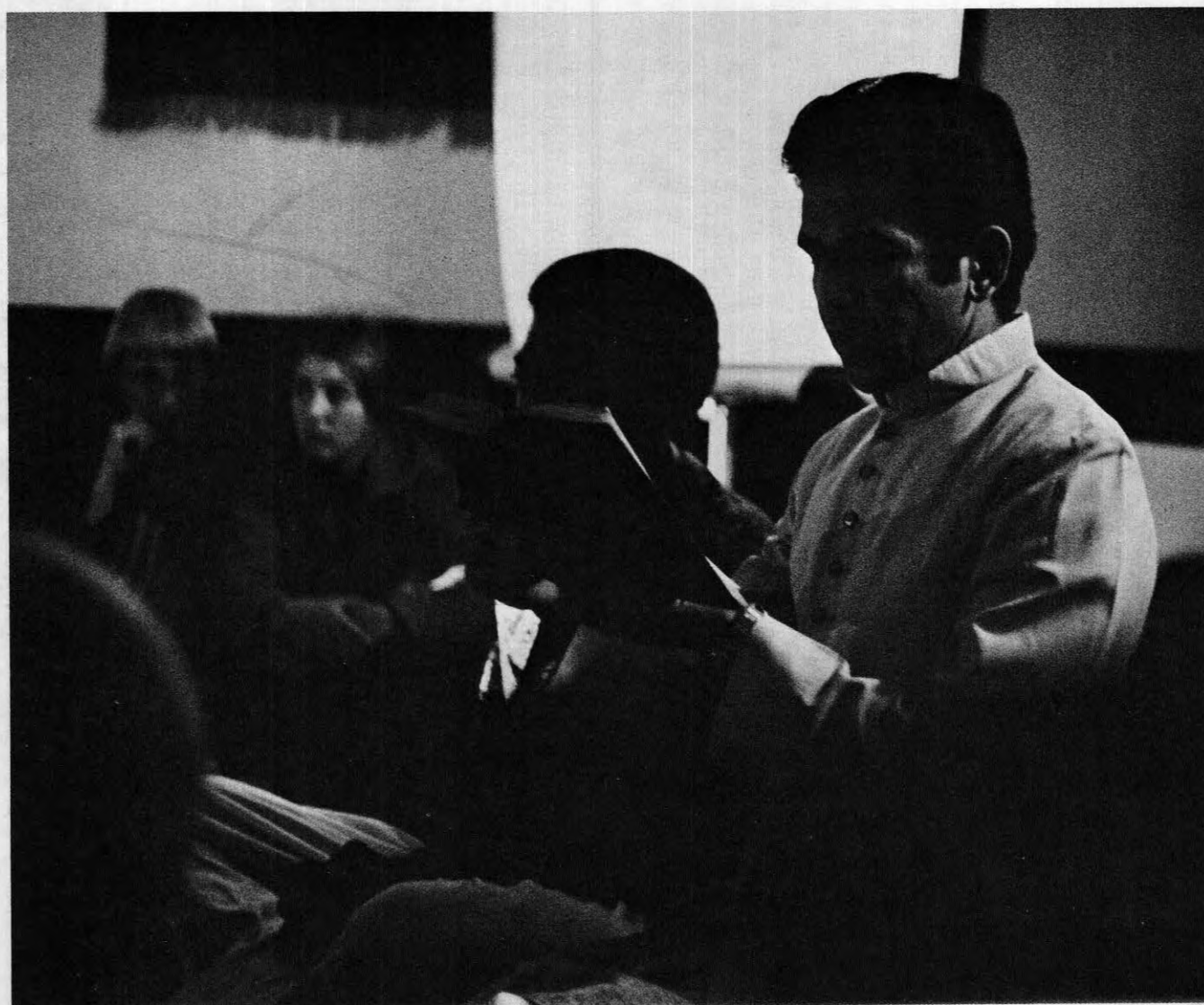


December 15, 1969

FRIENDS JOURNAL

Quaker Thought and Life Today





FRIENDS JOURNAL

December 15, 1969

Volume 15, Number 23

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).

ALFRED STEFFERUD, *Editor*

JOYCE R. ENNIS, *Assistant Editor*

ROSS B. CAPON, *Editorial Assistant*

EMILY L. CONLON, *Occasional Editor*

MYRTLE M. WALLEN, MARGUERITE L. HORLANDER, *Advertising*

NINA I. SULLIVAN, *Circulation Manager*

BOARD OF MANAGERS

Eleanor Stabler Clarke, *Chairman*

James R. Frorer, *Treasurer*

Mildred Binns Young, *Secretary*

1966-1969: Walter Kahoe, John Kavanaugh, Ada C. Rose, Eileen B. Waring, Gordon D. Whitcraft, Carl F. Wise.

1967-1970: Helen Buckler, Mary Roberts Calhoun, Anthony R. Gould, Eleanor Stabler Clarke, James R. Frorer, Francis Hortenstine, Walter H. Partymiller.

1968-1971: Carol P. Brainerd, Arthur M. Dewees, William Hubben, Miriam E. Jones, Margaret B. Richie, Daniel D. Test, Jr., Eleanor B. Webb, Elizabeth Wells, Mildred Binns Young.

CONTRIBUTING EDITORS

Frances Williams Brown

William Hubben

Richard R. Wood

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.

Second class postage paid at Philadelphia, Pennsylvania. Copyright © 1969 by Friends Publishing Corporation. Requests to reprint excerpts of more than two hundred words should be addressed to the editor.

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.

Contents

Anna Brinton: Enthusiasm for Life—Henry J. Cadbury	708
The Concept of the Believers' Church—Dean Freiday	709
Political Realities in the Middle East—Paul B. Johnson	711
Reparations—Now and Then	713
Black Mistrust and White Justice—Sam Legg	714
Thoughts While Walking Up Pennsylvania Avenue— Edwin B. Bronner	716
Poetry by Frederic Vanson, A. Ward Applegate, Lisl Auf der Heide, and Herta Rosenblatt	
Reviews of Books	718
Letters to the Editor	721
Friends and Their Friends Around the World	724
Reports by Dwight Ferguson, Ross B. Capon, Donald P. Irish, Daniel C. Kurkjian, and Lia Boetes-Ridder	
Announcements and Coming Events	735

From a Facing Bench

THE PHOTOGRAPH ON THE COVER, taken by Larry Tuttle at a celebration of Diwali (Indian Festival of Lights), is of Kish Saint, of the faculty of Friends World College, reading poetry of Rabindranath Tagore. This celebration, which is similar to the celebration of Christmas in the United States, was arranged by several Indian members of the college faculty and was presented after a two-day meeting of the trustees of the college to which members of the College Committee of New York Yearly Meeting, and faculty, staff, and students of Friends World College were invited. The dining hall on the campus at Westbury, New York, was gaily decorated for the occasion, and low tables and floor mats replaced Western eating arrangements. Sitar music and slides depicting life in India set the mood for the celebration. Diwali, in India, signals the end of the harvest season and the return of Rama, the ideal man, the legendary hero.

The contributors to this issue:

HENRY J. CADBURY, in this issue of Friends Journal, makes a rare appearance under his own name. He contributes historical pieces under the *nom de plume*, Now and Then. A scholar of the Bible and of Quaker history, he hopes someday, according to his wife, Lydia, to write a *Book of Quaker Sinners* as a companion to Violet Hodgkin's well-known *Book of Quaker Saints*.

DEAN FREIDAY is interested in the Society's involvement in the ecumenical movement and is in Europe as a consultant to Friends World Committee on religious liberty and Roman Catholic relationships. He is the author of *Barclay's Apology in Modern English*.

PAUL B. JOHNSON, Quaker Service Representative in the Middle East for the past year, in 1949-1950 was local director of the American Friends Service Committee program of relief for refugees on the Gaza Strip. From 1952 to 1956 he directed a technical assistance program in Jordan. He is a graduate of Antioch College and the University of Wisconsin.

SAM LEGG, a member of Stony Run Monthly Meeting, Baltimore, is counselor and foreign student adviser in Morgan State College and is chairman of the executive committee of the Middle Atlantic Region of American Friends Service Committee. He is a graduate of Yale University and has taught in Westtown, Oakwood, Baltimore, and Sandy Spring schools.

EDWIN B. BRONNER teaches Quaker history and early Pennsylvania history in Haverford College and is curator of the Quaker Collection. He is a member of the editorial board of the American Journal of Legal History and is on the boards of Friends Historical Association, American Friends Service Committee, and Pendle Hill. He holds degrees from Whittier College, Haverford, and the University of Pennsylvania and is a member of Haverford Monthly Meeting.

Today and Tomorrow

Female of the Species

A WORD PICTURE of Cornell University's oldest living alumna appears in the fall issue of the Alumni News. Apparently this eldest of Cornell's daughters—Mary Rogers Miller, of San Pedro, California—not only is a Quaker but sounds and acts like one; unfortunately, this happy coincidence does not always exist.

According to the account in the Alumni News:

"After eight years of teaching in rural, village, and city schools in Iowa and Minnesota, she entered Cornell and after graduation three years later remained for a few years as science lecturer.

"She wrote in 1938: 'Have succeeded in transforming partial deafness from a liability into an asset to the extent that I am employed to teach and train teachers of the handicapped.'

"This clear concern for helping others bears out her Quaker faith and is further evidenced by a note on her university 'war record': 'Did everything in my power to prevent war in all its manifestations.'

"Since her retirement, Mary Rogers Miller has found much to do. She built a house 'with a view of the Pacific,' attends book review and bridge sections of the San Pedro chapter of the American Association of University Women, attends the Quaker Meeting, and writes her memoirs."

All of which underscores one of the facts of Quaker life, that elderly Quaker women are a force to be reckoned with. Mary Rogers Miller was born in 1868.

Of Birthdays

SCROOGE that we are, we do not like birthdays. We do not mind that we are a year older. We do mind that anybody gives us anything that day because we do not need a necktie or shaving lotion or a saccharine card, and we do not want such things to be somebody's fulfillment of an imagined obligation.

For us, it is just another day of the week, and all we ask of it is that it be a day in which something good and true moves onward and that we be a part of it. We hope (we do not ask) that somebody is the better for the birthdays we have had. Maybe (this is the upper register of the Distant Drummer) somebody will express thanks that He gave us these days.

On his birthday we shall have similar feelings. He does not require shaving lotion of us or the pathetic strings of lights on Main Street or make-believe jollity or supersales on Thirty-Fourth Street. He wants us, and, God knows, that is not very much.

Thoughts for Today in Philadelphia

PROMINENT on page one of The Evening Bulletin was the story that dozens of elderly women were flocking to a variety store to buy, at sale prices of \$4.88 to \$8.89, pistols that shoot blanks and tear gas cartridges. One buyer, who said she also carried a blackjack, was quoted, "You just never know when you might need one these days."

Prominent on page three of the same issue was the banner line, "Our Town Says, 'Happy 325th Birthday, Billy Penn,'" and the subhead, "Here Are Some Thoughts for Today From Our Leader." Two of the Thoughts: "Governments, like clocks, go from the motion men give them . . . Let men be good, and the government cannot be bad." "Peace preserves our possessions. We are in no danger of invasions, our trade is free and safe, and we rise and lie down without anxiety."

Money

THERE IS SO MUCH to do. There is so little time to do it. There is not enough money. There is love and the driving urge to do what we feel God and a man we have never seen want us to do.

Friends Journal is sending out its annual appeal for extra financial support to Friends Journal Associates and other subscribers and Friends, but right now we are not thinking of that appeal, however high our hope that Friends again will be generous. We are thinking of all the appeals that are going now to Friends—appeals for money as money and for money as the tangible, put-up-or-shut-up manifest of whatever there is in us of dedication to the principles of the Society that gives much and needs much, support for activities we think are valid, and the stirring within us that we take to mean a sonship with Jesus Christ.

It is more than money. Some cannot give a dime. Their prayer and their understanding word are beyond money.

Who is the man we have never seen?

Miscellany

✓ Speaking of his fellow Americans who demonstrate for peace, the Vice President of this democracy used words like "Judas goats," "parasites of passion," "political hustlers," "avowed anarchists," and "vultures." "America cannot afford to write off a whole generation for the decadent thinking of a few," he said. "America cannot afford to divide over their demagoguery—or to be deceived by their duplicity—or to let their license destroy liberty. We can, however, afford to separate them from our society—with no more regret than we should feel over discarding rotten apples from a barrel."

✓ A report presented to the International Planned Parenthood Federation said: "At today's rate of increase in world population, there will be four billion people by 1975, and nearly double, or seven billion people, by the year 2000."

Anna Brinton: Enthusiasm for Life

by Henry J. Cadbury

WORDS Anna Brinton once spoke at Cape May may epitomize the love, wisdom, energy, and humor that were the warp and woof of her abundant life.

"Happy are those whose later years are not a footnote to life but an interesting last chapter!

"There are two traps which have to be especially avoided



Anna Shipley Cox Brinton

in our relationship to our families and Meetings; they are indolence and omniscience. By indolence I mean unwillingness to take our right responsibility. By omniscience I mean the assumption that because we have lived a long time, our judgment is final.

"Let us try to improve the public conscience by increasing the amount of tenderness, sympathy, and consideration. It is urgent to begin with the young if we hope to replace hardness of heart with tenderness and Christian love."

With the passing of Anna Brinton on October 28, 1969, the Society of Friends lost one of its most colorful and useful personalities. Born in 1887 in California as Anna Shipley Cox, a member of the College Park Association of Friends, she was educated in California except for two years at Westtown School and one year in Rome. She received her degrees up through the doctorate at Stanford University and became a college teacher of the classics at Earlham College and Mills College. She married Howard

H. Brinton in 1921, and they remained colleagues at Earlham and Mills and after 1936 as directors at Pendle Hill. Four children were born to them.

This scholarly couple has exercised profound influence on the education and outreach, including ecumenical contacts, of Quakerism. They met in 1920 in Germany during the Anglo-American relief operations there. During 1931-1932 they were fellows together at Woodbrooke Settlement, England. They shared service in India and China in 1946 and in Japan in 1952-1955. For more than thirty years Anna Brinton was involved in countless ways on the board of directors and the staff of American Friends Service Committee.

Those who came into acquaintance with her at Pendle Hill or elsewhere will have varied and vivid impressions of her personality. Each friend would have a different reminiscence or emphasis.

I was attracted by her unique manner of speech, her brief but telling allusions to literature and history, and her ever-helpful service to the publications of other Friends, as well as her own careful writings. She combined the easy and friendly counseling to individuals with effective participation in collective Quaker enterprises or communities.

She and Howard Brinton served as foster parents of Pacific Yearly Meeting, which was organized in their home and strengthened by them even after they removed across the continent.

When she came to die, she was, she said, "enthusiastic about death." She also had been enthusiastic about life.



Anna Brinton feeds a hungry child.

The Concept of the Believers' Church

by Dean Freiday

IF ONE VIEWS religious relationships as a series of concentric circles defining the closeness to other groups, something like the following emerges. With Friends General Conference as the center, "other Quakers" obviously form the next ring, and then, sentimentally at least, the other historic peace churches form a third ring.

For "traditional-type" Quakers, it is not so easy to define the fourth ring. There is a resistance to mainstream types of Protestantism (although this would not be so pronounced among Friends United Meeting Friends). The growing Roman Catholic interest in peace, international affairs, race relations, economic development, and world religions is acknowledged, but the obviously broad differences in structure and worship largely limit cooperation to the social-action sphere.

That does not mean that other points of convergence or overlap cannot be found—not only with Roman Catholicism but Orthodoxy and the ancient Eastern churches—particularly in the area of spirituality. In fact, spirituality is also the area in which interest in the oriental religions becomes more than sentimentality, and the specialist can find contributory insights on mystical attitudes and methods, if nothing more.

Yet the growing need for cooperation in the complex fields of race and international relations alone makes it imperative for Friends to establish a few outposts, at least, in the fourth ring.

With the current widespread crises in identity, authority, and basic beliefs, deeper understanding of the *religious* reasons for involvement is a necessity for Friends and for others. Someone has said that a group that purports to serve as a bridge must have a clear start and terminus for its bridge efforts, or else it is nothing but a pathetic and irrelevant little island.

The convergence of several academic trends, together with a sense of frustration in efforts at shaping religious (as opposed to social action) ecumenical goals, has led to the testing of a concept called the Believers' Church. It represents an affirmation that churches in which the average believer sets the tone and governs the church are just as legitimate and apostolic types of Christianity as the "high churches." The latter, in which decisions are made by the hierarchy, base their claims to authenticity on succession, tradition, and liturgical continuity.

Three persons, in particular, brought about the academic convergence on which the Believers' Church is based. For

more than three decades a Mennonite, Dr. Harold S. Bender, centralized and coordinated the research, writing, and publication that led to the recovery of the Anabaptist Vision. It was an effort involving many church historians and theologians, and one with which Lewis Benson (author of *Catholic Quakerism*) has served for many years as a point of contact with Friends.

More recently, Franklin H. Littell, president of Iowa Wesleyan College, has been the best known spokesman for this group, which by dint of massive and competent research has fully portrayed the visionary religious ideals of the early Mennonites. Their beliefs, like those of the early Quakers, had dissipated through the years into a rather simplistic residue, in marked contrast to their sophisticated and advanced beginnings.

The historical theology of the broader grouping to which the Anabaptists belong was developed by Henry J. Cadbury's successor to the Hollis Professorship of Divinity at Harvard, George Huntston Williams. The gist of his theme was that these churches constituted a radical reformation, as opposed to the magisterial reformation of Lutheranism and Calvinism. Essentially, the magisterial reformation was a rejection of papal authority, and a substitution of that of the magistrate (the city fathers in Calvin's Geneva, the monarch in England and Scandinavia, the prince in Germany)—combined with liturgical and theological reforms.

Where the magisterial reformation "lopped off branches," the radical reformation (in words very much like those used later by George Fox) spoke of taking an axe and cutting back to the root of the tree.

One of George Williams' two major books is the anthology of the *Spiritual and Anabaptist Writers*, edited with Angel M. Mergal and included as volume twenty-five in *The Library of Christian Classics* (Westminster Press, 1957). The other is the 956-page monumental work of scholarship called *The Radical Reformation* (Westminster).

Samuel Johnson had his Boswell; Bender, Littell, and Williams have their Donald F. Durnbaugh. He is concerned, however, with their products rather than their portraits. His latest work is *The Believers' Church* (MacMillan, New York, 327 pages).

Besides the implicit general background I have indicated, the book acknowledges two more immediate predecessors—Littell's *The Free Church* (Boston, Starr King Press, 1957) and Swedish scholar Gunnar Westin's *The Free Church Through the Ages* (English translation, Nashville, Broadman Press, 1958). The Quaker portions rely principally on Barbour, Benson, Brinton, Tolles, and Trueblood, with some Penney, Sykes, and Loukes.

A particularly constructive aspect of the Believers' Church for Friends is that it attempts to define affinities with the other groups without requiring the demonstration of historical ties. It is enough that Mennonites rejected oaths and war, that nearly all of these churches were

noncredal voluntaristic associations (rather than state churches). That they emphasized sanctified lives and humble service with the expectation that a good deal of suffering probably would be involved. That they preferred the development of the individual in his beliefs, however naively expressed, to finely polished theological statements which masked the spiritual immaturity of the majority. To some extent (even for Quakers) it is a group that acknowledges, as Donald Durnbaugh phrases it, "the motherhood of Anabaptism, and the fatherhood of Calvinism."

Donald Durnbaugh makes it clear that every group he included will not demonstrate each and every characteristic of the Believers' Church, but "there is predominant congruence with this profile."

First and foremost among its characteristics are "discipleship and apostolicity." Unlike one current effort at secular relevance, this discipleship "is not 'Are You Running with Me, Jesus?' but 'Am I Following You, Jesus?'" It is also "life service," rather than "lip service," whose concept of apostolicity consisted in "living in the manner and virtue of the first followers of Jesus Christ," rather than asserting "an infallible institution resting upon the unbroken succession of authority."

Early Quakerism's urge to witness not only to all of Britain and her dependencies but even to the Pope and the Sultan was perfected by other members of this group. In contrast to the Anglican and Presbyterian "chimney-corner Churchmen," as Quaker Samuel Fisher referred to his contemporaries (1660) because they left missionary effort to the Roman Catholics, the later Baptists, in particular, carried Christianity to all parts of the globe. To this day, about three quarters of the missionary staff and resources of the Protestant churches stem from those in the Believers' group.

The group is also the locus of most of the concern, in Donald Durnbaugh's words, for Jesus as "Lord over the 'power structures'" rather than a privatism that sees him solely as personal savior. It views the Church as "God's avant-garde" whose "function is to be where the action is" and to move "its resources into the struggle, be it for civil rights, against South African apartheid, or contending for better conditions in the urban slums."

T. Canby Jones is a member of the ongoing steering committee of the Believers' Church group, which is headed by the Mennonite theologian John Howard Yoder, who has been the "spiritual father" and the administrator. I served as a member of the Findings Committee for the Conference on the Concept of the Believers' Church, which Professor Leo Garrett arranged at Southern Baptist Theological Seminary, Louisville, Kentucky, in 1967.

Participation in these conferences is by invitation of the host group. Lewis Benson, Eugene Coffin, Vail Palmer, and Wilmer Cooper were other Friends among the one hundred fifty participants of seven denominational families

who were at Louisville. Canby Jones also was a speaker there. A follow-up conference on the theme, "Is There A Christian Style of Life for Our Age?" will be held at the Chicago Theological Seminary in June 1970.

While—as with any grouping beyond the denominational—there will be points at which Quakers differ, the basic atmosphere of this group is congenial (although not of what is usually called the "mainstream" variety, it actually represents a majority of American Protestantism). It does not propose either organizational merger or the establishment of a rival to the World or National Councils of Churches as its goals. Instead, it will use ad hoc assemblages for the purpose of focusing objectives in ecumenical engagement and to provide the spiritual undergirding for witness. This should be equally helpful to Friends in clarifying their internal problems.

The group looks for no authority but that of truth and is open to it wherever it may be found. Three Roman Catholic observers accepted the invitation to Louisville. Participation does not preclude dialogue with other groups on other areas of belief or witness (for example, Roman Catholics on social action and Catholics and Orthodox on spirituality and "perfection").

The Sorrows of a Dropout

ONE FAILED LESSON back in school, like a worm in an apple, distracts from the pleasures of the mind. The Mason-Dixon line went through so many places that it never got memorized. Invisible, and elusive as the square root of minus one. A chance memory has helped with that crooked Mason-Dixon line.

I was a small boy. Some white folks had got up a party for some black folks. It was in a small field. The white folks had put up a strong fence, so they could be safe on one side. The black folks would stay on the other side.

Black young men were at one end of the field. They had on old clothes, but they looked nice and clean. A little way off, a greased pig was released, a lively package of exceedingly lean bacon. The black men ran, grabbed, slipped, tumbled. We heard their laughter and the pig's squeals. Torn clothes and black bodies got all greasy dirt, and the pig seemed to be everywhere at once. Even a small boy likes dirt only in limited amounts. I was sorry for the pig, too—of course, they finally got him. The blacks laughed but they seemed not really to enjoy it.

On the clean, white side of the fence, the true Mason-Dixon line, folks seemed bored. Come to think of it, the teacher did get it across that the Bad Guys and the Good Guys were separated by the Line.

Funny, which things kids remember, and which they forget. One failed lesson back in school.

MOSES BAILEY

Political Realities in the Middle East

by Paul B. Johnson

I SEE THREE PROBLEMS before us in our attempts to develop an assurance that our work toward peace will be effective.

The first is the realization that it is not sufficient merely to remove ourselves from direct involvement in the war process.

The decision we made in 1941, to refuse direct personal participation in war, seems fairly simple. Yet experience taught us that this step was tragically insufficient to enable us to live "in the virtue of that life and power" that takes away the occasion for war. We remained indirectly involved in war, as we are to this day. Some several thousand of us, faced with the seamless web of our acquisitive and destructive society, have now attempted to opt out of complicity in the war machine by various devices, such as going to Canada. It is, to me, insufficient.

How shall we find a way to avoid indirect implication in the war process? That is our second problem. Let me relate the question to the Middle East.

Of what does our indirect involvement in the war situation there consist? Since we Americans have armed each of the adversaries, even simultaneously, it is not too much to say that our involvement consists of everything except actually pulling the trigger, and this leaves me uncomfortable. Yet there is more, a deeper indirect involvement that is difficult to describe, and will be even more difficult to free ourselves from.

One way to describe this deeper involvement is to say that we have connived at the creation and continuation of injustice. The connection, for us, must be stated plainly. John Bright, the nineteenth century British reformer, cautioned: "I am at liberty to warn those in authority that justice long delayed, or long continued injustice, provokes the employment of force to obtain redress."

It is precisely this lack of the justice and human understanding required to correct long-continued injustice that has brought us to the present stage in the Middle East, in which continuing conflict threatens to spill over and directly involve the rest of the world.

This situation can be bluntly stated: For twenty centuries, not universally, in varying degree but widely across the Christian world, the Jews have been unjustly treated. This injustice has largely brought about a tough determination, called Zionism, to establish and maintain a Jewish state, sometimes referred to as an option for the Jewish people. For whatever motives, the Western world for fifty

years or more has watched the establishment of this state in the Middle East, and has contrived to turn the other way as the Arabs tried by every means open to them to stem the tide and to explain the deep injustice being done to them by this widely-accepted historical process. The world has connived at two monumental injustices and has not been willing to try to find meaningful solutions.

There is much of right on both sides in the Middle East. Each side has tarnished its high ideals by committing reprehensible acts against the other, clouding its case by half-truths and untruths, and consistently demanding all and usually offering nothing in accommodation to the other. The atmosphere in the Middle East now is one in which mutual trust, accommodation, and cooperation have been cast aside. Both sides depend on force to resolve their problems. The stage is set for more war.

I am not concerned here to argue the Arab-Israeli case (or cases). I am concerned with our third problem: To stumble somehow toward some politically valid statement of what it means for us to face up to war.

To me, the Quaker peace testimony, basically a statement of faith and a promise to work for human betterment, must also be a political and social statement.

Perhaps, in even considering this stumbling effort, we are indicating our emergence from a long period of simply—however humanely and usefully—binding up the wounds of war and of seeking to enter into that hard, clear understanding of causes that alone will enable us to analyze and to act. And here is the rub: Who knows enough to act? Do Friends in their homes know enough to act in these matters of peace and war? Almost certainly the answer is no. We do not know the answers. In a frightening way, we may not even know the questions.

Yet our task is clear. A. J. Muste states it succinctly: "Our *political* task is precisely, in Martin Buber's magnificent formulation, 'to drive the . . . principle (of love) into the hard soil of political reality.'"

That is facing up to war.

What is political reality? It is people, and their reactions, and the results of those reactions.

In the Middle East, political reality includes the child in a Gaza refugee camp twenty years ago, seeking to explain his sadness to a Quaker staff member. "This life," he said, "is no life." Is there more to be said?

Political reality includes the fact that the Gaza refugee camps and those in Jordan and elsewhere still exist. It includes the fact that in those camps has been born a new determination among the Palestinians to be recognized, as they have not yet been recognized, as a major key to the puzzle of peace. It includes the commando organizations, growing swiftly in public esteem among Arabs, though less quickly in effectiveness against the Israelis.

Political reality includes, as well, the member of the Kibbutz that I visited. She said: "We weren't wanted

anywhere, so we came here and established ourselves." Do any of us, here, understand what it means not to be wanted anywhere?

Political reality also includes the Jewish mother of two, a teacher in Jerusalem. She told me of going early each morning, to the school, where the teachers combed the grounds to make sure nothing had been placed there overnight to harm the children.

Political reality includes the Israeli school bus, blown up by a mine planted by Arab commandos; two teachers were killed and thirty-eight children were injured. The bus, it has been said, had received extraordinary permission to pass beyond the safe limits at the edge of the highway so that the children could walk about and look at "the other side"—Arab territory. In doing so, it struck a mine meant for military vehicles. An Arab spokesman has said: "It was not what we intended. Obviously, the school bus was not our objective. It's monstrous to attack children. We know the Israelis have the same respect for children's lives that we do. This affair of the bus, it was a mistake, a horrible piece of bad luck." I have met spokesmen for the commando organizations, and I believe what he said. Yet the spokesman and this act and this thing called 'luck' and the horror and distrust the event caused all are a part of political reality.

Political reality includes an Arab nationalist poet, a gentle lady who keeps close to her home in a city in the territory occupied by Israel, north of Jerusalem. She has been forbidden by the Israeli authorities to hold public poetry readings in her city. Offered by the authorities an opportunity to hold a reading in Tel Aviv, she refused. She will read no more until she can read at home.

Political reality includes an Israeli professor of moderate political views, who told me how very difficult it was becoming for him to express those views from the platform. He has been derided, booed, pilloried for suggesting that conciliatory moves by his government might not only do justice (which is very important to him) but might also set the stage for accommodation with the Arabs.

Political reality also includes President Nasser of the United Arab Republic, who told two United States Senators in effect that any move on his part to make peace with Israel would bring revolution overnight in Egypt.

Political reality includes the fact that King Abdullah, grandfather of Hussein of Jordan, was murdered by a Palestinian as far ago as 1951, precisely because he advocated conciliation with Israel.

Political reality includes the fact of savage fighting in Lebanon because the Palestinian commandos, mainly recruited from the miserable refugee camps, want a free hand to attack Israel from Lebanese soil, which the Lebanese Government is attempting to deny them.

And political reality includes the Prime Minister of Israel, who on June 15, 1969 said: "Who are the Pales-

tinians? There was no such thing as Palestinians. It was not as though there was a Palestinian people considering itself as a Palestinian people and we came and threw them out and took their country away from them. They did not exist."

It is becoming difficult to avoid the conclusion that the situation in the Middle East is a perfect model of the Greek classic tragedy, in which resolution is impossible and the tragedy inevitable precisely because human action based upon impure motives can have no other outcome.

To face up to war—any war, all war—to avoid direct involvement and indirect involvement and to be politically relevant while remaining true to our Quaker inspiration, we shall require untold resources of rational analysis, human understanding, determination, and personal religious and ethical commitment. If we choose, it is not beyond us.

Two Midcentury Psalms

Teach me, Lord, the laughter at the heart of things,
the music at eternity's still, unmoving centre;
teach me the hedgerow lessons of Your care
for the least of birds and beasts;
Your love prefigured through time
in Your eternal-present act of creation.
Lord, teach me to care
for Your making, in stone and star shaped and shown,
in mountain, river, city;
show me, Lord, the litanies of light,
the psalms of seastress and the parables
of music, man or bird made;
the psalter of stones spun to spire and steeple
over Your gradual valleys.
Hearing the grief at men's hearts,
the loss, the loneliness, the vigil seemingly endless,
teach me the laughter at the heart of things,
the music at eternity's still centre.
Out of this vortex,
this spinning wave of days,
deliver me to Your peace
and the coral strand of Your care.

