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Quaker Thought and Life Today



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Contents

A Sense of All Conditions—Theodor Benfey	450
The Responsible Use of Wealth and Property—	
C. Anthony Junker	451
A Shiny, Brand-new Quaker—Barbara Kaufmann	452
A Memorable Meeting—Margaret Granger Utterback	453
Another Dimension to Forgiveness—Candida Palmer	455
Guidelines for the Individual Religious Search—	
Gunda Korsts	456
José Flores Spoke Sweetly; So Did Sam Azadian—	
Jeanne Ellin	457
One of Our Own—Kenneth Johnson	458
Poetry by Patricia Alice McKenzie, Amelia W. Swayne, Herta	
Rosenblatt, and Lyon Phelps	459
Reviews of Books	459
Letters to the Editor	461
Friends and Their Friends Around the World	465
Reports by Marjorie Dyson, Donald C. Brandenburgh, Jack	
Kaiser, Rosemary and Philippe Vergnaud, David S. Richie,	
Edward F. Snyder, Gerard and Nancy Negelsbach, Schuyler	
Elsbree, Wyman Harrison, and Robert O. Clapp, Frederic	
Vanson, Helen N. Schantz, and Harold Perry	477
Announcements and Coming Events	477

From a Facing Bench

THE PHOTOGRAPH ON THE COVER is by George Louis Creed. He attended Community College of Philadelphia and has enrolled in the New York School of Visual Arts.

"Perhaps the greatest service that could be afforded this nation at the moment is that America be forced to prove that it deserves people's patriotism. That is what youth is demanding, and they won't be reconciled until America does prove itself. More power to youth; theirs may well be the higher patriotism. All nations must be deserving of its people, and if youth help make America more deserving of Americans, theirs may be the most important service to the country since Lincoln freed the slaves."

—John Deedy, in *The Lamp*

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Today and Tomorrow

Sexuality

WE REMEMBER the shocked bewilderment with which some American Quakers read in their newspapers one Monday morning in 1963 that a group of British Friends had published a bombshell, a pamphlet named "Towards A Quaker View of Sex." The bombshell since has become a landmark, an exemplar of sensible, courageous, enlightened consideration of a matter that men and women, boys and girls have wondered and worried about ever since God created man and woman, male and female.

We have come far in these few years, and we are glad for that. We are in something that the cliché-makers call a sexual revolution, but that to us is nothing more than honest admission of certain irrefutable, inescapable facts of life. We will do well now to make the most of this opportunity to be honest and to lift clouds of ignorance, prejudice, prurience, and false Puritanism that have clouded and warped the lives of far too many persons.

The matter is not simple or onesided, of course. New York City schools, for example, reported 2,487 pregnancies among unmarried girls in the seventh to twelfth grades in 1969, nearly double the figures of the previous eight years.

An example of eagerness for enlightenment (titillation, maybe) about a once-taboo subject is that a mediocre book, *Everything You Always Wanted to Know About Sex*, has been on the bestseller list of the New York Times Book Review for more than twenty-eight weeks.

We have received for review in the past few weeks six books about sexuality. (We mean to print notices of some of them in due time.) Significant among them, because of its sponsorship and its indubitable desire to be helpful, is *The Sexual Person: The Church's Role in Human Sexual Development*.

It was written by Urban T. Holmes III, professor of pastoral theology, Nashatah House. It was prepared under the auspices of the Executive Council of the Episcopal Church.

All the more laudable, then, is the conference in Minneapolis last February that Argenta Friends School, Argenta, British Columbia, and Friends Council on Education sponsored so that Quaker educators could discuss the need to retain a sense of direction in a time of shifting values.

About the problem and the situation in that adventurous, exciting, and deeply committed institution, John Stevenson, the guiding light of Argenta Friends School, wrote:

"I know of no one in the school who feels that we have final answers in this area. In the past, our policy has been that it was better for our students to keep their relationships

on a sufficiently light level so that deep involvement, either emotional or sexual, was not involved. Specifically, we have indicated that sexual intercourse is one of the unacceptable activities while here.

"This year we have had a series of frank discussions as a total school group about the validity of this policy. We have had a series of preliminary sessions in which pertinent facts have been presented. Then we have had two sessions in which everyone in school has been free to express his opinions without either question or argument.

"Now we are approaching the difficult period of recognizing the need for concern for the individual student and staff people, yet to examine whether there is some way to maintain the spirit of the old policy, the needs of the law, the desires of parents, and the need for a firm guidance.

"Whether we change the policy or not, we will all be more sensitive to the problems involved as a result of the open discussion."

Now we have another clear call. A group that met at the 1970 General Conference for Friends presented a statement to a general session. It said, in part: "We encourage Yearly and Monthly Meetings to formulate new queries, advices, and practices in the area of interpersonal and sexual relations, recognizing that queries alone will not be enough, in and of themselves, to deal with this important subject."

We hope something is done.

Sufferings

WE READ several times in the course of the publishing process the column, "Sufferings," and a lump comes in our throat.

We say a prayer: "Dear God: Bless all these boys in their servitude and loneliness. Help them to keep their faith. Comfort them. Guide them. Tell them they have friends. Assure them of the love and respect and admiration we have for them. Tell them that if we do not write to them it is because the steel that is in them is not in us. Assure them that their cause is just, that the light they give the rest of us is bright. Dear God, be with them, but be also with us, who lack their strength and courage."

Oddments

IT MIGHT BE FUN to start collecting (for amusement or for a monograph someday on the ingredients of the public image of Quakerism) the immaterial and impertinent bits one encounters in unexpected places.

To start, here is a paragraph from *The Family Tomb*, a novel of intrigue in Italy by Michael Gilbert: "They (the Communists) were very good fighters," said Broke. He said it as if his thoughts were a long way off. "Not the only ones, though. The most bloodthirsty partisan I ever met was a Quaker." It was clear that everyone would have liked to hear about the bloodthirsty Quaker, but Broke had continued quietly with his meal."

A Sense of All Conditions

by Theodor Benfey

WORDS are the weirdest things. We throw them around as if they were tennis balls, but my words will only convey what I want them to convey if I know what *my* words mean to *you*.

And that means, of course, that I must know you and must know what experiences in your life correspond with *what* words in your vocabulary.

We must choose our words more lovingly and carefully. No more must we brush off an appeal for aid to the Black Panthers simply by the words, "No, they're violent."

That is violence on our part—a refusal to look beyond the rhetoric to the human situation. The fact is that the Panthers have child-feeding programs in the ghettos and often cool disturbances rather than incite riots. We would have few to aid if we limited our aid to those we are sure do not support violence by action or purchases or investment or rhetoric.

Friends could polarize into at least two groups.

The traditional Quaker peacefully goes about his business, with a smile for each person he meets, aware, perhaps, of the chaos and suffering in the world but totally unaffected by it. He is confident that God will look after him, guide him, and provide for his loved ones.

In a second group is the refined—or not-so-refined—critic, who judges all events from the ethical absolutes of the Sermon on the Mount and shows in his verbal judgments little of the compassion of the man who preached that sermon.

We have a testimony that we have adopted from Mahatma Gandhi: We break laws only when we feel our conscience demands it. If we break laws carelessly, we foster the random suffering that accompanies anarchy, and our witness against particular laws will not be noticed. Civil disobedience is a meaningful weapon only in a society that believes in law and order.

We must enlarge Gandhi's message. Our criticism of men in power must be done only when our consciences demand that we speak out. Otherwise, we foster the destruction of respect for authority and social cohesion. Only in a cohesive society where there is respect for authority will our criticism of our national leaders be heard so that it can lead to constructive change.

Although revolution by armed revolt is in the American tradition, it is not in the Quaker tradition—and for good reason. That does not imply, however, that Friends are against revolution. Gerald Bailey has said, "The func-

tion of Friends is to spiritualize the social movements that become inevitable."

If revolution does come in this country, the traditional Friends should not wring their hands and proclaim all is lost because their way of life is shattered. German Friends, after all, survived Hitler's Germany. And Quaker critics and activists should not jump on the bandwagon, thinking Utopia is around the corner. The function of both groups of Friends is to spiritualize the revolutionary social movement should it become inevitable.

What does that mean?

We must be realistic. We must see the real possibilities in the future and must urgently convey to the leaders of the new Utopias an awareness of what is possible. Then, their followers, should they be successful, will not feel betrayed and turn on their leaders.

One role of Christians and Quakers is to hold up real hope to the inveterate pessimists and to condemn Utopian optimists for the awful hoax they play on the simple longings of many individuals. We are called to live by those parts of the Utopian dream that are humanly possible. In the Russian Communist revolution there were Christians much more committed than the Communist leaders to a radically new way of life—they were held up by the leaders as examples. But with time, the committed Christians became an embarrassment to the Communists and were expelled.

To spiritualize the social movements means also to lift the inevitable suffering and tension to an eternal plane—to help those caught up in the turmoil to sense the workings of God's purpose and to cooperate with it or at least not to become so tense and rigid as to be broken by it. Friends have performed that function in many communities adjusting to integration.

If we interpret Quakerism in this way, our cardinal message cannot be one of pacifism and the constant condemnation of violence. Almost everyone today condemns violence, but in North Vietnam, on the campuses, in the streets, the condemnation seems only to create further animosity and to engender more violence. We are quite wrong to predict that good never comes out of violence. There is no way to explain the wealth of goodness and good things in the world except to recognize the Old Testament insight that God makes even the devil's work to praise him.

Some pain and violence is inevitable—it is, in Kahlil Gibran's phrase, the breaking of shells that enclose our understanding and thus slow down our evolution. Some tendency to violence is built into us by our genetic past, and we would be most unwise to deny it or suppress it.

If we simply condemn it, we are justly ignored as not speaking to the human condition. The forces within us that underlie violent behavior are the bases of our will, our drive, our ambition, our determination, our guts, our

courage, our stubbornness, our perseverance against odds. Where would we be without them?

We ought to celebrate the discovery of the seeds of violence within us and lovingly nurture them until they serve their intended purpose—to stand fast against wrong, to strengthen our resolve, to reach a longed-for and hard-fought goal.

Three hundred and twenty-three years ago, George Fox discovered those seeds within him: "I was under great temptations sometimes, and my inward sufferings were heavy. . . . The natures of dogs, swine, vipers, of Sodom and Egypt, Pharaoh, Cain, Ishmael, Esau, etc., the natures of these, I saw within, though people had been looking without. And I cried to the Lord, saying 'Why should I be thus, seeing I was never addicted to commit those evils?' And the Lord answered that it was needful I should have a sense of all conditions; how else should I speak to all conditions? And in this I saw the infinite love of God."

It is time we reacted to the anger, violence, and frustration that we find in ourselves—if we are honest with ourselves—the way George Fox did. If we do not see in our discovery the "infinite love of God," how can we speak to all conditions?

You cannot minister to an Ohio National Guardsman unless you can sense in yourself the desire to shoot a student.

You will never be able to communicate with those of our leaders most vocal in their demands for law and order unless you can sense their fear and panic at the chaos they see resulting from softness shown to criminals, loafers, and draft-dodgers.

You cannot speak comforting words to an Army sergeant or an Air Force stockade guard until you discover within yourself the feelings that made those men hold those jobs.

You must learn to feel the rage of a Black Panther and a Ku Klux Klansman. "That it was needful, I should have a sense of all conditions. How else should I speak to all conditions?"

Here is one way we can help make humanity whole—by recognizing all conditions in all men as being in each of us. There is that of God in *every* man, but we have forgotten the other side of George Fox's discovery: Everything else—good and evil—in all other men is also in each of *us*.

Morning

The candle still was lit at break of day
When roosters crowed and fields were full of light
And heavy fog was lifted from our sight
Until the darkness all had passed away.
Now in the rising of the radiant sun
This tiny valiant candle's task is done.

PATRICIA ALICE MCKENZIE

The Responsible Use of Wealth and Property

by C. Anthony Junker

TO SOME FRIENDS, particularly younger members, meeting-houses are a symbol of the weakness Friends are said to have in holding onto wealth amid poverty and neglect.

Older members often feel the need for traditional forms of spaces for worship. Positions can polarize swiftly when reinforced by the rhetoric of the generation gap: The older generation is responsible for problems of our times, and the younger generation is unrealistic.

Meetings must continue, however, to raise the proper questions about their meetinghouses and to seek unity through worship and deliberation.

Is it immoral for Friends to own meetinghouses? To those who look toward a true communal society, individually owned property is wrong. Christ needed no temple to preach in and taught that we should sell our possessions and give the money to the poor. Can Christians justify property and wealth in a world of urgent needs?

Each Meeting should look closely at its properties and possessions. When we are faced with a need for a meeting-house, we might ask whether it should have a fixed location or whether it should be like the Tent of Meeting before the time of the Kings of Israel that traveled with the wandering tribes across the desert.

One Meeting might choose to give up all property and meet in rented or borrowed quarters, perhaps in a slum, or in the homes of members. Still another might be moved to have a modest, special space for worship or even feel justified in maintaining a large meetinghouse to shelter programs needed in its community.

There may be good reasons for keeping our meeting-houses.

They are places in which to meet. (Even revolutionaries need quarters for their operations.)

They can be sanctuaries in a world of strife and hardship, where the word and spirit of God seems to flow a little more easily among us.

They represent power in a society built on power and can be used for positive purposes, such as serving as collateral for bail bonds or loans for emergency uses.

They can be havens for the persecuted and the alienated, meeting places for those denied space elsewhere, or emergency lodgings for the dispossessed.

They can be used for community organizing or education of the disadvantaged.

The basic question is: Are we making creative and responsible use of our wealth and our properties?

A Shiny, Brand-new Quaker

by Barbara Kaufmann

IT WAS DELIGHTFUL; it was depressing. It was inspiring; it was disappointing. It was exciting and dull. The best indicator of my overall response to the 1970 General Conference for Friends probably was my unreadiness to leave. I wanted the conference to keep right on going. A shiny, brand-new Quaker, I had approached Ocean Grove with some rather fierce preconceptions of the Society of Friends.

When time came to return home, I was given a questionnaire. It starts with a list of reactions that range from, "It was one of the most rewarding experiences I have ever had" to "It was a complete waste of time." My answer to every item on the list was "yes." My honest answers to the sentences to be completed, which followed, seemed unresponsive. For instance, I would complete "My major frustration or irritation was. . . ." by adding, "the physical handicap of being only one person." I missed very much by not being able to go to all of them.

