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From a Facing Bench

The photograph on the cover is by Takao Akiyama, free-lance photographer, of East Norwalk, Connecticut.

Shut not your doors to me proud libraries,
For that which was lacking on all your well-filled shelves,
yet needed most, I bring,
Forth from the war emerging, a book I have made,
The words of my book nothing, the drift of it every thing,
A book separate, not link'd with the rest nor felt by the intellect,
But you ye untold latencies will thrill to every page.—Walt Whitman

Around the child bend all the three
Sweet Graces—Faith, Hope, Charity ...

Walter Savage Landor

The contributors to this issue:

Marion Bromley, a member of Community Monthly Meeting Cincinnati, writes, "We publish The Peacemaker at our house (my husband, Ernest, is the managing editor), and that is the family's orientation." ... Mary Elizabeth Pidgeon was field secretary of the National American Woman Suffrage Association and worked nearly thirty years in the Women's Bureau of the Department of Labor. She belongs to Friends Meeting of Washington ... Howard G. Platt, of Cabot, Vermont, was editor of The Courier for Friends Council on Education. He now has an antique shop and "loves to refinish furniture." ... Oliver K. Whitting is a broadcaster, lecturer, journalist, and instructor in public speaking. A Fellow of the Royal Society of Arts and a member of the International Platform Association, he has had articles published in The New York Times, Saturday Review, the Gannett Press, and Westchester Newspapers ... Robert Scott Ellwood, Jr., assistant professor of religion in the University of Southern California, was a parish minister and a chaplain in the Navy. In his application for membership in Los Angeles Monthly Meeting, he wrote: "I plan to resign from the ministry ... with this application. I do not construe this action as a repudiation of my past religious life ..., but as beginning a new stage in my life to which I fully believe God is calling me."

"However experience and reflection has led me to believe, with George Fox, that the accouterments of ordinary churches—professional ministry, formal sermons, and stylized rite—are all less real than the spiritual level on which all men and women are equal, where the sources of being can be touched, and words from anyone for mutual enlightenment can be brought out. For this reason I find Friends Meeting a more genuine worship, and no longer feel I can be associated with the symbols of another way. I believe many ministers and church people are experiencing this sort of disquiet today with traditional religious structures. In this situation Friends' witness is crucially important, and having found it I want to make it known. ..."
Today and Tomorrow

The Grasslands
WE THOUGHT of several ancient Quaker burying grounds as we read about a movement to save whatever virgin prairie has escaped the inroads of plow, people, and highways.

The original prairie extended from the Dakotas to Texas and Indiana to the Rockies. It had the rich splendor of tall, nutritious grasses for animals ("all flesh is grass") and man ("grass is the forgiveness of nature"), and a part of its limitless, free, windswept beauty was the abundant native flowering plants. The spell of the prairie (to say nothing of its utility) was such that nobody who had experienced it was ever the same again.

Not much remains of the glory of the grasslands. We have misused them badly, and the real-estate developers have preempted them as others have exploited our forests, seashores, riverbanks, and dunes, all in the name of progress.

Now a group of conservationists, scientists, businessmen, seed growers, and naturalists are trying to save what can be saved. They are buying bits of wild prairies where they can, fencing off relic prairies ("meadows"), and restoring prairie-like fields in the hope of making them state or national parks. One of the leaders is Dr. Robert F. Betz, a botanist and ecologist on the faculty of northeastern Illinois University in Chicago.

One of their problems is that sources of seeds of native prairie plants (which were food and home of at least sixty species of mammals, one hundred thirty kinds of birds, and three thousand types of insects) are dwindling. A good remaining source is old cemeteries, the acres the settlers left unplowed.

Very likely there are a number of old Friends burial grounds (or fields near meetinghouses) that have been untouched these many years by herbicides and now, by being left alone, can serve one more good purpose.

The Shattered Dream
IN WILLIAM APPLEMAN WILLIAMS’S long review in The New York Review (November 5) of The Shattered Dream: Herbert Hoover and the Great Depression, by Gene Smith, are these paragraphs:

“If you are Hoover . . . then your moral imperative demands that you let the system come apart at the seams rather than violate the principles by saving the system for the people. One of your principles is that the system is their system, and hence the moment you save it for them you kill the dream. For when you do that you rule the people instead of serving the people. And the commitments to honoring principles, and to service, are Quaker creed. Perhaps, even, the Quaker faith. And Hoover was a Quaker.

“Either the people save their country or it does not get saved. It may get stuck back together. It may get managed well enough to remain operational. It may even get shoved into the next historical epoch. But it does not get saved. Meaning it does not get purified by the people demanding that it operate according to its principles. . . .

“Hoover was against the Empire. That was the Quaker. Not Nixon-Quaker. Just Iowa-boy-Hoover-Quaker. Meaning that he Honest-to-God-and-to-the-people simply wanted us to exchange the things we create for the things we need. And to give of ourselves to each other in times of well-being as well as in times of crisis. If we did that, then there would be no government intervention and management in our honest exchange, we would remain masters of our lives, and we would create an American community. . . .

“What I mean is that Gene Smith tells us that Hoover, in the depths of the hell of 1931, said that ‘what this country needs is a great poem. Something to lift people out of fear and selfishness.’

“If you kill a Quaker engineer who came to understand that—and to believe in and to commit himself to that—then you have murdered yourself.”

Miscellany

“The main reason we are a floundering society is that we are dominated by our senses. Man’s philosophy or human wisdom or intelligence tells us that reason and logic are the only way. Therefore what we see, what we hear, what we taste, what we smell, and what we touch are what we need. This is only one form of the antichrist at work in our society. What human nature wants is against what the spirit wants. The spirit produces love, peace, joy, kindness, patience, faithfulness, goodness, humility and self control. Once the individual has these, the Kingdom of God is here, in the Inner Man.”—From a talk given at Oakwood School by Don Badgley.

“Confronted with a choice, the American people would choose the policeman’s truncheon over the anarchist’s bomb. But true peace lies neither in bomb nor truncheon. It lies in that pattern of mutual respect and mutual forbearance that is the essence of a civilized society.”—Vice President Agnew.

Hugh Royer, a professional golfer, was asked how he won first prize in a tournament. He replied: “I prayed. Then I walked up and knocked it in the hole.”
Friends and the Equality of Women

by Marion Bromley

When women get together to share their experiences, they learn that many frustrations and handicaps to their serenity and their progress in chosen fields of development are common to their sisters. Women who hold to the principle that freedom is indivisible and that separation sends human beings in the wrong direction in their relationships have not found a way to gain the insights or the liberating quality of the all-women's caucuses.

Generally the reaction of men to the women's liberation movement has been a high or low level of incredulity, laughter, fear, and hostility. When programs are held in large liberal gatherings, the presentation of information usually is followed by remarks of men in the audience telling the participants what was wrong with their presentation. They are trying to be helpful.

Men (and women, too) who have been active in behalf of civil rights, racial equality, and social reforms had a hard time believing that there was merit in the movement for women's liberation. Then the cell group idea of organizing was put into practice, and the movement was sweeping the country. By the time the fiftieth anniversary of women's suffrage was celebrated, there were hundreds of women's liberation groups, literature abounded, and the movement had a healthy start. Many women were astounded when they analyzed their own situations and realized the profound inequality they had suffered. Some men also began to read women's lib literature and to become aware of situations everyone had been accepting without question.

As with discrimination based on color, no arguments can defend the indefensible: Seven percent of doctors are women; only four percent of lawyers are women. Eleven women are in the Congress. Thirty-one million women are in the work force; about a third of them are the sole support of families. Working women are increasingly concentrated on the bottom of the job ladder.

Statistics such as these represent the hard facts of life for women in America, but probably more important for most of them is the man's assumption of superiority in places that are close to where we live—in the home, in religious practice, and in chosen fields of active concern.

For Friends, who have had a tradition of taking each individual seriously, it may seem that women need have no doubt about their equal status. Let's raise the level of consciousness a little at this point, however. Does it seem unusual that in large gatherings of Friends the speakers, the board members, the executives, the committee chairmen are usually men? Are not national and regional offices of American Friends Service Committee staffed rather regularly by men in organizing and executive positions, while women mostly are typists, bookkeepers, and stenographers? The situation seems parallel to that in the usual American business office. The same might be said about most offices of Friends organizations.

In national meetings of Friends, the platform usually is occupied by men, just as in denominational church meetings—except that separate women's groups within the Christian churches and Jewish temples have served to develop well-known and capable women leaders. The Society of Friends has had some strong women leaders in its history, but were not most of them developed in the period when men's and women's meetings were separate? For all kinds of reasons, probably no one in the Society of Friends wants to return to that pattern. We shall therefore have to find other ways.

The more we try to define sex discrimination, the more monstrous the task of achieving equality appears. Consider, for example, the much-honored and oft-stated Friends notion that there is "that of God in every man." Consider the male images that brings before our minds. We may say that use of the one-syllable word "man" means all human beings, but it just is not true when we think of a woman when we are expressing that noble thought—we see in our mind's eye some degraded man. (Even in degradation women are invisible!) And then there is that shocking realization that although many of us deny belief in an anthropomorphic God, the image of God as a man is so ingrained in the consciousness of Western people that we have to reckon with the knowledge that their very God is a man. Females get their recognition in such phrases as "Mother Nature." Women will bear babies, and men will provide the intelligence, justice, wisdom, and power that is inherent in the concept of "God"!

There also is that troublesome matter of names. I sometimes introduce myself by saying, "My name is Marion Bromley... Well, no, Bromley is my husband's name." If I say my name is Marion Coddington, I have to correct myself again; that is my father's name. My mother's maiden name was Edwards, but that was her father's name. Only since this became an issue with me have I understood what Muhammad Ali and other Muslims are saying when they refuse to retain their "slave name" when they join the Muslims.

A ready rejoinder is that a name is not important. It is what the person is that counts. If a name is not important, though, it should be possible to change the practice of having names that follow only the male lineage in a family.

Friends have a fairly strong tradition of using first and second names, rather than "Mr." or "Mrs." Perhaps they...
will be the ones to break with the practice of carrying only male family names. The custom is convenient mostly for keeping title to property (wives at one time being considered as property). Radical young Friends will likely be willing and happy to relinquish inherited property. Why could they not start marriage and a new family by choosing a new name, different from that of either partner? A discussion in preparation for taking a new name at the time of marriage, in the way one does when joining a religious order, might be the basis for a strengthening of the commitment to each other. The wedding ceremony for such a couple could be arranged to reflect their feeling of equality; the wedding certificate would bear none of the “party of the first part” vestiges of a contract of purchase.

Most of us will need to work for less dramatic changes toward equality. Meetings might arrange discussions on women’s liberation, in a spirit of inquiry, of openness, of acceptance. National Organization of Women (NOW), 1952 East 73rd Street, Room 106, Chicago 60649, can help with literature and information about local groups. New England Free Press, 791 Tremont Street, Boston 02118, has packets of literature on the subject. If a speaker is desired and a contact with a women’s liberation group is lacking, the editor of the women’s page of the local newspaper probably can be helpful. The public library can produce current and historical material of value. Reviews of Kate Millett’s scholarly work, Sexual Politics, and other books can provide much discussion material.

Liberation-conscious women can form the habit of reacting vocally when discriminatory statements or practices are made or planned. They may be marked for a time as being inordinately keen on this one subject, but if they persist and carry on duties and responsibilities that are the business of the group, the image of one interested only in making noise about women’s lib will not hold for long.

In personal relationships, Quaker women should assume responsibility for liberating themselves. They should insist on being taken seriously on the big issues, such as the work inside and outside the home, and on the little things.

If both partners in a marriage are satisfied with the arrangement of the man going out of the home to work and the woman staying at home to do the housework and care for the children—fine. Many couples, however, would profit from a reconsideration of their life style. The female of the species is not uniquely fitted for cooking, laundry, and general janitor work. She has one great advantage: The tremendous, priceless, overwhelming experience of giving birth and nursing a baby. A man cannot really share in this thrilling experience. Except for this period, there is no reason the husband and father cannot assume a substantial share of the menial tasks traditionally left to women. He can thus also share the joys of being with the children more, sewing, cooking, or home decorating or many of the more enjoyable parts of keeping house. The point is that each partner should have choices in the division of work, rather than having the more interesting, exciting, and challenging work and the wife having the drudgery.

We should stop accepting the assumption that men just naturally know more than women about politics, sports, mechanics, religion, logic, and the weather. If women were deprived of a background in some of these, so were many men.

