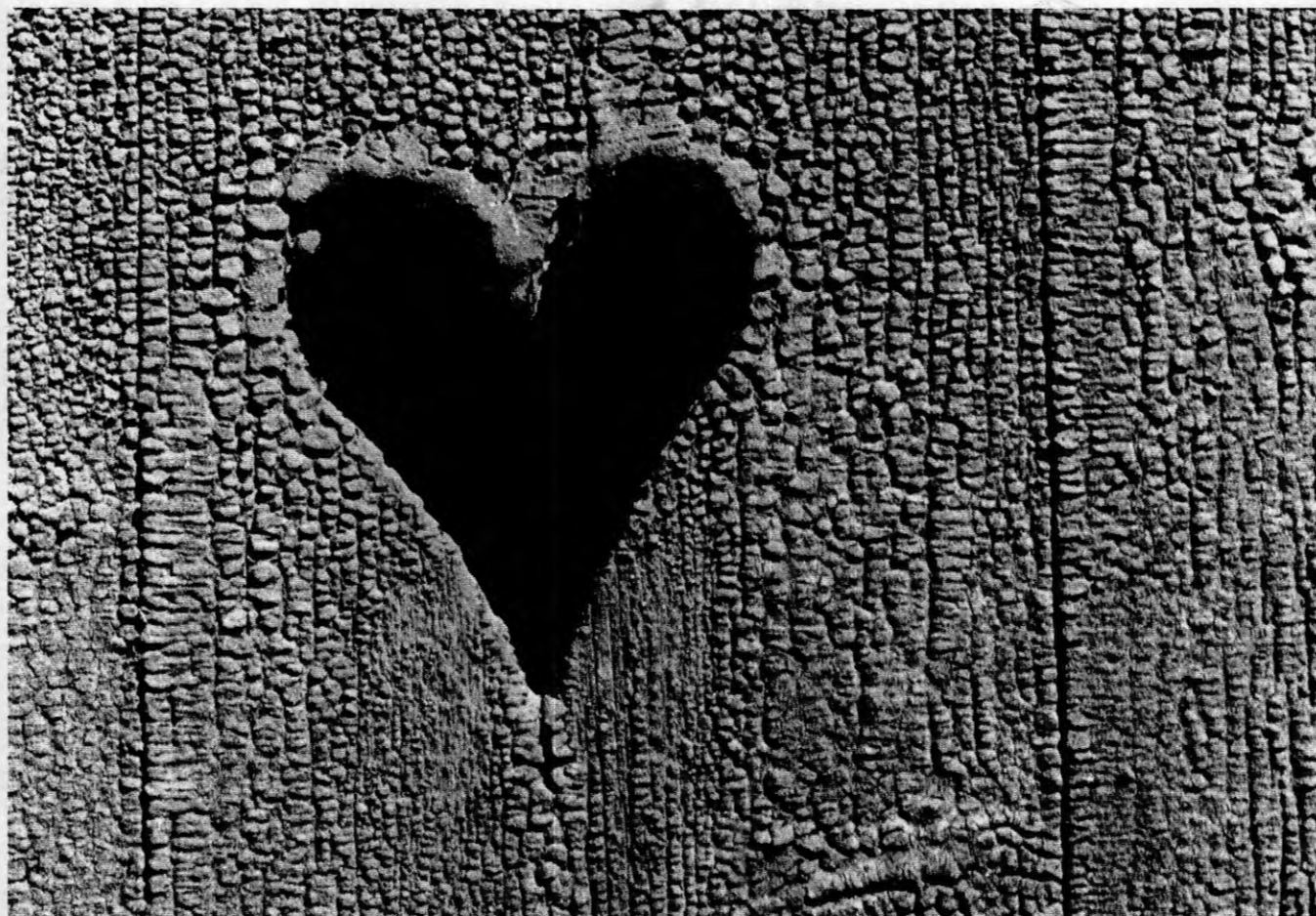


October 1, 1970

FRIENDS JOURNAL

Quaker Thought and Life Today



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From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of part of an old bell-tower near Sigtuna, Sweden. It was taken by William M. Bliss, a member of Cleveland Monthly Meeting, during his visit to Sweden to attend the Eleventh Triennial Meeting of Friends World Committee for Consultation. A report of that conference begins on page 529. In his mind and heart when he saw the tower and took the picture, William Bliss wrote, was a passage from an address Pierre Lacout delivered at the conference: "A Christian is called upon to respect others with their different values. This is the very spirit of Jesus, the profound meaning of the second commandment. George Fox's answer to the problem is marvellously to the point: The Divine is the prisoner of no organisation, of no book. God dwells in freedom in all hearts, and hearts that can attain a sufficient degree of silence share in this freedom of the Spirit which speaks in secret."

The contributors to this issue:

JOSEPHINE M. BENTON writes, "I have two children, six grandchildren, and three books: *The Pace of a Hen*, *Gift of a Golden String*, and *A Door Ajar*." She belongs to Mount Holly Monthly Meeting, New Jersey.

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Today and Tomorrow

Quaker Reader

AS WE WERE GETTING READY for a brief trip and were looking over our books to pick one to take with us for the in-between moments, we thought of an intellectual exercise that was popular a generation ago. It was to list the one book or ten books or one hundred books one would take with him if he were stranded on a desert isle.

The lists all started with the Bible, of course, and almost always included the usual Greek, Roman, and English classics. The more adventurous ones may have contained Bunyan, Donne, and Palgrave. We saw none that was truly adventurous, though, and we sometimes thought, "If you do not read these at home, why in the world take them to a lonesome island?"

One book it would have to be for us—no more room in our suitcase. Besides, we were not going to a lonesome wasteland but to beautiful Minnesota, where there are plenty of books and where relatives, friends, classmates, and an intense longing to recapture if we could the fine, free rapture of our youth would leave few odd moments for the printed page.

We passed over Helen MacInness and Agatha Christie, fond companions though they are at other times. *The Godfather* and *The French Lieutenant's Woman* could wait. *The New English Bible* is too heavy for this travel; our copy of another absorbing version, The American Bible Society's *Good News for Modern Man*, was at the office.

The book we chose is one of our all-time, all-purpose, all-absorbing favorites. It is an anthology, with long and short pieces that fit perfectly one's varying needs for a minute or an hour, light or serious reading, information, and inspiration.

It includes, for example, satisfying excerpts from the writings of Voltaire, Hector St. John de Crevecoeur, Stuart Chase, Thomas Carlyle, Walt Whitman, Emil Fuchs, and William Penn. In it also are George Fox, Willem Sewel, Isaac Pennington, Robert Barclay, and many another old-timer; Elizabeth Gray Vining, Douglas V. Steere, Teresina R. Havens, William Hubben, D. Elton Trueblood, and other contemporaries; a useful Quaker chronology; and a good bibliography.

It is *The Quaker Reader*, selected and introduced by Jessamyn West. The paperbound edition we took was published by Viking Press in 1969.

Not the least of the treasures in these five hundred twenty-two pages is Jessamyn West's perceptive introduction, which considers clearly and thoughtfully Quaker history and Quakerism and concludes:

"The final section of this anthology, which could very

easily, so rich is the material, have been taken up entirely with accounts of Quakers engaged in good works, is instead given over to the writings of those who have newly discovered Quakerism or to "old" Quakers discovering anew the basic convictions of Quakers—and considering how these convictions can be so lived out as to make us all 'Lovely and in Love with God and one another.' That is the problem, and Quakerism is nothing else but an attempt to solve it. It is not an easy problem, for, as Penn says, 'Love is the hardest lesson in Christianity.'

"But we have a new impetus today to search for an answer: the impetus of the knowledge that, if we fail the problem, we will very soon have a solution which will destroy the tardy solvers. Then we will all be unlovely together—a great and final meeting for suffering."

An adventure-full book; we are glad we took it along.

JESUS ANSWERED, "Do you now believe? Look, the hour is coming, has indeed already come, when you are all to be scattered, each to his home, leaving me alone. Yet I am not alone, because the Father is with me. I have told you all this so that in me you may find peace. In the world you will have trouble. But courage! The victory is mine; I have conquered the world."—*The New English Bible*

Style

SEVERAL PERSONS who are interested in the printed word have written to us about style. Style, whatever else it means, to a writer means the practices of compounding, capitalization, and spelling a publisher observes in an attempt to achieve some kind of consistency.

Here at Friends Journal, from the many (and entirely correct) forms used in Quaker publications we have chosen as our style, for example, Goose Creek Meeting (but: a meeting, meeting for worship); Stony Run Meetinghouse (but: a meetinghouse); Young Friend (member of an organization; but: a young—not old—Friend). Problems arise, nevertheless, as when another form occurs in a quotation. We leave it alone, even though such things drive a proofreader to distraction.

About slavish consistency, we are of two minds. We agree with Matthew: *Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil*, and with James: *Let your yea be yea; and your nay, nay; lest ye fall into condemnation*.

We agree also with Ralph Waldo Emerson: "A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. Speak what you think to-day in words as hard as cannon-balls, and to-morrow speak what to-morrow thinks in hard words again, though it contradict every thing you said today."

William Bacon Evans: Laughter, Worship, Humility

by Josephine M. Benton

WILLIAM BACON EVANS first visited us in 1940. He and Howard Elkinton had been traveling to Civilian Public Service Camps to minister to conscientious objectors.

When William Bacon Evans, in his broad-brimmed hat and collarless coat, stepped out of the car, I knew I was welcoming an authentic Quaker. (On another occasion, when he sat with an arrow through his head—or so it appeared—and peddled his handicraft on the boardwalks of Cape May during the Friends General Conference, it seemed to me he was akin to St. Francis of Assisi, who was ever willing to be considered a fool for Christ.)

At the dinner table we asked William Bacon Evans what he would like to eat. He replied, "A little of everything, but not too much of anything." He ate what was set before him but never took seconds.

In the afternoon, he taught our children to cup their hands and whistle through them and to perform sleight-of-hand tricks, and he told them jokes and riddles.

At bedtime, when we showed him the way upstairs to his room, my husband, with great pride, pointed out our shelves of Quaker books. After commenting on several of them, he said, "I seldom read."

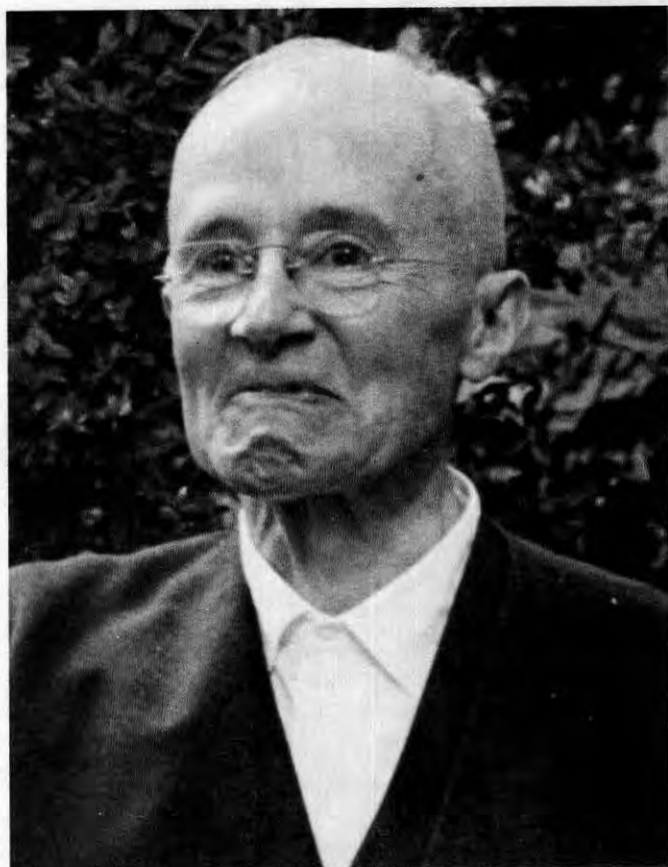
Before nine-year-old John was tucked into bed, Bacon Evans arranged to go with him for an early morning hike. The two of them were up and out, had a good walk, and were back by the time breakfast was ready.

"Mother," cried out John when they returned, "do you know that there are eighty different kinds of oak trees? And we saw seven oaks just this morning and, oh, ever so many birds. Bacon Evans knew the name of every one!"

Breakfast over and the dishes wiped by Howard Elkinton, Bacon Evans suggested that we gather in the living room for a time of worship before the two of them proceeded on their way to Philadelphia.

After a period of quiet meditation, our old Friend asked, "Elmon Benton, does thee have a Bible?" When my dear husband handed the leather-bound book to our honored guest, he said, "Thee is the head of the house. Thee must choose!"

Flabbergasted at this request, Elmon turned page after page frantically looking for a beloved familiar passage. Finally, he gave up and read at random some verse pertaining to sheep and goats. It spoke to no one's condition.



Photograph by Theodore B. Hetzel

William Bacon Evans

After such embarrassment, William Bacon Evans put us all at ease with a brief message.

In later years we often were in meetings where William Bacon Evans sat on the facing bench and blessed the gathering with a few right words. Once when young Friends were trying to take charge of an evening session, Bacon Evans arose and said, "If older Friends could loosen their purse strings and tighten their lips, the Young Friends Movement would go forward."

His prayers deepened meetings for worship. He was the only Friend I have ever known who knelt down to pray at meeting. His humility before our Lord humbled all of us.

He knew that worship and laughter alike are fitting gifts to God. After meeting for worship, he could be found entertaining children and their elders with anecdotes and puzzles. Violet Hodgkin, an English Friend, defined a saint as one who let the light shine through. William Bacon Evans was one of our modern saints. The light shone through him because he had no fear—no fear of death, no fear of being different from others. He wore no tie and a coat without a collar in the manner of early Friends and used the plain language with everyone, not just fellow Quakers. He never was afraid to appear ridiculous. When he no longer taught school, he spent many hours making

toys and puzzles for children, which he sold for the benefit of American Friends Service Committee.

At one of the Cape May Conferences, some Quakers thought William Bacon Evans gave the Religious Society of Friends a poor reputation. They objected to his practice of sitting on the boardwalk with his wares spread out before him and wearing on his head a wooden arrow that appeared to have been shot through his skull.

I believe the light and love of God burned away all egocentricity in this gentle man. He was willing to look foolish in the eyes of men to increase the fun of little boys.

He was an artist, and he loved to paint leaves and birds. At one Quarterly Meeting I bought a superb example of his handiwork—a most natural-looking meadow lark in the midst of real dried grass set in a wooden frame. He tapped the creativity at the heart of the universe. He was teacher, preacher, artist, craftsman, clown, manual laborer.

When he visited conscientious objectors, he worked with them as they felled the forest trees or did other heavy work.

An anecdote that epitomizes his unique gift of combining worship and laughter is from his younger years when he taught French in Westtown School.

One day, the story goes, a boy bent on mischief ran into William Bacon Evans as he came round a corner.

"Jesus Christ!" blurted the student.

"Only his humble servant," was the reply.

The Seashell

WHEN I WAS A SMALL BOY I was given a seashell that had been my mother's when she was a little girl. The shell, this "child of the wandering sea," had the form of an exquisitely symmetrical spiral, and I treasured it. When I grew up I gave it to older friends—a uniquely imaginative and sensitive couple—who live at a distance. I must have felt that it was time now to share the shell with others who would see it afresh.

Not long ago, I believe it was shortly after our daughter, Marina, was born, a package came for her. In it we found the seashell of my childhood, which I had almost forgotten. Our much-loved friends had not forgotten.

Most of us as we rampage through life tread down the past indiscriminately—we are memoryless automatons. Heaven knows that we must leave behind us many aspects of the past; otherwise, the past will imprison us. But to let all events—the beautiful, the significant—slip mindlessly into a total zero, simply because they are past, is dreary nihilism. Are not these words of T. S. Eliot true for all of us: "... he is not likely to know what is to be done, unless he lives in what is not merely the present, but the present moment of the past, unless he is conscious, not of what is dead, but of what is already living."

PHILIP WINSOR

A Possible Cause of American Aggression

by Clifford Neal Smith

THOSE WHO CONTEMPLATE the developments of the past quarter century tend often to feel that there are malevolent groups bent on pushing the world into international warfare. Peace advocates may identify their enemy as "the Pentagon." Communists speak of the machinations of "Wall Street."

These personifications, it seems to me, do all of us a great disservice, for it is apparent, when one talks with Pentagon officials, Wall Street bankers, and other supposed members of the power élite, that nearly all these persons are reputable citizens no less devoted to their country's welfare than those who advocate peace. That being the case, one may ponder: What is the imperative that causes our government, regardless of party, to follow warlike policies? The answer, I feel, is not to be found in the nature of the persons who compose our governing élite but in the very structure of American society.

I have come to this conclusion after experiments I conducted several years with students in one of our larger business schools. We developed a computer-assisted simulation of international business in a political setting. We found, to my surprise, that in each game played the roleplayers followed much the same pattern of political behavior. The simulation—designed somewhat like a military "war game"—involved a variety of countries. Students served each as head of state, enterprise director, and one or more citizens.

At the outset of the game, each fictitious country was assigned certain parameters—natural resources, population, wealth, political mode. Round by round, the players made their moves, following strategies devised by the heads of state, within these parameters, to the end that their countries would prosper. What was striking about the games is that, regardless of the personalities of the students playing the head-of-state role, the strategies of certain countries seemed to vary but little.

Game after game, the heads of state of a fictitious country with parameters of wealth and size similar to those of the United States seemed always to act as monitors of the international status quo. Heads of state of fictitious countries with parameters of poverty seemed often to think of sudden aggression and occasionally attacked their neighbors, even though poorly endowed with offense capabilities.

It is not my purpose to argue that rich nations invariably seek to maintain the status quo or that poor nations are

Light I have sought, now I would banish you.
 For too much certainty is less than bliss
 Beyond beginnings, gold hovering over blue.
 A voice within repeats, "Oh I am this
 All-blinding lantern you have always sought.
 Consummation is in my very blaze . . .
 But now you are found, now you are most caught.
 Among my lands you cannot lightly graze."
 I'm free but shaped by hard imprisoning hands
 Which keep me at high altitude, then low,
 And say, "This is your mountain." Then in sands
 I founder, stranger to all perfect glow.
 Light I have sought, now vanish, disappear.
 You are above and yet embody fear.

RICHARD WEITZNER

invariably aggressive. What I do see from the simulation is that the personalities of the roleplayers are less important to the determination of national strategies than the parameters within which these roleplayers must work.

Transferring this observation from the simulated world to the real world, the same can be said: Whether it be a John Kennedy, or a Lyndon Johnson, or a Richard Nixon—men of widely varying personalities and background—the parameters of the United States seem inevitably to draw the country toward an aggressive external stance.

Is there, then, an unidentified parameter in the real world that causes our presidents to act very much as do the heads of state of a fictitious United States in my simulation?

In the simulated world, students playing the role of head of state assumed that the measure of their effectiveness was to improve the living standard of their citizens. (This could be computed at the end of each round of the game.) Whether the head of state was a dictator or a democratic leader, his goal was the same; thus the mechanism by which wealth was distributed to the citizens became a main preoccupation of all heads of state and the motive for their actions, both internal and external. Always external aggression was found necessary to alleviate internal pressure from the citizens for an ever-increasing standard of living.

Turning again to the real world, I believe there is an internal imperative in American society—only dimly perceived—which causes us to act aggressively abroad. As in my simulation, the defeat appears to be in our internal wealth-distribution system. Probably there are today no more than twenty-five hours of work a week available in the United States for every person who seeks to work.

Under the current notions of wealth distribution, however, it takes about forty hours of work to earn a decent living. (I have, of course, greatly oversimplified the case

and have left out of account those who live solely from invested capital.) If the normal work week were lowered to the available twenty-five hours, the rate per hour would have to be increased by sixty percent to maintain the workers' present income level, and production costs would increase catastrophically.

Thus every government of the United States is faced with a dilemma: Should it face frontally the problem of insufficient work by imposing an entirely different system of wealth distribution (the only existing one I know of being socialism), or should it "make work" by resorting to external aggression?

American society has been more ingenious than most societies in finding ways to maintain the current forty-hour work week basis of wealth distribution, but it has done so by limiting access to, and accelerating egress from, the Nation's labor force and by spawning wars and an enormous military-industrial complex.

One of the most prevalent means of limiting the size of the labor force has been to limit the access of young people into it. This is done in two ways:

One is to assert that a high degree of technical training is necessary to the performance of most jobs, even though it is demonstrable that most of this education is never actually used. Every year that young people remain in school staves off their entry into the labor pool and shortens the length of time society will have to keep them therein. Higher educational institutions, in particular, can be thought of as providing their most effective social service by acting as buffers between an already glutted labor market and the perennial onslaughts of youth.

A second is to draft young men into the armed services. Here, of course, is one of the most pernicious (and traditional) means by which a society keeps its surplus males from entering a glutted labor pool. To be effective, however, the draft must be large, and this can be justified only by warfare. Is this not, then, the real reason why our country seeks always to fight "little" wars—wars of a size that will occupy our surplus males but not large enough to require a total commitment of our energies?

Another means by which the number of persons with claims on the labor pool is directly lowered is by the practice of forcing older workers out of their jobs. Early retirement is held up as socially desirable, work experience is denigrated, and those with experience are passed over in favor of younger workers with mere theoretical knowledge. Aggression, a characteristic of youth, is considered a business virtue. (How frequently one reads about a company's "young and aggressive management" in its annual report!)

The fate of workers over forty has become so precarious that the Congress was forced in 1968 to pass a law against age discrimination. The aim of these pressures on older employees is to force them to relinquish their claims on

the labor pool for jobs, although the country has no adequate means of wealth distribution to persons not members of this labor pool.

In addition to the direct methods by which the level of the labor pool is kept down—delaying the access of young persons into it and hastening the egress of older workers from it—there are methods by which the full enjoyment of membership in the labor force can be limited. Discriminatory practices, whether on grounds of race or sex, have no other purpose than to limit the amount of benefit that workers of a given category are permitted to derive from membership in the force. The system recognizes that black workers, for example, must be given *some* access to the labor pool, but by limiting the type of work that is made available to them, they have minimum claims upon the pool.

So it is among women who must work. There can be no rational ground for discriminating against them, and the only logical explanation for such discrimination is, at base, simply a matter of artificially limiting the claims that they have on the labor pool.

The controls that American society imposes upon the size of its labor force are coupled with attempts to increase the amount of work available to the labor force. If the production of American industry were centrally planned in a rational manner, it is clear that the level of plant output would be much lower than it presently is.

Consider some of the irrational, wasteful, and widespread practices that maintain an artificially high level of production:

The routine production of shoddy merchandise deliberately designed to become useless or obsolete sooner than would be necessary if sound engineering and production norms were followed; the proliferation of competing products, models, and brands almost indistinguishable in real worth; the support of an enormous military-industrial complex by engaging in "small" wars and the sale of weapons abroad, and the emplacement of increasingly sophisticated defense weapon systems at home; and the exploration of space which, although intellectually fascinating, fills no apparent need of society.

In essence, I believe that neither warfare nor racial violence is at the heart of our difficulties. Rather, they are symptoms of it. The American dilemma is how to distribute income to increasing numbers of persons no longer needed by the production system. If this is true, there are implications for Friends both in the thrust of their personal concerns and in the activities of their corporate agencies like the American Friends Service Committee and the Friends Committee on National Legislation.

It may be that we should give central attention to what I have called the problem of wealth distribution. Once that problem is solved, our external aggressiveness and our interracial strife may end.

Prayer and Ecumenism

by Douglas V. Steere

THE RADICAL MEDICINE of prayer and contemplation with its steady drawing and its tendering, its lifting up and its putting down, its singling out and its bringing into a focus ever new decisions is a medicine that Christians of all persuasions must help each other to supply.

How might the ecumenical movement advance if it could by its need be persuaded to open itself to this inward side of its common life! This leads to several queries: Has the degree of ecumenical unity, that we have already found, in any significant way deepened our lives of prayer? Has it drawn us into any new dimensions of inward yielding? Has it produced any mutations in our way of approach to instruction in prayer or to more transforming dimensions of worship? Has it produced vehicles such as genuinely ecumenical retreats, ecumenical conferences on the inward life, on the lay apostolate that is relevant to our time, on spiritual direction, on spiritual counseling, on common ventures of devotional literature, of sharing each other's inward journeys and the precious records of persons who made them, and has it encouraged us in making common ecumenical approaches to the other great world religions?

A woman once told me that she had never known what real worship was until she began to worship in a Fellowship Church in San Francisco where Asians and Negroes and Mexicans and whites all were on their knees together. In this setting she felt something break through, in her at least, and Christ suddenly became real and whole, and a new ground swell of love overwhelmed her and she felt herself turned round. Has the ecumenical movement in its various experiences been breaking new ground of this kind?

Your answer may be an admission that what is being queried here has all too rarely happened. But you may suggest that perhaps this is the wrong expectation—that ecumenism from the very outset was not meant to make us turn round in this way; that only God can do that in response to our opting freely for His way, but that ecumenism must not be asked for too much; that it was only meant to remove some Himalayan roadblocks, to set right grievous historical sins of separation, and to fulfill the scriptural injunction that if your brother has aught against you, to go and put it right and then return to the altar to worship. Plausible as this argument appears, and we have certainly in highly creative and functional ways begun to put right some of these wrongs of our divided past, yet if we are to be really scriptural, *have* we then *returned* to the altar, and



Prelude

The empty cabins by the silver sands
Stand stark and still against an autumn sky,
Since summer when the eager youth clasped hands,
Broke camp and said a fond good-bye.

