

September 15, 1970

FRIENDS JOURNAL

Quaker Thought and Life Today



THE FRIENDS SCHOOL
BUCK LANE
HAVERFORD, PA. 19041



FRIENDS JOURNAL

September 15, 1970

Volume 16, Number 16

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

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

ALFRED STEFFERUD, *Editor*

JOYCE R. ENNIS, *Assistant Editor*

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

NINA I. SULLIVAN, *Circulation Manager*

BOARD OF MANAGERS

Daniel D. Test, Jr., *Chairman*

James R. Frorer, *Treasurer*

Mildred Binns Young, *Secretary*

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

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

1969-1972: Len Cadwallader, Walter Kahoe, Ada C. Rose, James B. Shuman, Eileen B. Waring, Gordon D. Whitcraft, Carl F. Wise.

CONTRIBUTING EDITORS

Frances Williams Brown

William Hubben

Richard R. Wood

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

Second class postage paid at Philadelphia, Pennsylvania.

Copyright © 1970 by Friends Publishing Corporation. Requests to reprint excerpts of more than two hundred words should be addressed to the editor.

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

Contents

Opening the Door to Spiritual Awareness— Dorothy Hopkirk Ackerman	482
The Trophy of Truth—Marion L. Bliss	482
A Plea for the Poor or a Word to the Rich— Now and Then	483
A Plea for John Woolman—R. W. Tucker	484
Ours Is a Time of Glory and Pain—Theodor Benfey	485
Universal Love—Ben Rasmusen	486
Am I Not Also Aggressive—Dana Nadeau	486
The Future of Quakerism—Anna S. Forbes	487
Reverence for Life—James Junker	488
A Newer World—Cynthia Lynn Leslie	489
Poetry by H. D. Barrett, Carol Dawson, Amy Crohn, Fern Newman, Deckard Ritter, Mae Adams, Susan Landstra Gravatt, and Carol Thorpe	490
Reviews of Books	494
Cinema—Robert Steele	496
Letters to the Editor	497
Friends and Their Friends Around the World	500
Reports by Bill Watson, Marion D. Fuson, Henry B. Williams, Paul Brink, and Jack Shepherd	
Announcements and Coming Events	509

From a Facing Bench

THE PHOTOGRAPH ON THE COVER, taken by Franc Bourgeose, a teacher in Vaux Junior High School, is of some of the participants in an instrumental concert presented by students of Vaux Junior High School, in Philadelphia, and Abington Friends School. This project was one of several in a unique program undertaken by the schools, described on page 492.

The articles and photographs on pages 486 through 489 are by young people, as are the poetry and the photograph on page 490. Immediately following are photographs of new undertakings of Quaker schools and reports on two of them by Bernestine Wallauer and Margaret Reynolds. An article by Joan Wattles, in "Reviews of Books," recommends books for youth that reflect current crises.

The contributors to this issue:

DOROTHY HOPKIRK ACKERMAN, a member of Twin Cities Meeting, is a sculptor and the mother of three children. A turning point in her spiritual life came after being arrested with a group of Friends engaged in civil disobedience in the Nation's capital.

MARION L. BLISS is a teacher and writer. Her poetry has appeared in a number of magazines and anthologies, and her book, *The Way of Wonder*, was published in 1961. She is active in the Fellowship of Reconciliation and Mothers for Peace. She belongs to Palm Beach Monthly Meeting, Florida.

NOW AND THEN is the *nom de plume* of Henry J. Cadbury. A lecturer and writer on Biblical and Quaker subjects, he is a member of Central Philadelphia Monthly Meeting.

R. W. TUCKER is an editor and writer. He is a member of the Monthly Meeting of Friends of Philadelphia.

THEODOR BENFEY'S ARTICLE is a second one based on his lecture at the 1970 General Conference for Friends in Ocean Grove. The first part appeared in Friends Journal for September 1.

BEN RASMUSEN is on the faculty of the University of Illinois and is active in Urbana-Champaign Monthly Meeting.

DANA NADEAU, a recent graduate of Carnegie-Mellon University, is a member of Lancaster Monthly Meeting, Pennsylvania. He is performing alternative service with the Mennonite Central Committee and has been assigned to their Teachers Abroad Program in Nigeria.

ANNA S. FORBES is a student in Westtown School. Her essay is based on an oral report given as a part of last year's class on Quakerism, taught by Earl G. Harrison, Jr., headmaster of the school.

CYNTHIA LYNN LESLIE, of Philadelphia, is a 1970 graduate of Friends Select School. She is a student in Radcliffe College.

JAMES JUNKER is a freshman in Muhlenberg College. His home is in West Philadelphia, and he is a graduate of Friends Select School.

Today and Tomorrow

Letters to the Editor

SEVERAL PERIODICALS have had articles lately about that venerable and presently burgeoning institution, letters to the editor.

It seems that in dull, ordinary times, most people are less moved to take pen in hand to object, view with alarm, or set matters straight. In times like these, though, the letters are a sensitive safety valve, a catharsis, and a useful index of vox populi, if not vox dei.

Two items interest us particularly.

Advertisements of a new magazine published in New York announce two departures from the norm. Because the editors "enjoy reading a really good ad as much as a really good article," they will pay five hundred dollars to the "guy who writes a terrific ad." To even things off, they add, "we are going to charge people who want us to print their letters to the editor, since we feel this is a form of the Vanity Press." The letters will be printed at a cost of twenty-five cents a word. "Correspondents are advised to edit their own letters, as it will cost them more if they don't. Letters which we find particularly dumb and boring will cost \$1.00 per word, and they will only be put into type after the writer's check clears the bank."

More to our liking are the comments of Clifford Haigh, editor of *The Friend*. He ends on what he calls a "churlish note": "They continue to arrive, those letters written on both sides, and with monumental charity we continue to type them out entire on one side only, or at least to type the part on the back, so as to present our printer with the straightforward MS that every self-respecting printer insists upon. As we do this with our tiny staff we think kindly thoughts of the writers, but we should think more kindly still if they would shed this bad habit."

(A thornier problem than that for those who put out *Friends Journal* are the letters in almost illegible handwriting and those that are much too long from writers who imply their every sentence is a golden, inviolate gem of precision and inspiration. To them we say that the Lord's Prayer has sixty-six words and the Gettysburg Address has two hundred seventy-two words and that an editor is like a barber, who snips away the unwanted, the surplus, and the untidy.)

We have little to add to that, none of it churlish: Please keep to two hundred words; if you have two subjects to write about, write two letters. Double-space everything that is intended for publication. Give others a chance to be heard. Type is metal; it cannot be compressed, but words that are set in type can be. Editors may disagree personally and privately with viewpoints a letter sets forth, but

they do not censor; they do not live in an ivory tower; they never have enough time for all the jobs that should be done. They believe with every fiber of their being that the seeker's way is the way of exploration, examination, give-and-take, questioning, and, if God wills, compassion and understanding.

Clifford Haigh's note of joy about letters is ours as well:

"One of the great joys of editing *The Friend* is the joy of receiving those letters to the editor.

"I have said before, but am not ashamed to repeat, that I am moved to humility over and over again by all the insight and caring and serious concern that are found embedded in these letters. These qualities appear most clearly from time to time in the loving response to a letter that contains some cry for help—a response that often includes, besides a batch of letters for publication, another batch addressed privately to the first correspondent. They appear less obviously perhaps, but still to be discovered, in those stupendous serials that have enlivened our pages at intervals over many, many years, about Friends' beliefs and non-beliefs, essentials and non-essentials. If readers sometimes grow a little weary at the long continuance of these serials, so do I, only to be restored and refreshed by some new contribution to the discussion, more especially some moving, simple confession of faith."

Grapes of Wrath

AMERICANS have been told repeatedly since 1901 of the miserable conditions of our migratory farm laborers, but little has been done to alleviate their abject poverty, poor housing, indifferent schooling for their children, inadequate sanitary facilities, lack of medical care, and general exploitation.

Some physicians who visited the migrants in Michigan, Texas, and Florida reported to a Senate Subcommittee on Migratory Labor on the illnesses and horrors they saw there, the concomitant of disheartening peonage. The national conscience helped win contracts for unionized grape pickers in California. Here is another matter for the national conscience, but it has to be more acute and more persistent than it has been for seventy years.

Miscellany

✓ The seventy graduates of Merrill College of the University of California at Santa Cruz planned their graduation exercise after the manner of Friends. The participants, in festive attire of their own choosing, gathered in a meadow and gave individual addresses when inspired to do so.

✓ What bothers me about religions is that priests are on such intimate terms with God. To me, it's blasphemous to be so intimate with God. God isn't an individual; if He exists, He is everywhere; maybe in me.—Konrad Z. Lorenz

Opening the Door to Spiritual Awareness

by Dorothy Hopkirk Ackerman

QUAKERS have one foot in the door to a lost spiritual dimension, which man needs today and which historically has been his source of inspiration and greatness. Some of us are not aware that the door is ajar, that we might enter.

Many who would gladly follow are lost in the dark. Some who do not realize there is a door try to dissolve the wall with chemicals, and others try to sleepwalk through. Drugs and hypnosis merely prove there is "another place," but neither allows the whole personality to function; and something less than one's whole self is in control.

When we consciously pass through the door to spiritual awareness, we bring the vision and wisdom to our conscious minds for more enlightening living. Otherwise, "trips" are unrelated to life.

When we learn to sharpen our senses, when we use our imagination, when we feel at home joyfully in the universe, then we may be able to open the door in meditation. It does not open inward into a sanctuary but is more like an exit. We can emerge into a greater life, to a fuller understanding and an eternal perspective.

How do we open the door? We must slow down our pace and spend some time each day in prayer and meditation. To realize true group meditation in meeting for worship, we must sort out our lives beforehand or deliberately set our troubles aside and try to open the doors.

We need to learn to send out love. If we put our problems in the "common pot," we are more likely to find solutions. Brooding on one's own problems in meeting is a spiritual denial of any resource beyond self. We try to send answers to this or that Friend; group illumination will give refreshment and answers to individual needs. When we yield our spiritual energy to the group, we also yield our problems and needs. Meeting then is richer.

We must feel joy. Joy comes easily to young children and some mature souls, but we cannot simulate joy, and it may be a spiritual discipline for some of us to enter the joyful state. We must have faith that seeming disasters contribute to our spiritual growth.

Friends must say, "Here am I, Lord, send me." We may doubt the effectiveness of prayer, because we are not used to answering the prayers of others.

If we are truly seeking, we must wait for the answer. Too often we define the answer in our questions. We should put our spirits in a state of readiness when we pray and meditate. Steady growth comes from living fully in the knowledge that no matter what life brings we are given

the strength to meet it, but we must train ourselves to be strong and ready.

When we can stand the Light, the door will be opened, and we will not be allowed merely to stand on the step and admire the view. We must be ready to walk in the Light, knowing that it is our protection and our power as long as we are open and receptive.

Spiritual power always is available and waiting to be used. It is gained by individual growth; it cannot be taught in large groups. It can be caught in small groups: "Where two or three are gathered together, there am I."

Children of the Light everywhere recognize each other. We are witnessing the spiritual birth of a new age.

Being a Quaker does not automatically put one in the Light. Let us say: "Is thee in the Light, Friend? If not, look within until thee finds the glimmer, then nurture it until thee finds the door and pray God we may all walk boldly in the Light, as children of the Light have done down through the ages."

The Trophy of Truth

THE WINNER of a trophy is proud of the silver loving cup or engraved plaque that symbolizes his achievement. His friends rejoice with him; they can appreciate the discipline and hard work that enabled him to win his prize.

How often do we think of invisible trophies that may be won for achievements in a different arena? For instance, there is the trophy of truth.

When is this trophy awarded? Often it is hard to tell the truth. The truth may be unpleasant, and we may be tempted to lie. If we, like a well-trained athlete, have developed discipline, we may be able to overcome the temptation. Then, at the moment of achievement, a power is born in us, which sets us apart for that moment. We are lifted up—we have won the trophy of truth.

So often the polite lie seems the easy way out. "It's a better way," we argue. "Why make a fuss?"

Taking the easy way out can be deceptive. We may try to sail a boat through an inlet in an attempt to avoid the rougher ocean, but in order to reach our destination we eventually must go out into the open sea.

Some days the sailing is smooth, but there are times when a storm arises, and the waves dash angrily against our craft. We may seem to be on the brink of destruction, our strength nearly gone. At times like this, if we have the power born of truth, we can hold on until the storm is over, secure in the belief that calm seas are ahead.

Each time we win the trophy of truth we become strengthened; we build up power and discipline. The winning of one trophy leads to the winning of another.

How many of us are unaware even in our dreams of our potential to build up the power of good and truth!

MARION L. BLISS

A Plea for the Poor or a Word to the Rich?

Letter from the Past—247

JOHN WOOLMAN'S *A Plea for the Poor* is regarded by many as his best writing. In the copy John Greenleaf Whittier presented to Ralph Waldo Emerson is written: "I find more wisdom in these pages than in any other book written since the days of the apostles."

I have therefore been intrigued by some unanswered questions about its history.

The only known copy in John Woolman's handwriting occurs in the folio manuscript in the Historical Society of Pennsylvania that contains his *Journal*. When the *Journal* was first published in Philadelphia by Cruikshank in 1774, this manuscript was known to the editorial committee. (A note on page 124 reads: "manuscript f. 239 ends here d[elivere]d J. Cruikshank 20 4th month 1774.") Other essays of John Woolman are copied in the opposite end of this manuscript volume, one of them dated 3 mo. 1772, a few weeks before Woolman left for England.

But *A Plea for the Poor* was copied on pages 146 to 193 and interrupts the *Journal* between events in 1763 and 1764.

It was apparently copied into this book from some loose leaves, according to a note dated 9th 10 mo. 1769. The first edition of his works, printed in Philadelphia, however, includes it neither in Part I with the *Journal* nor in Part II, which reprints several essays that had been separately printed in 1754, 1762, 1768, 1770, 1773 (London), and 1772 (Burlington). Apparently it was not printed at all for another twenty years, and then it appeared in Dublin (1793, 1794), London (1794), in Dublin again, in French (1800), and in Burlington (1803). The first Philadelphia printing was in 1837.

How do we account for these facts of time and place of printing? The silence about this piece is first broken, as far as I know, by a minute of 29 10 mo. 1793 of the Half Year's National Meeting in Ireland:

"A Friend having informed this meeting that there is a small manuscript in the hands of some Friends in this Nation [Ireland] entitled a Word of remembrance and caution to the rich supposed to be written by our late valuable Friend John Woolman. . . ." The Meeting at once appointed some Friends to peruse it, which they did, and on their report the next day they decided to print it and entrusted the matter to four Friends.