In mixed groups in the fields of service we have chosen, let us not assume we are there for the “woman’s point of view” or to do the telephoning or keep the minutes. Let us take ourselves seriously and not withhold any contributions we may be able to make. Let us be liberated, and we shall be much more useful.

Of Women and Books on Their Status

by Mary Elizabeth Pidgeon

Woman’s Place, Options and Limits in Professional Careers. By Cynthia Fuchs Epstein. University of California Press. 204 pages. $6.95

The Feminine Mystique. By Betty Friedan. W. W. Norton. 378 pages. $5.95

The Way of All Women. By M. Esther Harding, M.D. With an introduction by C. G. Jung. David McKay Company. 335 pages. $7.95

The Right to Be People. By Mildred Adams. J. B. Lippincott. 238 pages. $5.50

Voices of the New Feminism. Edited by Mary Lou Thompson. Beacon Press. 116 pages. $5.95

After the Second World War, women’s advance lapsed as “the American spirit fell into a strange sleep” and “the whole nation ceased to grow up,” as Betty Friedan puts it. During the 1960’s, a new movement was forming, of which Betty Friedan was a prime moving spirit. By 1970, the fiftieth anniversary of women’s enfranchisement, the public was being inundated by a torrent of books, articles, and symposiums on various phases of the position and progress of women. A spring issue of Publishers Weekly listed seventy such books recently out or soon to appear. Each of the books reviewed here deals with some special aspect of this general field. Many others are worth exploring.

This is a subject sure to interest Friends, who from their origin accorded the spirit of woman a full place beside that of man. (The term “equal” is inappropriate in
any human connection, since each individual has unique qualities and needs.) It has followed that many Friends have been in the forefront of various types of work leading to women’s growth and opportunity.

Cynthia Epstein and Betty Friedan present mature and studied views, each with a fresh approach to the problem of women’s growth, and a wealth of illustration developed from wide experience. Neither suggests the simplistic solution of a single law or amendment as the full answer to attitudes affecting women that are embedded deeply in the social fabric.

Both deplore the social waste arising from the loss of the exercise of women’s full capabilities as human beings. They do not stop with incisive analysis; each outlines some clear directions toward overcoming the sorry plight they find. Some of these depend on re-orientation of social attitudes and customs; some depend on the comprehension and stamina of women themselves and their educators.

Cynthia Epstein is a trained sociologist, assistant professor in the City University of New York, and a project director in the Bureau of Applied Social Research in Columbia University. Her impressive study outlines six major types of role conflict with which women must battle to attain professional standing and which have kept them largely in the lower ranks.

She notes that women’s special problems in securing opportunity have not been publicized to the same extent as those of other disadvantaged groups. She gives many examples of women’s ambiguous position in early surroundings, in career choice, in decision to seek advanced training, and in customs within professional life and organization. She emphasizes the need for a drastic re-ordering of expectations about women’s place in society and suggests ways in which women are beginning to adjust the demands of their differing roles.

Betty Friedan has worked with eminent psychologists in applied social research in two western universities and as a clinical psychologist. She has written for many magazines. As founder of the National Organization of Women, her intensive original thought and constructive proposals gave tone and direction to the modern woman movement. Thus, for an understanding of this, her book is essential.

Her term “feminine mystique” denotes society’s view of women’s complete fulfillment as being in the role of wife and mother. This has caught women in a stunting or evasion of growth as full human beings. Their weak position is further exploited in women’s magazines, vapid television programs, and intensive advertising of nostrums, gadgets, exotic boutiques, cosmetics, and startling extravagances. (Not her specific terms!) The results, disastrous for women, likewise adversely affect men, “fellow victims of the present half-equality.”

She gives wide-ranging illustrations of these results, gleaned from her psychiatric practice, from many contacts with experts and from special studies and interviews. They appear in serious psychic and family problems, alcoholism, apathy of youth, and much more.

Lines of cure she suggests are based on the fact that every woman, as well as every man, must find an identity in a mass society. Women themselves and their educators must rethink their role, and many are beginning to do so. Even the very young woman must be encouraged to think of herself as a human being first and make a life plan in terms of her abilities. She must fit in love, children, and home, which in the past have been the sole definition of femininity, with the work toward a more inclusive purpose that shapes the future.

The book by Esther Harding, noted English psychiatrist who studied with Jung (note: not Freud!), is a classic work on the basic psychology of women, written with deep understanding of their constitution and problems.

Jung concedes in his short introduction that men do not know women’s psychology as it really is. He considers that “woman possesses a peculiar spirituality.” Only as she develops this can she give her best capability to society, including the best to her family as well. Ways of doing this can be sensed from Dr. Harding’s presentation. Some knowledge is necessary of the underlying forces and currents she outlines to illuminate the possibilities for women in making their full human contribution.

Mildred Adams and Emily Taft Douglas deal with the history of the woman suffrage movement and the lives of American women leaders. This is a pertinent background for the newer woman movement, since it is said that few people under forty know much of this history.

Mildred Adams, a graduate of the University of California, trained in economics and Spanish there and at Columbia and Yale. Her book shows an absorbing panorama of the suffrage movement and some of women’s subsequent work. It extends from women’s first convention in 1848 through the appointment by President Kennedy in 1961 of the national Commission on the Status of Women.

The author is especially well fitted for this writing, since she could use not only many published records but her own memory of work with an aunt, Mrs. Raymond Brown, an officer of the New York State Woman’s Suffrage Party that won the campaign there in 1917.

Emily Douglas’s book gives charming and readable summaries of the lives and work of outstanding women in American history, which show their contribution to the democratic ideal. Many half-forgotten events are recalled. Among the women included are Anne Hutchinson, Mary Dyer, Abagail Adams, pioneers for woman suffrage, Jane Addams, and Eleanor Roosevelt.

Mary Lou Thompson, editor of The Bridge, magazine of the National Unitarian Women’s Federation, has brought together articles written at various times by...
twelve women leaders active in the fields of law, politics, labor, education, and the church.

They include two members of Congress, the director of the Women's Bureau, four college professors, and two founders of the National Organization of Women. They deal with ideology, problems, and goals of the modern woman movement, emerging lifestyles, and a program for the future. The first article gives historical background, with a leftist slant, written in 1955 by Joyce Cowley, a writer active with labor unions. A highlight is the bibliography, reported as the most comprehensive compiled to date of "women's rights" material.

The Intimations
We Live By

by Howard G. Platt

FOUR INTIMATIONS on occasion may equal one insight if all are on the same wavelength.

We live by intimations, for, in truth, what else urges us on?—and that includes meeting for worship.

We find increasingly that by taking thought we can add to our spiritual stature. After all, our subconscious must have something with which to work. In short, we need to overturn many stones in the field, and that includes some stones that we have never considered relevant.

To our credit, we have overturned one stone, which we may label psychology and religion. Many of us know the value of this experience. If, as we believe, man is part of the divine essence, any line of action that could speak to a more abundant life is in fact a truly religious concern.

Our interest in ecology is another.

That is not all. Other fields could include sociology and anthropology. It is interesting to note that most books on anthropology have a chapter on religion at the very end. The conclusions may not always satisfy the reader, but at least the author is thinking about the subject, and this itself is significant.

There is also the emerging field of thinking called ethology, which encompasses the psychology and behavior of animals. Such a study is almost bound to shed some light on why human beings behave as they do. In ethology, as in ecology, the reverence for all life at last gains a scientific status.

Specific advice and counsel, even if later revised, is in order, as just good will is not enough. For instance, in the field of anthropology we consider man as one species, which he is. After the manner of subspecies in biology, man proliferates into cultures and subcultures, and the interaction of these groups is a major problem. To cope with these problems needs study. Just how any Social Order Committee hopes to be really operative without at least a consideration of one area in depth is hard to contemplate. The same goes for city planners.

As one specific, The Hidden Dimension, by Edward T. Hall, offers insights leading to the resolution of cultural conflicts.

Many of us are probably familiar with the problems of animal territoriality as brought to our attention by Robert Ardrey and others, among them Konrad Lorenz, John Paul Scott, and Desmond Morris. Edward T. Hall, an anthropologist, has extended the consideration of the problems to man.
Counsel as to Marriage

IN SETTING OUT in life, let there be a prudent and Christian care to avoid a scale of living which may minister to luxury or pride, or tend to an increase of worldly care, and thus diminish the power to devote time and money to the service of others for the Lord’s sake. Christian Practice, 1872

Concerned writers often find it difficult to stay within disciplinary bounds, and that is to our benefit. Intimation gained by such overflows seem to offer a legitimacy that the frontal attack evades. Whether these fields of concern are strictly contained or not, it is true that ultimately they all return to man.

While it is not a new discovery, we are now forced to face the fact that even with an alleged single national culture there are a host of subcultures in our country that are shouting for our attention. In any American state there are subcultures in which age, economic position, education, occupation, and sex are just a few of the many classifications that challenge us.

With all of our concern for reducing tensions, we must never forget the great and important fact that the identity and contributions of all groups must be held sacred. The concept of the melting pot carries the kiss of death.

What to do? One good answer is to be well informed in depth in at least one area. That approach always seems to carry an overflow in its wake. Other things will follow.

Now we are ultimately faced with the fact that the religious consideration of any of these areas is premised upon the concept of that of God in every man. Well to begin with, is this true or not? Many of the Christian world would say it is a blasphemous idea. Quakers hold to it, essentially, because of the compounding of many intimations; some gained in meeting for worship and many elsewhere. It is a concept that everyone must experience and accept for himself.

There are many who feel that a life built on reason is the only life built on solid foundations. And, indeed, they are partly right. For instance, in science, reason or analysis must check on the investigator’s hunch, feeling, or intimation, which puts reason in motion. The starting statement is the problem.

Even if the hunch or premise in question has been shown to be true by a previous set of reasoning, that previous set of reasoning must, itself, start with a merely accepted or unproved premise or intimation. And so it goes. Anything apparently can be proved by reason if you accept the starting statement.

Hence intimations in abundance speaking to a given premise are the safest guide to truth. Even then, one may be wrong.

It may be said that the spheres I have considered could be so extended as to include all of life itself. Does this need an apology?

A Memorable Meeting

by Oliver K. Whiting

IT HAS BEEN said that the strength of a Quaker service rests in the recognition that each participant is free to make his own approach.

On these occasions, when Friends have permitted us to share a spiritual experience which they have found helpful, the meeting will often carry a special significance.

A memorable example occurred at our Meeting in Brighton, England. The previous week, a Friend had somewhat dramatically stated, “The Power is here. Let us help each other find it.”

The following Sunday, another Friend spoke of an approach to prayer that he had found to be a helpful background from which to tune in a deeper awareness. His first step was to empty his mind of the problems and worries of the week: To crowd them out, so to speak, by a conscious counting and a momentary reliving the good and happy circumstances the week had brought. Having cleared his mind in this way and filled it with a spirit of thankfulness, he just asked God in so many words to guide him. As he did this, he said he was often swept with a surge of confidence, a feeling of new vigor and new hope.

That message prompted another, in which we were reminded that for prayer to be effective, we must know the answer will be given us instantly if our faith is complete. This being so, we should rise from our knees, thanking God for the answer He had already made ours, even though it might concern an illness that would take time to heal. We can know that the Spirit has already been put through the necessary motions and that in due course, the material answer must follow if we have faith.

As Jeane Dixon put it:

“I know not by what method rare, but this I know, God answers prayer.
I know not why He sends the Word that tells us fervent prayer is heard.
I know it cometh soon or late. Therefore, we need to pray and wait.
I know not if the blessings sought will come in just the way I thought.
I leave my prayer with Him alone, Whose wisdom is wiser than my own.”

A Friend then told us about an episode when she was riding one day to work by bus. She noticed a woman sitting opposite her and was concerned to see the look of abject depression on her face. The woman sat slumped forward in her seat. Our Friend determined to pray for her that God would restore her confidence and bring relief and happiness back once more.

January 1, 1971 FRIENDS JOURNAL
This Worship Cannot Be Interrupted

by Robert Scott Ellwood, Jr.

The place where I worship is in a busy street in an inner-city neighborhood. The thin walls of the residence converted into a meetinghouse scarcely keep out the roar of old cars, the snorts of buses and trucks, the horn-songs of motorcycles, the whine of jets, and the screams of sirens. A police helicopter may hover overhead. Atop this are human voices—children calling, calling their playmates and parents; young men talking loudly about cars and where to go; argumentative families.

