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Quaker Thought and Life Today



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From a Facing Bench

THE PHOTOGRAPH ON THE COVER, from the United States Department of Agriculture, was taken in Monroe County, Wisconsin. While troubles swirl over the world, it is good to remember that oases of beauty and truth still exist and to ponder anew the words of John Greenleaf Whittier:

Above, below, in sky and sod
In leaf and spar, in star and man,
Well might the wise Athenian scan
The geometric signs of God,
The measured order of his plan. . . .
God is: and man in guilt and fear
This central fact of Nature owns. . .
What doth that holy Guide require?—
No rite of pain, nor gift of blood,
But man a kindly brotherhood,
Looking, where duty is desire,
To him, the beautiful and good.

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Today and Tomorrow

Despair is a Sin

ALVIN TOFFLER'S NEW BOOK, *Future Shock*, advances the thesis that the stress and disorientation that we induce in individuals by subjecting them to too much change in too short a time have psychological and sociological consequences that sometimes are more important than the direction of the change.

"Change is avalanching upon our heads and most people are grotesquely unprepared to cope with it," the editor-scholar-sociologist writes.

"Take an individual out of his own culture and set him down suddenly in an environment sharply different from his own, with a different set of cues to react to—different conceptions of time, space, work, love, religion, sex, and everything else—then cut him off from any hope of retreat to a more familiar social landscape, and the dislocation he suffers is doubly severe. Moreover, if this new culture is itself in constant turmoil, and if—worse yet—its values are incessantly changing, the sense of disorientation will be still further intensified."

It is a grim subject, Professor Toffler admits, but his motto during the five years he worked on the book was a sentence he borrowed from C. P. Snow, "Despair is a sin," and he sees hopeful signs of how technology can extend man's range of freedom by the changes in production methods that no longer require people to do routine work.

It is an important and disturbing book. It needs an answer, though. If we but knew it, we have the answer in the Book of Job, the Sermon on the Mount, and *A Testament of Devotion*.

A Suggestion

AFTER SIX YEARS of backing and filling over the use and disposition of Friends properties in Philadelphia, the time may have come to consider the suggestion that several Quaker organizations abandon the so-called City of Brotherly Love and decentralize their offices.

Thus, Friends General Conference might move to Richmond, Indiana, and so be close to headquarters of its sister organization, Friends United Meeting. Friends World Committee would find a cordial welcome in Wilmington, Ohio. American Friends Service Committee could consider Baltimore, Minneapolis-St. Paul, or San Francisco. Philadelphia Yearly Meeting could find a good home in, say, Media, Pendle Hill, Chester, or Moorestown. The staff of Friends Journal could operate as well in Washington as in Philadelphia.

The suggestion, which several Friends have put forward out of concern over the present impasse and the need to be where the action is, has much to commend it: Economy, efficiency, good working conditions, further possibilities of outreach, revivification.

Objections, on the other hand, seem unimportant. Historical aspects and sentiment are luxuries of old people. In Philadelphia, "Quaker" as much as anything now is the name of firms that move furniture, make ice cream and hair goods, sell pretzels, manufacture pants, and so on. The mayor of the city has said publicly that Quakers hamper progress in Philadelphia. (He did not define "progress.")

Something has to be done. That something may be merely a continuation of outworn practices and "solutions" that no one seems happy about. With vision and confidence, it might be exciting, productive, and a way to stride forward.

Miscellany

✓ "Enter, quietly, the new anxiety that dares not breathe its name. The reverse puritan takes his pleasure as aggressively as he once took his work. Having fun has become his new duty. 'Feel!' has become the new moral imperative. The original puritan denied the feelings he had. The reverse puritan boasts of feelings he does not have, writing rubber checks on love in capital letters. Captive to a new perfectionism, he flagellates himself equally for his marginal failures at orgasm and for his secret indifference toward minorities, for relating badly to his children and for not relating at all to the children of Pakistan. He has chucked sin but taken on cosmic guilt, including the ultimate guilt: feeling guilty about not feeling more guilty. Help wanted: a '70s version of humorist to save the '70s version of prig."—Melvin Maddocks in *Time*.

✓ "In Vietnam, a total of 39,979 American men died in nine years of the war. During the same period in the United States, the automobile accounted for 437,000 deaths. The injuries in Vietnam numbered 263,000; there were 138 million disabling highway injuries at home. During its 70-year history, the automobile has taken 1.75 million lives—far more than from all the wars in America's history.

"The No. 1 culprit in automobile accidents is the drunken driver. The National Safety Council reports that, during 1969, drunk drivers killed 25,000 people and caused 800,000 accidents. Especially tragic is the fact that much of the annual loss in life, limb, and property damage on the highway involves completely innocent persons. . . . The majority of such drivers are hard-core alcoholics, of which there are from five to six million in this country."—Dr. Howard A. Rusk, in *The New York Times*.

John Bunyan and The Quakers

by Shirley Miller Bartell

JOHN BUNYAN tells in his spiritual autobiography, *Grace Abounding to the Chief of Sinners*, how he once was "much troubled to know whether the Lord Jesus was both Man as well as God." Soon the answer, "sweet satisfaction," came to him in the form of two Scriptures that he recalled, *Revelations 5* and *Isaiah 9: 6*.

Besides these Scriptures, the Lord showed him two more things that confirmed his belief. One was "the errors of the Quakers." The other was "the guilt of sin: for as the Quakers did oppose his Truth, so God did the more confirm me in it, by leading me into the Scriptures that did wonderfully maintain it."

Bunyan then cites in *Grace Abounding* eight errors in Quaker belief and added: "Many more vile and abominable things were in those days fomented by [the Quakers], by which I was driven to a more narrow search of the Scriptures."

In his *John Bunyan*, John Brown tells how Bunyan's differences with the Quakers began in 1654 after William Dewsbury, who later spent nearly twenty years in prisons, came into the county of Bedfordshire and convinced John Crook, the county magistrate, who had been a member of the Little Parliament of 1653 and owned Beckrings Park, an estate.

After the convincement of John Crook, Quakers made considerable advancement in Bedfordshire, usually among former Baptists. The next year, 1655, George Fox attended a large meeting of Friends at Beckrings Park and several smaller meetings in the vicinity and reported in the *Journal*: "And many were turned to Christ Jesus that day . . . so that the judges were in a great rage in Bedfordshire, and many of the magistrates, because there were so many turned from the hireling priests to the Lord Jesus Christ's free teaching. But John Crook, by the power of the Lord, was kept over all, though he was turned out from being a justice."

Public controversies between Bunyan and Quakers grew more frequent when individual Friends came into the town of Bedford and spoke on the Inner Light, according to John Brown. The clashes led to Bunyan's first publication, *Some Gospel Truths Opened* (1656), written to protest Quaker mysticism. By now Bunyan was the pastor of the Bedford separatist (Baptist) church, which he had joined the previous year.

His publication came to the attention of twenty-three-year-old Edward Burrough (who died seven years later



Courtesy Free Library of Philadelphia

John Bunyan

in Newgate gaol). Burrough immediately replied with *The True Faith of the Gospel of Peace*. Two weeks later, Bunyan answered Burrough with *A Vindication of Gospel Truths Opened*, to which, according to Brown, Burrough again addressed a reply "to clear the Truth from above 100 of John Bunion's foule dirty lyes and slanders."

Fox next published *The Great Mistery of the Great Whore Unfolded* (1659), for which Burrough wrote the introduction and in which Fox answered, point by point, each charge Bunyan had made against Quaker belief.

It is not known whether John Bunyan and Edward Burrough or George Fox ever came face to face. No evidence is known of any meeting of Bunyan with these men, according to Maurice Creasey. Neither Brown nor Burrough's biographer, Elisabeth Brockbank, mention any meeting. Roger Sharrock, in his introduction to *Grace Abounding*, suggests the possibility that Fox and Bunyan could have met in June 1644 at Newport Pagnell. A John Bunyan was billeted there when, as stated in the *Journal*, Fox visited Newport.

Despite their differences in belief, Bunyan and Fox had several things in common. Their lives spanned nearly the same years: Bunyan from 1628 to 1688 and Fox from 1624 to 1691. Both were nonconformist preachers and writers. Both found satisfaction for their spiritual needs outside the national church. Both wrote spiritual autobiographies. Both were imprisoned for preaching in defiance of the law.

Ironically—because of his bitter printed denunciations of Quakers—Bunyan was released on the “Quaker pardon” in 1672 after twelve years of imprisonment. Even more ironic is a curious fact of Bunyan’s style in his autobiography; that is, his use of words popularized by Quakers, such as “steeplehouse” and “priest.”

This use of Quaker terminology, possibly inadvertent, can perhaps be explained by the fact that during the long imprisonment when the autobiography was written, Bunyan for a time, according to Vera Brittain’s *In the Steps of John Bunyan*, shared his Bedford gaol cell with two Quakers, John Rush and Thomas Green.

Fox used “priest” to designate any clergyman who was hired by a congregation or occupied a pulpit. He used the term “steeplehouse” to refer to the manmade structures that house church services.

He claimed that just as God had commanded the apostles to bring people off from “offerings, and tithes, and covetous priests of that time,” he, too, came to bring people off from these “outward temples made with hands, which God dwelleth not in.” “The Lord showed me,” Fox insisted, “. . . his people were his temple, and he dwelt in them.” He contended that “Christ’s worship is free in the Spirit to all men,” making clergymen unnecessary.

At first, Fox wanted only to persuade men to become believers—to open their hearts to “that of God within.” He was “moved of the Lord,” however, to see that he had “a great people to be gathered.” Because he believed salvation was available to all, his creative energies were freed for the tasks attendant to organizing a new group and the defense of the members and himself against religious and civil authorities.

All this he accomplished through personal visits and through writing hundreds of letters on subjects that ranged from advising Friends in Barbados to practice civil disobedience when the law forbade their having Negroes at meetings, to urging people in Cornwall to refrain from scavenging shipwrecks, and to exhorting Friends in Rhode Island to make peace with the Indians.

To visit Friends he traveled thousands of miles—three times over most of England by 1660 and once to Europe and once to America and the West Indies by 1677—despite nine imprisonments, which totaled nearly the same length of time as Bunyan’s prison term. Bunyan, on the other hand, rarely traveled outside Bedfordshire county.

Bunyan claimed in *Grace Abounding* that “the guilt of sin” helped him, for whenever it came upon him, the “Blood of Christ did take it off again, and again, and again, and that too, sweetly, according to the Scriptures.”

Fox exhorted people to avoid sin and evil if at all possible. He warned that “if the mind go forth from the Lord it is hard to bring it in again.”

Because Bunyan believed man must be freed of sin to win grace, he believed that the worst sinners “draw out”

the most grace. Because he believed in election, or the need to be chosen by God for salvation, he was vulnerable to anxiety and suspense over the possibility that he might not achieve salvation. Because he believed that the Scriptures were the word of God, he had to find or recall the right Scriptures in order to restore his confidence or peace of mind.

Fox was spared Bunyan’s interminable agonizing over the meaning and significance of the Scriptures because he believed that the Scriptures had a “right and proper use”—mainly as a check against extravagance in belief—but that they did not provide any rule to live by.

When the Seed of God within each person becomes active, Fox said, it destroys any imperfection or evil or sin, as soon as the person turns to Christ and believes in the Light. Because all people have the Seed within, all people have an opportunity for grace and salvation, according to Fox.

Belief in the presence of the Seed within, “that of God in every man,” bound together all of Fox’s religious ideas. This belief explains his feeling of complete unity with God and his faith in mankind as well as his attitude toward the oppressed people of his day—women, Negroes, Indians, and the criminals in prisons. The “Lord’s power is over all,” he maintained, and God’s love is “endless and eternal.”

For a Friends’ Wedding

Carolyn and Russ,
25 July 1970

We have been schooled in silence in this place;
whatever words I frame to wish you well
dwindle toward the spirit in this air.
So may my words and yours, our wishes, all
go spiraling inward to that center, where
the silence unites us all in light and peace.

HENRY TAYLOR

Nor Shall I Forget You

(To a friend who has been ill so long)

Nor shall I forget you
in the thoughts of waking
or the dreams of sleep:
Moments and minutes lift
from the boundary of the present.
Though the roses have shriveled
and the robins stopped singing,
though even the honeysuckle’s sweetness has vanished
and crows darken the field
where the grasses stood only yesterday,
I remember the music of your voice
and the songs that easily rose in spring,
recalling glance and smile
and words that came like a late rain to summerflowers—
nor shall I forget you . . .

HERTA ROSENBLATT

Impressionist Portraits by a Transient Friend

by R. Neil Dalton

I AM ONE of the new "migrant workers"—an engineer in management. My frequent travels provide a number of satisfactions, of which one is the opportunity to "sample" a number of Meetings.

My impressions of a few of them follow.

We met in an old meetinghouse. There were fold-up benches around the walls to accommodate any overflow, but we grouped ourselves in the center benches for our communion. The thirty of us could choose from among three hundred benches.