I had to complete, "The feature of the Conference that was most helpful to me was. . . ." with "holding hands with a stranger." That is a rather obscure statement, but there was not enough space to go on and explain the exciting, euphoric, mountaintop-at-daybreak feeling, when the Light blazed up in all of us as the entire audience clasped hands and raised them high in response to the dedication and enthusiasm of the presentation on radical obedience. The portrayal by the young people of the non-human, mechanized, automated world we live in was a vivid and telling happening.

By contrast, tangible feelings of love and oneness were absent from the plenary session. The introduction of a resolution calling for an end to the draft caused dissension. The failure to include an acceptable alternative to the draft seemed to give tacit support to a volunteer army. A paragraph was added that reaffirmed Quaker opposition to warfare and supported the United Nations, but my personal, learned-from-a-book Quakerism was shocked when the resolution was approved after a modicum of resistance.

My naiveté and newness, reinforced by the unifying experience of the young people's show, had led me to trust that even such a large and motley group of Friends could and would, with God's help, reach complete accord. Afterward, when I sought reassurance and clarification, someone implied that I am just an overage teenager (the words are my own; the Friends with whom I spoke were



James D. Keighton, of Concord Monthly Meeting, Pennsylvania, photographed a piping plover egg on the beach at Cape May, and entitled it "When Are We Going to Begin?"

much too kind and gentle for that). They suggested that I seemed as impatient as the youngsters with tiny steps taken where giant strides seem called for. I realize the efficacy of approaching one's goal by degrees, and I have no quarrel with the individuals who do that—but, to me, the Religious Society of Friends must keep its sights higher. I do not recall equivocation or gradualism in God's Commandments or Jesus' examples.

Should we not, as a body, leave the step-at-a-time process to others and keep our eyes on the ultimate goal? Should not our corporate voice exhort others to reach higher? If my reaction was a reflection of the impatience of the young, perhaps my critics have forgotten: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

From the comfortable superior knowledge we adults believe our years of living afford us and in our disdain for the wisdom of youth, have we forgotten that Jesus himself lived not more than two or three years beyond the arbitrary dividing line that present-day mores have drawn between generations? It took me so many years to find "people who actually live their religion" (a remark by a visitor to our Meeting) that I find it excruciatingly painful when the Society feels it necessary to compromise.

These, then, were the high and low points of my conference experience—but all stops between were touched, too: Delight with the songfests in the park; amusement at a seeming touch of masochism in the Friendly persuasion as we cheerfully listened to speaker after speaker flagellating us with our shortcomings; concern over whether we were supporting racism and religious bias by holding the conference in a community reportedly very restrictive; puzzled fascination with the enormous, electrically-lighted flag topped by (but, in size and prominence, easily dwarfing) the Cross; and sunlit pleasure and happy sea breezes.

All in all, I'm glad I'm a Quaker.

A Memorable Meeting

by Margaret Granger Utterback

ON OUR WAY to the triennial gatherings in 1961 of Friends World Committee for Consultation in Kenya, Grandson Kevin and I stopped a few days in Rome. We had an audience with the Pope. It was a great honor, but I felt a bit overwhelmed by the pomp and ceremony. I was even more confused when we visited some of the eleven hundred churches and cathedrals in Rome. I might have appreciated them had I known more about art and architecture and symbolism, but they are places of worship, and to worship amid marble pillars under ornate ceilings was difficult for me.

In my mind were the words of the martyred Stephen: "God dwelleth not in temples built with hands." Amid the splendor I thought of the stable where Jesus was born.

I thought again of the splendor of steeple houses and the glory that shone around the small manger in the city of David when I attended meeting for worship in Lawanda. Kevin and I had enjoyed the flight from Rome to Nairobi, the all-day bus ride to Kaimosi with one hundred fifty Quakers across the equator and through a strange and beautiful country, and, one First-day, a trip through the bush from Kaimosi to Lawanda.

James F. Walker, George Patterson, a teacher in one of the Quaker-sponsored schools at Kaimosi, Kevin, and I drove forty-eight miles to the Lawanda Meeting.

There, in the shade of a great tree—a temple not built with hands—nearly three hundred African Friends held meeting for worship. Among them were many children and babies. Some were dressed in starched Sunday best. Some wore no clothes. Some slept. Some nursed.

We visitors were asked to sit on chairs facing the others. We were invited to speak.

The messages were the simple, deep, earnest ones of love, God's love, friendship, and the fraternity of man in God's hand. Some of us had come thousands of miles to be in Kenya and in this (to us) remote village, and we prayed for God's blessing on all of us as we sought His will in our personal lives and for all men. I did not need to know their language to know the love, kindness, and hope in the messages of the Kenyan Friends.

Then we all sang familiar hymns. I sang in English; they in Lingali. Their singing was glorious, in lovely harmony. When they sang "Just as I am," some came forward with their offerings. Some put ears of corn on the table. One or two brought a penny (one tenth of an American cent). One man put down a small hen's egg.

I was stirred deeply. From my comparative wealth and health and security, I thought, what can I offer to the Lord that can measure this joyous sacrifice? *Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

From the facing row I could see a wee, shriveled old lady with a face of rare beauty. The Inner Light shone out so brightly that her many wrinkles reflected her eager happiness as she saw us. I looked at her, and she looked at me. We both smiled with sudden joy. After meeting, we made our way to one another and embraced.

Many gathered about laughing and talking, each in his own language. We understood each other. They were saying: "We are so happy to see you. We are filled with joy that you would come so far to worship with us. Please come again."

We said: "What a wonderful meeting! We came a great distance, but many of you walked ten miles and more to worship with us in this beautiful place."

The words Fred Reeves, who then was administrative secretary of East Africa Yearly Meeting, used in his message of welcome to those who were attending the sessions at Kaimosi came back to me: "We will meet with God." The Kingdom of Heaven had gathered us and caught us in an eternal net.

At this great meeting and in the fellowship that followed, all of us had transcended our diversities and experienced God. When we returned to our homes would the folk there be able to see that we have been with God? We surely must have climbed beyond the foothills of the Mount of Transfiguration.

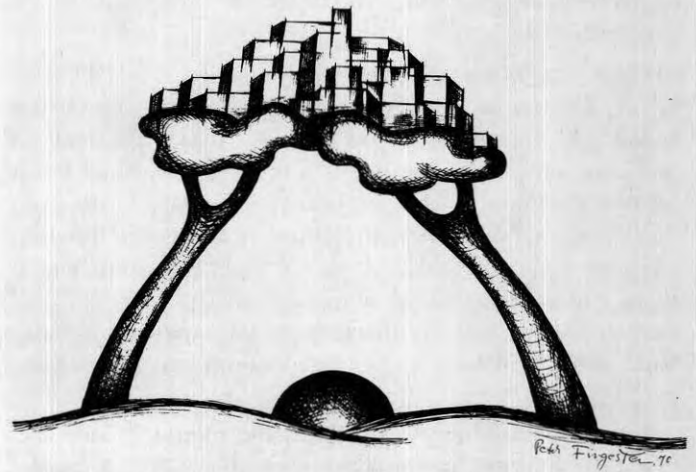
Meditation on John Donne

"Any man's death diminished me,"
And indeed I am the less,
As, one by one, lifetime friends depart,
Friends whose nearness I have treasured;
Friends whom I have never met—
All are gone, and I am left the poorer.

But "No man is an island unto himself,"
Any man's life increases me.
No matter what his race or color,
Nor how humble be his calling,
He brings cheerfulness and courage
Or asks pity and compassion.
He may need an ear for listening
Or a heart for understanding;
May demand some drastic action
To replace my long complacency.
He will make my day the richer,
If I would but have it so.
So remember. Now heed all the bells;
They ring for thee.

AMELIA W. SWAYNE

You cannot traffick in peace,
 and you cannot quote it as priced
 in the Stock Exchange list. For Christ
 (or whatever name is given
 to the secret kingdom of heaven
 in which we are and have
 this shadow of life, that shadow of the grave)
 to those who remain has said,
 'Leave the dead to bury the dead!'
 Rich though they be, you cannot sell
 or buy their miracle,
 nor be enriched by it, nor in Jerusalem,
 sweet with the bugles blowing over them,
 set up your market-place and have increase--
 Not thus comes peace,
 nor freedom thus. But, slowly
 making more holy what is holy
 from the guarded pool
 of the spirit, swift, cold, and beautiful,
 in mists diaphanous his rain
 a god draws back again;
 and, as the sun builds with the clouds, of these
 he builds his city of peace--
 those stoneless streets at whose sweet end
 friend meets with friend,



Star-hung Towers, drawing by Peter Fingesten

those star-hung towers in which the light
 of the sun with the moon's light is one,
 and love as visible and exquisite
 as the little lamps with which the yew is lit,
 so luminously red in the translucent green
 of that deep air the lanterns of love are seen--
 and the music of the meeting and the trumpet
 at the gate sounding.
 'All ye who enter here, abandon hate'.
 Thus freedom comes, thus peace.

Humbert Wolfe: The Uncestral City

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Another Dimension to Forgiveness

by Candida Palmer

WE NEED TO UNDERSTAND our past relationship to the racial revolution if we are to find the future direction for Friends.

The concept of forgiveness needs to be explored deeply in order to interpret the present anger of young white radicals and black militants. We have dwelt too much, perhaps, on Jesus' admonition to "forgive seventy times seven." The strident voices heard today of those weary of the burden of being black merely represent persons who have quit forgiving after, say, sixty-five times seven (or after seventy-one times.) These voices rightly are demanding that we look for another dimension to forgiveness.

Does not forgiveness imply a change in direction for those seeking forgiveness?

Can forgiveness be meaningful when injustice continues as before?

The angry militant has asked himself, "What right have I to forgive, insuring my personal comfort of mind and spirit, when I haven't insisted that the same doesn't happen again to someone else?" This is one note in the stridency.

Friends tend to link forgiveness too glibly with the story of the prodigal son—to emphasize the loving open arms of the forgiving father. He took a risk, but that is only half the story. The wastrel son *came to himself* before returning home.

The black man does not perceive Friends' token gestures as those of a prodigal who has undergone a profound change of heart, but rather as those of one who continues the old ways (and sends home a token "postcard" instead).

Opportunity and trust can be squandered amid the small, peripheral gestures of goodwill. Have Friends given too little too late? The black man is not angered by the smallness of the gifts of a small religious group, but by the tokenism they represent.

Tokenism—in integrating schools and residential areas, in employment opportunities—is the embodiment of the small gesture that represents no significant change of heart. Have we shown ourselves ready to cope with the huge dislocations of our way of life demanded for grass-roots integration on a massive scale?

Besides the road of tokenism, Friends have trodden the difficult road of love (*caritas*).

Caritative love reaches out compassionately to the suffering, the neighbor, the enemy whom our Lord laid upon our hearts. It has built-in limits. Friends have under-

stood rightly that we are not called to first like whom we must love (*caritas*). The disaster victim, the oppressed, eventually needs to feel himself loved for his own sake—desired, yearned for (*eros*). Are our weekend workcamps a case in point, when we keep our young people carefully resident elsewhere? The sting inherent in "Uncle Tom," "liberal paternalism," and "do-gooder," derives from caritative love continued until self-respect and dignity are destroyed. I am reminded of the kind of parent who will not let a child fashion his adult life. *Caritas*, like effective parenthood, must in each application be an exercise in obsolescence; otherwise, it becomes degrading to giver and receiver.

Caritative love, like the too-shallow concept of personal forgiveness, is at best a half measure. Without the yearning rapture (*eros*), love will easily be experienced as the lukewarm "mess of pottage" that it is. The writers of the Bible knew this well and gave abundant recognition to this other half of love (*eros*).

God created man in His image because He *longed* for him; perverted Jerusalem is named His *bride*; Paul *yearns* for his dearly beloved—divisive and backsliding—little churches. Unfortunately, where the complete stature of love remains habitually unsatisfied there develops separatism, which looks elsewhere for confirmation of the wholeness of persons.

To relate creatively to such separatism may be Friends' most difficult challenge. Why do Friends feel threatened by black separatism?

Quaker history records the ebb and flow, the tension in movement that resolved in a conserving, cohesive, separatist emphasis with harsh disciplines and exclusions and a sprawling, dissipating, all-inclusive universalism. We have had separate women's meetings that enabled women, lifted out of their customary subservient role, to find their full stature and identity. We have championed the preservation of Indian tribal life, separated from the mainstream of society, for similar self-enhancing reasons. Our past experiences with "separatism" should help us to understand today's separate black stance.

Friends have helped mitigate tensions and interceded for suffering minorities, and have not insisted on *disarming* an oppressor or victim before dealing with either.

Why were they effective? One answer is that they represented a "third" party in the conflict. They were not allied with either "side," and were not defending their own vested interests or material possessions.

Friends have been effective as noncombatants in armed disputes (ambulance service); as nonpolitical emissaries (to the Sultan of Turkey, to the Nazis); as citizens aspiring to a nonexploitive lifestyle that demanded that Friends renounce the privilege and profits enjoyed by the majority (John Woolman and others).

The present racial confrontation finds us in an unac-



Photograph by Karin Giger

customized place—branded as one with the oppressor—from which to relate to the black man. Is it possible for Friends to minister to the increasing polarization of black and white without first changing our social posture, outlook, goals, and lifestyle? We can imagine how George Fox and John Woolman would have answered.

Some legitimate opportunities for service and integration still remain. For the present, Friends' families that earn two salaries might free one parent from employment to help staff child-care centers so that mothers from families with not even one adequate income could work. (We own properties and capital funds that could be liberated for child-care centers.)

Friends must first make a resolute commitment to bring about a better distribution of wealth and power. Without such intention, we have no place to stand, no new way to go. We, in fact, feed the militant separatism we deplore. We can teach in our schools and colleges a new social order while we preserve the inspiration of our Quaker heritage. We need to get away from our righteous self-image of producing ever more technicians to bind up more of the wounds of a suffering world.

Our schools, First-day schools, colleges, and homes should turn out Quakers able to live a new order. Too few Friends' families have faced the dilemmas of the large, urban, de-facto segregated schools and worked toward resolutions from within.

We need to look searchingly at our past if, indeed, we feel uncomfortable in our present role—ineffective, and part of white injustice. The call is not to share guilt but to find ways to counteract an angry, potentially disastrous polarization.

Guidelines for the Individual Religious Search

by Gunda Korsts

ALTHOUGH we merge in meeting for worship and at all times there is the common Light, primarily and ultimately we are individuals. We must pick our own paths through good and evil. Many Friends, especially new members of the Society, are eager to explore the meeting for worship, the meeting for business, and social concerns but are impatient with the less peculiarly Quaker subject of individual growth.