Evidently the printing went forward promptly, as the Dublin imprint bears the date 1793: "Printed by T. M. Bates for R. M. Jackson." A minute of the Quarterly



John Woolman and the Slave, from *Quaker Reflections to Light the Future*. (Courtesy Friends General Conference)

Men's Meeting for Leinster Province, held at Carlow, 30 12 mo 1793, reads:

"A small tract, written by our late Friend John Woolman entitled 'A Word of remembrance and caution to the Rich,' being printed by the approbation of the National Meeting and now ready for distribution, bound, at five pence each book, the monthly meetings are desired to promote subscriptions for the same, and to send to Rachel Maria Jackson for such a number as they may want with as little delay as may be."

There are extant two separate manuscript copies of this piece that antedate the publication. One is in the Grubb Manuscripts in Dublin, corrected to agree with the printed copy, "it not being in print when this was written." The other is at Haverford College but marked "copied Waterford 1 mo. 1793 by J.H. and F.W." Both belong to Ireland, but neither explains how an unpublished essay left by Woolman in America before his death came to be circulated, first in manuscript and then in print, in Ireland twenty years after.

There is another unexplained transition. The copy in Woolman's manuscript *Journal* left a large space for the heading. Woolman had written perhaps tentatively a brief title, *A Plea for the Poor*. But the sundry Irish copies in manuscript or print all read, *A Word of Remembrance and Caution to the Rich*. Either title is suitable—but when and why was one replaced by the other, and by whom? A concern for the physical welfare of the poor often is associated with a concern for the spiritual welfare of the rich. While both promote a mutual role of giving and receiving, there is a different emphasis.

In the Gospel story, the rich man who could hardly enter the Kingdom of God is told to give all to the poor, apparently quite as much for his sake as for theirs. Woolman's main thrust is unclear in the text, or rather we may

say he includes both motives. The two titles give different emphases.

One wonders whether one title was less congenial in Philadelphia when Friends there quietly decided not to include this essay—other arbitrary omissions were made then, and even more the next year in the first London edition of the *Journal*—while the other title seemed more accurate and congenial to Irish Friends when they belatedly gave this piece their imprimatur.

NOW AND THEN

A Plea for John Woolman

by R. W. Tucker

THERE IS A WOEFUL LACK of radical Quaker literature that we can give to youthful inquirers who are surrounded by the turmoils of student radicalism and are looking for a religious counterpart.

John Woolman's *A Plea for the Poor* is particularly relevant today. Although its economics are primitive, it is a precocious analysis of conspicuous consumption—and it was written a century before Karl Marx and a century and a quarter before Thorstein Veblen. It is a passionate statement of the case for simplifying life in witness against distributive injustice.

A Plea for the Poor and the alternate title, *A Word of Remembrance and Caution to the Rich*, are of equal importance and should be given equal play in any reprint. They express the two sides of Woolman's approach to social change, which were not really two sides at all but were the totality of a certain type of radical relevance.

Adequate discussion of John Woolman really does reach radical youngsters, touches them where they live, and gives them food for thought and action.

The key to understanding John Woolman is a recognition of the incredible contagiousness of saintliness. I remember what it was like to walk about New York City with William Bacon Evans, who insisted on treating every chance encounter as an opportunity to meet a new friend and usually succeeded. For the first five minutes, I was close to being embarrassed by the shenanigans of this oddball, not just by his garb and speech, not even by his giving away of toys to passers-by and taxi drivers, but by the sheer implausibility of acting as though New York were not what it is—a city of strangers. But very quickly I saw that this was what we all ought to be like; it was everyone else who was odd. You just could not be around William Bacon Evans very long without starting to see the world from his perspective.

The contagiousness of saintliness is the only possible explanation of Woolman's success in fighting slavery, particularly in fighting it among Friends. As a visiting mini-

ster, he would be quartered, naturally, with the wealthiest Friend of the Meeting he was visiting, who was likely to be a slaveowner. He would sorrowfully explain that he could not in good conscience eat food prepared by slaves—but that was all right, he had sandwiches. He could not sleep in a bed made up for him by slaves—but that was all right, too; he'd be very comfortable in the barn. And so on.

Woolman did not execrate evildoers. If they became involved with him, however, they could not help seeing things, including themselves, from his viewpoint. He mourned and sorrowed for his host, if the host was a slaveowner. He made a first impression of being an oddball, like William Bacon Evans, because of his refusal to use dyes in his clothes, because dyes were produced by slave labor. Those who were around him had to do the same sort of about-face in their outlook that William Bacon Evans had forced me to do.

Both these Friends, of course, were oddballs. It is a point of kinship they have with today's youth and its experiments in dress and hairstyle.

The key point about Woolman is that although he was so ardently concerned for the condition of slaves that he was regarded as the father of political abolitionism, he was always more concerned for the evildoer than for the person suffering from evil done to him. His emphasis was on what evil-doing does to the spiritual condition of the evildoer. This in no way removed him from the arena of seeking change in the social order. It did, though, inform his approach to those who opposed the changes he was working for.

To what degree is such an attitude possible, meaningful, or potentially effective in today's mass society, in which the chief thing radicalizing younger and older people is their sense of total powerlessness?

Powerlessness has led to confrontationism. Confrontationism, however, as a device for bringing about social change, runs a gamut from the political adventurism of the Weathermen to the witnessing with one's life in the religious-prophetic spirit as exemplified by the voyage of the Golden Rule or by the freedom rides. Politically speaking, a case can probably be made that religious-prophetic confrontationism has been far more effective than violent political adventurism. Woolman is a pioneering figure here.

It is our great fortune that so many young people are able to discern the revolutionary relevance of Quakerism despite the inability of most of us to explain it and apply it, despite the unavailability of that part of our literature most closely related to their needs.

One wonders what would happen if we actively went out to meet them, speak to their condition, alter our own condition to correspond to their needs? One wonders if there might not again be "a great people" waiting to be touched by the prophetic spirit, as there was in George Fox's time?

Ours Is a Time Of Glory and Pain

by Theodor Benfey

ONE OF LIFE'S CONTRADICTIONS is that in time the world adopts what idealists have lost faith in.

Item: Some Quakers now question the relevance of nonviolence, although we are in the midst of an unprecedented movement against warfare.

Item: After the invasion of Cambodia and the deaths of four students at Kent State University, a public opinion poll was taken to indicate that Americans think campus dissent is a greater problem for the United States than is the conflict in Indochina.

Item: In the film, "I Am Curious (Yellow)," a girl is caught up in the nonviolent movement of Martin Luther King, Jr. She tries to make her whole life conform to those ideals but finally decides the nonviolent way of life is impractical. Then, she turns on the radio and discovers that her country has adopted nonviolence.

Item: The belief that nuclear and long-range weapons cannot be used to attain a nation's objectives when diplomatic efforts fail led us into the Vietnam morass; they said we needed an army capable of counter-insurgency warfare to supplement our nuclear deterrent, and Vietnam seemed to offer a nice, safe proving ground.

The world is being forced to relinquish force in its international disputes. No nation is likely any longer to gain its so-called national objectives. We are being forced to cooperate. The frontier is no more, and the frontier mentality—the hope to escape to virgin land and freedom—is in its death throes.

Dueling as a device to settle differences did not disappear because man became more harmonious. It disappeared because society could not afford to lose so many good men.

Society, therefore, put an end to these duels. The end of warfare will come the same way. Man is the same creature that he was in George Fox's time and Jesus's time and Plato's time. The consequences of his evil tendencies, however, have become so dangerous that national warfare has become intolerable.

There are many other grounds for hope. Some examples are the election of a black mayor in a major northeastern city; attention accorded at the highest government levels to the Quaker study, *Search for Peace in the Middle East*, with its assertion, "We firmly believe that it is possible to be both pro-Jewish and pro-Arab," and the prior fact that Quakers (often the same Quaker) could speak to high officials of Israel and Arab countries when few if any other

bodies were trusted in the same way; and the Supreme Court ruling that recognizes conscientious objectors of a kind usually considered nonreligious.

There are those who despair of the democratic process, because often right seems to lie with the minority. As Quakers, we should not despair. We already have developed the next form for democratic decision making. American history is being affected more and more by the determination of minorities to be heard and aided and freed. They rely largely on the Bill of Rights and hence on that body charged with its interpretation—the Supreme Court—not on majority votes of elected representatives. The high ideals of the Founding Fathers are framing policy more than the wish of the majority.

The genius of Quaker business procedure is not that it demands unanimous assent. Its genius lies in the requirement that a solution be found acceptable to both (or all) sides.

You move to a decision by finding out what troubles the opposition and by seeking a formulation generally acceptable. Thus you leave no disgruntled minority.

In "Woodstock," a documentary movie of last year's rock festival, an Indian guru spoke to the throngs of young people of his conversation with Gandhi. Gandhi's quoted comment, "America has been most generous in its sharing of material possessions, now it must share also its great spiritual possession," was greeted with prolonged applause. We no longer are living in a materialistic but in a deeply religious, seeking world.

The young are not just talking of a warmer, a more sensitive, a more communal way of life; they are living it. When half a million found themselves together in a field at the Woodstock festival for three days and nights with little shelter, insufficient food, inadequate sanitary facilities, in the face of electrical storms, crowded around huge towers hooked on to electrical equipment, they preserved their cool. Their warmth and caring resulted in an historic experience and demonstration.

There is widespread disenchantment with material wealth and success. The search inwards for meaning, for self-discovery, with a passion rivaling that of George Fox and early Friends, shows itself in the frightening willingness—even eagerness—of many young people to risk their health, maybe their lives, to eat of the fruit forbidden by their elders—drugs—in a desperate search for the knowledge of good and evil. Reports that come from those Odysseys of the spirit suggest that drugs can indeed, for some, give a glimpse of where they want to be, where they want to go, but it is not a path that really leads to that promised land.

This realization has led to a rediscovery of calmer, possibly slower, but surer paths without chemical triggers: The practice of meditation, Eastern or Western, a worldwide movement to which thousands are turning to find en-

lightenment, to discover themselves, to find the unending riches discoverable through silence—individually or in groups.

Nicholas Berdyaev, the Christian Russian revolutionary and exile, spoke of this era as that of the new Middle Ages, following a dark age and preceding a new Renaissance.

There will not be peace in our time. But the peace of past times was peace imposed by power and anchored by suffering and injustice. Ours is a time of turmoil, in which the real human problems demand to be faced and grappled with. Ours is the time of the glory and pain of the birth of the new Renaissance. We as Quakers must train ourselves to assist as midwives for that birth.

Universal Love

RESPECT AND RESTRAINT—are these the foundations of love?

Love thyself properly—develop self-respect and self-restraint.

Love thy neighbor as thyself—show respect for individuality and restraint in influencing it.

Love the Lord thy God with all thy heart, mind, and soul—respect for divine will and acceptance of its restraints.

If we consider respect as affirmative and restraint as negative, the openness to emptiness of Eastern meditation may depend on our stage of spiritual development.

Self-affirmation is the first, egocentric, stage. Self-negation and mankind-affirmation follow, as man becomes aware of fellow man.

Some do not progress all the way to mankind-affirmation but remain at an intermediate stage: Concern for spouse and children or for race or country. Others are content with mankind-affirmation as the noblest of principles. Still others proceed to another stage, and when they become aware of the insignificance of man, they move on to mankind-negation and life-affirmation.

In life-affirmation, some include only pet species; others include all warm-blooded animals; others, all animals; and still others, all forms of life. Some philosophers have seemed content with life-affirmation as an ethical summit. Beyond this biological view, we may proceed to an awareness of the insignificance of life in the world and thus to life-negation and world-affirmation and then to world-negation and universe-affirmation.

When the final stage is reached and the infinite is perceived, the individual is an infinitesimal part of the infinite. Is this not the stage of "emptiness," and if a person becomes aware of himself not as the center of, but as an integral part of, the universe, does this not lead to respect and restraint and universal love?

BEN RASMUSEN

Am I Not Also Aggressive

by Dana Nadeau

NO FRIENDS CONFERENCE is without its negative aspects, and perhaps no aspect is harder to cope with than that which is negative. More difficult, however, than finding the solutions to such problems is recognizing what these problems are.

Often it is easy for one to arrive at a gathering with lists of problems he would like to solve. He expects quiet, peaceful confrontation and a beautiful openmindedness toward "listening to other Friends." Listening, though, may mean merely keeping quiet while another speaks. We allow all to speak, but we "hear" only the comments that state our own beliefs better than we could have said them ourselves.

Topmost on my list of concerns when I arrived at the 1970 Conference for Friends at Ocean Grove was militarism. I "heard" the injunctions of "Stop the war" and "Ban the bomb!"

But suddenly, one evening, a fellow Young Friend appeared in the auditorium and demanded that she be allowed to speak.

Her concern was that pamphlets on drugs she had brought and wanted to offer for sale had been removed from the bookstore. After some reluctance, she was permitted to present her case. The sequel of the episode appalled me; I became aware of a lack of openmindedness and an aggressive attitude among some that I had not thought possible among Friends.

In the early hours of the morning, however (I was too upset to sleep), I realized that my attitude toward them was equally aggressive. I had condemned others for being poor listeners, I had condemned others for having preconceived, self-righteous opinions, and I had condemned others for being aggressive. Was I not reflecting those very same attitudes I was condemning?

I suddenly realized that here was a problem I had not anticipated. In fact, here was a problem that I myself had not been openminded enough to admit. My attitude changed from one of repulsion, to one of dismay, to one of despair.

That morning, as I, with two other Friends, sat on the beach, a group of Young Friends passed by on their way to what we thought to be a morning's silent worship on a jetty. We three joined them, and we climbed out to watch the sea and to wait for the sun.

There I thought of many things, all negative, about the Society and about myself. The rocks were wet, the ocean



Photograph by Jacalyn Hartman

spray was cold, and as the sun rose, it was an angry red, without warmth.

Suddenly I found I was in the middle of a marriage ceremony. Certainly it is a remarkable experience to sit halfway through a marriage ceremony without realizing that it is a marriage. It is an experience that few have had. I did not know the names of those being married, nor do I know now, and I did not know whether or not the marriage was "legal" in the eyes of society or of Friends. But these facts are not important. Here, I was participating, though only as a witness, in the beginning of a new life for two people, and I realized that positive expressions can be made. I realized the absurdity of my depression, and I could not help but inwardly laugh at the intensity of my ridiculously overdramatic negativism. I realized that now, after this experience, I would be able to solve my problem.

The solution came as we walked quietly back to the hotel. One must do more than "listen"; one must learn how to speak. It is easy to realize our own inadequacies in being able to listen, and it is easier to condemn others for not being able to listen. But how often do we truly consider the manner in which we convey our thoughts? How often do we consciously hear the tone of our own voice?