The voided cabins stand as stiff cocoons
For they have flown who once were bound in space.
They rose on wings of simple sacred tunes
Above the finite bounds of time and place.

These astronauts explored an inner world
And dared to care and probed beneath the crust
Of attitudes and acts, and in faith hurled
Themselves in answer to the Lord's "Thou must!"

They've learned to sing the cradle song of love
Where children cry and brother's blood runs red.
With hearts in tune to music from above,
They match their melody with love and bread.

ROBERT G. VESSEY

have we deepened our life of prayer and have we experienced that ground swell of overwhelming love that can come to a restored and liberated soul?

I believe that the ecumenical movement will be weighed in the Gospel balances by the fruits that it produces, and that in the end these fruits of renewed inward life and of common undertakings in meeting our brothers' needs will far outweigh the institutional restructuring that may or may not accompany its development. The real test will be whether it can help to turn us round, can help to deepen our personal and corporate life of prayer, and increase in us a universal love for our fellow creatures, a love that the Gospel ethic interprets in terms of an unlimited liability for one another and then give us the courage and the imagination to go about its implementation in the world.

Applied Ecology and Friends Meetings

by Francis D. Hole

MANY OF US can afford to select beautiful homesites in wooded hills. What of the homesite for our inner selves? My thesis now is that a Friends meeting on the basis of silent waiting on the Divine is an excellent environment for the selves.

The poor and their friends may not have the charming home in the woodland, but they may have the home in the quiet.

Definitions: Meeting for worship is a group spiritual and social experience in relative quiet, a bathing of life in the Light, a period of special receptivity to intuitive leadings and practical insights. Meeting for business is a continuation of worship directed toward specific group needs, problems, and decisions. Ecology is the science of relationships between organisms (plants, animals, man) and the environment.

Justification: We may justify this topic by saying that we wish to give ourselves the best possible chance for growth and productivity. No one can lend a hand usefully until the hand is strong and well directed. We are not being selfish when we deliberately set about choosing the most favorable inner environment for ourselves. Rather, we are responsibly making sure our election to a condition of strength and grace more equal to our tasks as persons and meetings.

If the sorry state of our outward environment is a reflection of our inner state, then the most practical approach to rehabilitation of outer landscape, waters, and air is to improve the inner condition.

Some principles:

Successful plants and animals live in harmony (are "at home") in a mature community, such as a climax forest or prairie.

Regular and voluntary attenders at mature Friends meetings for worship and business feel content to be there. They come to worship in order to bask in the inner warmth, to look up to the interior hills whence comes their help.

They are all, every one, spiritual Sierra Clubbers and feel at ease in the particular inner landscape of the Friends Meeting that they have claimed as their own and for the maintenance of which they have taken some responsibility. There is no unalterable reason why this spiritual Sierra Club should be exclusive. The entrance requirement is a willingness for participants to sit down in love, reverence, humility, and receptivity to what we may call the Divine.

Biotic communities utilize radiant energy (sunlight), water, and small amounts of nutrients.

In worship we utilize an Inner Light, loving grace, and small amounts of intellectual activity and words.

Mature biotic communities, such as climax forests, have a maximum diversity of species (kinds of individuals) and niches (roles of individuals).

Unprogramed Friends Meetings are quiet communities, in which a great diversity of persons are gathered in a diversity of activities. At a given meeting, as many prayers, sermons, meditations, and other experiences are proceeding simultaneously in the quiet as there are worshipers present. Each person is respected, just as in the forest the smallest herb and the tallest tree are essential members of the ecosystem. The tender growing points of all human spirits are valued.

A mature biotic community is stable and presents much the same appearance decade after decade, even century after century.

The great diversity of a Friends Meeting is balanced by a cohesiveness. A sense of love, trust, and community pervades. We are not like a cornfield, a monoculture in which exactly similar individuals are arranged in neat rows for efficiency of nourishment and harvest. No collection plate is passed. We rarely come out of a meeting with an increased spiritual burden, or at least not without a feeling of a supporting, stable relationship with the group.

A mature biotic community recycles materials, such as nitrogen and phosphorus, and releases oxygen and fragrances to the air.

A Friends Meeting cycles spiritual residues from the past, incorporating their essence into present-day living. The Meeting produces new materials for posterity. Scriptures, biographies, Pendle Hill Pamphlets, and other literature constitute part of our rich spiritual humus. A vital Friends Meeting perfumes and freshens the spiritual atmosphere to the delight of present members and those who come later. We value a balanced state of being in which outdated and inadequate attitudes, images, and patterns of feeling are decomposed, and appropriate ones are synthesized to replace them. If the Lord participates in this breaking down and building up, this spiritual cycling is genuine and successful.

A mature biotic community prevents erosion and pollution. Clear waters are characteristic of a forested landscape. No smog obscures the sunshine there.

Spiritual pollution abatement is practiced by a Meeting.

The Inner Light is not obscured by confusion, anger, fear, misinformation, despair, bitterness.

These potential pollutants may not be permitted to grow and accumulate.

Clarity, love, trust, truth, hope, and sweetness are promoted in their stead.

We strive to "dwell in that which is pure."

THE PRACTICE of beginning and concluding meetings for church affairs and committees or conferences with a time of worship is of great value and significance, and we would plead for the maintenance and extension of these opportunities for communion and spiritual refreshment, in which the business and interests of daily life may be kept in conscious relationship with the eternal source of our strength, and in which too we may be brought into the quietness and collectedness of spirit so essential to the right discharge of business.

Christian Practice, 1925

Journals of early Friends report about the tenderness and purity and victorious, loving spirit of meetings at greater length than about particular words said.

Postscript on growth pains. This heading might equally well have been worded: *Postscript on the struggle to be born again.*

The preceding material seems to stress harmony and purity. Is there no discord? Do we ever see a worshiper in a Friends Meeting experience liberation with tears?

It happens wherever people gather regularly in worship. Custom discourages us from freely weeping, groaning, moaning, or waving our arms. Our Meetings, having determined on principle to get along without priest or paid preacher, have denied themselves spectacular dramatics from the pulpit. Each of us as his own priest, however, might testify to growth experiences in a way to make our meetings lively, indeed.

If we could look in on a Japanese Zen Buddhist week-long session, in which several meditators strain constantly to achieve individual enlightenment before the end of the week, we would not only observe the abbot regularly counsel each person in the privacy of his room, but would see a monk strike each meditator at intervals with a stick, in public, to help the meditator on to victory. Any outburst of tears is regarded much as an athlete's burst of perspiration during a feat. A worshiper in a Friends Meeting may be led to take grace and self-fulfillment by storm.

Most of us are not aware of the possibility, however, and do not train for it. Perhaps we have been frightened away from wrestling with our angels by what we have heard about the deception and sentimentality of some public evangelical demonstrations associated with separations among American Friends, a century or more ago, over dogma and requirements for salvation.

The burden of this postscript is to say that we can expect to have growth pains. Spring flowers on the forest floor poke through and struggle free of the mat of dead leaves. The spiritual life process is a bursting of bonds, an astonishing unfolding in the Light.

Conclusion: Seek you first the ecology of the Divine spirit dwelling in human beings and their meetings, and all the other satisfactory ecologies of landscapes and townscapes will be added unto you.

The Query on Human Brotherhood

by Florence L. Kite

MY MEETING asked me to answer the query on human brotherhood. I tried, but my attempt leaves me feeling pretty small.

Do you live in the life and power which takes away the occasion of all wars?

Only now and then, a little. The phrase comes, of course, from the answer George Fox gave to those who wanted him to become an army captain. He went on to tell them he knew "from whence all wars did rise" and referred them to the Epistle of James. Even more concrete is the passage from John Woolman that asks us to "try whether the seeds of war have nourishment in these our possessions": treasures, furniture, garments. Our corporate property, our private property—how much do they link us with the occasion of wars? I need to think more about this.

Do you seek to take your part in the ministry of reconciliation between individuals, groups, and nations?

Yes, I seek to. We all think of this as a strong component in the work of American Friends Service Committee in which we share in various ways. Many of us are deeply concerned and fairly actively involved in trying to understand and in some measure to reconcile the differences we feel among Friends of various opinions and between community groups in the charges and counter-charges across the generation gap. A lot of us are trying.

What more? There used to be a phrase warning us against "tale bearing and detraction." Perhaps a subquery might be useful for some of us convinced Friends (for the real birthrighters often show a fine discipline of the tongue that some of the rest of us were not educated to): Is my everyday conversation part of the ministry of reconciliation, or occasionally an occasion of war?

Again, does this familiar phrase about reconciliation allow us to be content with too superficial a picture of getting along together?

If we really want human brotherhood, ought we not to write in here something to connect our desire for human reconciliation with a strong desire for justice?

Do you faithfully maintain our testimony against military training and other preparation for war and against participation in war as inconsistent with the spirit and teaching of Christ?

Yes, I try. Almost all of us try. Those of us on the offside of the generation gap are filled with loving admiration at the witness borne here by younger Friends and



Story, by Grace Oehser

by so many other young people. Some of us, in varying degrees, try to cut down on the participation in war required of us in the payment of Federal taxes on telephones and on income. In so doing, we see how deeply, how inescapably each one of us, resister or not, is involved in the business of war.

Reading this query in 1970, I am forced to note that the institution of war is not here questioned. Our testimony is said to be against military training, preparation for war, and participation in war.

Must our testimony not be against war itself, all of it, and for everybody?

What do we do to maintain this testimony?

In all your relations with others do you treat them as brothers and equals?

At this point, these uncomfortably searching queries might be said to relax and admit something less than the Quaker aim of perfection. Brothers are frequently people with whom one does a lot of fighting in an uninhibited way. But to speak to the obvious intent of this query: No, I don't. I'm not up to it.

I look back to the first part of the query: Do you live in the life and power? It seems to me that this is not just an individual query. If within the fellowship of this Meeting we can learn increasingly to live in that life and power, perhaps it will become more possible to respond to the twelfth query in clearness.

The doctrine of equality requires us to respect every person for what he is; the essence of truth requires us neither to gild the image nor denigrate the mighty. These two principles lie at the root of our practice of operating by consensus. We must listen to the child, labor with him who refuses our light, and, recognizing our unity with God, we cannot leave the scene of conflict. I hear Friends saying that you can not run a business by consensus. The response must be that there can be no difference between our religion and our lives. We can fail, but we must try.

ROBERT R. SCHUTZ

Robert Barclay and the Dog I Did Not Buy

by Marianne Gunther

I read a terrifying story. The author achieved a credible, anachronistic effect: One felt as though one were living in the United States in some not distant future, when training in the preparation for, and defense against, violently aggressive behavior would be the central preoccupation of everyone. But not nonviolent defense; quite the contrary.

There would be chains on doors of every dwelling. Before a friend got well into the vestibule, he would be forcibly divested of anything that might conceal any weapon. Children would be punished for allowing themselves to be victimized and rewarded for victimizing others. An adult who had shown that he was incapable of protecting himself from violence would be forced to participate in a public spectacle featuring his own ritual extermination. The privilege of witnessing these public spectacles would be their most sought-after reward.

I read the story when our family was preparing to return to the United States after having spent two years in Germany. It seemed to us that instances of violent behavior were becoming more numerous in America. We wondered whether it might be advisable to try to prepare ourselves to deal with possible violence from other persons. I had toyed with the idea of taking judo lessons or carrying a police whistle. We had considered bringing back a dog, which we might train to defend us.

We finally decided to do nothing—nothing visibly defensive, that is. Partly this was due to laziness, but the main reason was that we realized we were becoming victims of what might be called “civil-defense psychosis”—a state of mind in which the attempt to avert a disaster in fear-inspired ways tends to produce the very situation one is trying to avoid.

This is what may happen when the baby is asleep and one is tensely afraid of waking it up. Instead of pursuing one's normal activities and making normal noises—and thus reassuring even a lightly-sleeping baby that all is well—one congeals into semispastic motor behavior: Shoulders hunched, upper trunk bent forward, finger on lips, head turned to shush everyone else. One tiptoes about so immersed in this elaborate pantomime that one never sees the block or truck underfoot. Down one goes, with a crash, and of course the baby wakes up.

I began to recall instances when a potential attacker had been dissuaded without recourse to counterviolent measures. What might I learn from these?

I remembered the time an acquaintance returned to

Quakers in Haiku

Deep silence prevails—

Living Presence in the midst . . .

A Quaker Meeting.

The silence sometimes

is broken as a Friend moved

by the Spirit speaks.

Meeting is over

when one by one Friends shake hands

each with his neighbor.

GRACIA D. BOOTH

her car in a shopping center and noticed a group of youths approaching her. One stepped forward and said, “Hey! Give me a dime. I need a haircut.”

“My long years as a teacher came to the rescue,” she told us later. “I replied, ‘If I had a dime, I’d get a haircut myself. Don’t I look like I need one?’ They laughed and left.”