The crucial thing, I think, is whether Friends ever come to care about this unpeculiar matter of their individual spiritual condition. The questions that follow were developed to help anyone, as an individual or in a group, to explore the individual religious search.

Some may feel more comfortable with a word other than "religious," such as "spiritual," "moral," or "ethical." Since a word often conveys a different meaning to different persons, it would be well, if the questions are asked in a group, to be sure that there is an understanding about the language employed.

The questions:

What is the difference between a mystic and a lunatic, between mystical experience and incipient psychosis?

What changes do you want to make in yourself?

What changes are you unwilling to make?

What does a religious search change in a person's life? Does change come all at once, in response to a single experience? Does it come bit by bit, in adjustment to particular goals? Can a person change without noticing the process?

How is your life divided? What interests and activities are included in or touched by your religious seeking, and which are kept separate? Do you have personal commitments that you cherish but feel have no connection with religion?

Would you change those commitments, or your idea of what is appropriate to religion, or continue, as it were, multi-faceted? Are politics and religion separate? sex and religion? occupation and religion?

What compromises do you make in your search? Which are helpful and which not? Are any made without your noticing?

What place have reading, and reflection on reading, in your search? How do you test what you read for its validity and worth for yourself? Where can you look for new insights? What is there outside your own previous reading experience that you should explore?

What human beings have you turned to in your search?

What sort of trust is required of you, and of the other, for religious exchange and assistance to take place? What can be found in a more reserved or casual exchange of views and questions?

If you are (or have been) a church member, what does (or did) this affiliation mean to you? If you attend services (Quaker or other), what part does this play in your life? What would you change about your experience of public worship?

What is your relationship to persons around you: Those who share your seeking, those who do not, and those of whom you know nothing?

What do you do when you come to a stumbling point or dead end in your search? (Examples: Defining or identifying God, refusing to pay taxes, accepting the label "religious," surrendering autonomy to a group, praying privately, and teaching one's beliefs about religion to one's children.)

There is much talk of the need for meditation or similar spiritual exercise during the week, between the Sunday group experiences. Have you actually tried it in your own life, on your own level? What have you done?

Do you ever direct your seeking so strongly down one route that you miss other ways that are open and perhaps might be more promising?

Do you ever find yourself searching for the sake of the search? Do you enjoy the challenge and effort but find yourself unwilling to pause for any conclusion or commitment?

"If you truly seek, you shall surely find." Can this be proved to anyone who does not already believe it? What meaning has an article of faith to one outside that faith?

How can you tell whether you have achieved anything or progressed in your seeking?

Sing Again

The book of sacred song again is opened,
again the well-loved melodies await
our reading, playing, calling from the sleep
in letter, from the prison (or the guard)
of book, of keeping safe, with our voice.

All music dies if we deny it sound.
The tunes we launched when drunk with youth and love,
where are they now? Lost in forgotten valleys,
extinguished by the shouts of eagerness,
ambition, or discarded for a hit,
the voices of companions of a day—

The valley of the shadows leaves us mute;
but even there—through roaring of despair—
a song, though very faint, sustains and keeps us,
so we go on, until at last the pasture
of peace is reached. There we recall in grace
the sacred songs of long—too long—ago.

Be still, hands; voice, be strong—through
tears and trembling
we sing again—

O God, we sing again . . .

HERTA ROSENBLATT

José Flores Spoke Sweetly: So Did Sam Azadian

by Jeanne Ellin

SMALL ACHIEVEMENTS strengthen the spirit for the long, hard push toward the great triumphs. Seeing even two men learning to communicate amiably with each other makes it easier to work for a future in which all men live at peace.

A newspaper column introduced our local action committee to the problems of Los Tintos Indios, a group of Puerto Rican workingmen who were trying to build a park and a free theater in their bleak waterfront section of South Brooklyn. They had received some help in 1968 from a youth group and made some progress. They had run out of helpers by 1970, however, and their hard work seemed fruitless.

"They see radical groups getting what they want by violence," wrote columnist José Torres of the New York Post, "and it looks as if their patience is reaching the limit."

As representative of the Friends committee, I called the chairman of Los Tintos Indios, José Flores, and asked what the Brooklyn Friends could do to help the project. He began to list what was needed: Lumber, beach sand, street lamps, plantings. His voice was tight with anger.

"What would be the first thing?" I asked.

Now he was bitter. For two weeks his group had been trying to get some city agency to remove a pile of garbage they had cleared from the vacant lot.

"Nobody comes to take it away," José Flores said. "Nobody cares, and these kids are talking about doing something."

The Quaker Project Office directed me to the Mayor's Urban Action Task Force, and a chain of telephone calls brought me into conversation with Sam Azadian, head of the Task Force for South Brooklyn. He was at least as angry as Flores.

"These people tell my secretary they're going to spread garbage in front of my office. They make threats!" He would not bow to intimidation, he said. No, sir! He agreed, though, that I was not at all threatening, and it might be, as I suggested, a matter of approach.

I asked José Flores about the threats. "Well," he said, "these kids are so frustrated!"

"The threats aren't working," I said. "Please take some grandmotherly advice. Make a polite request to have the garbage collected. And ask *sweetly!*"

The trucks came. They picked up not only the two-week-old pile of garbage but all the trash on the street.

Gentlemen, A Toast, Withdraw

*Ce n'est que
le premier gorgé qui compte.*—Paul Claudel

We need clear precedent, we need a president, a precedent that be courage without precedent, a president to act with unimagined precedent, an act of courage based on high motivation where in the community of nations a family is of one world whether we will or no— if a family is difficult to live with where to go— where nation, close or far, with nation is locked in neighbor nations' arms; and where geography, a river or a range connects, does not divide as it once did, geography that long ago brought in Hannibal and all the elephants—it no longer matters; after the first taste there is no foreign blood, now the killing of any man is the murder of brother, the killing of human beings is murder of kin—so here is to halt, to think, to the office not the man, to the sword that cut a Gordian knot. That sword!

LYON PHELPS

José Flores was pleasantly surprised, but still he doubted that the city officials would donate materials they could spare, such as sand and old street lamps.

"We'll try," I said. "First, though, I'll thank Sam Azadian. I wish you would, too."

Azadian did not sound less tense, but he assured me that if he were not *threatened* he was always glad to help—as, for instance, in the matter of sand. . . .

(A day or two later a protest against uncollected garbage in another part of the city broke into open violence. A police car was firebombed, stores were looted, and tenements were set afire. The firemen needed police protection before they could do their jobs.)

. . . .

José Flores phoned to invite the Friends to the dedication of La Plaza Gabriel, named for one of their men who had been killed in Vietnam.

I asked him if he had invited Sam Azadian. No, he said, flatly, he had not. He is a grown man, working hard in a good cause, and I'm not *his* grandmother. That was that.

I phoned him an hour later to invite Los Tintos Indios to the Quaker Project training sessions in nonviolence.

"I spoke to him!" Flores said, "to Mr. Azadian!" It was the first time that had happened.

"I asked him if he could have the new pile of garbage taken away before the dedication, and he said he would. And I invited him to the dedication, and he wants to come!"

"That's wonderful," I said. "I'm so glad you did that."

José Flores laughed.

"I spoke to him sweetly, and he spoke to me sweetly—we *both* spoke sweetly!"

One of Our Own

by Kenneth Johnson

ONE OF THE MANY THINGS the killings at Kent State University revealed is the undeniable truth that someone else's tragedy greatly affects us only if that someone is "one of our own." It is also true, however, and should be remembered, that the number of people who constitute "one of our own" can be altered.

In man's earliest days on earth, he was concerned only with himself, his mate, and his children. Gradually, however, the family clan and the tribe were also included as a source of concern for individual man. Still later, each man felt that another member of his religion and of his city-state was one of his own. Now man has developed what is known as a national consciousness.

All this is good as far as it goes—but it does not go nearly far enough. We need still to develop a sense of deep concern for all men. We need to believe in the brotherhood of man. Also, in the process, we still need to include in our national consciousness a concern for *all* our fellow-countrymen, whatever the color of their skin.

Long before the deaths of the four Kent State students, several black students were killed under equally tragic circumstances. Yet it was only when those students at Kent State died that most of white America felt any anguish and grief.

So, too, although many of the leaders of various black communities in our country pleaded year after year for aid in combating the sale of drugs, it was only when increasing numbers of white teenagers began using drugs that white Americans became alarmed about the drug problem. The same reprehensible pattern was enacted with regard to the longtime problem of police harassment.

It is right that we grieve over the violence which led to the deaths of the students, but we are wrong, shamefully wrong, if we are not equally shaken by the violence that causes the deaths of black students or of anybody else.

It is right that we are affected most by tragedies that occur to one of our own, but we are wrong, shamefully wrong, if we fail to consider the black people in America, or any other human being anywhere, as one of our own.

Until we do feel that every man is our brother, our concept of what constitutes "one of our own" is evil. As such, it will make the black man more suspicious of and more hostile to the white man. It will, also, continue to cause the international suspicions and hostile feelings that lead to international wars—wars which we say we do not want. Finally, it will bring tragedy into our own selfish lives.

Reviews of Books

New Directions in Biblical Archeology. Edited by DAVID NOEL FREEDMAN and JONAS C. GREENFIELD. Doubleday and Company, Garden City, New York. 191 pages. \$6.95

BIBLICAL ARCHEOLOGY has made big strides because of newly discovered manuscripts and new excavations. A general interest in this field has been created, whereas still in the period from 1900 to 1940 much of the fundamental-liberal debate went on without references to Biblical archeology. But then the general public was greatly moved by the discovery of the Dead Sea scrolls, whose significance was, and perhaps still is, overrated. Nevertheless, the Qumram finds have shed light on every Old Testament book (with the exception of Esther) and given us a colorful picture of the communities whose rigid style of thinking and living differed, as we know, more significantly from the early Christian communities than had at first been assumed. The teaching of the Qumram groups was secret and carefully reserved to committed members. The sect was intolerant, priest-led, ritualistic, and militant. Not only were the members aggressively opposed to Jews rejecting them; they also expected to play an important role in the great war that was to occur at the end of the age.

The present collection of lectures by eminent scholars offers a broader survey than the above reference to the Qumram sect indicates, yet this particular material will primarily attract the reader who may not always feel prepared to absorb the content and language of the other essays as completely as he might wish.

WILLIAM HUBBEN

Journey Through Despair, 1880-1914. *Transformations in British Literary Culture.* By JOHN A. LESTER, JR. Princeton University Press, Princeton, New Jersey. 211 pages. \$6

PROFESSOR JOHN LESTER, of Haverford College, scion of a distinguished Quaker family, in tracing the journey through despair of British figures of the late Victorian period has given us a history of nineteenth century ideas, and he has so organized and stated his themes that they have constant relevance to the quandaries of the contemporary mind.

The advance of scientific thought weakened religious faith; it also led to a loss of faith in reason, to a need to supplant it by responses of the heart and

of the imagination, and to a concept of a creative life force.

When man becomes aware of the deep rift between his internal and external existence, his imagination often creates a mask that enables him to become great by seeming so. Another reaction of these transforming years was to turn in new ways to the theme of ecstasy. Religious ecstasy had the longest tradition and still survives, but there were new types of ecstasy in the romantic turn to nature; there was the creed of "the ecstatic moment for its own sake," to burn always with the hard gem-like flame; and there was a growing faith in the subconscious.

Finally the will to believe emerged with its resolve to find a meaning in existence.

The great achievement of this book is its finding of a synthesis in what usually seem like totally disparate works and its suggestion that a synthesis may be found in this even more troubled age. It is a thought-provoking and thought-demanding book, but it is so clearly written that it holds the interest of the general reader as well as that of the literary historian and critic. The puzzled spirit of today will find here a comforting companionship in the literature of the past.

EVERETT L. HUNT

Latin American Church Growth. By WILLIAM R. READ, VICTOR M. MONTEROSO, and HARMON A. JOHNSON. William B. Eerdmans Publishing Company, Grand Rapids, Michigan. 421 pages. \$8.95

THE PHENOMENAL GROWTH of Protestantism in Latin America is evaluated in this thoroughly researched volume, in which the relatively few Friends in the area are praised for producing outstanding ministers and laymen, "who have undertaken important roles in many other Churches and agencies."

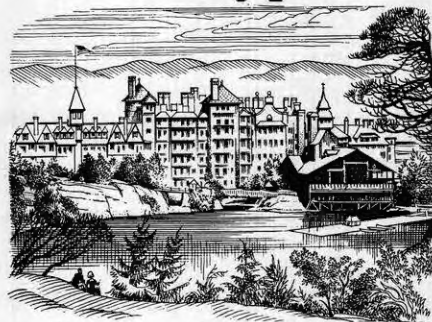
The authors hope that their analysis of abundant data will spur further growth by pointing to the factors on which past successes have rested and on which future ones may depend. Their main concern is with growth, but they present insights into the impact that education, industrialization, urbanization, movements for social justice, and new political alignments are making on Latin American societies. Social change has helped the growth of Protestantism and presumably will continue to do so.

The authors repeat ancient myths

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about the idyllic state and nature of the "noble savage" in days before Columbus and about the iniquities of Spaniards. How dare they say that the Christ of the Conquistadors was a "Christ of stone" and not the ever-present and eternal Christ of us all? They betray a disclaimed but evident anti-Roman Catholic bias, which is unfortunate in an ecumenical age, when believers should rejoice in the spread of Christian truth by whatever instrumentality. Does not the Inner Light shine equally in all men?

JOHN P. HOOVER

The Shepherd's Pipe. Songs from the Holy Night. By MARLYS SWINGER. Translated and edited by the Society of Brothers from poems by GEORG JOHANNES GICK. The Plough Publishing House, Rifton, New York. 99 pages. \$6.50

THE SHEPHERD'S PIPE contains twenty-two Christmas poems, translated from the German and divided into three groups. One, "The Speech of Things," includes songs for "The Stable," "The Manger," and "The Stars and Moon." "Simplicity upon its Knees" includes songs for "The Wisemen." "The Heart lifts its Hands" includes "The Bed of Hay," "The Candle" and "The Miracle."

The poems suggest a pantheistic expression of humble adoration by men, beast, and things.

Marlys Swinger's musical settings are designed to be sung by children accompanied by piano as individual songs, in a cantatalike sequence, or as part of a pageant. The settings are sometimes for solo, sometimes for duet. A quasi-modal folkish style with occasional atmospheric touches has been used throughout. Marlys Swinger reveals a professional knowledge of the routines by which such music is put together, but she has not been able to achieve much beyond this. Melodic invention is sparse, and lyric impulse is weak.