We had all the committees a proper Meeting should have. Committee appointments were filled by multiple assignments of a new name to fill vacancies left by death. We had a Friendly tolerance and love for each other. We worried about relating to the community.

We bid a black worshiper welcome when he visited one First-day. Occasionally a Friend would attend in his Army uniform.

We had a pastor who gave a short, pungent, scriptural talk early in our silence and quietly made Friendly visits. After him, we had an organizer, who later went on to richer fields.

A band of warrior Indians came by this meetinghouse in Revolutionary days and granted it mercy because of the peaceful quiet of the worshipers. Once a year the nearby Quakers meet to keep the tradition alive. The local farmers have all moved to industry.

About halfway through the silence my little son signified that his worship was finished, so we went out and sat on the gravestones in the warm sun and talked about life, God, beauty, and death, for it was near to us. I wonder if the scattered Friends still have strength to maintain tradition.

It was a large congregation. An usher with a flower in his lapel met me at the door. They sang songs. I have forgotten what the pastor said—but it did not relate to the "nigra" turmoil about us.

There were maybe eight or ten of us. We met in a convenient school building until someone raised a question: "Isn't this accepting a government subsidy?" Then we met in homes and experimented with talk, silence, and



Emilie Walker

background music. Then transfers and death dissolved us.

It is a very cathedral of a meetinghouse. Relics of the past are lovingly preserved by a handful of elders. A retired Baptist minister came to lead the quiet meeting—and did rather well—but death was in the air.

It is a small, ancient meetinghouse. Three elderly sisters—sometimes fewer because of illness—met each First-day to worship. Gradually their spark reached out, and a few children's voices were heard. I'm sure that Meeting will live.

It is an historic meetinghouse. The Meeting was laid down for half a century, then a small, dedicated group revived it. I first saw it several years ago. There were just enough children to pretend at a First-day school, but later another son—God is kind—and I attended again. There were no other children.

After meeting, my son searched for water for his close friend. His search ended suddenly when a voice stopped him: "Dogs don't need that much water."

And I—who once carried a sword at his side—found myself trying to explain why man can kill to a Friend who still had the sword in his heart that supported world police action. Will that Meeting be laid down for another half century?

We sometimes drive for an hour to a meeting that is vibrant. They have plans for expanding the modern meetinghouse. They discuss social problems. They have a draft counseling committee. It speaks to a young lad's social concern. But where is the study of Jesus, of Fox, of Woolman? Where is the deep spring of past experience on which one may draw in times of stress?

As individuals we periodically check up on our health. Sometimes a malfunctioning organ is removed. Sometimes at the brink of death, a loving hand reaches out and brings us back. Can someone do the same for a Meeting?

Reflections More or Less Pacific

by Thomas B. O'Neill

ALBERT CAMUS has written that to live in the contemporary world is to rebel. He acknowledges a paradox here, for he admits that rebellion carries with it the risk of death. To live, then, is to risk death.

Albert Camus explains that when a man rebels he testifies to what is at the core of his humanity and so transcends himself in affirming what is common to all men. He believes that a human existence in the contemporary world can be achieved only by such an act of affirmation and self-transcendence. And if death follows, well, it follows. What matters is that the man was alive when he died.

For me, however, the affirmation whereby I transcend myself and affirm the humanity of all men is an act that must relate to real men—members of the human race that is steward of the earth's future.

This consideration limits the act of self-transcendence. It is meaningful for me to die for a cause if the cause will live by reason of my death. If the cause itself is risked in my death, however, the paradox is more difficult to resolve. And if I knew the human race would be destroyed in the act whereby I intended to affirm it, the act could no longer be justified on existential grounds.

A Platonist might be able to defend it by saying that even though the act should destroy humanity, it would clarify the idea of humanity. A follower of Husserl might be able to defend the destructive act by arguing that it affirmed pure value. Indeed, any moralist who believes acts are good or bad in themselves might be able to defend such an act. I do not think, however, that anyone can defend it who believes the ultimate norm of morality is a rational concern for the common good. Not, certainly, unless such a person has reached the desperate conclusion that all possibilities for a further advance of the common good have been exhausted.

The advent of the atomic age, then, changes the rules for the uses of destruction and radically curtails them. This applies equally to the Christian who expects escape from death into heaven and the disciple of Camus whose escape is into authenticity. In either case, the reward is attendant upon a practical concern for the this-world good of one's fellow human beings.

From this consideration comes an argument for patience with Communists that does not assume that they are men of good will. If we are moderate, there is a chance that the human drama will continue and that men

THE MEASURE OF A MAN is not determined by his show of outward strength or the volume of his voice, or the thunder of his action; it is to be seen, rather, in terms of the strength of his inner self, in terms of the nature and depth of his commitments, the genuineness of his friendships, the sincerity of his purpose, the quiet courage of his convictions, his capacity to suffer, and his willingness to continue growing up.

G. E. POULARD

will sometime learn to cooperate better than they do today. To be sure, a dialectic is involved—one does not wish to make unnecessary concessions to a less humane organization of human existence.

The viewpoint is singularly realistic. It is not only assumed by great numbers of the young but also is implicit in the restraint of official policymakers whose conventional wisdom regarding the uses of destruction neither calls for restraint nor makes clear why it is employed.

The argument for patience, however, predates the atomic age. It is central, not to Christianity as we have known it historically, but to the lifestyle of Christ as it is reported in the Gospels, a lifestyle that reaches deep into Judaic tradition, is described with particular clarity in First and Second Isaiah, and is a bond between the heroes of the Judeo-Christian tradition and sages who developed outside the pale of that tradition. It says that if one meets evil with good, the possibility of the reform of the evildoer occurs.

It is an argument that those who understand time—an understanding greatly attenuated in Western society—can understand. Only they can understand the program of renovation at the center of Christ's life: A program that does not minimize evil, that does not endorse evil, but that endures evil—a program that endures evil in the hope that the evildoer will come to know himself in the suffering he inflicts and in the hope that he will change.

Gandhi used to say: "If the means are good, the end will be good." He was not suggesting one could fasten upon a set of means independently of determining an end, but he offered this aphorism as a rule-of-thumb measure against the pattern of intending a manifestly good end, pursuing it unscrupulously, and ending badly.

Opponents of the case for patience in international affairs like to talk of Munich. What such men forget is that "the Allies" had repudiated patience long before Munich and that considerations of patience had nothing to do with Munich.

These same men oppose the application of the principles of the Sermon on the Mount to the realm of politics on the ground that one cannot transpose to the relations between nations a set of principles meant to govern relationships between persons. Their assertion seems to sup-

The early Friends were publishers of truth, "men and women to whom the word of the Lord had come, and who must declare it at all costs." Can it be that in this generation we have lost the sense of "mission" that fired the imagination and roused the energies of our Quaker forebears? We prefer such terms as extension or out-reach; extension of what, and out-reach to whom? In his Swarthmore Lecture (1916) Henry Hodgkin defined the missionary spirit as "a passion to spread some knowledge that is possessed, it is a welling up within the soul of a desire to communicate something which has proved to be of value to oneself, it is a seeking out for others who may become sharers of what we have come to regard as good news."

ALEC NORTH

pose that there are times when a man is acting as an atom, and that only on these occasions the Sermon on the Mount might be able to guide his actions. In actual fact, a man never acts as an atom—any more than, in the sense assumed, an atom does. If one says one may generously endure evil only when it is uniquely one's own comfort or convenience or safety that is involved, one is saying in effect that one ought never to endure evil. Such a restriction reduces the significance of the Sermon on the Mount to zero.

Americans who would like to see greater reliance on the principle of patience are frequently criticized for addressing themselves to the leaders of the United States rather than to the Communists. But at a party, when a friend and some stranger fall into a disreputable dispute, it is to the friend that one addresses oneself. American peace activists address themselves principally to their own country because they expect America to be responsive. They have greater confidence in the rationality and humanitarian sensibility of America's leaders than they have in the rationality and sensibility of Communists. More basic yet is the solidarity they feel with America, the responsibility they feel for America's actions, and the logic that demands that one remove the beam in one's own eye first.

Not long ago, an astute critic of things political set down a distinction between those patriots who think our policy in Vietnam is contrary to the national interest but would nevertheless welcome an American victory, and those clear-cut antipatriots who would welcome an American defeat. In this clear and distinct division, the critic displayed his customary insensitivity to the interests of the human race. It is arguable that if the American adventure "succeeds" in Vietnam, it will set a precedent that will turn the world into an imitation of that of Lewis Carroll. The fear of this event explains, I think, how there can be Americans among us who, feeling that the survival of the human race is in the national interest, would welcome a more or less undisguised failure of the American adventure.

Recollections of an Old Young Friend

by R. W. Tucker

IT IS A SHOCK to run into people I knew in my own Young Friends days. They look middle-aged, which means probably I do, too. Lots of them are now Weighty Friends; at least two, for instance, are clerks of important Quarterly Meetings. Some are parents of some of today's Young Friends.

So far I have not met a single one who has finked out. We aren't ourselves involved very much in the things this crop of YFs is doing—experimenting with communal living, organizing Floating Meetings, doing sit-ins at meeting-houses, pleading effectively and with evangelical warmth for corporate endorsement by Yearly Meetings of radical social projects, reviving the broadbrim. But most of us seem to feel that if we were fifteen years or so younger, we would be doing these things, and we are very glad to see them being done, even when we have minor reservations over particulars.

And it occurs to me that it is now our function—yes, dear old pals, I'm talking to *you*, wherever you are out there—it is now *our* function to provide the loving support to younger Friends that made so much difference to us in our YF days when it was given us by still older Friends.

We are the class of 1946-1956, the years of McCarthyism. There was no new left then, and, looking back, I see that one way to define our syndrome is to say we suffered under a sense of being all the Resistance there was. In the class just ahead of us were the conscientious objectors of the Second World War, most of whom had moved out of YF circles but a few of whom were still among us. In the class behind us are the older leaders of the new crop.

What were our problems? Then, as now, a few of us were draft resisters and went to jail, although most of us then did not feel called to this form of resistance (I suspect we have probably all changed our minds by now). The biggest outside problem we faced was loyalty oaths, and a number of us were fired for refusing to sign them. (Our own parents were Friends who quietly resigned teaching and welfare and other public jobs, and they must have numbered in the hundreds. We felt strongly that they should have forced the states to fire them instead.) One girl I knew was fired for refusing to instruct small children to get under desks during compulsory national air raid drills, and this was a major social issue which in the end we won, together with others, through massive organized nonparticipation. A young man I knew who was interning at a hospital got fired for circulating an anti-McCarthy

petition. When we had peace demonstrations, nobody showed up but us, by and large, and we were usually ignored.

All this has left us with our own generational hangups. For instance, I have a position which is, I know, narrow and dogmatic on loyalty oaths, but it's where I still am. It seems to me that anyone who will sign a loyalty oath either believes in them, or does not believe in them but is a coward, or does not understand the principle that love always has to be wooed, not commanded. Any of the three disqualify a person from teaching children, in my view; so I am hostile to the public schools in states that still have loyalty oaths, and I vote against school bonds in Philadelphia. I never went into teaching myself because of this problem.

Older Friends, even those who quit jobs over the loyalty oath issue, were not seared by it as we were; younger Friends find it hard to see how anything so preposterous could have happened at all, or tend to feel it does not matter nearly as much as other current issues. Maybe both are right. I know I, and others of my age, continue to be absolutists around this issue.

Today's YFs devote much of their energies to trying to reconstruct Quakerism into a true community of radical discipleship. The theology and the methodology and the rationale have all been thoroughly worked out by now, much of it by Friends of my age or over; but they are the front-line shock troops. We were, I think, the transitional group here. Our disillusionments with Quakerism came more slowly, and we accepted them more reluctantly, and only in extreme cases did we apply confrontationist tactics to our own Meetings. We certainly felt the strong disapproval of many older Friends. But we also felt the strong approval of others. Like every generation of Young Friends, we found guides and heroes among older Friends.

In New York, one of our heroines was Mary McDowell, who has now been sanctified and canonized not only by Friends (a memorial peace library) but also by national television ("Profiles in Courage"). I think what most of us remember about the *real* Mary McDowell is that she was a thorn in the flesh to her Preparative, Monthly, Quarterly, and Yearly Meeting, whom other Friends put down time after time. I often saw her rise at the end of a meeting for business to speak to a social concern and watched half the Meeting get up and go home while she was speaking. The Meeting closed as though the interruption had not occurred. I think most of us who made that particular scene still feel embittered over it on her behalf and sarcastic about her posthumous honors and the selective memories of so many older Friends. I know I firmly resolved I would never be a Mary McDowell, sweetly suffering in silence the cruelties of Friends ready to take advantage of her willingness to suffer in silence. If I ever found myself in her position, I resolved, I was going to raise as

much hell as I could, so that if I got seared by the experience other Friends would, too. I think this is one lesson we learned that current YFs have taken as their starting point, and I rejoice at the tumults they raise. For us it came harder and still does; we started out in a much more sedate tradition.