Perhaps humor is a more effective method of defense than judo or a German shepherd dog.

I recalled reading a book written by a woman who had finally persuaded an attacker to get psychiatric help. At first, she had had to defend herself physically; but she was able to retain sufficient presence of mind and compassion for the disturbed person with whom she was grappling to keep talking to him. She asked him about himself and why he needed to try to hurt her. Eventually she succeeded in penetrating the trance that gripped him, and he stopped fighting and began to talk.

The striking feature of this account, for me, was that what is said is less important than the way it is said. One should be genuinely interested in the individual involved and not reject him. The attacker's self-hate should not be increased by a show of hate from the person he threatens. That is hard to do. Can it be learned?

Consideration of ways to dissuade a potential attacker without recourse to violence may be especially important in the United States now. One way to reduce tensions might be to persuade white families to live in inner-city, interracial neighborhoods. Programs like this cannot be tried or discussed, however, so long as white women are afraid of being attacked or having their children attacked in such neighborhoods.

While such attacks have become more frequent, they represent a small percentage of all the possible sources of harm to the person. Automobile accidents are a much greater hazard. But it seldom occurs to anyone to sell his car or to stop driving for that reason. Rather, defensive driving courses are set up to help the individual reduce the risk.

THE EXISTENTIALIST finds it very troublesome that God does not exist, because with Him disappears all possibility of finding values in an intelligible world.

JEAN PAUL SARTRE

Similarly, it should be possible to train people so as to reduce the risk of attack from another person. I am interested in exploring this possibility. Perhaps one's manner or bearing in situations of potential interpersonal aggression affects the potential aggressor, so that his hostile impulses are intensified or dissipated.

There is evidence in Quaker literature that this has happened many times.

Robert Barclay, his wife, and a friend were overtaken by robbers on the way home from London Yearly Meeting. Having had a premonition that they were to undergo a trial that day, Robert was persuaded by his wife to pray with her and entrust their lives to God's keeping. Later, when the robber stood opposite him with pistol drawn, Robert was able to speak gently to him, put his hand on the man's arm, and induce him to drop the pistol and run away. "A soft answer turneth away wrath."

How may the rest of us learn to be ready with this kind of response?

Groups that advocate social change by nonviolent means have developed techniques of nonviolent resistance and training sessions for adults. We might begin this kind of training with children. One way to do this is by training in the kind of behavior that leads to perception of the way other people feel, with the corollary development of behavior that can help people feel better.

In First-day school, for instance, incidents of nonviolent response to the threat of attack in the lives of Quakers might provide material for roleplaying. Besides the incident from the life of Robert Barclay, there are two occasions recorded in the life of Thomas Garrett, the American Quaker who helped escaped slaves to freedom in the early nineteenth century. When he encountered enraged slaveowners who wanted to kill him, by his unafraid, nonviolent attitude he changed their minds.

Pierre Céréssole, the Swiss Quaker, had similar encounters in his two wartime and illegal border crossings into Germany. He, however, sought out the potential enemy, instead of waiting for the enemy to find him.

A Barclay, a Garrett, or a Céréssole—to say nothing of Jesus, Gandhi, and Martin Luther King, Jr.—seem to have developed inner resources without sensitivity training. Most of us probably need some instruction.

I believe children who have the opportunity to participate in such groups are going to be able to deal with the aggressive impulses of themselves and of others more creatively. They may begin to make the constructive responses that are needed if "loving one's neighbor as oneself" is to become universal.

The Worship Experience

by Harold Myers

WORSHIP after the manner of Friends is a lonely embarkation—"a flight of the alone to the Alone." The experience is enhanced and magnified, however, in a group relationship. The altars for such worship are as secluded as the shaded portions of one's back yard or as inviting as one's open fire.

Worship is a subjecting of one's entire being to that which is overpowering: An experience of beatitude, a keen sense of blessedness, and a redemption from the insignificant and mean. It is like bathing in a pool with glorious recuperative and transforming qualities—an experience like that enjoyed when one gives oneself to the waves and breakers.

Little attention needs to be given to the nature of the occasion for worship, be it one's own nerve centers (the substance of self, as immediate as pain or rapture) or the proddings of an immanent or transcendent deity. Care must be exerted, lest one belittle one's own natural propensities and qualifications and bestow upon another that which is part of one's own natural habitat: That which is innate and not extraneous—a sense in which man is Very God of Very God, made in His likeness and created in His image.

The nature of the exchange is intriguing. A bountiful God bestows his benedictions or man's goodness enjoys its gloriousness—an endowment of a benevolent Creator, a union of man and his Maker, a temporary alleviation from separatism or dualism playing havoc with man's conception of himself and a limitation of the powers he bestows upon his Benefactor.

Worship is a passive responsiveness, not a determined, obstinate demand. Man is molten clay to be shaped and fashioned by an infinite potter, be that potter man's distinctiveness and capacity to shape or God's. The worshiper who subjects himself to the mysteries of our accustomed practice finds to his amazement that he is a new substance, a new creation.

Worship is animation. The high-flying eagle or hawk is suspended animation; once it is wanting, the flight is over—there is no more soaring, no more rapture.

Worship is instinctively and intentionally nongravitational. The cocoon of indifference and doubt and deprivation is sloughed off and, for a moment, our spirits are in flight. We are redeemed, freed from our accustomed ineptitude and preoccupations. Our thoughts become generous and gracious, elevating and transforming.

Prolonged worship, then, is prolonged animation in magnificent suspense.

A Quaker Teacher in Visakhapatnam

by Stanley M. Ashton

An Unforgettable Experience

AFTER NEARLY A DECADE in a veritable Garden of Eden, the time came for me to leave. The estate, of more than forty acres, had been given by a wealthy Parsee family as a thank offering for the cure of a loved grandson. It was on the outskirts of Jamshedpur in Bihar. Some fifteen acres, fenced by wire, had been planted to fruit and vegetables; the remainder was for rice. Magnificent fruit trees were of the kinds one does not usually expect in India.

When I arrived, the estate was run down. The cattle of nearby villages grazed in the garden, and the fence was useless. The bungalow and outbuildings were to be used for housing a number of unwanted, incurably crippled children.

On my arrival at Sundernagar ("Beautiful Place"), I was appalled at the condition of everything. How was I to get the land and buildings to become self-supporting? The only thing to do was to set to and burn tens of thousands of bricks. First I had to build a small place for myself, a wall for the garden, and get some sowing and planting done.

A devoted Nursing Sister had come from Australia to care for the first batch of children—eleven pitiful babies and tots. The committee of the Home were well content to leave the works to Sister and me and provided the monies necessary to struggle along.

Sister was excellent in her domain. With the help of two Indian women, she got everything done and we were somehow fed. Alas, Sister caught a virulent type of malaria that attacks the spine and passed away after an illness of only a fortnight. I was left alone, and I did not see the committee for more than six months. It fell to me to be Father of the land and Mother (if possible) to the children. That, as long as I would do it, became the routine of the place.

The number of children increased to twenty-eight. Finally I had to say I would take no more until a matron was found. The garden and lands came along nicely. I felt my first duty was to the children. One or two women came to act as matron but remained only a month: Too much work. I had not a day's holiday for more than three years.

The children grew. With good food they showed some strength and some ray of content. But I was not satisfied—a child needs something more than food.

At last, the Mother Superior of the Daughters of St.

Vincent de Paul, of Berhampur, Orissa, came to visit. Impressed, she agreed to give four of her Sisters to care for the children if I would build a suitable simple accommodation. I knew that if Sisters came the children would never be deserted. I was happier.

How those Sisters worked! I once said that they did not seem to use the little room set aside as a chapel. "Oh, we pray as we work," was the reply.

I felt all would now be well, so I fixed the date of departure. On my last afternoon I was invited to the bungalow to take leave of all. A garland was put on me, and I was made to sit in a chair before all the children, the Sisters on either side. I had come to know each child and loved them all.

Each one was brought to me in turn, and I was asked to bless them. I felt so unworthy. Something even more touching was to follow.

Sukdeb, who was paralyzed from the waist down but could move like lightning across the floor, pushed a basin of water toward me. Ali Nabhi in his twisted hands and arms somehow managed a towel. Little Padma and Leoni came to remove my sandals. My feet were to be washed.

It is impossible to convey the emotion of those minutes. Tears streamed down my cheeks. Truly, I was unworthy of such honor. How I wished I could have done better! I had only done my duty.

Now, I still try in a small and humble manner to rescue the needy child, hoping, as I feel the trust they have, for some sight of My Master. I do see Him. He continues to give me strength.

Dispossessed

THIS MORNING I have been watching a cruel scene. On wasteland there often spring up overnight little shacks of mats and palm leaves, erected by those who were evicted from somewhere else. Government or municipal authorities periodically have a tear-down gang. Two days' notice is given; then the rude huts are torn down.

It is pathetic to see women and children sitting by the remains of what was a home to them while the man of the family, probably losing a day's work, was seeking another site. Sometimes a pot of water is set out by some kindly person so that they may at least drink.

How hard the hearts of men seem at times like this, how uncharitable. Jesus told us that our legacy would be His poor.

I HAD ALMOST DESPAIRED of the power of love to solve social problems . . . but, as I delved deeper into the philosophy of Gandhi, my skepticism gradually diminished, and I came to see, for the first time, that the Christian doctrine of love, operating through the Gandhian method of non-violence, is one of the most potent weapons available.

MARTIN LUTHER KING, JR.

Reviews of Books

War Resistance in Historical Perspective. By LARRY GARA. Pendle Hill Pamphlet No. 171. Pendle Hill Publications, Wallingford, Pennsylvania 19086. 23 pages. 55¢

THE RECORD of resistance to wars and efforts to make war has been missing in our history books. Here is a historian who is trying to do something about it. Though less detailed than Staughton Lynd's *Nonviolence in America*, upon which it draws extensively, this pamphlet also meets a need, if only in seeking to correct the imbalance in the public mind.

It may be objected that some names are mentioned in the chronology; others, perhaps as important, are omitted. But this does not offend when one regards those that are included as human milestones along the thorny path to rational and moral thinking. One of the short sections of the pamphlet is, in fact, headed "War Resistance as a Phase of Reform."

America's anticonscription tradition is here accorded the emphasis it de-

serves. William Ladd's American Peace Society and Alfred Love's Universal Peace Union are two seldom-mentioned precursors of a general "movement." But whether the better known peace organizations of the present day (also listed), together with the older antiwar groups "actually constitute a movement," says Larry Gara, "is not clear. What is clear is that many young people think so and act upon that assumption. In doing so they are part of a long, though erratic, American tradition."

M. C. MORRIS

Myth, Legend, and Custom in the Old Testament. By THEODOR H. GASTER. Harper & Row, New York. 899 pages. \$20

THEODOR GASTER's intention was to "attempt to gather into one place all that can be derived from comparative folklore and mythology for the interpretation of the Old Testament." In view of the vast amount of folklore material, it may be doubted whether he has completely succeeded, but he has made a highly successful effort in that direction.

The assignment from the publisher was to bring up to date Sir James Frazer's three-volume work, *Folklore in the Old Testament*, which appeared in 1918. Numerous sections from that are included here, but much of Frazer has been omitted and much more that is new has been added. Two hundred twenty pages of notes appear, which cite parallel accounts in ancient Near Eastern and classical sources and parallels from other cultures. An index of principal motifs and a general index are provided. A helpful Introduction explains that Old Testament folklore consists of myths, stories, songs, customs, institutions, and idioms.

More than three hundred sections cover the items of chief importance, taken from nearly every book of the Old Testament. Each section is introduced with its Biblical reference and a general statement that explains the particular issues of the material. Then parallels in other traditions and cultures are exhibited and evaluated. Among the items discussed are creation, the firmament, the woman in Paradise, the serpent, the mark of Cain, the sons of God, Babel, the pillar of salt, leaping over the threshold, and the sin

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of a census. Each is treated interestingly, and many contain surprises for the ordinary Bible reader.

The work is noteworthy in its comprehensiveness and scholarship. In view of its completeness, it may be captious to suggest that the parallels sometimes appear to be farfetched and superficially treated. The important fact is that this is a great collection of entertaining and important information, which any interested person will find fascinating and valuable.

CALVIN KEENE

Amos; A Commentary. By JAMES L. MAYS. The Westminster Press, Philadelphia. 168 pages. \$5.50

I BEGAN this book, and the concurrent re-reading of the prophet Amos, on November 15, 1969. On that day marchers in Washington were being watched for signs of violence by the perpetrators of the rape of Vietnam. Our system of justice was on trial in Chicago and was losing. And the citizens of our country, having accepted their President's praise for maintaining silence while death was dispensed in their name, were engaged in a symbolic escape to the moon.

James Mays has addressed his book to ministers and theological students. Thus, while it is not dull by any measure, it is not popularized. Yet the ease with which one may put the book down well before finishing it has little to do with style. It is a disturbing book.