Our heart is restless till it rest in Thee;
until it rest in Thee, Father and Finder,
no place is quiet or innocent of hurt.
Teach us the ways of Thy peace.
Until we rest in Thee and to Thy care
commit anxiety, fear of tomorrow, today's task,
Our hearts must beat unquiet in the breast
of our sorrows.
Lord, seek us out, find us and know
our need and our night;
moving in mercy, O sovereign and finding Father,
deliver us to the cross of Thy peace;
until we rest in Thee cease not reminding
our guilt of Thy compassion, our grief of Thy joy.
Our heart is restless till it rest in Thee.

FREDERIC VANSON

Reparations

Letter from the Past—243

READERS of this paper will already know or easily guess why I have reflected lately on the series of past occasions when Quakers have had reason to consider financial compensation for injuries received. Their sympathy with the victims has given them concern frequently down to modern times—for example, refugees evicted from their homes, ever since the Acadians were transported to more southern British colonies.

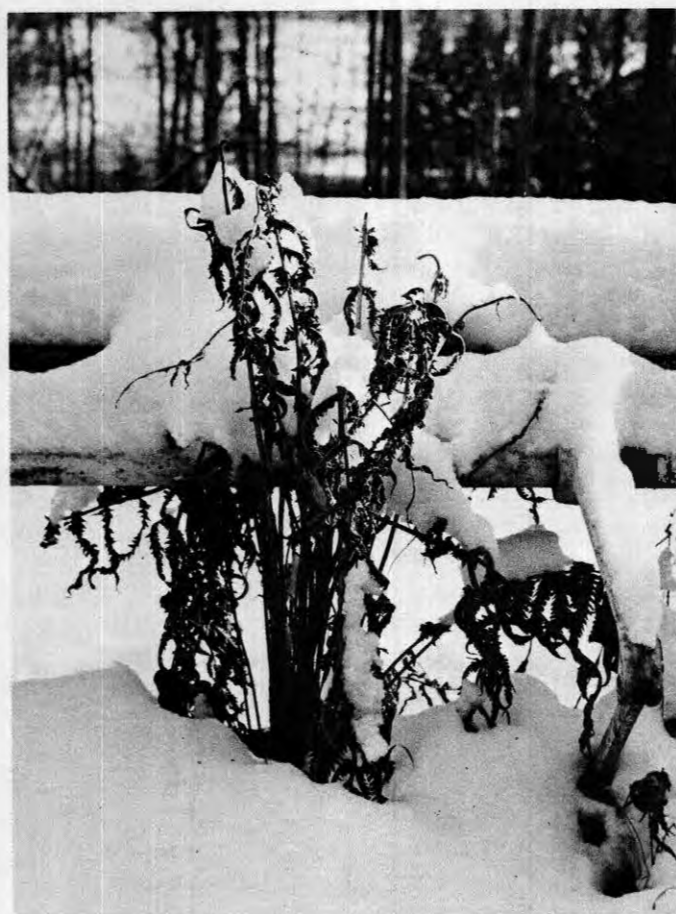
I limit myself here to three specific cases, also from the eighteenth century. They represent no exact parallel to present problems, but are perhaps illustrative of the Quaker spirit.

Well known is the persecution of Friends themselves in the preceding century, including the execution by hanging of three men and one woman, Mary Dyer, in Boston in 1659-1661. A sequel some eighty years later is so little known that I venture to repeat what I wrote in an earlier letter (Number 69).

Jonathan Belcher, royal governor of Massachusetts, in opening the General Court in November, 1740, included in his address the following paragraph: "The legislature have often honoured themselves in a kind and generous remembrance of such as have been sufferers either in their persons or Estates, for or by the Government, of which the publick Records will give you many instances. I should therefore be glad there might be a Committee appointed by this court to inquire into the Sufferings of the People called Quakers in the early days of this country, as also into the Descendants of such Families as were in a manner ruined in the mistaken Management of the terrible affair called Witchcraft. I really think there is something incumbent on this Government to be done for retrieving the Estates and Reputations of the Posterity of the unhappy Families that so suffered, and the doing it, tho so long afterwards, would doubtless be acceptable to Almighty God, and would reflect honour upon the present Legislature."

A few weeks later, a joint committee was appointed on the matter. In July, a newly constituted committee was selected from both houses. All this I have found in the records in the State House in Boston, but up until now no report of the committee is forthcoming. Critical events in contemporary politics may have interfered. Most of the executed Quakers and witches left no descendants.

One hint of the committee's activity may be found in a memorandum said to have been copied from Thomas Shillitoe's scrap book, that relates to Samuel Dyer, grandson of Mary Dyer and owner of her former farm at New-



Photograph by Christopher Byerly

port, Rhode Island, until his death in 1767. It reports: "During his life the legislature of the province of Massachusetts Bay, of which Boston was the capital, took into consideration the circumstances of her death; and being informed that one of her descendants was living, sent a deputation of their body to confer with him on that occasion: they represented that they deeply regretted the conduct of their ancestors, or predecessors, in putting his ancestor to death; and desired to know what compensation or satisfaction they could make; and offered to do what might be required in that way. He received them courteously and told them he was sensible of the good feelings and worthy motives which had actuated the Legislature in making the offer; but that no compensation could be made; he could accept nothing as the price of blood; that their sense of the injury and injustice committed, exemplified by their acknowledgment, was sufficient; and he freely forgave all the actors in that dismal catastrophe."

The slow evolution of Quaker conscience against slavery, whether regarded as creditable or not, also is well known. We understand the slowness but recognize the stages of more liberalized concern. When the general cause of emancipation went forward, it was often led by an advanced sector of the Society of Friends. When long

before the American Civil War many Friends and others manumitted their slaves, it was usual to regard the granting of their freedom a generous gift. If other recompense were thought of, it was usually, as in the case of the British Empire or Abraham Lincoln, compensation to the slaveowners for their loss of their property. Thus, when in 1833 the West Indies Parliament terminated slavery, it voted twenty million pounds sterling to reimburse *the planters*. But in colonial North America many Friends, when they freed their slaves, also made payments to them in cash or goods or land. Assuming, as was customary then, that up to the age of twenty-one the work of servants covered only expenses of rearing and feeding them, John Woolman and his brother Abner independently made provision to pay the slaves that came under their care back wages between that age and actual release—not as a gift, but as something due for unrequited service. This was almost exactly two hundred years ago. The Yearly Meetings soon recommended or required these “further openings of duty.” Few non-Quaker anti-slavery advocates went so far.

Another familiar chapter in Quaker colonial history was the attempt of Friends to deal honestly with the Indian natives. In Pennsylvania and New Jersey, however, other settlers were not so scrupulous. Even non-Quaker descendants of William Penn probably were involved in some trickery, as in the case of the famous “Walking Purchase.” This policy led of course to severe tension between the Indians and the colonists.

In this situation, a group of Friends formed what they called a “Friendly Association for Regaining and Preserving Peace with the Indians by pacific measures.” Its policy, besides aiming to prevent inequitable treaties for lands purchased by the white man, undertook to pay the difference between the price actually given to the Indians and what, according to other contemporary standards, would have been a fair price. Large sums of money were raised for this purpose from individual contributions. The donors, although in no way implicated in the fraud, were impelled in spite of their own innocence to repair the injustices that their fellow citizens had inflicted.

Therefore, this oldest of Quaker committees for social concerns appealed successfully not to any sense of corporate guilt on the part of its donors, but to their generosity in connection with fair claims of Indians or wrongs done them at the hands of others.

I need not say that this kind of intervention has not always been favorably construed by opponents of the Quakers. To the Quakers it was a conscious act of vicarious reparation.

Refusing to accept reimbursement ourselves and going the second mile in our treatment of injured ethnic groups have old Quaker precedents.

NOW AND THEN

Black Mistrust and White Justice

by Sam Legg

ON LEAVING a party in Baltimore one night, a Liberian friend of mine met a college girl, who said she had been beaten in a bar. My friend and three other young men went to the bar and tried to order beer. First they were ignored, then Maced and driven out by the bartender and others, and finally beaten in the street outside. Police in a patrol car looked on.

Later my friend called a lawyer from the National Association for the Advancement of Colored People, who had helped him in a previous unfortunate encounter with American “justice.” She called the police and arranged that a sergeant in whom she had confidence go to the boy’s apartment to investigate and write up the case and to take the boy to the hospital for treatment, if necessary. The boy, his eyes smarting from the Mace, lay down to rest but asked his apartment mates to rouse him when the policeman arrived. But they told the sergeant, when he came, that the boy was no longer there, so he went away.

Why would they tell the policeman that? No black Baltimorean would have to ask that question. If a cop comes to your door asking for someone, it means trouble for that someone, and you protect him any way you can.

The lawyer, upset because the incident occurred, saw in it an opportunity to strike one more blow for human rights. She asked me to gather the four young men and get them to go with a policeman to the bar, identify their assailant, and then swear out a warrant against him. She told me she had spoken with one of the boys—the owner of the apartment, who had “protected” his Liberian friend from the police—and had found that he was opposed to this plan because he felt it would do no good.

I telephoned the boy, a former student of mine, and talked with him for an hour and a half. It was a good conversation; we “levelled” with each other. But I was disturbed when he said that going to law was a waste of effort: “Who is going to believe Negroes in court when the whites say the opposite? We’ve always lost in court, and we always will.”

I assured him of my belief that this was a case Negroes could win. I had learned that the bartender recently had been fined two hundred and fifty dollars for pulling a gun on a Negro. With that on his record and with the clear story of the victims, the man could be fined or jailed and perhaps required to pay damages. And then, said I, we could publish the story in our local papers, especially the

Help us, O God, in a world so full of what is wonderful, ever changing, ever surprising us with new revelations of life's power and beauty, to accept with gratitude all that gladdens us, and with fortitude all that brings us grief Let us take time to watch the morning and the evening skies, to look often and long at the marvelous earth and all that lives upon it, to be with heart and soul a friend and neighbor and a part of humankind Let us rejoice in the heritage bequeathed to us from yesterday, and in the festivals of faith and hope. Let us look at our world as it is, and seek a wisdom that is not censorious.

A. POWELL DAVIES

Afro-American, and white people would see that they no longer can push blacks around with impunity. Blacks would realize that Whiteness cannot get away with this kind of unacceptable behavior and that blacks can demand their rights in our courts and get them.

"Stop dreaming, man," said my young friend.

During our conversation, the boy told me several times he did not believe various things I was saying. He said I was "using psychology" on him in what he called the usual police manner in order to worm information out of him. I protested that I did not do things like that and hoped he knew it. He agreed that he had sat for one semester in my class, but "I never did figure you out."

I cannot be trusted because I am white. One hour's conversation is not going to change the bitter experience of a lifetime, and I had better not fool myself into expecting that what I think was a deep, honest, and even helpful conversation could have much of an effect. But it hurts. It is too easy for whites, in their relative comfort, to ignore or not recognize the chasm between black and white in our society.

When I expressed my dissatisfaction with his refusal to do anything about this flagrant abuse of black dignity, he suggested that I need not worry about his backing away from a fight. He simply did not agree with my "legal" way of doing things, but he did agree with me that black people should organize to improve their condition.

The inference was frightening and was made more so when we began to discuss violence. He referred to the nonviolent program of Dr. King with scorn, but when I pointed out that he and his contemporaries are standing up and refusing to be pushed around any more largely because of the work of Dr. King, he agreed. Maybe Dr. King was a good man after all.

Still, he said, "All I have known during my entire life has been violence." He left me clearly to understand that he had better ways than mine to deal with this bar situation. But at least he promised not to bomb the place!

By the time our conversation ended, I realized I could not personally proceed with the case without this young man's permission. Too many do-gooder whites have decided what is right for the Negro and have acted without adequate consultation with the people they wanted to help. Too many whites have moved in and taken over movements that black people were starting. I am not comfortable in such a position. I said I would drop out of the case if he could honestly tell me my intervention would be harmful to him or to the people on his block. He said he thought reprisals were possible and someone might be shot or have his house burned. He came close to giving his permission but could not quite do it. So I promised to stay out of the case, although I pointed out that I thought the lawyer and the Liberian would go ahead.

So I am out (except to write this summary), and I hope he will recognize that at least one white man keeps a promise. The trouble is that because others still will work on the case, he will think I am still involved, so his prejudice will continue.

So, where are we? In trouble. Somehow we have to keep the rednecks of our society from continuing their persecution of our black brothers, but many of our brothers do not trust us or our judicial system ("white man's justice") and feel they must achieve equality through illegal and violent means. Because they are a powerless minority, such action can lead them only to worse suffering.

How can we, without humiliating our brother, stretch out our hand to him in friendship and help? And how can we answer the worried questions of my Liberian friend who says, "I'm changing the idea of America that I had before I came here"?

We whites, who are largely responsible for the chasm, must accept the responsibility of bridging it.

A Time in Court

ON THE WAY to silent worship, a ten-year-old girl asked her father, "Is the silent worship meeting like a court?" He answered yes, and so stated in vocal ministry.

Later an elderly man arose in meeting and said: "Yes, silent worship is similar to a court of law. It is where physical beings are gathered, and in compliance with George Fox's statement, 'Be still and cool in thy own mind and spirit from thy own thoughts' they sit in silent meditation.

"As they still the body and struggle to center the mind on spiritual thoughts and happenings, some become aware of 'that of God within them.' And on orders from the court of justice they demand that the finite physical entity, the host of 'that of God within,' be still and allow 'that of God' to manifest its purpose for this lifetime—to allow 'that of God' to have its time in court."

JAMES KEMP

Thoughts While Walking Up Pennsylvania Avenue

by Edwin B. Bronner

WHILE WALKING up Pennsylvania Avenue Saturday afternoon, surrounded by thousands of my fellow Americans bent on influencing our government to change its policy, my thoughts went to other persons and groups that have traveled on that historic highway.

Because of what we were doing, my mind centered on those who, though in the minority, turned out to be right, while the majority was wrong. I thought of Abraham Lincoln, who went up and down that avenue, the last time in a coffin. I remembered that he voted against the Mexican War forty-seven times. I remembered his "House Divided" speech in the Lincoln-Douglas debates. He was not reelected to the Congress in 1848, and he did not win the election in 1858, but he was on the right side of the great issues of the day.

There were recollections of the valiant souls who demanded equal rights for women from 1848 until 1920, when the nineteenth amendment to the Constitution finally was ratified. Quaker women, and many others, worked for seventy years before success crowned their efforts. They marched on Pennsylvania Avenue in 1913, and the fact that a "silent majority" opposed their campaign did not dissuade them.

I thought also of the sixth President of the United States, John Quincy Adams, who returned to sit in the House of Representatives after his years in the White House. When the Congress passed the "Gag Rule" to prevent American citizens from petitioning for the end of slavery, he refused to be gagged, he refused to accept an immoral law, and he insisted on reading the petitions despite all efforts to muzzle him. That great old man stood up in his place in the House of Representatives to read a petition, only to have pandemonium break out as his opponents tried to shout him down. Once quiet had been restored, he was up once more to read a new petition. He continued his valiant fight and died on the floor of the House in 1848. Somehow his experiences reminded me of the man who seems to be calling for a new gag rule today.

There was unpleasantness around us on Pennsylvania Avenue some of the time. Most of us were quiet, peaceful, and cooperative. Some were noisy, militant, and abrasive. I remembered that not all persons who have been right in our history were respectable, cooperative, and lovable.