DAVID HOLDEN

Retire To Action. A Guide To Volunteer Service. By JULIETTE K. ARTHUR. Abingdon Press, Nashville, Tennessee. 247 pages. \$5.95

THIS IS A VALUABLE SOURCE of reference for persons who have reached the age of retirement but who "want to live the rest of their lives." Juliette K. Arthur knows her subject thoroughly. Her preparatory research enables her to give suggestions of opportunities for useful and needed assistance and detailed information about where to find them.

There is no need for the elderly to succumb to what sociologists call "the disease of anonymous isolation." A retired person can be a friendly visitor to the ill and the handicapped, instruct in arts, crafts, music, photography, or type, work with children or adults, teach the disadvantaged, and so on.

Volunteer work pays rich dividends in human dignity and brings joy in sharing and helping, both for the giver and the recipient. This book shows what imaginative, generous people can do and are doing to make life more meaningful for themselves and others.

WINIFRED HEALEY

To Be Human Now. By DAVID D. WOODYARD. The Westminster Press, Philadelphia. 142 pages. \$2.65 paperback

"IT IS GOOD, very good, to be. And that above all else is an affirmation of what I mean by God." Otherwise, the author seems to see little difference between the Christian and the Humanist point of view. However, later, after acknowledging that the Christian in his behavior has no recognizable competence, he adds, "Having said that, I still choose to hang my hat with the Christian Community." Many would agree, but many, particularly the young, are searching for another peg.

BESS LANE

The Earthly Jerusalem. By NORMAN KOTKER. Charles Scribner's Sons, New York. 307 pages. Illustrated with photographs. \$7.95

A PHYSICAL and spiritual history of Jerusalem is an enormous undertaking. This author tries to do it in one light survey and does it with no more than an interest in his subject—with no respect. He is a nonbeliever who tries to be polite about the embarrassingly devout. Sarcasm pervades the book. Many an interesting fact is here, but it is hard to distinguish fact from folktale. It is a frustratingly useless book.

GUNDA KORSTS

Cinema by Robert Steele

WOODSTOCK is worth seeing for its rock music and its sociological and anthropological insights into a phenomenon of our civilization.

Last August almost a half a million rock fans gathered on a six-hundred-acre farm near Bethel, New York, for three days of music, pot and acid, hot

dogs, love, nude bathing and swimming, rain and mud, and an experience the like of which few persons ever have had.

Performances by folk and acid rock celebrities—Joan Baez, Alvin Lee, John Sebastian, Joe Cocker, Graham Nash, Country Joe and The Fish, Arlo Guthrie, Ten Years After, Sly and The Family Stone, The Who, Jimi Hendrix, Richie Havens, Santana, and others—are well recorded and come over powerfully in the cinema.

The young audience is shown eating, sleeping, and telephoning home. We are shown a jolly man cleaning the Port-O-San (portable sanitation) and interviews of nearby townspeople.

Announcements from the public-address system accompany this necessities-of-life panorama: "Jerry is looking for Jan and will meet her at . . ."; "so and so's wife is having a baby and her husband should go to the first-aid station"; "some poor quality acid is going around, but don't panic, it's not poison."

The press described the festival grounds as "a disaster area," but the music-lovers present did not agree. Every person shown in the film agreed that the disaster area is in Vietnam.

Peace as a word and a sign punctuated the music. The young people there considered themselves a new breed who know how to live meaningfully. Their love of life and peacemindedness were groovy. They managed during the whole festival without the authority of a single policeman.

Woodstock is more involving than *Jazz on a Summer's Day*, the ancestor of the rock film made at the Newport Festival, *Monterey Pop*, and the rest of the genre. Michael Wadleigh, the director, with the help of twelve cameramen, exposed one hundred and twenty hours of film. Opticals, special effects, and superimpositions are used lavishly.

Much music of the film is close to the sounds made by primitives. Music as we have known it is rejected by the acid-rock groups. Their sounds are derived from and similar to those of savages. Their atonality is akin to that of the pre-Greek periods before tonality was created. Technique and talent are of far less importance than a performer's ability to "turn on."

The performers at Woodstock tried valiantly to get the audience to turn on—to do what they were doing, to feel what they were feeling, but there was not enough space for performers and audience to become one in the physical and emotional experience.

Letters to the Editor

Contrary to George Fox

IN FRIENDS JOURNAL of June 15 is a statement by Muhammad Kenyatta, "The Saving Remnant."

It has seemed to many members of the Society that ample space and time has been given to his views and those of his associates.

He writes: "Spiritual survival necessitates that those who would speak Truth in time of ascendant dishonesty must lean on one another and fortify one another."

That statement certainly applies to members of the Society of Friends in order that they may apply Truth to any concerns dealing with "sharing." Yes, let us be honest.

When it comes to censuring the Society of Friends, it should be remembered our emphasis is on the revival of primitive Christianity.

I find nothing new in the Kenyatta statement, and, whatever may be said otherwise, he represents a "militant" position. To collaborate with him and his group is to go contrary to the position of George Fox and his associates who declared: "We utterly deny all outward wars and strifes, and fightings with outward weapons, for any end or under any pretense whatever and this is our testimony to the whole world."

JOSEPH COPE

West Chester, Pennsylvania

Moral Bankruptcy

WHAT DOES Muhammad Kenyatta mean when he refers in his article to the moral bankruptcy of the white institutional church? Is his black church any more moral and deserving?

What about his "gimmie, gimmie, gimme" from the Black Economic Development Conference? What about his call to destroy? Is the "kill, baby, kill; burn, baby, burn" philosophy about to become advocated and abetted by the so-called Friends of Truth?

FRANCIS J. W. W. WHEELER
Paxton, Massachusetts

A Loving Alternative

ELIZABETH GULICK'S ARTICLE (Friends Journal, June 15) relates to readers "what the Black Panthers are trying to tell us." The Panthers are dedicated individuals fighting for social and economic justice for all people, but their tactics include glorifying the killing of police and indiscriminately identifying all policemen as "pigs."

What is sad is that groups such as Friends, whose commitments are antithetical to the physical and psychological violence used by the Black Panther Party, offer no alternative program. We have forfeited the arena of militant confrontation with the injustices of our social and economic system to those that use the gun. We find ourselves in the hypocritical position of evaluating their tactics rather than demonstrating an effective alternative.

Gandhi once said that those who think religion has nothing to do with politics do not understand religion. George Fox could certainly attest to that, as could John Woolman. Can we manifest our beliefs through action? Can we offer a militant, aggressive, and loving alternative to the spiraling violence and distrust of those presently involved in the struggle for social justice?

NED TOWLE
New York

An "Acceptable" Quaker

I WAS INTERESTED in R. W. Tucker's letter (Friends Journal, June 15) suggesting that Richard Nixon be disowned by all Monthly, Quarterly, and Yearly Meetings. The content of the letter should be clarified in regard to certain questions:

What are the specific charges directed against President Nixon's interpretation of Quakerism?

Should there be any distinction between his role as President of the United States and his role as a member of the Society of Friends?

What requirements must be met before one could be an "acceptable" Quaker?

Would it be possible for any member of the Religious Society of Friends, meeting the requirements listed above, to serve as President of the United States?

ROBERT SCHULTZ
Chatham, New Jersey

Dear Friend R. W. Tucker:

YOUR MANY EMBARRASMENTS were noted via Friends Journal, June 15, 1970. May I share my thoughts on the matter with you?

For as long as I can remember, Friends appointed some one or two of their elders to labor with their errant fellow member. Since Richard Nixon is not a member of your Meeting, it may be advisable to suggest to his home

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Meeting to exercise some discipline. However, this brings the thought that his home Meeting may possibly fail to see the need for discipline. A further dilemma is presented.

Friend Tucker, in possible future situations of similar distress to you, could you see your way clear to let your inquirer know that in the event Richard Nixon were a member of your Meeting, appropriate advice would be offered? Or, perhaps, we might better let historians of the future pass judgment on the President of the United States.

It seems, to one who has long considered Friends' problems and the solutions thereof, more and more difficult to arrive at an acceptable solution to your predicament. Truly, I wish to be helpful.

For your information: I have been a member of First Friends Church, Whittier, California some 40 years. The East Whittier Friends Church is located at 15911 East Whittier Boulevard, Whittier, California.

IRIS D. WARREN
Whittier, California

An Inappropriate Suggestion

BEFORE FRIENDS ACT on R. W. Tucker's suggestion, let us be clear that Richard Nixon's Meeting is East Whittier Friends Church of California Yearly Meeting.

In a country that prides itself on its religious freedom, I do not feel the suggestion to be appropriate. Because Quakers have emphasized the Inner Light above creeds, we now have a minority of the Society (about twenty-five percent) stressing George Fox's social and pacifist concerns and a majority placing far greater importance on George Fox's return to primitive Christianity. Neither group completely follows Fox's precepts. If the nonpacifists are to be disowned, so should the nontrinitarians.

A greater individual understanding of American Quakerism should enable us to field questions concerning our President's religious affiliation.

VIRGINIA MILHOUS HUGHEY
Ridgewood, New Jersey

The Validity of "Quaker"

ALTHOUGH I am deeply sorry that things have come to such a pass, I feel there is a real and deep need for an official disownment of Richard Nixon as a Friend. I am grateful that Friends Journal has had the courage to bring this issue into print, difficult as such a decision must be.

If Richard Nixon really wanted to end

the war, he could at least ask the United Nations to send a peacekeeping force to supervise a cease-fire that we will declare as rapidly as such forces are available. Such a force did keep a tenuous peace for twenty years between Israel and Egypt. Certainly, given the deep differences in Vietnam, some such force is needed to prevent a bloodbath. Yet there has been no such request, nor do I expect one. There is, instead, a dependence on Vietnamization, which is continuing the kind of terror that it is supposed to prevent. We can hardly permit a President devoted to such a policy to continue to use the word "Quaker" and retain any validity to the meaning of Quaker.

Nor is Vietnam the only issue. President Nixon is continuing in his requests to the Congress all the programs from further military advances, new keels for aircraft carriers, new ventures into space, and even on domestic issues the same imbalance that he inherited. Even in the Post Office question, he asked for sixty-six percent increase in rates from private parties and only fifteen percent increase in rates to business.

None of this bears the marks of concern for a more human society, but only an increase in the present state of injustice. It appears that only as official announcement of disownment can offset in the press the continued references to Richard Nixon's being a Quaker.

HOWARD ROGERS
The Dalles, Oregon

President Nixon's Conscience

OUR QUAKER PRESIDENT is proposed for disownment or being read out of the Society of Friends.

I had hoped more Friends were now trying to draw circles to bring people in instead of to exclude them from our small group.

We might well be a larger circle today had we not indulged so precipitously in reading out large groups who disagreed with majorities.

Maybe we were right to give up control of Pennsylvania by Friends because of the compromises required by politics.

Perhaps Rhode Island Yearly Meeting was right in reading out of membership Nathaniel Greene for joining George Washington in defense of God-given or inalienable rights to life, liberty, and the pursuit of happiness. All the Greene family and all other Friends were forced to choose between belief in the Declaration of Independence and remaining Friends. Many of my ancestors followed Nathaniel.

Being brought up in a programed Meeting (as Western Friends have been) is no longer thought the basis for excluding people as Quakers.

Serving in the military does not accord with our query about our peace testimony. Still we do not read out of Meeting Friends who serve today.

That Richard Nixon is following his own conscience in different directions from many others who call themselves Friends may be admitted. Yet we may draw our circle to bring him in and others like him—and keep them in.

Perhaps his concern not to embarrass Friends keeps him from involving Quakers with his duties as President of all Americans.

LANCASTER M. GREENE
New York

A Chance to be Merciful

I AM NOT SYMPATHETIC to Richard Nixon or to R. W. Tucker; both of them are taking into their own hands the ambition to create a definite consequence to suit their personal causes.

I write to President Nixon, and although he goes his way, I still do what I can as a constituent of this country. If he does what I hope for or if he ignores my notes, this in no way robs me of the joy I receive in the freedom of acting out my ideals.

For a short period I was a Quaker. I still have Quaker friends, and I still love people who follow the Quaker style.

If I still were a Quaker, I would be encouraged to recognize Mr. Nixon's wish to be identified as a Quaker. Also, I would know that this is a Quaker's chance to discipline oneself: To be loving in conduct and merciful in judgment and to minister goodness to all as well as to the black sheep of the flock.

SIDNEY JONAS BUDNICK
Sacramento, California

An Evangelical Quaker

FAILURE of Richard Nixon, President of the United States, to espouse a pacifist program may be largely responsible for talk of disownment.

The public religious testimony of our President identifies him as an evangelical Quaker, the kind formerly typical of our New England Quakerism until changed over largely by the pacifist influence.

Today, in many New England Quaker Meetings, the singing of Gospel hymns is out, the name of Christ is rarely if

ever mentioned, and Holy Bibles are scarcer than hen's teeth. Here, indeed, pacifism is the thing! Here a way of life testifying to a life in Christ here and in the world to come is definitely outmoded in conflict form—the club of disownment.

Richard Nixon is only a target for a conflict now raging in Quakerism—the conflict between Romanticism and Classicism (the one espousing the theory of the flux and the other that truth is fixed, so that we grow insofar as we seek greater knowledge of that truth, the Living and Eternal Christ). This conflict represents the vast gulf between the Quaker personal religious testimony and the pacifist testimony against war.

These two ideologies cannot survive in unity. There must be developed a kind of common respect. So why read Richard Nixon out of Meeting?

LYNDON H. LA ROUCHE
Boston

A Wasted Stamp

R. W. TUCKER and Phyllis K. Sellers are to be commended for their letters concerning Richard Nixon and his Quakerism.

The consequence of an especially called business meeting that I attended was the writing and sending of a pussy-footing letter to him concerning his move into Cambodia. In the case of President Nixon, we cannot speak truth to power with the assumption he has a Quaker conscience.

The cost of a stamp is wasted when we write to this man disregarding his character.

ROBERT STEELE
Boston

Cheers

CHEERS for the letters in regard to the disownment of "Friend" Richard M. Nixon.

By all means let "Monthly, Quarterly, and Yearly Meetings start issuing statements disowning Richard Nixon," and, from now on, let this be the first item on the agenda of the next meeting for business.

THERON E. COFFIN
Montclair, New Jersey

Our President

COULD NOT Friends Journal find anything wrong with President Richard Nixon except that he is recorded as a member of a Friends Meeting? He is our President, even if he is a Quaker.