James Mays writes: "To be chosen is to be put under judgment. Israel is the folk in whose history the will of Yahweh for righteousness becomes visible in that all her sins are punished. Amos will have nothing to do with a mere salvation-history, only a righteousness-history. And it ought to be added that unless a man has heard that word seriously, he cannot really understand why the gospel of the New Testament is founded on the crucifixion."

A commentary on Amos can obscure the prophet or, with some slight clarification, stand aside and allow him to declare judgment. In a clear, scholarly manner, James Mays has chosen the latter course. In our day, his is a book of hard sayings.

ELLIS RECE

Friends and the Ecumenical Movement. By FERNER NUHN. Friends General Conference, Philadelphia. 58 pages. \$1.25

WHEN COMMENTING about the ecumenical movement, one American Yearly Meeting remarked: "Our mem-



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bers seem willing to cooperate at the grass roots level on various legislative and social projects, but apprehensions grow as we get further away from home, and issues of theology and belief appear to become more and more important."

The experience of that Yearly Meeting could easily be multiplied here at home and in England, yet the ecumenical movement is gaining ground among Friends. On a small scale, our cooperation within the Historic Peace Churches has a history of almost fifty years, and our new contacts with the Believers' Church affirms the ecumenical principle in Quakerism that George Fox, Isaac Penington, William Penn, and John Woolman had so convincingly established; their specific quotations are listed quite appropriately in Ferner Nuhn's book.

The story of Friends relationship with the larger ecumenical movement is, however, of more recent origin and reflects also a note of caution on our side as well as on that of the large churches. Ferner Nuhn's thorough and well-written study speaks of the movement as "unparalleled in religious history."

Limited as it was at the start, it is now reaching out to the non-Christian faiths, and the dialog between Christians and Marxists is the latest dimension in this advancement of the ecumenical idea. Most Quakers do not realize to what extent Friends already are members of Councils of Churches. Such involvement prevents the parochial attitude that is the hazard of any small group; at the same time it also offers a challenging new outreach. Unions, or the reunions such as Friends have experienced, have a regenerating effect and remind us of first principles and precious legacies. Our membership among the more than two hundred churches is still a matter of debate, because of the Constitution of the World Council and its dogmatic tenor (a "... fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and ... the one God, Father, Son, and Holy Spirit.") Perhaps, there, our membership still has a touch of discomfort. Yet the coming together of the churches was in itself an event of monumental significance because it is, as L. A. Zander somewhat sarcastically said, "an intercommunion of Christians who regard one another as heretics."

As far back as 1927, the Lausanne Conference on Faith and Order, which

discussed also the sacraments, the position of Friends has had a broadening, not to say liberalizing, effect upon traditional church concepts. "God is not limited by His own sacraments," was the decision at Lausanne after Friends had presented a truly profound statement about the sacraments. Already then the churches were becoming aware of the vast "multitude of men that is slowly moving out of the Church." Ever since Lausanne, the share of Friends in Protestant ecumenical concerns has been growing, and at the Second Vatican Council (1962-1965), several Friends were present as observers. The question of whether the ecumenical movement should eventually take the form of an organic union of all Christian communions or remain the free fellowship of independent groups that it is now is critical not only for Friends. Ferner Nuhn rightly sees no indication that Friends might desire to become part of a large Protestant body if such were ever to evolve.

The problems surrounding the ecumenical movement are manifold and complex, and the present study supplies the reader with authentic source material and excellent references. We are greatly indebted to Ferner Nuhn for this outstanding service to Friends and the ecumenical movement alike. The book will command the admiration of our membership and the ecumenical movement at large, which will receive it with the interest it deserves as the first comprehensive study from our quarters.

WILLIAM HUBBEN

Man Is a Tender Plant. By WINIFRED RAWLINS. Golden Quill Press, Francetown, New Hampshire. 78 pages. \$4.00 AS ALL WHO HAVE READ her work must know, Winifred Rawlins is a poet of infinite tenderness and compassion. The fact is demonstrated afresh in her latest book. The poor people of Resurrection City, the ghetto dwellers in the long, hot summer, Civil War soldiers who died bloodily on a field now part of a peaceful farm, her hippie friends, and man in general—all of these arouse her concern.

"Man must be cherished now," she tells us, "shielded like a tender plant exposed to too much sun./ Refreshed by the spring-waters of caring."

Her years at Pendle Hill are the source of some moving tributes to particular friends and places, objects of her special caring.

It would be easy to see Pendle Hill, "this smallest of campuses, fitting our

lives like a green garment," as the locale of all the poems dealing with nature, the seasons, a July afternoon, a rainy night. But in reality the poet has ranged widely, presenting children on Nantasket Beach, evening in Connemara, an abandoned Air Force base on Long Island. She paints compelling pictures with clarity and economy of phrase. There is equally pleasing variety in the choice of verse form—sometimes free, in simple, natural and beautiful cadences, sometimes with a definite lilt that gives the impression of rhyme, and occasionally in conventional rhymed stanzas; the form in each case perfectly suits the subject.

These thoughtful, deeply felt poems can be read and reread with pleasure. They not only reassure but stimulate, as the writer draws a metaphysical conclusion from her observation of a person, a time, or a place.

EDITH H. LEEDS

Black Misery. By LANGSTON HUGHES. Illustrated by AROUNI. Paul S. Eriksson, New York. \$2.50.

IN A FORMAT designed for children but with a message that speaks poignantly to an adult, *Black Misery* was written by Langston Hughes just before he died. Simple, expressive, black-and-white drawings soften with their charm the satire and bitter truth of the captions.

A white person, even one who feels he is aware of the injustices and indignities suffered by his black brothers, will be better able to realize how deeply racism is ingrained in our society when he reads this little book.

A few samples:

"Misery is when you learn that you are not supposed to like watermelon but you do."

"Misery is when you find out Golden Glow Hair Curler won't curl *your* hair at all."

"Misery is when you start to help an old white lady across the street and she thinks you're trying to snatch her purse."

From a psychological viewpoint, *Black Misery* might be helpful to many black children, because it might help them verbalize their frustrations.

JOYCE R. ENNIS

Victorian Quakerism. By ELIZABETH ALLO ISICHEI. Oxford University Press, London. xxvi, 326 pages. \$9

THE AUTHOR'S HONEST and sympathetic approach to nineteenth-century English Quakerism is that of an outsider—una-

voidably short of intimate understanding, but stimulating.

Half a century ago Rufus Jones shaped a whole Quaker generation's view of its immediate past when he published in 1921 *The Later Periods of Quakerism*. Elizabeth Isichei also teaches her readers by the penetration of her analysis rather than the inspiration of biographical narratives.

To illustrate, I have adapted from parts of her text some queries:

Is your meeting for worship suitable only for the highly educated? Are only the affluent comfortable there?

Do you use a "stereotyped" language, adopted or inherited, instead of trying to express God's presence freshly?

Do your meetings for business consume much time in "tedious debates over fine shades of meaning"?

Do all your members share responsibilities or is the burden carried by the leisured, retired, affluent, talkative, and those living near the meeting place?

Are your Quarterly and Yearly Meetings still times of hospitality, sociability and courtship?

Is your traveling in the service of Friends an escape from domestic responsibilities, so that your children are estranged from the Society?

Is your peace testimony an empty

gesture of allegiance to a traditional form, or the outward sign of inward serenity?

To select such prods is a distortion of Elizabeth Isichei's comprehensive treatment.

Where she seems adversely critical, it is usually of Victorians and their religion in general. Her scholarship covers nearly a century of London Yearly Meeting in every aspect. Using the concepts of the sociology of religion, she exhibits the anatomy of a tiny part of the minority who were religious in nineteenth-century England.

Friends never exceeded twenty thousand in that period. They contributed only thirty-three members of Parliament during the reign; all of them were backbenchers, except John Bright. The luster of their humanitarianism is dulled when we recall their economic self-interest, but as donors to respectable causes, Friends were second only to the poor, whose generosity to each other "has never been called philanthropy."

That Oxford University should guide, accept, and publish this doctoral thesis is a compliment to the Society of Friends. That every member should ponder all its multiple messages is a Utopian hope.

THOMAS BASSETT



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Letters to the Editor

International Quaker Service

I WRITE with appreciation for your item in the August 1/15 issue proposing the creation of an International Friends Service Committee with headquarters in a neutral nation. I am grateful for the mind-stretching suggestions, but perhaps some readers may be surprised to learn how extensively Quaker Service is already internationalized.

The Quaker International Affairs Representatives abroad (QIARS), who have their offices in such widespread cities as Geneva, Tokyo, Delhi, Berlin, and Singapore, are sponsored jointly by American Friends Service Committee, Canadian Friends Service Committee, Friends Service Council of London, and Quaker Service Council of Australia. The QIAR in the Middle East is sponsored by AFSC, CFSC, Peace and International Relations Committee of London, FSC, and Friends World Committee.

The Quaker United Nations Office in New York is sponsored by a number of Quaker service bodies and by Friends World Committee. The Conferences and Seminars program, which holds conferences for diplomats, young leaders, midcareer professionals, and others and is administered by QIARS, is thus a part of the AFSC program, which shares international Quaker sponsorship. This is also true of AFSC programs in Nigeria, where British and Canadian support has been particularly strong in providing personnel.

Some of the international aspects of our team in Vietnam, which operates under the name of Quaker Service, were mentioned.

This steady evolution toward cooperation among a number of Friends service bodies undoubtedly will continue. It should be realized, of course, that various Friends groups have varying priorities. The British have traditionally been much more concerned about Rhodesia than they have about Vietnam. The reverse is true for American Quakers. Financial support clearly reflects these priority judgments.

In our continuing efforts to further international sponsorship and cooperation among Friends service bodies, we must grapple with the fact that our decision-making process involves a number of program committees, regional executive committees, divisional executive committees, and finally the na-

tional board. Calling these various committees together involves valuable time on the part of committee members and travel expense, but if we are to have a genuine sense of "participating democracy," as I believe we must, these costs must be borne. Additional costs of international consultation must be a factor in our joint planning with other Quaker service bodies. Keeping overhead expenses down and utilizing as much of each contributor's dollar in program is desired by all.

As for our domestic work, it is quite proper that over the years Friends across the United States have become very supportive of our regional offices, and now more than sixty percent of the AFSC budget is spent on domestic programs. The day when AFSC was thought of as an organization only engaged in work abroad has come to an end. While we maintain substantial concern with opportunities for international service, we share generally with other Friends the conviction that we have much in our own house to put in order.

BRONSON P. CLARK,
*Executive Secretary,
American Friends
Service Committee*

Perspective on the Conference

OVER THE YEARS, General Conference for Friends has grown in many directions. Despite its great size, however, it has not lost its originality, its spontaneity, its openness to many points of view. It still spreads the message that a firmly-fixed, theologically conservative position, curriculum-centered program of religious education, a willingness to explore every side of present-day social and international issues, no matter how unpopular or how unpleasant, have a place in the overall mission of such a religious body.

The accounts in Friends Journal of the meeting at Ocean Grove captured a great deal of the spirit of the many groups, so that one who could not be present nevertheless was able to get some of the flavor of the gathering. It was helpful to have the opinions of leaders and attenders, of older and younger Friends, of those who were pleased and those who were not.

Much gratitude should go to the persons who spent months in thoughtful preparation for the conference and to all who in carried out the plans. Some

day, perhaps, attenders, who accept all the benefits, will be inspired to provide a similar invaluable experience for this devoted, usually silent and unseen group of planners and leaders.

AMELIA W. SWAYNE
Newtown, Pennsylvania

Creeping Irrelevance?

I SHOULD LIKE TO SAY that the "fifteen minute lecture on economics" at Ocean Grove, mentioned by Paul Blansbard, was one of the most useful contributions, at least for me, in the entire week.

A meeting for business does differ from a meeting for worship, partly because it provides an occasion for dialog and for learning from one another.

It seems to me that in many business meetings important decisions are made on the basis of what we should like to believe rather than what many of us know is actually so. In fact this would seem to be a primary cause of our stereotyped reactions that were so well satirized in the Sound and Light Show.

Creeping irrelevance will be our doom if we do not become more ready to listen.

NORMA JACOB
Syracuse, New York

Expression of Thanks

JUST NOW I have finished reading, at one "sitting," the account of the General Conference of Friends at Ocean Grove, and I find myself hurrying to my desk to express in writing my profound thanks for the thorough and well-written coverage given this important gathering of Friends.

Because of other commitments I was unable to attend the conference and this very fine report has given me a real sense of what a moving and worthwhile experience it must have been. The scope of concerns and the openness of discussion show that Friends are willing to confront even the most difficult problems of our present society. I regret more than ever not having been able to participate personally but am grateful indeed for this excellent report.

THELMA W. BABBITT
Hancock, New Hampshire

Symbols

PETER FINGESTEN's admirable discussion of symbols does less than justice when he dismisses the "symbol-mongering of certain contemporary psychologists." Jung's massive research establishes the feeling-truth that certain great symbols—the divine child, the wise old

man, the serpent, to name only three—rise even today from depths of human experience more ancient than pre-Buddhist Tibet and have continuing power to open modern man's awareness of that great Oneness which binds man with man and with all of earth's many-fold being.

Understanding encounter with those symbols is deeply akin to that mystic experience which this perceptive artist rightly describes as "self-validating."

MARGARET SNYDER
Arlington, Virginia

Fallible Humanity

SOMETIMES one thinks about the politicians and planners and those of the various disciplines whose judgments and calculations have so much to do with things in general. One usually returns to the realization that we are all fallible human beings whose capacity is limited in confronting personal and collective problems.

As for villains—real villains—one doubts whether very many ever really existed. Mostly, the human being trudges along in life doing the best he can, and the need for mercy and compassion remains resolute and irreversible.

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Friends and Their Friends Around the World

New York Yearly Meeting: Creative Tension and Loving Struggle

by Richard and Melanie Evans

"WE TRIED not only to listen to each others' words but also to hear the spirit behind them. We did not always succeed. There was tension as we struggled with difficult social questions, which tested our strength and sensitivity as a community. Often we felt the pressure of time conflicting with our need for adequate corporate consideration of felt concerns. But when the tension was creative and the struggle loving, the depth of our search gave value to our decisions."

These words from the epistle epitomize the spirit of the two hundred seventy-fifth sessions of New York Yearly Meeting, July 26-August 2, at Silver Bay.

Even though a large agenda had been announced this year, unanticipated matters came up. Willie Curry, Southern Christian Leadership Conference worker from Homer, Louisiana, spoke one evening and made a deep impact on Friends. He described the nonviolent struggle for integrated schools in Homer and the sufferings that resulted. A deep silence was followed by an emotional discussion. Friends groped for an appropriate response to his address. Money was collected that night. Then, many met with the Race Relations Committee to plan further action.

The report of the Race Relations Committee, however, reminded us of the oppression of our black brothers and sisters in our own "parish." The Yearly Meeting Black Development Fund, which was established last year, has fallen short of its fifty-thousand-dollar goal; only about nineteen thousand dollars has been raised.

The Rev. Joseph Calhoun, of Paterson, New Jersey, told of a remarkable day-care center in the slums of Paterson. Howard Simmons, a student in Friends World College, described credit unions on Long Island. Both projects have been supported by the Fund. The Race Relations Committee called on Friends to respond more generously in the coming year to meet the Black Development Fund's goal—again fifty

thousand dollars for suitable projects.

Ross Flanagan, formerly field secretary of the Peace and Social Action Program, who has been in retreat at Pendle Hill for a year, described to some Friends the witness he plans to bear against certain uses of and attitudes toward Friends' property. He spoke during a Meeting session about aspects of his personal life and about his feelings about Friends' response to him. We hope his honesty will encourage among us a new degree of openness and tenderness to each other's problems.

An unexpected confrontation grew out of the worship-sharing groups, which again provided a spiritual undergirding to the business sessions. A number of high-schoolers, deeply dissatisfied with the workings of these groups and wanting to present their concern to older Friends, sought advice from workers in the Yearly Meeting's Quaker Project on Community Conflict. They then went back to their groups to initiate a number of fruitful confrontations, some real communication, and a richer worship-sharing experience for all concerned.

In addition to all these special concerns, the Meeting conducted an impressive volume of "regular" business. Lee Stern was approved to work as part-time Yearly Meeting Administrator and Francis B. Hall as part-time worker for Ministry and Counsel and for Advancement Committee. Both continue part time in their former jobs—Lee Stern as Executive Secretary for Peace and Social Action Program and Francis B. Hall as a member of the Powell House staff.

Friends approved an experiment to change the Quarterly Meeting structure, added to the fourteenth advice (cautioning Friends not to bear arms and to beware of indirect support of war), approved the policy of the Peace and Social Action Program of support to deserters, and approved a minute that advised against the use of marijuana while it urged Friends to work for the repeal of criminal penalties for possession and use of marijuana.

(Richard and Melanie Evans have been "released Friends," working in the Capital Area Peace Center, Albany, New York—a program of the Peace and Social Action Program of New York Yearly Meeting. Richard Evans is a member of Albany Monthly Meeting.)



Friends World Committee Meets in Sweden

by Elizabeth H. Kirk

TWO HUNDRED NINE REPRESENTATIVES of forty Yearly Meetings in Africa, Asia, Australasia, Europe, the Near East, and North and South America attended the Triennial Meeting of Friends World Committee for Consultation in Sigtuna, Sweden.

The setting was one of exquisite beauty and historic interest. Narrow, medieval streets edge to the windows of red-roofed houses. Down the lanes between them is seen the blue water of Lake Mälaren. On a lovely hillside are the buildings of the Humanistic High-school, where we met the first week of August for business, worship, planning, and inspiration—but primarily business, for that is the major purpose of the triennial sessions.

Friends were very deeply conscious throughout of a new, fresh openness—a willingness, an eagerness to be one body in Quakerism. Fifty American Friends were prepared for this openness during the preceding week in the 1652 Country of northwestern England, where pastoral, unprogramed, Evangelical, and Conservative Friends looked and felt alike on rain-soaked Pendle Hill.

New officers of Friends World Committee, whose terms will begin January 1, 1971, are: Heinrich Carstens (Germany), chairman, succeeding Douglas V. Steere; William Barton (Great Britain), the general secretary, succeeding Blanche Shaffer; Tayeko Yamanouchi (Japan), the associate secretary; Leslie Cross (Great Britain), treasurer; and Joseph Haughton (Ireland), chairman of the new Interim Committee. The American Section will be represented on the committee by its chairman, Edwin B. Bronner; its executive secretary, Herbert M. Hadley; and Joseph Roberts, of Western Yearly Meeting.

At Sigtuna, FWCC considered different kinds of opportunities for Friends to work together.

Mission and Service. FWCC can stimulate Friends to take a global view of opportunities and needs, to fill the gaps cooperatively, and to follow new vision

and initiative. FWCC proposes to help the leaders of Quaker mission and service bodies get to know each other as people and to encourage cooperative effort among different Quaker constituencies. Quaker witness should reach across national and theological boundaries. One example is the non-national label "Quaker Service" for the Friends work in Algeria, Vietnam, Nigeria, and in the Middle East. The addition of World Committee sponsorship may be a useful symbol where a purely national approach would be embarrassing.

Sharing of World Resources. In view of the international character of this problem and the opportunities for concerted action, the World Committee has a particular role in implementing the concern. An international group of Friends met under the chairmanship of Joseph Haughton to consider the role of FWCC in this field. A newly appointed FWCC World Resources Group will report to triennial meetings and to other FWCC committees as appropriate. Its functions are to influence Friends and public opinion through education, interpretation, and information. It will give advice regarding the One Percent More Fund, a program that urges Friends to give one percent of income, after taxes, for projects designed to lift the economic and social well-being of persons in developing countries.

United Church of Madagascar. After nearly twenty years of discussion, Madagascar Yearly Meeting of Friends (eight thousand members) became a part of the United Church of Madagascar. This is the first time a Yearly Meeting has joined with other national churches to form a new, independent, united church. FWCC will maintain close relationships with the church and welcome its representatives at FWCC meetings.

Seoul Meeting, Korea. Starting as a worship group in 1958, Seoul Friends were recognized as a Monthly Meeting under the care of FWCC in 1967. FWCC, its American Section, and the Joint Committee for Korea (Ohio Yearly Meeting and Lake Erie Yearly Meeting) have kept in touch with the group. The Meeting asked for the help of Janice Clevenger, an American Friend who teaches in a Korean University.

African Section. Proposals for setting up an African Section have been presented to FWCC several times. At Sigtuna, arrangements were made for constituting an African Section, subject to approval of Yearly Meetings in Africa.

FWCC as a Nongovernmental Organization at the United Nations. Those most intimately linked with the Quaker United Nations work in New York and Geneva have worked a long time to transform the formal links of FWCC with the United Nations into a real participation by Friends around the world. One example is an arrangement whereby Friends from various countries join the Quaker United Nations office in New York as short-term staff members. FWCC sends a staff member to join this work for several weeks each year. William Barton will spend such a period in New York this autumn, as he did in 1969. Greater involvement of Friends from the developing countries is desired.

Triennial Meeting in Australia in 1973. A decision was made in 1967 to accept the invitation for FWCC to meet in 1973. Australia Yearly Meeting has made arrangements for the Triennial Meeting to be held in Sidney, August 18-25, 1973. For many FWCC members, this journey may include visitation with Friends in countries along their route.

Wider Quaker Fellowship. Nearly three thousand persons in sixty-one countries are members of WQF. Among them are persons who are happy in their religious affiliation but wish to work with Friends in social action; those who seek a deeper inner commitment; and men and women who wish to belong to no formal church but are concerned on moral grounds to work for peace and justice. Members receive four mailings a year, and this service is maintained on a self-supporting basis from the contributions of members.

Friends sent a message from Sigtuna to Friends everywhere which said, in part: "From these experiences, we reaffirm that men and nations must renounce the use of both physical and mental violence as instruments for maintaining social order among the peoples of the world."

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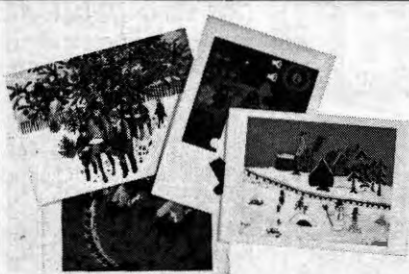
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*American Friends prepare to leave for the Triennial Meeting in Sigtuna, Sweden, of
Friends World Committee for Consultation.*



*G. Leslie Cross, England, new FWCC
treasurer.*



*William Barton, new executive secretary
of FWCC.*



*Tayeko Yamanouchi, Japan, associate sec-
retary of FWCC.*



*Pierre Lacout (left), of Switzerland;
Heberto Sein, Mexico.*

"As one of our speakers said: 'We need a lot of love to meet the challenge of the immense tasks which the distress of humanity lays upon us. We need a love which is superhuman. Without it we shall not succeed. We must be able to make use of the love of God himself. God is love. It is that love we must give to men along with earthly bread.'

"Thus we dare to call Friends everywhere to 'Be full of joy, speak plain, obey orders.' Be full of joy for the witness we can make; speak the message of reconciliation with clarity; and cheerfully accept the tasks to which God calls us."

by Douglas V. Steere

I ADD SOME "knothole glimpses" of the meeting in Sigtuna.

An Uppsala newspaper printed a cartoonist's view of the opening meeting. The picture showed Olav Hartmann, head of the Sigtuna Foundation, at the chancel, giving his word of greeting; William Barton; Blanche Shaffer; Douglas V. Steere; and a Swedish farmer-shepherd, Sven Ryberg, who was in overalls and plaid shirt.

Sven Ryberg told us that he had worn these working clothes to protest against the fact that Quakers had little contact with the workingmen of the world. He warned Friends that if Jesus had been in the meeting, he would have approved of his clothing. (The paper the next morning had a headline, "Clothing Protest at Quaker World Meeting.") He said later that at the next triennial meeting the agenda should make a place for discussion of the relation of Quakers to the working masses of the world.

Great satisfaction was expressed when it was announced that Tayeko Yamanouchi, who for the past dozen years has run the AFSC Southeast Asia program of seminars, would become William Barton's colleague as associate secretary of FWCC. The international office will be moved from Birmingham, England, to Drayton House in London.

After Friends had spent an hour on a minute, which might have been managed in five minutes, an Australian representative, trying to comfort the chairman, said that in Australia they have the term "bush lawyers," and suggested that Quakers had more than their share of these eager correctors.

An excursion to Uppsala took the group to the large cathedral, where the Archbishop Emeritus of Sweden talked about the Quaker spirit and its ties with the dreams of men like Arch-

bishop Söderblom and the famous sixteenth-century Swedish Archbishop of Peace, Laurentius Petrie. The chairman of FWCC in his reply of thanks recalled the incident in Laurentius Petrie's life, when, upon being appointed Archbishop by the King of Sweden, he was offered eight men as a bodyguard. Petrie, who had little use for the military adventures of Sweden, asked and received permission to accept the bodyguard, but instead of armed soldiers, he begged the king to let him appoint eight theological students and give them all the money for their keep.

Gunnar Myrdal and his wife, Alva, who is acting prime minister of Sweden, spent five hours with us. Gunnar Myrdal spoke on "The Human Factor in Development," a theme that is part of his recent book, *The Challenge of World Poverty*.

A Swedish newspaper carried a picture of Pierre Lacout, a Swiss Friend who gave an address, "George Fox, Prophet of the Future." The newspaper carried the caption, "Monk Turns Quaker," a little lurid but true, for Pierre Lacout was a Carmelite monk before he joined Friends. He has kept his esteem and understanding of the Roman Catholic Church and of the Carmelites like John of the Cross and quoted him with great effectiveness in his interpretation of man's deepest inward need.