Benjamin Lay, the dwarf who needled Quakers in the period before John Woolman took up the task of opposing

slavery, came to mind—Benjamin Lay, who sprinkled Friends with pig's blood, to remind them of the blood of slaves, and used other antics to attempt to reach the consciences of Friends.

William Lloyd Garrison, who had worked with the saintly Quaker, Benjamin Lundy, broke from that alliance to initiate his own radical, immediate emancipation campaign. He denounced the gradualists, who would gradually withdraw from Vietnam—oops, who would gradually abolish slavery, saying he would prefer to gradually save a child in a burning building. Garrison burned the Constitution of the United States, denouncing it as a slave document. He was so abrasive that he antagonized most people, but he was right about slavery.

Thaddeus Stevens, who frequented Pennsylvania Avenue for many years, was undoubtedly crooked in some of his business deals and was vengeful and vitriolic in his impeachment of President Andrew Johnson, but he was right on many issues. He truly believed in the equality of white and black; he fought for free public schools and for an end to debtors' prisons. He was not lovable, not always persuasive, but he was right.

These difficult, abrasive persons may not have helped the great causes they espoused. They may even have caused more harm than good. The causes they supported were much greater than individuals, however, and the great causes were not nullified or destroyed by their seemingly destructive postures and actions.

Finally, my mind moved to a recent novel, Jessamyn West's *Except for Me and Thee*. Written as a sequel to her world-famous volume, *Friendly Persuasion*, it continues the saga of the Birdwells, patterned on her Milhous ancestors. There is a tale entitled "Neighbors," about how the Birdwell (Milhous) family was caught up in the Underground Railroad, and how Jess and Eliza felt they must violate the law even though they believed in supporting it.

When the local conductor of the Underground Railroad came down with the mumps, Jess Birdwell had to take his place and conduct a runaway slave couple from the Ohio River up north to the next station. These Quaker ancestors of Jessamyn West heard the clear call to a higher law than the Fugitive Slave Law of 1850, and obeyed the still small voice within them.

Those of us who cry out against the war in Vietnam, who demonstrate in Washington to attempt to persuade the government to change its policy, may not be in the majority and we may not all be lovable, but we do feel we are obeying a "higher law," and we know we are following in the footsteps of our Quaker ancestors.

YOUTH, what man's age is like to be, doth show;
We may our ends by our beginnings know.

SIR JOHN DENHAM

Confession

Surely, for me, I could not have said,
Had I been the keeper of the inn;
My answer to her could not have been
For her, so great with child, "There is no bed."
Never, on that night, could I have led
A young and tender maid of face so thin
('Twould have been, for me, a burning sin)
To where the goats and sheep were fed.
And yet, I know within my secret heart,
I've done far worse than close
The shelter of a shed to those
For whom my gifts of love could start
A little child to live the way of life
That moves above the world's mad strife.

A. WARD APPLGATE

PREPARE for the coming of baby Christ by decorating an inner Christmas tree. Around that sacred tree lay gifts of calmness, forgiveness, nobility, service, kindness, spiritual understanding and devotion, each one wrapped in a golden covering of good will and bound with a silver cord of your pure sincerity.

PARAMAHANSA YOGANANDA

Cagēs for the Innocent

And it came to pass,
in a land where bombs ripen in ricefields,
that an old man was taken from his house
where his family lived like moles, underground.
A sack covered his gray head
and he was led, half-mummy,
by soldiers reeking of foreign food
to a compound he could not see.
Eighty pounds of perhaps-dangers,
one for each of his years,
he sat cross-legged
and waited.
He bowed his head
and who knows what thoughts gathered
behind his brown forehead
which had bent closer to the earth each season.
But in this steel-fenced cage
the beaten ground breathed no fecundity
and his feet, long sensitive to tender touches of soft seed,
could suck no consolation from barren soil.
And it happened that on this very day
there was great rejoicing among the foreigners
for they celebrated the long-ago birth of their Savior.
And the night rang with their songs
which told of love and brotherhood
and wise men and peace.
The old man heard the strange music and harsh words
and wondered in his heart what they meant.
At midnight one of the soldiers,
warm with song and sweet wine,
stumbled a little as he made his rounds.
And behold! As he shone his light
into the face of the old man
he saw only the wrinkled, brown skin of an Asian peasant.
And the star passed overhead unnoticed.

LISL AUF DER HEIDE



Madonna of the Cross by Heung Chong Kim

Wenn Weihnachten Ist

"Wenn Weihnachten ist, da kommt der liebe heilige Christ"
so singt im Herzen in den Daemmerstunden,
wenn graue Tage still zu Ende gehn—
doch wie es weiter geht das Lied "mir bringt . . ."
man laesst die Toene klingen, und erschrickt
vor Worten, die man sang und nur halb hoerte.
Wann ist denn Weihnacht? Nur an einem Tage,
wo wir bestimmen, dass der heilige Christ
zu uns kommt? Sind nicht alle Naechte dunkel?
Und bringt nicht jede Stunde ihre Gabe
fuer uns zum Weitergeben? Unser Schlaf
ist tief nach Tagespflichten, leicht nach Tagessorgen;
wir wachen ploetzlich—zu der halben Nacht—
O Gott, lass mich den Himmel offen sehen
und deiner Engel Jubelstimmen hoeren;
lass meine Seele wandern durch die Nacht,
allein und lauschend, lauschend—bis ich finde,
wo im Verborgnen still das Christkind kam—
dann ist es Weihnacht, Weihnacht! Sei es Sommer
mit Rosenduft, April mit Vogelliedern,
Oktober mit der Apfelbaeume Segen,
Dezember mit der Last von Schnee und Eis—
wenn's Christkind uns geboren wird, ist's Weihnacht—
lobsinge denn, mein Herz, in alten Melodien.

HERTA ROSENBLATT

OPPORTUNITIES FOR OVERSEAS SERVICE IN 1970

Applications for the following positions will gladly be received by the Board on Missions, 101 Quaker Hill Drive, Richmond, Indiana 47374:

Elementary teacher willing to adapt and improvise. (Small international staff and student body. All teaching is done in English.) Single man or woman.

Bookkeeper with experience and demonstrated competence, willing to work under direction of a national. Some grasp of general accounting principles would be helpful. Man or single woman.

Agriculturist-Administrator capable of initiating and directing a program and small staff. Must be willing to work under a national. Physical environment a challenge.

Pastor for an Urban Meeting which is growing. Multiracial membership seeking a vigorous but sensitive leader.

Principal for a recognized school serving three hundred girls. Evidence of administrative ability essential. Single woman.

Religious leader for varied administrative duties and training functions. Married man with pastoral or other relevant experience preferred.

High School Teachers willing to work in newly developing schools with minimal facilities. (English, sciences, mathematics.)

The Board on Mission seeks skilled, emotionally mature people who possess a "humanitarian concern for those less fortunate, a deep desire to learn from and understand people of other cultures, and a concern to demonstrate in life as well as testify in words to the Good News God has given through his Son." All positions listed above are for three years with modest basic support and various allowances provided, including transportation to and from the place of service.

QUAKER BOOKS WANTED

Old Quaker volumes, especially journals; documents and volumes of Elias Hicks. Friends and colleges have donated 2,000 Quaker volumes and 2,200 pamphlets; we can give and/or exchange duplicates. We have complete files of the *Friend*, the *Friends Intelligencer* and the *Friends Journal*. For tax deduction, advise in advance items donated for our official request, as required by IRS. For mailing labels, giving lowest rate, write: Curator, Quaker Collection, Friends World College, Westbury, N. Y. 11590.

Reviews of Books

Birds, Beasts, and Relatives. By GERALD DURRELL. The Viking Press, New York. 248 pages. \$5.95

WHEN GERALD DURRELL'S *My Family and Other Animals* appeared several years ago, its enchanting blend of humor and natural history delighted everyone who read it. This companion volume, though, lets you down. The antics of the Durrell family are as amusing as ever, and young Gerald is a winning youngster, but somehow the fresh charm of the earlier book has been lost.

Still it's fun. You wander through the sun-drenched olive groves of Corfu with this ten-year-old naturalist as he collects crabs and cuttlefish, snails, and baby eels. You sense his excitement as he watches the mating dance of snakes and suffer with his family as he dissects a dead giant turtle on the porch.

New characters appear in this book: A profane old sea captain who proposes to Mother; a spiritualist who tries to cure his sister Margot's acne; and young Gerald's tutor, who lives in a dream world.

RUTH OVIATT

Books for Children

Why the Jackal Won't Speak to the Hedgehog. A Tunisian Folk Tale. Retold and illustrated by HAROLD BERSON. The Seabury Press, New York. 30 pages. \$3.95

NOW THAT THE DICK-AND-JANE syndrome has been broken and we have seen books for preschoolers dealing with urban America, Harold Berson has taken an even more creative step and introduced young Americans to a developing country. Although this brief fable does not deal with human beings—directly, at least—beautiful drawings on every page portray the landscape and architecture of Tunisia. The facial expressions of the two characters fit their states of mind at each step. It is a first-rate book.

ROSS B. CAPON

Some Haystacks Don't Even Have Any Needle and Other Complete Modern Poems. Compiled by STEPHEN DUNNING, EDWARD LUEDERS, and HUGH SMITH. Lothrop, Lee & Shepard Company. 192 pages. \$4.95

THE YOUNG and anyone who ever has been young should like *Some Haystacks*—anyone who has ever kicked a stone

down a street, been enthralled by the art of baseball, or loves animals.

Living and loving are widely represented here, all done with the enthusiasm and sensitivity characteristic of youth. Some of the poets are young and modern, among them Rod McKuen, John Updike, and Howard Nemerov; others have never grown old—Carl Sandburg, e. e. cummings, and Edna St. Vincent Millay.

One of the most delightful aspects is the integration of full-color illustrations of modern art with the text, which adds spice, humor, and pathos in appropriate spots. Artists of the highest caliber are shown: Joan Miro, Paul Klee, Lee Gatch, Henri Matisse.

This is a fine book for any collection; it is one to be enjoyed over and over.

CHRISTINE JACOBY

Water Boatman's Journey. By LEE FORD. Illustrated by JEAN ZALLINGER. Seabury Press, New York. 29 pages. \$3.95

A TINY, GENERALLY INSIGNIFICANT insect survives a long, adventure-filled journey. The hero is appealing. The story focuses on natural survival, traces the flow of water from mountain pond to ocean, and introduces the problems of pollution from a scientifically accurate approach. Young readers should gain appreciation from this vivid, well illustrated story.

SUSAN FLETCHER

The Tower of Babel. By WILLIAM WIESNER. The Viking Press, New York. 27 pages. \$3.95

MY FOURTEEN-YEAR-OLD granddaughter commented after reading *The Tower of Babel*: "I don't care for the pictures, and I don't see much sense to the story."

JOSEPHINE M. BENTON

A Very Small Miracle. By WILLIAM MACKELLAR. Illustrated by W. T. MARS. Crown Publications, New York. 120 pages. \$3.50

IT'S QUITE A NICE STORY but the first part is a tiny bit queer—like the dog is dying, but it doesn't die for about a week, but the vet says it will die very soon, but it doesn't die for about a week after. Then there is the man whom everyone calls "The Wild Man," and he says so, too. He's had a lot of experience with animals! People who

didn't read the whole book would call the last part queer, too. The boy gets a new puppy. The man who's called "wild," who isn't really wild at all, gives it to him. He sold a very good fishing rod to buy the dog, but he must have gotten another one because there are many fish in the river. They went away, but then they came back again after a while. I'd like to read it a bit more, now. It's *quite* a good book!

PATTY HAWKINS

(Patty, aged eight, read the book through in the Mt. Toby Meeting library. Since she had broken her right wrist, she could not write this review but she dictated it to Francis W. Holmes, the librarian.)

The Powell House Cook Book. Powell House, Old Chatham, New York. \$3.50 (prepaid)

THE POWELL HOUSE COOK BOOK is beautiful. The cover, hard and washable, is in sunflower yellow, with Paul Dane's designs, front and back, in very dark green. Eileen Waring contributed line drawings for the beginning of every category. A sturdy wire hinge permits the book to lie flat when in use. It is never necessary to turn a page while preparing a recipe.

Fifty-five Meetings are represented, most of them from New York, of course, but also ranging from Whittier, California, to Deer Creek, Maryland, and as far north as Dover, New Hampshire. Most of the more than four hundred fifty recipes have been tested.

From the Near East Menu, the No-Cash Hash, interest and good eating await the experimenter. Friendly cooks are encouraged to really try the Scripture Cake, and not just look up the Bible texts to discover what the ingredients are. This cake apparently had not actually been made but only used as a puzzle, which is unfortunate. It is a delicious cake.

A number of young cooks participated by contributing their own recipes, and testing others. Parents will be glad to have edible playdoughs for their children, but these are not to be mistaken for pie crust.

Friends of Powell House already have had their dietary habits broadened and have enjoyed the process. We hope this sharing and experimenting will continue to bring pleasure and satisfaction to others who explore the book's pages.

GLAD SCHWANTES

George Fox. By VERNON NOBLE. Friends Home Service Committee, London. 31 pages. 1/6

ALTHOUGH no recognizably conscious effort has been made to compare Fox's revolutionary age with our own or to draw any parallels, it is difficult not to feel after one has read this booklet that such parallels do exist. This is especially true in regard to the actions of young people or the use of violence.

It is refreshing to encounter the familiar anecdotes from his *Journal* in a context which stresses the personal, human qualities of the man and brings him momentarily closer to us, as if seen through a telephoto lens. We see him through a soldier's eyes: "stiff as a tree and . . . pure as a bell," earning the respect of his critics and tormentors by showing in his own person that "Christian qualities matter much more than Christian dogmas." If this be "strange theology" (to use the phrase quoted from Lord Macaulay), it is one of which Western Man needs more than ever to be reminded.

M. C. MORRIS

Jesus Rediscovered. By MALCOLM MUGGERIDGE. Doubleday, New York. 217 pages. \$5.95

THIS IS A STRANGE MISHMASH — an eleventh-hour confession of faith by a successful British humorist-journalist who, though repelled by institutional Christianity, is enchanted by the person and teachings of Christ.

Reared by his father to view with religious fervor the Utopia of socialism, Malcolm Muggeridge tried studying for the ministry before entering the career that led him to the editorship of *Punch* and a niche as a television personality. Now in his seventh decade, he (like many another sophisticated being) finds himself possessed of a gnawing spiritual hunger, a feeling of having missed the path, a recurrent sense of being a stranger on earth. It is to provide the nourishment craved by this hunger that he supplants his former sophistication with the evangelical glow of Christian zeal.

Thus summarized, this sounds as if it might be a moving and challenging book, but it is not. There are some stimulating chapters, such as "Is There a God?" and "Credo," but their virtues are obscured in Malcolm Muggeridge's embarrassing mixture of cynical personal reminiscence with an almost maudlin worship, in "Hound-of-Heaven" vein, of "You," Jesus Christ.

Malcolm Muggeridge is disgusted

A rewarding position for a qualified Friend

NEWTOWN FRIENDS SCHOOL

a coeducational day school with one hundred fifty students, grades kindergarten through eight, seeks a principal (preferably a man) to take over at the end of this school year.

Address inquiries to James A. Tempest, George School, Newtown, Pennsylvania 18940.

Just republished!

THIS WEEK OUT OF DOORS

A Nature Calendar by Edward E. Wildman

A helpful guide for teachers, scout leaders, and parents — a delight to children

An ideal Christmas gift

\$3.75 a copy

(\$2.25 in quantity)

Order from Elizabeth S. Lewis
St. Davids Park, Apartment 127-D
St. Davids, Pennsylvania 19087

"Separate Togetherness" with loving distance between

This theme of the German poet Rilke is explored in modern terms by David R. Mace in the Friends General Conference (Quaker) pamphlet, *Marriage As Vocation* (60¢)

David Mace is Professor of Family Sociology, Bowman Gray School of Medicine, Wake Forest University. He represents the Society of Friends on the working committee of the Division of Ecumenical Action of the World Council of Churches. He and his wife, Vera Mace, have written: *Marriage: East and West*; and *The Soviet Family*.

For a copy of *Marriage As Vocation* send 60 cents in stamps or money order or buy in lots of 10 or more at discount prices.

Friends General Conference
1520 Race Street
Philadelphia, Pa. 19102



WORLD WIDE GAMES—UNIQUE GIFTS FOR FAMILIES

Oak, walnut, maple, and cherry woods are made into games that are a rare combination of durability, beauty, and fun. Adults and children will enjoy these games in your meetinghouse or in your home.

WARREN AND MARY LEA BAILEY, who are Friends, own and operate WORLD WIDE GAMES, Incorporated, along with a staff of six others. Since 1953, they have been making good games for churches, recreation centers, camps, families, schools, and other groups.

Send for free catalog of games and puzzles.

WORLD WIDE GAMES, INCORPORATED

BOX 450, DELAWARE, OHIO 43015



ABINGTON FRIENDS SCHOOL

Established 1697

Jenkintown, Pa. 19046, 886-4350

DAY SCHOOL

NURSERY THROUGH 12TH GRADE

Coeducation is complete in the Lower School. Applications for boys entering junior high grades in 1970-71 are now being accepted.

ADELBERT MASON, *Headmaster*

"The power of ideals is incalculable. We see no power in a drop of water. But let it get into a crack in the rock and be turned to ice, and it splits the rock; turned into steam, it drives the pistons of the most powerful engines. Something has happened to it which makes active and effective the power that is latent in it."

—Albert Schweitzer

with the concessions to permissiveness in contemporary churches. He takes a dim view of Quakers, detecting "something worldly in their unworldliness . . . something greedy in their self-abnegation," and ridiculing their "bizarre convolutions when they venture out on the nursery slopes of sex."

Also in his bad graces is the ecumenical movement, dubbed by him "Consensianity." Having observed leaders of this movement in the World Council of Churches gathering at Uppsala several years ago, he has decided that they "were able to agree about almost anything because they believed in almost nothing."

Revolted by such open-mindedness, Malcolm Muggeridge preaches the way of Christ with the zeal of a new convert. The spiritual hunger that motivates him is genuine enough, but since he has nothing but scorn for the "pursuit of a phantom kingdom of heaven on earth," it is a little hard to see where his faith is leading him.

FRANCES WILLIAMS BROWIN

Books in Brief

by Bess Lane

Water and Choice in the Colorado Basin. A Report of the Committee on Water of the National Research Council, Chairman, Gilbert F. White. Publication of the National Academy of Sciences, Washington, D. C. 107 pages. (paperback)

THIS IS A REPORT of the problems of water in the Colorado Basin, but the problems have counterparts in basins throughout the United States and therefore this report has much wider application than the title indicates. Anyone interested in water management will find its list of references useful.

A House in Hue. By OMAR EBY. Herald Press, Scottsdale, Pennsylvania. 109 pages. \$1.00 (paperback)

THE SEVEN WAITED. Time dragged on. They lived through eight days of terror, during the February, 1968, Tet offensive in Vietnam. With almost no water and little food to sustain them they watched, through a slit in their curtain, the horrible destruction taking place on every side. The story is told as seen through the eyes of June Sauder, a courageous young economist who worked with war refugees in Hue. An inspiring story of youth and commitment to an ideal.

Letters to the Editor

A Christmas Sacrifice

THIS YEAR we will postpone Christmas as a witness to our demand that American military participation in Vietnam cease.

This will entail a radical change in the usual external celebration of Christmas—a suspension of purchasing, decorating, and commercial gift and card exchanging—and a conversion of this activity into creating peace at the personal and the community level.

This year we should demonstrate our conscience, not our affluence, fully realizing that such a dedication will mean sacrifice. We must demonstrate to ourselves and to others that we have the personal courage of our public convictions!

Join us in this witness.

CONCERNED STUDENTS AND
FACULTY OF
CHESTNUT HILL COLLEGE
Chestnut Hill, Pennsylvania

Vietnamese Students Speak

SEVERAL HUNDRED STUDENTS from Vietnam, chosen by the Thieu-Ky government and personnel of the Agency for International Development in Saigon are in colleges in the United States. Many are members or veterans of the Army of the Republic of Vietnam and have been among the most privileged people now living in the southern part of Vietnam, so that their political and personal loyalties would appear to coincide with the views of the regime we support in Saigon.

Although such an action exposes them to danger here and at home, one group of these students wrote and circulated the declaration that follows. (The college they attend is a public one, not a Quaker institution.)

"Since the day of winning back the independence, our nation has suffered a war that prolonged over twenty years. This prolonged war has hampered the development of our economy as well as our society, and prevented it from keeping pace with the progressing world in the modern time. It also causes a lot of useless and purposeless deaths and sufferings among the people.

"Furthermore, this war proves to be futile to solve any of the major problems of the nation; i.e., national independence, national integrity, prosperous and growing economy, harmonious social life. We therefore come to believe that

this war should be ended so that a better future of Viet-Nam could possibly be attained. We also believe that to achieve the purpose of ending the war, the following steps are necessary:

"1. Immediate cease-fire. 2. Withdrawal of troops of alien forces participating in the war presently. 3. Free election whereby the people could determine their own lives and destiny.

"Any problems of the post-war Viet-Nam should be solved on two principles: 1. Peaceful methods. 2. Freedom from any military, political and economic influences of any foreign powers. 3. Free election whereby the people could determine their own lives and destiny."

HERMAN YEAGER
Hayward, California

Population Explosion

THERE IS an error in my article, "Inheritors of a Courageous Struggle" (Friends Journal, November 15), referring to the number of Doukhobors who migrated to Canada. The correct number is seventy-four hundred.

DAVID C. ELKINTON
Moylan, Pennsylvania

Justice or Reparations?

SOME FRIENDS have expressed uneasiness over the action taken at New York Yearly Meeting to raise the sum of fifty thousand dollars for a Black Development Fund to assist in programs of community organization, education, housing, job training, and legal services affecting black people living in the New York Yearly Meeting area.

Fifty thousand dollars is a paltry sum to tackle the job that has to be done,



and some Friends have been uncomfortable about the decision, feeling that it might suggest support for James Forman's Manifesto to the White Churches of America. Friends should not respond, they say, to pressure. To respond would be admission of guilt. Moreover, Friends "are not like other men." "We have not contributed to the plight of black people in America, some say. "Why should we pay reparations for wrongs we have not committed?"

It seems to me that Friends should give, not because of James Forman's demands but to change the deplorable situation caused by unemployment, lack of education, poverty, exploitation, and the insidious sense of inferiority of black people in America.

How helpful have Friends been in changing the conditions of systemic alienation and exploitation which black people have endured for more than three hundred years? Should not Friends bend their efforts to change the conditions under which black people live rather than joining the backlash to oppose sensitive men who have been victimized and crushed to the point of unreason and despair?

Even if the outcry of the victims does not stir our conscience, haven't we the obligation as Friends to recapture the sense of mission and identification with the poor that the early Quakers had? Sharing one's possession—in the words of Jesus, "Give all thou hast,"—may be the first step toward complete identification with the cause of removing the obstacles to freedom that deny any citizen the right to self-fulfillment and social productivity.

The American Indian, the Spanish American, the Eskimo, and the deprived people of Appalachia suffer as well. But wherever majorities dominate and victimize minorities, the growth and development of millions of our citizens is crippled and tension and civil disorder are perpetuated.

Black people have become the conscience of America. By their protests and confrontations they have disturbed the equilibrium and have confronted us with the violence and destructiveness of racism as they and others have experienced it in America.

As Friends support black people in their struggle to achieve freedom and equality, we will achieve at the same time these basic rights for other oppressed minorities.

BARRINGTON DUNBAR
Westbury, New York

**THE COMMITTEE On
PSYCHOLOGICAL
COUNSELING**

of the
New York Yearly Meeting
offers service to members
and attenders

15 Rutherford Place
New York, NY. 1003

Tel. 212 777-8866
212 673-5750

**Belvedere
Convalescent Home**

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

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

MRS. SADIE P. TURNER

**LONG ISLAND HOMES
BALDWIN & VICINITY
1000 LISTINGS**

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

MULTIPLE LISTING SERVICE

WILBUR L. LEW—Realtor
516-483-4423
1082 Grand Avenue
North Baldwin, N.Y. 11510

See our photo files! May we help you?

**BUY ANY BOOK
IN PRINT**

Visit or Call

FRIENDS BOOK STORE

302 ARCH ST.

PHILADELPHIA 19106

Telephone: MA 7-3576

We also sell peace kites.

Friends and the Black Manifesto

I HAVE BEEN DEEPLY DISTURBED by the discussions within the Society on the Black Manifesto. I am particularly saddened when we speak as if we are choosing sides rather than embarking on a quest for enlightenment.

We are being asked to do something that challenges the foundation of our material well-being. We are being asked not only to transfer money, but the power associated with that money—that is to say, the determination of how the money is to be used.

Furthermore, it is clearly stated in the Manifesto that the money is to be used to help reverse the past and existing white monopoly on power which has kept the black man where he is for so long. Thus we are also being asked to help undermine the structure of economic and social advantages which we have accepted and benefited from all our lives.

Many of us have overlooked some crucial points. First, we are being asked to transfer power, as well as money, and to transfer only money would, it seems to me, be a hollow and futile effort. Second, we are being asked to transfer the money not to the established black groups who have enjoyed a measure of acceptance for some time, but to the militant, alienated blacks, who have suffered the most from black suppression and who do not consider the established "Negro" groups as representing them.

Is an outreach to be made to the alienated members of our community, or are the frustrations and resentments felt among them to be allowed to fester, probably into actual and widespread violence? Turning our backs on them, only to increase our contributions to established groups, is to skirt the issue and reject the rejected once again.

I view the statements on violence in the Manifesto as frighteningly real, but I feel that other things must be taken into account. How much is the threat of violence the result of a deep and sustained sense of personal frustration and resentment? If a man in the ghetto is driven to threats of violence, how much are we, who enjoy the benefits of this oppressive system, to blame for creating these threats? Are we, then—simply because we can refer to an historic nonviolent testimony—any less violent than he?

Do we have so little faith in our fellow human beings and in our testimony of laboring to help bring forth

that of God in every man that we must think good actions lead to evil and violence? Or can we not visualize a way in which we can meet the request, and open a dialogue with brothers whom we need to know at least every bit as much as they need to know us?

We need to discover how our Christian testimonies shed light on this difficult question.

C. ANTHONY JUNKER
Philadelphia

Aid to Friends Schools

DANIEL KURKJIAN's article, "State Aid and the Friends School" (Friends Journal, November 1), is a thoughtful and timely attempt to face up to a question that is before Quaker schools and about which not enough Quaker thinking has been done.

The Department of Public Instruction of the state of Pennsylvania is now, under the rather transparent cloak of "purchase of services," paying subsidies to independent schools, ostensibly for the teaching of certain subjects, with few restrictions other than that approved textbooks be used.

The American Civil Liberties Union and other agencies and individuals have challenged this legislation as unconstitutional in a suit now in the United States District Court for the Eastern District of Pennsylvania.

The National Association of Independent Schools has provided a listening post in Harrisburg to keep members informed of pending legislation and to give members an opportunity to be heard in committee discussion of pending legislation. The purpose of the Association as stated in its bylaws is "to encourage exchange of information among member schools, serve as point of contact between member schools and their various publics including governmental bodies, and further the improvement of education at all levels." Without consulting its members the executive committee of NAIS had intervened in the suit of *Lemon vs. Kurtzman* to aid in the defense of the Secretary of Public Instruction and the various schools are named as defendants.

The school committee of Haverford Monthly Meeting wrote to James H. McK. Quinn, president of the Association on October 13 making the following points:

"We feel that we must make known to you our serious misgivings about the direction now being taken by the Asso-

ciation. We are convinced that it is far more important to the life of a church-supported school that the independence of such schools and their freedom from any interference by the state be safeguarded at all costs than to benefit from state funds. We have not felt entirely comfortable in accepting payments under Act 109. Indeed the questions raised by the plaintiffs in the Lemon case are the questions which must trouble all thinking persons who wish to preserve religious freedom.

"It seems plain that intervention in the present suit is beyond the scope of the constitution and we earnestly submit that this whole question should be brought before the full membership at the earliest opportunity."

James H. McK. Quinn, replying for the Association, makes no reference to the dilemma of the church-supported school and stated that the executive committee of the Association felt that it was well within the purposes of the Association to attempt to intervene in the suit. He pointed out that when the plan of payments to non-public schools was announced invidious comparisons were drawn in the public press which he deemed inimical to independent schools. He added that the executive committee at the urging of the NAIS felt that the true picture of independent schools could only be presented to the court through joining the court suit.

What should be the Quaker answer to state funds to independent schools? Should Quaker schools let themselves be drawn into the defense of the state in this case? Are we risking later encroachments into the field of religious liberty?

DAVID B. FITZGERALD
Haverford, Pennsylvania

Christianity and Quaker Openness

IT ALWAYS SURPRISES me to hear questioned the relationship of Quakerism to Christianity. In fact, early Quakers referred to their movement as "primitive Christianity revived." Sometimes such questioning arises regarding a particular dogma or interpretation not known in the time of Christ. Now it appears in a still broader context—a suggestion that a Quaker might be too "open" to be a Christian (Friends Journal, September 1). A Christian may be open to additional revelations and to persons sharing other insights or affiliations.

George Fox records in his Journal that his "heart did leap for joy," when a voice said to him in the midst of his

anxiety: "There is one, even Jesus Christ, that can speak to thy condition." He said further, "Christ hath the key and opened the door of light and life to me." Still later, he said he was "renewed up into the image of God by Christ Jesus."

Numerous other affirmations of the relationship of Quakerism to Christianity can be found in Friends' writings, early and late.

Belief in Christianity need not depend on rigidity of dogma and interpretation, as the early Friends proved. We have the example of the life and the lessons of this incomparable person, Jesus, living among men and subject to the most extreme pains of the human condition yet also completely divine and continuously proving affinity with God and the everlasting life of the spirit. To believe in the authenticity of this, to make an imperfect and humble attempt to live by it, is no bar to openness.

What is the special "openness" of Quakerism? Openness to God's direction in life—sensitiveness to God's leading—is the very basis of Quaker living, even though most of us find difficulty in practicing it. This leading comes to us, direct from God, though it also may be revealed through Christ, our Elder Brother. It is a thing of feeling that cannot adequately be described, but its influence can be seen in attitudes and actions.

There also is openness to the insights of others in a worshipping group, the basis of a distinctive and necessary Quaker practice that is rarely explained. The dedicated individual is advised, before taking some markedly new position or action, to test the value of his own insights in the combined wisdom of the group.

A third aspect is that of personal openness to other individuals—a feeling with them in their attitudes, desires, needs. Implications of this have been described in Douglas V. Steere's *On Listening to Another*. On a larger scale, this feeling with the problems and aspirations of others is the basis of the Quaker response to human suffering.

A variant of this relationship to others lies in efforts toward the understanding and appreciation of the insights of persons who follow religious practices markedly different from ours, such as Buddhists or Mohammedans, and even those admitting no specific religious belief, such as humanists.

Christians need not claim the only sincere and authentic spiritual attri-

butes. Indeed, its societies have given far too little evidence of this! Without resigning their own faith, Christians can see points at which their insights may run parallel to those of other religious faiths. With an open approach, each faith can learn from others.

Quakerism arose from the Christian tradition and has continued in it. Quakerism at its best seeks to maintain a continuing openness, a special sensitivity to the interior commands of God, and an attunement toward the personalities of other human beings.

MARY ELIZABETH PIDGEON
Sandy Spring, Maryland

Queries Then and Now

FRIENDS WHO READ about Queries then and now in Friends Journal of September 15 will be interested in those reported for Buckingham and Wrightstown (Pennsylvania) in 1732 in *The Friendly Invaders*, written by D. Watson Atkinson and edited by Laura Lou Brookman. It was printed by Charles Ingerman and is available at two dollars a copy from Wrightstown Monthly Meeting, Theodore Barash, clerk, Eagle Road, Route 2, Newtown, Pennsylvania 18940.

"Necessary Questions for the Overseers to Answer to each Monthly Meeting

How ffriends keep to first day and week day meetings and how they Refrain from sleep and drowsiness when they are met;

Wheather ffriends are preserved from tattling, tale bearing, whispering, backbiting and meddling where they are not concerned;

Wheather care is taken when differences arise amongst ffriends to end them with speed;

Wheather ffriends are careful not to put their children apprentices to such as are not of our society;

Wheather ffriends are preserved from keeping idle and vain company and tipping and drinking strong liquors to Excess in ale houses and also home And wheather ffriends in Generall are Careful to behave themselves according to truth;

ffriends are desired to bring in their Births and Buryalls;

ffriends are desired to make wills to dispose of theire Estates whilst they are in Health;

ffriends are desired to take care to pay theire just debuts in due season."

SOL JACOBSON
New Hope, Pennsylvania

Friends and Their Friends Around the World



A young soldier, given sanctuary by Atlanta Friends, gives a TV interview.

Atlanta Friends Accept a Challenge

by Dwight Ferguson

A YOUNG SOLDIER, not previously known to the Meeting and not of Quaker background, last spring brought an unexpected challenge to Atlanta Monthly Meeting.

A high school dropout, he had volunteered for the Army at the age of seventeen but after a few months decided he could not participate in the training required for the killing of other men.

He had planned to turn himself in to the Army, with his C.O. papers, in the presence of his attorney and others who could serve as witnesses. He decided however, that he could not cooperate with the Army in any way and that "turning himself in" was an act of cooperation.

At this point he requested sanctuary from our Meeting. Since we had never considered the meaning of sanctuary, this request resulted in a series of soul-searching meetings.

This minute finally was approved: "Consistent with Friends' opposition to all wars for more than three hundred years, the Atlanta Monthly Meeting of the Religious Society of Friends

will offer hospitality and moral support to conscientious objectors to war and/or military service.

"Implicit in the Minute is the mutual understanding that nonviolence shall prevail in whatever procedures may be followed resulting from this peace witness; that there shall be no secrecy in offering hospitality; and that Ministry and Counsel shall be the Committee in charge."

The young man began his sanctuary June 1. Representatives from several television stations came to interview our "guest" as well as members of Atlanta Meeting and the Atlanta Workshop in Nonviolence, who had counseled him. The F.B.I. came the following morning, and, as planned, the young man was taken without any civil disobedience. He was taken to Fort McPherson and then sent to Fort Leavenworth, where he received a six-months' sentence—the minimum—for violation of parole.

Meeting members were pleased with the dignity and poise of the young man in the interviews with the news media. We felt he grew when he was with us, but possibly he contributed more to our Meeting than we contributed to him. In this encounter we came closer together as a Meeting, and, we hope, have established a sounder base for further action.

Good and Bad Moments in Quaker History

by Ross B. Capon

ONE SUNNY MONDAY morning, I altered my Philadelphia office routine to visit the beautiful, tranquil campus of Swarthmore College. This was a welcome opportunity to practice breathing real air for a change, but my main purpose was to see a unique display of Quakeriana and anti-Quakeriana in the reading room of Friends Historical Library.

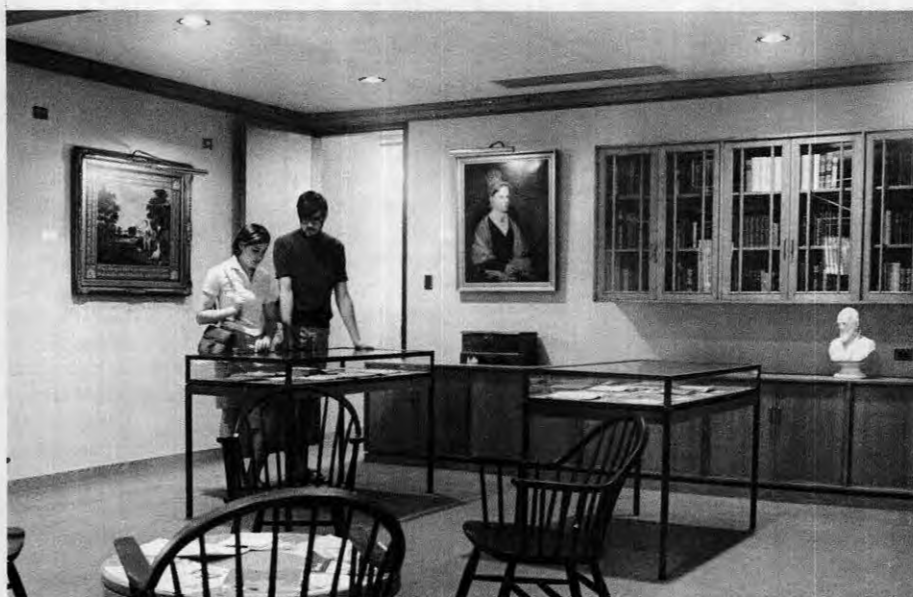
The library occupies three floors at one end of the Swarthmore Library building. In his pleasant office, Frederick B. Tolles, the director, listed the major categories of library resources. Of the many manuscript collections, the most important is of the works of John Greenleaf Whittier. The library also has Meeting records, pictures of meeting-houses, genealogical data, and more than twenty thousand books by and about Friends. It is guardian of the Swarthmore College Peace Collection, official depository for many peace organizations, the curator of which is Bernice Nichols.

We moved into the spacious reading room, and I met Dorothy Harris, under whose direction the exhibit was prepared. Her assistants are Claire Shetter, Eleanor Mayer, Nancy Speers, and Jane Thorson. She pointed out the main features of the four topics of the exhibit and filled in some background information.

A section of "notable editions" included the first printing of Robert Barclay's *Apology*, published in 1676 in Latin; a 1742 "B. Franklin" imprint of the Pennsylvania and Philadelphia Charters; George Fox's copy of his *Several Papers Given Forth*, which was published in 1660 and in which he put marginal notes; the first and second editions of *No Cross, No Crown*, by William Penn; and the first edition (1693) of his book of maxims, *Some Fruits of Solitude*. Swarthmore students seemed most interested in two Quaker marriage certificates on display, those of Joshua and Philadelphia Sharpless (1808) and John and Mary Allen (1778).

One collection was of cartoons and caricatures of the Quakers.

The Neck of the Quakers Broken, or Cut in sunder by the two-edged Sword of the Spirit which is put into my Mouth, is the title of a book by Lodowick Muggleton, a journeyman tailor



Swarthmore students seemed most interested in two Quaker marriage certificates on display in the exhibit of Quakeriana and anti-Quakeriana.

who was an enthusiastic anti-Quaker by avocation. Lodowick identified himself as "One of the two last Prophets and Witnesses unto the High and Mighty God, the Man Christ Jesus in Glory," and referred to William Penn as "an ignorant spatter-brain'd Quaker." *The Neck of the Quakers Broken* (1663) consists of four letters that defend the True Faith against the deprecations of men of Penn's ilk.

Nancy Speers showed me *Bibliotheca Anti-Quakeriana*, published in London by Joseph Smith in 1873. The list of works by Lodowick Muggleton covers eighteen pages in this book.

Other efforts worthy of inclusion in the Smith catalogue were *Little Flocks Guarded against Grievous Wolves* (Friends were the "grievous wolves"), written by Cotton Mather in 1691, and *Hell Broke Loose or An History of the Quakers* (1660) by Thomas Underhill.

Pictures of prisons into which Quakers were thrown were also on display. Before the passage in 1689 of the Act of Toleration about fifteen hundred Quakers were imprisoned. Four hundred fifty died in prison, of whom James Parnell was one of the first.

Early Friends, in addition to—perhaps because of—their persecution in Great Britain, traveled widely to spread their beliefs. When she was twenty-five years old, Mary Fisher visited Sultan Mohammed IV of Turkey, who was seventeen years old, and was received with state ceremony, her message proclaimed as "The Truth." She later settled in Charleston, South Carolina.

But many outside of Britain treated the Quakers equally harshly. Katharine Evans and Sarah Chevers visited Malta and were captured by the Inquisition. John Perrot was imprisoned in a madhouse in Rome, also by the Inquisition. The fate of Perrot was of less concern to many English Friends because he, after being converted from the Baptist faith in Ireland, participated in the first Quaker separation. In 1661, the year the Inquisition released him, he wrote *An Epistle to the Greeks*, and *To the Prince of Venice and All his Nobles*. Said Joseph Ellwood: "Nothing less would serve him than to go and convert the pope."

The library is used by many non-Friends writing in the fields of Quaker history and the peace movement, as well as by Friends. Undergraduates have written papers on many Friendly topics, including "Quakers in commerce," and the "Friends Peace Testimony." Master's degrees are given at Swarthmore College to students with studies in the field of Quaker history. Currently studies are in progress by Ph.D. candidates from Temple University, The Johns Hopkins University, and the University of California, none of whom are Friends. The author of a book on William Lloyd Garrison is selecting pictures of Garrison's Quaker friends for book illustrations. When an eighty-year-old Friend, who had been consulting the director about her manuscript, recently received a publisher's letter accepting it, the entire library staff celebrated with her.

FRIENDS' SELECT SCHOOL THE PARKWAY AT SEVENTEENTH ST. PHILADELPHIA 19103

Established 1689

**Coeducational Day School
Kindergarten through 12th Grade**

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

G. Laurence Blauvelt, Headmaster

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 19151

**A Coeducational Country
Day School**

**Four-year kindergarten through 12th
Grade College Preparatory Curriculum**
Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

MERRILL E. BUSH, Headmaster

**Oakwood School is a
coeducational boarding and
day school founded (in 1796)
and maintained by the New
York Yearly Meeting of the
Religious Society of Friends.**

**Oakwood seeks to practice
what it considers to be the
underlying beliefs of
Quakerism.**

**Oakwood values the spirit of
inquiry, stresses trust and
individual responsibility,
encourages community
interaction, prepares for college
and a way of life, and believes
self-expression is important in
learning and growing.**

**Its flexible curriculum and
schedule are designed to meet
the needs of each of its two
hundred students in
grades 9-12.**

**John D. Jennings, Headmaster
Oakwood School
Poughkeepsie, New York 12601**

*Applications are invited
from qualified, practicing
Friends for the position of*

**PRINCIPAL of
JOHN WOOLMAN SCHOOL**

Address Inquiries to:
**PERSONNEL COMMITTEE
COLLEGE PARK FRIENDS
EDUCATIONAL ASSOCIATION
2151 Vine Street
Berkeley, California 94709**

"1970 WORLD HOLIDAY CALENDAR"

Decorated with art motifs from Iran, Baha'i, Buddhist, Christian, Hindu, Islamic, Jewish holidays. Holidays of UN nations. UNESCO anniversaries of people and events that have had a profound impact on the development of human cultures. \$3.00 (Inquire about bulk rates for organizations with peace and world affairs programs.)

THE FRIENDLY WORLD,
GPO 1004,
Brooklyn, New York 11202.
(NO C.O.D.)

Counseling Service

Family Relations Committee of Philadelphia Yearly Meeting

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

Christopher Nicholson, A.C.S.W.,
Philadelphia, Pa. 19144, call VI
4-7076 between 8 and 10 p.m.

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

Holland McSwain, Jr. MSW, SH
7-1692.

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

Sandy Spring Friends School

SANDY SPRING, MARYLAND 20860
*Established in 1961 by faith in the
working of the Spirit*

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

*Coeducational—day and boarding
Grades 10-12*

"Let Your Lives Speak"

C. THORNTON BROWN, JR., Headmaster

Friendly Outreach in Guatemala

by Donald P. Irish

I WAS PRIVILEGED to visit this summer among Guatemalan friends in Chiquimula, the small-town capital of Chiquimula Department. At the edge of town was a large, low building, "Misión Amigos." There we were welcomed by Helen Ridgway, the treasurer and bookkeeper of the project, which is sponsored by California Yearly Meeting. John Astleford, Administration Field Secretary, was visiting the United States at the time. He has been in Chiquimula since 1941 and reared his family there. Evidence of the loving spirits and fine endeavors of the Astlefords was everywhere apparent as we learned of the extensive program.

The facilities of Friends Mission cover about three blocks. The church edifice, Tabernáculo Evangélico, is nearby. In the block behind the residential quarters and business areas of the administrative building is an expansive, open quadrangle within which stands a chapel with a thatched roof. Girls were playing with a basketball on the playground just beyond. In one corner of the quadrangle is a library; it is new, and its shelves can hold many more books for the use of the scholars and community. Classrooms of the elementary school open on this inner compound.

A second block contains the secondary school building, caretaker's residence, garden and fruit trees, a repair shop, and other maintenance facilities.

The third square contains the Berea Bible Institute. A large dining hall within the area is also used for the sessions of Guatemala Yearly Meeting. Several small, thatched cottages house some staff members and are available for conference guests, students, and transient lodgers.

In the Tabernáculo I attended an evening service, in which many young persons took part. Usually they went directly to the altar and knelt with bowed heads before taking their seats. The service was in Spanish. Religious symbols were noticeably absent.

Our opening hymn was "Holy, Holy, Holy." The intermediate choir sang "Sunbeam," the girls in blue uniform, the boys in white frocks and black bow ties. Several children presented a felt-board illustration of San Juan 1:3, "All things were made by Him." They used

circular pictures to depict the creation of earth and the development of life on it. The service was warmly worshipful, well structured, relaxed, genuine, and friendly.

An elementary school has been operating since 1908. In the early sixties three junior high grades were added. Since 1936 the government has required that all teachers be nationals of the country, and they manage the school completely. Daytime and boarding students alike pay tuition. The peak enrollment was two hundred sixty-five students in 1966; last year, one hundred eighty-five, seventy percent of whom were boarders.

A Bible training school for Christian workers, the Berea Bible Institute, has three full-time teachers and several part-time aides. The interne program, designed to train ministers among the nationals, has sixteen resident students. It is difficult to locate students who can satisfy the requirement that they be graduates of the sixth grade. Resident students travel by bus on Saturday evenings to conduct services in "extension chapels" in other villages, and the extension teachers give home instruction to laymen.

Edgar Madrid produces a daily fifteen-minute broadcast, which reaches most Friends in Guatemala, Honduras, and El Salvador, and is supported by contributions from listeners.