But because of the Mary McDowells, and her counterparts in the three other eastern Yearly Meetings I was involved in, we did not have a sense of generation gap. It is no doubt true that for every Friend we could admire wholeheartedly, there were a score we could not. But that still left a lot of admirable people and a strong sense of continuity within a tradition we understood to be exciting and revolutionary.

To me and to others of my age group one of the few truly dismayed things about today's YF's is, oddly, their depoliticalization. At our social occasions we sang gospel songs, but we also sang radical songs. As I said, we were all the Resistance there was; we were all the new left there was, and without consciously realizing there was a gap to our left, we automatically moved to fill it. Today's YFs have a strong and extreme and increasingly violent political left surrounding them, and in some measure they react against it.

When I sat through a sing-in at the 1969 New York Yearly Meeting annual peace institute, the YFs sang nothing but gospel songs. I got so mad I began singing some Joe Hill songs, in which some other older Friends, for similar reasons, joined me. For the first time I had a sense of generation gap. It was increased the next day when a teenage boy said to my wife, "Those are marvelous songs! Tell me, are they written down anywhere?" To us, Joe Hill's famous antireligion pie-in-the-sky song ("Long haired preachers come out every day . . .") was a perfectly proper song for Friends to sing, since, after all, what is Quakerism but an organized form of opposition from the religious left to organized religion? Yes, there are differences.

But the differences are minor as compared to the continuities. Those older Friends who feel an unbridgeable generation gap between themselves and Young Friends are, I'm sorry to say it, the left-behinds. If possibly they include the majority of Friends, then the majority always was left behind.

The real continuity in the Society of Friends is from those of each generation to whom Quakerism was contagious and radically exciting to those who come along next and also find Quakerism contagious and radically exciting. Issues and outward environments change; hang-ups change. But here is where the heart and soul and fervor exist, and is handed down generation to generation, and is encouraged by Friends of all ages. It keeps Quakerism alive and meaningful and relevant. Quakerism—real Quakerism—has no generation gap.

Love and Responsibility: An Unfinished Meditation

by Lawrence Jones

A WISE FRIEND once pointed out that each person, in his own view, is at the center of a series of concentric circles. (This is not egotism but rather our inescapable way of viewing reality—inescapable because we are inevitably limited to our own individual consciousness.)

The inner circle is made up of his family; the next circle, his friends and his Meeting, and so forth, to the outer circles of those whom he does not know but is yet aware of, like the victims of the war in Vietnam.

Each personal relationship of concern and responsibility is like a radius moving from the center of the circle out to a point on the circumference. But the longer the radius, the more tenuous the relationship, so that in the outer circles the most that can be hoped for is not love, which is impossible without intimate contact, but rather a kind of good will and refusal to do harm.

I may not love the suffering Vietnamese peasant, but at least I will help the organizations that are helping him and I will refuse to assist those that are hurting him. This, in immediate, practical terms, is the meaning of the peace testimony.

But I remember the suicide of a friend, a young man with a possibly incurable emotional illness. As memories of him well up, I think of the meals he spent with us, usually sitting quietly, occasionally his eyes flashing with enjoyment when he watched a lively interchange of opinion when we had visitors or relatives there. With a sense of inadequacy, I remembered how we had decided that we had to limit the number of times we had him with us for meals so that we could preserve enough of our intimate family life.

With a deeper sense of inadequacy, I remembered the night when, the rest of the family in bed, I was staying up late, working at top speed on a lecture that I had to give the next morning, and he had come and asked if he could merely sit with me and read. I had invited him in, helped him find something to read, and, with a feeling of guilt and conflict within, finished writing the lecture.

When I finished, exhausted, I turned to him to see if I could do something, at least listen. But if there had ever been a moment for communication, it was gone by then. The walls were up, but, as through peepholes in a mask, his eyes communicated a sense of panic and pain when we parted. Soon afterwards, he was back in the mental hospital.

I remembered a visit to him there. I remembered his strange calmness and the physical marks of attempted

suicide still visible on him. Remembering how guilty I had felt about our not visiting him more, our not somehow doing more for him, I realized that my full and busy life was one of the reasons, but my fear of the reality of the abyss represented by his illness was another.

How weak, how terribly imperfect, how in need of God's forgiveness we are! Those circles and radii perhaps present an adequate intellectual construct, but they do not express the complicated feelings of reality.

I find myself with no mental certitude, only with an image: We are on a small island, surrounded by an abyss of death, madness, and contingency. Some of us are sliding down the slope to the abyss, some of us have fallen in, yet there is joy. Love exists, we reach out and speak to each other; but the wind tends to whisk away our voices, and our arms are weak.

We Live by What We Think and Feel

by Beatrice S. Reiner

FRIENDS MEETINGS FOR WORSHIP are apt to attract persons with different ways of seeking and different goals. I am wary therefore of prescriptions or guidelines for meditation that presumably have universal application.

Seekers are of at least three general types.

First, there is the person who comes to worship a God he understands. He believes in prayer and has experienced God speaking to him in the quiet of his own thoughts and in the words of other speakers. He becomes concerned if he thinks inconsequential thoughts. He may have developed rituals to get himself off dead center. One woman says she visualizes a landscape. Another recites the Psalms. A third individual finds himself saying, "There is a river, the streams whereof make glad the city of God."

A second type is attracted by the meditations of mystics and has studied Eastern religions. He finds their examples helpful in developing internalized meditation.

A third reacts strongly against controls, restrictions, or self-imposed rituals. He accepts a life force that is revealed in the emotions of man, in the mysteries of science and in the beauties of the physical universe. He finds that past ages have produced apt and deep observations, but they have been expressed in the cultural patterns of their time and place and are subject to the knowledge then available. They may be expressed poetically or may suggest a provocative analogy or have a different approach that can be helpful today, but he thinks their use as guides to conduct in this complex age are limited.

He must, therefore, look within himself to convictions that are channeled through his own emotions. His own



Genetic Stricture 1946—Present
by Rita Dibert Messenger

philosophy, however, is also subject to the same criticism—it is based on his experience in a particular time, place, and culture: He must try to free himself from his cultural limitations so as to become aware of his misconceptions. Only in this way can the clear and truthful potential within him be given a chance to operate.

For such persons, a special dynamic is in the presence of others who also are engaged in free and thoughtful search. There are the peak experiences of meetings when shared communication offers tremendous stimulation—a sense of being on the same wavelength, of having new vistas opened, and being confronted by a new aspect of a problem.

Even when the peak experience does not come, the shared silence offers a chance to stay with one's thoughts and find what is missing.

If we seem stuck with details, what are we avoiding?

Is there more anxiety in the details than we have been willing to admit to ourselves?

If we have anger, maybe we should try to understand it instead of reciting a Psalm as a tranquilizer.

Meeting is an occasion when we may look into ourselves without interruption and try to make sense of what is there. For in essence we live by what we think and feel in the depths of our own beings and not by pious quotations from the prophets or mystics of other times and places. I do not deny the value of a well-phrased thought from a seeker of another era, but such a thought has vital meaning only if it strikes a responsive chord in seekers of our time.

We need to be open to our own thoughts and not afraid of them. If we are as petty as we sometimes seem to fear, perhaps we should recognize this, too.

The Primary Goal: A Richer Life

by Kenneth Johnson

SOMETIMES in our efforts to help the poverty-stricken achieve a better economic life we forget that this goal is only a means toward a further end. We forget that the ever-present ultimate goal for all of us is to live a richer spiritual life.

It is true that many religious leaders paid too little attention in centuries past to the debilitating effects of prolonged poverty. Because they were so thoroughly convinced the spiritual life was all that counted, they asked the state not to interfere with their religious practices. If the state's laws, particularly its tax laws, caused economic hardships, these leaders dismissed such hardships as insignificant. In the sense that a person can be economically poor, yet spiritually rich, these leaders were quite right in their attitude. They failed to see, however, that many people were so harassed by economic privation that they had no time or energy to nurture their spiritual lives.

We recognize, now, how enervating poverty can be. We know, too, that poor people, in their desperation, will support a political tyrant if he promises them economic relief—even though he may eventually make them more miserable, politically and spiritually, than ever before. And so, now, we do strive to help the poor improve their living conditions.

Frequently, though, we become too absorbed solely in reducing poverty, as if that were an end in itself. If we succeed only in helping the poor try to reach a better standard of living, all we have really accomplished is to make still more people become thoroughgoing materialists. We have only increased the number of people who, instead of worrying about where their next meal is coming from, worry about buying a bigger television set or a new car.

What we should do is try to help the downtrodden relieve themselves of the burdens that poverty inflicts and *simultaneously* try to help them enrich their spiritual lives.

This second goal should never be put aside until "some later day."

Indeed, just as soon as the downtrodden do commence to prosper economically, we should try to decrease their desire for still more materialistic wealth and to increase their desire for the riches of the spiritual life. In other words, we should try to free them from economic concerns, but not stimulate their self-imprisoning hunger for expensive creature comforts.

Needless to say, we should do the same thing with regard to our own lives.



Delaware River at Shawnee,
by Warren B. Mack

John Woolman Receiving the Heavenly Mind

Wisdom, stand upright; and
Attend, you nations! John
Woolman is receiving the
Heavenly Mind. Our sometime
Salvation is in the pure heart
Of a Jersey tailor who has
Gone walking in the love of
The Gospel, speaking Truth
As he travels on. The boy
Who must tearfully kill the
Fledglings of the mother
Bird whom he has wantonly
Slaughtered must grow into
The man who strikes the
Blow against slavery, and
Sends the echo of God's
Coming Kingdom down the
Shuddering history of
North America. Love was
Ever his first motion and
The function of all his
Days. Listen to the quiet
Waters of Shiloah, bearing
Confidence and healing
From the throne of the
Almighty Lover of mankind.
John Woolman in life was
Dead; and in death, he
Lives: For Christ takes up
The life which he has laid
Down. And when he stands
To trumpet forth the Gospel
In Quaker Meeting, Pure
Wisdom stands upright,
And the nations attend.
John Woolman was not ashamed,
In the company of burgher or
Chief, to listen to where
The healing words come from.

RALPH SLOTTEN

Kirkwood

The sunlit silence
slipping between the leaves
to bless this place apart
is too intense
for anything
but worship

The leaf-fringed light
billowing the spaces
that frame this place apart
is too profuse
for anything
but joy

The light-reflecting stream
fulfilling its course
to nourish this place apart
is too vibrant
for anything
but love

In this place apart
my heart, at peace,
with joyful love
does willing homage
to the Creator of
this All.

POLLYANNA SEDZIOL

Pendle Hill

This Hill
Rears no sky-lined hump
But forms a flat Fox-pulpit
Whispering quietly
Through Penn's Woods
To Pilgrimmed bands or strays
Of that "Great People
To be gathered still."

Odd that he
Who wore his sword
Until it rubbed him raw
And gentled with his trust
The feathered phantom
Of the forest trail
Should offer shade
To insubstantiality's posterity.

Yet, here we are,
Sucking, as the buzzing bees
Our life-store
From these knowing trees.

JOHN M. PIPKIN

Intervention

"What happened to all the
chickadees?"
"I killed them, Son."
"But why, Dad?"
"To save them from the cats."
"Oh?"

JUANITA AUSTIN

To My Daughter

Nothing is as holy, nothing as lovely,
nothing can touch our heart to its
depth
as a woman, heavy with child,
reminder of sweetness, tenderness,
promise of new life, of renewal—
the greatest, most enchanting mystery.

Not before man as species
learns to look at every living thing,
learns to look at every other man
as a mother looks at her children,
concerned, caring, and loving,
has he any chance to turn
the hell he prepared for himself
by hubris, greed, by fear, and hate
into the heaven he wanted to make
of life on earth.

The salvation lies not in the stars,
the moon, the thousand discoveries;
lies not in power over things
which turn into his masters for his
destruction.

Only love can combine the details
by its wisdom, into true knowledge
of connections, interdependence,
and mutual caring.
Love alone can lead to God.

EMIL M. DEUTSCH

On the Death of Meeting

I entered the hushed Meeting
And sought the Body

A pale corpse in repose
Half smile on too-red lips
Returned my gaze
Once a vision of health
A giant of valiant steps.

From my back bench
I could see the casket close
And the pallbearers begin their
weighty task.

RAYMOND PAAVO ARVIO

New Habit

Under my dress
The Celtic cross
Of a thirteenth-century Benedictine,
Taken from her anonymous
tombstone.
Like me, she
Promised poverty.
She wore her order's dress,
sign of her promises.
I wear, and by design,
Whatever no one notices,
To give no sign.

SARA DEFORD

The Great Open Design on Mars

by Howard G. Platt

THE SPACECRAFT had just touched down. After a short interval, two men emerged upon the dry, red plain. They wore helmets, but their space suits were trim and unencumbered.

"I have to remind myself," the leader said to his companion, "that as anthropologists we never judge, we just observe, but I don't see too much to observe, yet."

"Well, at least, I hope we can understand them," his companion replied. "I don't feel up to learning the Martian language."

"I wouldn't worry too much about that. In fact, here come two of them now."

The Earth men waved their hands palm forwards and were a bit surprised when the Martians came up and shook hands. The four just stood and looked at each other.

Finally, the Martian leader laughed and said, "Well, let's just be informal. You know we have followed your trip here on our screens and be assured you are welcome. Just as a starter, my companion wants to know why you call us Mars. He has read what our books say, but he still wants to hear it from you."

Here at last was the chance to set these people straight. "Just that you are red in the sky, and red suggests war, and, after all, Mars was the Roman God of War."

The Martian companion started what sounded like a cough, but it quickly subsided.

The Earth leader, now on his mettle, spoke right up. "Many of our more civilized countries follow the teachings of Jesus Christ, the prince of peace. You wouldn't have had the chance to benefit by his teaching."

"Oh, but we have," the Martian replied.

"Incredible. How did he make out here? Was he crucified?"

"Crucified? Why should we do that? He came to show us that the Great Open Design is the spirit of love."

"Now that we are on this subject, what else did he try to teach you?"

"Oh, not too much. One thing was that you take people as you find them and try to increase their self-respect."

"Supposing they have too much already?"

"What you are suggesting is not self-respect." The Martian continued, "Anyone seeking more self-respect will tend to examine the direction his life is taking."

"So, you say that the sense of direction is the all-important thing here on Mars?"

"Well, if that is not true how could you possibly take people as they are? Ultimately, if he lives long enough, the self-centered person will find that life doesn't offer what it should—the base is too small."

"I suppose the right direction approaches spiritual sensitivity. Did Jesus mention anything like that?"

"Not in those exact words. He offered his way of life as an example, which is probably better than words."

"So that is how you hook up self-respect with spiritual sensitivity?"

"Well, do you know any better way than example?"

"I will have to make a diagram of this. There seems to be something missing, but for the life of me I can't think what it is."

A short silence settled on the four.

Finally, the Earth leader, after kicking around the dust for several moments, ventured: "Well, all very well and good, but we also looked upon him as a Savior."

"A Savior from what?"

"Oh, a God who was disgusted with people and needed a sacrifice to appease Him."

"We know you did that, but we feel that petulance is something we would

never attribute to the concept of love. And besides, human sacrifices, even in your culture, had been abandoned centuries before."

The four again stood and just looked at each other.

Then the Martian leader stirred and said: "Well, at any rate, come with us now, and we will show you how we plan to wrench oxygen out of these red rocks. In ten years we hope to throw away the helmets."

A Heavenly Flight

A HASIDIC RABBI lived two centuries ago in what is now Rumania. He was known to be a saintly and scholarly man, expert in the occult.

Rumors spread that he was not to be found in his own home on sabbath evenings but used his magic powers to fly to the moon. A skeptic in the congregation one evening decided to defy the Torah rules about travel on the sabbath and to watch the rabbi's house so as to discover the truth.

Sure enough, the rabbi left his house. But he went to the house of a poor old widow, who was too weak even to cut her own fuel. All night long in the dark the rabbi cut firewood for the widow when nobody would be around to see. He got home just at daybreak.

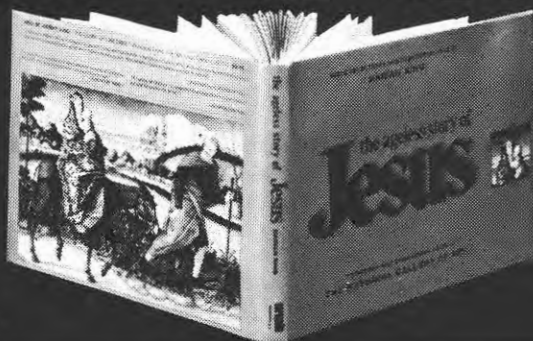
The next Sunday the skeptic went to the village pub as usual. One of his friends, who had heard of his sabbath eve vigil, wondered whether the rabbi really flew up to heaven.

"Yes, and beyond," he replied.

HUGH BARBOUR

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Reviews of Books

Children in Trouble: A National Scandal. By HOWARD JAMES. David McKay Company, Inc., New York. 340 pages.

"IT IS INTERESTING to note that in this nation there are lobbies for teachers, guns, booze, bankers . . . and nearly everything else . . . but who speaks for the children? You do! Because if you won't, who will?"

It was out of this conviction that Howard James exposed the jails for children in our country. He makes an attempt to arm the citizens with knowledge about people, places, and things that are happening to children in trouble so that they can act on behalf of the helpless youngsters. He made many enemies because he has used the names of judges, law enforcement agents, and detention institutions.

In some places, children are beaten, but the communities have been unaware and have not wanted to know.

The children who are locked up are not always youngsters who have committed wrongs. One was a five-year-old boy who had no other place to go. One institution James visited had a number of young men in locked, cold, dungeons in which the only furniture was a single toilet bowl. They were fed bread, gravy, and water once a day, at 5 a.m. When James asked why they were locked up so miserably, the young men replied they were afraid to be out for fear of being murdered like other prisoners had been or gang raped by the older inmates. Some had been in for twenty-four days with nothing at all to do or read.

" . . . with the exception of a relatively few youths, it would be better for all concerned if young delinquents were not detected, apprehended, or institutionalized. Too many of them get worse in our care," Milton Luger, President of the National Association of State Juvenile Delinquency Administrators, was quoted as saying.

Let us hope that what Howard James has uncovered will not be lost in the mass of social ills. Friends should read this book and take action on behalf of children.

JOYCE L. FORSYTHE

Quaker Tales of North River. By RAYMOND MENDENHALL. Carlton Press, New York. \$3

PLEASANT and informative, *Quaker Tales of North River* contains interest-

ing details about Quakers and Quaker customs, principles, and incidents in the life of Iowa Friends.

It is simple in approach and glorifies the astuteness of the Quaker businessman, but, taken as a whole, it gives a good picture of Quaker family life and worship before 1900.

Although fictional, it is based on true incidents. It will appeal to persons of different ages.

JANE F. LLEWELLYN

The International Dimension of Education. By LEONARD S. KENWORTHY. NEA Booklet. 120 pages. \$2.25

PRODUCED by request of a curriculum development agency of National Education Association, in connection with International Education Year 1970, proclaimed by the United Nations, this tightly-organized booklet contains much that is practical and global in perspective.

Leonard Kenworthy continues his distinguished work as teacher and author with a world viewpoint at his beck. His grasp of global differences and similarities—in terms of statistics, problems, and ways of organization—are packaged into handy chapters useful at all levels of education.

Friends may well find value in this readable, modest work for use in our schools, colleges, First-day schools and adult classes. The author notes that "enlightened nationalism and internationalism are the twin waves of the future." He yearns to see our children know more of the world than this country, which is "one room in our house."

PAUL BLANSHARD, JR.

The Crucible of Christianity. Judaism, Hellenism and the Historical Background to the Christian Faith. Edited by ARNOLD TOYNBEE. World Publishing Company, New York and Cleveland. 368 pages. \$29.50

THIS is a big, wonderful book, whose thousand-odd beautiful pictures complement the text magnificently.

Simply to "read" the pictures is to set the imagination tingling. Fifteen essays supply the depth and breadth of background. They are concerned with the sweep of history, with perspective. The pictures constitute the foreground, the quickened expression of joy, suffering, and power experienced by persons then living. The glory of the book is the intellectual acumen and the artistry

with which these elements are melded.

The book encompasses roughly the six-hundred years from 200 B.C. to 400 A.D. of Mediterranean history, that infinitely complex societal seedbed from which sprang some of the greatest philosophical, religious, governmental, artistic, and military achievements of human history and into which Christ and Christianity were born.

It is written by learned people for intellectually cultivated people who, as Arnold Toynbee says in his introduction, feel the subject to be a matter of "concern" in the deeper meaning that that word has acquired, "thanks to the special usage of it among members of the Society of Friends." This is a book with a sense of history.

ALEXANDER H. HAY

The Education of A Wasp. By LOIS MARK STALVEY. William Morrow & Co. Inc. New York. 327 pages. \$6.95

IN 1961 Lois Stalvey asked a Negro member of a panel on equality what she could do to help. The reply: Why not investigate the possibility of bringing a Negro teacher to your children's school? This rather bland beginning led to a train of circumstances which cost the author's husband his job, caused the family to move half way across the country, and plunged them into a new set of relationships and experiences.

The Education Of A Wasp is a saga of one woman's growing awareness of the subtle effects of racism upon us all. A counterpoint theme is the author's recounting of the major events in race relations in this country; it emphasizes that all of us have been through tumultuous changes in the past decade.

Let us hope that enough of us have been sufficiently educated by these changes that we have wisdom to deal wisely with the new challenges which separatism, backlash, and white guilt now pose for our nation.

MARGARET H. BACON

What is Man That Thou Art Mindful of Him. By FLOYD SCHMOE. Voyagers Press, Ltd. 137 pages. Paperback.

A FRIEND told me, before I read it, "This is a special book." It is indeed, and Floyd Schmoie is the man to have written it. He studied forestry. He served as park naturalist in Mount Rainier National Park. He took degrees in marine biology. He has written many books and articles about nature and about his travels. He did relief and reconstruction work in various parts of the world.

In a delightfully interesting and in-

formal manner, he has given us a summary of man's spotted and incomprehensible past, his present, and a dim glimpse of a possible future. Everyone should read this slightly foggy overview of *man in process*.

Floyd Schmoie, a member of University Meeting, Seattle, points out that all life is a miracle and there is no telling what heights (or depths) man, the planet's most sophisticated form of life, eventually may achieve. He speaks of the imponderables in the process, which we do not wholly understand, but which many men call God. When, in his partly imaginary, partly scientific story of creation, Floyd Schmoie comes to a gap in the knowledge of our long, only partially known development (such as when we came up out of the slime or down out of the trees and began to stand upright), he gets around the gap by saying, "The problem was referred to a committee."

Floyd Schmoie tells us that all living things have an effect on our environment—birds, animals, even earthworms—but it is only man who is aware that he has acquired a frightening potential, maybe for good and maybe for evil. Floyd Schmoie suggests that it may be time in man's climb through the centuries for another important committee to take over. A committee to be responsible for the elevation of the human spirit; a committee on morality.

BESS LANE

The Bible Reader. An Interfaith Interpretation by WALTER M. ABBOTT, S. J.; RABBI ARTHUR GILBERT; ROLFE HUNT; and J. CARTER SWAIM. Bruce Books, New York. 995 pages. \$3.95. Paperback.

THE BOOK combines the Old and New Testaments and presents popular introductions to both parts of the Bible. Apart from the Protestant specialists, the authors include a Jewish rabbi (Arthur Gilbert) and a Jesuit (Walter M. Abbott), each an eminent scholar representing his own tradition. There are numerous references to art, literature, history, Church history, and the social problems of modern man.

John Woolman appears with a fine quotation in the company of Bonhoeffer and Martin Luther. A condensed history of the Jewish people deals with the period from the Maccabees to Pontius Pilate, a more extended evaluation of the Old Testament as literature as well as history, and a helpful record of Bible translations, especially those in English down to our contemporary ecumenical period.

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A New Pamphlet on The Peace Testimony

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

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



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readers and teachers who want reliable information of the kind suggested. It is only disappointing that some Bible passages were omitted, especially when they had been referred to in preceding explanatory notes. Yet the wealth of material, including the many literary samples of ancient translations generously distributed over the text may make us overlook these omissions.

The Bible Reader demands a discerning judgment from the reader who should be able to listen to the voices from other denominations without always accepting their opinions. In its hospitality to differing views, the *Reader* bears the mark of true ecumenicity.

WILLIAM HUBBEN

Yahweh's Land. By ALFONS SENFTER. Herder and Herder, New York. 117 pages. \$5.95

YAHWEH'S LAND describes the Holy Land in excellent color photographs and text. It offers historical insight into the texture and composition of a land that is important to three world religions. It gives special attention to landmarks related to Christ's life and the development of Christianity. Its coverage of Judaism is mainly to provide historical background for Christianity; Mohammedanism, as an historical religion, is neglected. Several mosques are described and beautifully photographed, the basic commands of Islam are set down, and the Bedouin tribes receive attention, but, aside from the common heritage of the three religions, there is little separate attention given to Islam or for that matter to Judaism.

Yahweh's Land is well written and fairly detailed in its coverage of Christianity. It offers a new and living image of what, for some, has been dead history. Its Christian bias is unfortunate but is offset by its other attributes.

TONY MCQUAIL

Pamphlets by M. C. Morris

Friends and the Racial Crisis. By RICHARD K. TAYLOR. Pendle Hill Pamphlet 172. 36 pages. 55¢

THIS BLUFF-CALLING BOOKLET undoubtedly will be welcomed by some Quaker oldsters and resented by others. It is a breath of unpolluted air from across the centuries which, one may hope, will blow refreshingly and invigoratingly across American Quakerdom. One hopes also, with the author, "that the pamphlet will help Friends realize

their need for a much deeper commitment to the struggle against racism and poverty in America."

"I feel," he says, "that much of the impetus for my concerns in this area comes from Friends' testimonies and from my experience with Friends, yet this very experience has made me aware of the many points at which Friends are not living up to their beliefs."

The pamphlet opens with a quotation from Richard Stenhouse: "As a consequence of their saying 'yes' to a segregated society, Friends must share with all white Americans the very real distrust that most black Americans have of them. . . . Negroes did not choose to distrust the white man. It was the history of the white man's dishonesty and deceit in his dealings with Negroes that forced this conclusion upon them."

Dick Taylor then proceeds to examine whether, on the basis of evidence before and since, these words are too harsh to apply to Friends in the present racial crisis. If not, he asks, what can be done—what must we, with our Quaker tradition of honesty and integrity, do—to bring belief and practice into line? He is rightly more concerned about the quiet, back-door exits through which we dodge responsibility than about the "open" front door, which allows a certain amount of conformity while maintaining for us our long-established respectability.

The Ecumenical Movement. By LEE E. DIRKS. Public Affairs Pamphlet No. 431. 381 Park Avenue South, New York 10016. 28 pages. 25 cents

THE AUTHOR sketches in the historical background of the ecumenical movement and marks progress through negotiations and discussions. Here and there is an encouraging sentence, such as: "Missionaries of different churches compete less and cooperate more in many other phases of foreign mission work." Obstacles—doctrinal, practical, prejudicial—to "Christian unity" are mentioned. Unity of purpose, if not organic unity, is yet to be achieved.

Spiritual Strength for Responsible Living. Handbook for Conference of European and Near East Friends. Birmingham, England. 21 pages.

HEINRICH CARSTENS' words of welcome in his foreword to this program of events are directed primarily at conference attenders, but for all of us he focuses attention on our responsibilities for the state in which we find our world at the moment.

In Quest of Freedom — Abolish The Draft. Edited by JACK LASLEY. Institute for International Studies, Box 538, Chapel Hill, North Carolina 27514. 28 pages.

HERE IS AN INDICTMENT of the way the Selective Service system operates, edited by an attorney who cites chapter and verse and lets young draftees speak for themselves. It poses questions that young men ask—questions that cut through myth and bureaucracy to the heart of the problem within the draft boards, in the army, in jail. The title supplies the answer.

A Chance for Every Child. By MAXWELL S. STEWART. (Public Affairs Pamphlet No. 444). 381 Park Avenue South, New York 10016. 24 pages. 25¢

NO PANACEA is claimed for Maxwell Stewart's proposal that direct government children's allowances would help provide opportunities every child deserves or guarantee them to the twenty million children (one in four in the United States) whose families, under present circumstances, cannot do it themselves. The pamphlet presents reasoned arguments for substituting for income tax exemption for children, across-the-board allowances, which, if made subject to income tax, would permit the government to recover a substantial amount from middle- and high-income families, while allowing the poor families an equally substantial benefit.

The experience is cited of some sixty-two countries that support some form of children's allowances, while Uncle Sam still stands in splendid isolation, his arms folded over an eleven billion dollar poverty gap. One point in favor of such a program in this country is that "by making the allowance a right of all children, the stigma of pauperism is avoided."

Tell Me Where to Turn. By ELIZABETH OGG. (Public Affairs Pamphlet No. 428). 381 Park Avenue South, New York, New York 10016. 28 pages. 25¢

A TREATISE on the growth and development of the Information and Referral Service (modeled after the British "Citizens Advice Bureaus" of world war days and after.)

Toward the end, this helpful booklet becomes a sort of advice manual on establishing the services locally. Under-scored is the necessity for such coordinative information service, given the confusing multiplicity of welfare agencies now in existence.



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Letters to the Editor

Nature Sermonettes

WHAT A HECTIC AFFAIR the meeting for worship would be if everyone felt that "the spirit may properly move us to rise and walk out of meeting for worship in protest against any message that does not speak to our condition."

The theology, the Christology, the eschatology (which appeals to R. W. Tucker, *Friends Journal*, June 15) as well as the just plain "talkology," which afflicts so many Friends, would impel many to leave before they had discovered to what heights or depths the meeting might be moving. How can we "be serious about seeing all men as beloved friends and brothers," if we cannot even listen with acceptance to the account of what may have been a real spiritual experience to a speaker who tries to share it with us?

And what is so wrong about pantheism? If Friends believe there is "that of God in every man," and we should seek it in the ugliest and most depraved, not to mention the suavest and most insincere, surely that Spirit must also dwell in the universe. The moon is that barren wasteland the astronauts have been exploring; but it is also that glowing orb, which can inspire, in spite of all the junk man has left on it. Then, too, do we necessarily have to present all sides of every experience each time we give a message in meeting?

We must learn to discipline ourselves to listen to each other. We must learn to accept one another as persons no matter how much we may disagree in our ideas. We must seek awareness and openness to the Spirit of Life in the Universe, in ourselves, and in each other. "Consider the lilies of the field, how they grow," is almost two millennia out of date. Yet we know that the teacher, who spoke these words on one occasion, understood life in *all* its aspects and can still teach us how to live it more abundantly.

AMELIA W. SWAYNE
Newtown, Pennsylvania

Sacredness of Life

A LETTER about the sacredness of life in *Friends Journal* of May 1 prompts me to voice my agreement with its author. Our nation's value system is turned topsy-turvy when we put men in jail (as draft resisters) for not killing and yet fuss about the moral issues of

abortion. It seems, sometimes, more wrong to kill an embryo than the father of ten, if he happens to be Vietnamese. What nonsense!

As a social worker in a child placement agency, I witnessed time and again the despair brought into the lives of young women when they had to bear children they had not meant to conceive and did not want—the tragedy of hundreds of lovely children who never would be adopted because their color or other "problems" made them "hard to place." I saw the horror of severely disturbed children who needed specialized care because of the damaging influence of their own parents who may or may not have wanted them but had not been able to care for them.

Is life so sacred that by not permitting abortions we condemn precious children to a life of hopelessly waiting for a mommy and a daddy who never will come? Just try to help a teenager who has had nothing but deprivation find the sacredness of life!

Those who advocate no abortions must then take the moral responsibility for providing the quality of the sacredness of life that they believe in for all those children who might otherwise have been spared the burdens of being born.

Nothing is more joyful than a wanted child, but it is the unwanted child who suffers most. Because of this, I advocate birth control information and abortion for everyone who may desire them, regardless of cause.

CAROLYN TREADWAY
Ankara, Turkey

In Defense of The Progoff Approach

JOSEPH HAVENS'S ARTICLE (*Friends Journal*, April 15), "Down the Well or Across the Mat," prompts me to reply that the depth method of self-discovery holds greater promise for a breakthrough in the Quaker movement than the surface attack of the encounter group.

I believe the practices I experienced in Ira Progoff's Intensive Journal Workshops may bring our Quaker way of life to new levels of effectiveness.

In the groups where I have participated, "sensibilities of members present have not been deferred to," as Joseph Havens suggests. Sexual and aggressive symbols of a sexual nature were shared at the verbal level, and

the experience in depth allowed old trauma related to sexuality to surface, and in some instances to be exorcised away.

While "going down into your own well" may seem essentially individualistic, I cannot agree that it "affirms men's interdependence *only* (emphasis is mine) in the depth-psychological sense." Going down into one's own well leads to the Source where sensitivity to others is heightened, awareness is deepened, and openness takes place.

It may have seemed to Joseph Havens that "symbols having to do with destructive aggressiveness were an embarrassment to the group when they arose and were usually passed over in favor of more positive or light-filled images." Such a situation does not characterize the method. If one could read the Journals of the individuals in an Intensive Journal Workshop, one would find, I think, judging from my own experience in my own journal, that an effective encounter with the forces and symbols of evil does take place.

Horizontal and depth experience both may be necessary, but before we attack "across the mat," we had best "go down the well" first. For going down the well in an Intensive Journal Workshop is similar to centering down in ourselves in the gathered meeting. Out of this place of unity comes insight for response and action.

In meeting for worship it is very difficult for many to find the Center. We need discipline. We are too content with the luxury of sitting quietly, hoping for neither a "popcorn" meeting nor one weighted in a dead silence. We gain some strength and guidance, of course, from this exercise, but more is needed if Quakerism is to meet today's challenges. Dr. Progoff offers a tool and a discipline that should work especially well with Quakers.

GERRI HOUSE
Pasadena

Encounter Groups

I THOUGHT the letter (*Friends Journal*, June 15) by Martha Einson, Neil Einson, and Ed Hillpern about encounter groups a beautiful letter. It is to be hoped that Quakers have better ways of building friendships.

A subsidiary point. I hardly think encounter groups are the best preparation for participation in Friends' business meetings. A group experience that (ideally) fosters free emotional expression taken as a pattern for all group activities, no matter what their purpose,

is more apt to be productive of chaos and confusion than anything else. Friends need to look for the Inner Light in each other, not to challenge each other.

BOB LORENZ
New York

Survival

I MADE my fourth trip to the Southern Hemisphere, including Australia, New Zealand, and South America, in search of the most desirable location for health and survival during the 1970's, a decade I regard as unprecedented in its threats to the existence of the human race on this planet.

First there is the threat of a worldwide food famine which will strike with tragic force by or about 1975. Anybody who has any question about it should read *Famine—1975*, by William and Paul Paddock, and *The Population Bomb*, by Paul R. Ehrlich.

Second, there is the threat of the destruction of our total environment by pollution of soil, air, and water. We know how serious are the results of smog in our cities, our dead and dying lakes and streams, poisonous pesticides, and the damage done by some kinds of food processing. Ecologists warn us this country will not be livable for more than another ten or dozen years. Doctors have been sending more than ten thousand patients out of the Los Angeles area annually because of respiratory troubles.

Third, there is the threat of sudden annihilation by nuclear radiation fallout in any major war.

The overall message of two recent books, *Triumph*, by Philip Wiley, and *Science and Survival*, by Barry Commoner, is: Get to the Southern Hemisphere for health and survival because the radiation fallout is more than five-hundred percent greater here than it is below the Equator.

One need not feel too sensitive about migrating to another country or hemisphere. Such migration need not affect one's citizenship. Few of us would be here today had not our own ancestors braved the hazards of migration in their day, and we now have more and better reasons for migration than they had.

Where to go is the big question. No one location may be the best for everybody or for all time, for we live in a changing world. I have written off South America, for the countries are politically too immature and their economies are too unstable. New Zealand is too small. As for myself, I would readily decide on Australia as offer-

ing the best overall conditions at this time, for it is a friendly country, welcomes Americans, provides many types of climate, has language, laws, customs, and culture similar to ours. Thousands of Americans are already there, and thousands more are going every year. I shall be glad to answer personal letters of inquiry as time permits. My address: P. O. Box 2832, San Diego, California 92112.

LOWELL H. COATE
San Diego, California

Books for Mississippi

IN HER DESCRIPTION of the Summer Leadership Development Institute in Mendenhall, Mississippi (Friends Journal, July 1/15), Christine Erb stated that Friends Book Store helped with the library. Perhaps Philadelphia Friends would like to know that about two hundred dollars' worth of books for that library were paid for by the Charles Willits Trust, administered by Book and Publications Committee of Philadelphia Yearly Meeting.

ANN BLAIR
Havertown, Pennsylvania

The Meeting Community

DULCIE DIMMETTE BARLOW (Friends Journal, May 1) is right in stressing the need for a Meeting to be a community. Her idea seems to be that the Meeting could be a commune-intentional community as understood ten or fifteen years ago. Such communities have many advantages and many disadvantages.

In my experience, a Meeting can grow to be a community, even with people living fairly far apart. It is more the will to share not just the worship but our ideas, notions, and interests, to do things together, and above all to care for each other.

Such community can grow more readily in a new Meeting not hampered by tradition. But I believe that if only a few people in a Meeting sense the need for a community it can grow also in old Meetings.

VICTOR PASCHKIS
Pottstown, Pennsylvania

The Power of God

ALAN CROSMAN'S ARTICLE, "Witness to the Power of God" (Friends Journal, July 1/15), spoke to me. Too few, he said in effect, are moved to witness the power of God now.

"Writings of early Friends are full of such reminders of the direct and ever-present guidance of God's power," but, said he in his article, the young

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are inhibited from speaking because of the lack of the feeling of this direct experience, which Alan Crosman feels they seek.

I, too, have felt this is why Meetings fail to minister to the young. All around me they are turning to God—to meditation—but Friends are not as alive in this respect as they might be and so are not meeting their hunger to know God's guiding power.

Other articles in *Friends Journal* from time to time have treated this subject, and I have wanted to write how much I feel Quaker silent worship has to offer—but only if one goes prepared to hunger after that presence and minister to the hunger in others by private sitting in the silence.

DOROTHY OLSON
Fairfax, California

Revolution or Revelation

I WONDER when people in this country and all over the world are going to begin fighting the *real enemy*. That enemy is not any one person or group of persons. That enemy is cold, irrational hatred and the violence to which it leads. It may eventually destroy us all unless we each fight against the hatred in our hearts.

Many individuals might say, "But I have a right to hate! I have been the victim of social injustice, and I hate my oppressors." I find this kind of thinking hopelessly wrong, for it has always seemed to me that suffering should engender compassion in a person rather than bitterness. And those of us who have had our lives and dreams mutilated by prejudice should have a goal—not revenge, but an effort to make this the kind of world where no one will have to suffer in the way we have.

I hear cries all around me of "Revolution." My hope is that our revolution will be based on the revelation of the fact that we must stop hating—now!

SANDRA T. FRANCIS
Yellow Springs, Ohio

Let Us Go Forward

WORDS sometimes are a barrier to communication, and in 1970 I feel that the word "reparation," and the concept as well, is a major obstacle to the building of the new order in which skin color is not important.

There is no question that members of the "white" race have inflicted many inexcusable wrongs on members of the "black" race, and on other races, and on each other. To try to compare these wrongs would be to go backward.

We must instead go forward by correcting the major economic, social, and psychological weaknesses in our own communities. *Racism in America*, published by the United States Commission on Civil Rights, is a helpful guide.

The authors of the *Black Manifesto* gave "reparations" as the reason for their demands for money with which to tackle the racial and economic handicaps under which their dark-skinned brothers are laboring. So used, "reparations" awakened some persons to the crimes committed by their ancestors or by others and to the crimes of the present day that sustain the status quo and prevent the kind of revolution that Jesus and George Fox asked for. A few may have been shocked into action, but many were antagonized.

Thoughtful persons have stated that every other nonviolent means has been tried without success in the past hundred years and that this demand for "reparations" is a last attempt to prevent violence. There is truth in this statement, but the reaction to the idea of "reparations" is also clear, and I would suggest that this particular demand be dropped to further communication and achievement.

HENRY W. RIDGWAY
Mickleton, New Jersey

A Racial Apology

I NOTICED in *Friends Journal*, June 15, Jack Ross' letter, which criticized a review of *Race and Reality*, by Carleton Putnam.

I was introduced to Carleton Putnam's writing when, as a CORE Freedom Rider in 1961, I was one of a number of special guests in Parchman Penitentiary in Mississippi.

We were not allowed to bring anything in with us or to have anything sent in to us. We were, however, given a few copies of two books. One was the Bible.

The other was *Race and Reason*, by Carleton Putnam, which we all read for want of something better. It was found to be a racial apology thinly disguised in a pseudo-science. We decided to celebrate this act on the part of the government officials as a tacit admission of our status as political prisoners and of the clearness of our message.

GORDON L. HARRIS
Cleveland, Ohio

Love the Stranger

I HAD a strange leading, and out of the past I recalled an incident.

While on my way in 1969 from Kansas to Washington, D. C., where I was to participate in a conference of the National Committee for the Support of Public Schools and also be admitted to practice before the United States Supreme Court, I arranged my travel that I might spend a day attending Philadelphia Yearly Meeting.

I was delighted to be at the traditional heart of American Quakerism, to see the many fine uses of the refurbished Arch Street Meetinghouse, and to note that way in which Eastern Friends carry on the work of the Yearly Meeting. I spent the whole day at the sessions, visiting with many interesting Friends.

As the session ended that evening, it was raining. Friends gathered their things and hastened to their cars. I wondered about getting to my hotel, about six or seven blocks away. No one offered to help me. Twice I asked departing couples if they could drive me by the hotel, but they refused, as it was out of their way.

So I trudged off by myself in the rain, and the cars coming from the parking lot passed me and splashed me.

It has been helpful to me to remember this experience. I, too, often fail in responding to the needs of visitors to our Meeting, yet the admonition of the Lord to Moses is clear: "Love ye therefore the Stranger, for ye were strangers in the land of Egypt."

ROBERT L. DAVID
Wichita, Kansas

Questions

QUEER PEOPLE, we Friends!

Concerns of all kinds consume our interest, time, energy and funds. Peace, racism, prisons, poverty, missions, education, ecumenical action, the draft, local community problems, injustice, and so on.

Queer? How? Are not those concerns part of our faith and practice?

What interest, time, energy, and funds do we give to share our faith and practice with many thousands of people who are searching for the truth?

Is the excuse the usual rationale?—the fear of being evangelists or proselytizers, or is it that we wish to continue to be a secret society?

Does the golden rule include sharing our faith?

Is it really true that we have little or no concern for sharing our faith and practice when we fail to use available media to inform others about it?

GREGG HIBBS
West Falmouth, Massachusetts

Friends and Their Friends Around the World

Training for Effective Nonviolent Action

by Marianne Gunther

THIRTY-SEVEN PERSONS age sixteen and over, from nine countries, participated in international training for nonviolent action at Sotofte, near Ringsted, Denmark, July 13-19. Led by George Lakey and Barney Barratt, the project was sponsored by War Resisters International, its Danish section, *Aldrig Mere Krig*, and the folk high school, Sotoftegaard. English was the language used.

Training methods used at Sotofte were: Roleplay, group dynamics, situation analysis, case study, group silence, sensitivity games, theory discussions, journal-keeping, and guerrilla theater. Most of the training was done in teams of about twelve persons, but the teams joined for the roleplay of a cross-country march harassed by right-wingers.

The most difficult and instructive exercise involved turning the school into a NATO base and pacifist farm for sixteen hours, as the project simulated by means of roleplaying a WRI direct action against NATO. Participants acted as soldiers, village councilmen, and nonviolent campaigners, facing the problems and opportunities of the situation. It developed about as follows:

Two soldiers deserted in response to the WRI propaganda and had to be cared for. The village council was divided in its feelings about the presence of the NATO base; in response, the base personnel planned an open house to build up good will. Meanwhile, the pacifists organized an all-night vigil in front of the base, aided by two sympathetic councilmen—a vigil whose chief feature was the way it flickered and died under pressure of fatigue and harassment from reactionary villagers. An act of sabotage at the base precipitated a dawn raid on the pacifist farmhouse by the soldiers, with resulting violence and nonviolent resistance. At the end, we tired participants analyzed our mistakes and the lessons gained from the experience.

The chief lesson was that effective nonviolent action largely depends on effective organization. When pacifists fail to develop coherent structures for decision-making, morale declines, and re-



Photograph by George Louis Creed

sponses to violent confrontations are confused. Group dynamics sessions helped the participants move toward skills in democratic decision-making.

Another important feature of the program was the opportunity to plan transnational direct action projects. "Only through action can we discover how effective training is." (George Lakey).

Those of us who came to know and appreciate one another while learning together in this way feel better able to plan such transnational action projects now that we can visualize our partners in other western countries. Meanwhile, Johannes Dragsdahl, director of the Sotoftegaard, plans to create more training projects, as the school moves toward a fulltime winter program in addition to its already-established summer courses. Pierre Cérésolé's Service Civil International has been a significant feature in the development of Sotoftegaard.

Friendly Computer

A FEATURE of the Friendly Fair and Pet Show of Green Street Monthly Meeting, Philadelphia, for the benefit of American Friends Service Committee, was the Friendly Computer.

It grappled with such questions as: "What is the name of the member who lives closest to the meetinghouse?" A child submitted, "How many roads are there?" It "does not compute," the Meeting newsletter reported.

Food and Fellowship for Seasoned Friends

by Charles A. Varian

YOUNGER MEMBERS of our Meeting in Plainfield, New Jersey, began a program of gatherings and potluck suppers or afternoon snacks, usually on a Friday night or during the weekend.

The informal gatherings gave them opportunities to converse on many subjects and to exchange ideas and brought attenders, who were interested in and curious about Quakers and what they stood for, not only originally but now.

Some of the older Friends in the Meeting felt it would be nice for them to hold gatherings, informal and relaxed, at one another's homes, and so a program was instituted. Someone had the bright idea of calling them "Seasoned Friends." This might imply age, (or just maturity, if not sagacity), and the name appealed to those to whom it was proposed.

During the cooler months the group gathers at someone's home each month, usually on a Friday evening, and partakes of a potluck supper. Sometimes programs of games or color slides are arranged, or a discussion on a chosen subject is the order of the evening. Often nothing is planned, and Friends and their friends just sit and chat.

We seldom solve the world's problems, and we may not go home dazed by the depth of wisdom to which we have been exposed; we do not plan or expect that. We enjoy one another's company and feel we have become better acquainted with folks whom we may have known only slightly up to then.

We would not exclude younger Friends if they wanted to participate, but probably they would feel reluctant to be exposed to such sedate, antiquated characters. Thus, with rare exceptions, most of us are well over thirty.

Some of us wonder whether we are as seasoned as we think, but in comparison to younger people who have not lived (or survived) as long as we have, perhaps we are justified in using this title.

Young Friends, by the way, laid down their gatherings, but Seasoned Friends continue. It may be that we are so entrenched in our rut that we cannot extricate ourselves, or perhaps we are sufficiently pleased with one another not to wish to disturb the pleasant relationships we have established—not to mention the risk of losing all that food.

Constant Unity of Purpose

COMPLETE OPENNESS and frank discussions, in an ever-present spirit of true friendliness that revealed a constant unity of purpose, marked the seventyninth sessions of Wilmington Yearly Meeting, held in Wesley Woods, Townsend, Tennessee, August 18-22. Each participant honestly attempted to contribute to the growth of a larger and clearer understanding of our united responsibilities as professed Christians.

The most hopeful note, perhaps, came from a large and lovingly frank youth group, to whom the adults listened respectfully and who listened with equal respect to the adults. One joyful surprise was the vote of the young people against changing from a five-day Yearly Meeting in summer to two weekend sessions in March and in August. They feared that the shorter meetings would fail to provide the meaning they had found in the longer one. Wilmington Friends approved retaining the summer session and adding a weekend gathering in winter.

Everyone present was inspired by the thoughtful and well-prepared program in which so many persons participated.

SVEND AND ELIZABETH PETERSON

Searchers for a Radical Lifestyle

by John McCandless

"THE VISION of the church is necessarily radical, because the very principles on which the system ('this world') is based assume the existence of alienated, exploitative relationships."

The speaker was Rosemary Ruether, who teaches theology in Howard University. A Roman Catholic, she gave the keynote address at the conference of representatives of the Believers' Churches — those Protestant-and-beyond groups that historically have rejected any principle of church organization not based on the voluntary association of like-minded and committed Christians.

That eighty-some delegates failed to come up with any firm resolution of the question put to us ("Is there a Christian style of life for our age?") is a tribute, I suppose, to our own hardness of heart and to the solidity of human institutions. Perhaps success is not a word on God's agenda these days. Still, I thought we tried.

One of the participants, a member of a nondenominational, highly experi-

mental church with no historical traditions except what it can borrow, told me that the conference was the only group of more-or-less ordinary churchmen that had welcomed him into its fellowship. If the Conference on the Believers' Church did not seem to move very far, at least it had its corporate nose pointed forward.

Friends who are willing and anxious to learn from other religions can learn most, I feel, from our brothers in the Believers' Church tradition. Certainly it is only honest to report that I felt more at home with this group of Menonites, Brethren, Church of God, radical Roman Catholic, Pentecostal, "street church," and other committed Christians, rather desperately searching for a radical lifestyle appropriate to our faith and adequate to our era, than with the mixed multitude that passes for church congregations (or Friends Meetings) in most of the world today.

The conference, held at Chicago Theological Seminary June 29—July 2, was a followup of a 1967 conference that attempted to define the tradition in historical terms. This year's gathering concentrated on its relevance for modern conditions.

Among Friends attending were: Dean Freiday of New York Yearly Meeting; Howard Alexander and Keith Esch, Earlham School of Religion; Barrington Dunbar, Friends World College; Ferner Nuhn, Pacific Yearly Meeting; and I.

(John McCandless, a printer, is a member of Exeter Monthly Meeting, Pennsylvania.)

Pray for the President

NEW YORK YEARLY MEETING approved a minute establishing Sunday, October 25, 11 a.m. to 12 noon, as a "Day of Witness to hold Richard Nixon in the light."

"We have the hope," the minute reads, in part, "that so many Friends and others would join in this concern for a specific witness, that so much faith, so much light would be generated that Richard Nixon would find the way opening for him to initiate a change in the trend of world affairs towards life, justice, and brotherhood for all men everywhere."

The minute was addressed to Friends General Conference, Friends United Meeting, Friends World Committee, National Council of the Churches of Christ in the U.S.A., and other local and national religious groups.

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A Conference for Single Parents

by Bob Blood

A PARTICIPANT in the conference for single parents, held at Pendle Hill, described in her letter of registration the basic purpose of the conference: "So many other singles groups and conferences do not quite fill the needs of someone nurtured in the Society of Friends."

The teenage children of participants also were invited. Their program was largely self-generated, but they sat in on panel talks and joined in discussing the problems of rearing the children in one-parent families.

Many parents were acutely conscious of the disadvantages their children face in growing up under such circumstances.

We heard reports of the burden children carry in broken homes. One twelve-year-old boy was afraid to go to summer camp for fear his father would leave the community while he was gone. Another child concluded that because his mother had stopped loving his father, she might stop loving him (the child), too. An eldest son felt so responsible for his widowed mother that he dared not rebel enough to assert his independence. Conversely, single parents felt they could not afford to be sick or to break down emotionally, so heavy were the responsibilities they carried.

For children of divorce, contact with the "missing" parent is seldom lost completely, but having two separated parents also presents problems. Where divorce results from conflicting values or lifestyles, the child may be torn between loyalty to each parent's way of life.

Eighty percent of those present were divorced rather than widowed. Most had lost their partners within the past few years and still were suffering the emotional trauma of finding their lives disrupted and their hopes disappointed. For many, the failure of their marriage had been so unthinkable that they had put off facing it as long as possible.

Even after divorce, one man felt so ashamed that he pretended to his friends and associates that he was still happily married. After he finally confessed, however, no one seemed to care. The stigma of divorce seems more a question of internal guilt than of social shame.

For those who had lost a spouse or

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parent by premature death, the sense of having been cheated could still be bitter. Said one teenager who had lost her father: "The Lord giveth and the Lord taketh away. The Lord is an Indian giver."

Many found support and relief in the presence of others facing the same problems (or worse). And when one divorcee quoted an expert who said that "at least four hugs a day are necessary for emotional health," this advice was made the conference slogan and was put into immediate practice. Only ten percent of the participants were men, however, so opportunities for practicing the slogan within the conference were limited.

Major attention was focused on the difficulties encountered by divorced women in achieving meaningful companionships with men back home. Relatively little attention was given to possibilities for remarriage, partly because of the realization that the number of available men is not very large in the middle and later years, but mostly because woman after woman said she was "choosier" than she had been the first time. Nevertheless, having once known at least limited companionship in marriage, most felt lonely in the loss of that companionship and an urgent need to replace it.

The urgency of this need manifested itself dramatically the last day of the conference in discussion groups on one-to-one relationships with the opposite sex, including sexual relationships. These groups reported that the very urgency of the problem often creates difficulty. Having failed once in man/woman relationships, divorced people are so eager to succeed that they expect too much of each new relationship and become impatient with the imperfections of the new person. They cautioned one another not to expect meaningful relationships to develop from public encounters but to engage in activities that are meaningful to the self.

The men said they welcomed initiative from women and were attracted to women who were warm, responsive, open, and honest.

At least two widows discovered that their wedding rings were interpreted by the men as a signal that they were not interested in establishing new relationships—and promptly transferred them to their right hands in a moving gesture of emancipation.

A majority of those present felt that it would be right to have sexual relations short of marriage, but they were

concerned that their sexual involvements should be meaningful.

Another interest among the delegates lay in finding adult companionship through communal living. The easiest way to achieve community might be for two single-parent families to rent adjacent apartments or to double up in the home of one of the families. By combining forces, the single parents could take turns having nights out while the other cared for the children. They could also offer each other the emotional support and adult companionship which single parents otherwise miss in their living arrangements.

Some, however, would prefer living in a larger commune with a mixture of ages and marital statuses. A comprehensive community might be more stable than a group consisting only of broken families at a single stage in the family life cycle. A stable community might even provide sabbatical leaves from employment for single parents who otherwise would be too hard-pressed to take time off from earning money.

One mother had found community through employment in a boarding school where her children received free education. A public school teacher achieved similar benefits in the summer by taking camp jobs where she, too, could be with her children.

Participants were acutely aware of the failure of the larger society to assist them by providing child-care centers for their children outside of school hours. Most did not earn enough to hire a private housekeeper but turned instead to other women (sometimes single parents, themselves) who provided collective care by taking children into their homes.

A brief time of worship/sharing gave some glimpses of the significance of the experience to the participants. In the words of one of them: "We have felt so much love here. It has come from all to all, proving we are capable of love."

(Bob Blood, author of a number of books on marriage and the family, is on the staff of Pendle Hill. He writes that because of the overwhelming response to the first one, a second conference for single parents is scheduled for May 29-31, again at Pendle Hill.)

Tutoring Program

THE AMERICAN FOUNDATION for Negro Affairs is sponsoring a program to tutor black and underprivileged children in reading, writing, and Negro history in Fairhill Meetinghouse, Philadelphia.

New Zealand Friends and the Vietnam War

NEW ZEALAND YEARLY MEETING approved an open letter to be sent to Prime Minister Keith J. Holyoake. Lawrence Jones, clerk of the Yearly Meeting Peace Committee, feels that parts of the letter may be of particular interest to Friends in the United States:

"New Zealand should avoid military involvement in international power politics and should follow a foreign policy of aid, disarmament, nonalignment, and mediation

"We agree with the American Friends Service Committee that 'as the only foreigners in South Vietnam, the United States and its allies have nothing to negotiate but the rate and manner of their withdrawal.' We believe that New Zealand should remove all troops immediately and unilaterally, and offer increased non-partisan civilian aid to help alleviate the effects of this war

"We think that there should be in New Zealand no secret military research carried on primarily by and for a foreign power. We recognize that Australia, through the Northwest Cape and Pine Gap installations, has already become involved in United States nuclear weapons systems. We fear that present United States installations in New Zealand (and the proposed Omega Navigational Station) may be the first steps toward a similar New Zealand involvement

"We believe that New Zealand should not be hindered by concern for the present government in Taipei from taking a more active part in improving relations with the People's Republic of China, and that New Zealand should attempt to initiate negotiations concerning diplomatic recognition with the People's Republic of China, as Canada is doing. If it comes to a choice between recognizing a government ruling a faction of the Chinese people from Taiwan or a government ruling the great majority of Chinese from Peking, it is in the interests of world peace to recognize the latter."

A New Meeting In Chicago

NORTHSIDE MONTHLY MEETING, Chicago, has become an official constituent of Illinois Yearly Meeting. Northside Friends worship in the homes of members and welcome visitors. For time and place of meeting, write Ogden Ashley, 201 East Chestnut Street, Chicago 60611.

A Pictorial History

A SESQUICENTENNIAL SCRAPBOOK, published by Indiana Yearly Meeting (General Conference), supplements with reproductions of photographs, engravings, and documents the history of that Yearly Meeting, completed two years ago by Seth Furnas.

An introductory note laments, "The lack of Hicksite memorabilia is nothing short of astonishing. There have been too many moves by Friends into houses without attics."

Reasons for the Hicksite-Orthodox separation and its results in Indiana Yearly Meeting are explained in excerpts from documents of the time. A photograph of an old wall clock has the caption, "Clocks are characteristic of Hicksite meetinghouses."

A statement that accompanies a reproduction of a pamphlet written in 1832, "Calumny Refuted," may also have contemporary significance: "Since the 1650's, Friends have engaged a printer on the least provocation."

Action in Jackson

AMERICAN FRIENDS Service Committee volunteers helped the Delta Ministry (Box 457, Greenville, Mississippi 38701) defend the legal rights of the American Federation of State, County, and Municipal Employees in the city of Jackson to organize and bargain.

They have asked for seniority benefits, protection from arbitrary firing, guaranteed sick leave, free uniforms, and compensation for overtime work. Lack of these compensations has forced them to go on strike, and this has brought repressive measures, such as discharge for wearing union buttons, forced private weekend work under threat of loss of the regular job in case of refusal, and other threats.

Curb Your Car

OUTSIDERS' INSIDER, student publication of John Woolman School, warns:

"Curb your car! Community Meeting decided to put a parking lot near the barn and to encourage everyone bringing a vehicle to campus to park it there and walk the rest of the way onto campus—about one hundred yards downhill. Many people who live here object to the noise, dust, (especially in the dry season) and to the cars themselves and think that people will have to learn to curb the use of the automobile if the world is to remain the least bit habitable. Park your car in the parking lot. When you come to visit us, it will be much appreciated."

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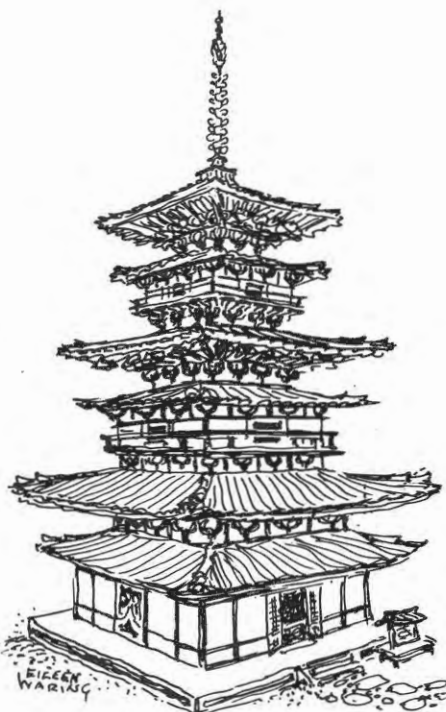
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CHILDREN can share their joy with lonely, forgotten children here and in other lands with the help of projects suggested in the 1970 Christmas brochure of American Friends Service Committee. "O, tidings of comfort and joy," a two-color, twelve-panel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



A Concern from Japan

MASAHARA INAGAKI, clerk of Tokyo Monthly Meeting, sent the following letter on behalf of the Meeting to Eisaku Sato, Prime Minister of Japan:

"We deplore the denial of human life and personality brought about by the United States advance into Cambodia and the resumption of the bombing of North Vietnam. If Japan is aware of the mistakes being made by the United States, we believe it is only by candidly pointing out such mistakes that Japan can truly be a friendly nation to the United States.

"Dependence upon military power brings severe suffering upon the local population.

"The progression of United States military activities in Indo-China is a deeply disturbing reminder of a similar progression of the Japanese military, when at the slightest provocation any excuse was given to expand the war, and the flames spread from the Manchurian Incident to the Pacific War. It was through bitter experience that we Japanese people realized the mistake we made in praising and justifying that military expansionist policy. We want the United States to avoid making a similar mistake."

Coffeehouse for Youth

THE YOUTH GROUP of the West Richmond Friends Church, Indiana, has opened a coffeehouse that is open from 8 to 11 P.M. on Saturdays. Tables were made from large wooden spools donated by Richmond Power & Light. Tile was glued onto the tops to provide a smooth surface.

Center in Washington

FRIENDS CENTER in Washington, D.C. has become a reality with the purchase of the adjoining property at 2121 Decatur Place. Washington Friends Newsletter states that the Meeting is "now free to proceed with developing a program, to make the best use of the property and justify its acquisition."

A committee representing all Meetings in the area—Adelphi, Bethesda, Friends Meeting of Washington, Langley Hill, and Sandy Spring—is planning activities for the center. One of the urgent needs of Washington Friends has been more room for First-day School classes, and the new center solves this problem.

Marshall O. Sutton, formerly on the faculty of Sandy Spring Friends School, has been appointed secretary of Friends Meeting of Washington. He has had associations with a number of Quaker agencies, including Friends World Committee, Friends General Conference, and American Friends Service Committee.

President President Bronner

EDWIN B. BRONNER, librarian and professor of history in Haverford College, is president of two Quaker historical associations, one in the United States, the other in England.

Edwin Bronner, a member of Haverford Monthly Meeting, began a one-year term as president of Friends Historical Society, of England, earlier this year. This spring he became president of the Friends Historical Association, in the United States.

Beacon Hill Meeting

THE NEWSLETTER of the Friends Meeting at Cambridge, Massachusetts, reports:

"If a Friends Meeting can be said to have a spiritual condition or a personality, the Meeting at Beacon Hill Friends House might be described as warm, friendly, enthusiastic, concerned, joyful.

"The young adults who make up the larger part of the attenders are establishing friendships among themselves, thus carrying their concerns as Friends into their personal lives.

"If attendance is an index to spiritual condition, it is encouraging to note that while last year's report stated that attendance ranged from eight or ten to twenty or twenty-five, this year's range is from eighteen to thirty or thirty-five."

Annual Public AFSC Meeting

THE THEME for this year's public meeting of American Friends Service Committee, to be held November 7 in Arch Street Meetinghouse, Philadelphia, is "Turning Points," after Rufus Jones's words: "We are at the turning point either of a new era of constructive power or a new stage of barbarism."

Henry Beerits, chairman of the board, will preside. The morning will be devoted to "The Struggle for Freedom." Winifred Green, of Atlanta, Georgia, will speak on school desegregation in the South; Jay Westbrook, of Dayton, Ohio, on G.I. and draft efforts; and Charlotte Meacham, of Philadelphia, on criminal justice.

In the afternoon the general topic is "In the Wake of Battle." Kale Williams, of Chicago, will speak on his experience in Nigeria and Martin Teitel, of Philadelphia, on his visit to Vietnam.

Plans are underway to invite two prominent outside speakers.

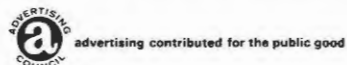
Sex Education Series

FILMS of sex education classes in Germantown Friends School are included in the National Educational Television Series: "The Three R's and Sex Education."

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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.

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-TL 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,



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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.

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-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Rd., Clerk: 261-3950, AFSC Peace Center: 443-9836.

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

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

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

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

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Tom Kenworthy, Clerk. Phone 288-1490. Quaker House. Telephone 373-7986.

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

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:30, Hymn sing; 9:45, Worship; 11, Adult Study Group. Babysitting, 10 to 10:45. Phone: 988-2714.

Illinois

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

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

DECATUR—Worship, 10 a.m. Phone Mrs. Charles Wright, 877-2914, for meeting location.

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone 968-3861 or 665-0864.

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

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

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

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

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

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

Indiana

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

WEST LAFAYETTE—Meeting for worship 10 a.m. 176 E. Stadium Avenue. Clerk, 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.

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

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

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

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

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

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

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day. Clerk, 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. Duaneburg, Schenectady County.

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

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

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

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 Pennsylvania, reconstructed manor home of William Penn.

GWYNEDD—Sunnyside 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.

HAYVERFORD—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.

LANDSDOWNE—Lansdowne 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 Pottsville—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Phone 546-6252.

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

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

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

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

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

Central Philadelphia, Race St. west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

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

Fair Hill, Germantown and Cambria, 10:15 a.m.

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

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

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 Sprout 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.

MIDDLEBURY—Meeting for worship, Sunday 11 a.m., back of #3 College Street.

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

17-18—Western Quarterly Meeting, Camp Hilltop, Downingtown, Pennsylvania, "The Meaning of Membership." Charles K. Brown III will speak at 7 on Saturday evening.

19—"Creative Quakerism," Kenneth Barnes. Third in series of ten public lectures, 8 P.M. Pendle Hill, Wallingford, Pennsylvania.

24—1970 Consultation, One Percent More Program, William Penn House, Washington, D. C. William Barton, secretary designate of Friends World Committee, will participate. Write John M. Sexton, 6202 Northwood Drive, Baltimore, Maryland 21212.

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.

26—"Creative Quakerism." See October 19 for details.

November

1—Adult Forum, Valley Meetinghouse, Old Eagle School Road, Strassford, Pennsylvania (west of King of Prussia). Speaker: Elizabeth Gray Vining.

7—Annual Public Meetings, American Friends Service Committee, Arch Street Meetinghouse, 9:30 A.M.-4:30 P.M.

9—"Creative Quakerism." See October 19.

16—"Creative Quakerism."
26-29—Sessions of South Central Yearly Meeting, Houston, Texas. Details 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.

Birth

DAVIS—On July 19, a son, BRIAN EDWARD DAVIS, to Carol and Edward Davis. The father and the paternal grandparents, Dorothy and the late Allen Davis, are members of Woodstown Monthly Meeting, New Jersey.

Marriages

FIELD-FORBES—On August 29, in Middletown Meetinghouse, Pennsylvania, CATHERINE VAN GELDER FORBES, daughter of John Van Gelder and Lydia Shipley Brinton Forbes, and LEONARD FRANCIS FIELD, son of Robert Henry and Barbara Savage Field, of Orchard House, near Loxwood, Sussex, England. The bride and her parents are members of Middletown Monthly Meeting.

GOENS-TYSON—On July 25, in Menallen Meetinghouse, Flora Dale, Pennsylvania, LINDA C. TYSON, daughter of Ralph and Emilie Tyson, of Gardners, Pennsylvania, and CHARLES WILLIAM

GOENS, of Salem, Virginia, son of Charles Goens. The bride and her parents are members of Menallen Monthly Meeting.

GROSS-PHILBRICK—On August 22, in premises of Valley United Presbyterian Church, under the care of Palo Alto Monthly Meeting, California, SHERRY PHILBRICK and WILLIAM GROSS.

KING-JONES—On July 4, in Trinity Episcopal Church, Swedesboro, New Jersey, SIDNEY S. JONES and JOHN PETER KING, son of Charles and Elva King. The bridegroom and his parents are members of Woodstown Monthly Meeting, New Jersey.

PODRAZO-JOHNSON—On August 8, in St. Bridgit's Church, Glassboro, New Jersey, BONNIE ANN JOHNSON, daughter of Geneva and the late Harvey Johnson, and FELIX M. PODRAZO. The bride and her mother are members of Woodstown Monthly Meeting, New Jersey.

SEYL-KRAMME—On August 29, at and under the care of Woodstown Monthly Meeting, New Jersey, SUSAN ELIZABETH KRAMME, daughter of Paul and Dorothy Kramme, and William Lydston Seyl. The bride, her mother, and her maternal grandmother, Elsie Conrow Peele, are members of Woodstown Monthly Meeting.

WARNER-LANKITUS—On July 4, in Woodstown Baptist Church, New Jersey, SHERRY ANN LANKITUS and THOMAS MATTHEW WARNER, son of John and Nellie Warner. The bridegroom and his parents are members of Woodstown Monthly Meeting.

Deaths

BALDWIN—Suddenly, on August 26, in Sandy Spring Friends House, Maryland, ALLEN T. BALDWIN, aged 84, formerly of West Chester. He was a consulting chemist with firms in the United States, Europe, South and Central America. He was on the committee that planned the building of the nursing home for The McCutcheon, in Plainfield, New Jersey. He is survived by two daughters: Mrs. Francis X. Montbach, of Rochester, New York, and Mrs. Clinton B. D. Brown, of Washington, D. C.; a son, Thomas E. Baldwin, of Greenwich, Connecticut; five grandsons; a great-grandson; and a sister, Esther E. Baldwin.

KINSEY—Suddenly, on June 27, DANIEL C. KINSEY, director of recreation in Earlham College, aged 67. He had previously taught in Oberlin College for thirty-one years. He was a Gold Medal winner in the one-hundred-meter hurdles in Paris as a member of the United States Olympic Team in 1924. He had participated for thirty-seven years in the Boy Scouts of America and held the Silver Beaver Award. He was a member of Oberlin Monthly Meeting, Ohio, and an attender of Clear Creek Monthly Meeting, Illinois. He had participated in international seminars of Friends. He is survived by his widow, Dorothy; a daughter, Dea Andrews, of Nairobi, Kenya; two sons: David C., of Lexington, Massachusetts, and Douglas, of South Bend, Indiana; three brothers: Milton M. and William P., both of St. Louis, Missouri, and Halladay, of San Marino, California; and three grandchildren.

LIPPINCOTT—On June 14, in Somers

Point Memorial Hospital, New Jersey, WILHELMINA F. LIPPINCOTT, widow of Lawrence Lippincott, formerly of Woodstown, New Jersey. She was a lifelong member of Woodstown Monthly Meeting.

REEDER—After a long illness, on July 31, in Friends Hall, Fox Chase, Pennsylvania, WILLIAM KITCHIN REEDER, of Langhorne, Pennsylvania, a member of Middletown Monthly Meeting, Langhorne. He was graduated by George School and the University of Pennsylvania. He is survived by his widow, Grace P.; a son, W. Rodman; a daughter, Jean R. Dew, of Chadds Ford, Pennsylvania; and three grandsons.

STEEL—On August 29, EDWARD T. STEEL, of Western Springs, Illinois, a member of Downers Grove Monthly Meeting, Illinois, aged 87. He is survived by a son, Robert A.; a daughter, Helen S. Lillibridge; and four grandchildren.

WADDINGTON—Suddenly, on August 10, in the Delaware Division of Wilmington Hospital, MARY R. A. WADDINGTON, aged 84, widow of the Hon. Edward C. Waddington. She was an active community leader and a loyal member of Woodstown Monthly Meeting, New Jersey, and is greatly missed. She is survived by two sons: Edward C. and Richard; two daughters: Mary W. Barnum and Alice W. Price; and two brothers: Richard Allen, of Lansdowne, Pennsylvania, and James Allen, of Highland Park, New Jersey.

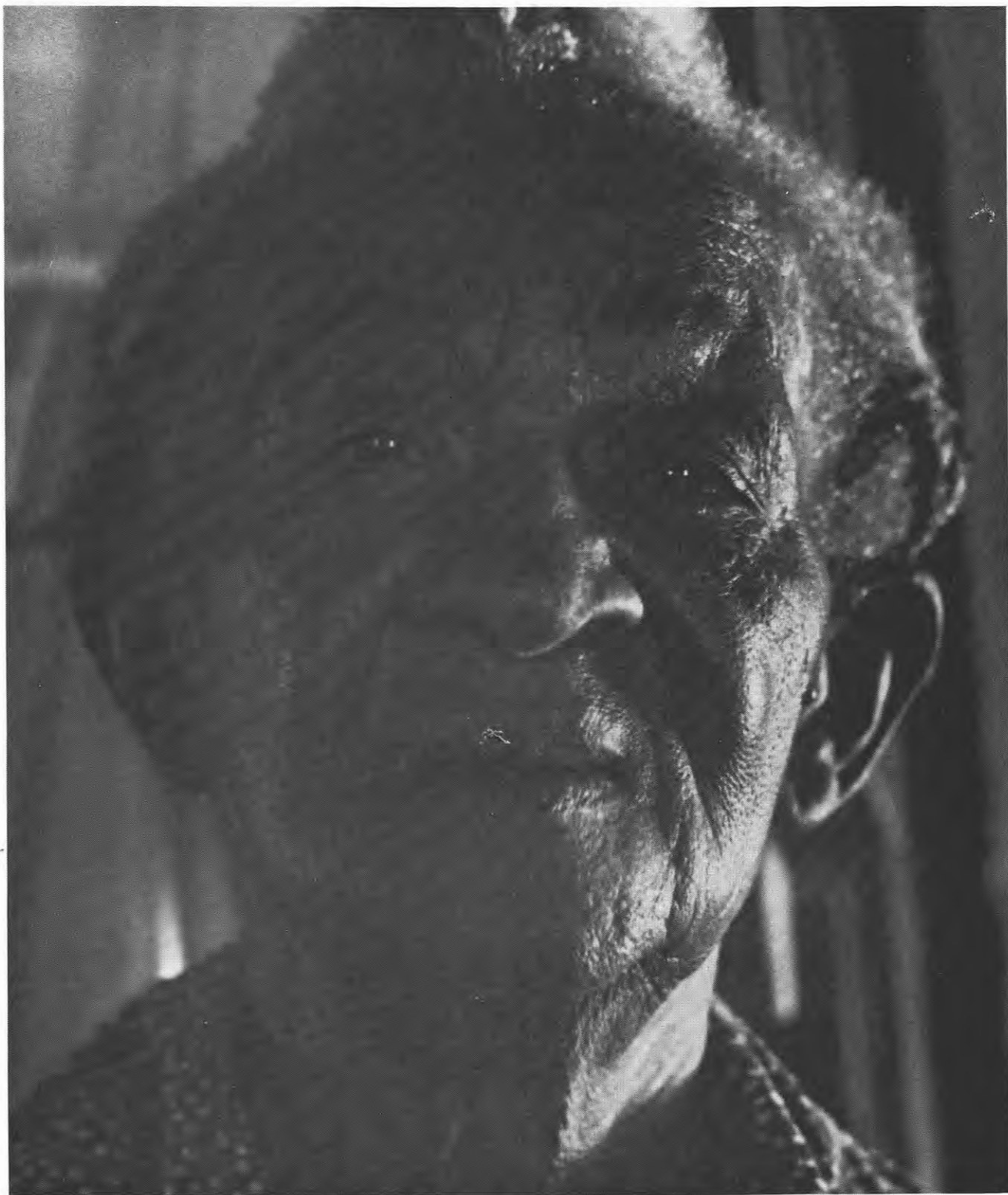
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	Average no. copies each issue during preceding 12 months	Single issue nearest filing date
A. Total no. copies printed	8,000	8,000
B. Paid circulation:		
1. Sales through dealers and carriers, street vendors and counter sales	30	550
2. Mail subscriptions ..	7,510	7,215
C. Total paid circulation ..	7,540	7,765
D. Free distribution (including samples) by mail, carrier or other means ..	240	110
E. Total distribution	7,780	7,875
F. Office use, left-over, unaccounted, spoiled after printing	220	125
G. Total	8,000	8,000

I certify that the statements made by me above are correct and complete.

ALFRED STEFFERUD,
Editor and Manager.



call it backbone

She's held her head high for 78 years. She's managed and done and somehow made ends meet. But nowadays, on her Alabama back road, there just isn't anything to make do with. Her husband died years ago. The kids have moved on leaving a few young ones for her to raise. She's never asked for help and she's not going to start now. That's why the NAACP Special Contribution Fund has a drive on to help

thousands like her. A \$10 donation from you can be converted by her into Food Stamps worth as much as \$240 in meat, milk and bread. Please join our effort by sending your tax-deductible check to the NAACP Special Contribution Fund. Your help can help keep her head high.

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