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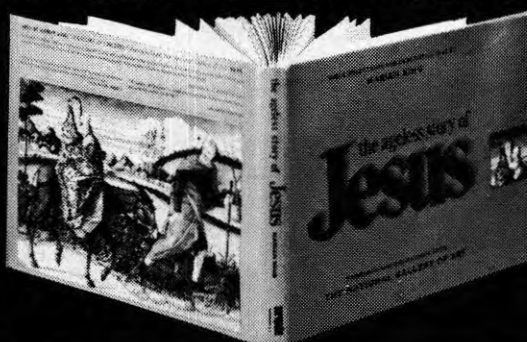
The Peace Testimony

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.

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Your friend,

Baltimore Yearly Meeting: A Family Occasion

by Edith H. Leeds

IN THIS, our third session as a united Meeting, we saw clear evidence of progress in integration of both branches and various ages, for it was very much a family occasion. Instead of holding something like First-day School classes for the young people, we have adopted a system of alternate activities, in which adults are welcome to join whenever they are free.

We were fortunate in having the facilities of Western Maryland College at our disposal for our sessions July 31 to August 5. There was afternoon swimming in the pool; a room in the art building was available all day, with guidance for those inclined toward painting or sculpture; and experimental movies of appeal to all ages were shown in the intimate, air-conditioned theater. The college chapel has an unusually fine organ, on which Walter Felton gave a Sunday evening concert.

Creative expression was a notable part of the program. Nancy Beck's beautiful Dance in Worship program was truly inspirational, and its echoes were heard in more than one of the following meetings for worship. Mary Adele Diamond gave readings from Quaker poets, from Whittier to Winifred Rawlins, and also conducted a workshop, which bore poetic fruit.

The three major addresses were admirably balanced in tone.

Ross Flanagan, in the meeting for worship under the care of Ministry and Counsel, made recommendations for corporate witness: Give prophetic witness through confrontations; stand and discuss without stint; try the live-in or "quake" in the meeting house; realize that in a time of revolution our own private lives will be subject to question as much as the life of the group.

Francis Hall, director of Powell House, took as his text George Fox's declaration that he was sent by God to turn people from sin. He emphasized that we must turn away from hopelessness, easy complacency, and belief in the value of drugs for "instant spirituality" and in free sex for liberation.

Edward Snyder, executive secretary of Friends Committee on National Legislation, took a hard look at the world situation today, found reasons for hope, and suggested some guidelines for the next twenty-five years.

The outstanding concern, presented at the first business session by the Peace and Social Order Committees, had to do with Yearly Meeting investments. The committees felt that too many investments are in companies that show no concern for peace or social justice, that our hands are tied by bequests made long ago for special purposes, and that perhaps the Yearly Meeting should not own property. These considerations were discussed at some length, in meeting and informally.

As we lived together in this beautiful rural setting, our days were full, from worship before the morning business session to expeditions for ice cream after the evening meeting. The contacts with Friends from such a number and variety of Monthly Meetings stimulated and reactivated us to renewed endeavor in our Quaker witness.

(Edith H. Leeds, a member of Friends Meeting of Washington and its librarian, has completed three years as chairman of the Epistle Committee of the Baltimore Yearly Meeting.)

From South Africa

ERNEST DELGARD contributed these "thoughts in retrospect" about Southern Africa Yearly Meeting to the Southern Africa Quaker Newsletter:

"In spite of diversity of views, which is to be expected in any larger congregation of people and particularly amongst individualists such as Quakers, I am sure that we all had a feeling of our ranks closing more than ever before. It is probably the situation in our region, which has contributed much to our awareness, and need of a common stand, which has expressed itself in an intensification of our convictions.

"Foremost in our minds was the need for fullest recognition of the dignity of man, that is to say, every man, no matter what his beliefs, nationality, color, or culture. It would not be difficult to elaborate the causes for our attitudes, but I personally was strongly reminded of Jesus' request that we use our talents in such a responsible way that we prove worthy of them.

"Jesus is a beginning and not an end. George Fox, too, is a beginning and not an end. In a similar sense, our Yearly Meeting is a beginning and not an end, but a path and a vision of unity which creates a whole out of plurality. A thread is being spun. Let us continue the spinning and hand the task over to our successors to continue, improve and enlarge the work."

Broadening Our Horizons

by Ardith L. Emmons

THE NINETY-THIRD ANNUAL SESSIONS of Iowa Yearly Meeting (Conservative) were held at the Interfaith Spiritual Center at Colfax, Iowa, August 11-16. Located on a large wooded tract, the center provided space for family camping and outdoor recreation as well as ample living and meeting accommodations in the four-story building originally constructed as a hotel in the late nineteenth century. Friends from the ten constituent Monthly Meetings, gathered in this attractive but unfamiliar setting, were grateful to find a sense of deep spiritual strength and Friendly fellowship prevailing despite the loss some felt in being geographically removed from the familiar meetinghouses in which we have held our sessions in previous years and the warm hospitality always found in the homes of Friends in those host communities.

The gathering was often under the weight of deep concern over such seemingly insoluble problems as war, social and racial injustice, and drug abuse. The session devoted to consideration of our newly revised queries reflected genuine searching for honesty and an encouraging, if not always successful, attempt to relate answers to all phases of daily living. We were reminded that we must not allow a desire for unity to prevent our candid consideration of controversial questions.

As they have for many years, young Friends carried on a program of meetings and activities in addition to participating in general sessions of the Yearly Meeting. Their strong concerns and thoughtful questions often pointed up the need for greater effort and integrity in our facing of pressing problems encountered in our times. One evening meeting arranged by young Friends challenged us all to consider the real meaning of simplicity in our daily lives. Four Young Friends of North America, members of a summer caravan visiting Friends across the country, were present for most of our sessions and added depth and insight on many occasions.

The children in Junior Yearly Meeting also participated in a varied program, which included periods for worship and business, handicrafts, and recreation. Throughout the week they worked with diligence and enthusiasm to raise money to be used in support of the Seeds for Nigeria project.

Representatives from several Quaker organizations, among them American Friends Service Committee, Friends Committee on National Legislation, Friends World Committee, and Friends General Conference, and visitors from other places made helpful contributions as we sought together to broaden our horizons and deepen our spiritual base in these troubled but challenging days.

Louisville Peace Testimony

LOUISVILLE, KENTUCKY, Friends have developed a peace testimony for their Meeting. J. Mansir Tydings, a member of the Meeting, writes:

"Members of the Louisville Meeting take no pride of authorship but do recommend to other Meetings that the process involved required much soul searching and confrontation of differences between individual members. The result has been much more than developing a document, because the byproduct of spiritual growth for the Meeting has been of even greater importance."

The "Peace Testimony of the Louisville Friends Meeting" concludes with these words:

"Friends should continually pray for divine guidance in maintaining a spirit of love and concern for all mankind. Out of respect for the freedom of conscience of those who may hold contrary points of view or method to be employed, they must never be allowed to become separated from the love of Friends and their association with the Louisville Friends Meeting."

Copies of the document may be had from Maie Klaphaak, 1215 Cherokee Road, Louisville, Kentucky 40204.

Development Projects

THE SHARING the World's Resources Committee of New York Yearly Meeting selected three development projects it considers in need of support. They are: American Friends Service Committee Development Project in Mexico; Partnership for Productivity (sponsored by East Africa Yearly Meeting and Friends World Committee); and Africa Partnership Fund.

Coming of Age

A FELLOWSHIP of more than thirty years' standing in Berea, Kentucky, has become a Monthly Meeting. Meeting for worship is held First-days in the Woods-Penniman Parlor of Berea College at 1:30 in the afternoon. Visiting Friends will be warmly welcomed.

Friendly Simplicity

THE QUAKER MEETINGHOUSE (built around 1860) on Stuyvesant Square in New York City was commended by the Landmarks Preservation Commission for its "dignity and restraint."

Housing in Chester

SWARTHMORE MONTHLY MEETING, Pennsylvania, and several churches in Swarthmore and Upland are planning the construction of one hundred thirty-eight new homes in Chester, seven miles from Swarthmore. The project is sponsored by the West End Ministers Fellowship, which has called on other churches for back-up capital and collateral in order to begin building the three-bedroom units. Some four hundred families will need housing when they are displaced by impending bridge and highway construction in the area.

If sufficient funds can be found, the units may be built for sale rather than for rent. A hoped-for subsidy under the National Housing Act would place the down payment as low as two hundred dollars and monthly payments between sixty and seventy dollars.

Families with incomes of three thousand to seven thousand dollars a year would be eligible to buy the homes.

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The rate is 15 cents a word; minimum charge, \$3. If the same ad is repeated in three consecutive issues, the cost is \$6; in six consecutive issues, \$10. A Friends Journal box number counts as three words.

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.

Position 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.

Positions Wanted

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

WIFE OF DRAFT RESISTER, soon to be standing trial, seeks work in Philadelphia area starting October 1. BFA degree. Interests and abilities in arts (drawing, design, silk screen), teaching, library work. Reply to K. Palmer, Helen Lane, Chalfont, Pennsylvania 18914.

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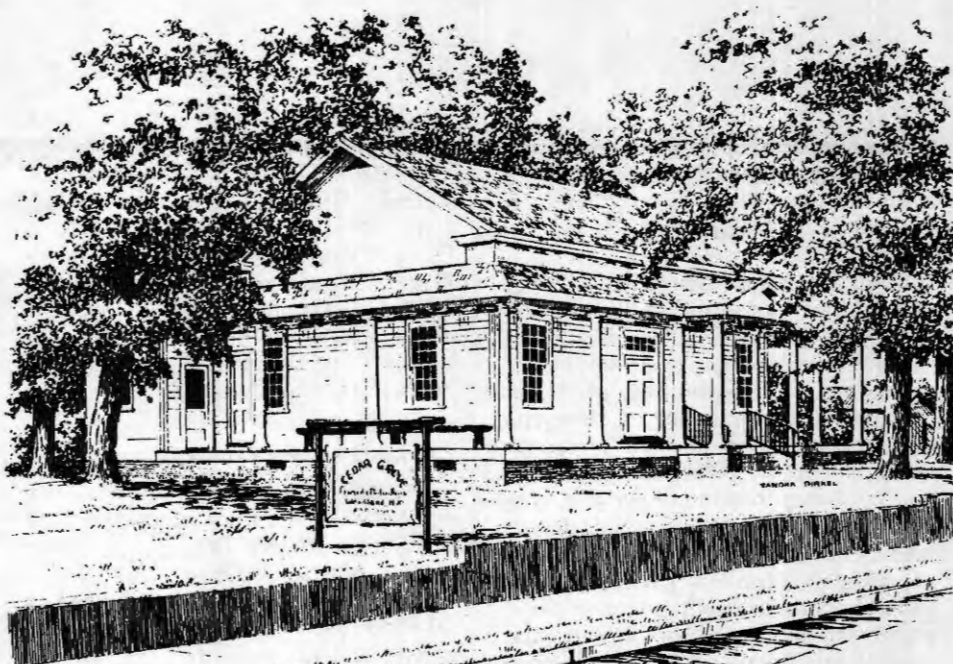
HELP A HOMELESS CHILD. Pledge ten dollars a month to the Child-A-Month Club, dramatic plan to increase adoptive placements of children with all the odds against them. For information, write to Spaulding for Children, 3660 Waltrous Road, Chelsea, Michigan 48118.

FRIENDS JOURNAL ON MICROFILM. For libraries and others who wish to keep a permanent file in limited storage space. For information about cost, etcetera, write to University Microfilms, 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

CHILDREN can share their joy with lonely, forgotten children here and in other lands with the help of projects suggested in the 1970 Christmas brochure of American Friends Service Committee. "O, tidings of comfort and joy," a two-color, twelve-panel folder, is available to anyone who sends a self-addressed, stamped, number ten envelope to Childrens Program Publications, 160 North Fifteenth Street, Philadelphia 19102.

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CHARMING HOUSE IN POCONOS (Buck Hill Falls). Available October through February for month or two-week periods. Five bedrooms, two and a half baths, large living room, fireplace, oil heat, dishwasher, washer-drier. Located near Inn, with Inn privileges: Movies, skiing, skating, golf. An exclusive resort for fall and winter. References essential. \$250. a week; \$800. a month. Reply to Box M-488, Friends Journal.



Cedar Grove Friends Meeting

Woodland, North Carolina

Looking in New Directions

THE SETTING for North Carolina Yearly Meeting (Conservative) was again the tree-shaded Cedar Grove Meetinghouse in Woodland. George Parker, clerk, presided over the five days of worship, business, and reports, August 5-9.

There were two major presentations. John King, campus-urban minister of the Norfolk Presbytery and lecturer in philosophy in Old Dominion University, spoke on "The Crisis of Dissent." "Polarization in the Religious Community" was the topic of Philip Libby, regional director in Houston, Texas, of the National Conference of Christians and Jews. Both speakers also met with the young people in a separate session.

The inspiration the North Carolina Friends received during these sessions is reflected in a Summary of the Exercises:

"As we gathered in a spirit of worship, each day we felt ourselves turn, and turn again, unafraid to look in new directions, to make changes, or to start over.

"Valid ways may be brought by young and old, conservative and radical; but in some cases our habit patterns of "do's" and "don't's" make us miss the call. Wherever we are, we must listen, expecting to hear and being willing to obey. Sometimes we forget that hearing carries with it the responsibility of obedience.

"If anything is to be accomplished in healing the world's ills, we must first lose ourselves in God's will. As we become obsessed by God's love, we become channels for His healing Light. . . .

"Even though His leading takes us in unexpected directions, His Voice never changes.

"Turning, turning, turning, until we come 'round right.'"

Magic Moments— Touchstones of Reality

by John K. Hartsock

AS I UNDERSTOOD the theme, "Touchstones of Reality: Beyond Psychologism and Self-Realization," that Maurice Friedman, as leader, brought to Friends Conference on Religion and Psychology it centered on the concept of the touchstone.

A touchstone, I think, can be a gateway, the point of contact, the magic moment of touching the reality in one's life.

This very magic moment can be triggered by a happening that somehow fits peculiarly into the framework of one's life—a deep personal interchange, an unusually moving book or movie, a moment of music, perhaps even a traumatic, searing experience that shakes one's foundations.

Whatever the source may be, once triggered, it develops into a milestone of one's life so deeply personal that its substance can rarely be passed on to another. When this does occur, however—that is, when one's own touchstone enters into dialog with another person's touchstone—interpersonal communication on the deepest level takes place.

The touchstone does not crystallize, however, without a certain element of wrestling with one's own values and with those of others. It may be likened

to an insight, except that an insight is, perhaps, more directly linked to an event than is a touchstone. The touchstone may grow, of course, from the insight, but it must stand up to repeated testing. As Maurice Friedman put it, a touchstone is not easily achieved—it is not sentimental froth or emotionalizing.

Maurice Friedman, professor of religion in Temple University, has written and edited a number of books by and about Martin Buber, including *Martin Buber: The Life of Dialogue* and *Martin Buber: Encounter on the Narrow Ridge*. He has led courses at Pendle Hill.

In his first presentation, Maurice Friedman pointed out how he had come to his own touchstones not through the values he had picked up earlier in life but through the conflict of those values. He traced his movement from Reform Judaism through rationalism, socialism, and other isms to mysticism. In his search for "self-realization," he achieved, by rigorous and disciplined meditation, a sense of union with something mightier than himself coupled with a total rejection of the world's values. This experience of mystical communion with a higher power seemed to him self-validating at first. In time, however, he came to feel that something was left out—something that might be expressed as "the reality of others and the otherness of myself." That is to say, the mystical communion he had so much prized seemed now to exist only within himself; the self-realization he so earnestly sought had no external reality.

Then he became acquainted with the writings of Martin Buber. From these writings a voice spoke to him. In these writings he met a *man*, a definite and vigorous personality, who brought to him a strong sense of "otherness," of encounter, of Grace. When he later came to know Buber in person, this sense was strengthened and enhanced. Out of this personal and literary meeting grew the primary touchstones upon which Maurice Friedman's life has since been built.

These touchstones—genuine points of contact with reality in our lives—come about not through retreat from the world but from living in the world.

For one session of this conference at Haverford College, June 5-7, Maurice Friedman was joined by a panel consisting of Elined Kotschnig, Joseph Havens, and Chris Downing. Group discussions followed Maurice Friedman's presentations in the other sessions.

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 Prevo, 297-0394.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Barbara Fritts, Clerk, 5703 N. Lady Lane, 887-7291.

California

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

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

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

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

HAYWARD—Worship group meets 11 a.m., First-days in attenders' homes. Call 582-9632.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

LOS ANGELES—Meeting, 11 a.m. 4167 So. Normandie. Visitors call AX 5-0262.

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

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

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

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

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

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

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

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

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

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

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

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. Discussion at 11:30 a.m., 303 Walnut St.

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

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

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

WHITTIER—12817 E. Hadley Street (YMCA). Meeting, 10 a.m.; discussion, 11 a.m.



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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.
CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.
HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.
NEWARK—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.
ODESSA—Meeting for worship, 11:00 a.m.
WILMINGTON—Meeting for worship at Fourth and West Sts., 11:00 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.
WILMINGTON—Meeting for worship at Fourth and West Sts., 11:00 a.m.; at 101 School Rd., 9:15 a.m.

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 Corisca, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.
ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone 241-6301.
PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 585-8060.
SARASOTA—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 955-3293.

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

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 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 Ave., Clerk, Elwood F. Reber. Phone 743-1189.

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 Metzgerott 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.
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 Sumner 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 643-4138.

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

New Jersey

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

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

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

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

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

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

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

MEOFORD—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m.

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

MONTCLAIR—Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Remsen Ave. Phone 545-8283.

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

PRINCETON—Meeting for worship, 11 a.m., Quaker Rd., near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day, Clerk, Douglas Meaker, Box 464 Milford, N. J. 08848 Phone 995-2276.

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

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

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 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, 9:45 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.

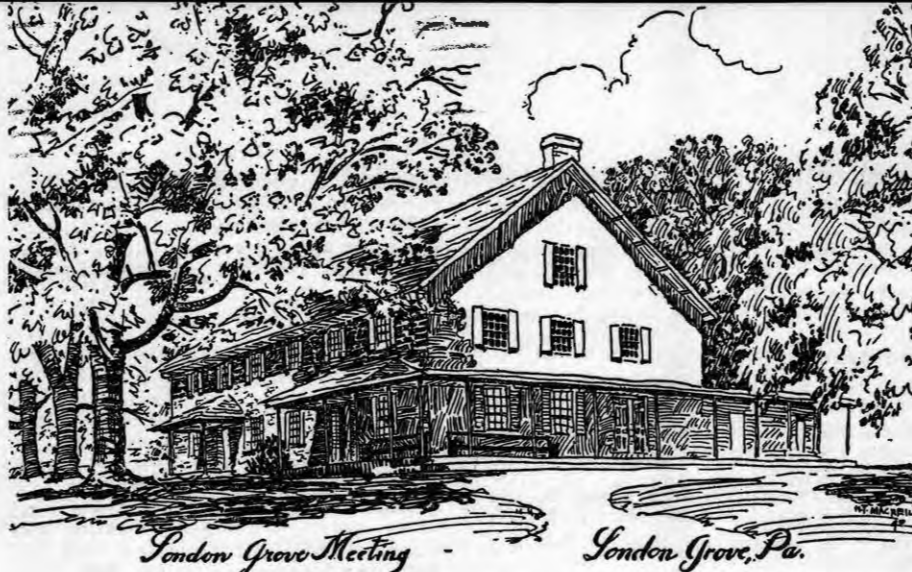
N. COLUMBUS—Unprogrammed meeting, 10 a.m., 1954 Indianola Ave., AX 9-2728.

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 Fishertown, 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—Sunneytown 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, Race St. west of 15th.

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

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

Fair Hill, closed for summer. Re-open October 11.

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

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

Frankford, Unity and Waln Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 10 a.m.

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

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

October

3—Buckingham Friends Meeting Fair, 10:30 A.M. to 3:30 P.M. Luncheon served till 2 P.M.

2—"The Youth Revolution—What Is It?" 1970 Rufus Jones Lecture, by Paul K. Deats, Jr. 8 P.M., Swarthmore Meetinghouse, Pennsylvania.

4—Charles K. Brown III leads the Adult Forum on crises facing Philadelphia Yearly Meeting, 10 A.M., Valley Meetinghouse, Old Eagle School Road, west of King of Prussia, Strafford, Pennsylvania.

4—Semi-annual 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 Association), 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 Dolci. Pendle Hill, Wallingford, Pennsylvania.

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

25—Day of Witness to hold Richard Nixon in the light, 11 A.M.-12 noon. New York Yearly Meeting invites all Friends and other concerned persons and groups to join in this prayerful action.

For your calendar:

November 7—Annual public meetings, American Friends Service Committee, Arch Street Meetinghouse, Philadelphia, 9:30 A.M.-4:30 P.M.

November 26-29—South Central Yearly Meeting, Houston, Texas. Information from Warner Kloepfer, 3033 Louisiana Avenue Parkway, New Orleans, Louisiana 70125.

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

FERRO—On August 8, a son, PETER PAUL FERRO, to Peter and Sarah Eves Ferro. The mother and the maternal grandparents, Otis and Elizabeth Eves, are members of Millville Monthly Meeting, Pennsylvania.

GIRTON—On August 3, a son, PHILIP ANDREW GIRTON, to Dean and Harriet Girton. The father is a member of Millville Monthly Meeting, Pennsylvania.

HORVATH—On August 12, a daughter,

JENNIFER HORVATH, to John and Barbara Horvath. The parents are residents in Friends House, Toronto, Ontario.

ROBBINS—On August 3, in New York, a son, MARO SEA ROBBINS, to Thomas and Estyn William Robbins. The father and the paternal grandparents, Jhan and June Robbins, are members of Wilton Monthly Meeting, Connecticut.

TEPEL—On April 28, in Baltimore, Maryland, a son, FREDERICK ANTHONY TEPEL III, to Frederick A., Jr., and Susan T. F. Tepel. The parents are members of Gunpowder Monthly Meeting, Maryland, and the maternal grandparents, Philip D. and Helen Sue Fagans, are members of Somerset Hills Monthly Meeting, Bernardsville, New Jersey.

Marriages

FRASER-MASON—On August 8, outdoors at Abington, Pennsylvania, Meetinghouse, under the care of Newtown Monthly Meeting, Pennsylvania, FAITH BARBARA MASON, daughter of Adelbert and Barbara Mason, and DAVID FLEMING FRASER, son of Abraham and Grace Fraser. The bride is a member of Newtown Monthly Meeting and her parents, of Abington Monthly Meeting. The bridegroom is a member of Palo Alto Monthly Meeting, California.

SMITH-JOHNSON—On July 25, at and under the care of Cambridge Monthly Meeting, Massachusetts, PAMELA AILEEN JOHNSON and DANIEL CARPENTER SMITH, both members of Cambridge Monthly Meeting. Daniel Smith is the son of Frances Hall Smith, a member of Palo Alto Monthly Meeting, California.

Deaths

BARTRAM—On August 17, in Misericordia Hospital, Philadelphia, T. SMEDLEY BARTRAM, aged 51, a lecturer on social work in the University of Pennsylvania. A member of Willistown Monthly Meeting, Pennsylvania, he was active in American Friends Service Committee and had directed its community center in Acre, Israel. He also belonged to the National Association of Social Workers, the Delaware Valley Settlement Alliance, and the United Fund Professional Advisory Committee. He was a mental health consultant for the Health and Welfare Council of Philadelphia. He is survived by his widow, the former Lea Caroli, his father, Thomas S. Bartram, of West Chester, and a brother, John D., of Elwyn.

ANGELL—On August 22, in Greenwich, Connecticut, STEPHEN LEROY ANGELL, aged 92, a member of Scarsdale Monthly Meeting, New York. He was a real estate broker and in 1965 was appointed Scarsdale village historian. He was awarded the Civic and Business Man of the Year Award by the Scarsdale Chamber of Commerce in 1963. Organizations in which he was active include the Scarsdale Realty Board, West Chester County Realty Board, New York State Association of Realty Boards, American Institute of Appraisers, Town Club, and the Scarsdale Rotary Club. He was on committees of New York Yearly Meeting and on the Central Committee of Friends General Conference. For many years he was a director of The McCutcheon. He continued

mountain climbing into his eighties. He is survived by three sons: Gardiner, of Scarsdale, Richard Bradshaw, of Birmingham, Michigan, and Stephen Leroy, Jr., of Clinton Corners, New York; and eleven grandchildren.

COMPTER—On August 20, FRANCES B. COMPTER, aged 64, a member of Scarsdale Monthly Meeting. She was a lawyer and was at various times clerk of her Monthly, Quarterly, and Yearly Meetings. She helped revise Faith and Practice and was on committees of Friends General Conference. She was a happy person who showed her enjoyment of life. Her Meeting will miss her good counsel and her warm friendship. She is survived by her husband, Herman; two daughters: Ann Werner, of New York, and Mary Jane Lasher, of Syracuse, New York; a son, Peter, of Santa Ana, California; and two grandchildren.

WORLEY—On August 14, CHARLES WORLEY, aged 68, a member of Falls Monthly Meeting, Fallsington, Pennsylvania. He was an insurance broker and a member of the Society of Chartered Property and Casualty Underwriters. He is survived by his widow, Sarita H. Worley, a daughter, Mary Elizabeth Stone, and a granddaughter.

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