ARTHUR L. WADDINGTON
Woodstown, New Jersey

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An Insult

MICHAEL YARROW in his letter (Friends Journal, May 1) mixes the questions of guilt and nonviolence.

An immediate relationship between injured and injurer exists only in case of a personal attack. That our socioeconomic system is unjust seems to me to be beyond doubt. The "comfortable position" of which Michael Yarrow speaks, and in which most Friends and many others find themselves, is certainly in part based on wrongs done to the poor: Black, white, Indian, and Mexican. And therefore it behooves every person, every Friend, to seek a more just order.

Since such order is by necessity slow in coming, we cannot sit back and wait for it. We should, while working for such new order, try to relieve the suffering existing under the present order. But this is very different from giving to one group (The Black Manifesto group) "reparations," which will at best be used for a new order that is contrary to most of Friends' beliefs, and at worst goes into the pockets of dishonest people.

What would our reaction be if one synagogue in Germany or Poland spoke out on behalf of other Jewish communities in the respective countries and

asked for "reparations" — but without speaking to the other communities? The black people in this country are no more united than the white people are. Therefore, for one group to claim to speak for all black people is an arrogance; and for others to give to this one group "reparations" is an insult to other black groups.

VICTOR PASCHKIS
Pottstown, Pennsylvania

Memorial Minutes

THE ELUSIVE QUAKER is an excellent new term created by Martha Deed Niss in her articles in Friends Journal. A Quaker is a person (not necessarily a member of the Society) whose life is a witness for Quakerism.

One source to develop the compound image of "the Quaker" are memorials published by Meetings. They reflect the opinion of the Meeting that knows a Friend best. They are not controversial; the remembered Friend cannot answer.

I have found a book, "Memorials concerning Deceased Friends published by direction of the Yearly Meeting of New York, 1859." I am beginning research on this subject, and I would be grateful if Friends would send me memorials or advise me where to get them.

EDMUND P. HILLPERN
New York

Oddities

ON PAGE 326 of the June 1 issue, J. H. Plumb wrote: "The Christian Religion is an oddity."

Remember, Jesus said, "Do not think I have come to bring peace on earth; I have not come to bring peace, but a sword." Meaning the Word of God. In Ephesians, Hebrews, and Revelations you will find the meaning of "sword."

As long as the Word of God is spoken, the religions of humanity will join each other to defeat that "oddity" of Oneness that comes as the spirit is developed. Evil is always tolerant of its friends.

The message of Jesus in this day is an "oddity." In Christ there is no East or West, no North or South.

DON BADGLEY
Poughkeepsie, New York

Earthquake, Wind, and Fire

I FELT the "earthquake, wind, and fire" speaking in the gathering in Ocean Grove and was stirred.

A talk with Douglas Hitchings and Lloyd Bailey made me feel that we made the wrong decision about the literature on psychedelic drugs, and when I read it myself, I was distressed.

I believe that I am openminded, but I think we should have drawn the line at this.

MARGARET B. RICHIE
Holicong, Pennsylvania

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Coming Events . . .

- | | |
|-----------------|--|
| September 18-20 | Meeting Workshop, Creative Uses of Quaker Facilities, Charles K. Brown III, Chairman. |
| October 2 | Opening of Pendle Hill Autumn Term. |
| October 5 | Creative Quakerism, Kenneth Barnes. First in series of ten public lectures, Monday evenings at 8:00. |
| October 9-11 | Weekend Conference on Nonviolent Social Change, with Danilo Dolci. |
| November 6-8 | Marathon in Honesty-Responsibility-Involvement, led by Keith Irwin of Kirkridge. |
| November 6-8 | Parent-Teen Weekend, led by Bob and Margaret Blood. |
| November 20-22 | Sensitivity Training Weekend, led by Bob Blood. |

for further details, write

L. W. LEWIS, Pendle Hill, Wallingford, Pennsylvania 19086

Friends and Their Friends Around the World



Photograph by Keith D. Jackson

New Zealand Young Friends clear the site for an adventure camp for young people at Tautuku, a remote and rugged coastal area one hundred miles south of Dunedin.

New Zealand Friends Unite in Service

by Marjorie Dyson

SEVENTY FRIENDS traveled by air, by train, by road, and by sea to attend sessions of New Zealand Yearly Meeting at Dunedin May 15-18, because they wanted to be involved in the work of the Society of Friends in New Zealand. About half came from some distance.

Dunedin gives an impression of age and solidity well beyond its years, but the first immigrant ship dropped anchor in Otago Harbor, bringing some three hundred settlers to new homes, only in 1848.

Dunedin Meetinghouse is less than one year old, but it has captured something of this heritage and gives Dunedin Friends a good background for Quaker work. The home of our Yearly Meeting Peace Committee—an alive and active group of Friends—is here.

Michael Payne reported on his recent visit to Asia, and we saw slides of Friends' work in Vietnam. In our isolated position, we value these personal links, which help us better to understand our Asian neighbors.

Our representative to the National Council of Churches presented a stimulating report. The Yearly Meeting approved our joining with other churches and giving two percent of our Yearly

Meeting funds to Christian World Service and Interchurch Aid.

Friends also accepted the self-tax of one percent of their personal incomes and encouraged representatives to stimulate similar action in their Monthly Meetings. The New Zealand Friends Service Committee was asked to be responsible for this money.

Our imaginations were caught by a Friend from Kenya, who works in agriculture under a UNESCO grant. We approved sending funds received this year to the rural service program in Kenya, sponsored by Friends United Meeting and East Africa Yearly Meeting. This giving was in response to the appeal by Friends World Committee for Consultation for the One Percent More Fund.

Wilmington College President

DR. ROBERT E. HINSHAW, associate professor of anthropology in the University of Kansas, will become president of Wilmington College January 1, 1971. He will replace James M. Read, who is now with the Kettering Foundation.

Robert Hinshaw has received the Career Development Award of Friends World Committee and the Charlotte Chapman Turner Award from American Friends Service committee. His book, *Community Variations on a Cultural Theme: The Cultural Ecology of the Midwestern Highlands of Guatemala*, will be published early next year.

California Friends Equip for Growth

by Donald C. Brandenburg

MARJORIE MEIMBERG, student in Azusa Pacific College, set the tone of the seventy-sixth session of California Yearly Meeting with these words: "Where there's smoke there's fire; where there's fire there's youth; where there's youth there's Christ; and, where Christ is who needs anything else?"

Also participating in the keynote session was "The New Perspective," a seven-member singing group from George Fox College. T. Eugene Coffin, pastor of the East Whittier Friends Church, presided.

California Friends gathered in Alamos Friends Church, Garden Grove, June 17 and concluded their sessions June 21. Guest speakers elaborated on the theme: Equipping for church growth. Victor Murchison, executive secretary of North Carolina Yearly Meeting, challenged Friends to become involved in doing more for people, to love one another, and to take the lead in offering forgiveness. In a closing message he asked, "Do we love Jesus Christ?"

"If we do," he said, "we will give ourselves to him."

George Munzing, Presbyterian pastor from Santa Ana, California, brought two devotional messages, in which he stressed four prerequisites for church growth: Biblical orientation, Christ-centered emphases, a personal ministry, and a social ministry.

Church growth on the mission field was noted in addresses by Earl Perisho, from Alaska, and Paul Enyart, from Central America. Dr. Donald McGavran, dean of the Fuller Seminary School of World Mission, described ours as the "sunrise" period in missions around the globe.

"Missions have advanced more in the last seventeen years than at any time since the resurrection of Jesus Christ," he declared. "In view of the sunrise, Friends should equip themselves accordingly."

Twenty young people from the newest California Yearly Meeting missionary work in Mexicali provided inspirational music at two sessions.

Representatives named Glen Rinard to be presiding clerk and Arnold Owen as recording clerk. A combined budget of nearly four hundred thousand dollars was adopted for 1971. Four men

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were recorded as Friends' ministers. Juan Palacio, missionary in Mexicali, was granted a certificate as a missionary-minister. Among major items of business was the approval of a new method of Monthly Meeting financial assessment based on membership, attendance, and operating expenses.

Youth sessions featured a talent contest, reports of spiritual stirrings on various school campuses, and a devotional message by Dainard Paulson, former professional football player. Children shared in daily sessions under the direction of Kittie Leffler and the Board of Christian Education.

(Donald C. Brandenburg is business administrator of the California Yearly Meeting of Friends Church.)

Oratorical Contest for Students

NATIONAL QUAKER MEN has announced an oratorical contest, open to all Quaker high school students, on the subject, "Therefore, I choose . . ." The first prize is a scholarship award of twenty-five hundred dollars; the second prize, fifteen hundred dollars; and the third prize, one thousand dollars.

Winners on the Yearly Meeting level will be eligible to speak in the national contest at the National Quaker Men—United Society of Friends Women Conference in Wilmington, Ohio, next June.

Information about setting up local contests, rules, and application forms are available from National Oratorical Contest Co-Chairmen: Wendell Wilson and Ercil V. Beane, LeGrand, Iowa.

An Urgent Plea

QUAKER HOUSE, Fayetteville, North Carolina, has been condemned because of a fire. The work being done with soldiers from Fort Bragg (Friends Journal, June 15) has been so effective that the young people involved with the project are determined to continue at another location. Contributions, earmarked for Quaker House, would be welcomed by Chapel Hill Friends Meeting, 825 Tinkerbelle Road, Chapel Hill, North Carolina 27514.

New Publication

SPARK, a newsletter published by New York Yearly Meeting, is intended to replace the separate newsletters formerly published by various committees of the Yearly Meeting. The purpose is to reduce the amount of mail received by individuals and also to combine the funds previously used for putting out the separate newsletters.

Clues and Treasure in the Hill Country

by Jack Kaiser

SOME TWO HUNDRED FIFTEEN FRIENDS from the hill country of Tennessee, Georgia, North Carolina, and Kentucky gathered in Cumberland Campground, Tennessee, in May for business, fellowship, and spiritual renewal around the theme "Friends' Values."

On our business agenda was the question of whether we, for eleven years a growing Southern Appalachian Association of Friends, should now become a Yearly Meeting. Late Saturday afternoon, against the gray backgrounds of a chilly rain and the newly-launched offensive into Cambodia, we arrived at an historic consensus that we would henceforth be Southern Appalachian Yearly Meeting and Association.

We hope that Yearly Meeting status will help us to forge a closer union with each other and to take a more vigorous part in national and international activities of Friends. We also hope that it will foster the growth of Meetings and worship groups in our area.

Martin Cobin helped us clarify the several values at the center of Friends' faith and practice: Simplicity, integrity, respect for each person's worth and uniqueness, and a first-hand experience of God. Have we been so concerned with organization, program, and service that we have neglected a personal and corporate encounter with God? Have we been so concerned with *what* to do that we have not been mindful of *how* to do it?

At the core of our life, Martin Cobin reminded us, are a few clear personal and corporate values, which transcend time, place, and social conditions. In the turmoil and uncertainty of the present time we should reach outward in ministry and action, and inward to the source of our light and strength.

Young Friends held their own conference organized around the theme of ecology. We regret that we did not have time for significant joining of the adult theme of Friends' values with their theme of ecology. We could profitably have discussed whether the traditional Quaker value of simplicity of life has received new dimensions of meaning and a new urgency from the growing ecological crisis.

From a junior-high-age Friend we heard a discouraging but humorous and perhaps instructive report of a



George White, program chairman (left), and Jack Kaiser, clerk, of Southern Appalachian Yearly Meeting, confer between sessions.

treasure hunt held for younger Friends: "We boys found all the clues, but the girls found the treasure."

Perhaps we should not worry about the where and when of the treasure and about our share in it. Rather we ought to walk the path and respond to the clues in the light we have. As Martin Cobin reminded us, "Outcomes and ultimate effects are in God's hands. . . . In our hands are simple values to live by, and the eternal dimensions of the present moment."

(Jack Kaiser, clerk of the 1970 conference of Southern Appalachian Yearly Meeting, is a member of an advertising firm in Atlanta, Georgia.)

Quaker Youth Team

AN INTERNATIONAL QUAKER YOUTH TEAM was involved in various ways in the United Nations World Youth Assembly, held in United Nations Headquarters in New York.

Members of the team were: Veronica Diaz-Nunez, of Peru, a graduate of Bryn Mawr College; Margaret Faye, of Ireland Yearly Meeting, a graduate student in the University of Syracuse; Laban O. Masimba, of Kenya, Youth Secretary of East Africa Yearly Meeting; Don McNemar, of Wilmington Yearly Meeting, a former member of the Quaker United Nations Committee; and Masako Yamanouchi, of Japan Yearly Meeting, a graduate student of Chinese studies in Kyoto.

Participants in the WYA, from member and nonmember nations, did not represent their governments. They met as small groups to discuss aspects of four major concerns: Peace, development, education, and environment.

Old Soldiers in the Faith

by Rosemary and
Philippe Vergnaud

FRANCE YEARLY MEETING gathered as usual at the Chateau de Charbonnieres, about a hundred miles from Paris. We were welcomed by bright sunshine, shady trees, and the modest blue sky of the Perche, while the homelike atmosphere of the chateau bore witness, as always, to the energetic, dedicated efforts of the Shultz-Abt families, who were our hosts.

There were only about eighty of us—more than half our total membership, including Spain. We are scattered about in various regions, the most active groups being in Paris, the south of France, and the Province of Barcelona. We were glad of this opportunity of getting together from May 1 to 3—for some of us it was the first time—and many of us cherish the hope that together we may be able to "get to work on something."

In addition to our own members and associate members, we had with us some Malgasy, Swiss, German, and British Friends. Among these last were Margaret Gibbins, secretary of the European Section of Friends World Committee for Consultation, and David Firth, Quaker Information Officer from Friends House, London. The former spoke to us on the development of Friends historically over the world. David Firth discussed Quaker outreach.

We tried in our worship-sharing groups to reach a clearer view of what constituted fundamental Quaker characteristics for Latin countries and those with Latin influence and to feel our way toward an appropriate system of public information with a view to attracting new members and meeting their needs, once attracted. Our under-twenties worked on similar lines.

Our various findings, which were listened to in attentive silences (something of an achievement for some of us), showed that while there was concordance, in the main, on matters of faith and inner thinking, there was considerable divergence as to what practical course of action we might adopt.

Some stressed that in view of our small numbers, the geographical distances separating us, our common repugnance for self-advertisement and proselytization, and above all our lack of sturdy young shoulders to set to the wheel, the outcome of any attempt at propagating Quaker ideas in Latin

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Acting Headmaster

countries would be doubtful. Others urged that such difficulties were there to be overcome.

Eventually, it was decided to set up a practical-minded work-group to look into this concern for publicizing Quaker thinking in France in realistic detail.

If we are, alas, somewhat lacking in youthful vigor at the present time in France, we still have and value the example and practical advice of a formidable battalion of old soldiers in the faith, who, if their language and ways no longer seem altogether ours, nevertheless make a contribution to our inner life which we perhaps appreciate all the more.

We were happy to have with us at Charbonnières ninety-year-old Alice Delattre, who holds the fort pretty well alone at Nice. She gave us a heart-warming account of her activities there. But we missed one familiar face this year, that of Ella Barlow; her recent death leaves us much the poorer. Our precious older Friends certainly remain with us as long as possible, and seem to gather savor with the years, but eventually all must move on.

Under that unassuming blue Perche sky, did we succeed in making the decisive step forward, which so many of us feel to be necessary? This year, next year, sometime.

(Rosemary and Philippe Vergnaud live in an eighteenth-century farmhouse in La Vallée, Courdemanche 27, Nonancourt, France. They write: "We are delighted to have Friends and their friends stay with us any time, in reasonably small numbers, for short periods.")

Queries for Drivers

RECOGNIZING that the number of fatalities due to traffic accidents increases two percent each year, that 4.6 million people were injured in this way last year and 56,400 people were killed, 2,750 of whom were in Ohio, Cincinnati Monthly Meeting has issued this set of queries: "Do you buckle your safety belts and see that your passengers do also? Do you keep your car in safe working order? Do you drive defensively? Do you instill in your children the responsibilities of safe driving? Do you apply your Christian principles on the streets and highways?"

Presidential Aide

MALCOLM R. LOVELL, JR., a member of New York Monthly Meeting, was named by President Nixon as Assistant Secretary of Labor for Manpower. He had been appointed Assistant Secretary of Labor in 1968.

AFSC Fellowships

THE COMMITTEE OF AWARD of American Friends Service Committee has given awards and fellowships to fourteen persons for work and study during 1970-1971.

Recipients of Mary Campbell Memorial Fellowships are:

Jerry Harold Hersh, M.D., of Chicago, for study in the London School of Tropical Medicine, to prepare himself for work in Africa among underprivileged native populations; Emma Jones Lapsansky, Philadelphia, to enable her to complete requirements for a doctor's degree in American civilization in the University of Pennsylvania, in order to research materials for a museum of Negro folk art; John A. Snyder, Jr., Wilmington, Delaware, for work toward a doctorate in Chinese political history, after which he plans to work to increase understanding of Asia in this country; and Norman K. Tjossem, Kansas City, Missouri, for work in law school, in order to prepare himself for the field of social change.

Charlotte Chapman Turner Awards were given to:

John Archibald, Jr., Bryn Mawr, Pennsylvania, for doing work in the Bryn Mawr School of Social Work in the doctoral program, combining the fields of communications and social welfare policy; Lois Ann Blair, Upper Darby, Pennsylvania, for study in the Bryn Mawr School of Social Work, toward a master's degree in social service; Donna Jean Dreyer, Glenside, Pennsylvania, to help her complete requirements for a master's degree in communications in Temple University, with special attention to the press and its relationship to peace and social justice; Ricardo Garcia, Wapato, Washington, for study to enable him to participate more fully in secondary education and school administration, especially as it affects Mexican-American students; Leo LaClair, Auburn, Washington, to help him finish his third year in the University of Washington Law School, specializing in Indian law; Michael O. Enyia Nwazue, Biafra, now in Washington, D. C., for work toward a master's degree in education in Howard University, in preparation for his return to Africa; Rebecca Osborn, Bethlehem, Pennsylvania, for graduate work to become a psychiatric social worker; and Margaret T. Thompson, Swarthmore, Pennsylvania, for study in the Bryn Mawr School of Social Work, toward a master's degree in social service.

The Mary R. C. Williams Awards went to Max Leon Carter, Russiaville, Indiana, and Susan Dreisbach, Easton, Pennsylvania to enable them to travel to Ramallah, Jordan, to teach in the Friends Boys' School and the Friends Girls' School, respectively.



The new Southampton Meetinghouse has a large picture window that faces deep woods.

A Rededication of Our Lives

ALTHOUGH the new Southampton Meetinghouse was formally dedicated in a joyful First-day afternoon celebration, our dedication really began in the centering of morning worship, in which the young people led us in the inward search.

In the dedication service, Stewart Meacham spoke simply and deeply of searching together for truth and of the values we seek, which mean nothing if they are confined just to our new building. They can really come alive when carried outside into our relationships and our service.

As we gathered together in the silence we heard birds singing and the rustle of the little ones. We felt a deep sense of caring, a centering of being. It was not a celebration of a new meetinghouse, but a rededication of our lives: That the Life of the Meeting might enter all life.

Members of all ages helped bring about this new building for worship, necessitated by the widening of Street Road and the consequent razing of our former meetinghouse.

The new structure is simple. It has a large picture window that faces deep woods and a lovely skylight. The benches line three sides only, so that all may see into the woods, and no Friends are set apart by a facing bench.

The new meetinghouse, combined with our much older First-day school building, provide enough room even for weddings and memorial services. More importantly, though, the greater space permits our outreach of service to grow and deepen.

HELEN N. SCHANTZ

Letter from South Africa

by David S. Richie

I WAS SO MOVED by a prayer spoken in Johannesburg Friends Meeting that I asked if I could share it, since it was relevant to American Friends as well:

"God of Righteousness and Father of all Mankind, we pray for those, Thy children, who through bodily infirmity; mental weakness; poverty by unemployment, social position, or color; circumstances; or economic conditions are deprived of the privilege of enjoying their human rights or are precluded from seeking redress against the exploitation, of which they are victims, and the wrongs which their fellowmen have inflicted upon them through thoughtlessness, selfishness, or wilfulness.

"Be Thou their Champion, O Lord! Forgive and suppress man's inhumanity to man—personal, social, legislative. Teach us the folly of professing love toward God, whom we cannot see, while we wrong those whom we do see.

"Teach us to live that we, under thy Divine Guidance, may build a new hate-free, fear-free, greed-free world."

This meeting was fully double the size of the meeting I attended four years ago and included numbers of young adults and students. In the afternoon, about ten Friends drove out to Soweto, the African township, to join at least fifteen African friends of the Friends crowded in and around the living room of a small brick home, for another fine gathering. On Tuesday, we visited the crowded office of the Quaker Service Fund, where Olive Gibson copes as best she can with a constant stream of deeply troubled African women.

Quakerism is still very much alive in South Africa, and Friends there are united in spirit with American Friends in a common search for the right responses to man's stubborn inhumanity to man.

Actress Honored

PEGGY WOOD WALLING, a member of Stamford-Greenwich Monthly Meeting, Connecticut, is the winner of the Theater LaSalle Award, which is given in recognition of distinguished service to the American theater outside New York.

The Quaker actress, whose stage name is Peggy Wood, was honored for her work with the American National Theater and Academy on behalf of regional theaters. She was president of ANTA for seven years.

Detention Centers in Cambodia

by Edward F. Snyder

AMERICAN FRIENDS Service Committee sent me to find out at first hand about conditions and emergency needs among civilians in Cambodia.

The Cambodian Government had decided, mistakenly as it has developed, that all its Vietnamese residents (about seven percent of the population) were security risks as possible Vietcong sympathizers. Decrees were issued to fire all Vietnamese from government jobs, and police roundups began. People often were picked up on five minutes' notice, permitted to take only what they could carry, loaded on open vans, and driven to Catholic churches, Chinese schools, factories, and other centers. Other family members would return home to find everyone gone and the house locked. Later many homes were looted.

The camps often were so crowded that the space allotted to a family did not permit all of its members to lie down at once to sleep. Cloth covers were rigged to shield them from the scorching sun but provided little help when the torrential rains came.

The numbers grew daily. Although South Vietnamese ships carried some eighteen thousand down the Mekong River to camps in South Vietnam, more than seventy thousand persons were living in these conditions in eighteen centers in Phnom Penh when I visited.

The chief needs in the centers were more space, food, clean water, sanitary facilities and medical supplies. Prodded by an official delegation from South Vietnam, the Cambodian government belatedly took some remedial measures, but the situation had deteriorated greatly in the two weeks between my first and last visit to the camps.

I was amazed at the organization and relative cleanliness and health of the people under these conditions. That cannot last indefinitely. Growing clouds of flies carry disease. The poor diet will undermine health. There is no mass-feeding program. Some families do not have individual cooking facilities. Those who still have money can purchase from street vendors if they are in a camp near town. As I left, the chief problem was food. One religious group had purchased five tons of rice, but this could last only a few days. Seventy thousand persons need a lot of food,

even if they are on an absolute minimum diet, and this situation may last for many weeks, for these unfortunate people have become pawns in negotiations between Saigon and Phnom Penh.

Medical needs were simple and obvious: Aspirin, sulphaguanadine for diarrhea, antibiotics for respiratory diseases and infections, and vitamins for children, pregnant mothers, and the weak.

I received emergency authorization from the AFSC to buy medicine and drugs. A half hour's shopping in Phnom Penh pharmacies indicated a severe drug shortage in Cambodia. It was therefore necessary to fly to Singapore where twenty-five thousand dollars' worth of drugs were purchased, and a Singapore pharmaceutical house worked overtime on Vesak (Buddha's birthday) to produce a broad-spectrum antibiotic so that the shipment could be flown to Phnom Penh on schedule. Delivery was made to the Cambodian Red Cross, which agreed to make the drugs available to the Vietnamese refugees and to patients in the civilian hospitals who are victims of the war.

This was the first such shipment

through the Cambodian Red Cross and the first publicized nongovernmental shipments of medicine to reach the Vietnamese refugees. We hope it will help stimulate others to provide assistance and indicate to the Cambodian government the outside world's concern for fair treatment of the Vietnamese.

(Edward F. Snyder, executive secretary of Friends Committee on National Legislation, recently took a leave of absence to visit Cambodia on behalf of American Friends Service Committee. From 1967-1969 he was AFSC representative in Southeast Asia.)

One Percent More Program Director

JOHN M. SEXTON, a member of Baltimore Yearly Meeting, is American Section Director of the One Percent More Program of Friends World Committee. His office is in his home in Baltimore, and he works with the FWC staff in Plainfield, Indiana, and in Philadelphia. He offers assistance to Yearly Meetings in implementing the Program.

John Sexton taught in Baltimore schools and worked for American Friends Service Committee.

Letter from Spain

by Gerard and Nancy Negelspach

THE FRIENDS GROUP in Barcelona called a special meeting to consider the question an attender asked: "Just what, in concrete terms, are Spanish Friends doing?" She had come to appreciate the worship-sharing we have together; she had become curious about our "fruits."

As Quakers anywhere would, we felt reduced in size when we tried to answer this question. We listed our concerns: Organizing and recruiting for another ecumenical workcamp in Spain this summer; getting Spanish students into workcamps abroad; translating and printing our circular and Quaker pamphlets; involvements of individuals in the United Nations and UNESCO clubs; helping conscientious objectors; work with the Ecumenical Center, and so on.

This looks like a worthy list of accomplishments, but it seems insignificant in this world of injustices and social and spiritual upheaval. Our hands, of course, are tied by laws that relate to the basic freedoms: The right to assemble, publish, and speak freely. There also are subtle factors that relate to the official church-state links in Spain.

Perhaps our *inquietud* (translate "concern" or, literally, "unquietness") indicates that we are on the right track. We hope that as a group we have grown in the Light and that as long as our spirit continues to become more tender we shall perhaps be prepared for the tasks that become revealed to us.

We cherish relationships with Friends abroad and with the many visitors who come to us. Our representatives to gatherings such as the Conference of European and Near East Friends in Birmingham and France Yearly Meeting keep us informed of the various layers of Friends' concerns and provide us with an opportunity to share our experiences.

Guests in Cambridge

THE FRIENDS MEETING AT CAMBRIDGE received eighty-nine guests during the past year for a total of two hundred and eighty-seven nights. According to the Meeting bulletin, "They came from eight countries and thirteen states and included representatives of the United Nations, Friends Committee on National Legislation, Friends World Committee, American Friends Service Committee, six colleges, the Earlham School of Religion, Committee of Responsibility, Committee on Nonviolence, and two Quaker secondary schools."

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Friendship Village, Virginia Beach, Virginia

A Possible Impossible Task

by Schuyler Elsbree, Wyman Harrison, and Robert O. Clapp

JAN DE HARTOG has said a Friend is someone who looks about and finds an utterly impossible task for which he is totally unsuited. He then finds others who are equally unsuited and joins with them to do it.

Virginia Beach Friends seemed to follow this pattern when some of us became acutely aware of the substandard housing conditions in a local community known as Seatack. Although we could see no way to alleviate these conditions, we prayed for guidance.

One of our members found out that the National Housing Act of 1965 provided a vehicle for nonprofit groups to sponsor low-income housing. Section 221(d)(3) of the act allows a nonprofit corporation to undertake a housing project with complete financing and rent supplements of up to seventy percent for those who qualify on the basis of income. Tenants must come from substandard housing. Some units, however, may be rented without supplement, so that there can be an economic mix.

Virginia Beach Meeting decided in January, 1968 to sponsor such a project and formed the Virginia Beach Friends Housing Corporation to deal with the Federal Housing Administration, the lending organization, the builder, and others and to satisfy the legal requirements of the act. The Meeting names the board of directors but has no other legal obligations.

Since participation from several other churches seemed desirable, three of the directors are non-Friends.

Our project, "Friendship Village," is the first of its kind built in Virginia by a nonprofit group. It is to have one hundred ten townhouse-style apartments, which have one to five bedrooms. It is hoped they will be ready for occupancy in November.

We are collecting usable furniture to be donated to needy tenants. As a complement to the project, we are searching for ways to finance an on-site, multi-purpose neighborhood facility for use as a day-care center and as a place for social and health services.

There are other, perhaps easier, ways for Friends to sponsor a project of this magnitude.

As a specific example, under a "turn-key" arrangement, a builder can do all of the processing of documents between the Federal Housing Administration and the sponsor and turn over the project to the sponsor upon completion. We felt a need, however, for involvement from beginning to end. As a result, we encountered frustrations of government redtape and problems of design and construction.

We therefore shall be able to feel on completion of the project that the Spirit will have operated to the fullest possible extent through His admittedly imperfect instruments.

(Schuyler Elsbree, Wyman Harrison, and Robert O. Clapp are members of Virginia Beach Friends Meeting.)

A Rare Bargain

JOHN MAYNARD, in his Newsletter/Bulletin (Fifteenth Street Preparative Meeting, New York) announces an unusual opportunity:

"Special offer for complacent Friends! The Peace and Social Action Program of New York Yearly Meeting is offering for sale two copies (paperback) of the *Journal* of John Woolman. These copies are unique in that all the radical passages have been removed by mechanical excision. They were cut to prepare a pamphlet of Woolman excerpts called, 'John Woolman on Seeds of War and Violence in our Possessions, Consumption, Taxpaying, and Life-styles.'

"The special clearance price, only \$19.95 a copy. Which is a bargain, considering that it saves you the trouble of removing these passages yourself!"

Letter from England

by Frederic Vanson

SOME HAVE FEARED that the Conservative victory in the general elections in June might lead to a growth of racial intolerance here. Enoch Powell, an intelligent and in other respects highly civilised man, has emerged in the recent tussle as being in favour of cutting immigration by coloured British subjects to the vanishing point and also promoting legislation to return those coloured people here to their lands of origin.

The new Prime Minister has shown himself firmly opposed to all such schemes. Mr. Powell, who could not normally be omitted from a Conservative government, has found himself without office and with no prospect of ever gaining it. British people, despite some attempt by the lunatic fringe to persuade them otherwise, are not interested in the race question. The popularity of coloured sportsmen has added to the growing stature of the nonwhite British citizen.

No. The colour question is not in fact a political reality here. We are maintaining an ancient tradition in giving shelter to people of all colours, races, and creeds. The one blot upon the British record in this respect is the disgraceful refusal to allow in the displaced Asian Kenyans. This must be put right, and pressure is certain to be put upon the new administration by people of all parties here who see in this ban an unchristian and quite unjustifiable affront to our belief in liberty and toleration.

Yet how far is opinion in this country influenced by Christian beliefs? I use the term "unchristian," and intolerance and racial isolationism are unchristian. Yet I doubt if one in five of the objectors to them would call himself a Christian.

The decline in the size of the churches that has been going on here for decades continues apace. The only exception to this universal shrinkage is that of the Roman Catholic Church. We already live in a secularised society, and it worries many people. Friends, too, are concerned at the very static state of their membership (about twenty thousand), though they continue as ever to exercise a very real influence quite out of proportion to their number.

Should we be worried? I think not. There has always been much purely nominal membership of the churches here as elsewhere. This falling away of these nominal adherents matters little if there remains a strongly com-

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DANIEL BERRIGAN, peace activist priest, reads his own poetry on a long-playing, stereophonic record. On the flip side, a rock mass, by John Hostetter, Allan Servan, and David Turner. Stirring performance, excellent reproduction. Only three dollars each plus 50¢ postage. Available only from Friends Book Store, 302 Arch Street, Philadelphia 19106. Telephone 215 MA 7-3576.

THE POWELL HOUSE COOK BOOK is full of good things! Order it from: Powell House, Box 101 (P) Old Chatham, New York 12136. \$3.50 postpaid.

Positions Vacant

DIRECTOR AND ASSISTANT DIRECTOR for home for emotionally disturbed children. Rural setting. State salary desired. Write Box S-485, Friends Journal. Inquiries promptly answered.

FAMILY DOCTOR wanted, to help develop inner-city group practice in conjunction with black community organization and family medicine group. Will evolve into neighborhood health center. Please write: Eugene S. Farley, Jr., M.D., Family Medicine Program, University of Rochester School of Medicine and Highland Hospital, 335 Mt. Vernon Avenue, Rochester, New York 14620.

Position Wanted

EDITOR-WRITER (Friend)—imaginative, innovative, experienced in catalogs, brochures, fund raising, publicity, news, articles, ads, magazine make-up and production, house organ, desires opportunities. Box D-483, Friends Journal.

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mitted and active nucleus. After all, Christianity has always been a minority religion, whatever the position on paper. The important thing is that whatever the apparent situation we still manage here to apply the Christian values of tolerance, compassion, and charity over a very wide field of public concerns.

Let all the churches here take heart from the experience of Friends, who have shown everywhere that the counting of heads is much less valuable to man and to his Maker than a correct compassion and a practical goodwill.

Divine Guidance

GLENN CLARK on "Divine Guidance" is reproduced on the first page of the 57th Street Meeting Monthly Newsletter (Chicago). It is a shame to take even one sentence out of context, but perhaps to quote one or two is better than nothing:

"We have to accept our ancestors, our parents, and the century in which we were born; also our race, sex and the temperament we were born with. The radiant acceptance of these facts, these people, this environment constitutes the first step in guidance. . . . The fact that we were born into a certain age means that we have work to do in that age.

"The fact that we were born into a certain nation means that we have some service to render. . . . We are given certain possibilities and certain limitations. The art of living is to determine how to create a masterpiece with these possibilities, in spite of, or actually utilizing, our limitations.

"The way to face a situation is to look at it from both the human and the divine point of view; never from one only. . . . We must . . . honestly [ask] the question, in my heart what do I really desire? How do we know but what our desires, if they will not harm or distress any living being, are also God's desires for us?"

The Sanctity of Man

CONCERN ABOUT VIOLENCE on the campus of the University of Buffalo led Buffalo Friends Meeting to address a letter to three newspapers. It called for the removal of police from the campus and appealed to university students, faculty, staff, and officials and the community to "recognize their common humanity," since "the sanctity of bricks and mortar and the ethic of law and order must always be the sanctity of man."

Una Carta de los Amigos de Mexico

SENTIMOS la emoción de revivir los ricos recuerdos de las nueve reuniones-generales pasadas, escuchando la historia de ellas, reconociendo el progreso que hemos logrado en la convivencia y en la comprensión de los principios básicos de la Sociedad de los Amigos a través de las sesiones de nuestra reunión nos hemos dado cuenta de la necesidad de actuar ahora, ante los problemas y angustias del hombre, por ejemplo el hombre siente una inseguridad profunda en su interior con la situación social en que vive, siente el temor de actuar en esa sociedad por falta de respeto a los derechos humanos fundamentales, como la libertad de expresión, la libertad de asociación y la libertad de conciencia.

Como consecuencia de estas violaciones de la dignidad y de los derechos humanos, el hombre, y especialmente el joven, experimenta un sentimiento de frustración, y muchos han perdido la esperanza de efectuar cambios sociales sin recurrir a la violencia.

Sentimos una doble responsabilidad ante esta situación; (1) la de no guardar silencio ante las violaciones comprobadas de los derechos humanos (2) enseñar a los jóvenes mediante nuestra participación con ellos a luchar por la Justicia Social con métodos no violentos, y afirmamos nuestra convicción de que el hombre es un ser con necesidades materiales y espirituales que requiere tanto el pan que alimenta el cuerpo como el pan que alimenta el espíritu.

Somos concientes de la necesidad de transformar las estructuras sociales para establecer la Justicia; esto requiere la transformación de nosotros mismos.

Hemos tomado la determinación de constituir un fondo mediante contribuciones voluntarias para emplearlo en proyectos de acción urgente y de servicio en México, concordante con los testimonios y convicciones de los amigos.

X REUNION GENERAL DE LOS
AMIGOS DE MEXICO

Sharing

THE MAY FAIR of the Friends Meeting at Cambridge was a "relaxed and happy day." The First-day School Committee reported: "So often our shared activities consist of children being included in our grownup affairs. This, however, was a day when grownups and all ages of children worked and played together in a children's activity. Perhaps we all need more of this kind of sharing."

Mercer Street Friends Center

THE MEETINGHOUSE at 151 Mercer Street, Trenton, New Jersey, since 1958 has been a community-oriented center for family programs. It houses a day-care center, a citizenship training group for juvenile offenders, visiting homemaker and home visitor services, and a senior citizens resource center. Recreation programs for all age groups are available, the most exciting of which is a summer camp for three hundred inner-city children.

The center has survived a number of crises, including a fire in 1966 that destroyed files and records. Its budget has grown fiftyfold, largely as a result of successfully negotiated nonprofit service contracts with state and local agencies.

Volunteers from schools, colleges, churches, and civic groups assist in all the programs.

Under the directorship of George R. Ganges, the center fosters solidarity and maturity in family life. Through an intimate knowledge of the needs of its people, it acts as a spokesman in the larger community. Because of its relative freedom from outside control, it is a community advocate when inequities occur, and it points the way to needed, possible changes.

HAROLD PERRY

Hong Kong Friends Are Appalled

HONG KONG FRIENDS MEETING has sent to President Nixon and a number of Friends Meetings and agencies a letter expressing concern about the extension of the conflict in Indochina.

The letter states:

"Living in Asia, we are acutely aware of the great needs of this region for constructive development and are appalled that the strongest western country, with the support active or passive of several other western and eastern countries is destroying people, means of production, and aspirations instead of making a positive contribution to the well-being of the peoples of this part of the world."

Peace Calendar

DEDICATED "to my Quaker Father and Mother," a Peace Calendar, with some thirty quotations for each month in the year, has been compiled by Lowell Harris Coate and published by Humanist Friend Publishers, P. O. Box 2832, San Diego, California 92112, at one dollar a copy. Each month a different aspect of peace is considered. Quotations are from world personalities such as Jane Addams, Eleanor Roosevelt, and Will Rogers.

MEETING ANNOUNCEMENTS

Meetings that wish to be listed are encouraged to send in to Friends Journal the place and time of meetings for worship, First-day School, and so on. The charge is 33 cents a line per insertion.

Argentina

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

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. Chester W. Emmons, Clerk. 9639 N. 17th Street, Phoenix.

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Barbara Fritts, Clerk, 5703 N. Lady Lane, 887-3050.

California

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

CLAREMONT—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Martha Dart, 421 West 8th Street, Claremont 91711.

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 second, third, and fourth Sundays, 10 a.m. 847 Waterman Avenue. Phone 264-2919.

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.

MARIN—Meeting for worship, Sunday 10 a.m., Mill Valley Community Church annex, Olive and Lovell. Phone (415) 388-9475.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-9991 or 375-1776.

PALO ALTO—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

REDLANDS—Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-9218.

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, 10:30 a.m. Discussion at 11:30 a.m., 303 Walnut St.

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

VISTA—Palomar Worship Group, 10 a.m., 720 Alta Vista Drive. Call 724-4966 or 728-2666.

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 Street (YMCA). Meeting, 10 a.m.; discussion, 11 a.m.

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.

NEW MILFORD—HOUSATONIC MEETING: Worship 11 a.m. Route 7 at Lanesville Road.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

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.

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.

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

NEWARK—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., 10:30 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.

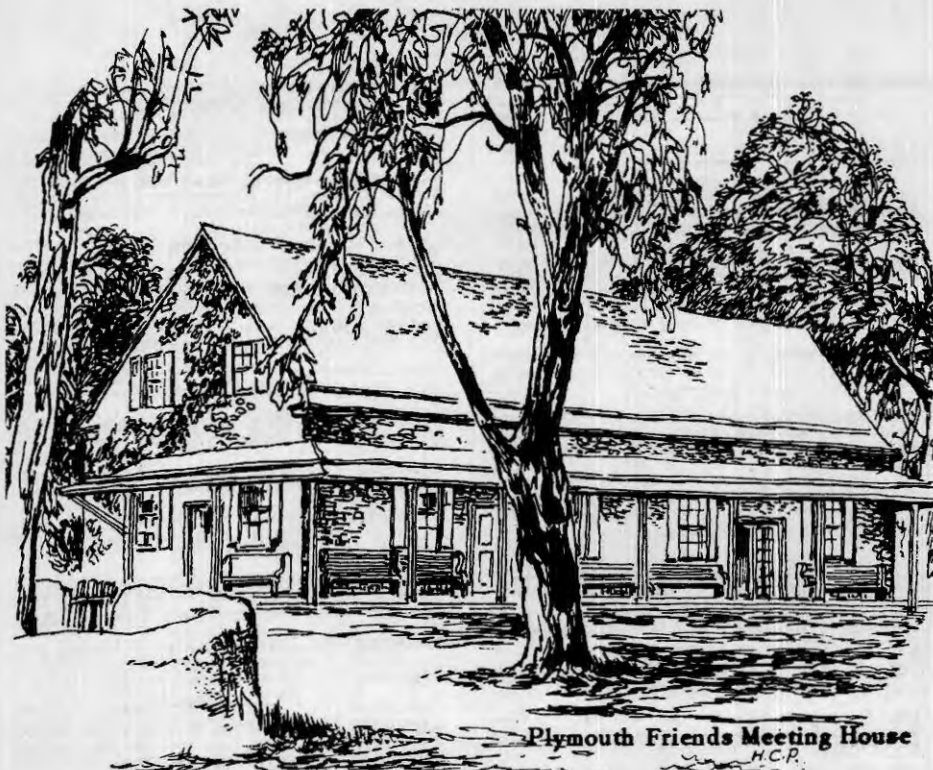
WASHINGTON—Sidwell Friends Library—Meeting, Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N. W.

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 733-9315.

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

GAINESVILLE—1921 N.W. 2nd Ave. Meeting and First-day School, 11 a.m.



Where Friends gather in Plymouth Meeting, Pennsylvania

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

MIAMI—Meeting for worship at Sunset and Cor-sica, 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 discus-sion, 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 30306. Tom Kenworthy, Clerk. Phone 288-1490. Quaker House. Telephone 373-7986.

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

Hawaii

HONOLULU — Sundays, 2426 Oahu Avenue. 9:30, Hymn sing; 9:45, Worship; 11, Adult Study Group. Babysitting, 10 to 10:45. 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 Mrs. Charles Wright, 877-2914, 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 968-3861 or 665-0864.

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

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

PEORIA-GALESBURG — In Peoria, telephone Cecil Smith, Dunlap 243-7821. In Galesburg, telephone George Dimitroff, 342-0602.

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

ROCKFORD—Rock Valley Meeting. Worship Sun-day, 10:30 a.m. in members homes through August. Phone: 964-0716.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone 344-6510 or 367-0951.

Indiana

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

WEST LAFAYETTE—Meeting for worship 9 a.m., EDT Shelter 2, Happy Hollow Park, June 7 to Sept. 6. 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 Uni-versity Avenue. Semi-Programmed Meeting for Worship 8:30 a.m., First-day School 9:45 a.m., Programmed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

Kentucky

BEREA—Meeting for worship, 1:30 p.m., Sun-day, Woods-Penniman Parlor, Berea College Campus. Telephone: 986-8205.

LEXINGTON—Unprogrammed meeting. For time and place call 266-2653.

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, tele-phone UN 1-8022 or 891-2584.

Maine

DAMARISCOTTA—(unprogramed) Public Li-brary, Route 1, Worship 10 a.m.

EAST VASSALBORO—(programed) Paul Cates, pastor. Worship, 9 a.m.

MID-COAST AREA—Regular meetings for wor-ship. For information telephone 882-7107 (Wis-casset) or 236-3064 (Camden).

NORTH FAIRFIELD—(programed) Lelia Taylor, pastor. Worship, 10:30 a.m.

ORONO—(unprogramed) Coe Lounge, Memorial Union. Worship, 10 a.m.

SOUTH CHINA—(programed) David van Strein, pastor. Worship, 10:30 a.m.

WINTHROP CENTER—(programed) Paul Cates, pastor. Worship, 11 a.m.

Maryland

ADELPHI—Near University of Maryland, 2303 Metzert Road. First-day School 11 a.m., wor-ship 10 a.m. George Bliss, Clerk. Phone 277-5138.

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A. on State Circle. Phone 267-8415 or 268-2469.

BALTIMORE—Worship 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St. ID 5-3773, Home-wood 3107 N. Charles St. 225-4438.

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and wor-ship 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.

AMHERST-NORTHAMPTON-GREENFIELD—Meet-ing for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 549-3529.

BOSTON — VILLAGE STREET MEETING, 48 Dwight Street. Worship and Fellowship Hour—First-day 3:45 p.m.

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 Wednes-day 7:30 p.m. Clerk, Mrs. Ruth Mellor, 189 Hampshire St., Methuen, Mass. Phone 682-4677.

NANTUCKET—At 10:45 a.m. in Old Meeting House on Fair St., from June 14 to Sept. 13.

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

SPRINGFIELD—Meeting for worship 10:30. Council of Churches Building, 152 Summer Avenue. Phone 567-0490.

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, meet-ing for worship, Sunday 11 a.m.

WESTPORT—Meeting, Sunday, 10:45 a.m. Cen-tral 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. Sun-day School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michi-gan, 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.

ST. PAUL—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 737-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1029 N. Virginia Street. Telephone 322-3013. Mail address. P.O. Box 602, Reno 89504

New Hampshire

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

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

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

New Jersey

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

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

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

DOVER—First-day School, 10:45 a.m.; worship 11:15 a.m. Quaker Church Rd., just off Rt. 10.

GREENWICH—Friends meeting in historic Greenwich, six miles from Bridgeton. First-day School 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

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

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

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—Meeting for worship 10 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, Douglas Meaker, Box 464 Milford, N. J. 08848 Phone 995-2276.

RANOCAS—Meeting for worship 10 a.m., June 14th through Sept. 13th, Main Street.

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. 158 Southern Boulevard, Chatham Township. 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. Richard Hicks, Clerk. Phone 877-0735.

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

LAS VEGAS—828-8th. Write for information.

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. 155 West 6th Street.

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.

HAMILTON—Meeting for worship Sunday, 10 a.m. Chapel House, Colgate.

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., 221 East 15th St., Manhattan. Others 11 a.m. only.

2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St. Brooklyn
137-16 Northern Blvd. Flushing
Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

POUGHKEEPSIE—249 Hooker Ave., 454-2870. Silent meeting and meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: one 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. Schoomaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

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

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, 10:00 a.m. Clerk, Adolphe Furth, Phone 544-2197 (Durham).

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, Mel Zuck, 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 10:00 a.m., 120 Woodburn Road. Clerk, Lloyd Tyler, 834-2223.

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC. Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Edwin O. Moon, Clerk, (513) 321-2803.

CLEVELAND—Community Meeting for worship, 9:30 a.m. at the "Olive Tree" on Case—W.R.U. campus. 371-9942; 921-7016.

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., University Circle area. 791-2220 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.

September 1, 1970 FRIENDS JOURNAL

Announcements

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

Births

DARLINGTON—On June 26, a son, **JEFFREY PRATT DARLINGTON**, to David Walker and Sarah Pratt Darlington. All are members of Birmingham Monthly Meeting, West Chester, Pennsylvania.

TEPEL—On April 28, in Baltimore, a son, **FREDERICK ANTHONY TEPEL III**, to Frederick A., Jr., and Susan Fagans Tepel. The parents are members of Gunpowder Monthly Meeting, Sparks, Maryland. The maternal grandparents are members of Somerset Hills Monthly Meeting, New Jersey.

Marriages

BATES-BLOM—On June 13, in Chappaqua, New York, Meetinghouse, **JULIANA BLOM**, daughter of Dorothea and the late Christian Blom II, of Hawthorne, New York, and **DAVID T. BATES**, son of Dr. and Mrs. David H. Bates, of Woodstock, Connecticut. The bride and bridegroom are members of Powelton Preparative Meeting, Philadelphia, and the mother of the bride is a member of Chappaqua Monthly Meeting.

HEADLEY-DOUBS—On June 27, in First Presbyterian Church, Waynesburg, Pennsylvania, **GAIL ANN DOUBS**, daughter of Howard and Esther Doubs, and **CONRAD RICHARD HEADLEY**, son of Conrad E. and Carolyn Gaunt Headley. The bridegroom and his mother are members of Muncy Monthly Meeting, Penedale, Pennsylvania.

MITCHELL-RUSHMORE—On March 28, in Maine, **PRISCILLA JENNESS RUSHMORE** and **JOHN MCCLELLAN MITCHELL**. The bride is a member of Stony Run Meeting, Baltimore. The bride and bridegroom attend Stamford-Greenwich Meeting, Connecticut.

PENNEL-STERN—On June 20, in North Dartmouth, Massachusetts, **CHARLES ROGER PENNELL**, son of Eric and Jean Shearer Pennell, and **JOAN THRUSH STERN**, daughter of Thomas Noel and Katherine Kirk Stern. The bridegroom and his parents are members of Birmingham Monthly Meeting, West Chester, Pennsylvania, and the bride and her parents are members of North Dartmouth Monthly Meeting.

PICKETT-PRITCHARD—On June 27, in Scott Outdoor Auditorium, Swarthmore College, under the care of Wilton Monthly Meeting, Connecticut, **GAIL ELIZABETH PRITCHARD** and **JOHN EVAN PICKETT**. The bridegroom and his parents are members of Wilton Monthly Meeting.

STEINBERG-PRUGH—On June 7, in Cambridge, Massachusetts, Meetinghouse, **JOAN ELIZABETH PRUGH**, daughter of Anne Davison and Dane Gaskill of Englewood, Colorado, and **ROBERT ALAN STEINBERG**, son of Pearl Mendelsohn and Lester Simon Steinberg. The bride is a member of Haverford Monthly Meeting, Pennsylvania.

STRATTON-SMITH—On June 13, under the care of Providence Monthly Meeting, Rhode Island, **JESSIE GRAY SMITH**, daughter of Jeannette and Caleb A. Smith, and **RICHARD ARTHUR STRATTON**, son of Edith P. and Arthur J. Stratton. The bride is a

member of Providence Monthly Meeting and the bridegroom, of Montclair Monthly Meeting, New Jersey.

THORN-GARRISON—On June 14, in the United Methodist Church, Saugerties, New York, **JANICE ANN GARRISON**, daughter of Mr. and Mrs. William Garrison, and **DAVID RICHARD THORN**, son of J. Richard and H. Marie Coutant Thorn. The bridegroom and his parents are members of Poughkeepsie Monthly Meeting, New York.

Deaths

CADBURY—On June 28, in Concord, Massachusetts, **CATHERINE JONES CADBURY**, aged 86, a member of Central Philadelphia Monthly Meeting. She was the widow of Dr. William W. Cadbury, formerly of Canton, China, and Moorestown, New Jersey. She is survived by three daughters and twelve grandchildren. Her Meeting was most appreciative of her rare spiritual insights and deep faith. Her faithfulness to her Meeting and the Society of Friends was outstanding and was a primary factor in her life as long as she was at all physically able.

CONROY—On May 25, **JAMES M. CONROY**, a member of Bennington Monthly Meeting, Vermont. His participation in the affairs of the Meeting and many other groups showed how retirement can really mean deep involvement in and commitment to the needs of others. Before he and his wife, Emma, who survives, moved to Bennington, they lived in Moorestown, New Jersey for thirty-five years.

HOGUE—On May 28, **EVALINA S. HOGUE**, aged 87, a member of Whittier Monthly Meeting, Iowa, the widow of Arthur L. Hogue. She is survived by two daughters: Bertha Holland and Florence Knight; four sons: Harold, Alvan, Alfred, and Ernest; seventeen grandchildren; and seven great-grandchildren.

HOPKINS—On May 14, after a long illness, **ANNETTE B. HOPKINS**, aged 90, a member of Stony Run Monthly Meeting, Baltimore. For many years she was a teacher of English in Goucher College. She wrote *Elizabeth Gaskell, Her Life and Works* and *The Father of the Brontes*. She belonged to the Women's International League for Peace and Freedom, the English Speaking Union, and the American Association of University Professors. She was beloved by her many students, and her devotion to a number of close friends was something to be treasured.

JENKINS—On June 11, **HOWARD M. JENKINS**, a member of Swarthmore Monthly Meeting, Pennsylvania. He is survived by his widow, Elsa Palmer; two sons: Edward A. and David F.; two daughters: Frances J. Snyder and Ellen J. Squyres; sixteen grandchildren; and two sisters: Miriam J. Elsbree and Barbara J. Blaisdell.

LAMB—On July 4, at the Keswick Home in Baltimore, **MARY ELIZABETH LAMB**, aged 96, a lifelong member of Stony Run Monthly Meeting, Baltimore. She is survived by her sister, Margaretta W. Lamb.

PATCH—On May 21, in Barnes Hospital, St. Louis, Missouri, **DOROTHY PATCH**, a member of Saint Louis Monthly Meeting. She was a school psychologist. She cherished her membership in the Society of Friends and felt that she had "come home" spiritually.

ROSS—On June 21, in her home in Wilmington, Ohio, **NELLIE ELIZABETH ROSS**, aged 83. An active member of Wilmington

Monthly Meeting, she taught for many years in the public schools. After her retirement in 1955 she continued to serve her Meeting and made many layettes for American Friends Service Committee. She is survived by two sisters: Alberta Louise Ross and Rebecca Jane Parker, of Wilmington.

LETCHWORTH—On July 3, **CHRISTINE S. LETCHWORTH**, widow of Arthur Letchworth. A member of Central Philadelphia Monthly Meeting, she is survived by three daughters: Janet L. Glen, Rachel K., and Alice; three granddaughters; and two great-grandsons.

WHITE—On June 17, in Madison, Wisconsin, after a long illness, **NELLIE RACHEL WHITE**, aged 74. She had taught in elementary schools in Montello and Deerfield, Wisconsin, for forty years. She loved the silent worship and felt spiritual healing and leadings during Meeting. She was a beloved teacher, felt an unusual closeness to nature, and had a droll sense of humor. She was an unusually faithful member of Madison Monthly Meeting, Wisconsin.

WICKS—On July 9, after a long illness, **LESTER F. WICKS**, aged 62, a member of St. Louis Monthly Meeting, Missouri. He had been professor of chemistry in McKendree College until his illness forced his early retirement.

Coming Events

September

1-30—All welcome—Open House and display of religious education materials: Curriculum, supplementary resources, audiovisual aids, sample activities. 9:30-4:30, 1515 Cherry Street, Philadelphia. Arrangements for evening or weekends can be made by calling 215-LO 8-4111 or by writing to the Religious Education Committee at the above address. Special counseling can be arranged.

3-7—Young Friends of North America Conference, Plainfield, Indiana, Meetinghouse. Information from Milton Whitaker, 101 Llenroc Court, Ithaca, New York 14850. Cost, ten dollars; travel pools available.

7—Annual meeting for worship, Adams Society of Friends Descendants, Quaker Meetinghouse, Adams, Massachusetts, 3:00 p.m. Guest speaker: Harmon H. Bro.

18-20—Meeting Workshop: "Creative Uses of Quaker Facilities." For details, write to Pendle Hill, Wallingford, Pennsylvania 19086.

18-19—Jeanes Hospital Fair, Hasbrook and Hartel Avenues, Philadelphia.

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You can help Friends World College in its bold venture in world education.

ABOUT FRIENDS WORLD COLLEGE: Now beginning its sixth year of operation. Almost 200 students from Canada, Ceylon, Iran, Japan, Kenya, the Netherlands, Pakistan, Rwanda, Uganda, and the United States. Faculty and educational representatives in East Africa, India, Japan, Mexico, Western Europe, and elsewhere: A world study program, which emphasizes direct experience in different cultures.

DATA ABOUT PROSPECTIVE BOND ISSUE

- Purpose of the \$500,000 Issue: Capital improvement and use of the Livingston Campus, Lloyd Harbor, Huntington, Long Island, New York, and for funding the operations of the College.

- Security: Bonds secured by a mortgage of \$500,000 on the land and buildings made by Friends World College to trustees for the bond holders; 93 acres waterfront property on the north shore of Long Island; buildings which can be used for North American Center and World Headquarters purposes and which can be added to if necessary. Under the terms of the deed, the property must be used for educational purposes until the 1991 maturity date of the bond issue. The property, appraised at \$600,000 in 1966 and at more than \$800,000 in March 1970, is expected to continue to increase in value because of its situation in a highly desirable metropolitan area. Its spaciousness and accessibility to New York City and UN resources make it an ideal location for the North American Center.

Bonds in \$500 and \$1,000 denominations will be issued when \$250,000 (half the bond issue) has been subscribed. \$125,000 has been assured by friends of the college, including a Monthly Meeting.

INTEREST: 9% total interest with 5% payable quarter annually; and 4% cumulative and compounded quarter annually payable at maturity.

Many Friends are interested in disengaging funds from war- and pollution-related investments and supporting social concerns in education, peace, community relations, and environment. This bond issue offers Friends Meetings, certain Friends trust funds, and individuals an opportunity to share in the creative work of the College.

For further information about the College and for copies of the bond prospectus write: Friends World College, Mitchel Gardens, Westbury, New York 11590 516-248-2616.

This offering shall not apply in states where contrary to law. This advertisement is not an offer to sell or a solicitation of an offer to buy these securities. The offering is made only by the prospectus.



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