Mission work reaches into other parts of the Department of Chiquimula, Zacapa, and Izabal. These Departments are over populated and semiarid, and have wornout soil and steep hills. A mobile clinic is staffed by a dental technician-nurse; a clinic and full-time nurse in Jocatán serve the Chortí Indians.

Homer and Evelyn Sharpless, who left their California ranch in 1961, lead a project that will move some of the thirty thousand Chortí Indians to undeveloped and unpopulated jungle areas near the coast, where they will be introduced to the growing of plantain, pineapple, citrus fruit, and the traditional corn, beans, and livestock. At a cooperative farm, demonstrations will be given of modern techniques, seeds, fertilizer, and products. The men will work part-time on the group acreage and earn shares in the annual dividends.

The mission maintains a camping program for children at Presbyterian facilities near Guatemala City.

Friends also run a primary and sec-



Tabernáculo Evangélico, the church edifice in Chiquimula, Guatemala

ondary day school with about sixty pupils in San Marcos, Honduras. It is staffed by two single ladies. Couples at nearby Gracias and Ocotepeque do diversified work and have vehicles.

Though Central America is formally a mission field of California Yearly Meeting, Friends native to the area are organized into a Yearly Meeting ("Junta Anual") of their own. It appoints a permanent commission of eleven members, who meet monthly to handle ongoing business. The presiding clerk, Filiberto Ruíz, is supported on a full-time basis and visits churches and aids evangelism as the general superintendent.

In 1967 there were sixty-one churches (Monthly Meetings) in Guatemala, twelve in Honduras, and three in El Salvador, as well as one hundred sixty-four "preaching points," where members and attenders assembled with some regularity outside the Monthly Meeting structure. There are ten Quarterly Meetings in Guatemala. Eleven scattered Monthly Meetings in Honduras and El Salvador are guided by a regional commission subordinate to the permanent commission of the Junta Anual. Four other Monthly Meetings in Honduras have organized a Quarterly Meeting.

The war between El Salvador and Honduras greatly changed the nature of Friends' work in Honduras. One of the strongest churches was at Ocotepeque, but many of its believers fled

and have not returned. The president of the regional commission of Honduras and El Salvador, José Orellana, and his young son, were prisoners of war in Salvador at last report. Bitterness, hate, and general unrest prevail between the two countries.

For the entire mission area, there were in 1967 about twenty-one full-time pastors, more than eighteen hundred persons active in the mission field, and perhaps twelve thousand professing "believers," including children.

The Junta Anual is self-supporting in that no mission money goes toward the support of pastors or evangelistic endeavors. The parishes generally are very poor and cannot support their pastors. California Yearly Meeting continues to provide funds to the Berea Bible Institute and to missionaries from the United States. It also subsidizes the Amigos grade and secondary schools in Chiquimula and San Marcos, Honduras, the traveling clinics in the rural area, and the rural reconstruction program of technical aid to the farmers.

The great concern for evangelism is obvious from the way that Central American Friends apportion their personal and financial resources. They frequently use the term "believer" to differentiate Friends from nonFriends. Some of their projects are similar to those of American Friends Service Committee in Mexico.

Central American Friends differ in their religious expressions from non-pastoral groups, but they share the spirit of peace and the love of humanity characteristic, one surely hopes, of all Friends.

(Donald P. Irish, a member of Twin Cities Monthly Meeting, is chairman of the Department of Sociology and Anthropology at Hamline University, St. Paul, Minnesota. With his wife, Betty, he directed an American Friends Service Committee college-age service unit in rural Mexico during the summer of 1967. The following summer they visited Mexico and Central America; he then was advisor to eight students under a travel-research program of the University of Minnesota.)

An Enterprise of William Penn

EXTRACT: "The first commercial-scale brewing in this land is attributed to William Penn, who built a brewery next to his manor house in 1683." Extracted by John Maynard from an article entitled "Beers" in the August number of Consumer Reports.

Strawbridge
& Clothier



Builders of Confidence
Since 1868



LOWEST
MINIMUM
\$1000



Savings Certificates, maturing in 6 months or one year, automatically renewable until cancelled . . . minimum amount \$1000 . . . with annual dividend of 5 1/4 % . . . available in multiples of \$1000 . . . insured up to \$15,000.

Regular Pass Book Savings Accounts with 4 1/2 % annual dividend compounded semi-annually and insured up to \$15,000. . .

FRED A. WERNER, President

LANSLOWNE
FEDERAL
SAVINGS AND
LOAN ASSOCIATION



Home Office:
32 South Lansdowne
Avenue, Lansdowne

Lawrence Park Office:
Lawrence Rd. Entrance
To Shopping Center
Broomall, Pa.

CREMATION

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

For information write or telephone
HENRY BECK
2862 Germantown Avenue
Philadelphia 19133 — BA 5-1150

RE-UPHOLSTERY and SLIP COVERS

over 40 years experience

THOM SEREMBA • LUdlow 6-7592

Serving Philadelphia and Suburbs
except Bucks County



TRAIL'S END

KEENE VALLEY, NEW YORK 12943

A SMALL FAMILY INN
IN THE HEART OF THE ADIRONDACKS

The joys of nature, the comforts of home.
Hiking, bird-watching, skiing, snow shoeing, in season.
Children welcomed and cared for—Send for folder

ELIZABETH G. LEHMANN, Owner

FRED S. JAMES & CO., INC., OF PENNSYLVANIA

Insurance

841 CHESTNUT STREET
PHILADELPHIA, PA. 19107
Walnut 3-6800

INSURANCE BROKERS AND CONSULTANTS SINCE 1858

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

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

LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION
126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SKYline 7-5138

A NOTE TO SUBSCRIBERS:

Difficulties in the firm that handles our mailing have caused a number of irregularities, for which we are truly sorry. Subscribers who have missed any issues will do us a favor if they list them in the space below.

FRIENDS JOURNAL, 152-A NORTH FIFTEENTH STREET, PHILADELPHIA 19102.

NAME

ADDRESS

CITY, STATE ZIP

Meeting for Worship in Fort Riley

by Daniel C. Kurkjian

I WAS IN CHARGE of a workshop at a conference of Young Friends of North America, and the matter of revolutionary discipleship came up.

The point was that revolutionary discipleship is not simply a strengthening of belief in God but a renewed willingness to do God's will creatively—to assume a responsibility to act and find a workable means of changing conditions of war and strife.

I encouraged the group to find a practical application of that principle by the end of the week.

Nothing really revolutionary occurred to our inventive minds until Thursday afternoon. Then one of the group came to me. "We want to go to Fort Riley," he said. At Fort Riley are twenty thousand troops, most of them men who were in Vietnam.

"What do you want to do at Fort Riley?" I asked. "Blow trumpets and knock down the stockade?"

No. They wanted to visit and follow the leading of the spirit. Soldiers, too, are human beings, and we should be friendly Friends as well as concerned Friends. Maybe the visit would be a form of revolutionary discipleship.

I called the Fort and arranged a visit. An announcement was made that night to the conference about the trip, and sixty young Friends wanted to go. When the officers realized the extent of our interest, they sent three men to Rock Springs Ranch, Kansas, where our conference was, to investigate us.

They watched our swimming meet, in which young Friends vied for such distinctions as the wettest Quaker, the most Quakerly diver, and the most un-Quakerly diver. That fine exhibition of sheer athletic commitment got us through the security investigation. Our examiners were convinced that we posed no real threat.

When we arrived at Fort Riley, we were assigned a young draftee, who had spent a year in Vietnam and had only forty-two days remaining until his discharge, as a guide. He took us through the base museum, where we saw old weapons and equipment.

Then we gathered outside the museum amid nicely trimmed trees, a well-kept lawn, and a tank from the second World War. The time seemed right. Bill Medlin and I spoke to our



Young Friends, during their conference in Rock Springs 4-H Ranch, vied for such distinctions as the wettest Quaker and the most Quakerly diver.

guide and requested time for a short meeting for worship. We invited our guide to attend, and he accepted.

A hundred yards away, soldiers were drilling for a ceremony to honor soldiers on the base who had been in the Army twenty years and were about to retire.

We sang a folksong, "We ain't gonna go to war no more," in honor of the retiring soldiers and our guide. A band played march music. The rhythm of the march and that of our song were the same.

The national anthem was played. The soldiers across the field stood at attention and saluted the flag. We continued our worship. Our guide sat with us. The meeting went on against a background of marching men, the firing of a cannon, a short reading of names, and a bugle call.

Our guide wandered off. I left our meeting before it broke in an attempt to find him and have him continue our tour, but he had disappeared. I spoke to several soldiers, who wondered why we were sitting around the tree. Our group aroused the curiosity of quite a number of people who had seen us. They all knew somehow, perhaps because of our informal clothing, that we were a peace group of some kind.

I never located our guide. As I walked back to our group, everyone was standing in a circle, singing "We Shall Overcome." Many eyes were on our little circle—undisciplined, individually dressed, long-haired. Some of the soldiers stood and watched, their hands folded.

As I neared our circle, a captain

asked a private near him, "What's all this? What are these people doing here?"

I walked over and explained that we were a Quaker group visiting the base and that we had just had a meeting. He laughed and said, "Don't get uptight, kid. I'm a lawyer here and defend resisters." He said he was glad we had come, but he warned that military police were concerned about our unescorted presence on the base.

We decided to march toward our cars.

On the way, soldiers were lining up for inspection. Just as our group got parallel to them and we were about fifty feet apart, they were given an order to halt and right-about face. They were looking right at us. The two sergeants in charge turned and faced us. They all stood at attention, looking right at us and smiling until we had all walked by. We looked back at them as we walked, and we smiled, too.

It may not be revolutionary discipleship, I thought, but maybe it's discipleship of a kind.

(Daniel C. Kurkjian is a student in Wilmington College.)

"Litter Day Saints"

NEW ENGLAND YEARLY MEETING: Quaker Queries, newsletter issued daily during the sessions, carried this note one day: "Friends are asked to 'apprehend' any Litter Day Saints they observe tossing paper airplanes, soap, or each other out of windows. And please urge them to pick up the litter when the fun is over!"

I Had a Dream

by Lia Boetes-Ridder

I HAD A DREAM that Quakers held a week-long fast on the Binnenhof in the Hague, the center court of the buildings of the Dutch parliament and senate. I had this dream the night after Emile Wennen and his wife, both doctors for nine years in Nigeria/Biafra, visited our home to inform my husband, Otto, about the situation. My husband is in the Senate and had to speak the next week about foreign affairs and Biafra.

My first thought was to forget the dream, but I could not forget. I started telephoning Quakers in our small action group (the whole Society of Dutch Friends is somewhat more than one hundred members). The idea was discussed in small groups over the country after meeting the next Sunday. The next week in the Executive Committee I was able to tell how I hoped to make my dream a reality.

I had no intention of running it alone, because Otto and I have a reputation in Holland as radical demonstrators and I did not want it to be "a Boetes demonstration," but a Quaker fast. Drinking weak tea and fruit juice was allowed. We planned to sleep in a station car and distribute pamphlets to passersby. The fast—to last for one week—was to express our solidarity with the Biafran people.

Most Dutch Friends viewed the plan favorably. The Dutch Quaker Action Group took the responsibility. Some would participate for the whole week; others promised to come for one or two days. Hague Friends offered to supply us with drinks.

Although it is very difficult to get permission for any demonstrations on the Binnenhof, we were approved. Nearly three-fourths of Dutch Friends—an unprecedented number—participated in some way. It was even possible to break through all the laws and rules on the Binnenhof; everybody was helpful. The police helped us to place the posters on the car and during the week brought newspapers to us. Perhaps they thought persons who fasted are weak, helpless.

What we did not know before was that just that week Biafra would be a center of interest. There was an extra meeting of parliament about Biafra, and the minister of foreign affairs of Nigeria visited our country and the Binnenhof.

When we began I thought we could only distribute pamphlets and try to talk with the "man in the street," but we

were on TV, on the radio, had many interviews with newspapers, and people from international organizations came.

Members of parliament came over to inform us about the discussions on Biafra in parliament. The Dutch minister of Foreign Affairs, Luns, even visited us twice. He had never before talked with "demonstrators." When he was talking to me he noticed suddenly that I was the wife of Senator Boetes. He later invited me to listen to his talk in the parliament about food transport to Biafra. A policeman, who had just before Christmas ejected me from the steps of the Senate during a demonstration and caroling after a speech by my husband, looked on, amazed.

Luns spoke firmly in the Senate. Later we met outside the building. He asked me if I would start eating pretty soon. I answered, "Not before Sunday." For one moment he stepped completely out of his role and said: "Oh, my God!" Politicians and press were hopeful that a talk he had with the minister of Foreign Affairs of Nigeria would amount to something, but it did not. The last night of the fast I wrote that I did not understand what had happened. He sent me a long letter and an invitation to visit him.

Many things are happening in the Netherlands to help Biafra. A letter, signed by the head of the Roman Catholic Church, the head of the Reformed Church, the leaders of three great Trade Unions, and other important persons, was sent to the government. We hope the situation improves soon, because already two million people have died, and each day there are a thousand more. In Holland we know by our own experience during the second World War what starvation is. In Biafra, it is even worse. Please help—not only with humanitarian help, but with political pressure.

Lansdowne Youth Program

LANDSDOWNE MEETING (Pennsylvania) has been assisting the local youth program with money and staff help. In a letter of thanks to the Meeting, the director mentioned that during the past year, three thousand seven hundred fifty boys and girls consumed six thousand bottles of soda at Thursday evening dances. "We had no arrests and it was not even necessary to call for emergency police assistance," he said. Four hundred teenagers attended the Monday evening coffee houses and consumed one thousand two hundred bottles of soda.

Problems at Home and Overseas

THEODORE W. ROBINSON, executive secretary of the Middle Atlantic Region of American Friends Service Committee, as the opening speaker at the annual public meeting of the Committee urged that we not become defensive or preoccupied with guilt when we ask ourselves: Are Friends more willing to be radical about peace than about civil rights?

Rather, he said, we must become aggressively creative in meeting such challenges as the Black Manifesto. The "black-and-white together" civil rights period of the early sixties saw a further widening of the gap between the standards of living of poor blacks and the middle class, and the new emphasis on black unity is a natural result. At the same time, we must not let intense self-esteem among blacks become a substitute for creative response to our problems.

Philip Buskirk, national representative in education, followed with examples of how the establishment ignores the poor. He suggested that it is unjust to allow most benefits from new oil discoveries in Alaska to bypass the indigenous population of Alaska. He noted that powerful forces want to establish a new resort area in the wake of the destruction of Hurricane Camille, without consideration for the persons displaced by the storm. We must avoid defining reconciliation as the simultaneous maintenance of justice and injustice, an attempt to bridge the unbridgeable, he said.

Andres R. Diaz, who led a summer project in the Spanish-speaking community in Lowell, Massachusetts, urged that more attention be paid to problems of Spanish-speaking United States residents. Seminars and problem-oriented workshops would help develop leadership, and a special office should work with recent immigrants, whose social and economic situation resembles that of slavery.

Theresa Sandok told of CRASH (Call to Research and Action to Stop Hunger), initiated last summer to find out why government food programs are not working. Officials, recipients, and others were interviewed by more than two hundred CRASH participants. They found that students who receive "free" meals sometimes have to work for them or are humiliated by having to give special tokens to cashiers. Food stamps are too costly, and some poor people are excluded from the program because they

do not know what their annual income is.

Subsequent presentations during the all-day meeting November 1 in Philadelphia dealt with international affairs and the domestic peace movement. John Volkmar discussed West African countries he had visited. AFSC is establishing relationships with concerned persons throughout the region to increase its usefulness in anticipating and mediating conflicts.

