at Rockford, Illinois, is a member of the Continuing Committee of Illinois Yearly Meeting, and presiding clerk of Northern Half Yearly Meeting. He lives near Dixon, Illinois.)

Design for a Versatile Meetinghouse

by Robert E. Dickinson

I HAVE GIVEN considerable thought to the implications of our Quaker heritage as it might apply to our buildings. Our testimony for simplicity, directness, and plainness is not expressed in many contemporary Quaker buildings, with their fake stone and brick veneers and general dishonesty.

It seems to me that we should "hang loose" with our buildings; that is, they should provide flexible, multipurpose space. I illustrate here a structural system that would permit an area of ninety-two square feet to be roofed



Floor plan with small meeting room.

with four support points only. This system is composed of a series of interconnecting tetrahedrons, four feet on a side, which, because of the dimensional stability of the triangle, will span with great economy.

Several space frame systems on the market are of such a nature that Friends without much experience in construction could assemble the roof structure in place on the job. The space frame rests on four concrete columns, which are cast in place. When the space grid is in place, it is covered with a wood roof deck and composition roofing material.

The one-hundred-four-foot-square concrete slab on which the building rests is poured in advance to provide a good working surface on which to move the scaffolding about when the roof is being erected. The floor slab is in place on an area of 10,816 square feet. Symmetrically above the slab, at a height of sixteen feet to the underside, is the roof structure, which has



Exterior design for meetinghouse with space frame roof.

an area of 8,464 square feet, or ninety-two feet on a side.

The next step is to build eight-foot-high exterior brick walls around the periphery of the main body of the building and the ancillary toilet and storage rooms. The toilet rooms are built as freestanding elements since these are static plan units that, because of the plumbing, cannot be easily moved in a plan. I wanted to open the central space up for future larger meetings as much as possible.

Solar bronze glass, enclosing the building, would span the eight feet from the top of the brick walls to the underside of the space frame.

The entry, twelve feet square, has closet space for coats and umbrellas. To the right is a kitchen, which can serve the meeting room through the fireplace alcove. I visualize the fireplace as a freestanding one. It has raised hearth and metal hood. To the left of the entry is a room sixteen feet square, which could be a library and conference room.

With the folding walls in place, the meeting room is forty-eight feet square and seats a maximum of one hundred seventy-six. The exposed space frame is painted white. Incandescent downlight "cans," painted black, are mounted at each of the intersections of the bottom chords. Unit heating elements are mounted in the depth of the space frame and painted vermilion. The underside of the roof deck has fissured mineral tile in a warm gray color mounted on it for acoustic purposes.

Daylight enters through a cluster of tetrahedron skylights and the eight-by-sixteen-foot band of glass at each of the four entrances. The walls of the meeting room are natural wood partitions that may be folded back to provide a room forty-eight by eighty feet

and a platform area of sixteen by forty-eight feet for larger assemblies. The larger room seats more than four hundred six persons. Four outside covered areas, twenty-two feet square, are also available at each corner of the building for outdoor meetings and lunches.

The space frame is white; the brick walls are warm brown; the textured aggregate has a gray and brown hue in the concrete columns and a warm brown in the integrally colored concrete slab. The glass is a warm bronze color. The wood walls are natural oak. Color accents would come from the exposed mechanical equipment in the roof structure: Red heating elements, black electrical fixtures, ultramarine-blue electrical conduit, and cadmium-yellow fire-place hood and stack.

The Knoll 160 1G stacking chair, which has an aluminum frame and molded plastic seat, may be suitable for the meeting room. Twenty of these chairs, stacked on a dolly, are seventy-nine inches high.

Four planters, three feet square, which are on rollers at the center of the meeting room, are natural oak.

The cost of the building depends on the amount of material and labor contributed. I believe that the simplicity of the concept and the clear articulation of the elements (concrete floor slab, brick walls with glass above, and space frame roof) would make this meetinghouse a work project suitable for volunteers.

(Robert E. Dickinson, a member of Los Angeles Monthly Meeting, received his bachelor's degree in architecture from the University of Southern California. In the forties, he worked with Frank Lloyd Wright. He received two awards from the Southern California chapter of the American Institute of Architecture. He now is working with a firm of architects in Philadelphia.)

Aftermath of a Sanctuary

by Robert S. Vogel

THE ORANGE GROVE Meeting Sanctuary (Friends Journal, April 1) came to an end on March 31. It brought together many young people who were seeking community.

For a time, Orange Grove Meeting-house provided facilities (not always adequate to the need), but because of other commitments for the use of the building and uneasiness on the part of some Meeting members, it seemed desirable to find other quarters. Some Friends and members of The Resistance in mid-March leased a large house at 724 North Marengo, Pasadena, four blocks from the meeting-house, and called it Peace House.

Peace House started with a core group of fifteen but extends temporary hospitality to itinerant AWOLs and other visitors. It also has become a program and action center. Orange Grove Meeting maintains a Peace House Fund, to which earmarked contributions can be made.

During the entire period of the sanctuary, neither military nor civilian

authorities ever entered the meeting-house to make an arrest. Four of the five men who had participated in the sanctuary were arrested at some distance from Orange Grove. One was still free in September.

New Quaker Periodicals

TWO NEW periodicals published by Friends have come to our attention. The Restorationist, edited by Edmund Goerke, seeks to "spread the true doctrines as given forth by our Saviour Jesus Christ and the Apostles," and will include original articles as well as selections from writings of early Friends. Publication four times each year is planned. Copies may be ordered from Flo-Ann Goerke, Monmouth Hills, Highlands, New Jersey 07732.

The Backbencher deals largely with social concerns and is a sequel to *Quakerism, A View from the Backbenches*, published in 1966 by the same group. They write, "It was love for the Society of Friends which prompted us to produce the outrageous proposals in the Backbencher first effort; the same love moves us today." Information is available from The Backbenchers, Box 491, Pomona, New York 10970.

Feeding Hungry Children

by Paul Brink

WHEN SHE WAS in Washington in September for a meeting of the Executive Council of Friends Committee on National Legislation, Margaret Brooks, of the California Friends Committee on Legislation (FCL), said that a matching program of five million dollars to feed five hundred thousand hungry children in California was slashed by Governor Ronald Reagan to a pilot program of five hundred thousand dollars.

"We already had a pilot program," she said. "The money is there. That's the upsetting thing. At the same time the governor signed the bill in which he cut nine-tenths of the hunger program, he signed another measure to raise his own pay from forty-one thousand to forty-nine thousand dollars a year and that of legislators from sixteen thousand, two hundred to nineteen thousand, two hundred dollars."

She said the "raises are more than any people get in a year" in California, where two hundred twenty-three dollars

1799

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1969

EARL G. HARRISON, JR., *Headmaster*

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The Secondary School Admission Test is now required of all applicants to Westtown from the 7th grade up. These examinations are given three or four times during the year, but the date that is necessary for the Regional results and all other applications, is Saturday, December 13, 1969. SSAT application forms for this must be received at Princeton by November 21, 1969, and are available from the School.

For application forms and school catalogue, please address:

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is paid monthly to a family of four among the approximately seven hundred thirty thousand persons on Aid For Dependent Children.

About eighty thousand children are fed in schools now, mostly by thirty-five-cent lunches.

"It's a perfectly horrid situation," said Margaret, "because those who could afford the thirty-five cents got lunch, and those who couldn't afford it, had to watch the others eat."

"And some schools weren't even built with cafeterias in them," interjected Jim Pino, also of California FCL.

Margaret said the FCL was asked to draft the bill for feeding the five hundred thousand children, and after it finally passed both houses of the California Legislature, it received good press.

(Paul Brink, a member of Penn Valley Monthly Meeting, is press representative of Friends Committee on National Legislation.)

Family Camping for Low Income Families

by Carol Ann Passmore

QUAKER LAKE Conference Center, near Greensboro, North Carolina, is the property of North Carolina Yearly Meeting of Friends. It usually offers summer camping for the children of the member Meetings and is a retreat and conference center during the remainder of the year. For one weekend this summer, however, it was a family vacation spot for eight low-income families from nearby Greensboro.

This exciting and successful experiment began with a grant from the Bryan Foundation to the Greensboro United Fund for summer projects for low income children. Greensboro Family Service Association received one thousand dollars of this grant and used it to benefit children by strengthening their families.

They selected from their caseload eight families who were unable to have a family vacation and offered them the opportunity to camp with other families. A busy schedule of classes and activities had been planned but was abandoned in favor of an unscheduled weekend with fishing, boating, swimming, crafts, games, or just resting available.

Family Service counselors, who knew one or more of the families, came as a link with the familiar. Many of the

college students who had served as counselors for summer camp at Quaker Lake volunteered to be lifeguards, crafts instructors, and general helpers.

The families arrived on Friday evening in time for supper. Any hesitation or tension they may have felt because of the new experience, strange surroundings, or the racial composition of the group (there were four Negro, one Indian, and three white families) was quickly dispelled by the eagerness and enthusiasm of the children. Each of the eight one-room cabins housed a family, and the younger children immediately referred to their cabin as home. Few slept well the first night. One girl found the frogs disturbingly loud. A boy said he and his five sisters could not stop giggling. Saturday night, after a full day of activity that ended with a hayride, everyone slept well.

A spirit of friendliness and sharing developed quickly. The staff eagerly participated in the various activities, and many family members voluntarily joined with staff in dishwashing and other tasks. Many participants had memorable experiences.

A project of this sort could easily be undertaken by a Meeting or group of Meetings. Our camps and conference grounds can readily be adapted to house families and provide for them a constructive means of escape from the tensions of poverty in an urban slum. Meetings with no outreach to low income families could contact families through an intercity ministry program or a social welfare agency.

The weekend cost far less than the one thousand dollars Family Service had available. Facilities, necessary personnel, and transportation were donated. The major expenses were for food and insurance. Family Service also provided many small items that made the weekend go more smoothly. Sheets and towels were obtained from a rental service. Blankets and pillows were borrowed from a local college. Additional recreational equipment was borrowed from the city recreation department. Used clothing—swim suits, playclothes, and sweaters—were needed by some families. Disposable diapers and baby food were available, and several college students were eager to babysit so that mothers had an opportunity to participate freely in other activities.

(Carol Ann Passmore, who attends Friendship Meeting, Guilford College, North Carolina, is a graduate student of sociology in the University of South Florida.)

Obiter Dicta by M. C. Morris

HAVERFORD COLLEGE is experimenting with a series of four "guidelines" to assist the entering student in planning an intelligent study course. The guidelines are in the fields of communication, language, mathematics, and humanities.

Traditional "required courses" in various academic divisions will be eliminated. The student's progress in adjustment via the guidelines will be assessed by an "inquiry" in his sophomore year, on the basis of which further guidance will be given by the instructor-advisor and through "seminars" for freshmen.

It seems that Haverford would agree with the quotation from Pacific Yearly Meeting's Bulletin that "we should not be trying to make contact with students' mistakes in their past, but be providers of an open door to growth."

FRIENDS NEWSLETTER, the monthly bulletin of North Columbus Friends Meeting, Ohio, notes that an Ace paperback, *The Betrayal*, by a retired Marine Lieutenant Colonel, William R. Carson, tells the story of Vietnam today "like it is." "Carson does such a good job that the Marines tried to hold back his pension, but legal action restored it to him."

Like many Monthly Meetings, North Columbus continues to hold a State House vigil against the Vietnam war on the capitol steps every Wednesday at noon. All who share their concern are welcome to participate.

INTRODUCING NEW MEMBERS, a column in Washington Friends Newsletter, gives briefly the backgrounds of Friends who recently joined the Meeting. We mention it because it seems like such a logical and friendly thing to do, yet we have seen it in few other newsletters.

ASKED IF QUAKERISM can make a special contribution to the field of mental health, the members of Friends Hospital Corporation replied in a questionnaire that traditional Quaker testimonies should be particularly relevant.

Two replies: "Consideration of the individual. Living in a way to bring out the finest in every individual contributes to mental health just as to all aspects of human relationships." "The concept that every human life is precious and therefore worth salvaging. Experience and belief in the ways of love and gentleness as being more effective than violence."

A Message to North Vietnam

AMERICAN FRIENDS Service Committee, on the death of Ho Chi Minh, sent a cablegram of condolence to the people of North Vietnam. It was addressed to Prime Minister Pham Van Dong and was signed by Gilbert F. White, chairman of the AFSC board, and Bronson P. Clark, executive secretary.

The message said, "Both friends and foes must recognize that this remarkable man selflessly devoted his life to

the causes of national independence and social reconstruction. His integrity and commitment have won the admiration and respect of the people of the world."

It included the hope: "We can look forward to the day when the Vietnamese people may in peace decide what their relations with the United States may be, based on mutual respect, friendship, and peaceful cooperation."



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A Friendship That Will Not Split

by Madge T. Seaver

PACIFIC YEARLY MEETING is a youthful Meeting, and three hundred five of the seven hundred thirty attenders at its twenty-third annual sessions were of high school age or younger. Thus we were blessed with a few surprises:

Guerilla Players, of Junior Yearly Meeting, stormed into one session; Susan Meyerding, a visitor from Young Friends of North America, rose on August 6 to remind us of the Hiroshima anniversary and to ask us to work to prevent a recurrence of that disaster; and Young Friends Yearly Meeting led a candlelight walk that evening from the Linfield College, where we met, to Mc-Minnville Park, where a meeting for worship was held.

The Peace Committee told of many responses in our Monthly Meetings to the demands of the peace testimony. La Jolla Meeting leafleted the local draft board and refused to pay the telephone tax. Dorothy Pinney told how the Orange Grove Sanctuary attracted young people never before interested in Friends worship. Monterey Peninsula Meeting has set up a housing program to assist the men leaving nearby Fort Ord without leave.

The Social Order Committee asked us to consider whether efforts to improve prisons ought to give way to a campaign to eliminate imprisonment entirely. We asked Monthly Meetings to consider this and to answer the following query: What is your Meeting doing to bring both public and prison administrative policies regarding treatment of offenders into better accord with Friends testimony to love and respect the light in every man?

We established a consultative committee on organization, which will provide advice for regional Meetings as they plan their development. (Some of our Quarterly Meetings are considering becoming Yearly Meetings.)

Perhaps this Junior Yearly Meeting epistle spoke for us all: "Our problems worry us, our large meetings bring us difficulties, and yet we are united in a friendship that will not split."

(Madge T. Seaver, a member of San Francisco Monthly Meeting, is a former teacher of English in a Philadelphia high school. She formerly was clerk of Pacific Yearly Meeting.)

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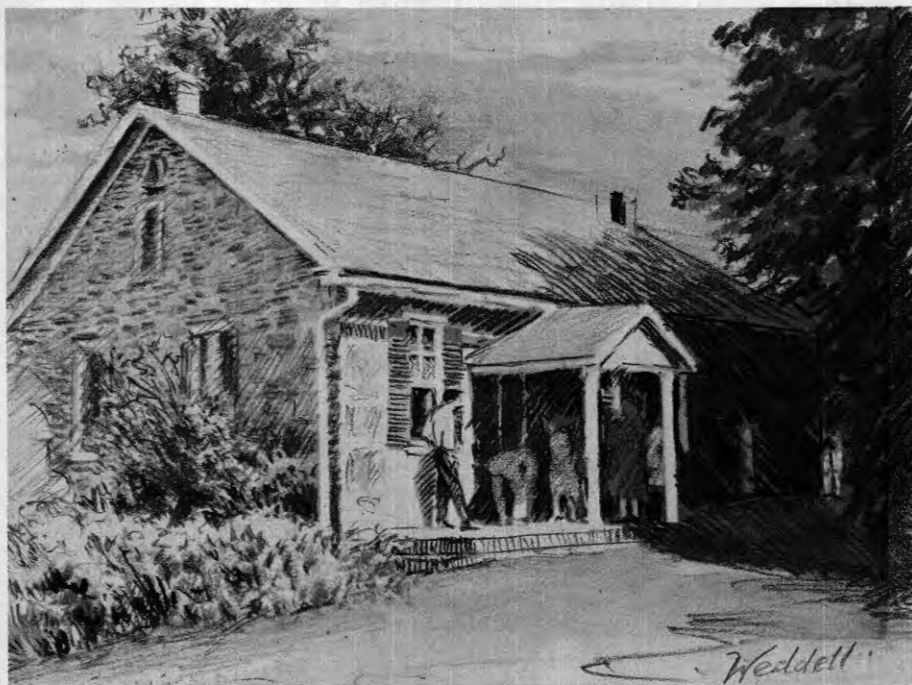
International Student Conference

FOREIGN STUDENTS who have been studying in this country for at least two years and who plan to return home within the next two years are invited to apply to participate in the Seventh Consultation with International Students. Small groups will develop specific projects for peace that could be carried out by young people. Some funds for travel assistance are available. Write to: Keith Smiley, Mohonk Mountain House, Lake Mohonk, New Paltz, New York 12561.

Vigils in New York City

FRIENDS WHO VISIT New York on a Wednesday may want to join the weekly peace vigil/read-in, sponsored by the Peace and Social Concerns Committee of New York Monthly Meeting and held at the Forty-Second Street Branch of the Public Library from noon until two o'clock.

MEETING ANNOUNCEMENTS



Parkersville Meetinghouse, Pennsylvania

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary J. Minor, Clerk, 2114 N. Navajo Dr. 774-3976.

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

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

TUCSON—Friends meeting, 129 N. Warren, Sunday School, 9:30 a.m.; worship, 11 a.m.; Pastor, V. J. Waldron; Clerk, Winifred Kildow, 1647 E. Seneca 85719.

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—Orange County Friends Meeting, Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10:30 a.m. Call 548-8082 or 833-0261.

FRESNO—Meetings 2nd, 3rd & 4th Sundays, 10 a.m., 847 Waterman St. We will only have potluck on second First-day in the month.

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 and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-3238.

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

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

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

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

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

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

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

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

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

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. worship 10 to 11 a.m., Adult Forum 11 to 12, 2280 South Columbine Street. Phone 722-4125.

Connecticut

HARTFORD—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone 776-5584.

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.

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

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. Margaret Pickett, Clerk. Phone 259-9451.

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—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone 253-8890.

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 Corisca, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone 241-6301.

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

SARASOTA—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 955-3293.

ST. PETERSBURG—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. Phone 355-8761.

AUGUSTA—Meeting for worship and First-day School, 10 a.m., 340 Telfair Street. Lester Bowles, Clerk. Phone 733-4220.

Hawaii

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m. Phone 988-2714.

Illinois

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

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

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

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone WO 8-3861 or WO 8-2040.

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

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

PEORIA—In Peoria, contact Cecil Smith Dunlap 243-7821.

QUINCY—Unprogrammed meeting, 10:30 a.m. Phone 223-3902 or 222-6704 for location.

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. Phone 344-6510 or 367-0951.

Indiana

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

WEST LAFAYETTE—Meeting for worship 9:30 a.m. 176 E. Stadium Avenue. Clerk, Lois R. Andrew. Phone 743-3058.

Iowa

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

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., meeting for worship, 11:00 a.m. Richard P. Newby and David W. Bills, Ministers. Phone AM 2-0471.

Kentucky

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

LOUISVILLE—Adult First-day School 9:30 a.m. Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone 454-6812.

Louisiana

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

Maine

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

Maryland

ADELPHI—Near University of Maryland, 2303 Metzgerott Road. First-day School 9:45, worship 11 a.m. George Bliss, Clerk. Phone 277-5138.

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 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. Phone 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.

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Mellor, 189 Hampshire St., Methuen, Mass. Phone 682-4677.

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

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

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

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

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

Michigan

ANN ARBOR—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, Mabel Hamm, 2122 Geddes Avenue. Phone 663-5897.

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan, 48154.

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

EAST LANSING—Meeting for worship and First-day school Sunday at 3:00 p.m. All Saints Church library, 800 Abbot Road. Call ED 7-0241.

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

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m. First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone 926-6159 or 332-5610.

MINNEAPOLIS—Twin Cities Friends Meeting, unprogrammed worship, 10:15 a.m., Friends House, 295 Summit Ave., St. Paul. Call 222-3350.

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. Phone PA 1-0915.

Nebraska

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

Nevada

LAS VEGAS—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone 737-1190.

RENO—Meeting for worship 11 a.m., 1029 N. Virginia Street, Reno. First-day School and discussion 10 a.m. Phone 322-3800.

New Hampshire

DOVER—Meeting for worship 10:30 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone 643-4318.

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

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. (Except first First-day).

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 Ave. Lake St. Meeting for worship 10 a.m. Nursery care. Special First-day school programs and/or social following worship, from October to June. Phone 428-6242 or 429-9186.

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.

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J.

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

PRINCETON—Meeting for worship, 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, 282 Morris Avenue. Visitors welcome.

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

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

New Mexico

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

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

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe.

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 914-666-3926.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. UL 3-2243.

CLINTONDALE—Pastoral Friends Meeting—"In McIntosh Country," near the New Paltz exit of the New York Thruway. Worship 11 a.m. Fellowship Hour. Gerald Sutch, Minister, Crescent Avenue, 914-TU 2-6456.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. For location, phone RE 4-7691.

FARMINGTON—Pastoral Friends meeting: Sunday School 10 a.m.; Morning worship, 11 a.m. Use New York State Thruway exit No. 43 or No. 44. Write for brochure. Pastor, Richard A. Hartman, 140 Church Avenue, Macedon 14502. Phones: parsonage, (315) 986-7881; church, 5559.

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, 9:30 a.m., 11 a.m., 15 Rutherford Place, Manhattan. Others 11 a.m. only.

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
Phone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

POUGHKEEPSIE—249 Hooker Ave., 452-1512. Silent meeting, 9 a.m., meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: programmed meeting only, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, 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. Duaneburg, Schenectady County.

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

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

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

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

SYRACUSE—Meeting for worship at 821 Euclid Avenue, 10:30 a.m. Sunday.

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

North Carolina

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

CHAPEL HILL—Meeting for worship 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. Phone 525-2501.

DURHAM—Meeting for worship and First-day School, 10:30 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

GREENSBORO—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00, Cyril Harvey, Clerk.

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 and First-day School, 10 a.m., 120 Woodburn Rd. Clerk, Lloyd Tyler, 782-1717.

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC. Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Byron M. Branson, Clerk, (513) 221-0868.

CLEVELAND—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 932-2752; 371-9942.

CLEVELAND—Meeting for worship and First-day School, 10:30 a.m., 10916 Magnolia Dr., University Circle area. 421-0200 or 884-2695.

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

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

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

TOLEDO AREA—Downtown YWCA (11th and Jefferson), 10 a.m. Visitors welcome. First-day School for children. For information call David Taber, 878-6641. In BOWLING GREEN call Briant Lee, 352-5314.

WILMINGTON—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, 10 a.m. First-day School, 11 a.m., in Thomas Kelly Center, Wilmington College. Elizabeth H. MacNutt, Clerk. 513-382-3328.

WILMINGTON—Programmed meeting, 66 N. Mulberry, 9:30 a.m. Church School; 10:45, meeting for worship.

Oklahoma

OKLAHOMA CITY—Friends Meeting House, 1115 S. W. 47th. Meeting for worship 10:30 a.m. Visitors welcome.

STILLWATER—Correspondent, Clarence Cunningham, 924 Lakeridge Drive.

Oregon

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

Pennsylvania

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

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 11:15-12, First-day School 10 a.m.

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

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 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 Pennsylvania, 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, 10:30 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.

LANSLOWNE—Lansdowne and Stewart Aves. Meeting for worship 11 a.m. First-day School and 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—Vaughn Literature Building Library, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

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

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

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

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

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

MILLVILLE—Main Street, meeting 10:00 a.m., First-day School, 11:00 a.m. H. Kester, 458-6006.

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Phone 546-6252.

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 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, 10:15 a.m.
Fourth and Arch Sts. First- and Fifth-days.
Frankford, Penn and Orthodox Sts., 11 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Germantown Meeting, Coulter Street and Germantown Avenue.
Green Street Meeting, 45 W. School House Lane. Powelton, 3721 Lancaster Ave., 10 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.

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

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

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

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

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—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m.; meeting for worship 11:15 a.m. Monthly meeting on second Sunday of each month at 12:15 p.m.

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

WILKES-BARRE—Lackawanna-Wyoming Meeting. Parlor, Weckesser Hall, 170 S. Franklin Street. First-day School, 10:15 a.m.; Meeting 11:00.

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. Phone 588-0876.

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

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. David J. Pino, Clerk, HO 5-6378.

DALLAS—Sunday 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, George Kenny, 2137 Siesta Dr., FE 1-1348.

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

LUBBOCK—Worship and First-day School, 10:30 a.m., 2412 13th, PO 3-4391. Richard Foote, Acting Clerk, 829-2575.

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, 11 a.m., Hope House, 201 E. Garrett Street.

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

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

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

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

Washington

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

Wisconsin

BELOIT—See Rockford, Illinois.

MADISON—Sunday, 9 a.m. and 11 a.m., Friends House, 2002 Monroe St., 256-2249.

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

Classified Advertisements

Services Offered

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Books and Publications

MENUS FROM MANY LANDS, American Friends Service Committee's Cookbook with around-the-world recipes planned for the American housewife, now on sale at a new low price of \$1.50, plus 25 cents postage. Order them now for Christmas giving. Write: Information Services, AFSC, 160 North 15th Street, Philadelphia 19102.

THE FRIENDLY WAY: Quarterly newsletter about the thought and activities of Quakers and their friends in southern and southeastern Asia. Subscriptions invited, \$1.00 a year (checks, NOT bills). Specimen copy on request. Editor, Kotagiri P. O., Nilgiri Hills, S. India.

OLD BOOKS BOUGHT AND SOLD (Especially American Literature and History). Norman Kane, Shenkel Road, R. D. 2, Pottstown, Pa. (North Coventry Township, Chester County) 323-5289.

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Wanted

THE FRIEND (Philadelphia). Quaker Collection, Wilmington College, needs bound volumes of THE FRIEND (Philadelphia) 1898-1955. Before sending, write Willis Hall, Wilmington College Library, Wilmington, Ohio 45177.

THE BACKBENCH, Quaker student center near University of Pennsylvania, badly needs large refrigerator-freezer, kitchen equipment, chairs, lamps, other furniture. Bring to 32 South Fortieth Street or call BA 2-8347 for pickup.

Positions Vacant

IS THERE A FRIEND ANYWHERE—mature woman, unencumbered, good health—who would like a live-in job at New England Friends Home (retirement home) assisting the Director? Applicants should be willing to take responsibility and do some domestic work, cooking, etc. Also enjoy fellowship with older people. Write or visit Wade Mackie, New England Friends Home, Turkey Hill Lane, Hingham, Massachusetts 02043.

COUPLE to be houseparents for school year 1970-71. Teaching skills sought in algebra, chemistry and physics. Contact The Meeting School, Rindge, New Hampshire 03461.

Accommodations Abroad

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1520 Race Street
Philadelphia, Pa. 19102

Announcements

Notices of births, marriages, and deaths are published in Friends Journal without charge. Such notices (preferably typed and containing essential facts) must come from the family or the Meeting.

Births

DEPPNER—On May 27, in Satellite Beach, Florida, a son, CHARLES DOSTER JOSEPH DEPPNER, to Jack and Barbara (Cook) Deppner. Both parents and the maternal grandmothers are members of Miami Monthly Meeting, Waynesville, Ohio.

COOLEY—On June 28, in Rochester, New York, MARGARET LILA COOLEY, a daughter, and JOHN HAY COOLEY, JUNIOR, a son, to John Hay and Victoria Baker Cooley. The parents are members of Charlottesville Monthly Meeting, Virginia.

PRITSKY—On August 6, NATHANIEL TODD PRITSKY, a son, to Richard and Gretchen Pritsky. The parents are members of Lewisburg Monthly Meeting, Pennsylvania.

URION—On August 26, ALICE ANN URION, daughter, to Howard K., Jr., and Elaine Tyson Urion. The father is a member of Woodstown Meeting, New Jersey.

Marriages

ANDERSON-MACNEILL—On September 6, at Birmingham Friends Meeting, West Chester, Pennsylvania, CATHERINE A. MACNEILL, daughter of William J. and Simone L. MacNeill, and RONALD B. ANDERSON, son of Bernhard W. and Joyce G. Anderson. The bride and her parents are members of Birmingham Monthly Meeting.

HUNT-CRAWFORD—On May 24, at City Hall, New York, MARION CRAWFORD and PETER THOMAS HUNT, nephew of Marjori Breen. The bridegroom and his aunt are members of Fifteenth Street Preparative Meeting, New York.

JAMES-WHEELER—On June 7, at Sterling, Illinois, ANNE WELLINGTON WHEELER and JOHN HEIR JAMES, son of Elizabeth James. The bridegroom and his mother are members of Wrightstown Monthly Meeting, Pennsylvania.

MONET-PEREIRA—On September 6, in Cambridge, Massachusetts, MARIA FERNANDA PEREIRA, daughter of Mr. and Mrs. Antone Pereira, of Danbury, Massachusetts, and CHARLES R. MONET, son of Gilbert and Marion Monet, of Wilmington, Delaware. The bridegroom and his parents are members of Wilmington Meeting.

OLSEN-BAYNES—On June 6, KATHLEEN MARY BAYNES, daughter of Horace G. and Isabel Baynes, and GEORGE ALBERT OLSEN. The parents of the bride are members of Woodstown Monthly Meeting, New Jersey.

PASSMORE-BRYDEN—On August 15, at Quaker Lake, North Carolina, under the care of Friendship Meeting of Guilford College, CAROL ANN BRYDEN, daughter of Robert and Evelyn Bryden of High Point, North Carolina, and J. ROBERT PASSMORE, son of J. Harold and Elizabeth P. Passmore, of George School, Pennsylvania. The bridegroom and his parents are members of Newtown Monthly Meeting, Pennsylvania.

TREADWAY-LANDES—On September 6, at Wrightstown Meetinghouse, Pennsylvania, under the care of Wrightstown Monthly Meeting, CYNTHIA ANNE LANDES, daughter of A. Stöver and Kathleen Kirk Landes, and McKEAN M. TREADWAY, of Denver, Colorado. The bride and her mother are members of Wrightstown Monthly Meeting, and the bridegroom is a member of Denver Monthly Meeting.

Deaths

BRINTON—On September 19, in Palm Beach, Florida, S. JERVIS BRINTON, a former member of Gwynedd Monthly Meeting, Pennsylvania, aged 77. Before his retirement to Avalon, New Jersey, and Palm Beach, Florida, he practiced medicine in Ardmore and Bryn Mawr, Pennsylvania. He is survived by his widow; a son, S. Jervis, Jr.; a daughter, Ann; and a sister, Hettie B. Grimley, of Kutztown, Pennsylvania.

FOSTER—On September 10, at her home in Woodstown, New Jersey, EDITH T. FOSTER, a member of Woodstown Monthly Meeting. She was very active in community affairs and will be greatly missed. She is survived by her husband, Merle Foster.

MARSH—On May 4, in Wilmette, Illinois, MARGUERITE CRESPI MARSH, aged 82, a member of Hartford Monthly Meeting. For many years she was responsible for the Meeting's newsletter. She is survived by her husband, Harry W. Marsh, and a son, John C. Marsh, of Winnetka, Illinois.

PUFF—On September 27, at Friends Hall, West Chester, Pennsylvania, ARTHUR W. H. PUFF, aged 59. A member of Valley Monthly Meeting, Strafford, Pennsylvania, he is survived by his widow, Louise; two daughters, Alice and Frances; two sons, Bruce and David; and four grandchildren.

THOMAS—Suddenly, on August 16, in Kenya, CECIL THOMAS. He organized the National Conference on United States-China Relations in 1965, and served from 1966 to mid-1969 as Executive Director of the National Committee on United States-China Relations, working in public education to improve understanding between the two peoples. A conscientious objector during the second World War, he served for eighteen years as a YMCA secretary at Ohio State University and the University of California at Berkeley. He was associate Peace Secretary for American Friends Service Committee in Northern California. He directed work camps in Nashville and Berlin, and led a group of students to Pakistan and India.

The following is from a minute approved by an Executive Council Meeting of Friends Committee on National Legislation:

"We know that the glory of God is expressed in the lives of workers for truth, and that our Friend Cecil Thomas lived in that spirit that takes away the occasion for all wars. We loved him deeply and will miss him constantly. We give thanks for his sparkling light and life."

WETHERILL—On July 17, EDITH MITCHELL WETHERILL, a member of Chester Monthly Meeting, Pennsylvania, aged 87, widow of Isaac Wetherill. She is survived by two sons: John M., of Glen Mills, Pennsylvania and Richard M., of Warrington, Pennsylvania; and five grandchildren.

Coming Events

Friends Journal will be glad to list events of more than local interest if they are submitted at least four weeks in advance of the date of publication.

November

1—Annual Public Meeting, American Friends Service Committee, Fourth and Arch Street Meetinghouse, Philadelphia, 9:30 A.M. to 4 P.M. Individual speakers and panel speakers. Theme: "The Hardest Lesson," taken from William Penn: "Love is the hardest lesson, but for that reason it should be most our care to learn it." Gilbert F. White, retiring chairman of the AFSC board, will speak at the close of the meeting. The new chairman will be introduced.

2—Tea to welcome new staff members, Connie and Jack McLanahan, 3 P.M., Woolman Hill, Deerfield, Massachusetts.

7-9—Business World and Quakerism, conference led by George Peck. Powell House, Old Chatham, New York.

9—Burlington Quarterly Meeting, Burlington Meetinghouse, High Street, Burlington, New Jersey, 10:30 A.M. Worship, Quaker play, picnic lunch (beverage and dessert provided), Worship and Ministry, plans for Friends Home facilities.

13-15—March Against Death, Washington, D. C. Assembly starts at 8 P.M. Thursday, Arlington Cemetery. Part-time participants welcome. Ends at 10 A.M. Saturday with brief Memorial Service.

14—Philadelphia Quaker Women: "One Church's Answer to Urban Challenge—\$100,000 Mortgage." Lecture by S. Bruce Copeland, of Central Baptist Church, Wayne, Pennsylvania. 10:30 A.M., followed by catered lunch (reservations necessary). Arch Street Meetinghouse, Philadelphia.

14-16—Receptive Listening Seminar, at Powell House, sponsored by New York Yearly Meeting Ministry and Counsel. Write to Francis Hall, Powell House, Old Chatham, New York 12136 for information.

15—Mass March, Washington, D. C. 9 A.M. Assembly at Mall between 3rd and 6th Streets. 10 A.M. Memorial Service. 11 A.M. March. 2 P.M. rally at Ellipse behind White House.

(Further details: New Mobilization Committee to End the War in Vietnam, 1029 Vermont Ave., N.W., Suite 900, Washington, D. C. 20005. Phone 202/737-8600)

27-30—Seventh Consultation with International Students, Mohonk Mountain House, New Paltz, New York (See note, page 634.)

27-30—South Central Yearly Meeting, at Austin, Texas. For information write: Warner Kloefer, 3033 Louisiana Avenue Parkway, New Orleans, Louisiana 70125.

28-30—Pendle Hill Weekend Retreat, Wallingford, Pennsylvania, led by Chris Downing.

For Your Calendar:

Pendle Hill Midwinter Institute, December 31-January 3. Quaker Leadership Seminar, William Penn House, January 19-23.

THE FRIENDS SCHOOL
BUCK LANE
HAVERFORD, PA. 19041

THEN:

Beginning in 1809, Friends helped the Senecas defend themselves against the efforts of various land companies to force them off reservations guaranteed them by treaties with the U.S. government, witnessed by Quakers.

NOW:

Beginning in 1965, the AFSC in the Northwest has helped the Muckleshoot, Puyallup and Nisqually tribes of Puget Sound defend themselves against efforts of sports fishermen, as well as the State Game and Fisheries Departments, to force them to abandon fishing rights guaranteed them by treaties with the U.S. government.



AMERICAN FRIENDS SERVICE COMMITTEE

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