In some other forms of worship, most of this racket might be well covered over by the voice of a mighty choir or the suasion of an eloquent preacher. With us, it is there in all its starkness.

In the early days, meetings suffered intrusion far more violently than may be usual today. Persecutors—soldiers, drunken mobs, students—burst upon the silence to beat and vilify and ridicule Friends and frequently to hail them before magistrates.

Yet Friends did not feel the meeting was thereby interrupted but, rather, that the intrusions were part of the meeting. For the meeting was, as we say, unprogrammed. Anything might happen in it, and anything that did happen in it was part of it. It was the total opening up of a space of time to the Spirit of God. He would be trusted to bring into being in it whatever words, whatever work, whatever experience, whether of ecstasy or persecution or both, that He would.

Thus Robert Barclay, in his Apology for the True Christian Divinity, wrote: "The excellency of this worship doth appear, in that it can neither be stopped nor interrupted by the malice of men or devils, as all others can." If you take from any others, he said, their mass-vessels, or prayer-books, or pulpits, their worship is marred or stopped. But nothing can mar the worship of Friends, for it depends on nothing but the Spirit, which no man can carry off in his pocket.

The Spirit remains, even when the meeting is broken in upon by those who jeer or stomp. Barclay continues: "Yea, sometimes in the midst of this tumult and opposition, God would powerfully move some or other of us by his Spirit, both to testify of that joy, which notwithstanding their malice we enjoyed, and powerfully to declare, in the evidence and demonstration of the Spirit, against their folly and wickedness; so as the power of truth hath brought them to some measure of quietness and stillness, and stopped the impetuous streams of their fury and madness: that even as of old Moses by his rod divided the
winds of the Red Sea, that the Israelites might pass; so God hath thus by His Spirit made a way for us in the midst of this raging wickedness peaceably to enjoy and possess Him, and accomplish our worship to Him."

The meeting for worship, then, is not a time set aside for a particular kind of peaceable experience, to which all but sweet light is alien. It is a time framed off for openness to the life of the Spirit in all its dimensions. Such an hour can be like a lens; it can bring into a single focus and meeting-point all the swirling colors of a week of life. Also, like a lens, it can magnify into visibility what is beyond the range of ordinary eyes, but not beyond that of which the Spirit can be sensitive.

In a time given wholly to the life of the Spirit, gates to transcendent beauty can be opened, but so can keen awareness of suffering and the wrathful jealousy of the powers of darkness. We can only be sure that whatever happens, as Barclay knew, will not necessarily be restricted to the commonplace level, but may soar into the heights and depths, into heaven and hell.

The silence is like a mirror, which makes inescapable to us all we are in and before the Spirit. All that happens during the time of meeting—silence, testimony, interruption, irritation, even persecution—is what we have bargained for in coming and is meant for us. The meeting is a drama of experienced spiritual strife and overcoming which, like Wagner’s Rheingold, one may not disengage from until it is over and all furies are parted like the Red Sea, and we have come after billowing tumults peaceably to enjoy and possess Him.

Surely, today, the noises of the city on the periphery of hearing are justly a part of what is framed off by the meeting. They are part of what is presented before us, as if it were an ikon, for resolution into spiritual meaning. For the noise of traffic, of sirens, of crying voices, of the chained and barking spirits of dogs, are part of the milieu of the life of the Spirit of today. If we think to find God and leave it out, we do not find the real God, who broods in the hearts of cities and in their running, crying, searching children.

If we would speak to that of God in them, we must be able to hear them in meeting. Let us widen the circle of the meeting to include the voices that come into it through the walls. Let their insistent testimony, though it be in noise and tumult and shouts rather than soft English words, help create the inner drama that leads to our worship and service.

The Centrality of the Sacraments

by R. W. Tucker

A LUTHERAN, a Baptist, and a Catholic separately asked me recently about Friends’ understanding of the sacraments. I did my best to give a thoughtful answer to each but thought later that some Friends also would like to think with me about how we can best reply to this frequently-asked creedal question.

We tend to “explain” sacraments either by not explaining (“We don’t use water baptism or outward communion”), or by explaining nonresponsively (“All of life is sacramental”—true, but vague unto meaninglessness, and not really a reply in terms of what sacraments are understood to mean in other traditions), or, worst of all, in terms of non-necessity. (“Other Christians seem to need sacramental practices, but Friends are a sect for people so holy we can dispense with such practices.”) Nonsensical explanation is probably the most usual attempt to reply responsibly, and most Friends who use this reply probably are unaware of the enormous implicit spiritual arrogance. Lewis Benson says this concept is not found in the writings of George Fox and believes that it was never used before this century.

Hugh Barbour wrote an essay in Quaker Religious Thought that placed great emphasis on the lack of “grace language” in early Quakerism. I think he overlooked the possibility that “baptism” was the “grace language” of early Friends. They seemed to think that baptism did not happen just once, but again and again to the same person. And they felt it was tremendously important.

Here surely is the clue to the Quaker understanding of baptism. It is not an event, but a process. Treating it as an event—a ritual with water—amounts to false teaching about the nature of inward spiritual growth and reflects an immature understanding of the way God works with people.

Faithfulness to our divine leader is the key to spiritual growth, but God is faithful to us, whether we are faithful back or not. It is a point that has much to do with sacraments.

Let me suggest a line of argument:

We are sinners. We need to realize this. We need forgiveness. We need to realize this. We do not deserve forgiveness. We need to realize this.

Nevertheless, God does forgive us. Not because we deserve it, but because He loves us. This is the central miracle of the religious experience. When we realize our need for forgiveness and that God does forgive and we accept His forgiveness, we have the baptismal experience.

JANE ADDAMS

FRIENDS JOURNAL

January 1, 1971
Spiritual growth is growth in infinitely receding perfection: The nearer we get to holiness, the more acute is our perception of how far we still must go. Our awareness of ourselves as sinners needing forgiveness, therefore, is something that grows within us. At the same time our astonished awareness of the miraculous and undeserved nature of forgiveness also grows.

It follows that for Friends there is meaning neither in the Catholic distinction between baptismal forgiveness and the forgiveness that accompanies contrition nor in the Protestant distinction between baptism and justification. This is theological nit-picking. There is one forgiveness. There is one growth in awareness of forgiveness and of our need for it. Spiritual growth is a continuous baptismal process.

Baptism also is commonly understood as the event by which one enters the church. If we accept Thomas Kelly’s definition of the church as the inward fellowship of people who recognize one another across all barriers—the “church mystical” of the theologians—then we can agree that baptism is the way one enters the church. It is assuredly true that for some people the baptismal experience comes as a sudden, blazing Damascus Road experience. But whether it first comes to us as it did to Paul, or whether it sneaks up on us, it is in no way an event. It is a lifelong growth process.

The line of argument cannot stop here, because it raises several more issues. For one thing, early Friends did not take the position that the only true church is the church mystical, although their writings show an intuitive awareness of its existence. The concept is implicit in their teaching that God reaches out to, and gathers, persons of all faiths—even persons who never heard of Jesus. The important point is that experience of the Holy Spirit is a gathering experience.

We are gathered in an inward, invisible fellowship; we are also called to gather outwardly and be the visible people of God. We are faithfully to do His will on earth under the direct leadership of Christ, and the outward community of discipleship is granted incredible authority, the same authority Jesus claimed for Himself: The authority to “bind and loose,” to forgive sins, to say prophetically “thus saith the Lord.” The applicable Scripture is Matthew 18: 18-21, where Jesus promises His presence in our midst, not when we are gathered for worship, but when we gather corporately for decision-making under His leadership.

Discussions of communion have degenerated into discussions of denominational boundary lines. Communion among all Christians has to do with Matthew 18, however, with the problem of just how an outward fellowship of fallible human beings lays hold of the prophetic authority promised it. For the outward fellowship, apostolic authority is the key to its meaningfulness, and the various practices of communion define the way in which each Christian body believes it summons the Presence in the midst, without which there is no authority, no prophecy.

Friends approached this problem at right angles to the way everyone else had always approached it. For Friends, the key was faithfulness. Early Friends understood that God’s faithfulness to us is a summons for us to be faithful in return. The scandal of original Quakerism was not its rejection of rites or of a Book as central to the religious experience, but its further rejection of a learned clergy. “Christ has come to teach his people himself.” Any group of ordinary people could be a faithful community of discipleship, and special learning was not required, merely the desire to be faithful.

But faithfulness is difficult unto impossibility without help. So we find in Quakerism a new interpretation of communion. As with baptism, communion is seen as a growth process, not an event. Through inward corporate communion with our divine Leader, we find the strength and courage to persist in faithfulness and grow in it. The Holy Spirit is more than a baptizing spirit and a gathering spirit; it is an empowering spirit. The miracle of God’s forgiveness is accompanied by the miracle of God’s as-
sistance to us as we corporately seek to be faithful communities of discipleship.

The Holy Spirit is also a teaching spirit. The original twelve disciples, the model for any Friends Meeting, did not spend time making up creeds or basking at the feet of their leader. They were too busy doing the things he told them to do. When they did gather in his presence it was to receive instructions and marching orders. The Gospels attest that despite many clear sayings of Jesus, his disciples came to inner understanding of the meaning of those sayings when they acted on them and were faithful. Often they failed at first, saw they had failed, and started over again.

A related point must be made. Atonement is not a legalistic event that took place in 34 A.D. or thereabouts. Rather, atonement has to do with a process, in which the Holy Spirit is a sensitizing spirit.

We all know what it is like to suffer and rejoice with a loved one. We are told that Christ suffered and rejoiced with all of us and summons us to do the same. We know from inward experience that hard-heartedness to others is hard-heartedness to God; they are inwardly one process. We know that only by naked vulnerability to the sufferings of others can we open ourselves to the joy of Christ who overcame the world. “Christ’s Cross is Christ’s path to Christ’s Crown.”

Baptizing, gathering, sensitizing, teaching, and empowering—these are the attributes of the Holy Spirit, and every one of them is a process, none of them an event. They join to become the process that makes us a people and puts upon us the mantle of apostolic authority. They are sacramental in that they are the ways in which God injects Himself into our lives and transforms us, individually and corporately.

This vision of God’s way with man made early Friends shrug off outward rituals of water baptism and of communion, not because they rejected the inward spiritual realities those rituals reflect but because their sense of the inward realities was so acute that the outward rites became an irrelevant and after-the-fact betherration. Or, when their attention was drawn to the issue, this is what led them fiercely to attack the outward rites. They saw in them an emphasis subversive to the understanding of God’s way with men without which inward growth cannot occur. Christ had come to lead them himself. He was a mediator who did not need to be mediated with rituals; he was a presence who did not need to be summoned with magical rites; he was a baptizer who made baptisms by others seem sacrilegious.

Has this inward understanding of the nature of the spiritual life vanished among Friends? Have we merely lost our capacity to explain it? Why are we so inarticulate when we are asked to explain our view of the sacraments, and what does our inarticulateness really reveal about us?

Values

How do we know that which is good?
Would that which seems best for me today be good for us today?
Would that which seems best for us today be good for us tomorrow?

Judge not lest ye be judged—Should we avoid judgments by making none?

That which we do or do not do:
Will it make us and our brothers better men?
How can we best contrive to share our true concerns with all—will he whom we convince today remain convinced tomorrow?
Can we in any way contrive a false concern to share? Will he whom we convince today despise us then tomorrow?

Will morality disappear?
Will value judgments cease?
Or will we still seek truth and try to answer that of God in every man, and find that good and this not so good, that moral and this immoral?

Will he who loves not wisely turn to hate? How finds man that of God?

Where are we now?
Does the secular, temporal present hide us from the divine presence?

It has been said, live thy life that none should wish to harm thee. How can we find the way to live without hostility?

It has been said even by some Friends nonviolence doesn’t always work. But does not a man who uses force condemn society of which he is himself a part? Are we not all part of mankind in spiritual unity?

Ben Rasmusen

January 1, 1971 FRIENDS JOURNAL
The Vietnamese Child

Little girl
why do you stare at me with big brown eyes?
I marched in the demonstrations against the war.
I spoke the hard words.
Why do you stare?
O American, forgive me.
I am seeing the face of the soldier who shot my father.
Forgive me, for I do not mean to stare.

Little boy
why do you stare at me with big brown eyes?
I wrote my Congressman against the war.
I wore the sign of peace.
Why do you stare?
O American, forgive me.
I am hearing the sound of the planes that bombed my home.
Forgive me, for I do not mean to stare.

Little girl
why do you stare at me with tearfilled eyes?
I gave the money to the good organizations.
I wrote the letters to the paper.
Why do you stare?
O American, forgive me.
I see the look on my father’s face when we found the rice crop destroyed by the poison spray.
Forgive me, for I do not mean to stare.

Little boy
why do you stare at me with unseeing eyes?
I escaped the draft. I did not enter the army.
I did not come to Vietnam.
Why do you stare?
O American, forgive me.
I am remembering how it was before the tear gas came and took away my sight.
Forgive me, for I do not mean to stare.

RICHARD LOHAUS

The Ark

Fire next time . . .
no doubt, no doubt—
will any remain
to put it out?

POLLYANNA SEDZIOL

The Key

If I’m myself
With all my flaws and frailties,
My God I do so please.
To be myself
Is all that God does ask,
Sometimes a Herculean task.
He bids me never play a role,
Nor try for more than fragile whole.
In homely truth humility
I’ll find the honored secret key
To God—in constant honesty.

MARGARET DURGIN

Secret Joy

A muffled warmth of tears
and tender gestures
arouses them to silences.
The doublemoon
secretes a secret joy
as orange fluttercandle
tongues translucent songs.
No words are spoken.
No declarations.
While his hand
slowly sleeps
upon her breast.

STEFANO BARRAGATO

Beyond The Symbols

Like holy starlit silence
On a high and windswept hill,
A sudden surge of wonder
Will hold us hushed and still.

Then like a child believing,
Who hears the angel song,
Renewed by grace and glory,
We walk more tall and strong.
We gain an insight, brief but true
Beyond earth’s power to mar,
And with a clearer vision see
Beyond the symbols to the star.

ALICE MACKENZIE SWAIM

Old Haunts

To walk again through
the woods of boyhood
is not enough to
dispel the ghosts
that fill around the
Norway trunks and up
among higher branches
we once climbed
with shining eyes.

WILLIAM R. LAMPPA
Reviews of Books

The Sacred Mushroom and the Cross: a study of the nature and origins of Christianity within the fertility cults of the Near East. By JOHN M. ALLEGRO. Doubleday & Company, New York, 349 pages. $7.95

FRIENDS MAY WELL BOGGLE at this book. But they should know about it, if only to be aware how far the current preoccupation with drugs and sex has permeated even the field of Biblical scholarship. Here is a man who is a lecturer on Old Testament and Inter-Testamental Studies in the University of Manchester and a specialist on the Dead Sea Scrolls, declaring that our newly-achieved understanding of ancient Sumerian gives us a philological key which proves that the Gospel record is simply a cover story for an underground fertility sect.

The New Testament is a cryptogram, he says, using words on three separate levels: A Greek surface story of a Jesus who probably did not exist; under that a variety of Semitic word-plays; and below that, hidden from all but the initiated, the basic mysteries of the fertility cult of the sacred mushroom. As Sumerian is now said to provide the root words for both the Semitic and Indo-European language families, so the primitive fertility religion of this earliest literate Mesopotamian civilization is presumed to underlie all the religions of the Near East. Its chief hallucinogenic agent and sexual symbol, the red-capped Amanita muscaria, runs like a crimson thread through both the languages and the religions to which the land of Sumer gave its legacy.

The Old Testament is as invalid as the New as a “historical record,” according to the author. Moses and many other Hebrew leaders had no more historical validity than Jesus, “the anointed one,” anointed, that is, with the juice of the sacred mushroom! The story of the sojourn in Egypt and the Exodus was also probably a myth. And so on.

John M. Allegro scorns modern seekers after truth-through-drugs, and stresses the ultimately deadly effects of the Amanita. Evidently, however, his own highly sensitive imagination requires no such stimulation to spin out his unlikely theories as to the origins of Judaism and Christianity, which seem as remote from reality as most of the so-called discoveries as to the hidden meaning of the Bible.

THOMAS E. DRAKE

When the Minister is a Woman. By ELsie GIBSON. Holt, Rinehart and Winston. 173 pages. $4.95

THIS BOOK, the result of a study of the experience of two hundred and seventy women ministers, is interesting and revealing. The author asserts that “God calls men to the ministry” and then asks, “Does He not speak to women?” It may very well be that God did and does speak to women, calling them to His service, but that these calls have often gone unanswered, as, until 1834, when Oberlin College opened its seminary to one, no woman could get training for the ministry.

Today at a number of places, women can prepare themselves for the ministry, but our society still frowns at “women doing men’s work.” Elsie Gibson, an ordained minister, points up the advantages, successes, and difficulties women encounter when engaging as a minister.

BEss LANE


THIS IS a delightful collection of letters, photographs, and commentary about a remarkable British Friend who had strong ties with American Quakerism. When Roger Clark first met his distant cousin, Sarah Bancroft, in Wilmington, Delaware, in 1898, he knew quickly that she was the person he had been seeking as a wife and mother of his children.

Their marriage in 1900 was historic, for it was the first time that a member of London Yearly Meeting married a Hicksite Friend without facing disownment. They were married in Wilmington and settled in the town of Street, in Somersetshire, where the Clarks and their relatives had long engaged in the leather business and shoe manufacturing. The Clarks raised a family of seven children and spent sixty-one happy years together before Roger Clark’s death in 1961. Sarah Bancroft Clark, now 94, lives on at their home, Whitenhights, in Street, attends meeting regularly, and enjoys visitors.

These letters indicate that the members of the enlarged Clark family...
shared more fully in the cultural and intellectual life of their times than did Bright, and he was related to other many other British Quakers. The letters portray a keen interest in art, music, and the theater.

Roger Clark has written about his experiences in Europe after the First World War. He also has written about the British Quaker mission to Ireland in the same period.

Clerk of London Yearly Meeting, active in various Quaker school committees, associate of T. Edmund Harvey, various members of the Rowntree family, his brother-in-law Henry T. Gillett, and many others, his letters illuminate the first half of the twentieth century in British Quakerism.

His sense of humor, powers of observation, and curiosity about all that he saw make these letters entertaining as well as illuminating.

EDWIN B. BRONNER

Belief in Human Life. By the REV. ANTHONY T. PADOVANO, Pastoral Education Services, National Catholic Reading Distribution; 400 Sette Drive, Paramus, New Jersey 07652. 96 pages. $5.00

FATHER PADOVANO’S text and many photographs celebrate the sacredness of human life, peining out its continuity, its tragic elements, and its promise.

Divided into three sections—human life, love, and death, the book is conceived as a project for group educational experience and individual enrichment. The project is an effort to make the spiritual concepts basic to the authentic Catholic position on human life available through bulk orders to groups at minimal costs.

To me, many of the pictures spoke more eloquently to the many facets of human life today than the author’s poetic sermon-style. I found these words especially significant: “Silence is an inner dialogue, an active conversation which is unverbalized not because one chooses not to speak, but because there are no words for what is happening.”

MARY ADELE DIAMOND

I and Thou. By MARTIN BUBER. A New Translation by WALTER KAUFMANN. Charles Scribner’s Sons. 185 pages. $5.95

This book had become a classic some thirty years ago, or more. Its sensitive analysis of man’s relation to his neighbor and the so-called objective world at large speaks to us again when alienation and anxiety are the key terms of modern man’s predicaments. The new translation clarifies much of Buber’s almost esoteric German language and makes it easier at many a passage to overlook his tendency to yield to esthetic impulses instead of choosing a more direct impression. Within our ecumenical environment, the book will speak to us in a newly relevant manner.

WILLIAM HUBBEN

Hope Is My House. By DEVORAH WIGODER. Prentice-Hall. 282 pages. $4.95

How good it is to read a book that changes one’s mind a bit rather than reaffirms what one already knows and believes! Devorah Wigoder, the author of this autobiography, changed her name from Jane Frances MacDwyer to Devorah Emmet Jaffe when she changed her faith from Roman Catholicism to Judaism. When she married a rabbi, she changed her name again. She changed her occupation from that of an actress to a saleswoman in Macy’s basement. Her success in selling started her on her way, in the midst of the depression, to being a traveling executive of a manufacturer. She turned from traveling and selling to become a secretary at New School in New York. There she met scholars and artists who had fled from Nazi Germany.

The crucial metamorphosis in her life was her turning away from the Irish Catholicism of her parents in order to learn Hebrew and the doctrines and rituals of Judaism, face the Beth Din (rabbinical court), go through the Mikvah (ritual bath), and become a Jew.

To Devorah Wigoder, it is important that it be known that she did not fall in love with a Jew and then decide to become a Jew. She found her religious heritage unsatisfying, stalked studies of Judaism as if her survival depended upon her learning, and fell in love with Judaism. Near the conclusion of her formal studies, she met a Jewish student who became a rabbi and her husband.

In order to try to take the place of two of the six million Jews who died in the European holocaust, the Wigoders decided to make Israel their home. The latter half of the book tells of the Wigoders’ marriage in Israel in 1949, the opposition they met from Geoffrey Wigoder’s family and the state, their living in a kibbutz, the birth of their children, and their work on behalf of peace and survival in their new country.

This gripping, honest, intelligent, and agonizing story about a woman of independence and courage gives a reader an emotional identification with Zionism that is lacking in the writings of most Zionist exponents. For Devorah Wigoder, Judaism, as well as Zionism, is the raison d’ètre for Israel. Hope Is My House is an enthralling and inspiring odyssey.

ROBERT STEELE

The Story of Uxbridge Quakers from 1658. By CELIA TROTT. Published by the Author for Uxbridge Meeting, Religious Society of Friends. 19 pages.

This BRIEF CHRONICLE, spanning more than three centuries, tells of the growth and decline of a Meeting in Middlesex and of its revitalization as London’s outer suburbs expanded and brought new life to the area. Hardship, persecution, and imprisonment served to toughen the will and strengthen the ability to reach out to others; prosperity and social acceptance in later years, as so often, led to loss of momentum, withdrawal, and decline.

Over the years the Meeting faced much the same problems as concern Friends today: How to pay for building or enlarging the Meetinghouse, maintaining a Friends school, financial support of Meeting members during hard times, aid to foreign refugees, refusal of war service. The liquor traffic was of concern and also the drug trade—efforts were made to halt the sale of opium to China by the British Government.

Even “lifestyles” claimed attention. For we learn that George Fox in 1659 wrote to the people of Uxbridge: “Your younger children, boys and people, are full of lightness, wildness, folly and vanity . . . Your old men are not sober, nor solid, nor grave, and so they are not good patterns for the younger . . .”

One comment strikes a strangely modern note. In the early period of Quakerism, we are told, “Probably two kinds of meeting were held; one for evangelizing purposes, with a speaker to expound the doctrine, and the other with a quiet ‘waiting upon God,’ with freedom for anyone to take a vocal part.” Does this duality of emphasis have meaning for us today as we seek to bridge our differences?

This account of how the members of one local Meeting dealt with the problems that faced them over the years can be a source of encouragement to us as we face the trials of our own day.

ELLIS T. WILLIAMS
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Man in His Living Environment, An Ethical Assessment. A report of an ecumenical group convened by the Board of Social Responsibility of the Church of England. Church Information Office, Church House, Westminster, London. 9 shillings

WHO WILL DENY that, with all our cultural and technical resources, despoothing the earth is a blasphemy and not just an error of judgment? This is one of the conclusive charges thrusting from this contribution to European Conservation Year and to the Third Countryside Conference, recently held in Guildhall in London.

In closing the first "Countryside in 1970" Conference in 1963, the Duke of Edinburgh reminded delegates, "We are sharing this countryside with a lot of other creatures, God's creatures." He presented the challenge that man's domination of the world "places a special responsibility on us to maintain by deliberate action the balance between species and within environments which up till now has been maintained by nature."

The authors of this report—who include a Quaker writer, an archaeologist, and a merchant banker, as well as church leaders—have produced a succinct and comprehensive statement. To do so, they selected a series of specific problems and situations for study and reflection, from which they discerned and commented on the ethical issues revealed. Starting with the fundamental question of whether man is simply dominant over all other living things or whether he is interdependent in ecological dominance, the group considered man and animals, human population pressures, pesticides, pollution of air and water, water resources, the sea and seabed, and public attitudes to conservation. A summary of the necessary provisions for long-term vigilance, followed by a short, comprehensive bibliography, completes the report.

This well-ordered document is a readable examination of the interrelationships between man, other living things, and the natural resources of the world. Its final admonition urges Christians to seek a fresh statement of God's purposes to take account of man's growing understanding of himself and of the interrelatedness of all living creatures within his changing environment.

Undoubtedly required reading for all Quakers: The principles apply universally and will inspire individual and corporate action. After all, how much have we done to conserve our environment in the two and one-half centuries since John Woolman observed, "I have known landholders who paid interest for large sums of money, and, being intent on paying their debts by raising grain, have by too much tilling so robbed the earth of its natural fatness that the produce thereof hath grown light."

M. David Hynard

The Church in Experiment. By Rudiger Reitz. Abingdon Press, New York. 205 pages. $4.75

THIS INTERESTING and unusual book makes available various avant-garde experiments of the past ten years in church renewal.

The experiments now are in all parts of the country and in many denominations—Methodist, Episcopalian, Presbyterian.

They are being carried on in no patterned way in unusual places—storefronts, homes, schools, jails, coffeehouses, ghetto areas, apartment houses, theatres.

One of the staff members of the Ecumenical institute put it thus: "We are 20th Century people. We are searching for what is relevant for our time. . . . God is happening. We believe that the individual finds himself, saves himself, only through identification with the group. By group we mean the family, the neighborhood, the nation, the world."

Divided We Stand: Reflections on the Crisis at Cornell. Edited by Cushing Strout and David I. Grossvogel. Doubleday and Company. 204 pages. $5.95

THOSE WHO ARE concerned about the frightening decrease of mutual understanding and common purpose in the relations between older and younger in our society will do well to study the generation conflict in its most articulate setting, the college or university. In this well-written volume, several persons who were involved in the Cornell confrontation of 1968-69, which centered around the problems of black students, but developed much wider ramifications, recount those events and reflect significantly on their meaning.

The story is sad but illuminating, for the black students' armed occupation of Willard Straight Hall and its wide support by white students revealed enormous differences in the way the various groups among students, faculty, and administration perceived the situation and each other.

Bess Lane

January 1, 1971 FRIENDS JOURNAL
Pamphlets
by M. C. Morris

Our Children Are Dying. By NAT HENTOFF. The Viking Press, New York. 140 pages. paperback
THE LIFE STYLE of Elliott Shapiro, for many years principal of Public School 119 in Central Harlem, is what this book is all about.
His, it seems, was a relatively good school for the area. His gentleness, compassion, and fearlessness, which he lived almost constantly, were contagious. Teachers, children, and parents—frequently caught those same qualities.

The Leaf Turns Gold. By JANICE AND JOSÉPH BLASS and JOSEPH HAVENS. Friends Bookstore, 302 Arch St., Philadelphia 19106. 22 pages. $1.
GIVEN HERE are two accounts of a Quaker happening, involving some thirty persons, at Pendle Hill. The writers are a man, "who'd been in from the beginning of the talking of the original working party," and a woman, "who had come only to the ten days' conference." The former felt that "we did not do what happened to us; something larger than ourselves was at work." The latter's impression was that she "came close to participating in a mystery."

Approaching in honesty and candor the difficult assignment of expressing in printed words the sensations accompanying their search "to find [the] long buried layer of ourselves where verbal and non-verbal expression are one," one of the authors confesses that "it is impossible, short of poetry, to convey the elegant mutuality of roles and persons of this conference . . . of giving-receiving." The other recounts how the image of the leaf that became golden helped lead toward a hoped-for vision of renewal.

This BOOKLET about schooling at the junior high school level tells the story of the Arthur Morgan School, Celo, North Carolina.
The emphasis of this unusual school is not on content, competition, and marks, but on learning to live responsibly in the world of today. Those unfamiliar with the educational trends in our best schools will find this booklet illuminating and encouraging.

To Whom it May Concern: Poverty, Humanity, Community. By M. DARROL BRYANT. Fortress Press, Philadelphia. 54 pages. $1.25 paperback
A REPORT, as one man sees it, of the Poor Peoples Campaign, Resurrection City, the effort to make poverty visible. "The goal was and is a community where men of different racial and cultural backgrounds can live together." The booklet seems to be talking only to the theist, thereby excluding those who call themselves humanists, all of whom are concerned about the problems of poverty and relationships.

The New Mentality. By JOHN CHARLES COOPER. The Westminster Press, Philadelphia. 159 pages. $2.65 paperback
"NOW AND THEN evolution takes a decisive step forward—and a whole new form of man emerges. . . . We are living now in such an era." In this revealing book, the author describes the new generation as more moral and more religious than its predecessors.

THE AUTHOR has one purpose—to define, then "sell" the four-letter word in the title.
His method is to dispose of "false notions" of unity, disagreement, forgiveness, and love and then to build up foundations of unity-within-diversity and solution-without-victory toward the goal of "observable love."
As if to accompany and partly illustrate this tract, the same press has published a book of effective photographs with minimal text. It was translated into English by David T. Priestly under the title Ten Great Freedoms. The original, Die zehn grossen Freiheiten, by Ernst Lange, appeared five years ago.

TRENDS as measurable by statistics resulting from popular polls are here presented; the popularity of television predominates. Conclusions taken from 1964 and 1967 polls, such as approval of commercial sponsorship, are upheld. Deeper moral, ethical, or intellectual considerations receive little attention.

CIVIL WAR
For home and den, suitable for framing: Any item of your choice $1.00 each. Pony Express Notice Gen Robert E. Lee Funeral Notice Confederate decoding chart, Anti-Lincoln Cartoon; Jefferson Davis Election Notice; President Johnson impeachment ticket; Army orders on President Lincoln Assassination; Army Discharge Certificate; Gold Mining Stock Certificate; Draft Exemption Certificate; $1,000 Reward for Gen Morgan; Slave Dealer Poster; Confederacy Law of Treason Poster; Recruiting Poster; Abolitionist handbill; Underground Railroad Poster; List of slaves for Sale; K.K.K. Notice of new organization; Uncle Toms Cabin Poster; $500 Reward for runaway Slave; Civil War Recruits Handbill; Lynching Poster; Slave Auction woodcut; Civil War handbill for Brooks Pat; Richmond Fredericksburg & Potomac Railroad Notice; Civil War Ambulance woodcut; Slave Chins Devices; General Orders Headquarters department of the South; Confederate Soldier woodcut; Horses wanted Notice; Calamity Jane handbill; Buffalo Bill Poster; Annie Oakley Poster; Reward Posters — Billy the Kid; Jesse James; Frank James; Francisco Pancho Villa; Joaquin; Belle Starr; John Wilkes Booth; The Daltons; Black Bart; Bill Doolin.

BELLS COIN SHOP
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FRIENDS JOURNAL January 1, 1971
Cinema
by Robert Steele

LOVE STORY is an amalgam of Bette Davis's Dark Victory, Greta Garbo's Camille, Liza Minnelli's Sterile Cuckoo, and many other entertaining love stories. The film seems fresh and new because it does not present any political activity, psychedelic orgies, or violence. Instead, the protagonists, Oliver Barrett III, called Ollie, and Preppie (because he went to a proper preparatory school), played by Ryan O'Neal, and Jennie Cavilleri, played by Ali MacGraw, are shown to be conventional students. Ollie plays hockey. Jennie works in the library, appears in a recital of chamber music, and directs a boys' choir in a church. They visit parents, move into an eighty-dollar apartment, and study.

The story line is so cliché, it now seems like an innovation. The film has a beginning, middle, and end, in that order. A boy from Harvard and a girl from Radcliffe meet, fall in love, and marry. He is rich; she is poor. Their love for each other is all they want or need in life. Imagine a film without infidelities, jealousies, rivalries, and young lovers galloping and romping in sun-drenched meadows, shot in slow motion through soft-focus filters!

The fathers of the boy and the girl give the film singularity and substance. Jennie and Ollie are intelligent; they also are almost mature and wise. They are in touch with reality. They are honest with each other and honestly express their feelings toward their fathers. Both are teachers of their fathers. Particularly, Ollie has a Sunday-school lesson for his father. By the end of the film, which is a weeper, all four are closer to reality.

The film is of more than routine interest because of the way it is developed. Naturalism and believability characterize the style.

The success of the movie is due partly to the writing of Eric Segal, who treats a slice of life that he knows. He was a student at Harvard; he is now a professor of literature at Yale. It is due also to the craftsmanship of Arthur Hiller, the director. And also to the acting and warm characterizations of MacGraw and O'Neal. Their charm will tutor some spectators to dress, talk, and behave the way they do. Because their values are so commendable, in this instance, life's imitating the art of the movies can better a small corner of the nation.

Ali MacGraw has intelligence and beauty in this film that was not discernible in the film that made her famous, Goodbye, Columbus. Since Lost Weekend, we have known that Ray Milland, Ollie's father, is a man who creates rather than behaves in front of a camera. John Marley, Jennie's father, is far more memorable under Hiller's firm direction than he was under John Cassavetes' improvised direction in Faces.

Persons who know the love-story ancestors of Davis and Garbo by way of the late shows will discover that a simple and beautiful love story can provide contemporary cinema. By comparison, many films trying desperately to be voguish are boring.

Marked Man
They drew a circle that took me in,
And chucked me under my chin—chin—chin;
But Truth prevented my ultimate rout
By drawing a line that ruled me out.
J. H. McCandless

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January 9 Pendle Hill Winter Term begins.

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January 29-31 Married Couples Weekend, led by Bob and Margaret Blood.

February 19-21 Pendle Hill Retreat, with Dorothy Steere.

March 5-7 Religious Mysticism and Interpersonal Extrasensory Communication, led by William Taber.

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January 1, 1971 FRIENDS JOURNAL
Letters to the Editor

Quaker Consciousness

THE GREENING OF AMERICA, by Charles A. Reich, reminds me of the Book of Daniel.

Daniel was dated, but mighty inspiring in a particular situation. Even with changing situations, however, Daniel became a classic. Charles Reich addresses us today, with analysis of our predicament and a remarkable hope as exciting as Daniel's. Daniel was brief and in that way has the edge on Charles Reich, but his book was written in three languages—a bit of a strain on his readers. We shall have to wait a while to discover and he knows the establishment and its

Although Charles Reich gives no evidence that he ever heard of Quakers, he addresses us directly and embarrassingly in every chapter. I hope Friends read him with as much enjoyment, and perhaps with as much uneasiness, as I did.

The author of The Greening of America is an unusual young man. He is on the faculty of the Yale Law School, and he knows the establishment and its tightening web of bureaucratic law whose boundaries rapidly lose contact with right and wrong. He also shares the intimate happenings of youth, and he finds hope where mere onlookers see only frustrated freedom.

Three areas of conflicting attitudes in our society he classifies as Consciousness I, II, and III. In a schoolteacher's book they might be translated as: I, Drop-outs; II, Flunk-outs; III, A+.

Some Friends, reading The Greening of America, may feel as I did for a moment: "Exactly what we think, but we never have said it so well!" But just wait till you consider where our Quaker Consciousness stands!

MOSIS A. BAILEY
West Hartford, Connecticut

An Evil Wish

HAVE YOU EVER wished ill of a fellow creature? Beware; you may have an experience like mine.

One afternoon, as I walked near my home, I witnessed an episode no doubt repeated many times across the country that day: A huge truck approached from my right rear; a barking dog leaped into the road from the thick shrubbery. I saw clearly every detail of the unfair encounter between machine and animal. I had a compulsion to see this accident. For years I had despised, from a discreet distance, this dog's constant barking. I had forgotten that a dog's principal function in life is to protect his master. I had secretly wished that some terrible evil would befall the creature.

This accident had a special significance for me, for I had actually seen granted my wish that Nickey would never bark again.

RICHARD H. FARQUHAR
Ashton, Maryland

A Need for Housing

SEVERAL MONTHS AGO I read in Friends Journal of the project that has been undertaken by Friends in Virginia Beach.

This gave me a great joy, for I had been worried for years and unable somehow to pass on this worry in a way that would make more Friends concerned and to do experiments in housing, particularly one that would include different age, racial, and economic groups. This the Virginia Friends are doing. I hope Friends will do much more along similar lines as their situation as to geography and other factors indicates.

On the back page of a recent issue of Friends Journal was an advertisement for a Friends retirement home, whose entrance fees range upward from eleven thousand dollars, with monthly fees of at least three hundred a month. I was stunned.

May be Friends Journal could carry some explanation of such various and contradictory ways of life and of values.

The housing shortage and the filthy slums in several towns where Friends are important citizens goes on. I suppose Friends who have made fortunes do not think of the figures as high. However, I want to be enlightened as to how values are received and why so little has been undertaken by Friends in the communities where they have made fortunes and where others have been in work with high salaries right in the midst of dreadful slums.

I do not forget what Friends Neighborhood Guild has done, but in that very town or its environs dwell rich Friends. Surely the base of the whole way is wrong, if one thinks of the fact that no child chooses where it is born and also that we are our brother's keeper.

BERTHA HAMILTON
White Rock, British Columbia

"Hope awakens courage. He who can implant courage in the human soul is the best physician."
—KARL VON KNEBEL
circa 1775

"If life is to be sustained, hope must remain, even where confidence is wounded, trust impaired."
—ERIK H. EMKSON
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FRIENDS JOURNAL January 1, 1971
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Friends and Their Friends Around the World

The Use of Property: A Dilemma for Friends
by Bob Blood

A PHILADELPHIA YEARLY MEETING-owned building in a large ghetto is being used for a Black Panther breakfast program and for a medical center supervised by a young Friend. New York Monthly Meeting has sheltered the “Toward Community” program of assistance to neighborhood derelicts. Cambridge and Hartford Meetings have invested capital earnings in new banks designed to serve the black community. On the other hand, there are facilities that have been empty and unused a long time. These were among many instances reported at an invitational workshop at Pendle Hill, to which came fifty Friends from Baltimore, New York, New England, and Philadelphia Yearly Meetings.

Corporate investment policies were appraised critically. Friends have widely approved the American Friends Service Committee’s policy of avoiding investment in companies specializing in munitions, liquor, or tobacco, but might recognize that United States government bonds are an example of military investment. One Philadelphia meeting sold its General Electric stock when that company accepted a contract to manufacture MIRV munitions. Since most American industries are involved in military work to some extent, one panelist advocated that Friends continue to invest in companies that earn not more than ten percent of their income from military and space contracts.

Some Friends felt that other corporate policies besides military involvement might warrant avoiding investment. The Council for Economic Priorities (in Washington) was mentioned as a source of information about companies that engage in antisocial practices.

A constructive alternative to selling shares in unsatisfactory corporations may be the use of stock ownership to bring pressure on management through judicious wielding of proxies or through inquiries to management about their policies.

Friends may move beyond this “conscientious objector” approach to investments and develop positive criteria for investing funds in activities that further Friends concerns. For example, the Meetinghouse Fund of Friends General Conference, self-help housing projects, and integrated housing programs often are hampered by insufficient invested funds. Such programs, however, are sometimes less secure than traditional corporate investments and may run afoul of “prudent man” principles that some state laws impose on trustees of trust funds.

Should Friends try to change such legislation, or be chary of accepting bequests with strings attached? A Philadelphia young Friend’s concern that Friends develop a testimony against accepting restricted bequests was cited, along with an example of a Friends’ cemetery bequeathed more money than it could possibly use.

Uses of old bequests tend to become frozen by force of habit, even where no legal requirement exists. Friends might be able to exercise more freedom of investment in response to new concerns if they would scrutinize their endowments anew.

Two sources of scrutiny were suggested. Groups, such as blacks and poor whites and socially concerned Friends, might be invited to criticize our portfolios from their viewpoints.

Whether to build, buy, or enlarge a meetinghouse must be considered in relationship to the needs and concerns of the Meeting. When that relationship is harmonious, owning property enlarges the life of a Meeting (as well as its responsibilities). Ridgewood Meeting, after building its meetinghouse, grew as it never would have in the local YMCA. Richard Moses, president of the FCC Meetinghouse Fund, said meetings usually double in size within a few years of acquiring a meetinghouse.

The procedures by which Meetings make decisions about their property could be improved. Cases were cited in which finance and property committees wielded excessive power over property decisions—instead of providing the vehicles for implementing the programs desired by the Meeting, they made independent decisions (frequently negative ones) that frustrated the will of the Meeting. If crucial property decisions are to be made by the whole Meeting,
A great deal of work will be necessary to inform the members of the complexities of these issues. In Westbury, this involved a systematic effort to inform every member about building plans by means of home visits and telephone calls.

John Sexton urged us to "hold our property lightly," in the sense of being willing to acquire it lightly on faith and being willing to dispose of it easily when it no longer is useful. One New York Meeting dwindled to two members, who refused to give up its property although the lack of use attracted a great deal of work will be necessary involved a systematic effort to inform ties of the issues. In Westbury, this means of home visits and telephone calls.

When it no longer is useful, some members, of course, may not easily accept such changes in practice.

Few Friends are opposed in principle to the varied use of meetinghouses, but several cases were cited in which new programs had been curtailed or abolished because the program-property relationship could not be handled successfully. George Corwin reported the experience of Wilton Meeting, whose coffeehouse, administered by young Friends, with the help of the Peace and Service Committee, had attracted many young seekers to the meeting for worship.

The coffeehouse was so successful that it created problems. Young people were attracted by the hundreds, but Friends became alarmed about the safety of the coffeehouse, wearing out the grass, littering the grounds, and overtaxing the facilities generally. They worried about whether their insurance was adequate to cover such crowds and whether there might be drug pushing among the attenders. After several sessions devoted to struggling with these issues, the supporters of the coffeehouse lost out to the defenders of the property, and the program was discontinued.

Other problem cases included the short-lived resistance commune in the Albany Meetinghouse and the difficulties encountered by A Quaker Action Group in using office space during nonbusiness hours in a Philadelphia meetinghouse.

Such problems might be met more creatively if Friends were to apply their religious principles to these mundane matters. One Friend asserted that property used only on First-day mornings "has no right to exist." Many meetings reported successful uses of their meetinghouses. Media young Friends raised money in the community to employ professional staff for an interracial summer program in the meetinghouse. Westbury Meetinghouse has housed a community center, a preschool program, and an interracial Congregational church and provided temporary housing for a congregation whose church had burned. Cambridge Friends School has been open seven nights a week as a teen center for neighborhood youngsters. It shelters a neighborhood group of young mothers. Albany Meeting provided facilities for Richard and Melanie Evans, released young Friends, to work with draft counseling and do peace education with young people in the community.

Programs that use meetinghouses creatively cost money. Friends hoped that finance committees would report less often that funds were unavailable and instead raise money for projects in which Meetings are interested, thereby enabling greater use of facilities.

The workshop concluded with a question put to delegates from each of the four Yearly Meetings: "Where do we go from here in our Yearly Meeting?"

New Schedule for Young Friends

A PROPOSAL to plan future business meetings of Young Friends of North America as four-day weekends was presented at the fall business meetings of YFNA, held in Chicago in November. A gatherings committee suggested the following tentative schedule: A four-day weekend in January to work on concerns committees, regional four-day weekends in the spring, and a weeklong summer conference. Young Friends hope that in these extended sessions business, worship, and fellowship can be more relaxed than in the former three-day schedule.

The new editor of the YFNA Newsletter is Micki Graham. Items can be sent to her at 1322 Queens Road, Berkeley, California 94708.

Meeting Thought

SEVENTH-GRADE pupils of Cambridge (Massachusetts) Friends School were asked to express their feelings about the school's morning meetings for worship. One boy wrote: "I think meeting for worship is a good place to think about what is right or wrong in the world. I usually relax and think."
Counseling Service
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For appointment call counsellors between 8 and 10 P.M. or Rachel Gross, W.I. 7-9855
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S.W., 154 N. 15th St., Philadelphia GE 8-3232
Holland McSwain, Jr., A.C.S.W., West Chester, 439-4901
Ruth M. Scheitner, Ph.D., Amble, MI 6-3336
Josephine W. Johns, M.A., Media, LO 6-7238
Consultants: Ross Rhy, M.D., Howard Page Wood, M.D.

Letter from England
by M. David Hynard

QUAKER FINANCE for a mighty hydroelectric development to provide power for South Africa, Rhodesia, and the Portuguese colony of Mozambique, to irrigate three and one-half million acres, and to attract one million European settlers after the removal of twenty-four thousand Africans, might well raise a few questions. That is just how Young Friends' Central Committee earlier this year saw the Cabora Bassa dam project across the Zambezi River. When they discovered that the Quaker-founded Barclays Bank—one of Britain's largest—was involved, however remotely, they suggested Young Friends should take part in a mass withdrawal of accounts in protest.

Cabora Bassa, located close to the Rhodesia-Mozambique border, is expected to have an eventual capacity of four thousand megawatts, thus being by far the largest hydroelectric power source in Africa, seventy percent greater than Aswan on the Nile and substantially above Niagara's capacity. Most of the construction material is expected to come from Rhodesia, that economically marooned "republic," which, while apparently infringing the general ban on exports from the white-minority ruled state, would help pay for future power from Cabora Bassa.

Although still stringently blockaded at sea by the Royal Navy and feeling the pinch of closed markets for her chief export, tobacco, Rhodesia has been getting certain supplies, notably of oil, from neighboring South Africa. Electricity from Cabora Bassa, together with the benefits from its accompanying massive industrial complex, would be an absolute godsend that would go far towards nullifying United Nations' sanctions on Rhodesia's external trade.

The cost of the project—close to one-half billion dollars—demanded international involvement, in which French, West German, Italian, and Swedish capital was added to Portuguese and South African. Doubts about the political implications, however, have since caused Swedish and Italian interests to pull out, while an official West German visit found the proposed resettlement of Africans to be taking on military proportions already and threatening a new Biafra or Algeria. Mozambique's "Frelimo" liberation movement has...
stepped up harassment of Portuguese colonials in the Cabora Bassa region, with the officially acknowledged killing in recent months of several hundred Portuguese soldiers.

Understandable, then, that no Friend would want to contribute to such potential catastrophe. To ascertain the facts, two Young Friends visited Sir Frederic Seebohm, member of Hitchin Meeting and Chairman of Barclays Bank, Dominion, Colonial, and Overseas, the subsidiary in which Barclays Bank has a controlling interest. Frederic Seebohm emphasized that Barclays Bank DCO’s overall policy of encouraging individual initiative fully accords with Quaker principles in that maximum efficiency and maximum staff goodwill are thus ensured, and that Quaker principles coincide with business efficiency by being essentially practical.

Accordingly, then, very few whites staff Barclays Bank DCO’s African branches, while many have wholly African staffs. Only by maintaining a commercial, nonpolitical enterprise has Barclays Bank DCO been so welcome in Africa, where it has played a major role in the development of fifteen countries. A subsidiary development corporation has provided finance of one hundred million dollars for such countries since 1945. In South Africa, the bank has seven hundred thousand African and Asian customers, while sixty percent of all Barclays savings accounts are held by blacks.

Barclays Bank DCO in fact has no direct involvement in Cabora Bassa: A customer in South Africa has a subcontract on the project, and the bank has extended its normal facilities. The sum involved is a minute proportion of the total.

Frederic Seebohm is convinced of the value of maintaining an interest in such countries regardless of domestic politics that so frequently emphasize the agonies of development. Cabora Bassa he feels is “a wonderful project.” Certainly it will produce electricity for South Africa, but it also enable Malawi to mine its main raw material, bauxite, while the immense power and irrigating water harnessed will inevitably raise living standards generally. Social change he sees as inevitable, too, and this will be hastened more by adaptive cooperation than by withdrawal and ostracism.

Which sounds like George Fox advising a troubled William Penn to “wear thy sword as long as thou canst.”

**Survival Mobile**

**THE PEACE ACTION and Social Concerns Committee of the Hanover, New Hampshire, Friends Meeting has organized a “Survival Mobile,” consisting of a large sign and tables of literature, which can be set up in various strategic places. The literature ranges from books (which are for sale), to pamphlets, fliers, and reprints (distributed free). Materials include peace literature, draft counseling information, Friends leaflets and publications, and leaflets on ecology and political action for peace. Merchants and those setting up fairs and conventions have been most cooperative. The response, particularly by young people, has encouraged Hanover Friends.**

**A Simple Thanksgiving**

**FRIENDS of Twin Cities Monthly Meeting, Minnesota, traditionally share a simple Thanksgiving meal of homemade soup, homemade bread, cheese, lunch meats, fresh fruit, and beverages. Singing and shared tasks enliven the occasion. The Meeting newsletter notes the warm opportunities for fellowship, which include the work of the “cooks, bottle-washers, sweeper-uppers, table and chair-puter-uppers and taker-downers.”**

**Chironjas. Anyone?**

**YOUNG CHIRONJA TREES are being sold to benefit the scholarship fund of John Woolman School, Nevada City, California. The chironja, a rare citrus fruit, is a cross of orange and grapefruit and peels like a tangerine.**

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**Pendle Hill Staff Openings**

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Meeting for Blessing

DAVIS MONTHLY MEETING, California, held a "Called Meeting for Blessing" the newly adopted baby daughter of a member family. The special meeting for worship was scheduled for an early evening hour, reports the Meeting newsletter, "in hopes that as many children in the Meeting as possible will be able to attend."

A Restoration

RYE, NEW YORK, Meetinghouse, built before 1865, is being restored in such a way that the building will retain its visual integrity. The surrounding community shares this concern of Meeting members, reports News and Notes, published by the Meeting.

Friends in the Congress

FOUR QUAKERS are members of the ninety-second Congress of the United States: Representatives William G. Bray and David W. Dennis, of Indiana; Edwin B. Forsythe, of New Jersey; and J. Kenneth Robinson, of Virginia—all Republicans.

Christian Unity

TRUE UNITY may be found under great apparent differences. This unity is spiritual, it expresses itself in many ways, and we need divine insight that we may recognise its working. We need forbearance, sympathy and love, in order that, while remaining loyal to the truth as it has come to us, we may move forward with others to a larger and richer experience and expression of the will of God.

London Yearly Meeting Minute, 1916

* Are your concerns and your skills as a Quaker writer finding adequate expression in this revolutionary age?
* How can we be freed to meditate, think, and write today?
* What new and changing communications media challenge those whose lives are built around the Word as vessel of Truth?
* How can we find sensitivity and fellowship in our profession of Quaker communicators?

CONFERENCE OF QUAKER WRITERS

* An opportunity for writers associated with the Religious Society of Friends to meet, share insights, and explore mutual interests.
* An unstructured conference, permitting the interests and concerns of attenders to emerge. It is expected that, in addition to general discussion, special-interest groups will form.
* Reflecting, in part, discussion at a meeting of twenty Quaker writers at 1970 General Conference for Friends in Ocean Grove.
* Sponsored by

Raymond Paavo Arvio, Editor, The Backbencher
James S. Best, Editor, Fellowship Magazine
Alfred Stefferud, Editor, Friends Journal

Friday, March 12-Sunday, March 14, 1971

Lake Minnewaska Mountain House, Lake Minnewaska, New York

A nonrefundable registration fee of five dollars is expected from attenders. The total cost, including the registration fee, is fifty dollars, including two nights' residence, meals from Friday night through Sunday noon, and Conference expenses. A small scholarship fund may be available.

REGISTRATION FORM

TO: Raymond Paavo Arvio, Clerk
Conference of Quaker Writers
Box 491, Pomona, New York 10970

I plan to attend the Conference of Quaker Writers at Lake Minnewaska, March 12-14, 1971. Enclosed is my registration fee of $5.00 (check payable to Conference of Quaker Writers).

Name ________________________________
Address ________________________________

Zip ________________________________

In order to attend, I need $________ help toward the total cost. Attached please find the names and addresses of Friends who may be interested in attending.
Classified
Advertisements

Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, production notices, vacations, books and publications, travel, schools, articles wanted or for sale, and so on. Deadline is four weeks in advance of date of publication.

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

Address Classified Department, Friends Journal, 152-A Norin Fifteenth Street, Philadelphia, 19102.

Positions Wanted


I AM NOW a college dean of urban affairs, interdisciplinary programs, honors programs, black studies and director of foundation for federal government relationships. I should like a position in a major religious institution or other Friends-related project. I am a Friend with a family; age 37. Box V-505, Friends Journal.

Positions Vacant


Wanted

PAINTINGS by Chester County Artist, George Cope (1855-1929), Landscapes or Jif e. Experiences in Prison) -a booklet of pacifist Mel Acheson's advice to a draftee, printed without regard to merit, gradually abandoned by the Church and denounced as heresy. The answer, according to author C. D. Preston, is found in Luke 4:5-8. "... This gave me help to my vocation." The Christian Church has utterly ignored this warning from the Council of Nicea in the fourth century until now. The argument runs to 132 dreary (?) pages, paperback. Extensive bibliog-raphy, prescriptive quotation, authorities quoted are fully identified. Privately printed, Order from Fellowship of Reconciliation, Nyack, New York 10960. $1.50.

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 envelope to Children's Program Publications, 160 North Fifteenth Street, Philadelphia 19102.

AN AID TO OUTFR chic-a small drama about a big idea by the teacher of a unique dramatic presentation, "No Time But This Present (The Now Idea)," by Majorie Penny Flashnik, can easily be adapted for use by any Meeting that is seeking ways to tell its community about the history and aspiration of Friends. The Music of the Quaker is to be adapted. The attractive mimeographed booklet is available at $1.25 a copy (postage and handling included) from Schuykill Friends Meeting, 37 North Market Street, Phoenixville, Pennsylvania 19460.

LEO TOLSTOY'S advice to a draftee, printed and designed in limited edition of 2,000, by Leonard Baskin. Written in 1899 to a young man faced with the alternatives of accepting military duty or refusing it. This booklet holds relevance today. Proceeds will be used towards furthering peace education. Ten dollars. American Friends Service Committee, 48 Inman Street, Cambridge, Massachusetts 02139.

DANIEL BERRIGAN, peace activist priest, reads his own poetry on a long-playing, stereophonic record. Of the flip side, a rock music, by John Hontinger, Allan Durban, and David Turner. Stirring performance, excellent reproduction. Only three dollars each plus .50 postage. Available only from Friends Book Store, 302 Arch Street, Philadelphia 19106. Telephone 215 MA 7-3376.

BOOKS AND Publications

FREE SAMPLE COPY. Disarmament News and Views, bimonthly newsletter. Address: 400 West 23rd Street, New York 10011.


ADVERTISEMENTS

THE POwELL HOUSE COOK BOOK is full of good things! Order it from Powell house, Box 101 (P) Old Chatham, New York 12036. $3.50 postpaid.

A FolK ArtisT

INEZ GREENE, an elderly Onondaga Indian craftsman who lives on the Tuscarora Reservation, near Lewiston, New York, makes gift items that are sold by the Committee on Indian Affairs of New York Yearly Meeting. A committee member showed examples of Inez Greene's work to the curator of the Museum of Folk Art in New York. He was delighted by the American Indian dolls, pincushions, and small, beaded jewelry cases and included them in a recent exhibit of twentieth-century folk art.

Cool It, Man

AT A FAMILY WORSHIP gathering of Wrightstown, Pennsylvania, Friends, the seventh and eighth graders planned a program on "What is a Quaker?" Everyone present was encouraged to make a drawing, a statement, or a decoration for the bulletin board. Among the peace symbols, flowers, birds, and other contributions displayed, the Meeting newsletter reported, was a drawing by a very young artist that showed a man in a broad Quaker hat, with a balloon (cartoon fashion) saying, "Cool it."

Shooting the Action

ACTIVITIES of the Quaker Court Action Program, in Chester, Pennsylvania, were filmed as part of a television documentary to be called "Models of Hope." Scenes were filmed at Pendle Hill, Friends Project House in Chester, Friends Suburban Project office in Cord-ville, and in police, court, and prison facilities in the area. The documentary is scheduled to be shown in February on NBC.

A Notable Feast

AN INVITATION to attend an open house celebration at Quaker House, 2121 Decatur Place, Washington, D. C., printed in the newsletter of Sandy Spring Monthly Meeting, advised, "Some residents of the area have formed the notion that Quakers are a barefooted, dirty, and disruptive bunch, so if you are able to come and put our best foot forward—with shoe— it might help to improve our image."

In Northwestern Quarter

CHILDREN of Quaker families have formed a worship group in Middlebury, Vermont. The group, under the care of Burlington Monthly Meeting, meets at 3 College Street, 11 a.m., First-days.

January 1, 1971 FRIENDS JOURNAL
MEETING ANNOUNCEMENTS

Meetings that wish to be listed are encouraged to send in to Friends Journal the place and time of meetings for worship, First-day School, and so on. The charge is $35 a line per insertion.

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

Arizona
FLAGSTAFF—Unprogrammed meeting. 11 a.m., 408 S. Humboldt, near campus, Mary Campbell, Clerk. 310 E. Cherry Ave., 774-4268.

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School. 17th Street and Glenwood Ave., Chester W. Enmons, Clerk. 9639 N. 17th Street, Phoenix.

TUCSON—Meetings that wish to be listed are encouraged to send in to Friends Journal the place and time of meetings for worship, First-day School, and so on. The charge is $35 a line per insertion.

PALO ALTO—Meeting, 11 a.m., 2221 Middlefield Rd. Visitor call A.X. Bell, Clerk, 310 E. Cherry Ave., 774-4268.


BOULDER—Meeting for worship and First-day School, 11 a.m., 144 S. Warren St., Boulder. Phone 443-0594.

DENVER—Mountain Friends Meeting. 10 a.m., 1447 W. Colfax Ave. Phone 776-5584.

CONNECTICUT
HARTFORD—Meeting, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone: 233-9631.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus. Phone 776-5584.

NEW YORK—Meeting, 10:30 a.m., 144 S. Warren St., New Haven. Phone: 443-0594.

NEW MILFORD—HOUSTON MEETING: Worship 11 a.m. Room 7 at Lanesville Road.

STAMFORD—Greenwich Meeting, 9:45 a.m., Cong. Hall. Yale Old Campus. Phone 776-5584.

WATERBURY—Meeting, 9:30 a.m., 470 Main Street. Phone 274-8594.

WILTON—First-day School, 10:30 a.m., 317 New Canaan Road, Wilton. Phone: 933-6230.

DELAWARE
CAMDEN—2 miles south of Dover. Meeting and First-day School 10:45 a.m.

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

HOEKESIN—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.

OCEANS—Meeting for worship, 11:00 a.m.

WILMINGTON—Meeting for worship and First-day School, 11:00 a.m.

District of Columbia
WASHINGTON—Meeting, Sunday, 9 a.m. and 11:30 a.m. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

RIO DE JANEIRO—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 724-4662 or 728-2866.

WESTWOOD (West Los Angeles)—Meeting 11 a.m., 744 7th Ave. (across from U.C.L.A. bus stop). 747-7950.

THURSDAY—1281 E. Fairview Street (YMCA). Meeting, 10 a.m., discussion 11 a.m., 303 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.

S. 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. Phone 288-1450. Quaker House. Telephone 373-7965.

AUGUSTA—Meeting for worship and First-day School, 10 a.m., 340 Tealia Street. Lester Bowles, Clerk. Phone 733-6626.

HAWAII
HONOLULU—Sundays, 2426 Oahu Avenue. 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. Atwater, Ill. S-5945 or BE 3-2715. Worship 11 a.m.

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

DOWNSWORTH—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 7310 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone 969-3861 or 655-0664.

EVANSTON—1010 Greenleaf, 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. Post address Box 95, Lake Forest, Ill. 60045. Phone area 312, 234-0366.

PEORIA-GALESBURG—Unprogrammed meeting 10 a.m. in Galesburg. Phone 343-7097 or 245-2596 for location.

QUINCY—Unprogrammed meeting, 10 a.m. Phone 223-3502 or 222-6704 for location.

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

Florida
CLEARWATER—Meeting 10:30 a.m., W.Y.C.A., 222 S. Lincoln Ave. Phone 733-9313.

DAYTONA BEACH—Meeting, Sunday, 10:30 a.m. 201 San Juan Avenue. Phone 283-8890.

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

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

MIAMI-CORAL GABLES—Meeting 10 a.m. 1185 Sunset Rd., Coral Gables. AFSC Peace Center. 443-9365.

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.

HONOLULU—Sundays, 2426 Oahu Avenue. Phone: 988-2714.

BARCLAY’S APOLOGY

Edited by Dean Freytag.

$3.50 paper At booksstores.
Third Haven Meeting and First-day Worship

Urbana—Champaign—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone 344-6510 or 367-0961.

Indiana

Bloomington—Meeting for worship 10:30 a.m., Moore’s Pike at Smith Road. Clerk, Norris Wentworth. Phone 336-3003.

Indianapolis—Lanthorn Meeting and Sugar Grove Meeting. Programmed worship, 10 a.m., Grove Meeting House. Willard Heiss, 275-1081 or Albert Maxwell, 839-4649.

West Lafayette—Meeting for worship 10 a.m., 176 E. Stadium Avenue. Clerk, Elwood F. Reber. Phone 743-1199.

Iowa

Des Moines—Meeting for worship, 10 a.m. classes, 11 a.m. Meeting House, 4211 Grand Ave. Phone 274-0452.

West Branch—Scattergood School. Worship, 10:30 a.m. Phone 319-643-8566.

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 Friendship 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, 40206. 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—(unprogrammed) Public Library, Route 1, Worship 10 a.m.

East Vassalboro—(programmed) Paul Cates, pastor. Worship, 9 a.m.

Mid-Coast Area—Regular meetings for worship. For information telephone 882-7107 (Winslow) or 236-3046 (Camarde).

North Fairfield—(programmed) Leila Taylor, pastor. Worship, 10:30 a.m.

Orono—(unprogrammed) Coe Lounge, Memorial Union. Worship, 10 a.m.

South China—(programmed) David van Strein, pastor. Worship, 10:30 a.m.

Winthrop Center—(programmed) Paul Cates, pastor. Worship, 11 a.m.

Maryland

Adelphi—Near University of Maryland, 2303 Metzerott Road, First-Day School 11 a.m., worship 10 a.m. George Bliss, Clerk, Phone 277-5139.

Annapolis—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 277-8415 or 268-2469.

Baltimore—Worship 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St, ID 5-7373, Homewood 3107 N. Charles St. 225-4438.

Bethesda—Sidwell Friends Lower School, Edgemont Lane & Beverly Rd. Classes and worship 10:30 a.m. Phone 332-1154.

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.-10:30 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 03 in Leverett. Phone 549-0287.

Boston—Village Street Meeting, 48 Dwight Street. Worship and Fellowship Hour—First-day 2:45 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 876-8683.

Lawrence—45 Avon St., Bible School, 10 a.m., worship 11 a.m. Monthly Meeting First-Wednesday. Phone 882-1079.

South Yarmouth, Cape Cod—North Main St. Worship and First-Day School, 10 a.m.

Springfield—Meeting for worship 10:30, Council of Churches Building, 125 Summer Avenue. Phone 567-0490.

Wellesley—Meeting for worship and Sunday School, at 10:30 at 26 Benvenue Street. Phone 239-9762.

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 656-4711.

Worcester—Pleasant Street Friends Meeting, 501 Pleasant Street. Meeting for worship, First-Day School, 11 a.m. Telephone Pr 4-3867.

Michigan

Ann Arbor—Adult discussion, children’s classes, 10:30 a.m. Meetings for worship, 9:00 and 11:15 a.m. Meeting House, 1420 Hill St., Clerk, Mrs. Ruth Mahler. 311 N. Michigan St., Lansing, 882-3849.

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

Muskegon—Meeting, Sunday, 11 a.m., at Friends School in Detroit, 1100 S. Aubin Blvd. Phone 626-6722.

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 particular calls (616) 363-2043 or (616) 985-6567.

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

Santa Cruz—Meeting for worship, Sundays, 1:03 a.m. Discussion at 11:30 a.m. 303 Walnut St.

Minnesota

Minneapolis—Unprogrammed meeting 9 a.m., First-Day School 10 a.m., Programmed meeting

Bismarck—(unprogrammed) Public Library, Route 1, Worship 10 a.m.

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. Watching Ave., at E. Third St., 757-5236, 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, third and fifth Sunday. Clerk, Douglas Meaker. Box 464 Milford, N. J. 08848 Phone 995-2275.

Rancocas—First-Day School, 10 a.m., meeting for worship, 11 a.m.
New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 818 Girard Blvd., N.E. Richard Hicks, Clerk. Phone 877-0735.

GALLUP—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeysa, 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.

North Carolina

ASHVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 296-0944.

CHAPEL HILL—Meeting for worship, 11 a.m., Crer, Adolphus Firth, phone 544-2197 (Durham).

CHARLOTTE—Meeting for worship, 11 a.m., First-day education classes, 10 a.m. 2039 Van Avenue. Phone 525-2501.

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 469-0029 or Don Wells 489-7240.

GREENSBORO—Friendship Meeting, unprogrammed; Guilford College, Moon Room of Dana Auditorium, 1105 Greensboro, N.C. 27401. Phone 288-5619.

GUILFORD COLLEGE, GREENSBORO—NEW GARDENS FRIENDS’ MEETING: Meeting for worship, 11 a.m. Contact Clyde Branton, Clerk, Jack Kirk, Pastoral Visitor.

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, 560 Waring Way, 121.52. Phone 915-861-1365. Edwin O. Moon, Clerk (531) 372-2663.

CLEVELAND—Community Friends Meeting, 7:00 at the “Olive Tree” on Case W.R.U. campus 283-0410; 286-4822.

Cleveland—Meeting for worship and First-day School, 11 a.m. 1091 Lake Dr., University Circle area; 791-2222 or 884-2695.

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave. Phone 673-5336.

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave. Phone 673-5336.

LEHMANN, THEODORE—Meeting for worship and First-day School, 11 a.m., 1015 Tremont Ave. Phone 673-5336.

COLUMBUS—Meeting for worship, 10:45 a.m. 1195 Indiana Ave., AX 9-7228.

SALEM—Willbur Friends, unprogrammed meeting, First-day School, 9:30 a.m.; meeting 10:30 a.m. Franklin D. Henderson, Clerk.

COLUMBUS—Meeting for worship and First-day School, 11 a.m., 80 Leber Rd., Blauvelt.

SCARMASSE—Meeting for worship and First-day School, 11 a.m., 80 Leber Rd., Blauvelt.

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


WILMINGTON—Campus Meeting of Wilmington FUM and Indians (F.G.C.) Meetings, unprogrammed worship, 10:30 a.m. First-day School. 11 a.m., in Thomas Kelly Center, Wilmington College. Elizabeth H. MacNutt, Clerk, 871-3257 or 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. S. Stark Blvd. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone 203-8954.

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. 639-6136.

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. to 12.


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

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

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

GNYENDE—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.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. Meeting for worship 10:30 a.m. followed by Forum.

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

LANCASTer—Off U.S. 340, back of Wheatland Shopping Center. 1 mile west of campus. First-day School. Meeting and First-day School, 10 a.m.

LANSDOWNE—Lansdowne and Stewart Aves. Meeting for worship.

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


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

MIDDLETOWN—DELAWARE—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.

MILLYVILLE—Main Street, meeting 10:00 a.m. First-day School, 11:00 a.m. H. Kester, 458-6060.

MUNCY—At Pennsylvania. Meeting for worship, 11 a.m. , Mars Je Kirk, Clerk. Phone 646-6252.

Photograph by Peter Striebenheim Detail of Meetinghouse Bench, South Starksboro, Vermont
AUSTIN—Worship and First-Day School, 11 a.m., 201 Silver Street.
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 802-985-2619.
MIDDLEBURY—Meeting for worship, Sunday, 11 a.m., back of #4 College Street.
PHOENIXVILLE—Meeting for worship, 11 a.m., Hope House, 101 E. Garrett Street.
PLUMFIELD—First-Day School, 10:30 a.m., 4001 Vine St., Philadelphia.
PITTSBURGH—Meeting for worship, 11 a.m., Meeting of Friendship, 3074 W. Fatherland Ave.
PITTSBURGH—First-Day School, 10:30 a.m., 2211 E. Main St., Pittsburgh.
ROANOKE—First-Day School, 10:30 a.m., 4001 Vine Street.
SOMERSET—First-Day School, 10:30 a.m., 4001 Vine Street.
STEVENSON—Meeting for worship, 11 a.m., Hope House, 101 E. Garrett Street.
TRENTON—First-Day School, 10:30 a.m., 4001 Vine Street.
WASHINGTON—First-Day School, 10:30 a.m., 4001 Vine Street.
WAYNE—First-Day School, 10:30 a.m., 4001 Vine Street.
WIZARD—First-Day School, 10:30 a.m., 4001 Vine Street.
WILKES-BARRE—First-Day School, 10:30 a.m., 4001 Vine Street.
WILMINGTON—Meeting for worship, 11 a.m., 201 E. Garrett Street.
WINDSOR—First-Day School, 11:30 a.m., 201 E. Garrett Street.
WINTER—First-Day School, 10:30 a.m., 4001 Vine Street.
YAMASKA—First-Day School, 10:30 a.m., 4001 Vine Street.
Y:HISTAN—First-Day School, 10:30 a.m., 4001 Vine Street.
UYO—First-Day School, 10:30 a.m., 4001 Vine Street.
ZAHAV—First-Day School, 10:30 a.m., 4001 Vine Street.
ZEPHYRHILLS—First-Day School, 10:30 a.m., 4001 Vine Street.
February

16—“Search for Peace in the Middle East,” conference organized by Philadelphia Yearly Meeting Peace Committee. Arch Street Meetinghouse, Philadelphia. (This event is open to Friends and their friends, and all attendees are requested to read in advance the American Friends Service Committee book “Search for Peace in the Middle East.”) 10 A.M., address by Landrum Bolling, president of Earlham College and editor of the book; 1 P.M., discussion groups; 3 P.M., plenary session; Landrum Bolling will respond to questions formulated by the groups; 6:30 P.M., general discussion.

24—The first annual Dwight W. Michener Memorial Lecture, at “Walola,” on Lake Dexter, near Winter Haven, Florida, sponsored by Southeastern Yearly Meeting and Friends World Committee, American Section. 10:30 A.M., meeting for worship, followed by presentation by Earlham School of Religion and lunch. 1:30 P.M., lecture by Landrum Bolling, president of Earlham College.


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NOTED ATHLETES SPEAK
FOR CHRIST

IN THE PAGES OF THE UPPER ROOM

"compassionate understanding is directly proportionate to good communications."—Bart Starr, Quarterback, Green Bay Packers

"...their coach stepped forward ...and told the players they had won the people to God."—Jack King, Baseball

"... (when) we learn how to be 'partners working together' with one another and with God."

—Larry Hanks, Coach

These famous athletes have found a personal relationship with Christ... have made God a vital part of their daily lives. The January-February issue of The Upper Room shares meditations written by athletes. The above excerpts are from some of them.

For you, too, there is HELP from daily devotions in this unique issue. Order the January-February issue TODAY. Use the Special Ten Plan, ten copies of one issue to your address for only $1.50. Keep one copy and give the remaining nine to your friends. Ten or more copies of one issue to one address, only 15¢ each. Individual subscriptions $3.00 for three years, $1.50 for one year. Order from The Upper Room, 1908 Grand Avenue, Nashville, Tennessee 37203.
Choose from TWO ALASKA TOURS especially prepared for Friends Journal readers and their friends! Both tours are one hundred percent escorted—completely all-expense. Planned at the perfect times of the year, these tours offer the finest in travel and transportation to our great forty-ninth state. Each will be a limited-size, congenial tour party, with most competent Quaker leadership and expert management—truly "leave-your-pocketbook-at-home" travel offerings.

Our twenty-day “All Surface” Rail-and-Ship Trip will have Pastor Robert E. Cope as the leader. At present minister of the First Friends Church in Noblesville, Indiana, some of his many other pastorate include First Friends Church in New Castle, Indiana; University Friends Church at Wichita, Kansas; and the First Friends Church of Whittier, California. He will be a most delightful tour manager to Alaska this summer.

Our eighteen-day Deluxe Air-and-Ship Tour will be led by Pastor Keith Kendall. He is currently minister of the Ellesburg Friends Church in Ellesburg, Ohio. He has also served in Friendsville, Tennessee; Lafayette, Indiana; and Kingston, Jamaica. His travel experience, keen awareness of people, and love of good fellowship certainly will qualify him as an excellent leader with whom to enjoy our August adventure above the Arctic Circle.

FEATURES

Glacier National Park
Banff
Lake Louise
Vancouver, B. C.
Victoria, B. C.

Juneau
Ketchikan
Wrangell
Skagway Trail of ’98

Fairbanks
Kotzebue
Nome
Skagway
Sitka

Anchorage
Whitehorse
Prince Rupert
Portage Glacier
Mount McKinley Park

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NAME ...........................................................................
ADDRESS ...........................................................................
CITY AND STATE ............................................................... ZIP ..................................

(PLEASE PRINT)