George Loft described efforts to help Zambia with its housing problems. Most "squatters" are employed but lack resources needed to build homes. Work crews of residents of squatter settlements are to be organized, and a counterpart group will be formed of government housing authorities and planning officials. These groups will develop site plans, and the workers will attend construction training sessions. Zambia is of particular interest because of President Kenneth Kaunda's identification with Quaker principles and because developments in Zambia, the southernmost black-governed country in Africa, may have a bearing on policies in Rhodesia and South Africa.

Jim Grant, a peace caravaner in 1969, worked with draft-resistance groups in the ghettos of Memphis and Atlanta. Since resistance is a low-priority issue for most ghetto residents, he said, a worker, to be effective, must become involved in the community.

Cecil Hinshaw, who directed the 1969 special summer program in Washington against the war in Vietnam, emphasized the importance of traditional political channels and demonstrations in putting forward the antiwar viewpoint.

The speech of Paul Johnson on the Middle East is printed in part in this issue of Friends Journal.

The program concluded with comments by Bronson P. Clark, executive secretary; Gilbert F. White, retiring chairman of American Friends Service Committee; and Henry Beerits, the new chairman. Henry Beerits is a graduate of Princeton and has a degree in law from Harvard. He is a member of the law firm of Morgan, Lewis, and Bockius, is active in Philadelphia civic affairs, and has served as an associate executive secretary of the Committee.

Meetings and the War

THE KALAMAZOO Friends Meeting Newsletter quoted from an editorial in the Kalamazoo Gazette, in which the following appeared, taken from a letter received from a Marine in Vietnam:

"Does human life mean so little that we don't care for it any more? Are we so used to bloodshed? Don't we really lust for it? Isn't it just a highly advanced and indiscriminate Roman Coliseum?" Green Pastures Quarterly Meeting approved a minute that the United States' continuation of the Vietnam war was morally wrong, that it questioned the moral rightness of paying taxes to support it, and that it gave "approval and loving support" to those who conscientiously refused to pay such taxes.

News of Swarthmore

IN HIS REMARKS during inauguration as tenth president of Swarthmore College October 11, Robert Cross said: "Swarthmore must not become elitist, in the sense of believing that the campus is the sole preserve of students and faculty, to the exclusion of members of the community from whom we can learn, and whom we may occasionally assist. It must not become elitist in defining by wholly conventional criteria the kinds of students and faculty who come here; our single test must be potential for future excellence."

It was announced that the Vivian B. Allen Foundation of New York City has awarded an endowment fund of one hundred thousand dollars to enable several additional foreign students to attend the college. The number of foreign students at Swarthmore has ranged between thirty-two and forty-nine. The 1969-1970 freshman class has thirteen foreign students.

For Educators, Parents, Students

THE REVOLUTIONARY CRISIS in secondary education—a crisis fanned by the demands of blacks and the stance of middle-class radicals—is the subject of a four-page report issued by the Race Relations Committee of New York Yearly Meeting. One of the products of a conference held last spring at Powell House by the Committee, the report is available from Walter Ludwig, 15 Rutherford Place, New York 10003. Please send a number ten, self-addressed, stamped envelope with your request.

WANTED—YOUTH WORKER

POWELL HOUSE will have a challenging opening—the directorship of its Youth Center and Program—for a person gifted in working with young people, both high school- and college-age. For particulars write:

Francis Hall
Powell House
Old Chatham, N. Y. 12136

Personal Supervision of a Firm Member

Fyfe, Auer & Boyd

FUNERAL HOME

7047 GERMANTOWN AVE.

CHestnut Hill 7-8700

James E. Fyfe, Charles L. Auer,
Irvin B. Boyd

Cremation service available

Young Friends The Meeting School . . .

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

*Community decisions by consensus . . .
Family living . . . Intersession trips and projects . . . Farm . . . Work program . . . Fine arts and crafts . . . College preparatory . . . Accredited NEACSS.* True education comes from a way of living together, as well as from academic study. Write:

JOEL HAYDEN, Director of Admissions
THE MEETING SCHOOL
Rindge, New Hampshire 03461

MEETING ANNOUNCEMENTS

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, 10 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.

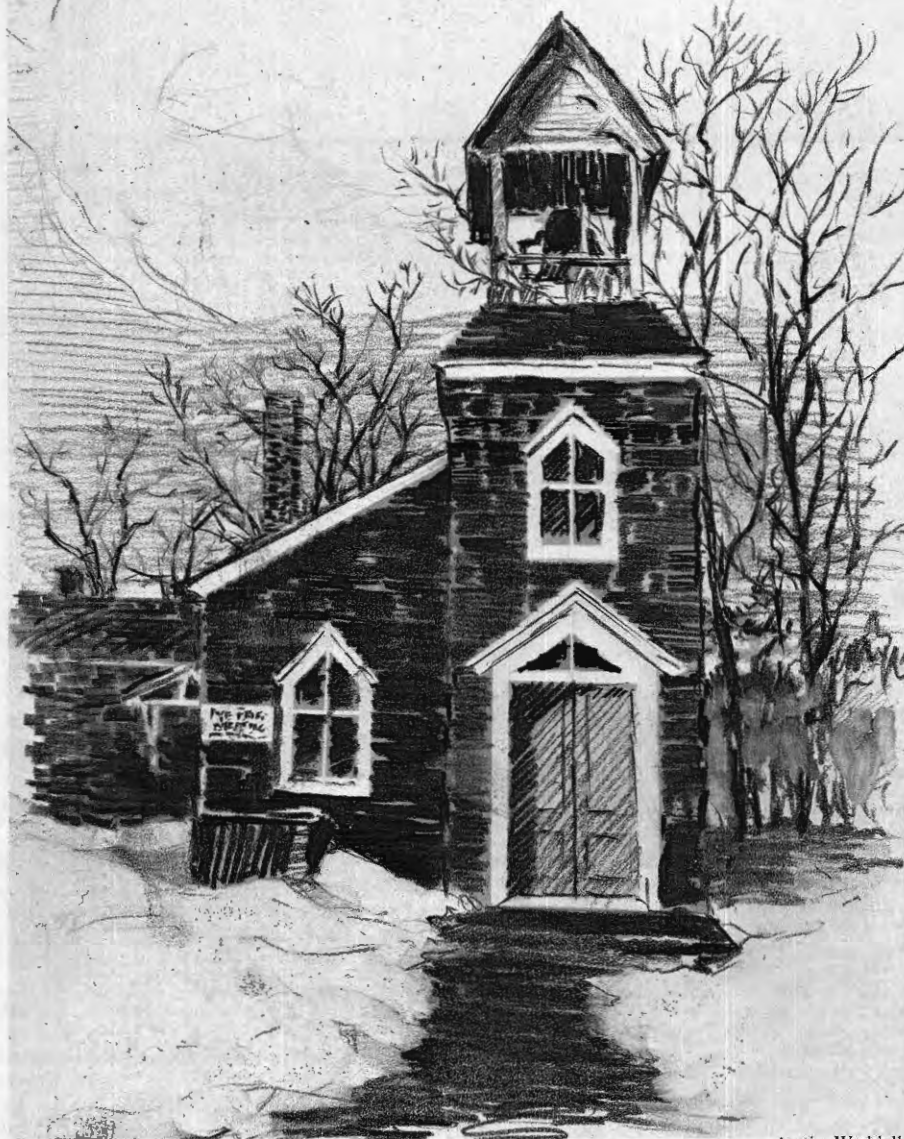
STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Janet Jones. Phone: Area Code 203 637-4428.

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.



Justin Weddell

Rye Meetinghouse, New York (after a photograph by Richard Crohn)

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, Classes and Adult Discussion 10:15 a.m. Worship 11:15 a.m. Booker T. Washington Center, 524 Kent 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 10 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. Semi-Programmed Meeting for Worship 8:30 a.m., First-day School 9:45 a.m., Programed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

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—Meeting each Sunday, 10 a.m., in Friends' homes. 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).

PORTLAND—Forest Avenue Meeting. Unprogrammed. First-days 10:00 a.m. 1837 Forest Avenue. Call 799-7225 or 839-3288.

Maryland

ADELPHI—Near University of Maryland, 2303 Metzertott 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.

GRAND RAPIDS—Friends Meeting for worship. First-days 10 a.m. For particulars call (616) 363-2043 or (616) 868-6667.

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

Minnesota

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

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.

CROWELL—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.

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.

RANCOCAS—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.

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. Schoonmaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

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

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

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

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

SCHENECTADY—Meeting for worship, Sunday evening 7:00 p.m. Old Chapel, Union College Campus.

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.

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. First-day School 10 a.m.-11:15 a.m. Meeting for worship 11:15 a.m. to 12.

DOLINGTON-Makefield—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

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

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

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

LANSDOWNE—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 Pennsdales—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 Waln 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, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Allen D. Clark, 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, Sunday, 10 a.m., Bennington Library, 101 Silver Street.

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

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.

Position Wanted

ENGINEER AND COLLEGE ADMINISTRATOR interested in exploring employment possibilities for post July 1970. Would also consider purchase of small business or retail hardware store. Location must be in or near rural setting. Forty-three-year-old Quaker with wife and four children. Box D-468.

Positions Vacant

RESPONSIBLE, MIDDLE-AGED FRIEND, to live in, as housekeeper, in lovely Chestnut Hill home, and love four children, ages six to ten. Write Dr. Fred Richards, 187 Hillcrest Avenue, Philadelphia 19118, or call 215 CH 8-1142.

CHILD CARE—cheerful, reliable person to care for two boys, one nursery school age, one six months. Three day week. Society Hill. Call 215-WA 2-3196.

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.

Services Offered

RE-UPHOLSTERY and pinfitted slip covers—over forty years experience—serving Philadelphia and suburbs (except Lower Bucks County). Seremba. LUdlow 6-7592.

TRAVELING EXHIBIT AVAILABLE. Eight original woodcuts by Vo-Dinh, entitled, "Crimson Silk." They represent the artist's cry of despair over the slaughter of the Vietnamese by the Vietnamese. Mounted and shipped in lightweight, sturdy container to schools, groups, and galleries. Write: Val Ruge, 4 Grand Street, Newburgh, New York 12550.

For Rent

ROOM, with lavatory, for rent. Near West Chester, Pa. Owner is a member of Westtown Monthly Meeting. References exchanged. Minimum rent to right person. Box M-469.

Books and Publications

WOULD YOU LIKE TO TRY Rufus Jones's favorite fish chowder? This and 449 other tried and savory Quaker recipes are in THE POWELL HOUSE COOK BOOK—everything from soups and chowders to meats and desserts, with friendly hints to add flavor. Illustrated \$3.50, postpaid. Write: Powell House, Old Chatham, New York 12136.



Madonna and Child, David Chikutu

Announcements

Births

DOURTE—On September 27, a daughter, POLLY ANN DOURTE, to Wilbert and Marian Cash Dourte. The mother is a member of Haverford Monthly Meeting, Pennsylvania.

ENO—On October 31, a son, RANDOLPH RALPH ENO, to Ralph and Charlotte Eno. The parents are members of Wilton Monthly Meeting, Connecticut.

Marriage

BASEHORE-CADWALLADER — On October 11, at and under the care of Warrington Monthly Meeting, Wellsville, Pennsylvania, FAITH CADWALLADER, daughter of John and Helen Cadwallader, and GARY BASEHORE, son of Frank and Velva Basehore of Mechanicsburg. The bride, her parents, and grandparents are members of Warrington Monthly Meeting.

Deaths

BANKS—On October 15, in Middletown, Connecticut, THEODORE HOWARD BANKS, aged 73, a member of Middletown Monthly Meeting and professor emeritus of English in Wesleyan University, where he taught from 1928 until his retirement in 1963. He is survived by his widow, Marian Case Banks; two sons: Edward Merritt and David Gardiner; and a daughter, Mrs. Elizabeth McCluskey.

BROWN—On September 25, DORIS GORDON BROWN, a member of Haverford Monthly Meeting, Pennsylvania. (Previously given in error as October 2.)

GOODACRE—On October 24, ANNIE ADLAM GOODACRE, aged 95, a member of Minneapolis Friends Meeting for fifty-nine years. She is survived by her son, George, and several nieces and nephews.

HUTCHINSON—On November 2, in Burlington County Hospital, Mt. Holly, New Jersey, HALBERT CONROW HUTCHINSON, aged 72, a member of Chesterfield Monthly Meeting and Crosswicks Preparative Meet-

ing. He is survived by his widow, Madeline A. V. Hutchinson.

MASON—On July 25, HOWARD C. MASON, aged 87, a member of Glens Falls Friends Meeting, New York. A noted historian, he wrote several books on local history.

NORTON—On October 19, HIRAM S. NORTON, aged 85, a member of Glens Falls Friends Meeting, New York. He was treasurer of his Meeting and treasurer of the Council of Churches for many years.

RICKS—On August 13, in Richmond, Virginia, KATHARINE CRENSHAW RICKS, aged 86, a member of Richmond Monthly Meeting. She was librarian of Guilford College from 1922 to 1949 and hostess of Guilford's Alumni House until 1953. She is survived by a niece, Mrs. John A. Griffin, and two nephews, James Hoge Ricks, Jr., and R. Arnold Ricks.

SCHMITT—On September 12, in Philadelphia, MARTHA A. SCHMITT, aged 55, a member of Green Street Monthly Meeting, an attendee at Frankford Meeting, Unity and Waln Streets.

Members of Frankford Friends Meeting experienced a sense of great loss in the passing of their beloved member, Martha A. Schmitt. She was responsible for most of the pastoral care administered in the Meeting, and was editor of Frankford Friends Features. Her husband and son, as well as other Meeting members, realize how difficult it will be to face the future without her.

Coming Events

December

21—An hour of divine worship and carol singing, 7:30 p.m., Marlborough Meetinghouse, Marlborough Village, north of Kennett Square, Pennsylvania. All are welcome.

24—Moratorium against the war in Vietnam. Consult local peace groups for details.

31—January 3—Midwinter Institute: A Quaker Response to Radical Theology. For details and reservations, write to Pendle Hill, Wallingford, Pennsylvania 19086.

January

4—Group Discussion: "Can Capitalism Solve Our Modern Socio-Economic Problems?" James Laird, moderator. 3 p.m., Frankford Friends Meetinghouse, Unity and Waln Streets, Philadelphia.

18-25—World Council of Churches Week of Prayer.

19-23 — Quaker Leadership Seminar: "What is Security?" Write Robert and Sara Cory, William Penn House, 515 East Capitol Street, Washington, D. C. 20003 or Herbert Huffman, 101 Quaker Hill Drive, Richmond, Indiana 47374.

23-25—Married Couples Retreat at Pendle Hill, led by Charles and Eleanor Perry, sponsored by Philadelphia Yearly Meeting Religious Education and Family Relations Committees (part of the Friends General Conference project under the guidance of David and Vera Mace). Write: Religious Education Committee, 1515 Cherry Street, Philadelphia, 19102.

**Suggestion: Give Friends Journal to a
Friend, a friend of a Friend, a friend, a
friend of a friend of a Friend.**

Write their names and addresses (with zip) in the simple, uncluttered space below:

MRS. GLADYS LINDES
211 S. HENDERSON RD.
KING OF PRUSSIA, PA.
19406

Mail the page to Friends Journal, 152-A N. Fifteenth Street, Philadelphia, Pennsylvania 19102. We shall send every Friend and friend you list a greeting card in your name and bill you for \$5.50 for each subscription. Could anything be simpler? Friendlier?

Your name and address: