

November 1, 1973

FRIENDS JOURNAL

Quaker Thought and Life Today



Now some will scoff and some
will scorn
But what makes them so certain?
Adam's children might surprise
us all
And build anew the Garden.
—Pete Seeger

Focus: Friends and Blacks



FRIENDS JOURNAL

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THE PHOTOGRAPH ON THE COVER is by Susan Welchman, free-lance photographer, whose work has appeared in Philadelphia Magazine and Today Magazine as well as Friends Journal.

The Growing Edge

THE WASHINGTON D.C. JAIL has again been added to the list of places where Friends have suffered for their convictions. Approximately 160 persons, including Friends from several states, from meetings in the Washington area, and from the White House Daily Meeting, were arrested while they prayed for peace inside or on the steps of the White House. The prayer vigil began on July 4 and continued every four days until August 14, the final day of U.S. bombing in Cambodia. One writer said that when a Catholic priest inside the White House and his friends "began the 'Our Father,' children on the tour chimed in, not knowing it was against the law to pray in this national shrine. The children were not arrested. Perhaps it was granted that they did not understand the words they were saying. They were presumed to be innocent of the Lord's Prayer." Others were found not guilty of any wrongdoing either. One judge threw charges against six women out of court saying "As a human being there's no way I'd have you put in jail." The persistent, Gandhian quality of the prayer vigil also seemed to affect some of the security officers and police who had to arrest many people several times. Some of the vigilers, however, were sentenced to jail for up to 10 days. And one of the 60 persons arrested on the final day was brutally treated and repeatedly raped by his fellow prisoners. The vigil will be resumed if American bombing or other overt military involvement in Southeast Asia also resumes.

The Peacemaker Sharing Fund, organized to assist the families of men imprisoned for conscientious disobedience to draft laws, among whom are many Friends, has sent us an appeal for help. For many years the Fund has provided from \$50 to \$225 monthly, to as many as 15 families at a time. Due to some large special donations and considerable publicity given by other peace groups, the Fund has long been able to meet all the needs that arose without turning down any appropriate request. With large allotments dwindling and less awareness within the peace movement of the continuing need, the Fund now faces depletion. Friends can support imprisoned resisters and their families by contributing to the Peacemaker Sharing Fund, 10208 Sylvan Ave., Cincinnati OH 45241.

Reva Griffith, clerk of Penn Valley Meeting in Kansas City, writes that the Friends meeting planned at Leavenworth Prison in response to a request by Tom Flowers and reported in August in this column could not be established. "The meeting had not begun before Tom Flowers was transferred," Reva Griffith says, "and since the regulations are that religious groups cannot meet without being requested by a prisoner, no meeting was established." Meeting members are helping to improve services for prison visitors, and they hope some day to have a meeting at the prison.

Friends are urged to continue sending information on their concerns and actions to Ellen Deacon c/o the *Journal*.

The First Word

Revolution and Love

THE NOTION THAT an issue of the Journal ought to be devoted to the single topic of Friends and blacks came to mind months ago when I asked myself whether we Quakers were still as concerned about and involved in the struggle for racial justice and equality in America as we had appeared to be during the 1960s, or whether we had allowed the national policy of "benign neglect" to affect us, too.

What prompted the question was the relatively small amount of material on racial matters coming into the magazine. For a subject of such importance to so many Americans, and of such concern to so many Friends just a few years ago, remarkably little was being written about it. So little, in fact, that it began to bother me, both as editor and as concerned Friend.

As the months went by and a few manuscripts did come in, I decided to save them until there were enough for a single-theme issue. Such a concentration, I reasoned, might encourage more people to become involved in the struggle black Americans are continuing to wage throughout America. Or, if more Friends are involved than appears to be the case, such an issue would encourage them to share their experiences, good or otherwise, with others. Those continue to be some of the reasons for this issue.

Recently, though, I have found a few other reasons. One was stated this way in the June issue of *The Progressive*:

"Those Americans who advocate, or even passively accept, the present slowing down of progress in civil rights betray the sacrifices of every man and woman, black or white, who gave their lives in the struggle for equality or opportunity." The article was titled "Medgar Evers: Lest We Forget" and it reminded readers that "We can honor their memory best by resolving to review and revitalize the fight for racial justice with greater determination than ever before—and that goes for a great many liberals who have wearied of the struggle and have allowed boredom and indifference to smother their one-time crusading zeal."

The concerns of Quakers, however, are based on more basic and lasting values than "liberalism" or even on honoring the memory of the Medgar Evers, Martin Luther Kings and other civil rights martyrs. King himself had expressed the essence of it in 1967 when he called for "an all-embracing and unconditional love for all men . . . that force which all of the great religions have seen as the supreme unifying principle of life. Love is somehow the key that unlocks the door which leads to ultimate reality." King went on to quote from Saint John, "Let us love one another; for love is God and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love. If we love one another God dwelleth in us, and his love is perfected in us."

One year to the day after he had pleaded in the same

sermon for concerned persons to "move past indecision to action" or otherwise to "surely be dragged down the long dark and shameful corridors of time reserved for those who possess power without compassion, might without morality, and strength without insight," King was killed in Memphis. No one knows how much died with him on that motel balcony but is it not up to each one of us—you and me, Friend—to keep his dream at least alive in our own meetings and our own hearts? "Now let us begin," he said. "Now let us re-dedicate ourselves to the long and bitter—but beautiful—struggle for a new world. This is the calling of the sons of God, and our brothers wait eagerly for our response."

They are still waiting for many of us who, for one reason or another, have failed, refused or simply been unable to get involved in what King called the "revolution of values" that is building up all over the world. Ultimately, that is what making the term "God is love" a reality entails—a revolution. In that sense, Christ was a revolutionary. So was Gandhi, and certainly King, too.

A totally new and different insight came, though, when I read this passage from Julius Lester's *Search for the New Land*:

"Revolution changes whole patterns of living and thinking. Once you get involved you start living right, as the old folks say. You know that you can't doodle on a piece of typing paper because the organization needs that piece of paper being used for getting out the word, not for some dude to sit up and doodle on. Once you get involved in revolution, you start to really care about people, how they feel, what they're going through . . . The 'I' which is me is more than my name, an identification tag used for social convenience. When 'I' say that 'I' am a revolutionary then 'I' become You, if you will allow me, and You become 'I.' God, that's so hard. Most people won't let you inside them. We are educated to keep our 'I' exclusive, to protect it and shelter it, but when we're afraid to let somebody else enter our selves, we don't live. The young are different . . . they're beginning to recognize that there are no institutions in the American Way of Life which encourage us to love one another and they are experimenting, trying to learn to love."

I suspect that Julius Lester sees revolution in a somewhat different light than King or Gandhi or Christ. Yet he, like them and unlike many other angry blacks, also sees living in a revolutionary way somehow linked with loving. The question he poses for me, though, and the ultimate reason for this issue, is how, after more than 300 years of Christianity and of Quakerism, he or anyone else can say that "there are not institutions in the American Way of Life which encourage us to love one another"? Haven't they heard what we have been saying all those years? Or, Friends, is it because our actions do indeed speak louder than our words?

JDL

The surest way to bring about the destruction of a civilization is to allow the abyss to widen between the values which men praise and the values they permit to operate.

—H. LASKI

Medical Ministry in the Ghetto

by John F. Himmelein

A DRUM BEAT THROBBING from a speaker of the record store sets the pace of the passerby: He's a dude in a white bell-bottomed suit on Philadelphia's North Broad Street walking cool up the sun-scoured pavement on four-inch, brown-cork soles, smiling at the world in the shade of his wide-brim, color-coordinated Stetson; she's a squat, gray-haired woman in a below knee dress that used to be red calico, listing toward her shopping bag in a hurried, duck-waddle scurry; he's a brother on a ten-speed bike in a purple fish-net undershirt pumpin' hard with his aqua-colored converse sneakered feet, arms folded on his chest and weavin' up the pavement with his hips; she's a sister, long and tall, bushy head and gold-hoop earrings, bra-less haltered top, glistening belly, and taking one-yard strides with four-foot legs.

And up the street there's a dust-covered woman selling "Damned Good Used Tires" across from the used furniture store where you can furnish your living room cheap, hear a band play "Onward Christian Soldiers," and Be Saved all in one afternoon. There's the jazz bars and the boutiques, Kentucky Fried Chicken and spare ribs, buses honking into traffic, pin-striped businessmen selling cars, rugs, and household needs. It's now, but a different time. It's here, but a different country. You're a white traveler in a strange land, but there's a bliss about it, a colorful, cultural bliss.

Then you turn left on Master and bliss stops at Broad Street's back door. The riots a few years past jolt into memory. Windows are strips of one-inch steel bars, the route is marked by skeleton cars, children carry home-made rifle nail shooters or play in the sores of row-house blisters oozing urban decay. Bars outnumber churches, grays outnumber reds, bleak overpowers bliss. This is where Charles P. Vaclavik, a lilly-white Quaker doctor from Uniontown, PA, has spent most of his last three years. Enter the idealist.

"We all start out as idealists, don't we? You come from a good home, your parents teach you right from wrong, your religion tells you all men and women are equal. The world, when you start to discover it, isn't that way so after you get your degree you set out to change it. That's when you find out just how far an ideal can take you and how idealistic your fellow idealists are."

Vaclavik came to Philadelphia to study medicine at the Philadelphia College of Osteopathic Medicine during the racial heat of the 60's. After graduation and brief employment with Byberry State Hospital he decided to put his education to work to help cure the social ills of the city he now called home. It was an ideal idea and he soon found himself working for nothing but his ideals six days a week for an organization he prefers not to name.

John F. Himmelein is on the Friends Journal staff.

"It seemed like a good idea. There was a group of people working to overcome gang problems in black neighborhoods and they wanted to start a medical center. It was black controlled and though I was white they needed doctors. Most poor and black neighborhoods in the city don't have enough doctors, so there was a real need I could serve. But it wasn't that black and white.

"I was a doctor and my function was to help sick people. The administration was up to another man, who, unfortunately, had no experience in administering a medical center. He used our budgeted funds to buy electric typewriters, an old Cadillac ambulance, a Jeep, a van, and another car. I argued that the money should be going for medicine. When I did, the other doctors accused me of trying to take over the center.

"I quit one day when we didn't have any penicillin for a patient who needed it and I looked out and saw those four cars.

"My ideals took quite a beating, but my eyes opened a little wider. I could see that it takes more than good intentions to heal social ills. It takes some knowledge and experience. It's no shame not to have it, but if you want to change things you'd better get it."

The phone rings and Vaclavik takes a hurried bite of his lunch before answering it. A patient is having trouble getting admitted to a hospital because she has no medical insurance or medicaid green-card.

The phone's in a room next to the kitchen on the third floor of the People's Neighborhood Medical Center at 1410 W. 21st St., which Vaclavik started after his initial bad experience in "the movement."

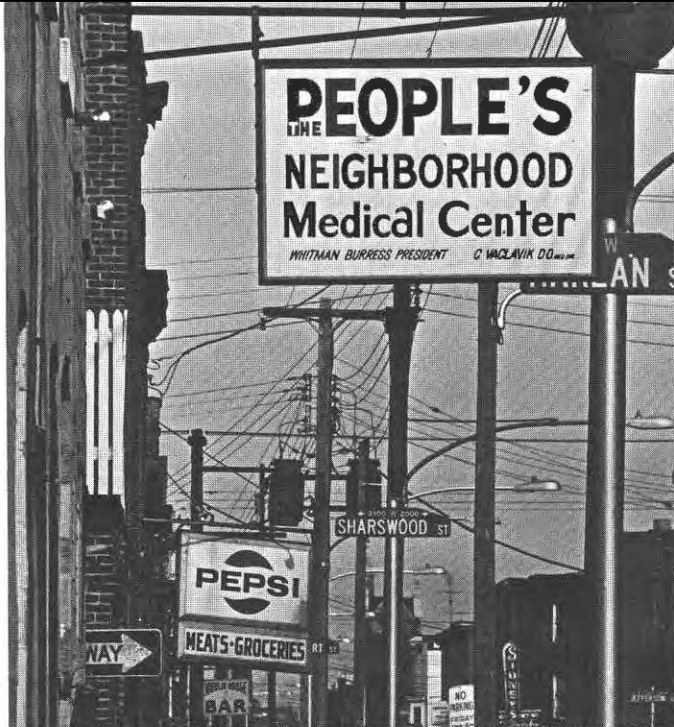
It started as a one-man, one-purpose operation and since has grown to include four doctors, a dentist, a People's Neighborhood Youth Center, and a People's Neighborhood Improvement Center.

The present center building will soon become a community center, and the doctor and his staff will move to a new \$130,000 building to be located on a lot visible from the kitchen window. Model Cities, a government sponsored program, is putting up the cash.

On the face of it, People's Medical Center is one of the most successful privately run centers in Philadelphia and perhaps a model of success for any city. And, on the face of it, the "Doc," as his slum neighbors call him, is a shining movement success. The center is clean, cheery, well-equipped and well-supplied. The Doc, in his sport shirt and casual slacks, tanned skin and calm posture, is the picture of the white savior in the urban jungle. But under the surface what makes the center not just appear but be successful is a lot of hard work by the Doc and good service from the clinic. And the people who sit in his waiting room know that that is what's beneath the surface and if Vaclavik wasn't what they call a hustler neither he nor his center would have an address on 21st.

Vaclavik comes back to the kitchen and resumes eating his lunch.

"I think that's how we've managed to survive," he says, picking up the knowledge and experience idea again, too. "As we've learned, we've grown. When we tried



something we didn't know about, we've failed."

Vaclavik learned two lessons early—the isolation lesson and the people are human and can make mistakes lesson.

"If you are a medical center with no other contact with the community you're opening yourself for trouble—vandalism, theft, and whatever. You need to be visible in the neighborhood, a visibility broader than the medical center itself creates."

He quickly started working to create a youth center and to involve himself in other community projects. One of them was a gang-run grocery store. He learned a lesson from his lesson.

He appealed for and received funds from some well intentioned, experienced Philadelphia Yearly Meeting Friends to support the store. The store failed and the loan became a gift—one that didn't sit well with some of the contributors who thought the money could have gone to better purposes.

Later the store would be taken over by a local black businessman who changed the failure to success, but at the time it brought much unneeded controversy to the doctor's door—just when what he really needed was strong, Friendly support.

At that point he was bringing home 40 bucks a week, all he could eat, gas and a car to visit patients. Home was the third floor of his office, and the money came from patients who could afford to pay and from his wheeling and dealing—holding out tax exemptions to corporations, and plucking the heart strings of friends and Friends.

He was earning his and the center's keep working from 9 o'clock Monday morning to 10 or later Sunday night, 52 weeks a year, with some occasional jaunts with neighborhood youngsters in his spare time. He made the jaunts partly because he liked them and partly because he didn't like the idea of bricks coming through his windows in the middle of the night. Work meant spending half his time raising money and finding hospitals willing to take in a sick person who couldn't afford to be there. Sometimes it meant going further and finding an adminis-

trator who was willing to bend the rules to admit a patient.

"I could list a thousand problems we have to overcome to keep the center alive, but the most serious stumbling block is power and politics. People—Friends, blacks, whites, almost everyone—seem to keep getting caught up in the desire to want to run things their way. Some people want money. Some want to look big to their friends. Some want to repay political debts. Friends may be trying to get something accomplished. But whatever the motivation the effect of the power struggle is that the people who need help don't get it.

"For a long time racism was the topic of discussion whenever I walked into a meeting of Friends or of the center's board of directors. But never in the three years I've been here have any of the 10,000 patients we've treated even noticed I am white."

Life's a lot easier for Vaclavik now. His board of directors of 17 is comprised of local residents, business and professional people, including two black physicians. They know and appreciate what he's done and they support him. So do a white Friend from Abington who administers the center, a few doctors who help out, another Friend who helps local people to rebuild their homes and an experienced black who runs the youth center. While Vaclavik doesn't like taking government funds, he recently hooked into his first ongoing support from a federal agency known as the National Health Service Corps, which is designed to put doctors in neighborhoods where they are needed.

Vaclavik's salary has gone up to \$21,000 a year, a lot more than \$40 a week plus expenses. Like many others in poor black neighborhoods who can afford to do it, he's moved out of the city so his doorbell doesn't ring all night anymore.

His ideal and idea have carried him fairly far, but many changes have occurred along the way. He knows the color of his skin and how it has shaped his mind. And he knows that the color of another man's skin might have the same effect on how and who shapes his mind. He also knows there's a difference and you have to be born black to know what it is to be black.

But he's discovered some other things, too.

"The real problems of the ghetto are not all racial. A ghetto is a vacuum. It's what is left of a poor neighborhood after everybody who can afford to moves out.

"My expertise is medicine, but you can't live or work in North Philadelphia for four years without knowing what's going on around you. My work is to relieve suffering curable by medicine, but every day I see the suffering caused by inadequate housing, poor education, the lack of a strong male figure in the family.

"The reason that nothing that has been tried to change this has worked is our attitude. We want North Philadelphia to go away while we still maintain the status quo of a safe, secure suburbia.

"North Philadelphias are not going to go away until our attitude changes—until we're ready to put the same amount of money into the ghetto that we've been willing to put into the military."

Black Separatism and Integration

by Virginia B. Gunn

THE APPARENT CONTRADICTION between black demands for integrated facilities and their tendency to withdraw into a position of political and cultural separatism is the subject of some concern among many whites who consider themselves their friends. Is it a manifestation of the universal human tendency to want to have one's cake and eat it too? Or are we ourselves falling into some sort of bad faith when we assume that the Negro has both the freedom and the obligation to choose between two alternatives in an either-or situation?

Before attempting the difficult, perhaps impossible task of looking at the world through the eyes of the members of another social group, perhaps we should begin by examining it honestly from the standpoint of ourselves and our own traditions.

The Supreme Court decision of 1954 requiring the desegregation of schools was not something white society did for the Negroes. It was a step in American legal history—a much overdue articulation of a principle implicit in American law. The United States is absolutely required by the demands of logic to grant actual equal rights to all its citizens, or to admit that it has abandoned its egalitarian, democratic legal tradition in favor of a feudal one.

I think it is also a mistake to think of the Civil Rights movement of the 1960's as a manifestation of human brotherhood which was expected to bring about an immediate end to inequalities. I am quite certain Martin Luther King had no such illusions. He knew his Bible too well. The dreams and affirmations that he expressed in unforgettable sermons (it is good to remember that they were sermons, not political speeches) were prophetic utterances. If we are to really understand the Civil Rights movement, I think we will have to see that it was a different experience for the different people participating in it.

For Negroes, I am quite certain, the most significant moment in Civil Rights was not when blacks and whites were singing "We shall Overcome" together, but when Mrs. Rosa Parks, all by herself, in Montgomery, Alabama, refused to sit down in the back of the bus. Whereas Civil Rights—in whatever way we participated in it — represents for us whites the demands of our bad conscience, its importance for the Negro was primarily the conquest of fear.

If we look at things in this perspective, the gap that separates the idealistic phase of the movement from its more violent subsequent developments is not as wide as we may think. The Civil Rights movement was never quite so euphoric as we might wish. Neither is it quite as dead as we may fear, just because some of its expected results have not yet materialized. We need to remember that, in the words of George MacDonald, "All things

Virginia B. Gunn, an instructor in French at Lincoln University, is on leave to complete requirements for a Ph. D. at Bryn Mawr College.



Photograph by Susan Welchman

are possible with God, but they are not easy."

Fear, I think we all secretly know, is at the root of all our racial problems, on both sides—as it is at the root of the arms race. It is fostered by separation, and, in turn, it fosters separation. If someone is to break this vicious circle, I don't think it is fair to put the burden on the group that has been persistently weakened and humiliated by the political, economic and social system of a country where—how often must we remind ourselves?—they did not come of their own free will in the first place. Since they are here, they have a right to expect to enjoy the benefits of American civilization, including its doctrine of the Rights of Man.

The problem lies with us. We cannot slough off the white man's burden quite so easily.

The cardinal principles on which I try to base my own thinking on this subject are, first, what seem to be the requirements of the American tradition, and, second, what are the special needs of the particular group being considered. Various other ethnic minorities remind us that this can apply to any group. This is true, within limits. There is, I think, some basis for the Negroes' claim that their problems are particularly serious. First, there is the manner in which they were brought here, which has left terribly deep scars. Second, there is the high visibility of their color, which does not give them the option to repudiate their heritage (even if this were desirable, which I think it is not).

To the best of my knowledge, my ancestors neither owned slaves nor participated in the slave trade. This does not prevent me from feeling that I owe the Negroes something. I cannot properly pay that debt by insisting that the Negro must become just like me or accept an inferior status.

If American civilization is to survive, it will have to combine legal institutions based on the principles of freedom and equality with cultural pluralism. It is to the credit of William Penn that, when he invited various refugees from Europe to settle in Pennsylvania, he did not stipulate that they should join the Society of Friends, but undertook to deal with them in the spirit of friendly equality, respecting their differences. Unfortunately, Americans have

more often offered immigrants the alternative between homogenization and limbo.

Within the last decade, our country has come to pay superficial lip-service to the general principles of an integrated society. Unlike some purists, I rejoice in such lip-service, on the basis of a thought of my favorite cynic, La Rochefoucauld, that hypocrisy is the homage that vice pays to virtue. I am sure it is, in the long run, more healthy for a country to pay hypocritical homage to virtue than to pay sincere homage to vice. I make a clear distinction, in this matter, between the United States and South Africa. But we delude ourselves if we think that, deep down, the great majority of Americans have rid themselves of their prejudices. It is not something that it is easy to get rid of, even with good will. If I may paraphrase a traditional prayer: If we say we have no prejudice, we deceive ourselves, and the truth is not in us. But if we admit our prejudice, God will help us to find ways of overcoming it.

It is really white prejudice which is the key to black separatism. It is not pleasant to spend your time with people whom you suspect of considering you an inferior. The most impeccable courtesy tends to come through as "that patronizing manner." That, you will say, is a paranoid reaction. What about the white assumption that blacks will be inefficient or dishonest when put in charge of a business venture, or that they will use whatever power they are given to promote some mysterious, subversive cause—is not that a paranoid reaction too?

Paranoid or not, the psychological reaction of many black students to whites is such that it can become a serious impediment to learning. It has frequently been observed that whites can take blacks in small doses more easily than they can in large ones. The same is true if we put the situation in reverse. There is every reason why it should be more so. Yet, relatively few white people are willing to be in the minority in a predominantly black group. Members of the younger generation seem much more willing to be in that position than those of my own. That is one of the things that makes me feel most hopeful about the future of this country. The only way we can really tackle the racial problem is by following the Christian principle that is dear to Quakers—that it is better to deal from weakness than from strength.

I feel I can most appropriately close this article with a quotation from Martin Luther King's Letter from a Birmingham Jail: "We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people. Human progress never rolls in on wheels of inevitability; it comes through the tireless efforts of men willing to be co-workers with God, and without this hard work time itself becomes an ally of the forces of social stagnation. We must use time creatively, in the knowledge that the time is always ripe to do right. Now is the time to make real the promise of democracy and transform our pending national elegy into a creative psalm of brotherhood. Now is the time to lift our national policy from the quicksand of racial injustice to the solid rock of human dignity."

Forty Years Later

by Mary Esther McWhirter

LIVE-OAK TREES festooned with moss, delicately tinted magnolias and snow-white dogwood graced the South Carolina countryside, as my American Friends Service Committee colleague, Ruby Mazyck, and I traveled from Charleston to a nearby day care center. Housed in a plain, low building which had been an all-black school, this particular center enrolls between 35 and 40 children. On the April morning of our visit, the two- and three-year-olds were playing with blocks and toys, while the four- and five-year-olds decorated Easter cards. Local women who had been trained as paraprofessionals under a now-defunct Federal program were working as volunteers. Recent cutbacks in OEO funding had forced the dropping of professional staff, and even now threaten the continuation of the center itself.

Many of the youngsters are from families whose annual income is below \$3,000. Even less is earned in households where the parents are domestics, gardeners or fishermen, or where the mother is the only wage-earner. Despite limited incomes, some parents contribute to the center's operating costs that provide each child with breakfast, a hot meal at noontime, and a mid-afternoon snack. Since the center is open from 7 A.M. to 5:30 P.M., parents can put in a full working day, confident that their children are well cared for and are receiving physical nourishment and mental stimulation.

What will happen if the Center is closed due to further cutbacks in Federal funds? Some parents will have to give up remunerative jobs in order to care for their young children at home. Thus, working mothers will be forced to become welfare mothers. And what about the children? Questions like these kept recurring as I traveled in the South last spring, visiting AFSC programs that are attempting to meet basic human needs.

Ruby Mazyck told me about five-year-old Betty who first appeared at one of the Day Care Centers on a cold winter day. Half-starved and barefooted, the little girl wore only the skimpiest of summer clothing. As soon as she sat down in the warm kindergarten room, she fell fast asleep and in the succeeding days was rarely awake. A teacher who realized that something was wrong took Betty to a doctor. After medical treatment and nourishing food at the center, she blossomed into a lovely, vivacious child. Ruby Mazyck pointed out that Betty's case was by no means unusual; other children, now robust and laughing, had undergone equally dramatic transformations after their cases of scurvy or beri-beri—diseases not yet wiped out among the Southern poor—had been cured. Medical care and adequate food made the difference.

Speaking of food, if you are a white adult American, in

Mary Esther McWhirter, clerk of Merion, PA, Meeting, is director of the American Friends Service Committee's Quaker Service Fund for Children. Staff names in the above article are authentic, but others are fictitious to protect individual privacy. All incidents related here are factual.



Photograph by B. B. Bradford

good health, well-educated, and hold a steady job, you probably are well-fed. But if you are poor, black, very old or very young, ill, illiterate, and unemployed, hunger is probably as familiar a companion for you as it is for Mr. and Mrs. Brown who live in a two-room house on a dusty back road only a few miles from the elegant ante-bellum mansions and magnolia gardens for which Charleston is famous.

When Jesse Taylor, my AFSC co-worker stationed in Berkeley County, took me to visit the Browns last April, I picked my way across a broken porch leading into their shack. And shack it certainly is—a patched together, leaky dwelling with no plumbing and no central heating.

As Jesse Taylor introduced me to Mrs. Brown, I shook the emaciated hand of a chronically ill black woman. Only in her early sixties, she is wrinkled and toothless. In stocking cap and faded bathrobe, she huddled in a rocking chair near a small wood-burning stove and tried to keep warm on that chilly spring day while she talked about her problems. Several months before, her husband had been severely injured in an accident that left him unable to work. Insurance covered his hospital expenses and provided a cash settlement of \$1,000, which the Browns planned to spend for much-needed house repairs. But when they presented their bank book at the food stamp office as required, the clerk said bluntly, "You can't get any food stamps because you have money in the bank." With their modest windfall needed for food, the Brown's hopes for decent living quarters were dashed. Despair mingled with rage as Mrs. Brown said, "People in that food stamp office just ain't no good. I stands in line outside and waits and waits and waits! It's awful. Rain—some days. Hot sun, sometimes. Then, when you gets inside they talks at you like you was a dog. They yells at you, 'Sit down! Don't stand here! Wait over there!' Well, I knows my rights and I'm goin' to stand up for them, even if I get kilt for it. Yes, I'm goin' to stand up for my rights!"

And they do have rights—it is illegal to withhold food stamps from a client who has received insurance money. But, even if they had known the law, they would have been unable to pay a lawyer. Nor could they turn to Legal Services which had formerly provided free counsel for poor people like themselves. This agency, previously maintained by OEO grants, has been disbanded. Their predicament brought to mind Vice President Agnew's comment:

"Of all the OEO programs, Legal Services is the one most capable of fundamentally altering America. For that alone, it should be the first to be eliminated."

As Jesse Taylor and his assistants visit poverty-stricken families like the Browns, they share with them vital information about legal matters and changes in food stamp rules, and also help them get adjustments when overcharged for stamps. The Quaker Service Staff also publishes and distributes door-to-door a bulletin that aids and encourages the poor of Berkeley County as they develop their own, locally-initiated, self-help projects.

Hunger afflicts not only elderly people like Mr. and Mrs. Brown, but also the young. School children from poor families are among the hungriest people in America. Welfare mothers in Mobile, Alabama, told me that although school lunches are supposed to be free for their children, principals demand 50 cents per child per day for a monotonous menu limited to grits, sausage, milk, and bread. These black mothers were also aggravated by the insensitivity of a white principal who schedules the free lunch program only *every other day*, in a neighborhood where the black children live too far from school to go home at noon. With tears in her voice, one mother admitted, "Yes, I know our children *are* stealing. Why? They're hungry—that's why!"

Hunger was a major concern also at Catholic Social Services in Mobile. On the day when I was at the Catholic Welfare Office (operated under the auspices of CSS) the chronically ill, the aged, the severely handicapped and mothers with babies or small children crowded the waiting room. The adjoining pantry was stocked with a small supply of basic foods which the Sisters distributed to penniless people denied food stamps or suddenly stricken from welfare rolls. In speaking of their plight, Sister Victoria told me that many of the indigent are subject to "black outs" and "dizzy spells" caused by hypertension—a constant condition among the malnourished. Emergency aid to the growing number of such persons strains the slender resources of Catholic Welfare Services, which receives no Federal money and nothing from the Mobile United Fund, although they minister to anyone in need, regardless of religious affiliation, race, or nationality. In view of this, the AFSC hopes to provide a fulltime, local person, well-versed in food stamp rules, to help the Sisters.

The Catholic Sisters, AFSC staff, and impoverished people themselves told me that they consider the Food Stamp Program an improvement over the former Food Distribution Program, even though program regulations are at best excessively burdensome and at worst, punitive. One, for example, requires a recipient to purchase food and food only with stamps. No toothpaste, soap, detergents, mops, brooms, or other essential household supplies. "How do they expect you to keep your children and house clean?" demanded the desperate mother of an impoverished white family in Mobile.

Well aware of these and countless other hurdles food stamp applicants must clear in the exercise of their legal rights, AFSC staff help them fill out the five-page application blank and other documents that often spell the

stark difference between getting food or going hungry.

Important as this emergency service is, it represents only one facet of a much larger, long-term program designed to bring about the ultimate conquest of hunger in our land of plenty. Obviously, the task is tremendous; in comparison, AFSC resources are meager. Yet, Quaker efforts have helped bring hope to the poor in a few strategically selected communities. Here and there across the land, citizens who have always felt powerless are now discovering their own power as they join forces in a non-violent struggle against the demeaning poverty in which

they have long been entrapped and are emerging.

And isn't it about time! Forty years have come and gone since President Roosevelt's first inaugural address. As in 1933, "the ill-fed, ill-clad, and ill-housed" are still very much with us, some on lonely rural roads of the Southland, others in crowded Northern city ghettos, and still others in the heartland of the country from which our bountiful food supply comes. Sentimental words about their plight are futile; only human needs are effective.

In 1973, ". . . let us put our love not into words or into talk but into deeds, and make it real."

Black Quakers

Letter from the Past — 269

AMONG the less publicized elements in the revolutionary change of Afro-Americans is their sudden new preference of self-designation. The above title shows that I am trying to get used to it. After carefully avoiding other words and confining myself to "Coloured" or "Negro," I now find some of them are wanting us all to use "black" whether as noun or adjective.

This term is not entirely new in our Quaker history. Three centuries ago George Fox wrote to American Friends about Indians, tawnies and blacks, "Send me a black boy" he wrote in 1673 "of your instructing," and a century ago Edward Lear had in his *Book of Nonsense* the illustrated limerick:

There was an Old Man of Jamaica
Who suddenly married a Quaker;
But she cried out, "Alack! I have married a black!"
Which distressed that Old Man of Jamaica.

Irish Quaker history about the same time knew a separatist group called the White Quakers, who in turn called the parent body Black Quakers. In 1809 according to Watson's *Annals*, Blacks in Philadelphia "now call themselves coloured people." Thirty and more years ago I might have said Quaker Negroes. Now I must reform and say Black Quakers, or Quaker Blacks, if I am to be in style. Other churches are doing it, like the Black Methodists for Church Renewal, Black Presbyterians United (formerly Concerned Presbyterians) and National Committee of Black Churchmen (having changed from the National Committee of Negro Churchmen).

So I began one of these letters a few years ago, but I never published it because then the issue was pretty delicate, and I did not want to expose myself to the hostility of either faction. Now I feel emboldened to continue, for two reasons: (1) The ethnic group itself is looking at the question more objectively, as is shown by the recent article in *Negro History Bulletin*, entitled: "What's in a Name—Negro, African, Black, Afro-American, African American, Coloured, Black American, or Negro American." (2) Our own religious group, at least in England, has raised similar question of our own designations. We called ourselves at first Friends or Children of the Light. We were renamed Quakers and have accepted that word ever since,—often in such form as "the

people of God in scorn called Quakers." Lately in England there has been some question about "Religious Society of Friends" and each part of that term. Certainly "society" and "friends" have common secular uses. (Cf. letter 249). I am surprised that we accept so willingly the term Quaker. William Savery, the well known American Quaker minister, when travelling in Europe in 1796 reported a query raised by a man at Osnabruck, an English-speaking Italian, and wrote in his Journal (I quote the original manuscript):

"He marvelled how it could be that we adopted in our writings and other ways a name that was given in derision. There was something inviting and consistent in the appellation of Friends, but foreigners must be greatly at a loss for a reason why we continue the name of Quakers. This sensible man's remarks are not new; they have been made frequently in our travels and been much a subject of regret to me for years, as I cannot see that either reason or religion require it, and if the Society itself had not have (sic) continued to keep it alive, it is very probable the name of Quaker would hardly have been known at this day. It is high time when the Light is spreading through the Nations that have hitherto scarcely heard of our Society, to drop this appellation. Every foreigner must be at a loss what is meant by Quaker, Zitterrer or Trembleur."

And now in 1973 comes a little article in *Quaker Life*, using the same quoted question, "What's in a Name?" and asking, "As we have two names, how should we use them? There are Friends who seem not to like anything official and prefer, "Quakers," a kind of faith-action word."

NOW AND THEN



There was an Old Man of Jamaica, who suddenly married a Quaker;
But she cried out, "Alack! I have married a black!"

Which distressed that Old Man of Jamaica.

from Edward Lear: *The Book of Nonsense*



New Occasions Teach New Duties

by Elizabeth Watson

JAMES RUSSELL LOWELL was not a Friend, but he captured the essence of George Fox's concept of continuing revelation in a felicitous quatrain. It is buried in a long poem written during the Mexican War, called "The Present Crisis." Friends would do well to add it to their Advices:

New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of truth.

Periodically we need to re-examine our activities and our attitudes to see whether the Light Within has new duties and new facets of truth to reveal.

During the 1950's and early 60's, many of us were deeply involved in activities working toward integration in housing, education and employment, seeking equal opportunities for minorities. We saw integration as the wave of the future. Things would continue to get better and better; integration would spread by contagion, success breeding more success, until we had achieved the good life for everyone in a nonracial society. We had a long way to go, but still we could look back and see what a long way we'd come; we certainly felt we were moving in the right direction.

Now in the 1970's, we find ourselves confronted by an increasingly polarized society, no longer welcome in activities with which we formerly busied ourselves. What happened to our dream of integration?

The truth of the matter is that we were kidding ourselves. Our fellow white Americans were not willing to move, even with deliberate speed, to end discrimination in jobs and segregation in housing. While it was true that in some places housing and jobs for minorities were opening up, conditions for the vast majority of black people remained unchanged or were deteriorating. Our cities still have their unspeakable festering slums, growing ever more crowded and run-down. Our schools, despite bussing and redistricting, are still largely segregated and vastly

Elizabeth Watson, a writer and lecturer now living on the campus of Friends World College where her husband, George, is Moderator, based this article on remarks made at a conference held at Powell House last spring by the Race Relations Committee of New York Yearly Meeting.

unequal in quality. Unemployment rates have not improved for minorities, and most of those fortunate to have jobs still work at menial, low-paying employment. Tokenism—with some notable exceptions, of course—is the rule in fair employment. Urban renewal destroyed more housing than it created. And take a good look at Nixon's budget and see how many programs to aid the poor are cut out. For the tragic story of how Congress dragged its feet on civil rights legislation, read *In the Fullness of Time*, the recently published memoirs of Friend Paul Douglas, long-time senator from Illinois.

White Americans assumed black patience would last forever and we could "gradually" move toward equal opportunities. In April 1964, Martin Luther King opened his campaign in Birmingham, Alabama, and was promptly arrested. He wrote his memorable "Letter from Birmingham Jail" to the white clergymen who had told him the time was not ripe for the campaign, but it was written to all of us:

"Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection . . . We will have to repent in this generation, not merely for the hateful words and actions of the bad people, but for the appalling silence of the good. . . ."

April 4, 1968, the day Dr. King was assassinated, marked the end of the "integration" period. The next day Stokely Carmichael said:

"When white America killed Dr. King last night she declared war on us. . . . It would have been better if she had killed Rap Brown or Stokely Carmichael. But when she killed Dr. King, she lost it. . . . She opened the eyes of every black man in this country. . . ."

In truth, white Americans did not deserve Martin Luther King. Excuses come to mind, but there are no valid reasons for our dragging our feet on the issues of prejudice and poverty. Our present situation is the inevitable result of white America's failure to act decisively. We are now drinking the bitter vintage of the grapes of wrath. "Be not deceived; God is not mocked: whatsoever a man soweth, that also shall he reap! (Galatians 6:7)."

Friends, too, dragged their feet. Friends schools were too long segregated. Too, many Friends lived in comfortable homes in segregated suburbs, worshiping in beautiful well maintained, but all white, meetinghouses. As a whole, we were no better—as we were no worse—than other groups.

However, I think there is a positive and hopeful side to our present polarity. Even those of us white Americans who devoted the best years of our lives to working for civil rights and equal opportunities were incredibly blind in many ways. Somehow we saw white upper middle class American society as the norm toward which all should strive. Our purpose was to open the good life to people of other races and to demonstrate that they were really no different from us. I was guilty of this arrogance many times as I participated in bringing white suburbanites into social gatherings in black urban homes, to show—oh, so

subtly—that some black homes were clean, tastefully furnished, gracious and spacious, even as white homes are.

Young people of many colors are helping us see how false and exploitive our standard of living really is. We need to find more realistic and consistent lifestyles, to simplify our lives—always a basic Quaker concern. Stand back and look at our advertising, television, movies through the eyes of the rest of the world who can never hope to achieve such a standard of living. Look again through the eyes of minority groups in this country for whom the American dream is a cruel hoax. And let us hear again the words of John Woolman: "May we look upon our treasures and the furniture of our houses, and the garments in which we array ourselves, and try whether the seeds of war have any nourishment in these our possessions. . . ."

The rise of Black Power was a necessary antidote. Even those of us who were sure we were free of prejudice needed to have eyes opened to the many subtle ways all white Americans are unconsciously, as well as consciously, prejudiced. I commend to you the article in the April 15th issue of the *Journal* on "Racism in Children's Books," by Sally Brownell. It came as a shock to me to find that a book I'd seen as a landmark a quarter of a century ago when I bought it for my daughter was included. *Bright April* was one of the earliest books to deal positively with race relations. But "time makes ancient good uncouth."

We must re-examine our attitudes and seek new ways of implementing our concerns in race relations. We can no longer be do-gooders nor can we assume integration is the whole answer. Perhaps now our major task is working at problems that stand in the way of empowerment. Black people and other minorities must achieve power over their lives as the majority have power over theirs. New York Yearly Meeting's Black Development Fund is a move in this direction. So is the Service Committee's turning over control of work and funds to groups like the National Tenants Union. But perhaps our major assignment as white Americans is to work on ourselves and our fellow white Americans who live lives of institutional racism.

The meaning of Quaker witness lies in continuing revelation. For Friends of one generation freeing the slaves was the task; for another, working for equal opportunities. What we see to do now, after much searching, may seem inadequate a decade or two from now. We must continue to learn humbly where we are wrong and when we are outdated from our black, brown, red, yellow and Spanish-speaking brothers and sisters. We must seek God's guidance individually and corporately.

There is another thing we needed to learn: that black is indeed beautiful in its own right, and not merely when it conforms to white standards. Black Americans needed to stand apart so that white Americans could see their uniqueness. The rejection of drab, status-seeking white American ways and the recognition that black is beautiful have brought new color, new freedom into clothing, hairstyles, food, music and other arts, to the enrichment and liberation of us all. As we come to see that there are

many valid life styles and ways of doing things, a richer, fuller, more interesting life awaits us. Rachel Davis DuBois introduced me to the old Quaker folk saying, "It is the 'not me' in thee that makes thee precious to me!"

Anthropologist Clyde Kluckhohn says, "Every man is in some respects like all other men, like some other men, like no other man." Our Quaker faith has always emphasized the first and the last of these, but we have sometimes forgotten the middle one.

But what of the violence in our cities now? This, too, is the fruit of our foot-dragging. I am afraid we will have to live with it awhile, and some of us will be hurt. But when was there not violence? And can we any longer doubt that white Americans have been as violent as any people on earth, as we examine the record of our dealings with American Indians, Filipinos, black Americans, Latin Americans, and most recently Southeast Asians?

We need to hear again Thomas Kelly's words: "Some of us Quakers are not yet undeceived and childishly expect our little cushions for our little bodies in a world inflamed with untold ulcers. Be not fooled by the pleasantness of Main Line life, and the niceness of Germantown existence, and the quiet coolness of your well-furnished homes. For the plagues of Egypt are upon the world, entering hovel and palace, and there is no escape. . . ."

May we continually re-examine our attitudes and activities in that Light that lighteth everyone that cometh into the world, that we may keep abreast of Truth. And in our polarized and violent world, let us pray that we may find new and unfamiliar ways to be instruments of God's peace.



Photograph by Susan Welchman

The Failure of Our Times

by Barrington Dunbar

FOLLOWING the violent racial confrontations of the summer of 1967, the blue-ribbon National Advisory Commission on Civil Disorders created to find the causes and to recommend cures for America's social sickness warned that the United States was moving toward two societies, one black and one white, separate and unequal. The Commission predicted that the movement apart could be reversed, but warned that "To pursue our present course will involve the continuing polarization of the American community and ultimately the destruction of basic democratic values."

"Only a greatly enlarged commitment to national action—compassionate, massive and sustained," the Commission reported, "backed by the will and resources of the richest nation on earth, can shape a future that is compatible with the historic ideals of American Society."

More than half a decade later, Vernon Jordan, director of the National Urban League, asserted: "There is general agreement that the Watergate scandal has hurt the country, but too few people understand that the country will be hurt even more by the attempt to roll back the social gains made in the 1960's. Long after the Watergate mess fades into the history books, it will be seen that the failure of our times was not in the lapses of political morality, but in its failure to act constructively to end the pervasive social and racial conflicts that divide this society."

It is time, I believe, for Friends to recognize that they share in "the failure of our times . . . to act constructively." They share through their silence and their lack of commitment to and support of the development of a "national action." With the hope that this failure stems from misunderstanding, not from apathy or from satisfaction with the status quo, here is why I am convinced that only large scale federal leadership and aid will help our cities.

The federal budget monopolizes an enormous proportion of what might be called the national surplus—the total income left after the cost of subsistence and a customary standard of living. What is done with the federal portion of this surplus helps determine tone, growth and emphasis of the whole society.

In the late 1940's this surplus went to the reconstruction in Europe; the period was rather creative. In the 1950's it went into the cold war, and the period was often sterile. In the 1960's, we drifted into war; the surplus was absorbed by the military; the world became dislocated.

We now plan to continue to use our surplus primarily for military purposes, with a relatively small portion helping to rebuild what we spent billions to destroy in both Vietnams. Meanwhile, our urban slums continue to breed disease, crime, delinquency, gang warfare, etc., etc., etc.

Barrington Dunbar, a member of New York Yearly Meeting, has recently retired from teaching at Friends World College.

A second and more technical reason to concentrate on federal spending is related to the tax structure. When wealth was primarily in land, states and other governmental units whose tax bases rested on land were well funded. The federal government was relatively ill-financed. But as we became an industrial power, the basic source of our wealth became industrial income, and the federal government became the most liberally funded because it taxed that income. Thus, today, the federal government has most of the primary sources of wealth.

The efforts of private agencies, religious organizations and individuals to come to grips with the multi-faceted social ills of the ghettos of our American cities cannot be discounted. But since these problems have been created within the context of a society of mass production, mass communications, and for the first time in history, mass wealth, the solutions will also have to be massive. Private philanthropy or even the concept of "revenue sharing" alone are inadequate for our city slums.

What about the war on poverty? After the National Advisory Commission on Civil Disorders pointed out that "Segregation and poverty have created in the racial ghetto a destructive environment totally unknown to white Americans," the President's Council of Economic Advisors estimated a yearly expenditure of 12 billion was needed to repair this destruction.

Congress, however, only appropriated 800 million when it passed the anti-poverty bill in 1964. Appropriations in 1965 were 1.5 billion. Thus, the much heralded "War on Poverty" turned out to be only a skirmish. And like any chronic condition, progress came slowly and no magical cure appeared. Instead, many white Americans became discouraged.

Actually, to deal fundamentally and realistically with the realities of American ghetto life requires a determined people willing to use our abundant resources over a long period of time to wipe out racism, eliminate poverty and to make our cities safe and creative environments.

The experience of the past four years, and the prospect for the next four years, however, seem to show an opposite trend. An overwhelming majority vote gave President Nixon a mandate that he has translated into massive reductions of the federal budget for domestic programs and impoundment of funds voted by Congress to support essential ongoing programs. The 1973-74 federal budget not only is anti-poor and anti-minority, but it adversely affects the needs and interests of a majority of Americans.

The reduction of funds for domestic programs is also combined with increased military spending. Military appropriations constitute over 50 percent of the requests for fiscal 1974.

In response, citizens groups throughout the country are setting "new priorities" and working for less military emphasis, for more domestic programs, and for the release of impounded funds.

It would seem that Friendly support of these "New Priorities" is the least we could do. We also need to put our minds and our hearts to work on each other and on our fellow white Americans.



Photograph by Susan Welchman

Philadelphia

The teeming city.
 Little black boy reaching obliquely,
 tugging his mother's firm
 protective arm.
 As blacks, ever blacks,
 Serpentine about him.
 Twisting, contorting, convoluting
 blacks.
 Sweating, restless, hapless blacks.
 Shying white banners.
 Praying obeisance of
 white counterpoint.
 The black throng fasciculated
 As the black ants of God seeking
 A home upon the white
 sidewalks of the earth.

MARGARET DURGIN

Blackbirds

Sprung from darkness, blackbirds fly
 Like pepper thrown against the sky;
 To rise like scattered bits of night
 And test their strength against the
 light.

I see reflections in your eye
 Of their swift course against the sky,
 Their shadows passing on your sight
 Like populations taken flight.

Do they see our move to the woods
 For what it is: finding good
 Reasons for doing bad things?
 Is it *our* madness makes them sing?
 And how do we escape the black
 Presence in ourselves? You wave
 back,

Nervously, when he smiles at you,
 But never touch, nor bend, nor do.

We both inhabit the same skin,
 And somehow we both ask to win
 The same things: love, peace,
 work and time,
 Children, games, and mountains
 to climb.

Why should we have fire in the heart
 Burning black the most tender part,
 Like raw meat fallen in the coals
 And served up to eat in cold bowls?

Marrow of our bones is the same;
 Our blood, our organs all became
 Transplantable when we were born.
 Why, brother, are we now torn
 Like twins from separate mothers?

Let's speak plainly to each other,
 Acknowledge that this ritual hate
 Serves only a corrupted state.

We've hired out to destroy ourselves
 In self-defense. Bullets on the
 shelves,

Guns by the door, dogs trained to kill,
 Karate for kids, police fill
 The night. With this preparation,
 Advertised "virtue" by the nation,
 Fondling gadgets of death,
 Why bother taking the next breath?

Have you got a ghetto to share,
 The price of a locked cab's fare?
 I can't walk across the street tonight,
 I'll catch the crossfire of
 some gang fight.

Graffiti tells me off-limits tales,
 Seen in red lights and siren wails.
 Saw a blackbird perched in the park;
 They shot him dead just before dark.

Sprung from darkness, blackbirds
 try

To test their strength against
 the sky;

They rise upward in broken flight
 Daring the light that once was white.
 They dare reflections in your eye
 With their swift course against
 the sky,

And bargain for time while
 looking back

With all the fury of being black.

ROBERT S. JOHNSON

(from *Scenes from a Dying Culture*)

Communicating Our Experience (Part 2)

WE HAVE, then, a double problem: of communication between the different kinds of Quakers, and of communication between the Society and the non-Quaker. Now we have to face the language question—so to speak, the mechanics of communication. Suppose we are willing to tell the truth about ourselves; how do we say it? Is there a common language? Do words mean the same to all of us? Obviously they do not.

There is a new science developing; that of communication theory. It grew out of the need to transmit information

This is part two of Kenneth Barnes' talk at the 1973 London Yearly Meeting. In part one (FJ 10/1) he spoke of various aspects of communication in our lives as Friends and "in the world." The final part will appear in our next issue.

in brief, clear, unambiguous form in various technical devices. But it has had to meet the difficulty that however carefully you arrange the logical content of a statement, if it is more than a bare statement of unfeeling fact it will not be heard by the listener with quite the same meaning as the one [you intend]. We have all met instances of this. Even if we had given another six years to the preparation of *Towards a Quaker View of Sex*, the statements in it would still have implied different meanings to different people, for reactions to sexuality are highly charged with emotion; so also are reactions to religion.

Each human being is like a pool of water of unique shape, with its own particular rocks above the surface and hidden below it. The same stone thrown into each pool in the same way will

produce widely differing ripple patterns on the surface, and unpredictable disturbances below it.

If you want to bring your thoughts to the boil, read Ivan Illich on *The Celebration of Awareness* and *Deschooling Society*. He is immensely good on the difference between cultural patterns. One of the points he makes is that the silences between words are more important than the words themselves. In his wonderful chapter on the *Eloquence of Silence* he writes: "Words and sentences are composed of silences more meaningful than the sounds. The pregnant pauses between sounds and utterances become luminous points in an incredible void. The learning of a language is more the learning of its silences than of its sounds." He shows how the American who goes to a Latin American country and exactly trans-

by Kenneth C. Barnes

lates his English into Spanish will fail to understand the people, because it is the silences between the words that are most eloquent of the fundamental difference in culture. Illich speaks of the silence before words, between them, after them; the silence of the listener, the silence of the stone-dead; the silence of interest, the silence of the slow prayer of hesitation. And the silence beyond words, the silence beyond yes and no; the silence of love. Nothing else I have read for a long time has so much to say to Quakers, in their worship, as these words of a very original Jesuit.

The Meaning Beyond the Words.

The investigation of linguistics and communication has had to recognize this importance of the meaning that lies beyond words and it has little help to give us yet. This is very specially our own field. What can we do about it? We can discipline and enrich the silences that surround our words, by using our imagination, by being more sensitively open to others. But there are some nonverbal forms of communication that we have hitherto neglected. As a religious society we still do not know what to do about music in relation to worship. And I would add poetry to this, too, for in poetry words point far more definitely beyond themselves and their dictionary meanings.

In this problem of the way people receive what we try to say there is still a further point to recognize. People are not only conditioned by what they have been through, the nature of their relationships and their particular experience. There are also great differences in psychological type. The way people assimilate experience depends very much on their type. A very absorbing and lucid book has recently been published, by Anthony Storr, called *The Dynamics of Creation*. Anthony Storr was for a long time the anonymous BBC psychiatrist, but his name is well known now. This book is about the whole range of creative people in recent history, the people of genius and originality—the artists, musicians, scientists, novelists, playwrights, etc. From their personal records, Anthony Storr is able to suggest the psychological pattern for each. Some were schizoid—people who tended to withdraw from relationships and seek satisfaction in an ambitious and inclusive pattern of thought. Others were cyclothymes, people who tended to oscillate between elation and depression. Yet others were obsessives. They weren't

mad. We all of us fall to some extent into these categories; it is only when our tendencies become grossly exaggerated that we become schizophrenics or manic-depressives.

What one learns from this book is that all these different types contribute to the total creative potential of mankind. This is true even in science, for both Newton and Einstein appear to have been schizoid—to the extent of being distinctly odd. Each type learns to make riches of what appear to be his limitations, and uses his particular tensions.

But what is the relevance to our subject? It's this. Anthony Storr's book is about creativity. Now every act of understanding is an act of creation. You don't understand anything passively. You take what is given you and you build it into something meaningful—build it in your own way. And if you know how to make riches of the kind of personality you have been given, what is alive in others will become alive in you. It was the expectation of C. G. Jung that by recognizing the differences between human types we should be able to overcome the frustrations in communication. If we assume we are all alike we are at times bound to meet total incomprehension.

Bridging Our Differences

We can bridge our differences because we are none of us—apart from pronounced psychic abnormality—wholly limited by our type. We all have imagination, something that moves out like a sensitive feeler to what is beyond ourselves. So we can accept that others are different from ourselves and yet begin to understand them in their difference.

I think that a community is held together, not by unanimity and verbal agreement, but by the joy of relationship and the shared joy of creative activity. In this mutual enjoyment we not only accept our differences but value them. We can see that this is true of groups like scientists, artists, craftsmen—but how far is it true of a religious group? Do we instead think that we are held together by common beliefs and convictions? Convictions are important, but they are not hooks in the sky from which we suspend ourselves; in so far as they are true, they grow within us and among us in our relationships and they have to be continually reseeded and regrown.

So I return to the point from which I began—for our communication to be-

come a full sharing of our humanity, not merely of a spiritual distillate. I know that my analysis will have made relationships seem full of complications, but these need cause little dismay if we recognize that to share our humanity is to enjoy each other, to take a delight in our infinite variety. The quite dreadful thing that conventional religion has done—like conventional education—is to try to make everyone alike.

Our Roots, Not Our Fruits

So we have to be more willing to reveal ourselves. We have often relied for judgment on that saying, "By their fruits ye shall know them." And it is true that to some extent you can judge a Christian or a politician by observing whether he will go out of his way to feed a starving child. But in this matter of communication it is our roots rather than our fruits that we need to reveal to each other. In ministry we tend to think of our final statements, our spiritual conclusions, and our fruits; but I suggest that it is much more important to know what really goes on in each of us *as we try to assimilate each successive experience* and especially the crises that beset us.

In our Quaker organization we have left no room for the confessional; I think we lack something. We are all of us in some measure imprisoned within the self, and we need release. This is the kind of truth that led to the development of encounter groups; but for us I would deplore anything that involved a movement, a technique. I would not want any self-conscious desire for personal improvement or spiritual success. Worship points not to the self, but beyond the self, to what is *other*. This is most important.

So I'm not thinking of any kind of confession of moral lapses, certainly not asking for anything spectacular, nothing that would attract a reporter's notice; rather for a quiet shift of attention that would make for a real pooling of the experience of growth. We still tend to think of a meeting for worship as an opportunity to boost each other's self-confidence and for those who have achieved the high places of the spirit to cast down a rope for others to climb. No wonder that the newcomer is inclined to feel that these pinnacles are not for him.

I am directing attention away from the peaks to the terrain around us and to the way we put our feet down on it, the way we meet the rocks and gullies.

(to be concluded)

Viewpoints on Friends and Human Justice

ACCORDING TO a syndicated newspaper column Christians have paid relatively little attention recently to the vertical dimension (man to God). I find it useful to use a horizontal-vertical construction in considering the Pendle Hill Conference on Friends and Human Justice.

We made a few explorations along the horizontal dimension. However, with consciousness raised in relation to the black condition, it appeared we assume *two* horizontal tracks, one black, one white, with certain points at which exchanges may be effected—chiefly exchanges of money. I hasten to add that this was not explicitly stated, and I gloss over it as I feel the Conference did, moving quickly to mention my own selection of conference items.

We were asked to consider taking a firm decisive action as a conference in support of legislative efforts to restore the Nixon's cuts in human services.

We were challenged to elicit financial support among the various Friends groups to which we were affiliated for the economic activities of the Black People's Unity Movement in Camden, NJ, and to seek out similar black-based programs elsewhere.

We were encouraged to participate vicariously by means of a strategy game in the many tensions surrounding the murders of two white prison authorities by two black inmates, an experience unrewarding for many.

No matter where on the horizontal dimension we stopped, we did not seem to be able to make a clear, challenging affirmation or to take a decisive action.

Finally, on Sunday, we moved back towards the center of our intersecting lines and tried to take a few faltering steps up the vertical axis towards God. Acknowledging the loneliness and alienation in which each of us—black and white—ultimately lives, it was left to us to pray to the Divine Source for relief from our condition of exile, and for new courage and wisdom in daily activities, monthly meetings, and any future conferences.

BARBARA GRANT NNOKA

IN REMARKS at the Pendle Hill Conference, John McCandless pointed out that Quakers continue to reflect their Anglo-Saxon background but that Friends should not confuse this or other ethnic peculiarities with "the prophetic message." What Quakers really

need is to become "de-Anglicized" without becoming "de-Quakerized."

Since standards of social justice change with the needs of society, responses that once may have been "just" do not apply in a new era. Now perhaps more than ever, Friends need to understand the distinction among *justice*, *compassion*, and *charitableness*. There is room in Quaker thinking for all three, but none can take the place of the other, he said.

I cannot help but be inspired by the youth among us—Quaker and otherwise—who dare to follow the leadings of their inner convictions—who dare to demand their rightful chance to try.

GEORGE W. HARRIS

THE PROBLEMS of racial justice discussed at the conference stem from the values and practices of the dominant white society. Therefore, if we are to end racial injustices and not merely to treat with cornplasters an unending stream of casualties, our attention must be primarily to the white community.

Thus, the Society's job (reflecting the white ethnicity of Quakerism in the United States) is primarily in the white community. It is our job; blacks cannot do it for us. Similarly, there is a job in the black community that blacks

must do; whites cannot do it for them. A recognition of this by blacks is *not* a rejection of whites or their aid.

Third, the need in white society is for institutional change. Even when drastic change comes abruptly, its direction and extent can be influenced by quiet preparatory work that influences understandings, attitudes, and expectations.

Commitment alone, and particularly the kind that seeks risks or opportunities "to lay one's life on the line," as with the early civil rights activities in the South, is not enough. Indeed such tying of commitment to excitement or personal satisfactions can interfere with essential activities once the early glow has worn off.

I suggest that every Friend take it upon herself or himself to see that the Quaker groups to which she or he belongs address themselves to the issues of racial justice. Then we need, at periodic intervals, to ask ourselves where we stand, where we are going, and what needs to be changed in the nature and direction of our activities.

Most importantly, each of us needs to seek growth in understanding and in willingness to follow where that understanding leads.

JOHN MICHENER



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Reviews of Books

Kahlil Gibran: Wings of Thought. The People's Philosopher. By JOSEPH P. GHOUGASSIAN. Philosophical Library. 233 pages. \$7.50

ANYONE who is familiar only with Gibran's best-known book, *The Prophet*, will find that this book by Dr. Ghougassian, Assistant Professor in Comparative and Arabic Philosophy at the University of San Diego, greatly enlarges his understanding of Kahlil Gibran.

Gibran's views of law and order and his philosophy of religion are of special interest. He agreed with Sartre that literature should be committed—"une littérature engagée." Gibran, the social philosopher, attacks "social ways of behaving." His legal analysis confronted types of "decayed" laws that Ottoman Turks enforced on Lebanon, his native land. He agrees, however, with such existentialists as Heidegger, Jaspers and Marcel in calling to task the evils of technology. In some respects he favors points in Rousseau's *Social Contract*. He was a problem-centered thinker "very much concerned with the welfare of society."

As a mystic, Gibran distinguishes between the rational theists like Augustine, Anselm, and Aquinas and those who are theocentric "for reasons other than logical investigation," like Kierkegaard, William James, Marcel, and Buber. Gibran is, of course, in the latter group. The author charges Gibranism with three weaknesses: overgeneralization, oversimplification, and incompleteness. But he credits him with simplicity, freshness, and humanism and compares his viewpoint with that of Teilhard de Chardin.

A. BURNS CHALMERS

Social Hierarchies. By Roland Mousnier. Schocken Books. 195 pages. \$9.

SOCIAL HIERARCHIES is not a book for the casual reader, but a carefully reasoned thesis in support of a revised perception of human societies in general and the hierarchies that form within those societies in particular.

People in societies seem to need to arrange themselves by castes or classes or orders or by some combination of status and function that defines what they do, how much they make, how they make it; as well as by other factors such as family lineage, purity of faith or by dominant or subservient attitude.

True egalitarianism seems hardly ever

to endure for more than a few moments of history.

Mousnier's thesis is interesting to compare with that of Arnold Toynbee in *A Study of History* wherein Toynbee looks at recorded human civilizations (the term seems roughly comparable to societies) which number some twenty-six; and traces their rise, persistence and eventual decay. Mousnier by contrast looks sharply at a dozen or so instances of societies (often sub-societies) or movements within societies and comments in a penetrating fashion on what the societies have been, how they have evolved in response to internal and external forces; and what their prognosis may be.

Social Hierarchies is another effort at illuminating the human condition, and one well worth reading. Insights such as these are deemed "controversial" by those who are made uncomfortable by being shown how they look to others (or at any rate how they look to Roland Mousnier); and such people may put aside a book such as *Social Hierarchies* with a feeling of distaste or even of intellectual indigestion. But for the persistent seeker after the truth about us human beings (no matter where it may lead), the book is worth the cost in time and discipline required.

CHARLES F. WRIGHT

Religion In America/An historical account of the development of American religious life. By WINTHROP S. HUDSON. (Second ed.) Charles Scribner's Sons. 463 pages. \$12.50

OTHER church histories detail particular topics, but Hudson develops the continuous account. He shows the mutual influence of theological and pietist conceptions in the growth of American religion. He explains how American conditions have shaped the religious heritage of the Old World into an indigenous cultural base.

Hudson's main contribution—other than his compilation of names, dates, places, trends and statistics—is his thematic interpretation, which shows all aspects of our national religious life playing their roles in a shifting and unfinished drama. Nothing is left out: smaller groups like Quakers and Brethren, exotic groups like Greek Orthodox and B'hai, as well as characteristic American developments of Jewry and Catholicism, all find their place in the masterful historical pic-

tures of the two awakenings, the evolutionary mystique, the church as a service institution, the evangelical revival in all churches and the elaboration of new theologies among black and activist churchmen.

This is a truly epochal text.

JOHN LINDBERG

When People Need Help. By MAXWELL S. STEWART. Public Affairs Pamphlet No. 493, 381 Park Avenue South, New York 10016. 23 pages. 35¢

The Campaign for Cleaner Air. By MARVIN ZELDIN. Public Affairs Pamphlet No. 494. 24 pages. 35¢

HERE ARE TWO more titles in this valuable series that merit careful public consideration.

The first has to do with American welfare programs, which Mr. Stewart, Secretary of the Public Affairs Committee, traces all the way back to the Elizabethan Poor Law of 1601. He traces forward, too—through a “niggardly and disdainful attitude toward the poor” to a “growing desire to provide *all* (emphasis mine) Americans with a fair opportunity in life and to make up for uncertainties and deprivations inherent in our industrial society.” But still, he tells us, “many persons appear to be more concerned over the possibility that someone may get aid to which he or she is not entitled than that someone in serious need will be harried from assistance.”

Against the background of such conflicting attitudes the author traces the development of HEW, HUD, FHA, BIA, AFDC, OAA, AB, APTD, and especially OEO—with an appropriate rebuttal to President Nixon’s slashing of the latter. He gives the real reason why only 80 percent of our industrial capacity is being utilized and outlines the type of economic, social, health and educational programs that will be necessary if the damage done to our entire social system is to be remedied.

Even more timely and pressing is Marvin Zeldin’s air pollution pamphlet, in which the sources of this one by-product of our “industrialized, mechanized, motorized society: . . . factories, power plants, incinerators, cars, trucks, planes” are analyzed.

The greater part of the booklet is concerned with the role the EPA (Environmental Protection Agency) is playing (or could play) in averting disaster. Various transportation controls which “might” be put into effect are described, as are a number of the

obstacles which the EPA has encountered.

The pamphlet rests its case with a final GASP (Group Against Smog and Pollution) in the Pittsburgh area—example as star witness to how much such groups can (and must) do. The Clean Air Act is fighting for its life (and ours.) Groups like GASP and, as this pamphlet proves, the Public Affairs Committee that publishes it, as well, are doing their share.

A useful feature of this booklet is an appendix listing all EPA regional offices and each state air pollution control agency with address and telephone number.

M. C. MORRIS

Briefly Noted

An American Verdict. By MICHAEL J. ARLEN. Doubleday & Co. 196 pages \$6.95

AN EASY-TO-READ, hardhitting narrative of a trial in Chicago of 12 policemen and the Cook County State’s Attorney who were involved in the killing of two Black Panthers and the wounding of several others in December, 1969.

The Colour of Six Schools. By PAT ARROWSMITH. Friends Community Relations Committee, Friends House, Euston Road, London NW1 2BJ. 50 pages.

A STUDY to determine the extent to which British schools prepare students for life in a multiracial culture.

Return to Simple Living. By SVEN E. RYBERG. Available through Friends World Committee, 152-A N. 15th St. Phila. 19102. 13 pages. 65 cents (A talk given at the 1973 annual meeting of the European and Near East Section of Friends World Committee for Consultation)

A SEARCH for a simple life in a Christian Quaker context written by a Swedish Friend who was a filmmaker for 15 years before becoming a farmer.

Vietnam and Black America: An Anthology of Protest and Resistance. Edited by CLYDE TAYLOR. Doubleday Anchor Book. 335 pages. \$2.95

PROSE AND POETRY covering an eight-year span by black writers well-known and otherwise, which “act as a counter to the Vietnam cover story already shaping up in the media, the White House, and even in the majority opposition to the war.” A reflection of “the Black consciousness that did congeal around the issue of the war.”

Securing the Legal Rights of Retarded Persons. By ELIZABETH OGG. Public Affairs Pamphlet No. 492, 381 Park Ave. South, New York 10016. 27 pages. 35¢

THE AUTHOR PROVIDES a vivid panorama of the problems related to the subject matter and supports it with graphic, documented examples.

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Letters to the Editor

Involuntary Sharing

IN REPLY to the First Word (FJ 8/1-15) it seems to me that a new element has entered into the world's history. It is only dimly to be seen as a portent of great opportunity for "sharing the world's resources" on an involuntary basis, by default, so to speak.

The food shortage in our country is admittedly due to a great extent to our "sharing" with Russia and China, countries, I must admit, not of the "developing" group of poor nations. We also export grain to a great many of those nations and, so it seems to me, there is no outcry as yet to stop the drain. We are all paying the "One Percent More" in higher prices for life's necessities and sharing it with a great many peoples whom we cannot,

dare not, leave without help. This sounds great and humane and proud, until we begin to understand that we ourselves depend on these exports in order to obtain materials needed that rich America no longer owns in its territory recklessly plundered for quick profits by the last few generations.

We all are paying now for the "development" of "underdeveloped" countries, because we need their metals and minerals and a thousand commodities, including oil, that are depleted in our own soil. We all pay out of our weekly food basket, because the country needs the flow of imported goods and can pay for it only in the type of commodities which these countries want from us—now that we are no longer the only great supplier in foreign markets of industrial goods—our agricultural riches. So you and I are paying the price to sustain the dollar in foreign markets, to obtain the raw materials needed to keep our economy going, and in a very real sense this causes a shift in the ownership by individual nations of resources available to mankind. We are only beginning to understand; but when I ask myself why, despite a simplified life and little needs at the late end of life, why can I not save another one percent more for the underdeveloped world in which I take such great interest, the answer is that life's basic needs are growing dearer than I can afford. What makes it so? Mr. Nixon's deal with Russia and China? Yes, to a great extent, but it is not just his doing, it is a necessity, because even the great USA has now reached its limit of resources and must depend on some of what the rest of the world can supply. This will go on, will become far more important in international life and will change international relations. It will humble the great powers and allow for the "desperate wrench from accepted thinking" when we realize we are bound up in the global needs ourselves.

Some of us Friends have retired from "gainful" activities and must household our resources. Yet we are as vitally interested to remain part of and to support Friends' outreach.

Is it consolation and reassurance to see that, without the "Copernican leap of the imagination" the world may right itself by better distribution, by sharing of necessity and by taxing the



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ROSE WARDLAW
Bayport, NY

"Poor" Quakers?

FRIEND OSCAR MONTIEN (FJ 9/1) gives the correct facts but draws the wrong conclusions. There are rich and poor Quakers, but poverty is no blessing, it's a miserable pain. Poverty does not give superior insight or the strength to "live in the virtue of that life and power. . . ." It does not matter if a Quaker lives in one shack or in two palaces. What matters *only* is sincere seeking for the Light and belonging to the fellowship of seekers. If this is not the center of your life you are not a Quaker.

ED HILLPERN
New York City

Titles—a Bondage of Fashion

SIMPLICITY OF SPEECH requires the avoidance of artificial social customs and conventions such as secular titles that separate Friends and distinguish Friends from non-Friends.

The use of professor, PHD, MD, ME, etc. with one's name is an example. We must remember the Lord loves each woman and man equally and may choose to speak through any or all of us, regardless of wealth, poverty, education or illiteracy. I have seen this many times during meeting for worship.

If we are to continue professing the equality of all, we should acknowledge that titles are a bondage of fashion and can lead to a false sense of superiority.

I hope Friends Journal can refrain from this practice in the future.

EDWARD MUESCH
Flushing, NY

Repeal the Draft Law

[AS] ONE OF A SMALL CORE of Americans actively concerned about repealing the draft . . . you know that on July 1 the Selective Service law was not repealed—only the induction authority expired.

At about the same time that the induction authority stopped, so did the National Council to Repeal the Draft, a coalition of groups that has actively battled in Congress every year for repeal. NCRD simply could no longer sustain a lobbying and education office at a time when most Americans have been lulled into draft complacency.

So now it is up to us—people like

yourself, who have always been active, and groups like CCCO, that helped form NCRD originally.

Now that we're back to a small core, we hope you'll redouble your efforts against the draft. Join us in the long struggle for conscience. Your contribution will help keep up that struggle.

JOHN GINAVEN AND BOB MUSIL
Central Committee for Conscientious Objectors

2016 Walnut St., Phila. 19103

In Support of Cesar Chavez

I THINK all of us sympathize with the struggles of the small farmer. However, it seems to me George McGovern was right (when he said) that farmers have more to fear from the large conglomerates than from the United Farm Workers Union. The small farmer needs tax relief and other aids to offset the many governmental advantages granted the farm corporations. Small owners need to form associations or cooperatives to deal with union and other matters.

Friends in California have worked closely with Cesar Chavez and his associates, some as visitors or volunteers, and others for pay at \$5 a week plus board and room, which is the wage for all, including Cesar himself. They have found a warm and loving spirit—a deep desire to promote the welfare of the farm workers without hurting anyone else.

A unique quality of UFW is the democratic, grass-roots control and the caring for individuals. In Delano, for example, they have set up their own medical clinic and hope to expand this type of service. They insist on the banning of hard pesticides and on watching to ensure enforcement.

This is a time of great crisis for UFW when hard-won contracts of three years ago are not being renewed. Some Friends are now fasting in sympathy and are asking store managers to handle only UFW produce, particularly head lettuce and table grapes.

At its 1973 sessions, Pacific Yearly Meeting approved a minute that said, in part: "Unless and until it becomes clear that the farm workers themselves desire different representation (than the UFW) we urge all persons to purchase only head lettuce and table grapes picked under contract with the United Farm Workers Union."

ELSIE RENNE,
Menlo Park, CA

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AFSC Annual Meeting Plans

RAMSEY CLARK, former U.S. Attorney General, will speak at the annual meeting of the American Friends Service Committee, November 3, at the Arch St. Meetinghouse, Philadelphia.

The theme of the meeting is, "All Races, All Creeds, All Nations, All Classes," a quotation from Elizabeth Gray Vining: "The realization that there is a spark of the divine in every human soul draws together people of all races, all creeds, all nations, and all classes. This is why war is evil, and social injustice unendurable, why religion is incomplete without service."

Various interest groups will meet at 10 and at 11 a.m.

"The Post-War War," a slide show from NARMIC, and the Granada film, "South Vietnam: A question of Torture," also will be shown.

After lunch, and following the 1:15 p.m. address by Ramsey Clark, there will be two panel presentations. One will deal with the defense against the Administration strategy of cutbacks and diversions of funds from programs for human progress. The second panel will consider what lies ahead for Southeast Asia after the Indochina war.

A Rebuttal

ROBERT HECKERT'S LETTER (8/1-15) presents as accepted fact a theory of the origin of the synoptic gospels that is held by no serious student.

I stated (FJ 4/15) that Torrey's idea that Mark was written *during* the year 40 (while Caligula was trying to install his statue in the Temple) is a theory not yet accepted by the majority of students. I did not claim it to be fact. . . . Robert Heckert's speculations are not evidence against Torrey's theory.

FAY LUDER
Boston

A Noteworthy Volume

SOME TIME AGO, I came across a book copyrighted in 1946 by E. P. Dutton, edited by Isidore Abramoivitz, entitled "The Great Prisoners: The First Anthology of Literature Written in Prison."

The book begins with Socrates and St. Paul and includes 65 altogether, including George Fox and William Penn, ending with Sacco, Vanzetti, Gandhi, Nehru, and Léon Blum. The original is out of print, but my book store found it for me in the Essay Index Reprint Service of the Books for Libraries

Press, Freeport, NY—cost \$27.50!

This is a valuable book of contemporary significance, which needs to be brought up to date with Martin Luther King's "Letter from a Birmingham Jail" and other modern writings. Perhaps some scholar or publishing house will be inspired to seek the rights to expand the book and see that it is published in paperback for popular consumption. The bibliography and acknowledgements at the end is in itself worth the price.

The current reprint by Books for Libraries press is printed by New World Book Mfg. Co. Inc. of Hallandale, FL 33009 and is cataloged by the Library of Congress.

ELIZABETH L. SALE
Portland, OR

For Peace and Justice

OVER 200,000 men, women and children are still imprisoned in South Vietnam because of their opposition to the war and to the corrupt policies of the Thieu regime.

People who are concerned about this *can* help. With key votes coming soon, now is the time to write Senators and Representatives and ask them to vote against all future aid to Thieu and to other dictatorships. Ask them to work hard for the release of the political prisoners in South Vietnam. Even more important, become more deeply involved personally in working for peace and justice.

TIM ATWATER
Wilmington, OH

What? Wisdom?

"WISDOM is the principal thing," wrote King Solomon in Proverbs-4:7. A Friend who sought after and wrote of "Pure Wisdom" was John Woolman. He may have formed his phrase from that found in the Letters of James-3:17—"Wisdom that is from above is first pure, peaceable . . ."

James distinguishes between this pure and the selfish kind of wisdom, which is so much the rule of today's world—"unspiritual and demonic."

Unselfish wisdom is not reserved for any time or person, as James' letter opens with: "If any man lacks wisdom let him ask of God who giveth to all men."

Is this not the most needed commodity in the world today, to bring us out of the confusion, dishonesty, disgrace which the wisdom of expedience has brought upon us?

SAMUEL COOPER
Camp Verde, AZ



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**November 5-
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THE AFSC: DILEMMAS FOR QUAKERISM IN ACTION, John Sullivan. A series of five public lectures given without charge. Monday evenings at 8:00.

November 16-18

THE CROSSING POINT. Leaders: Mary Caroline Richards and Dorothea Blom.

December 7-9

A RETREAT. Leader: Conrad Hoover of the Church of the Saviour Retreat Center.

**December 28-
January 1**

NEW YEAR WEEKEND GATHERING.

January 11-13

A RETREAT. Leaders: Janet Shepherd and Robert Scholz.

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Friends Around the World

A New Quaker House in Geneva

by J. Duncan Wood

THERE ARE still some people who imagine that Geneva's role as an international city ended with the demise of the League of Nations. There are others who are aware that this is not the case but, like the lady in a *New Yorker* cartoon, have to admit that "there always seems to be something going on in Geneva, but I never know exactly what it is." It is primarily to the latter class that a member of the US Diplomatic Corps, George Wynne, has addressed his book *Why Geneva?* He points out that, in contrast to New York, Geneva tends to be the seat of lengthy negotiations which may begin with a flourish but do not hit the headlines again until, or unless, some agreement emerges months, or even years, later. George Wynne rightly maintains that the building up of international order, treaty by treaty, is bound to be slow and undramatic; and it follows that a city that facilitates this process is essential in international life.

The Quaker public, though aware of the work and presence of its representatives in New York, might be as hard put to it as the lady in the *New Yorker* to say exactly what it is that Friends do in Geneva. This is perhaps understandable: for one thing, New York happens to be much nearer to large numbers of Friends than is Geneva; Furthermore, New York has its Quaker House, the fame of which has spread quite widely, although doubtless not yet as widely as its directors would wish. In Geneva we cannot do much about the relative paucity of Friends in our immediate vicinity but we are at last, after ten years of search and disappointment, to have our Geneva Quaker House.

In November, 1972, with the very generous assistance of some Friends in England, the first steps were taken towards the purchase of a house in Petit Saconnex, a district close to the international organizations and within easy reach of the center of the city. With some extension this house will accommodate all the Quaker activities in Geneva, ranging from our "embassy" at United Nations to the Geneva Friends Meeting. The housing under the same roof of a meeting and of other Friends' activities will maintain a tra-

dition that goes back to the earliest days of the Geneva Centre—days which are closely associated with the name of Bertram Pickard to whose memory we propose to dedicate the library in the new house. But the association will be more general than that, for the Geneva Quaker House is to be the home of the Quaker witness in international affairs which Bertram and Irene Pickard fostered in the pioneering days.

We look forward to the opportunities which this new house will open up for us. We also look forward to the collaboration of Friends around the world in finding the funds for necessary alterations to the house. When these alterations are completed we shall have attractive accommodation for our offices, for small meetings on the lines of those held at Quaker House, New York, for larger gatherings and for the full program of a small but active Friends Meeting. To achieve this we are launching an appeal for \$70,000, of which some \$25,000 have already been promised or donated. Friends who believe, as we do, that our Society has something important to say in international relations will welcome these new possibilities in Geneva. These Friends—and we are sure they are numerous—are invited to subscribe to the Geneva Quaker House Extension Fund, so that we can truly claim that our new house is not the expression of any sectional or national Quaker interest but truly represents the aspirations of our Society as a whole.

Cheques payable to the Geneva House Foundation may be sent to the Treasurer of the Foundation at 12, Rue Adrien Lachenal, 1207 Geneva, Switzerland; alternatively, contributions from US citizens paid to either:

The American Friends Service Committee, 160 N. 15th Street, Philadelphia 19102; or The Friends World Committee for Consultation (American Section) 152-A N. 15th Street, Philadelphia 19102 and earmarked for the Geneva Quaker House Extension Fund are tax-deductible.

J. DUNCAN WOOD

Personally Speaking

J. WILLIAM FROST, former assistant professor of history at Vassar College, has been appointed director of the Friends Historical Library and associate professor of religion at Swarthmore College. He has written numerous articles on Quakerism and Colonial American history, in addition to a book, *The Quaker Family in Colonial America*.

Participation Is Not A Spectator Sport

by Marjorie D. Baechler

THE TURBULENT WHIRLPOOLS of Watergate were replaced by a refreshing view of the calm and beautiful waters of Lake Winnepesaukee, New Hampshire, for Friends who came to New England Yearly Meeting July 28 through August 4.

Each yearly meeting is different, as is each Friend who registers, even those who have shared yearly meetings for many years. In 1973, we are 384 bodies, hearts and minds: we are an infant with golden curls, Joachim, scampering along the sand; we are 72 Young Friends whose bright eyes shine with dreams of adventure. We are Marion sharing her pre-breakfast "homilies" and Will sharing his ghost stories. We are Louisa and Mariam drafting an epistle, and Cush and Martha defining a Quaker family. We are a Quaker family, and the interplay of personalities across the generations represented here is a precious and joyful experience.

Our concerns are similar to those raised at 1973 yearly meetings everywhere: re-ordering our personal resources and gaining simplicity in our lives; changing roles of men and women; death and dying; human jus-

tice; maintaining spiritual balance and finding joy as we work for social change. On some issues unity is quickly achieved; others take much longer; yet corporate decisions are possible through the Quaker process. Even that process is challenged by some Friends who feel that we have strayed from accepted practices. It is suggested that our differences are only those of interpretation. We welcome George Selleck's new pamphlet, which will serve to guide us in our individual concern toward achieving corporate unity in matters of business.

Louise Wilson, sojourning with us from Virginia Beach Meeting, admonishes us to "Stand in Your Own Space and Fill it." We are told that to love one another is more important than all our business, and we must strive to forget the patterns of limitation. Roland Bainton inspires us to believe in man and have faith in God, sustained as we are by the everlasting arms.

The spirit and contribution of earlier Friends are certainly with us as in worship, workshops, business and Bible sessions we seek solutions for present dilemmas in the context of Friends' past testimonies. In this year of individual introspection and response, we are impatient with vague talk of "the world's problems." We insist on centering on ourselves and on gaining insights to re-order our individual lives. We are meticulously honest. We shock some Friends into immediate response to the changes in values expressed openly, both verbally and through non-verbal communication, by others in our meeting family.

Worship workshops are divided according to birthday months, leading to much spirited discussion in Leo's group, and quiet meditation among the gentler Virgos. Bible half-hours with Alan Kolp are lively: "Participation is Not a Spectator Sport."

As we continue our self-centered appraisal of the "I" with a "single eye," we are afforded a stunning example of participation from Friends who stood eight-hour shifts inside the maximum security prison at Walpole, Massachusetts, during a major confrontation that lasted 64 days. These citizens had responded to a request from the prisoners. We are humble as we compare our own feeble efforts to be active witnesses.

Juniors and Young Friends mingle with us, share their exciting new experiences, and whirl away to join their contemporaries for crafts, discussion, worship, dancing, swimming and BE-

ing. One warm, rainy day we splash through the puddles to our meetings with no dampened spirits. A rousing game of Capture the Flag erupts in the mud, with spectators cheering from the inn porch. After hot showers and a wholesome meal, we wind down with hymns as twilight falls, then stroll to chapel for evening sessions. Each

Geneva Point, N. H. '73

Relativity

Einstein knew what he was talking about.

Like being on a boat

or on an island

outside time.

When friends are gathered

each a part of one another's loneliness.

Oneness.

And we offer tenderness, our strength,

(awkward, stubborn, still with grace)

meet and are met

over and over

sing:

I too am seeking.

How can I leave this meeting,

finite voyage,

this place in space and time?

I have been fully (gratefully) I

yet more than that.

Is there regret?

Yes

No

For NOW is with me

holding yesterday

and letting go

unfolding toward (within) tomorrow.

Nancy Hewlett Romer

moment is savored so that next week—and in the weeks that follow—we may revitalize our spirits and restore our souls.

At our final breakfast together and with the hills beyond the beautiful lake shimmering in morning sun and shadow, we join Clerk Gordon Browne and Edith, Tom Bodine and Young Friend Bob at table. No earth-shaking decisions are made over communal meals, but surely the ties which make us an extended family are woven a strand stronger each time we interrelate our experiences, nourishing our spirits along with our bodies. We say no goodbyes. We will return to Geneva Point a year hence, when Gordon will again preside as Clerk. Tom will be building his bridges—in Australia, New England, Richmond and Philadelphia; Bob will be learning more about himself and his world. And we will be continually moulding the bits and pieces of shared concerns into a lifestyle comfortable for us and those whose lives touch ours. Words of the anthem our chorus had sung linger in the air as we depart:

"If you continue in my Word
Then you are truly my disciples
And the truth shall make you free."

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Sharing Ideas, Skills, Enthusiasm: North Carolina Yearly Meeting

by Mary R. Butt

THE 276TH ANNUAL SESSION of North Carolina Yearly Meeting convened August 9-12 at Guilford College. The theme of the sessions was "Friendly Christian Witness, 1973." North Carolina Yearly Meeting (Conservative) met simultaneously and shared in a number of joint sessions.

James F. Childress addressed Friends at the opening session on "The Loss of Trust." Citing examples from the political sphere as well as the personal, he contrasted "What is" with "What should be" and concluded that trust must be restored.

Hershel Hill reminded Friends of how today's challenges can be met if we allow the Divine Spirit in our lives to lead us as we seek to bear witness for Christ.

Four young men, all currently serving as pastors, were recorded as ministers. They and their meetings are as follows: Ben Hurley, Cedar Square Meeting; Eldon Harzman, Deep River Meeting; John Sides, Poplar Ridge (assistant); and Bill Stephens, First Friends, Greensboro.

Other highlights included open house at Friends Homes, the apartments for 24 retirees. Ground soon will be broken for a 50-bed nursing unit.

At their respective banquets, Quaker men saw slides presented by North Carolina young Friends who participated in a summer work camp in Oklahoma, and Quaker women heard Judge Elreta Alexander speak on "Faith and Justice." Judge Alexander challenged North Carolina women to become midwives to complete the delivery of democracy begun hundreds of years ago.

Edith Shepherd, assisted by a capable team of teachers, directed Junior Yearly Meeting. More than 200 attended Young Friends Yearly Meeting under the direction of Wallace Sills, Jr., youth director. The aspirations of North Carolina Yearly as a whole are perhaps best captured in the Young Friends closing minute:

We . . . have shared much . . . of our skills and our enthusiasm of our ideas and our feelings . . . We have shared our lives and faith here. But shall we continue? Shall we continue to share and be alive with God's Spirit tomorrow? Shall we share in *doing* and *being* part of God's will tomorrow?

Switzerland Yearly Meeting 1973

ONCE AGAIN on the shores of the Lake of Thun Swiss Friends gathered for their annual assembly at Pentecost time in sixth month (late this year). We were perhaps 24 at the maximum (First-day meeting for worship), but more people stayed consistently during the three-day sessions.

Visitors from London, France, East Germany and Philadelphia yearly meetings all contributed—especially one from France who led a worship-sharing group; and one from East Germany, who made us aware of the division of Europe after thirty years. Incidentally, worship-sharing was a technique new to many Swiss Friends.

Another not so successful innovation was a tri-lingual mimed (English-French-German) version of Jesus Christ Superstar undertaken by our young Friends. Their chief memory of this clear weekend was a moonlight campfire with a chorus of nightingales all about them. The main address this year was given by Wolf Berg on the subject "God as Spirit." Wolf Berg is a Zurich Friend who lived many years in England. His wife, Lisa Berg, used her trained singing voice to sing a fourfold "Alleluia" toward the close of our meeting for worship on Second Day.

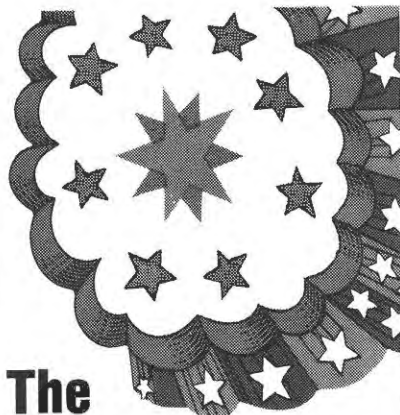
The superbly uplifting meeting was a kind of "Thank thee" to our Heavenly Father for the healing which this year's sessions brought, particularly in being able to approve the work of Hans and Ursula Schuppli in their retreat house at Lützelfluh. Thanks also was expressed that the Geneva Meeting and Center will move into newly purchased quarters—and that a new meeting-house is planned to be built.

ROBERT J. LEACH

A Whole Ministry

"MANY OF US are more willing . . . to quote scripture to a 'sinner' than to help him as a brother to fix his leaky roof," said Norval Hadley, general superintendent of Northwest Yearly Meeting of Friends Church, which now has 63 churches in Oregon, Washington and Idaho and a membership of 7,000, in speaking to the annual gathering. He said he believed that Christians did not have to force their message on anyone, but that it could be "demonstrated by actions." He appealed for a "whole ministry by whole people to meet the needs of a whole man in the whole world."

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Upper Missouri Friends Gather

FROM NORTH DAKOTA plains, South Dakota ranchland, Colorado mountains, Nebraska prairies, Iowa farmland, Illinois cities, Ohio valleys, Michigan, Minnesota's capitol and college towns, fifty Friends and friends of Friends gathered on the Augustana College campus in Sioux Falls, SD, on July 15. Old Friends, new friends, relatives, neighbors, found that one day wasn't enough time for visiting. Two families found they live eight miles from one another but had never met before.

Loaves and fishes and covered dishes were delicious eaten outdoors. Children were taken after dinner to a nearby zoo.

Ron Mattson, former ministering secretary of Minneapolis Friends Meeting, opened the meeting. Marjorie Nelson Perisho spoke of her concern for future commitments of Friends in mission and service. And she put upon each one of us some responsibility for directing our contributions in these areas. Throughout the meeting for worship ran themes of mission and service; mission a goal; service a way to that goal.

My family lives 100 miles from the nearest Friends Meeting, and some others are the only Friends in their communities. But as we grew together in worship and sharing, loneliness disappeared and geographical separations were forgotten for the time. We hope to have more get-togethers in the Upper Missouri River Basin.

MARGARET STANLEY TESDELL

Help Prisoners

IN AN APPEAL for funds to continue and expand its work, the Prisoner Visitation and Support Committee, which is sponsored by some 18 religious organizations, points out that since 1968 it has visited over a thousand war resisters whose rights of conscience have been violated. Thirty-five local volunteer visitors throughout the country are backed by two national visitors. They try to provide sympathetic, human contact with the world outside. They protest inhumane and brutal treatment, act as intermediaries in strained situations between prisoners and their families and help to see that release and parole rights are observed. Contribution checks may be made out to "NISBC-for PVS" and sent to PVS at Suite 300, 2016 Walnut St., Philadelphia 19103.



Photograph by Ralph Pyle

Tom Jones: End of a Pilgrimage

by Terry Schuckman

"Some persons are adventurous but make it impossible for anybody associated with them to be serene. Others are just serene, with no spirit of adventure to disturb their peace and quietude. The great life is a noble fusion of adventure and serenity."—Rufus M. Jones

IN THE FOREST a great tree has fallen. The forest is Quakerdom and the great tree is Tom Jones. In a sense, the whole world is diminished, for in the large forests of the world there are not many oaks like Thomas Elsa Jones.

He was simple as the earth is simple. Scrupulously honest, imaginative, genuine, enthusiastic—passionate even. A hearty laughter, but no back-slapper. These are not unusual qualities but he possessed them to an unusual degree. All put together in one person, and in a package as presentable as Tom Jones, one felt upon meeting him, "Here is a remarkable person!"

For three years he and I worked on his memoirs, later titled *Light on the Horizon*. What a privilege to be with this young octogenarian, this enduring, energetic man rooted in God whose line of life was as straight as he was tall, and firm in every respect.

Let me illustrate with a few incidents. One he liked to tell about occurred at Fisk University in Nashville, TN, where he was president from 1926 to 1946, the only white president Fisk ever had. Once he was introduced to the mostly black community with

these words: "As you see, his skin is white, but his heart is as black as yours."

Or years before when he saw his fiancée, Esther Balderston, before she left for five years as a missionary in Japan. They met in Kansas City and rode round and round in a taxi, clinging to each other, tears streaming down their faces. It turned out that she was gone for three years instead of five, and their marriage lasted almost 50 years.

After Tom told me about the Kansas City episode, he said, "But we are not going to put that in the book."

"Why not?" I asked.

"Who would want to read that in the book?"

"Well, just about everybody. It shows you are human, and feelingful. And most of all, it shows that you can suffer, both of you, *not* if something is the right thing to do." So we wrote it into the book.

After Esther's death Tom married Betty Furnas, the widow of Paul Furnas, vice president at Earlham during Tom's presidency. Betty died last December.

Once I had a money-raising problem. It was a worthy cause but I was inexperienced so I went to Tom, a money-raiser par excellence. "What you need," he said, "is people, not money. Never ask for money directly. But tell them about the need, and the money will be forthcoming." I'm sure it works that way, if you are a Tom Jones.

Another incident involving money shows Tom's approach to problem solving. One summer when he was young he worked as a trolley conductor, collecting fares and making change. Early every morning a man would get on the trolley and pull out a \$20 bill to pay a five-cent fare. Since it was too early to have change, the man always got a free ride. He did, that is, until one morning when Tom gave him \$19.95 change—in pennies!

Looking around the lovely Earlham campus, where Tom was president between 1946 and 1958 after heading Fisk for 20 years, I see at least 10 buildings that stand as testimonials to his efforts. But the many lives he touched—an endless company—are an even more enduring testimony to the spiritual seeds he sowed and the growth he encouraged among us all.

All mankind is one family, one people. All men are brothers and should live as such. The Lord loves those who so live.—The Koran

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STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Act of August 12, 1970: Section 3685. Title 39, United States Code):

1. Date of filing: October 1, 1973
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8. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities: none.
9. Signature and title: James D. Lenhart, Editor.
10. The purpose, function, and nonprofit status of this organization and exempt status for fed. income tax purposes: ☒ Have not changed during preceding 12 mos.

11. Extent and nature of circulation

	Average no. copies each issue during preceding 12 months	Single copies each issue during nearest filing date
A. Total no. copies printed	7,975	8,000
B. Paid circulation:		
1. Sales through dealers, street vendors and counter sales	38	39
2. Mail subscriptions	7,538	7,237
C. Total paid circulation	7,576	7,276
D. Free distribution (including samples) by mail or other means	227	506
E. Total Distribution	7,803	7,782
F. Office use, left-over, unaccounted, spoiled after printing	172	218
G. Total	7,975	8,000

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

JAMES D. LENHART, Editor

Coming Events

November

3—AFSC Annual Public Meeting. 10 A.M. Arch Street Meetinghouse, Philadelphia, PA. Ramsey Clark will speak.

4-11—Central America Yearly Meeting. Chiquimula, Guatemala, C.A.

11—10:30 A.M. Nine Partners Quarterly Meeting at Oakwood School, Poughkeepsie, New York, beginning with meeting for worship.

At Pendle Hill, Wallingford, PA 19086.

Public Lectures, 8 P.M. in the Barn. Speaker, John Sullivan. "The AFSC: Dilemmas for Quakerism in Action."

5—Evolutionary Quakerism and AFSC
12—International Service in a Revolutionary Era

19—International Affairs and Shifting Power Systems

26—Peace Education: What is Peace?

December 3—Community Relations: The Just and the Unjust Society
FCNL 30th Anniversary Programs.

10—William Penn College, Oskaloosa, IA. Sen. Dick Clark, IA, will speak.

17—Joint event with Indiana Friends Committee on Legislation at Earlham College (a cosponsor). Speaker, Sen. Mark Hatfield, OR.

Announcements

Birth

TAPPAN—On June 13, a daughter, STACEY JEANNE TAPPAN to Janice Vogel and David S. Tappan. Janice Tappan and her parents are members of Orange Grove Meeting. David Tappan is a member of San Francisco Meeting.

Marriages

CLARK-MASON—On June 16, in Sanford, ME, ELAINE SHEPHERD CLARK and LAWRENCE MASON, JR. The groom and his parents are members of Green Street (Philadelphia) Meeting.

HAINES-KENDALL—On July 14, in Union Street Meeting, Meford, NJ, MARGARET FELL HAINES and DONALD RAYMOND KENDALL. The bride's parents are members of Medford United Monthly Meeting.

Deaths

HOWES—On August 3, at his farm in Wrightstown, PA, JAMES L. HOWES, aged 55, member of Wrightstown Meeting. He is survived by his widow, Eugenia Tomlinson Howes; two daughters, Carolee H. Sandberg and Diane Howes; two sons, James E. Howes and Wayne T. Howes; his father, Lennox Howes; a sister, Isabel Thompson; and a brother, Carroll Howes.

KIMMEL—On August 2, in Charleston, NC, following an automobile accident, FRANKLIN SCOTT KIMMEL, aged 20, a member of Westtown, PA, Meeting. He is survived by his parents, G. Franklin and Jeanne Chamoulaud Kimmel; his brothers, Todd and Christopher; and his sisters; Pamela, Wendy, and Katherine.

Meeting Announcements

"where two or more are gathered in His name . . ."

Alaska

ANCHORAGE—4600 Abbott Rd., 1 p.m., Sundays. Hilds, 274-0288.

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building. Discussion follows. Phone: 479-6801.

Argentina

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

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

PHOENIX—Sundays: 10 AM, adult study; 11 A.M., meeting for worship and First-day school, 1702 E. Glendale Ave. 85020. Mary Lou Coppock, clerk, 1127 E. Belmont, Phoenix. Telephone 944-8923.

TEMPE—Unprogrammed, First-days 9:30 a.m., Danforth Chapel, ASU Campus. 967-3283.

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Nelle Noble, Clerk, 6741 Tivani Drive, 298-7349.

California

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

CLAREMONT—Worship, 9:30 a.m. Classes for children. 727 W. Harrison Ave., Claremont, CA 9-1711.

DAVIS—Meeting for worship, 9:45 a.m., 345 L St. Visitors call 753-5890.

FRESNO—Meeting every Sunday, 10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. Phone: 237-3030

HAYWARD—Worship, 11 a.m. Old Chapel, 890 Fargo, San Leandro. Clerk 658-5789.

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

LONG BEACH—Meeting for worship, 10:00 a.m., 1950 Knoxville Ave. 431-4015 or 831-4066.

LOS ANGELES—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 296-0733.

MARIN—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell. DU 3-5303.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-9991.

ORANGE COUNTY—Worship 10:30 a.m., Univ. of Cal. at Irvine, Parking Lot 7.

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

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

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

RIVERSIDE—Unprogrammed worship, 1st-day school, 10:30. 784-2279 or 683-4689.

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Call 457-8923.

SAN FERNANDO—Family sharing 10 a.m. Unprogrammed worship, 10:20 a.m. 15056 Bledsoe St. 367-5288.

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake Street, 752-7740.

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

SANTA BARBARA—591 Santa Rosa Lane, just off San Ysidro Rd., Montecito (Y.M.C.A.) 10 a.m.

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 688-6831.

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

VISTA—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-2666.

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

WHITTIER—Whitleaf Monthly Meeting, Administration Building, 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion, 698-7538.

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 494-9453.

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m. Adult Forum 11 to 12, 2280 South Columbine Street. Phone: 722-4125.

Connecticut

HARTFORD—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone: 232-3631.

NEW HAVEN—Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone: 288-2359.

NEW LONDON—622 Williams St. Worship, 10 a.m.; discussion, 11. Clerk: Bettie Chu, 720 Williams St., New London 06320. Phone, 442-7947.

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

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

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. 429-4459.

WATERTOWN—Meeting 10 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

WILTON—Meeting for worship, and First-day School, 10 a.m., 317 New Canaan Road. Phone: 966-3040. Robert E. Leslie, clerk, 203-938-2184.

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Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11 a.m. 697-6910; 697-6642.

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

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

NEWARK—Worship, Sunday, 10 a.m., New London Community Center, 303 New London Rd., Newark, Delaware.

ODESSA—Worship, 1st Sundays, 11 a.m.

WILMINGTON—4th & West Sts., Meeting 10:30 a.m.; School Rd., Meeting 9:15 a.m. Phone 652-4491 or 475-3060.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 10 a.m.-11 a.m.; babysitting, 10 a.m.—12 noon; First-day School, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

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

Florida

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

DAYTONA BEACH—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone: 677-0457.

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

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

LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. 676-5597.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Thyra Allen Jacocks, clerk, 361-2862; AFSC Peace Center, 443-9836.

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

PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone: 585-8060 or 848-3148.

SARASOTA—Meeting for worship, First-day School, 11 a.m., Music Room, College Hall, New College Campus. Adult discussion, 10 a.m. Leon L. Allen, clerk, 743-9683. For information call 955-9589.

ST. PETERSBURG—Meeting 10:30 a.m. 130 19th Avenue, S. E.

Georgia

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

30306. Margaret Kaiser, Clerk. Phone: 634-0452. Quaker House. Telephone: 373-7986.

AUGUSTA—Meeting for worship and First-day School, 10:30 a.m., 340 Telfair Street. Lester Bowles, clerk. Phone: 733-4220.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship; 11:15, adult study group. Babysitting, 10:15 to 11. Phone: 988-2714.

Illinois

CARBONDALE—Unprogrammed worship. Sundays, 10 a.m., usually at the Student Christian Foundation, 913 S. Illinois. Phone, 457-6542 or 549-2029.

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

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

CHICAGO — Northside (unprogrammed). Worship 10 a.m. For information and meeting location, phone: 477-5660 or 327-6398.

CRETE—Thorn Creek Meeting, 10:30. 700 Exchange. 312-481-8068.

DECATUR—Workshop 11 a.m. Phone Mildred G. Protzman, clerk, 422-9116, for meeting location.

DEKALB—Meeting, 10:30 a.m., 424 Normal Road. Phone: 758-2561 or 758-1985.

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

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

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

PEORIA-GALESBURG — Unprogrammed meeting 10 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

QUINCY—Unprogrammed meeting, 10:00 a.m. Phone: 223-3902 or 222-6704 for location.

ROCKFORD—Rock Valley Meeting. Summer meetings in members' homes. For information, call 964-0716.

SPRINGFIELD—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2083 for meeting location.

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

Indiana

BLOOMINGTON—Meeting for worship 10:15 a.m., Moores Pike at Smith Road. Call Norris Wentworth, phone: 336-3003.

HOPEWELL—20 mi. W. Richmond, Ind.; between I-70, US 40; I-70 exit Wilbur Wright Rd, 1¼ mi. S., 1 mi. W. Unprogrammed worship, 9:30, discussion, 10:30. Ph. 476-7214, or 987-7367.

INDIANAPOLIS—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10 a.m.)

WEST LAFAYETTE—Meeting for worship June and July 7:30 p.m. Tuesdays, Lounge, Univ. Presbyterian Church. Clerk, Merritt S. Webster (734-4772).

Iowa

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

IOWA CITY—Unprogrammed worship, 11 a.m., 311 N. Linn, Iowa City. Phone 338-7250. Clerks, Pam and Mark Stewart, phone 338-2062.

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Richard P. Newby, Minister; Thomas Swain, Director of Christian Education. Phone 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and First-day School, 4 p.m. For information, call 277-2928.

LOUISVILLE—Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Quentin A. L. Jenkins: telephone: 343-0019.

NEW ORLEANS—Worship Sundays, 10:30 a.m., Community Service Center, 4000 Magazine Street. For information, telephone 368-1146 or 822-3411.

Maine

MID-COAST AREA—Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

PORTLAND — Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone: 773-6964. Adult discussion, 11:00.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrott Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone, 422-9260.

ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Lois Cusick, clerk, (301-757-3332).

BALTIMORE—Worship 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St. ID 5-3773, Homewood 3107 N. Charles St. 235-4438.

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone: 332-1156.

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. June to Sept., worship, 9:30 a.m.

SANDY SPRING—Meetinghouse Road, at Rte. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30.

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, Sibylla J. Barlow, Clerk (617) 369-9299.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30 Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 584-2788.

BOSTON—Worship 11:00 a.m.; fellowship hour 12:00, First-day. Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone: 227-9118.

BOSTON—Village Street Friends, Boston's first, 48 Dwight St., First-day, 3:45 p.m.

CAMBRIDGE—5 Longfellow Park (just off Brattle Street, west of Harvard Square) One Meeting for Worship during summer beginning June 17 through Sept. 9. Visitors welcome. Telephone 876-6883.

LAWRENCE—45 Avon St., Bible School,

CREMATION

Friends are reminded that the Anna T. Jeanes Fund will reimburse cremation costs. (Applicable to members of Philadelphia Yearly Meeting only.)

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10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Mellor, 189 Hampshire St., Methuen, Mass. Phone: 682-4677.

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

WELLESLEY—Meeting for worship and Sunday School, 10:30 a.m., at 26 Benvenue Street. Phone: 235-9782.

WEST FALMOUTH, CAPE COD—Rt. 28 A, meeting for worship, Sunday 11 a.m.

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

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

Michigan

ANN ARBOR—Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk: John Musgrave, 2460 James, (phone: 761-7264).

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

DETROIT—Meeting, Sunday, 10:30 a.m., University Center, W. Kirby at Anthony Wayne Dr. Correspondence: Friends School in Detroit, 1100 St. Aubin Blvd. 48207. Phone: 962-6722.

EAST LANSING—Worship and First-day School, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

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

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

Minnesota

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

ST. PAUL—Twin Cities Friends Meeting. Unprogrammed worship, 9 and 11 a.m.; programmed activity or Friendly conversation, 10. Friends House, 295 Summit Ave. 222-3350.

Missouri

KANSAS CITY—Penn Valley Meeting, 4405 Gillham Rd., 10 a.m. Call (816) 931-5256.

ST. LOUIS—Meeting, 2539 Rockford Ave. Rock Hill, 11 a.m. Phone: 721-0915.

Nebraska

LINCOLN—3319 S. 46th. Phone: 488-4178. Sunday Schools, 10 a.m., worship, 11.

Nevada

LAS VEGAS—Paradise Friends Monthly Meeting; unprogrammed worship, 11 a.m., 3451 Middlebury Ave. 457-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., Friends House, 560 Cranleigh Drive, Telephone 323-1302. Mail address, P.O. Box 602, Reno 89504.

New Hampshire

CONCORD—Adult study and sharing, 9 a.m., worship, 10 a.m. Children welcomed and cared for. Merrimack Valley Day Care Center, 19 N. Fruit St. Phone, 783-6382.

DOVER—Dover Preparative Meeting—Worship 10:30 a.m. 141 Central Ave. Caroline Lanier, clerk. Phone: (207) 439-9811.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone: 643-4138.

MONADNOCK—Worship 10:45 a.m., (July-Aug. 9:30) First-day School same time. Library Hall, Petersborough, Enter off parking lot.

New Jersey

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

BARNEGAT—Meeting for worship, 11 a.m. Left side of East Bay Ave., traveling east from Route 9.

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day School follows, except summer. Babysitting provided during both. Phone: 428-6242 or 429-9186.

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

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

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

MONTCLAIR—Park Street and Gordonhurst Ave., First-day School, 11 a.m. except July & August, 10 a.m. 201-744-8320. Visitors welcome.

MOORESTOWN—Main St. at Chester Ave. Sunday School 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June

through Sept.) and 11 a.m. Visitors welcome.

MOUNT HOLLY—High and Garden Streets, meeting for worship 10:30 a.m. Visitors welcome.

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

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

PRINCETON—Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship and First-day School, 11 a.m. Clerk, Robert M. Cox, R.D. Box 342, Frenchtown, N. J. 08825. Phone, 996-4491.

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

RIDGEWOOD—Meeting for worship and First-day School at 11:30 a.m. 224 Highwood Ave.

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

TRENTON—Meeting for worship, 11 a.m. Boulevard, Chatham Township. Visitors welcome.

WOODSTOWN—First-day School, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St., Woodstown, N. J. Phone 358-2532.

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian Hoge, clerk. Phone 255-9011.

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

SANTE FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Miriam Stothart, clerk.

New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave. Phone 465-9084.

BINGHAMTON—Meeting, 10 a.m. Faculty Lounge, Harpur Library Tower. 648-6339 or 785-0167.

BUFFALO—Meeting and First-day School, 11 a.m., 72 N. Parade. Phone TX 2-8645.

CHAPPAQUA—Quaker Road (Rt. 120). Meeting for worship and First-day School, 10:30 a.m. 914-238-9894. Clerk: 914-238-9031.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center. On-the-Park. UL 3-2243.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. 155 West 6th Street. Phone, 607-733-7972.

FLUSHING—Meeting for worship, 11 a.m.; open house, 2 p.m. to 5 p.m., Sundays, 137-16 Northern Blvd.

GRAHAMSVILLE—Greenfield & Never-sink. Worship, 1:30, Sundays, in Meeting house.

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

ITHACA—10 a.m., worship, First-day School, nursery: Anabel Taylor Hall, Sept.-May. 256-4214.

JERICHO, LONG ISLAND—Unprogrammed worship, 11 a.m., Old Jericho Turnpike.

LOCUST VALLEY, LONG ISLAND—Matinecock Friends Meeting for Worship, Sundays, 11 a.m., Duck Pond & Piping Rock Rds.

MANHASSET, LONG ISLAND—First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug. 10 a.m.) Northern Blvd. at Shelter Rock Road.

NEW PALTZ—Meeting Sunday, 10:30 a.m., Elting Library, Main St. 658-2363.

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (15th St.), Manhattan. Others 11 a.m. only.

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ONEONTA—First and Third Sundays, 10:30 a.m., 11 Ford Avenue, Phone 433-2367.

POUGHKEEPSIE—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programmed meeting, 11:15 a.m. (Summer meeting for worship, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Walter Haase, 88 Downs Ave., Stamford, Conn. 06902; 203-324-9736.

QUAKER STREET—Mid-October to Mid-April. Unprogrammed worship followed by discussion, 8 p.m., second and fourth First-days, Cobleskill Methodist Church lounge, Cobleskill, N. Y.

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

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

RYE—Milton Rd., one-half mile south of Playland Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

SCARSDALE—Meeting for worship and First-day School, 11 a.m. 133 Popham Rd. Clerk, Harold A. Nomer, 131 Huntley Drive, Ardsley, N.Y. 10502.

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 518-456-4540.

SOUTH GLENS FALLS—Friends Meeting, 27 Saratoga Ave. Bible School, 9:30 a.m.; worship, 10:30. Don Stanley, Pastor.

ST. JAMES, LONG ISLAND—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

SYRACUSE—Meeting for worship at 821 Euclid Avenue, 10:30 a.m. Sunday.

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

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CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Robert Mayer, phone 942-3318.

CHARLOTTE — Meeting for worship, 10:30 a.m., adult forum, 11:45 a.m. 2327 Remount Road. Phone 399-8465.

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

FAYETTEVILLE—Meeting 1 p.m., Quaker House, 233 Hillside Ave. Phone the Arnings, 485-3213.

GREENSBORO—Friendship Meeting (unprogrammed). Guilford College, Moon Room of Dana Auditorium, 11 a.m. Judith Harvey, clerk. 273-0436.

GUILFORD COLLEGE, GREENSBORO — NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting 9:00; Church School, 9:45; meeting for worship, 11:00 Martha G. Meredith, Clerk, David W. Bills, Pastor.

RALEIGH—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Steve Routh, 834-2223.

WINSTON-SALEM—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call F. M. James, 919-723-4690.

Ohio

CINCINNATI—Community Friends Meeting (United) FUM & FGC. Summer schedule: Unprogrammed worship 10:00; 3960 Winding Way, 45229. Phone (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

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

CLEVELAND—Community Meeting for worship, 7 p.m. at Friends School, Magnolia, University Circle Area. Elliott Cornell, Clerk, 932-8049 or 321-7456.

DELAWARE—at O.W.U. Phillips Hall. 10 a.m. Twice monthly unprogrammed meeting for worship. Contact Mary Lea Bailey, 369-4153 or Dottie Woldorf, 363-3701.

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

N. COLUMBUS—Unprogrammed meeting. 10 a.m. 1954 Indianola Ave., 299-2728.

SALEM—Wilbur Friends, unprogrammed meeting. First-day School, 9:30 a.m.; worship, 10:30.

TOLEDO-BOWLING GREEN AREA — Allowed meeting, unprogrammed. Sundays, 10 a.m., The Ark (U. of Toledo), 2086 Brookdale Rd. Information. David Taber, 419-878-6641.

WAYNESVILLE—Friends Meeting, Fourth and High Streets. First-day School, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

WILMINGTON — Campus Meeting (United) FUM & FGC. Unprogrammed worship, 10, College Kelly Center. Esther L. Farquhar, clerk. (513) 382-8851.

WILMINGTON—Friends Meeting, Mulberry and Locust Sts.: 10-10:45 a.m., Meeting for Celebration; 10:45-11:30 a.m., Adult and Youth Learning Experiences; 10-11:30 a.m., Children's Program. Lawrence Barker, minister, (513) 382-2349.

YELLOW SPRINGS—Unprogrammed worship, FGC, 11 a.m., Rockford Meeting-house, President St. (Antioch Campus). Clerk: Gay Houston (513) 767-1476.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone: 235-8954.

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. Assembly, 9:45 a.m.; First-day School, 10; worship, 11:15 (small children included first 20 minutes).

BRISTOL—Meeting for worship and First-day School, 11 a.m., Market and Wood. 788-3234.

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

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

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

DOWNINGTOWN—800 E. Lancaster Avenue (South side old Rt. 30, 1/2 mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

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

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

EXETER—Worship, 10:30 a.m., Meeting-house Rd. off 562, 1 and 6/10 mile W. of 662 and 562 intersection at Yellow House.

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

GETTYSBURG—First-day School and Worship at 10 a.m. Masters Hall, College. 334-3005.

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

HARRISBURG—6th & Herr Street, meeting for worship and First-day School 10 a.m.; Adult Forum 11.

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

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

LANCASTER—Off U.S. 462, back of Wheatland Shopping Center, 1 1/2 miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANDSDOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:45 a.m.; worship, 11.

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

LEWISBURG—Vaughn Literature Bldg. Library, Bucknell U. Worship, 11 a.m. Sundays, Sept. thru May, Clerk, Ruby E. Cooper, 717-523-0391.

MEDIA—125 West Third Street, Meeting for worship, 10 a.m.

MEDIA—Providence Meeting, Providence Road, Media. 15 miles west of Phila., meeting for worship, 11 a.m.

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

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

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

MILLVILLE—Main Street. Worship, 10 a.m., First-day School, 11 a.m. A. F. Solenberger, 784-0267.

MUNCY at PENNSDALE—Meeting for worship, 11 a.m., Alina R. Trowbridge, Clerk. Phone: 265-9673.

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

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

HAVERTOWN—Old Haverford Meeting—East Eagle Road at Saint Dennis Lane, Havertown. First-day School 10 a.m., meeting for worship 11.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 15th & Race Sts. Cheltenham, Jeanes Hospital grounds, Fox Chase, 9:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane. Fair Hill, Germantown and Cambria, Annual meeting, 10:15, second First-day in Tenth Month

Fourth and Arch Sts. First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m.
 Germantown Meeting. Coulter Street and Germantown Avenue.
 Green Street Meeting, 45 W. School House Lane.
 Powelton. For location call EV 6-5134 evenings and weekends.

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

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

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

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

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

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

SOLEBURY—Sugan Rd., 2 miles NW of New Hope, Worship, 10 a.m.; First-day School, 10:45 a.m. Phone: 297-5054.

SPRINGFIELD—N. Springfield Road and Old Sproul Road. Meeting 11 a.m. Sundays.

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

STROUDSBURG—Meeting for worship at the Stroud Community Center. 9th and Main Sts., first and third Sundays, 10 a.m. Visitors more than welcome.

SUMNEYTOWN-GREEN LANE AREA — Unami Monthly Meeting—Meets on Walters Rd., Sumneytown. Morning and evening worship alternating First-days, followed usually by potluck and discussion. For information, call 234-8424.

SWARTHMORE—Whittier Place, College Campus. Meeting & First-day School, 10 a.m. Forum, 11 a.m.

UNIONTOWN—R.D. 4, New Salem Rd., off Route 40, West. Worship, 11 a.m. Phone: 437-5936.

UPPER DUBLIN—Ft. Washington Ave. & Meeting House Rd., near Ambler, Worship and First-day School, 11 a.m.

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m. (except summer); meeting for worship, 11:15 (summer, 10).

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

WEST GROVE—Harmony Rd. Meeting for worship, 10 a.m., followed by Adult Class 2nd and 4th First-days.

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

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

WRIGHTSTOWN—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

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

Rhode Island

WESTERLY—57 Elm St. Unprogrammed worship, 11, except June through Sept., 10:30. Sunday School, 11.

South Dakota

SIOUX FALLS—Unprogrammed meeting, 10:30 a.m., 2307 S. Center (57105), 605-338-5744.

Tennessee

NASHVILLE — Meeting and First-day School, Sundays, 10:00 a.m., 1108 18th Ave. S. Clerk, Hugh LaFollette, Phone: 255-0332.

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

Texas

AMARILLO—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

AUSTIN—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. William Jeffreys, clerk, 476-1375.

DALLAS—Sunday, 10:30 a.m., Park North Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. FE 1-1348.

EL PASO—Worship and First-day School, 9 a.m. Esther T. Cornell, 584-7259, for location.

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

LUBBOCK—Dale Berry, clerk. For meeting time and place, call 747-5553.

SAN ANTONIO—Unprogrammed meeting for worship, 11 a.m., First-days. Central Y.W.C.A. Phone 732-2740.

Utah

LOGAN—Meeting, 11 a.m., home of Allen Stokes, 1722 Saddle Hill Dr., 752-2702.

Vermont

BENNINGTON—Worship, Sunday 10:30 a.m., Bennington Library, 101 Silver St., P.O. Box 221, Bennington 05201.

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

MIDDLEBURY — Meeting for worship, Sunday 11 a.m., St. Mary's School, Shannon Street.

PUTNEY—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

SHREWSBURY — Meeting. Worship Sunday, 11 a.m., home of Edith Gorman. Cuttingsville, Vt. Phone, 492-3431 or Liz Yeats, 773-8742.

Virginia

CHARLOTTESVILLE—Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11.

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

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

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

ROANOKE-BLACKSBURG — Genevieve Waring, clerk, 3952 Bosworth Dr., Roanoke 24014. Phone, 703-343-6769.

WINCHESTER—Centre Meeting—203 N. Washington. Worship, 10:15. Phone: 667-8497 or 667-0500.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Silent worship and First-day classes at 11. Phone: ME 2-7006.

West Virginia

CHARLESTON—Worship, First-days, 10-10:45 a.m., YWCA, 1114 Quarrier St. Raymond Stone, clerk. Phone 342-3774 for information.

Wisconsin

BELOIT—See Rockford, Illinois.

GREEN BAY—Meeting for worship and First-day School, 10 a.m. Phone Barbara McClurg, 864-2204.

MADISON—Sunday, 11 a.m., Friends House, 2002 Monroe St., 256-2249; and 11:15, Yahara Allowed Meeting, 619 Riverside Drive, 249-7255

MILWAUKEE—11 a.m., First-days, 2319 E. Kenwood Blvd. 414-272-0040; 414-962-2100 Call for alternative time June-August.

OSHKOSH—Sunday 1 p.m., meeting and First-day school, Neuman Center, UW-O campus, cor. Irving and Elmwood.

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

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**Overheard in the Friends Journal office:**

JRE: It's time to remind people about gift subscriptions. What'll we say this time? That it's like giving 21 presents a year?

JDL: Let me think . . . Suppose we reproduce four covers from the past year—maybe one in each corner of the ad—and say something like, "If you had given a gift subscription to the Journal last year, this is what you would have sent." Or something like that.

JRE: Or maybe, "Wouldn't your friends and family appreciate the news, stimulation and inspiration of Friends Journal 21 times next year?" Or, "Your thoughtfulness is remembered 21 times a year when you give the Journal."

JDL: I've got it! Let's say, "We were going to suggest several reasons for giving the Journal this year, but then we realized that anyone already getting the magazine knows why they should give it. Let's just tell them how."

**Here's how:**

**Send in the coupon below and we will send an attractive card to the recipient during the holiday season. The Journals will start with the January 1 issue.**

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Please send ☐ 1 ☐ 2 ☐ 3-year subscriptions to:

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Address.....

Name.....

Address.....

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My name.....

My address.....