Aggression begins not only with the context of our words but with the way we say them. Perhaps we are too forceful in tone, although our intentions are good, when a quiet voice might serve as well or better. Perhaps we tell others what they should be doing rather than simply and quietly stating our own convictions not as the truth but as an opinion.

The Future of Quakerism

by Anna S. Forbes

I WOULD LIKE TO SEE the end of Quakerism as such. I can say this because I believe that Quaker thought will end only when the Quaker Utopia is realized, and I would much rather have the Utopia than the idea. Perhaps some day there will be no more need for relief, rehabilitation, non-violent resistance, and the spiritual strength to back these concerns, but until then we have the Quaker movement.

I am very sure that the movement will survive as long as it is needed, although whether it will remain a distinct sect is questionable.

Most modern Quakers, I find, place very little emphasis on evangelism and even birthright membership, so the number of Quakers is decreasing. This may well not be a permanent trend. In refraining from concentrating on evangelism, however, or making convinced Friends to add to their numbers, the Quakers have had time for much more important things, like trying to make life bearable for much greater numbers.

Because Quakers have not been primarily concerned with *converting* the world, they can concentrate on *saving* the world. They may have done this at the expense of their membership figures but, especially with the widespread concern for peace, this is surely a time to let deeds speak more loudly than ministry. Those who join in our actions also may join in our thoughts.

Quakerism is traditionally revolutionary. Even the basic meeting experience, if such an experience occurs, is inward, new, and never repeated twice. A Quaker's attitude toward God and the world is something that he is continually to question, change, and hopefully improve. The silence in which this occurs is the only constant characteristic, and when people are not afraid of silence, they find it is a very good and necessary thing. Most great natural adjustments take place slowly and silently.

The world changes. People change. Quakerism changes. Until the world changes for the better, it will desperately need the works presented by the Quakers as manifestations of their belief. There will always be some people to answer this need. There may not always be a Society of Friends, but there will always be Quakers.

Weaving appears to be the prime attempt of my existence. I must learn to weave together the spiritual fragments of Truth which I perceive in silence and the contradictory leanings of my body and mind. I only hope that my life will create a finely woven product which may warm those who come to know it.—Naomi Shihab

Reverence for Life

by James Junker

OUR WORLD is full of examples of lack of "reverence for life" and of lack of respect for the individuals possessing this life. In Indochina, Communist and non-Communist forces have been fighting for nearly twenty years accomplishing nothing but bloodshed and loss of life.

We in the United States may look at some other systems of government and decry the manner in which the individual is made subservient to the State. After introspection, however, we realize that in the United States we have "Big Business," "Big Government," and "Big Education."

We often hear how these large institutions stifle initiative and try to bring down to a common denominator those who are dependent upon them. Our personal relationships have been greatly impaired by our modern, technological society. We no longer have small, unified communities where a person can spend his entire life. With the automobile we have greater mobility, but, it seems, at the expense of neighborliness.

Man is more than a machine. For a feeling of self-confidence, he needs human contact, which IBM punch cards cannot give him. I believe that, on the whole, today's youth recognizes the inherent dehumanizing effect of the loss of personality. In an attempt to give our society more human concern, constructive projects have been instituted or enlarged. Tutoring programs and volunteer work have been undertaken by those dedicated to helping people directly. Others have helped certain politicians in their campaigns in order to get more "reverence for life" into our national policies.

These groups, particularly the latter, often find their efforts blocked by the bureaucracy that can build up in any large institution. They become frustrated and want to remove these obstacles; but in trying to remove them, some activists revert to the same kind of tactics used by those whom they are opposing. One method, which a segment of the opposition uses to degrade people whose skins are black, is to call them "nigger." This brand puts all blacks into an unhuman mass with no individual personality, and it is wrong. Although most young people realize this, I find many of my colleagues calling people who wear blue or grey uniforms, "pigs." This word has the same effect; it makes all policemen devoid of personality. If those who demand "reverence for life" with the loudest voices are unable to practice this philosophy in their own lives, the society that will be created will be no better than our present one.

Hopefully, such inconsistencies will fade as frustration



Photograph by Christopher Byerly

and anger cool. But, even so, I still have one major worry. Why should we have "reverence for life"? It's just as easy to say to a person, "This is a rough world, and you'll have to fight hard for everything you get," as it is to advise a person to live by the Golden Rule. If, perchance, my generation is able to create a society in which the identity of the individual is preserved within the community, why should that society last for another generation—just because it is nice?

Dr. Francis Schaeffer contends that the supposed rebellion of youth is the logical result of the philosophy of the past fifty years. Many Americans have become agnostic in their beliefs but still hold to the moral codes that developed from organized religion. These codes, which once had a divine backing, now have lost their moorings. The children of those who profess such codes are not satisfied with following them just because it is the proper thing to do. They see that these codes have no real foundation for their parents; they consider them a set of empty rules. There is no *reason* to follow them.

My call, therefore, is not only for today's people, young and old, to have "reverence for life," but also for them to have a basis for "reverence for life," which can be communicated to future generations. One reason I have accepted Christianity, and a rather orthodox Christianity at that, is that I find in it a basis for "reverence for life." The God who made me and gave me a personality also made everyone else and gave them individual personalities. I *must* respect all others as fellow created beings.

Unless some basis for "reverence for life" is accepted by the majority of people, I see no reason to believe that the possible social advances of the next twenty-five to fifty years will have any permanent significance.

A Newer World

by Cynthia Lynn Leslie

THE INSANITY of our society becomes more apparent each day.

The struggle for the equal status of black people in America has been and will continue to be a long, hard one. In the not too distant past they have bowed before the judicial directives of "separate but equal" and "all deliberate speed." Now blacks are told that they must accept the inevitability of *de facto* segregation and the President's politically expedient Southern strategy, while the great majority continue to have second-class housing, second-class jobs, and second-class citizenship. Legally the black is no longer three-fifths of a man, but he has yet to be given the opportunities that will enable him to seize upon his whole humanity. He has yet to be regarded as the equal of other men on earth, because he has been stigmatized by the most absurd criterion of human worth ever devised—the color of an individual's skin.

Fifty thousand American men are dead in a war in Vietnam. Nor is the tragedy of this military blunder confined to the United States alone. Americans have defoliated the Vietnamese countryside; they have massacred its innocent inhabitants and, after all these acts, continue to compound an already costly mistake by their lingering tragic presence. The ubiquitous question *Why are we there?* is answered by such statements as the need for "a just peace," or America's need to demonstrate that in times of crisis it is not "a helpless, pitiful giant." But then one must ask: How can peace ever be deemed honorable or moral if it has evolved from the deaths of so many? Does not America show herself to be more nearly the giant she considers herself to be if she has the courage to acknowledge the moral contradictions and military stupidities of the Vietnam venture?

Such questions have, undoubtedly, been raised before in varying ways, but they have yet to be given satisfactory answers. So we wait and we wait, and the killing goes on.

The killing has gone on at Kent State University, in Jackson and in Augusta. It goes on in Israel and Egypt. It goes on in Cambodia and Laos, and amid it all the Pentagon and the war department of the Soviet Union plot the deployment of more nuclear warheads in order to insure that the death cycle will never be interrupted for more than short periods at a time. The killing goes on in the ghettos of Harlem, Watts, and North Philadelphia because the richest nation in the world deems it more fit to put a man on the moon than to put food in the mouths of the hungry or a job in the hands of the unemployed.

The killing happened in Greenwich Village because a



Photograph by George Louis Creed

group of men and women became so embittered by the economic and racial inequities fostered by society that they wished to destroy it. The cold-blooded murder of two Black Panther leaders in Illinois happened because they and their black brothers had the audacity to demand that their manhood be recognized by a society which has for so long denied it.

It is not enough to be angry at America. It is not enough to fear for it. Resignation to the course America and its society are taking is not enough. It is not enough that my classmates and I go to college, get a nine-to-five job, and call it quits on those who do not have one. It is not enough for me to eat until my hunger is satisfied, now or ever, when I know that there are those who do not have food. It is not enough to sit passively while thousands die in a senseless war. It must never be enough for any of us who have opportunities to fail to open up opportunities for others. It is not enough to exist in the world without a consciousness of mankind.

Youth must make a commitment to those people who are without hope and without means. Each of us must take the knowledge that we will acquire from college and graduate school and utilize it so that we may effect social change. It is for each of us to correct, in some way, the corrupt society which has been tolerated for so long. If we do not use our learning for the benefit of others, it becomes nothing more than a precious but ineffective tool.

It is not too late to seek the "newer world" of Tennyson if we but use our intelligence and resources with a will "to strive, to seek, to find and not to yield."

(These essays were read at the 1970 commencement exercises of Friends Select School in Race Street Meeting-house, Philadelphia.)



Photograph by David Conant,
Hartford Monthly Meeting

And Yet I Should Somehow Know

i should know when the moment
needs my judgment lent
to settle for all time among my
friends
"you see, it all depends
upon what is fake and what is real"
i should know when my silence means
like the quietness around a bore
that i need speak no more
and when to stare at each escaping
word
as if deciding whether or not it is too
absurd
to squash like a bug beneath my heel
i should know without a moment's
hesitation
when something is wrong
and when the sides are forming
just where i belong
when some orders followed
a servant or a tool
and when a life is given
a martyr or a fool

H. D. BARRETT,
Scattergood School

I Wonder

I wonder
When men will love each other
There is a time called future
When man will live in peace
With man

CAROL DAWSON
*Rockingham County
Preparative Meeting,
North Carolina*

Peace (Haiku)

Peace is wonderful
There is not enough of it
People are thoughtless

AMY CROHN
Purchase Monthly Meeting, New York

Our Good Earth

Mountains of granite, concrete and
marble
Cubic, oblong, geometrically perfect
Encasing men
Like the honeycomb
Suffocating creativity; linearity
Doves coo to hawks with flapping
wings.
Spy ships and guerrilla warfare
So far, and yet
So near at hand
Tiny figures scurrying below,
Like tasty ants for giant claws,
"you know they make for colorful
memories," said the birds.
"yes, i guess you're right," replied
the daffodil, "but i must admit, i
don't miss them at all."
The pansy smiled and nodded his
head.

FERN NEWMAN, *Green Street
Monthly Meeting, Philadelphia*

Hospital Thoughts

Whatever life withholds or may deny
We share the hope of thoughtful care
For all our fellows in the earth.
Beyond all creeds there lives this hope
That we can ease man's suffering
And enjoy his strength again.
What made this blessing?
Why were men inspired to strive for
mercy?
What spirit drove the few to risk and
labor?
We do now know the deepest answers,
But joy is ours to feel and know
That man moves onward.

DECKARD RITTER
Antioch College

Leaves

Leaves can be friends to you.
When you're feeling lonely, you
can just sit there and look at the
many different kinds of them.
You can crunch them between your
fingers
and see them fall to the ground.
Or you can just dance with them
in the wind.

MAE ADAMS
*Bloomington Monthly Meeting,
Indiana*

Walls

Walls are in many places
And in many shapes and sizes.
There are walls in little rhythms
like "Humpty-Dumpty."
And there are walls in houses.
Like a wall where pictures hang
And walls that keep out weather.
And there are walls that keep out
neighbors.
But the hardest walls of all to
penetrate
Are walls that people make inside
themselves.
These are walls to keep people out
And there are the walls the ignorant
make.

SUSAN LANDSTRA GRAVATT
*Rancocas Monthly Meeting,
New Jersey*

Ideas

Ideas arise in the brain;
Grow up in the sunshine and rain.
They're dreamed in the castles of
Spain,
And told in a small town in Maine.
Ideas are sprouting on trees.
They're swarming through air like
queen bees.
They're pods on the little green peas.
They're formed in the mold on the
cheese.
Ideas for thought are like food;
That is, if you're in a good mood
To think about crumbs that you've
strewed,
And drink all the wine that you've
brewed.
Ideas may act like young cats;
They fly like swift birds and sly
bats.
They're lurking inside of old hats,
And nip like invisible gnats.
Ideas can feel like wet bread,
Oozing around in your head,
Then turning to iron and lead
And bundling you off to your bed.
Ideas are what push us on;
They arrive in the morning
like dawn,
They spin and they split and they
spawn,
And then, like the sunset,
they're gone!

CAROL THORPE
*Davis Monthly Meeting,
California*

The World at Our Fingers

MANY HAVE USED the expression "disadvantaged" when talking of persons from urban and rural ghettos, but when you think about it, what and who is disadvantaged? Many children, because of environmental obstacles, have few opportunities to express themselves, opportunities you and I take for granted or put in the backs of our closets to air later. Yet these youngsters, with good, sound, thirsty minds, are a new generation that seeks exposure and discovery.

"World at Our Fingers," a summer enrichment program, was developed to offer opportunities to be creative to "underdiscovered" children of eight to twelve years from towns near Moorestown, New Jersey, Friends School. Keith Wallauer directed, with the assistance of Jerome Delamater and myself. Stuart Wood and Stephanie Sadofsky also helped develop the program.

If you had appeared on the Moorestown Friends campus during the summer, you might have seen many things going on at once.

Children were engaged in making and developing film on animation, while others were working on skits before filming them. Some learned to make their own bread. A good many boys tried breadmaking and did well.

Nature objects were found and brought to the biology laboratory to be inspected through the microscope and then perhaps taken to the art room to be preserved in plastic. Anything might be the subject of a story for a newspaper which the children wrote and published on their own. There were weekly swimming trips to a lake.

Stephen Harding, now a senior in Moorestown Friends, was a counselor for the 1969 session of "World at Our Fingers." The verse that follows was inspired by his experience.

BERNESTINE WALLAUER

Children see
Children feel
Children hear
Children learn

Many adults wish their children to use their parents' knowledge as a base
But this base won't fit
To be carried comfortably
It must be remodeled and lightened
Even young twigs do not sprout from the tips of their parents
Even though both reach for the sun,



Photographs by G. Macculloch Miller II
Opportunities to be creative.

the twig starts midway, for individualism and strength of character

To children
Let us not offer facts
But experiences
Let them learn from us
Through themselves

It is often debated that without ears to hear there are no sounds. Of sound I do now know. But so it is with the people. For without them war does not exist nor does peace.

The future will break my umbilical cord
And drop me into an uneroded world
But now let me lick my glory
I promise not to bite her.
Yes! And also let me touch my yoke.
Not his entirety for that would break my back.
But let me catch a splinter in my finger from his mass,
My incentive to return and master him.

Fourth Graders Have Much To Be Thankful For

Excerpts from Essays by Pupils in The Sidwell Friends School

I AM THANKFUL FOR

the food my family and I have and for being alive today
being in such a good world we are living in
my friends and teachers
lakes and rivers
good books to read
a mother and father and two nice brothers
free speech
for being able to say your thoughts out loud
good music like Mozart, Bach, and others
being able to go to school and that we are fortunate enough to learn all the important things of life
health and strength
that I can work for my father who helps me when I am not doing so well
the peace in our country
the joy of praying the way we want
my nice house that gives me warmth in the winter
my lovely dog
my life and my mother's and father's lives
my past education
my grandmother because she is nice
the brave soldiers who fought for our country
our maid who is very kind
the United States of America for our country has many freedoms
football games
a nice room
my mother who cleans my room
a bicycle
my little sister and that I have my parents
a house to live in and sleep in
having mothers and fathers and God
being a little girl who is not mean
I love my father because it is simple to talk to him
my mother who talks my father into things
kindness
trees, grass, and the thousands of animals, wild or not, I like them
the rain and snow
reading and listening
being free and seeing life in every way—for going home every day to a home that's warm and loving
to see the world and hear the voice of God
to talk to people and hear them



Photographs by Dick Heap

STUDENTS in Scattergood School, West Branch, Iowa, with the help of Dan Edler, artist in residence at the school, have designed and constructed this clubhouse for study, meditation, and fun. The materials were obtained from local sources, and the site is a densely wooded area that overlooks a river. The shelter was designed to harmonize as much as possible with its surroundings.

Limestone used in its construction, much of it fossilized and colorful, was quarried half a mile from the site. The oak for the flooring was cut in a nearby sawmill. Cedar shingles were used for the gently rolling roof.

The shelter is surrounded by oaks, and a visitor cannot see it until he is almost upon it. It is set on a bluff, about one hundred yards from the Cedar River.

being happy this year so far
that you can have nineteen frogs if you
want to
that you can marry anybody
freedom
not having to live in the slums
my nice home and parents
three nice, beautiful teachers
my parents, my brother, and my dog
everything in the world
my free country
my clothing
life
all the parts of my body and what they
can do
my parents, I'm so grateful to them, I
was born from them and they are
bringing me up into the world
football, baseball, soccer, and tennis

my nice friends who stick up for me
when I am in trouble
my family who helps me
such a good school class which I can
learn a lot in
living in a free country
my wonderful friends and neighbors
being able to have such fun
my grandmother
being alive and that the war is ending
that we are made for what we are and
can have a religion of our own, and
are all one of a kind being able to
learn
living in a world with joy and happiness
beautiful school books
a free country where you can go any-
where you please
our country in peace

A Venture in School Affiliation

by Margaret Reynolds

AN EXCHANGE of assembly programs between Abington Friends School, in the Philadelphia suburbs, and Vaux Junior High School, in the city proper, in 1967 began a new kind of venture in school affiliation.

Vaux is a large, overcrowded public school in an all-black neighborhood.

"Affiliation," with connotations of equality, brotherhood, and kinship may be an inaccurate term for the joint activities of the schools, but it expresses the aim of the program, which was expanded with the aid of a grant of one thousand dollars from the Friends Council on Education, to include parents and teachers as well as students.

More than fifty parents and teachers from each school attended a dinner at Abington, where they saw and discussed "The Man Nobody Saw," a play about institutional racism. In return, a busload of Abington parents went to Vaux for one meeting of the Philadelphia School Board.

The Vaux parents and teachers had worked long to prepare a proposal to the board for aid in establishing individualized reading centers, but because no quorum was present no action could be taken. Abington parents got a disturbing view of the frustrations of city parents and teachers who want to improve their school.

Four Vaux students attended Abington Friends School for two weeks, while four students and four teachers from Abington visited Vaux. The high rate of teacher turnover and absenteeism at Vaux make teacher exchanges impossible. Vaux students expressed enthusiasm about the smaller classes and friendly small-school atmosphere at Abington, but felt that, given the same circumstances, Abington might have discipline problems like theirs.

They made friends, but one observer noted more snobbishness than among students at Vaux. At Vaux, Abington students found "beautiful, friendly, bright kids" oppressed by all the evils of big-city schools. Students are promoted regardless of reading ability; motivation, discipline, and teaching thus are difficult and the rate of teacher absence is high.

The proceeds of a joint instrumental concert paid for a year of music lessons for a Vaux student. Everyone looked

forward to rehearsals, and parents provided a picnic for the sixty players before the delightful concert.

Not all attempts at interaction were so rewarding. Students were disappointed when Vaux was denied permission to attend a student film festival, an all-day institute in African history, and a "survival weekend" planned in cooperation with Fellowship House. Principal Benjamin Turner explained that he is unable to assume responsibility for students after school hours because of the tense situation in the surrounding neighborhoods and the fears of Vaux parents for the safety of their children. Since most sports, drama, and musical activities at Abington take place after school, joint ventures in them were fewer than hoped for.

What is important is that there are now teachers and students in both schools who see the value of affiliation and who will continue to explore new activities together.

A Call to Resist

AN EPISTLE issued by members of Brethren Resistance, Mennonite Resistance, and Quaker Resistance reads in part:

"It is doubtful whether the draft could have existed so easily in the past twenty years without the acquiescence of the historic peace churches We now realize that cooperation in any way with an organization which exists to force people to kill others and to channel our lives in the so-called 'national interest' is totally in violation of our historic peace witness

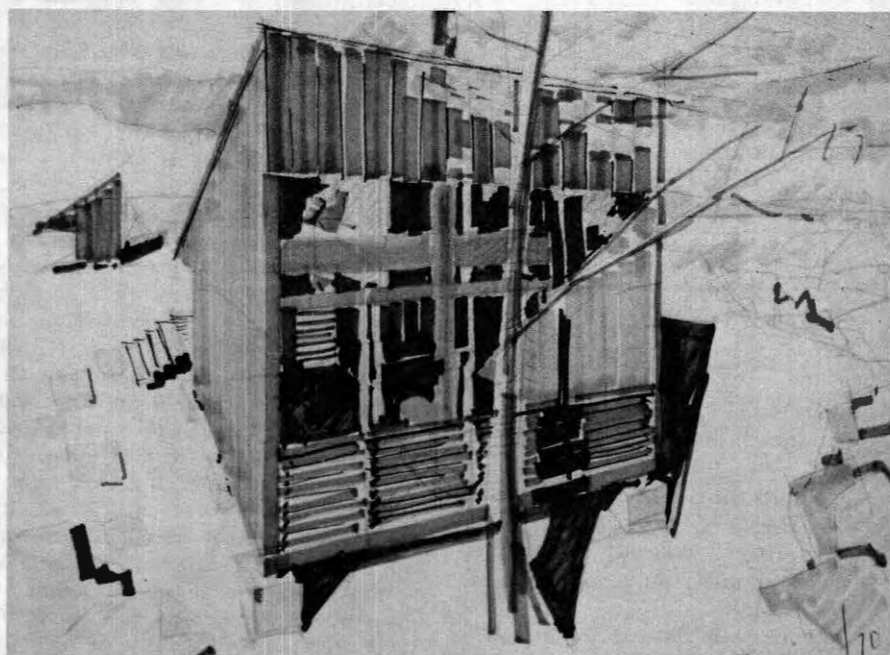
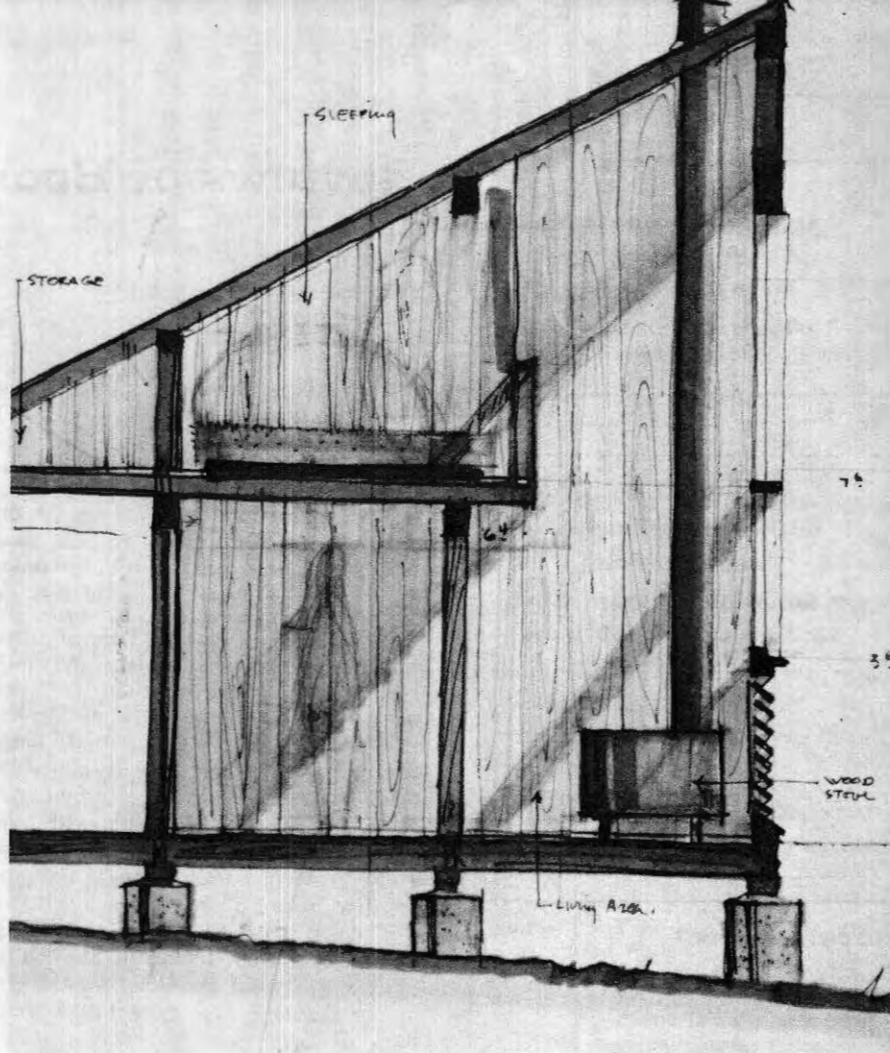
"We will no longer request deferments, carry draft cards, obey orders of our local draft boards, or register with Selective Service. We invite members of the historic peace churches to join our fellowship in opposing this immoral and evil law and in bearing witness to the coming Kingdom of God."

Quakers who signed it are William Medlin, Kerry Berland, Jack Wells, Colin Messer, David Morrison, Peter Blood, Alan Blood, Douglas Armstrong, and Jefferson Keith.

DAVID MORRISON

To Inform Students

FRIENDS PEACE CENTER, in Pittsburgh, Pennsylvania, is approaching local school districts with the hope of encouraging them to provide draft information to their high school students. The Friends active in this project wish to exchange ideas with others who have undertaken similar programs. The Center is at 4836 Ellsworth Avenue.



THIS DESIGN for two-student cabins for John Woolman School, Nevada City, California, is by Robert Dickinson, a member of Los Angeles Monthly Meeting, now working in Philadelphia. A series of these wooden structures, which are planned to harmonize with buildings already on the Sierra Mountain campus, will be grouped informally on the gently sloping terrain of the site. The cabin is twelve by sixteen feet with a eight-by-sixteen-foot balcony, divided into two sleeping areas and accessible by ladders at each end.

**Authentic Style
BLACK AMISH HATS**

4 1/4" Flat Crown x 3 1/2" Brim
\$12.99 each—postage extra

Robinsons' Department Store
New Holland, Pennsylvania 17557

**Forty-first Annual
Buckingham Friends
Meeting Fair**

**Saturday, October 3
10:30 a.m. to 3:30 p.m.**

Games for children, white elephants,
quilts, baby quilts, etcetera. Exhibit
of paintings of Ranulph Bye
(for sale).

Luncheon served until 2 p.m.

**Young Friends The Meeting
School . . .**

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

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

JOEL HAYDEN, Director of Admissions

THE MEETING SCHOOL
Rindge, New Hampshire 03461

**SANDY SPRING
FRIENDS SCHOOL**

SANDY SPRING, MD. 20860

*Coeducational, Grades 10-12
Boarding and Day*

A uniquely diversified program de-
signed to demonstrate

- life itself as a religious experience;
- individual growth to its greatest po-
tential;
- personal involvement in today's
challenging environment;
- commitment to disciplined, service-
centered living.

*C. Thornton Brown, Jr.,
Headmaster*

"LET YOUR LIVES SPEAK"

Reviews of Books

Taking Up the Banners

by Joan Wattles

IT'S NO LONGER business as usual in the world, and youth has realized it. They know there is no place to hide, and they are not afraid to meet head-on the challenges of war, racism, pollution, drugs, population. Now, some of the older writers for teenage readers have discovered these realities in their books.

Nat Hentoff takes credit for starting the movement with *Jazz Country*, the story of a white boy who tries to break into the black world of jazz and finds himself not always welcome. Now we have been there and back again, but in 1965 it broke new ground. Since *Jazz Country*, short novels aimed at teens have dealt with the drug culture, draft evasion, ghetto life, hippy life, the aged—and, always, the generation gap. These problem books generally are provocative, if not all equally well written.

The reality of ghetto life is the setting of several books. Out on parole, Rufus joins a gang and beats his way to the top in *Durango Street*, by Frank Bonham. Rufus's desperate search for a father makes him vulnerable, but the street clubworker offers a way out.

In *Soul Brothers and Sister Lou*, by Kristin Hunter, Louretta is a lonely girl caught between her brother's striving for security (keep the family off welfare and make it as a printer) and the violence-rebellion orientation of her friends. Well-meaning teachers, vindictive police, church-going mothers, and black militants play predictable parts, but Louretta herself—aware of her light skin, nonviolent but angry at prejudice and injustice—is a real person. The loneliness of a successful singing star gives this book a haunting ending, reminiscent of that long-ago Sister Carrie.

The Outsiders, by S. E. Hinton, was written about the conflict between gangs of haves and have-nots in a small city by someone who is herself a teen and an insider to the situation. It is notable in describing the accidental killing of one boy by another and the effect on those who did the killing. One feels the impact of the writer's experience.

How Many Miles to Babylon, by Paula Fox, features a child left by his mother and then kidnaped by older boys, who are holding dogs for ransom. Gripping, action-packed, and touching in characterization of the child, this

unusual book would appeal to sensitive readers in a wide age range.

The Jazz Man, by Mary Hays Weik, should be read by teens, although its format appeals to younger children: A crippled child in a slum apartment watches and lives through his window, while his own life becomes more stark.

Another group of books deals with problems of our middle-class society.

In *Claudia Where Are You?*, by Hila Colman, Claudia suddenly runs away to the hippy life of the East Village, away from her suburban home, friends, and her fashionable mother's image of her. Her adventures in the Village touch sinister and warm aspects of hippy life, although Claudia seems too preoccupied in finding herself to become really involved. The magazine-editor mother, superficial as she seems, brings reality to the values and anxieties born of the depression.

The story of Kevin who went to college and came home using marijuana and LSD is seen through the eyes of the adoring and innocent younger brother in *Tuned Out*, by Maia Wojciechowska. The bewilderment and concern of the younger brother makes this book memorable. The ending suggests that drug treatment is quicker and more successful than current evidence indicates.

I'm Really Dragged but Nothing Gets Me Down, another by Nat Hentoff, is about as complicated and diffuse as the title. Father and son confront one another over the draft issue—also noise, attire, drugs, race, the system, the whole bit. Those over thirty will sympathize with the father's somewhat cynical memories of his own "save the world with socialism" youth, but what young person would accept the prediction? (You'll be middle-aged and middle-class someday, too.)

The Pigman, by Paul Zindel, is disturbing, even terrifying, in its implication. It is the only one of these books that makes no concessions to the young reader. Two neurotic, mixed-up kids form a close relationship with a lonely old man, a relationship they appreciate and then exploit to a tragic ending. The old man so pathetically clinging to any human contact and his house filled with the past are unforgettable.

Ethan Allan, by John Neufeld, tells of a small Negro child adopted by a white family in a comfortable small town. Told by the twelve-year-old son

of the family, it is the story of the reactions in the family and community and Michael's discovery that his father's feet are made of clay. What happens when we try to live our ideals? What happens when we fail? There are messages for Friends in many of these books, but to me none so poignant as this short story about values and how we live them.

These books represent a sampling of what will undoubtedly become a larger trend in books for young people. Speaking from the distance of one well over thirty, I say that youth can take it even straighter than this and that these authors, direct and forthright as they are in comparison with previous writers, still are speaking from the outside looking in.

Margaret Mead in *Saturday Review* (January 10, 1970) speaks of those born before the Second World War as immigrants in time, newcomers to a world which is qualitatively different from what it was before the Bomb. Those born into the world since then know and feel that things are different and urgent. So I am suggesting that, well-meaning and articulate as these authors are, the time will come when we shall have to listen to youth tell their own story of the world as it is and tell it better than older authors ever could. In the meantime, these books at least get the issues out in the open.

(Joan Wattles, a member of Hartford Monthly Meeting, Connecticut, has taught elementary school and has four children, aged nine through thirteen.)

To Make A Duck Happy. By CAROL E. LESTER. Harper & Row, New York. Illustrated by FEODOR ROJANKOVSKY. 148 pages. \$4.95

WHEN THE AUTHOR, who was living in an old ark on the Sausalito, California, waterfront, was presented with Patsy, a baby Pekin duck, her life and view points changed radically.

To Make A Duck Happy is a fascinating book. It tells the story of Patsy, as she grows, of Peter who came to join her, and of their friends, the migrating water birds.

Carol Lester discovered that each duck had a distinct personality, likes and dislikes, and ways of expressing pleasure, annoyance, and anger.

The book is full of small happenings, some tragic, others of great humor. Of the latter, there is the account of Peter's best friend, Maurice, the Mallard duck, who took such a fancy to Patsy that Peter, her faithful and constant com-



Feodor Rojankovsky
Patsy, the Pekin Duck

panion, took off after Phyllis, Maurice's mate. There was such a lot of chasing and diving and grabbing and showing off. All had a grand time, however, and remained friends. Superior human beings, please note!

Carol Lester, a member of San Francisco Monthly Meeting, now attends the somewhat informal Mill Valley, California, Meeting, where Peter, after visiting the Sunday School upon request, later sat silently and decorously in true Quaker fashion.

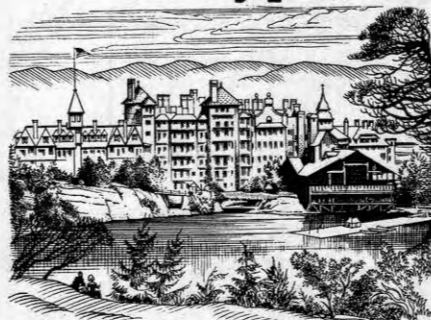
EILEEN B. WARING

Quakers: Talks to Sixth Formers. By KENNETH BARNES, KATHLEEN LONSDALE, JOHN MACMURRAY. Friends Home Service Committee, London. 58 pages. 75c Paperback.

THESE THREE short essays were first given as talks to schools on BBC radio. One hardly knows how to describe this highly recommended pamphlet, as it is unique in Quaker literature. While addressed to the young, it is for each of us who is willing, maybe eager, to do some questioning about his religion and to make some explorations into the evidence. Perhaps the core thought expressed by these essays is this, "Look at the evidence for yourself and see what you make of it." I think the authors, all distinguished Friends, would agree that most religious talk, being based in an uninformed past, is nonsense.

Kenneth Barnes directs our attention to the fact that religion and worship may be so surrounded by "automatic reverence" that proper judgments cannot be made. He feels that the assumption is unthinkable that any religious authority knows what "the will of God"

Leisure paced Friendly place



Seven thousand acres of unspoiled natural beauty...spring-fed lake... a resort where your whole family can relax and play together. Congenial hospitality. Healthy recreation—scenic golf course, tennis, boating, swimming, fishing...miles of forest trails to hike or ride horseback...lovely gardens to stroll. Delightful entertainment—musicales, cinema, much more. 300 rooms. Also family cottages. Delicious meals. See your Travel Agent, or call (212) 233-2244.

Mohonk MOUNTAIN HOUSE

90 miles from N.Y.C., NYS Thruway Exit 18
LAKE MOHONK • NEW PALTZ, N.Y. 12561

RE-UPHOLSTERY and SLIP COVERS

more than 40 years' experience

THOM SEREMBA • LUdlow 6-7592

Will go any place within thirty-five miles of Center City Philadelphia (except New Jersey).

A New Pamphlet on The Peace Testimony

The author, Marshall Hodgson, was one of the world's leading students of Islam, a committed pacifist, a beloved teacher, and a long-term and valued member of 57th Street Meeting, Chicago. Shortly before he died at the age of 46, he wrote a letter to a business session of his meeting. This was part of its consideration of the Friends' peace testimony. His letter was printed in the *Friends Journal* of October 15, 1968 and is now available in pamphlet form with the title, "The Peace Testimony: Christ is the Root."

Single copies 15 cents; 12 copies for \$1.00 postpaid from the Tract Association of Friends, 1515 Cherry Street, Philadelphia, 19102.

**STUDENT LOANS AVAILABLE
from the
TOWE FOUNDATION**

Preference given to Quakers

Write to
Edward Towe, President
Circle, Montana 59215

**Counseling Service
Family Relations Committee
of Philadelphia Yearly Meeting**

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

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

Annemargret L. Osterkamp, A.C.-
S.W., 154 N. 15th St., Philadelphia,
GE 8-2329 between 8 and 10 p.m.
Holland McSwain, Jr., A.C.S.W.,
SH 7-1692.

Ruth M. Scheibner, Ph.D., Ambler,
Pa., call between 7 and 9 p.m.
MI 6-3338.

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

*Strawbridge
& Clothier*



**Builders of Confidence
Since 1868**

is. Kathleen Lonsdale makes it clear that in her opinion "no tradition is too sacred to be questioned." John Macmurray helps us all to understand that religion is "about human beings in relation."

BESS LANE

Uncommon Controversy: Fishing Rights of the Muckleshoot, Puyallup, and Nisqually Indians. A Report Prepared for AMERICAN FRIENDS SERVICE COMMITTEE. University of Washington Press, Seattle. 232 pages. Cloth \$5.95 Paperback \$2.50

WHAT HAPPENS when an aggressive society enters a natural area and proceeds to "civilize" and develop it?

Uncommon Controversy reveals the colossal errors man can blunder into when he becomes so convinced of the virtue of his aims and the merit of his actions that he progresses with a lack of sensitivity toward both the environment and its inhabitants.

The Muckleshoot, Puyallup, and Nisqually Indians, contrary to expectation, have retained their reverence for the earth and for their own mystical relationship to fish in the web of life instead of being absorbed into the mainstream of white, Western civilization. They now expect old treaties to be honored. It has been easier to make the visible Indians with nets the scapegoats for the decline in "our" fish population, than to admit the deterioration of the habitat from building dams, silting due to construction projects, and pollution from industry and farming.

This report documents the attempt by most of the government agencies, law courts, and individuals involved in the controversy to avoid facing the issues with reason.

"Neither the waters, nor the fish, nor the people are ours to spend. More is at stake than the usual status and the unconfirming viewpoint of a small minority. The Indian rivers are a proving ground of our society's substance."

ROBERT L. HAINES

**Cinema
by Robert Steele**

WHILE THE LANGUAGE, sets, costumes, and acting styles of the new *Julius Caesar* are not retooled to have a contemporary ring, the film makes a spectator think of its revelation of much that is happening today. Credit for this goes to Stuart

Burge, the director, and Peter Snell, the producer, because they have refrained from putting distractions and irrelevancies between the audience and what William Shakespeare had to say in his play.

The film reminds one of what goes on in political capitals all over. The film works like a microcosm to let one see the consequences of the crimes men commit against their fellow countrymen because of their ambitions and their wish to mask their crimes by alleging patriotic motives.

The love of country of Brutus (Jason Robards) is probably genuine, but that of Cassius (Richard Chamberlain) is insincere. Because Cassius and Brutus join in the murder of Caesar (John Gielgud), the difference in their motives makes no difference in the consequence of their deed.

The encounter between Shakespeare's plays and the cinema is a long and sad saga. Laurence Olivier's *Henry V* succeeded, but most of the attempts to remake Shakespeare's plays as films have been more show business and less Shakespeare. Our most recent *Romeo and Juliet* was a triumph for its director, Franco Zeffirelli, but not for Shakespeare.

One takes from seeing *Julius Caesar* a close approximation, emotionally and cognitively, of what he takes from seeing a fine stage production. Almost all of the play as written is in the film. Even the lines that have now become cliché quotations are not passed over lightly. Instead, for a change, one gets to hear them in context. The film makes no concessions to treatments that are thought to appeal at today's box office.

Because of the restraint in the film, a viewer can become freshly aware of the wisdom, commonsense, and beauty of the poetry in the play. Gielgud is restrained and majestic. Charlton Heston as Mark Antony is better than Marlon Brando was in an earlier film. Brando was still Brando. Heston evidences his excellent instruction in acting, received from Alvina Kraus at Northwestern.

The color is flawed, and the first twenty minutes seem draggy. Then the film starts building and becoming increasingly engrossing until the end.

Diana Rigg as Portia and Jill Bennett as Calpurnia give convincing performances. Being women, their qualms and advice are brushed aside by their politically minded husbands. Had their commonsense been followed, Shakespeare would not have had the conflict and drama out of which to shape a play.

Letters to the Editor

A Gift in Time

KNOWING that one or two Friends have shown their interest in my boys in kind, clothing, and foods, I thought I would remind them how long it takes for a parcel to arrive.

If anyone wishes to share a little Christmas joy with us, therefore, it has to be done almost now. To insure a reasonably sure arrival in time, parcels ought to be sent in September.

Customs regulations require that contents be listed in each parcel.

STANLEY ASHTON
*D' Brass Bungalow,
Thatichetula Palam,
W.R.S. Visakhapatnam 4,
Andhra Pradesh, India*

Authentic and Indigenous

IN DETROIT there is an authentic and indigenous storefront Friends Church ministered to by two elderly Negro Christians for many years. Recently, urban renewal forced the relocation of the church.

With the help of Friends United Meeting and Friends General Conference Meeting members and black city councilman the Rev. Nicholas Hood, a dilapidated storefront was secured.

Donations to help this venture should be made payable to John Ankrum and sent c/o John Hancock, Ministry and Counsel Committee, Detroit Friends Church, 9640 Sorrento Avenue, Detroit.

C. DAVIDSON
Detroit

Perspectives on The President

I WISH the letters asking for disownment of the President had not been printed.

While a great many of President Nixon's ancestors, both on his mother's and his father's sides, were members of Philadelphia Yearly Meeting in the seventeenth and eighteenth centuries, the family has belonged, for more than a century, to the pastoral Meetings in the West. Although President Hoover, with a similar background, sometimes attended the Friends Meeting in Washington, the times were different. There is no doubt that President Nixon is safer and feels more comfortable with the ministers of many faiths whom he invites to the White House. It would seem that he makes a real place for religion in his life, which is more than many of us "in membership" do.

It takes a while to evaluate a President. Lincoln was little appreciated during his time in office. President Kennedy, so widely revered now, had difficulty getting his bills through the Congress. Surely, we were frequently upset by President Johnson and members of his family.

Let us help President Nixon with our prayers and, when we can, send him a word of encouragement. Let us change our critical spirit and see if we can be of some assistance to him as he carries the awesome burdens of the presidency.

MARY SULLIVAN PATTERSON
Swarthmore, Pennsylvania

A Ridiculous Idea

IN REGARD to the suggestion that President Nixon be disowned because he is not a pacifist: How can the Commander-in-Chief of the Army and Navy be a pacifist? I could not imagine a pacifist President of these United States, because Utopia has not come yet.

I was a member of California Yearly Meeting for many years, and I am sure that a majority of its members are proud of their President, just as Whittier College is. And look at the members of Philadelphia Yearly Meeting who are not pacifists!

President Nixon inherited the Vietnam War; it was none of his doing. He is doing his best to get the boys home.

In early times, Friends disowned for marrying out of Meeting. If Friends had been completely consistent, I am sure there would hardly be a Society today, because they overlooked sins far more blatant.

There can be no unanimity on disownment of the President, and I hope this ridiculous idea will be quickly dropped.

JOHN W. DORLAND
Altadena, California

The Quaker Image

IN DISCUSSIONS during the New England Yearly Meeting, the fact was mentioned that the image of Richard Nixon, the Quaker, was damaging the image of the Religious Society of Friends. It was pointed out that Richard Nixon, in his political campaign, made use of his Quaker background as a political asset. And in truth: His childhood Quaker home, his Quaker parents, his Quaker background.

The general viewpoint of people around the world is of a Quaker who

Business & professional men:

IBM ACCOUNTING CAN SAVE YOU MONEY

No equipment to buy or lease
Complete monthly operating statements
Sales and payroll tax reports
Federal and state tax returns
Bank account reconciliation
Employee payroll records
Rates as low as \$30 per month

Write for details of free trial

STANLEY COBB
647 East Palm Street
Altadena, California 91001

Bank by Mail

at the

FIRST NATIONAL BANK

Circle, Montana 59215

Highest allowable interest

NO SERVICE CHARGES
ON CHECKING ACCOUNTS

Postage paid both ways

Edward Towe, President

BUY ANY BOOK IN PRINT

Visit or Call

FRIENDS BOOK STORE

302 ARCH ST.

PHILADELPHIA 19106

Telephone: MA 7-3576

We also sell peace kites.

Personal Supervision
of a Firm Member

Fyfe & Auer FUNERAL HOME

7047 GERMANTOWN AVE.
CHestnut Hill 7-8700

James E. Fyfe

Charles L. Auer

Cremation service available



ABINGTON FRIENDS SCHOOL

DAY SCHOOL NURSERY THROUGH 12TH GRADE

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

Established 1697

ADELBERT MASON, *Headmaster*

Jenkintown, Pennsylvania 19046 886-4350



WORLD WIDE GAMES—UNIQUE GIFTS FOR FAMILIES

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

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

Send for free catalog of games and puzzles.

WORLD WIDE GAMES, INCORPORATED

BOX 450, DELAWARE, OHIO 43015

is peace-minded and is concerned about the welfare of his fellow men. It was held that the decisions and actions of Richard Nixon seem neither to be in keeping with this image, or with the acknowledged testimonies of Quakers.

The Yearly Meeting, however, could not agree to send him a letter asking him to separate himself from the Society. Some thought that it would not be effective. Others felt it might backlash onto the attempts of Friends to reach the Quakerism they feel is in him.

THOMAS HANCOCK
Leverett, Massachusetts

Living Love

THE FRIENDS of Morningside Heights Meeting (Friends Journal for June 1) poignantly express the richness of friendships among Friends: "Time, effort, and love are required to form a real friendship."

Our family has been deeply touched in this way. Through personal coverings such as ours the Inner Light becomes reality. In April we learned that two of our three children have diabetes. During that first week of confusion and need, love was poured out from our relatives and Friends in Nashville Meeting.

Two Friends spent days and nights with us. We were informed of a Friend and diabetes specialist, who is giving us much strength. She gave us Euell Gibbons' *Feast on a Diabetic Diet*. The chapter, "The Diabetic Child," was beautiful. It is easy to lose patience and courage with the day-in, day-out, round-the-clock affair that diabetes brings. This book adds an uplifting spirit and truth that enlightens and encourages.

This living love is the heart of Quakerism. The ministry and oversight we have over one another is challenging and inspiring—a gift to give and to receive.

PHYLLIS JEAN FLOWERS
Bowling Green, Kentucky

Crime or Sickness?

THE REAL ISSUE is not whether marijuana can be positively proved to be hazardous or not or whether we should protect our innocent children from its use. The important question is how long are we going to treat marijuana users as criminals?

I think the issue is very much one of Christian principles. I note that most of the letter-writers reluctantly admitted that marijuana is less harmful than alcohol. "But even if it's just one-tenth as

harmful there oughta be a law against it." What would Jesus think of this double standard: Jailing people for using one intoxicant and advertising another on TV and in the press?

We might as well send all shoplifters to the gas chamber, and sentence murderers to six months in jail.

Alcohol undoubtedly causes a lot of grief, but I have yet to hear thoughtful people say that the best way to cure the alcoholic is to consider his sickness a crime.

I don't wish to sound censorious, but this kind of concern for "our children" among people who support a system that is wrecking the lives of a lot of pretty good young people seems hypocritical.

PATRICK STRANGE
Balboa, California

Strong Will

I CONCUR in the plea to have the use of marijuana legalized, but this is not "the solution" to its widespread use.

There are harmful effects, however, and to imply that such a statement is "superstition" has as much validity as applying the same word to the experienced value of regularly meeting in silence. Today, more than ever before, each human being must cultivate a strong, consciously controlled creative will in love.

We need to be not only men of "good will" but also men of "clear thinking" and "strong will." We need a will to follow the path of self-discipline and meditation to greater spiritual insights.

Drug-induced states of temporary clairvoyance and union with sense impressions are deceptive and illusory. Marijuana, in common with all hallucinatory drugs, weakens the individual will for doing that which is needed for the realization of our highest potential. We must remember: "I am the door; he who came in any other way is a thief and a robber."

Friends and others must lead young people in paths to greater awareness and usefulness.

HENRY N. WILLIAMS
Lancaster, Pennsylvania

Frontiers

I HOPE few young Friends will read the letters in answer to Elbert Russell's article in Friends Journal of April 15, for they will confirm them in their evaluations that Friends, by and large, can get more excited about a single glass of three-percent beer, a single reefer, a single cigarette than all the other body-

and soul-destroying aspects of modern American culture—be it DDT accumulations, pollution, strontium 90 fallout, or the endless prescriptions for tranquilizers, sedatives, and stimulants that are current coin for dealing with crises.

As the mother of teenagers I am of course against any number of things, especially illegalities. I should hope, however, that the list of "agins" would include in large type that I'm *agin* a Society of Friends that has separated itself so much from society's ongoing evils that they have become incapable on a personal or Meeting level to deal with the hard issues of drug and alcohol addiction, ghetto life, poverty, mental breakdown, any capitalistic exploitation, militarism, racial superiority and oppression, politics, "the silent majority," etcetera.

Christianity and Quakerism are frontier movements, and today's frontier includes the widespread use of drugs and medications to make life a little more tolerable, the pain a little less severe. Let our young Friends see us out there on the frontier of the contemporary situation.

CANDIDA PALMER
Gallipolis, Ohio

Negro and Caucasian

I HEARTILY AGREE with John E. Kalterbach (Friends Journal, May 15) that the words "white" and "black" should not be used by Friends—at least by Caucasian Friends—when speaking of race. They are worse than inaccurate; they imply things that I hope none of us means. If some Negroes feel they must call themselves black as a means of building self-respect and self-confidence in their race, I certainly cannot object, for it was the "whites" that started this lie.

I prefer the words "Negro" and "Caucasian" (by the way, these should both be capitalized, just as Indian and American should be), but sometimes I put the lying words in quotation marks or use the modifying term "so-called" with them.

If we must use words of color, I suggest "brown" and "pink" as being more truthful. Of course, Negro really means black, but not in American.

HENRY W. RIDGWAY
Mickleton, New Jersey

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

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 19151

A Coeducational Country
Day School

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

CLAYTON L. FARADAY
Acting Headmaster

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

Established 1689

Coeducational Day School
Kindergarten through 12th Grade

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

G. Laurence Blauvelt, Headmaster



LANSDOWNE OFFICE



LAWRENCE PARK OFFICE

2
Offices
in
Delaware
County

A SAVINGS CENTER
WHERE FRIENDS HAVE
MET FOR MORE THAN
THREE-QUARTERS OF
A CENTURY.



FRED A. WERNER, President



Home Office:
32 South Lansdowne
Avenue, Lansdowne

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

Friends and Their Friends Around the World

Digging at the Roots of White Racism

by Bill Watson

PROBABLY each individual who attended the Gathering of the National Conference of Friends on Race Relations in Washington reacted differently. In the weeks and months to come, most of us are likely to continue to react—such was the impact of this occasion.

The Gathering, July 27-31, was different from any most of us had ever attended. It did not consist of a series of lectures or their equivalent about white racism. Rather, it was an exploration into our own white racism. We were assisted by a team of professional trainers, who helped in methods of problem-solving and in other ways.

The conference hardly had begun when the participants became restless and resentful about an undefined something. In our first meeting for worship, Friends spoke out about the restrictive regulations of Trinity College, where we met. That evening we rebelled against the trainers—then the truth came out.

We had been experiencing a simulation of oppression, organized by the trainers. It was so subtly done that we had not realized the situation, and yet we had reacted. We expect the black man to be patient and never angry when confronted by gross and real oppression, but we became disturbed and rebellious as the result of a subtle simulation.

A second dynamic for the conference was supplied by encounter with black representatives of the Upward Bound summer students in the college. Personal conversations led to a joint meeting of Friends and Upward Bound students. You can imagine what happened! The phrase, "liberation for the black man by any means necessary" and references to the use of guns set Friends off in a way that gives credence to behaviorist theory.

We had difficulty as we tried to hear and respond to our own fellow men rather than to react to a challenge to our ideology. Human responses were made, but they were made with difficulty. The next morning, conference officials decided that instead of having a second meeting with the young men of Upward Bound, we would attempt



Gertrude Reagan

to deal with our own white racism; we realized we could not depend on the black man to solve "the white problem." In my judgment, we failed to accomplish this task.

The twenty young people who had participated in the Project of NCFRR for the preceding six weeks gave us helpful support in finding ourselves. They had done research in aspects of white racism in our society and had looked at their personal relationship to it. I noted that some Young Friends do not move slowly at all. Several participants who had been conservative—even reactionary—moved to a position of radical determination to root out racism in themselves, among Friends, and in society.

by Marion D. Fuson

AS CHAIRMAN of the Continuation Committee of the National Conference of Friends on Race Relations, I felt it was important to try to put in words some evaluation of the committee's final effort after three years of working together.

Some committee members had felt that five days would be too long, but after rereading the aims as set forth in our announcement brochure, my con-

viction is that the Project and Gathering did most of what we hoped they would do, but that the time might well have been longer rather than shorter.

It was long enough, however, to encourage us to recognize our own feelings and to learn some new tools we could develop with others in our Meetings and in other groups back home.

We all departed with a sense of urgency, with a conviction that our attention is needed on the racism of ourselves, of our Quaker institutions, of the country in which we live and work, and in the rest of the world.

The Gathering did not make us comfortable, especially the first twenty-four hours! Part of the discomfort or struggle many of us experienced stemmed from the different groups we represented and the ways we had of expressing our ideas and feeling—ways we held dear and thought legitimate but which many times were "read" in a different way by others. The struggle naturally produced different interpretations of what was happening in the Gathering—or to the Gathering as an entity.

What about the Project? After five weeks of learning together and of living with the need to know and recognize racism in themselves and in the institutions in which they are involved, the seventeen young Friends of the Project became a major part of the Gathering. They could appreciate the impact of the five-day Gathering and experience the problems of communication awaiting them at home and in their Meetings.

I feel intensely grateful to our fine staff for carrying us through this strenuous experience and giving us the constructive ideas and techniques at the end to take home with us.

Phoenix-like, out of the Project and Gathering has come a new entity, Friends for Human Justice. The old National Conference of Friends on Race Relations has served its time. Now a steering committee has been named whose charge is to bring this new entity from birth to vigorous youth. It will take funding and fostering, but we feel that it is essential, for we see no present Friends structure which will accomplish the job we think needs to be done.

**There once was a Quaker Advice
That said for all Friends to act nice
To foe, friend, or predator,
Clerk, Meeting, editor,
Or they might find their message on ice!**

—Candida Palmer

Walk Joyfully Over a Suffering Earth

by Henry B. Williams

THE LONG, COOL, GREEN lawns of Taft School, Watertown, Connecticut, gave a deceptive appearance of peace and quietness to the deliberations of the three-hundred-tenth sessions of New England Yearly Meeting.

Deep and loving concern for the depressed, poor, and hungry peoples of the world was voiced again and again, and the closing minute stressed the continuing hope for a better world by quoting Isaiah 40: 1-2: "Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

George Gorman, of London Yearly Meeting, spoke with humor and urbanity on methods of friendly outreach to the Meeting on Ministry and Counsel. The first session of the Yearly Meeting itself was opened by Ruth W. Woodbridge, clerk. Sam Levering, of Friends United Meeting, was the speaker.

During the sessions that followed, the grimness of continuing warfare and civil strife constantly impinged on the prayerful thoughts of the gathering, yet the business was accomplished after the manner of Friends, combining the everyday details of the Meeting as a stay and buttress of its spiritual works, along with the constantly overwhelming concern for the plight of the blacks, the poor, and the Indians.

Since New England Yearly Meeting and the American Friends Service Committee in Cambridge have been working with these groups, some Friends felt that the outreach should be not merely to these three but to deprived people anywhere. This was approved, and as a signal step in this direction the Meeting approved the joining of Project Equality, a group that urges all employers to hire without regard to race, creed, or color.

Through reports from national and international Friends agencies the thread of awareness of suffering humanity wove itself into the minutes and stirred the compassion of all who attended.

An innovation, which many of us hope will become a tradition, was the piano recital by Margaret Holden, a New England Friend of rare talent.

The address of Paul Cates, of East

Vassalboro Meeting, struck a vibrant chord. "Can we walk joyfully over a suffering earth?" It was a needed lesson. His thirteen years in Germany with American Friends Service Committee began as the Berlin wall was being built, and his mission was to undo the work of separation that the wall symbolized and to attempt to "walk joyfully" through it. His melodramatic account told of encounters with secret police and the smuggling of medicines to the needy beyond the barrier. He pointed out that we of our generation are not the first to face cruel times; former Friends had faced similar upheavals and endured their suffering with a kind of spiritual joy. This must be our way.

Young Friends and the Junior Yearly Meeting met concurrently with the adult sessions June 26-July 1. As concerned as their elders, the young people visited the disposal plants of Waterbury and set up an ecological demonstration in the city square. The Juniors made videotapes of activities of the Yearly Meeting, based loosely on two parables of the New Testament. These were later shown to their elders.

Proposals to aid the disadvantaged were discussed, revised, and approved.

In the words of the epistle, "We shall see whether our actions equal our professions." Yet it was a beginning, based on love and a desire to help others than ourselves "to walk joyfully over a suffering earth," and to build in this wilderness a highway for our God.

Gordon Browne, Jr., was named clerk of New England Yearly Meeting for the coming year.

(Henry B. Williams is director of the Experimental Theater in Hopkins Center, Dartmouth College.)

Quaker Delegate Named

DR. MARJORIE NELSON PERISHO has been appointed a delegate to the World Conference on Religion and Peace in Kyoto, Japan, in October. Some three hundred leaders representing the major world religions will convene in the ancient Japanese capital to discuss development, human rights, and disarmament.

Meeting for Commencement

SIDWELL FRIENDS SCHOOL commencement for the first time in the school's eighty-two year history was in the form of a Quaker Meeting. The commencement address was by John R. Coleman, president of Haverford College.

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

Send a check and your name and address; your account will be insured by the Federal Savings and Loan Insurance Corporation up to \$20,000. Legal Investment for Trust Funds.

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

A. PAUL TOWNSEND, JR., Secretary

SKyline 7-5138

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

Insurance

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

INSURANCE BROKERS AND CONSULTANTS SINCE 1858

A Living Reminder

by Paul Brink

THE LEGEND on a sign near a seedling pine outside the biological warfare center of the United States Army in Fort Detrick, Maryland, reads: "The tree.



Trees were planted this summer outside Fort Detrick and Edgewood Arsenal to symbolize life. The Algerian child in this picture expresses hope for the future as he carefully plants a seedling in the now-completed tree-planting project of American Friends Service Committee.

Love it or leave it alone." I am told the sign was placed there by military policemen.

Another fledgling pine, just outside the fence of Edgewood Arsenal, is tended by an Army gardener. This tree and another one were planted at the arsenal, near Baltimore, the original United States chemical warfare base, after a campaign by A Quaker Action Group and representatives of seven other groups, including Friends Peace Committee of Philadelphia Yearly Meeting.

The trees were planted to symbolize life—a contrast with the death-dealing output of the bases. Twenty-nine persons were arrested for trespassing at Edgewood during the week-long campaign in July.

The trees also are a reminder of President Nixon's declaration last November that the United States would dispose of its bacteriological weapons and would renounce biological warfare and initiative in using chemical weapons.

The trees further commemorate the fact that eleven years ago an ad hoc

group, including Lawrence Scott, now executive secretary of AQAG, began a vigil at Fort Detrick in protest of germ warfare that lasted nearly two years.

"I think there's a great deal more public sentiment and support for these kinds of things than there was eleven years ago," Larry Scott told me recently. "The whole peace movement has expanded in opposition to the Vietnam war."

The July tree-planting campaign of AQAG and the other groups was a response to a plan advanced by Maryland Congressmen to have Fort Detrick turned over to the Department of Health, Education and Welfare for use as a medical or environmental research center. The campaign also directed attention to the continued use by the United States of defoliants, herbicides, and tear gas, particularly in Vietnam.

(Paul Brink is Publications Secretary of Friends Committee on National Legislation. He is a former clerk of Penn Valley Monthly Meeting and of Missouri Valley Conference.)

Indians Travel

THE PHILADELPHIA YEARLY MEETING Indian Committee entertained some forty senior citizens from the Allegany Indian Reservation for dinner at the Arch Street Meetinghouse in July.

About the function, the editor of *O He Yoh Noh*, the Seneca publication, wrote: "The long weekend holiday is past, the Senior Citizens are home from Philadelphia, the Pennsylvania Dutch Fair, and that Chocolate place. They had a great time.

"At the Quaker Center on Arch Street they went to a buffet supper thinking they'd eat good old Pennsylvania food. What a pleasant surprise—there was Dick Johnnyjohn waiting on table, and Colleen making ghost bread.

"The folks, Dick and Colleen, are visiting Bob and Lenore Haines. They're even going to the oceanside. That should please Kevin and Mike. . . ." [Kevin and Mike Johnnyjohn made the second floor shake and reverberate with their Indian dances to the beat of a water-drum created for the occasion by their father and later ceremoniously presented to committee chairman Robert L. Haines as a token of gratitude.]

"The Senior Citizens welcomed the dinner, which they shared with an equal number of committee members and other invited guests, for another reason. Their bus driver had kept them so busy seeing the sights of Philadelphia that

they had had no time for their lunch.

Homewood Meeting in Baltimore was host to more than one hundred attendees of the one-hundred-first session of the Associated Executive Committee of Friends on Indian Affairs.

The Interchange, bulletin of Baltimore Yearly Meeting, reported: "They worked with unusual expedition in the business sessions; took note of the excellent reports and display of the work at four Friends Centers in Northeastern Oklahoma; heard the evening speakers, Robert Haines, of the Indian Rights Association, and Russel Carter, the National Council of Churches Director of Indian Ministries; and visited the Indian Cultural Center at 211 S. Broadway in Baltimore. There, Indians have carried on an educational and recreational program for continuing their cultural patterns."

Friends to Gather in St. Louis

ALL YEARLY MEETINGS in the United States have been asked to send representatives to a conference in St. Louis, October 5-7, to discuss ways Friends "can be an active, enthusiastic, Christ-centered and Spirit-directed force in this day of revolution."

The keynote address, "The Future of the Church," will be given by Oswald Hoffman, co-chairman with Billy Graham of the United States Congress of Evangelism held last year. Friends from eleven Yearly Meetings who participated in the Congress provided the impetus for organizing the St. Louis Conference. David C. Le Shana, president of George Fox College, will preside.

The future of Friends will be examined from three perspectives on the second day of the Conference. Speakers will be Everett Cattell, president of Malone College and a member of Evangelical Friends Alliance; Lorton Heusel, general secretary of Friends United Meeting; and Dean Freiday, of Friends General Conference.

Plenary sessions and summaries and analyses of the previous day's discussion are scheduled for the final day.

The following Friends, gathered as the Committee of Concerned Friends for Renewal, planned the St. Louis Conference: Gordon Clarke, Western Yearly Meeting; William Wagner, Indiana Yearly Meeting; Maurice Roberts, Kansas Yearly Meeting; Verl Lindley, California Yearly Meeting; Russell Meyers, Ohio Yearly Meeting; and David Le Shana, Oregon Yearly Meeting (chairman).

The Apocalypso Approach at Pendle Hill

by Jack Shepherd

A HOT SUMMER NIGHT in the barn at Pendle Hill. Some fifty people involved in underground churches. The excitement that arises between exciting people after living and communing together for almost a week.

To them came two goddesses: Hera and Persephone, and a bemused god: Vulcan, wrestling with a family problem. Soon the Barn rafters rang with hilarity, and the mere mortals, before they knew it, found themselves involved and sharing in the solution. An hour later, with swift change of dimension, they were carrying the burden of a decision heavy with questions about generation gaps, churchly validities, and the waning of vision into dreams.

For the people on the Barn benches, *The Gods Out at Elbow and Help and Holy Physic* had made an unexpected hour of unusual theatre; for the five players, hugging each other with glee, the night had been the successful world premiere of a new and cherished venture: Apocalypso Repertory. New, but not sprung suddenly out of nothing.

Two years of experiment in Pendle Hill's drama program, alongside the experiment of Centre-Stage in Philadelphia, had merged into this moment of trial and reward. Not roleplaying, not psychodrama, but simple theater generating entertainment, excitement, involvement—facing toward the future.

The theater of tomorrow still has to be discovered. I would like it to be discovered by the right people: The young, and those of the young whose apprehension of the human condition has not been adulterated by affluence.

Certain broad gestures toward the future are already obvious and, I suspect, inevitable: A break away from massive structures and computerized synthetics which are, in any case, strangling themselves. The Spirit is more likely to be found in the streets than in the cathedrals, even as was true in England in the days of George Fox.

Thus the strands discovered and woven into this new adventure: Flexibility to engage with unpredictability, rather like the flexibility of good jazz musicians so much in rapport that each performance is unique; elevation of ideas and imagination over trappings and machinery, so that expression might be independent of fixed frames and economical strictures; original material

capable of adapting any place or circumstance into a stage for the Word.

The Apocalypso approach was born and nurtured at Pendle Hill. It engages and expresses the imagination of any in the audience who feel led to take part, within the logic of a particular story or situation set forth by the actors. We do not try to teach, convert, or heal—but simply entertain. "Our true intent is all for your delight."

The small but gifted and dedicated company now has plenty of varied material in hand, and hopes this fall to begin sharing this experience as widely as is practicable.

If you think that maybe your Meeting, club, coffeehouse, student cellar, or the like might be interested, I would be happy to hear from you at Pendle Hill, Wallingford, Pennsylvania 19086.

(Jack Shepherd, a member of Ratcliff Meeting, London, wrote the Pendle Hill Pamphlet, *Black City Stage*. He has directed drama at Pendle Hill and developed drama projects with inner-city youth.)

A Problem of Identity

THE CLERK at the marriage license bureau in Lancaster, Pennsylvania, has asked Friends who apply for licenses to bring written permission from the Meeting. This will help him to distinguish between Quakers and hippies—that is, to differentiate between "those *may* marry without a minister and those who *want* to."

A Military Presence

AN ARTICLE in the New Zealand Friends Newsletter states the concern of Friends in that country about the continued American military presence there.

Three military installations, which are officially stated not to be involved with nuclear weapons systems, are nevertheless staffed by American military personnel, and some are involved in research of a secret nature and contribute, at least indirectly, "to the awesome United States military machine."

One of them, the Baker-Nunn Camera at Mount John near Tekapo, is said to be the world's most sensitive optical means of observing artificial earth satellites. It is situated on two acres of land subleased to the United States Air Force by Canterbury University.

New Dean at Earlham

THOMAS J. MULLEN, a graduate of Earlham College who has the degree of bachelor of divinity from Yale University, has joined the Earlham School of Religion as associate dean. Eugene F. Roop has been named assistant professor of Biblical studies. He is a graduate of Manchester College and Bethany Theological Seminary.

The Earlham School of Religion will celebrate its tenth anniversary on October 30. William F. Barton, executive secretary of the Friends World Committee for Consultation, will be the speaker.

Subscription Order Form / Friends Journal



FRIENDS
JOURNAL

Please enter my subscription to Friends Journal, payment for which is enclosed.

A new subscription at a special rate, one year ☐ \$5.50

Renewals: One year ☐ \$6.00. Two years ☐ \$11. Three years ☐ \$15.

(Extra postage outside the United States, \$1 a year)

☐ Enroll me as a Friends Journal Associate. My contribution of \$..... is in addition to the subscription price and is tax-deductible.

Name

Address

City

State

Zip

Friends Journal, 152-A N. Fifteenth St., Philadelphia 19102

Classified Advertisements

Accommodations Abroad

LONDON? Stay at THE PENN CLUB, Bedford Place, London, W. C. 1 Friendly atmosphere. Central for Friends House, West End, concerts, theatres, British Museum, university, and excursions. Telephone 01-636 4718.

Positions Vacant

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.

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

ARCHIVIST'S ASSISTANT, National Council Prevention of War papers. Accurate typist, references. Bernice Nichols, Friends Historical Library, Swarthmore College, Swarthmore, Pennsylvania 19081.

DEDICATED NURSE. Single woman or widow. Opportunity for restorative "ministry" among thirty or more guests in need of rest from illness or pressure. Family-type community. Beginning salary \$300 per month. Full maintenance. Blue Cross-Blue Shield, Social Security. Time off: two days per week; two weeks vacation first year, four weeks second year. Three hours from Boston and New York. Inquire: The Rev. Hampton E. Price, Gould Farm, Great Barrington, Massachusetts. Telephone: 528-0703.

SALES MANAGER capable of directing sales force of seven, handling advertising, and all other functions for national distribution of industrial products for small Quaker firm with offices in Delaware Valley. Reply enclosing resumé showing training, experience, and salary required. Write Box R-487, Friends Journal.

Services Offered

RE-UPHOLSTERY and pinfitted slip covers. Please see my display advertisement. Seremba. Philadelphia and Suburbs.

Personals

DEAR MARIANNE: Palo Alto has lost its beauty to Tucson. Love, Ed.

FRIEND RICHARD: There has a penchant for supporting poor war. Consider, while meditating, thy role as Friend to the Indochinese. Friend George.

Available

FOR YOUR CONFERENCE OR RETREAT—Vermont's "Northeast Kingdom" offers beauty, seclusion, inspiration! We offer these facilities: An inn on a 370-acre farm, with private rooms and baths, conference rooms, dining and lounge, dormitory space, recreation. Moderate rates. Write or call for reservations or further information. Darion Inn, East Burke, Vermont 05832. 802-626-5641.

For Sale

BOOKS: "Snake in the grass: or Satan Transformed into an Angel of Light discovering—Subtlety—of Principal Leaders of those people called Quakers" published by Charles Brome, London, 1698. Tooled leather binding (cover broken). 370 pages, 7" x 4 1/2", \$95.00. Also: "Description of all principal roads in England & Wales" with inset map & tables etcetera, by Daniel Paterson, London, 1792. 602 pages, 6 3/4" x 4 1/2". Leather binding. \$60. Beckford, 1271 East 4th South, Salt Lake City, Utah 84102.

Counting Our Sheep

EVEN as Moses was admonished, "Take ye the sum of all the congregation of the children of Israel . . ." Friends World Committee for Consultation compiles an annual list of membership statistics for the Religious Society of Friends worldwide.

The figures in the first column are for 1969; those in parentheses refer to 1968. An asterisk following a figure indicates that the Yearly Meeting in question is affiliated with Friends United Meeting and Friends General Conference, and the membership was divided to avoid duplication.

An "x" following a figure indicates that no new statistic was available, so that the number for the previous year was repeated.

Africa

Burundi	1,362	(1,362)*
Kenya	33,860	(32,155)
Madagascar	10,996	(10,996)
Pemba	147	(147)
South Africa	180	(180)
	46,545	(44,480)

Asia

China (no figure)		
India		
(Bundelkhand)	250	(232)
India (Mid-India)	261	(261)
Japan	275	(269)
Jordan, Lebanon	130	(130)
Taiwan	1,079	(1,110)
	1,995	(2,002)

Australasia

Australia	946	(929)
New Zealand	693	(668)
	1,639	(1,597)

Europe

Denmark	55	(55)
France	160	(84)*
Germany, Austria	530	(530)*
Great Britain	21,040	(21,040)
Ireland	1,864	(1,864)
Netherlands	126	(117)
Norway	97	(94)
Sweden, Finland	151	(151)
Switzerland	126	(126)
	24,149	(24,061)

Friends United Meeting

Alaska	1,140	(1,140)
Baltimore	1,061	(1,630)
California	7,717	(7,574)
Canadian	431	(429)*
Indiana	11,885	(12,333)
Iowa	5,411	(5,459)
Mexico	197	(197)
Nebraska	335	(355)

New England	1,687	(1,678)*
New York	3,272	(3,266)*
North Carolina	14,949	(14,971)
Western	12,105	(12,325)
Wilmington	3,973	(3,933)
	64,163	(65,290)

Evangelical Friends Alliance

Kansas	7,949	(8,600)
Ohio	8,758	(7,317)
Oregon	6,343	(6,224)
Rocky Mountain	1,646	(1,606)x
	24,696	(23,747)

Friends General Conference

Baltimore	2,199	(1,631)*
Canadian	431	(428)*
Illinois	997*	(997)
Indiana	793	(689)x
Lake Erie	733	(650)
New England	1,687	(1,678)*
New York	3,272	(3,266)*
Philadelphia	16,552	(16,765)
South Central	326*	(326)
	26,990	(26,430)

Conservative

Iowa	788	(763)
North Carolina	281	(288)
Ohio	844	(836)
	1,913	(1,887)

Central Yearly Meeting

	489*	(489)
--	------	--------

Unaffiliated:

Pacific	1,859	(1,764)
Southeastern	407	(300)
Other Meetings	375*	(375)
	2,641	(2,439)

North America

Canada	862	(857)
United States	119,833	(119,228)
	120,695	(120,085)

South and Central America

Bolivia	3,000	(3,000)*
Costa Rica	71	(71)*
Cuba	319	(319)*
El Salvador,		
Honduras	299	(299)*
Guatemala	1,470	(1,470)*
Jamaica	744	(650)
Mexico	197	(197)*
	6,100	(6,006)

Grand Total	201,123	(198,591)
-------------	---------	------------

Bringbringbring

THE LAKE ERIE Yearly Meeting Bulletin has this advice in its summer edition:

"Bringthybulletinbringabulletinbring someonesbulletinbringanyonesbulletin bringanybulletinbringthisbulletinone cantrefundsobringthybulletin."

FRIENDS WORLD COLLEGE

- ◆◆◆ Four-year Bachelor of Arts program
- ◆◆◆ Independent study
- ◆◆◆ Six foreign programs
- ◆◆◆ Quaker origins
- ◆◆◆ Transnational

Box D, Friends World College
Westbury, New York 11590

LONG ISLAND HOMES BALDWIN & VICINITY 1000 LISTINGS

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

MULTIPLE LISTING SERVICE

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

See our photo files! May we help you?

MEETING ANNOUNCEMENTS

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 Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

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 Prevot, 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.,



TRAIL'S END

KEENE VALLEY, NEW YORK 12943

A SMALL FAMILY INN
IN THE HEART OF THE ADIRONDACKS

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

ELIZABETH G. LEHMANN, Owner

The Youth REVOLUTION

What is it?

How can we make it a resource
rather than an obstacle?

Don't miss the

1970 RUFUS JONES LECTURE

by Paul K. Deats, Jr., Ph.D.

Professor of Social Ethics, Boston University School of Theology

OCTOBER 2 8:00 P.M.

Swarthmore Meetinghouse, on the Swarthmore College Campus

Sponsored by the Religious Education Committee of Friends General Conference



The Main Lodge, Grindstone Island Centre for Peace Education, near Portland, Ontario, Canada. Canadian Friends Service Committee has operated this summer retreat for work, study, and meditation since 1963.

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 Biedsoe 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.

Canada

HALIFAX—Nova Scotia. Visitors welcome. Enquire Clerk, John Osborne, 18 Harbour Drive, Dartmouth, 469-8985. In Yarmouth, call Jean Morse.

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.

CENTERTOWN—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.

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

MIAMI—Meeting for worship at Sunset and Corica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.

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

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

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

ST. PETERSBURG—Meeting 11 a.m. 130 19th Avenue, S. E.

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 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. Worship on First-day, 10 a.m.

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

PEORIA-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. Classes and Adult Discussion 10:15 a.m. Worship 11:15 a.m. Booker T. Washington Center, 524 Kent St. Phone 964-0716.

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

Indiana

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

WEST LAFAYETTE—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, Lois R. Andrew. Phone 743-3058.

Iowa

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

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. Semi-Programmed Meeting for Worship 8:30 a.m., First-day School 9:45 a.m., 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., Sunday, 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, telephone UN 1-8022 or 891-2584.

Maine

DAMARISCOTTA—(unprogramed) Public Library, Route 1, Worship 10 a.m.

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

MID-COAST AREA—Regular meetings for worship. For information telephone 882-7107 (Wiscasset) 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 Metzger Road. First-day School 11 a.m., worship 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, Homewood 3107 N. Charles St. 235-4438.

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 10:30 a.m. Phone 332-1156.

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

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

UNION BRIDGE—PIPE CREEK MEETING (near)—Worship, 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—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 549-0287.

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 Wednesday 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, meeting for worship, Sunday 11 a.m.

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

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

Michigan

ANN ARBOR—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Mabel Hamm, 2122 Geddes Avenue. Phone: 663-5897.

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

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

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

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

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

Minnesota

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

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.

CROWFELL—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. Wat-chung 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.

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

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

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 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 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

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.

BRISTOL—Meeting for worship and First-day School, 11 a.m. Market & Wood. 639-6138.

CHESTER—24th and Chestnut Streets. Meeting for worship, 11 a.m.

CONCORD—at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. Meeting for worship 11:15 a.m. to 12.

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

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

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

FALLSINGTON (Bucks County)—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. Five miles from Pennsbury, reconstructed manor home of William Penn.

GWYNEDD—Sunneystown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11:15 a.m.

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

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

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

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

LANDSOWNE—Landsowne and Stewart Aves. Meeting for worship 11 a.m.

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

LEWISBURG—Vaughn Literature Building Library, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

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

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

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

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

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

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

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

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

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

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

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

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

Central Philadelphia, 20 South 12th.

Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

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

Fair Hill, Closed for the summer.

Fourth and Arch Sts. First- and Fifth-days.

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

Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane. Powelton, 3721 Lancaster Ave., 10 a.m.

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

PHOENIXVILLE-SCHUYLKILL MEETING—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10:15; Forum, 11:15.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave.

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

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

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

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

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

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

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

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

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

WILKES-BARRE—Lackawanna-Wyoming Meeting. Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday School, 10:15 a.m.; Meeting, 11:00, through May.

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

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

Tennessee

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

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

Texas

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

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

HOUSTON—Live Oak Meeting, worship and First-day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Allen D. Clark, 729-3756.

LUBBOCK—Worship and First-day School, 10:30 a.m., 2412 13th, PO 3-4391. Dale Berry, Clerk, 763-7284.

Vermont

BENNINGTON—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-985-2819.

PUTNEY—Meeting for worship, Sunday, 10:30 a.m., home of Peter and Phyllis Rees, West Hill Road, two miles from village.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10:30 a.m., Hope House, 201 E. Garrett Street.

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

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

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

ROANOKE-BLACKSBURG—Meeting for worship Sunday 10:30 a.m., 1st and 3rd Sunday of month, 202 Clay St. Blacksburg. 2nd and 4th Sunday Y.W.C.A. Salem. Phone Roanoke, 343-6769.

Washington

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

Wisconsin

BELOIT—See Rockford, Illinois.

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

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

WAUSAU—Meetings in members' homes. Write 3320 N. 11th or telephone 842-1130.

Coming Events

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

September

1-30—All welcome—Open House and display of religious education materials: Curriculum, supplementary resources, audio-visual 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 Educational Committee at the above address. Special counseling can be arranged.

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.

20—Annual Meeting, John Woolman Memorial Association, Mount Holly, New Jersey, Meetinghouse, 3 p.m. Speaker: Henry J. Cadbury.

October

3—Buckingham Friends Meeting Fair, 10:30 a.m. to 3:30 p.m. Luncheon served till 2 p.m.

4—Semiannual Meeting, New Jersey Friends Council, 1:30 p.m. All welcome. Princeton Meetinghouse.

5—"Creative Quakerism," Kenneth Barnes. First in series of ten public lectures, 8 p.m. Pendle Hill, Wallingford, Pennsylvania.

5-7—Gathering of concerned Friends, in St. Louis, Missouri, on "The Future of

Friends." Speakers: Lorton Heusel (Friends United Meeting), Dean Freiday (Friends General Conference), D. Everett Cattell (Evangelical Friends Alliance), Dr. Oswald Hoffman, and a non-Friend observer. For details, write to Flora S. McKinney, 3451 Menlo Road, Shaker Heights, Ohio 44120.

6—"Prophetic Art," Dorothea Blom, first session of course for nonresidents. Tuesday mornings, 9:30. Pendle Hill, Wallingford, Pennsylvania.

9-11—Weekend Conference on Nonviolent Social Change, with Danilo Doci, Pendle Hill, Wallingford, Pennsylvania.

12—"Creative Quakerism." See October 5 for details.

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

CLOPTON—On June 20, a son, NEIL PRESTON CLOPTON, to Edwin R. and Elizabeth Auld Clopton. The mother and maternal grandparents are members of Coal Creek Monthly Meeting, Iowa.

FEWSTER—On July 12, in Charlotte, North Carolina, a son, JAMES CREIGHTON FEWSTER, to James and Geraldine Fewster. The mother, and the maternal grandparents, Lydia and Jerome Levy, are members of Yardley Monthly Meeting, Pennsylvania.

FREDRICKSON—On July 24, a daughter, ABIGAYLE JOY FREDRICKSON, to Roger and Shirley Fredrickson, members of Gwynedd Monthly Meeting, Pennsylvania.

MORRIS—On May 1, a daughter, CELIA JANE MORRIS, to William and Judith Morris. The father is a member of Bloomington Monthly Meeting, Indiana, and the maternal grandparents, Elliston and Anna Morris, are members of Southampton Monthly Meeting, Pennsylvania.

PISANO—On July 11, a daughter, JESSICA MARIE PISANO, to Richard and Beth Taylor Pisano. The mother is a member of Doylestown Monthly Meeting, Pennsylvania.

URBAN—On June 30, a son, KARL MARSHAL URBAN, to William and Jacquelyn Urban, members of Peoria-Galesburg Monthly Meeting, Illinois.

ZIMMERMAN—On March 23, in New York, a son, IAN ANDREW ZIMMERMAN, to Paul and Barbara Zimmerman. The mother and maternal grandparents, Sol and Barbara Jacobson, are members of Wrightstown Monthly Meeting, Pennsylvania.

Marriages

BELL-DEWEESE—On August 1, in Boulder, Colorado, MARY EDITH DEWEESE, daughter of Mrs. Richard L. Baker, and JONATHAN SPENCER BELL, son of Margaret and Arthur H. Bell. The bridegroom and his parents are members of Boulder Monthly Meeting.

MELDRUM-EDGERTON—On July 10, in Haverford, Pennsylvania, Meetinghouse, CAROL B. EDGERTON, daughter of Hugh McIlvain and Adele P. Edgerton, of Doylestown, Pennsylvania, and DAVID R.

B. MELDRUM, son of Thomas W. and Kathryn B. Meldrum, of Jacksonville, Florida. The bride and her parents are members of Doylestown Monthly Meeting. The father of the bridegroom is a member of Haverford Monthly Meeting.

MOREHOUSE-PHILLIPS—On June 27, in Gwynedd, Pennsylvania, under the care of Gwynedd Monthly Meeting, REBECCA BALL PHILLIPS, daughter of Ellwood P. and Emily B. H. Phillips and granddaughter of Ethel K. B. Hollowell, members of Gwynedd Monthly Meeting, and STEPHEN H. MOREHOUSE, son of S. Bryon and Elizabeth W. Morehouse, members of Doylestown Monthly Meeting, Pennsylvania.

TATUM-MINTON—On May 9, in St. Martin's Episcopal Church, Radnor, Pennsylvania, KATHERINE LUCY MINTON, daughter of Ralph Anthony and Jane S. Minton, of Ambler, Pennsylvania, and JOHN GARRETT TATUM, son of Charles M. and Margaret G. Tatum, of Radnor, Pennsylvania. The bridegroom and his parents are members of Radnor Monthly Meeting.

TAYLOR-WILSON—On June 14, at Pendle Hill, Wallingford, Pennsylvania, KATHLEEN DEBORAH WILSON, daughter of Dan and Rosalie Wilson, and PETER KEIR TAYLOR, son of Richard and Sadie Taylor, of Kent, Ohio. The bride and her parents are members of Providence Monthly Meeting, Media, Pennsylvania. The bridegroom and his parents are members of Kent Monthly Meeting, Ohio.

Deaths

BUCKMAN—On June 3, in Newtown Friends Home, Newtown, Pennsylvania, ELIZABETH BUCKMAN, a member of Wrightstown Monthly Meeting, Pennsylvania.

DUDMAN—On July 22, in Harrisburg, Pennsylvania, EDITH MYERS DUDMAN, wife of Leonard H. Dudman. She was a founder of Harrisburg Monthly Meeting, of which she was a sojourning member. Her life membership was with Providence Monthly Meeting, Media, Pennsylvania. She was a welfare worker for many years. Surviving, in addition to her husband, are a son, L. Henderson, and two grandchildren.

HAYWORTH—On June 24, in Wallingford, Pennsylvania, RUBY PEYTON HAYWORTH, aged 83, the widow of Lester C. Hayworth. She was a founder of the Hill-and-Hollow Garden Club of Wallingford. She is survived by two daughters: Mrs. Allen T. Bonnell and Mrs. R. S. Wright; and a son, Timothy P. She was a member of Haverford Monthly Meeting.

LOWRY—On August 8, ANN GIDLEY LOWRY, aged 90, the widow of Robert P. Lowry. She was a teacher in Westtown School from 1906-1916 and from 1918-1920.

POOLE—On July 23, in the Presbyterian Home, Quarryville, Pennsylvania, ANNE M. POOLE, a member of Wrightstown Monthly Meeting, Pennsylvania.

WARRICK—On July 12, CAROLINE LEEDS WARRICK, aged 88, a lifelong member of Rancocas Monthly Meeting, New Jersey, and active member of the John Woolman Memorial Association Board. She is survived by two daughters: Elizabeth Leeds Tait and Mary W. Keating, also members of Rancocas Meeting; three grandchildren; and nine great-grandchildren.

SCATTERGOOD School

Where is Scattergood and how did it get its name?

Scattergood School is an accredited four-year, co-ed, college-preparatory, Quaker boarding school located on one hundred and thirty acres of Iowa farmland near West Branch, Iowa. Scattergood is under the care of Iowa Yearly Meeting (C.). The school came to be called Scattergood by Friends who recalled the encouragement of a Philadelphia Friend, Thomas Scattergood, who visited in Iowa near the time of the school's founding in 1890.

Who attends Scattergood?

About sixty students from a variety of backgrounds, almost all Quakers from twenty-one states, three foreign countries, and twelve Yearly Meetings attended the school last year.

Who teaches at Scattergood?

About fifteen are on the staff, people who like to be trusting of students, who give written reports instead of grades, who thrive on physical labor as well as intellectual pursuits. Most of the staff are Friends.

What is unusual about the academic program at Scattergood?

Each grade has a major theme, integrated with college preparatory courses, which leads to experiences beyond the classroom. Freshmen are concerned with wilderness ecology and carry on field work in a special area of the farm being developed as a prairie, woods, and wet land. They take field trips to quarries and wildlife preserves on the Cedar, Mississippi, and Missouri Rivers. The sophomores are concerned with the ecology of agriculture and concentrate on hog projects and visit agricultural research centers and demonstration farms. The juniors focus on the city and spend a week experiencing the life of an active urban family at work and at home. The seniors travel to Washington, D.C., and New York for a week to attend seminars, to visit with national and international agencies, and to speak with their Congressmen.

What is the work program at Scattergood?

The faculty and students cooperate to maintain the school and farm. Preparing meals, baking bread, cleaning, painting, repairing and constructing buildings, caring for the grounds, orchard, and animals provide opportunities for developing skills, work habits, and community spirit.

What are Scattergood's present needs?

The school hopes to complete and fully equip the science building and to develop the library-resource center. An improved arts building and a gymnasium are also planned. Friends are encouraged to think of Scattergood for current contributions and deferred gifts and to remember the school in their wills.



Scattergood School, West Branch, Iowa 52358

- ☐ Send me more information about Scattergood.
 - ☐ Send me information about deferred giving for Scattergood.
 - ☐ Enclosed is \$1.25 for a subscription to the student paper.
 - ☐ A contribution is enclosed.
 - ☐ Put my name on your mailing list.
- My name and address are: