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Quaker Thought and Life Today



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From a Facing Bench

THE PHOTOGRAPH ON THE COVER, taken by Theodore B. Hetzel, of Haverford Monthly Meeting, Pennsylvania, is of a reading on the steps of the Capitol of the names of more than thirty-three thousand Americans who have died in the war in Vietnam.

Articles relating to participation in demonstrations appear on pages 420, 421, and 440.

WASHINGTON, D. C. 1969

So many Wednesdays in the year—
Which Wednesday will be mine?
Which Wednesday will I stand in line
To join the silent meeting
Within the walls of unbelief
In man's humanity to man?

ELIZABETH CAMPUZANO

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Today and Tomorrow

Hmmm

WE WERE READING an article in The New York Times Book Review about William Beckford, an enormously rich and dilettante Englishman (1760-1844) who wrote the oriental fable *Vathek*.

We were just telling ourselves that we were not especially interested in the man or his wealth or the article itself, when, plopl, came these sentences: "To be very rich nowadays is not only allowable but virtuous. The world has adopted Quaker standards in the matter. Money is a sign of grace. But not in everybody, and certainly not in writers unless they are old and industrious like Bernard Shaw or Somerset Maugham."

We're probably no wiser than we were before.

I Rejoice in What He Affirmed

SEVERAL WEEKS AGO we asked Edgar Anderson to write an article on conservation along the lines of the address, "Our Home for Generations," he gave at Illinois Yearly Meeting in 1965.

He accepted promptly and started to write it. He did not finish it. The beginning and some rough, penciled notes he apparently meant to incorporate were sent us by a colleague of his at the Missouri Botanical Garden with this note: "These were on Dr. Anderson's desk. He died June 18 of a heart attack."

So we have our own bequest from Edgar Anderson, the last words he put on paper, but the first (and therefore the most important) that came to his mind and heart as he began his testament of devotion:

"I began to attend Friends Meetings when I was a graduate student at Harvard right after World War I. Since my lodgings were at Jamaica Plain, I attended the Dorchester Meeting not far away. It had a pastor and a piano but long periods of silence. I was greatly moved by the long group silences with which the Meeting began and by the handshaking and kindly interest of the old people who sat next to us. One Sunday I persuaded a fellow graduate student to accompany me. When meeting was over, the old lady nearest to him shook his hand and said, 'Is thee a Friend?' He cordially answered, 'Not exactly; just a room-mate.' I joined the Cambridge Meeting shortly before it moved to the Brattle Street location. The oldest member was Sarah Hallowell who attended regularly and sat well towards the front. The meeting was changing its character rapidly, and there were students of the social sciences who sometimes talked at length about burning issues of the day. One beautiful spring

morning we had a completely silent meeting. Immediately after all had shaken hands, Sarah Hallowell rose tall and dignified and faced all of us, saying, 'This morning we have had the privilege, *the very rare privilege*, of a completely silent meeting. I have enjoyed it greatly and'

How Edgar Anderson meant to continue we shall never know, but we learned more about the wellspring of the article, its source, in the words Theodore H. von Laue wrote in The Saint Louis Newsletter of the St. Louis Meeting:

"The last time Edgar Anderson and I talked together—on Dorothy Nash's screen porch—we talked about trees, flowers, and weeds and about the traditional association of botany with Quakerism. Maybe it is easier to find 'that of God' in trees and plants than in human beings (Edgar, so Phoebe told me, took care of his plants every morning before he turned to human beings); maybe there is a secret affinity between all living things that men tuned to God become aware of. Nature and man's 'natureliness' have always been an inspiration for godliness; God's work happens at the still waters and in the well-nurtured order of gardens.

"Many a Sunday Edgar brought this source of worship with him into meeting, speaking of simple things, the blooming of a shrub in early spring, the loess soils at the confluence of the Missouri and Mississippi, or the effect of temperature on grasses. He also knew the folklore of roots and leaves and how to make Sassafras tea or lemonade from Sumac berries.

"It was a joy for young and old to go with him on nature walks. He was always brimming over with useful knowledge of all growing things; he was so on the day I last talked to him. The explanations attached to trees and plants in the Missouri Botanical Garden convey, with characteristic economy of words, his deep pleasure in imparting botanical knowledge.

"He was also unusually knowledgeable in the ways of the human spirit, with a fine awareness of the need for constant care and nurture. He was a complex man, fiercely ambitious as a scientist and sometimes sharp in his judgment, his spirit buffeted between rival impulses. But from meeting for worship, which he diligently attended, he had learned the arts of spiritual gardening.

"He knew from experience how to assist by deft controls the natural powers of growth, of peace, of silence, of God—in himself and in the men and women around him. In this manner he converted his remarkable intellectual powers into a spiritual gift as well—against considerable odds if my insight into his condition serves me right.

"As a scientist he has written his name legibly and visibly into the textbooks of advancing knowledge about the ways of nature. As a human being he has, through all who came to know him, woven himself into the cloth of immortality that shelters the passing generations from loneliness and despair. As I mourn his death I rejoice in what he affirmed."

Witnesses, Socio-Dramas, and Movements

by Richard K. Taylor

EVER SINCE American Friends Service Committee conducted a White House vigil and fast in May, I have been thinking over the implications of that action and what we should be planning for the months ahead.

Friends young and old were there, drawn from all across the United States, and together we experienced a deep sense of unity and common purpose as we brought to public attention our horror at the continuing holocaust in Vietnam.

The vigil brought strong public notice to a new AFSC "white paper" on Vietnam. It urges withdrawal of United States forces from "the whole tragically misconceived adventure." The statement draws on AFSC's own experience in Vietnam to show that, despite talk of peace, the United States has been stepping up its military activity, adding to the flood of refugees, the immensity of the physical destruction, the tearing apart of the South Vietnamese economy, and the appalling carnage among civilians.

Newspapers, radio, and television carried accounts of the statement and the vigil as a clear example of dignified and solemn nonviolent protest.

Bill Gold, for example, wrote in his column in the Washington Post (May 7, 1969): "[A tourist and his wife] studied the group standing against the White House fence. Their gaze went from face to face, slowly. They saw tranquility there, and dignity, and a determination to stand fast on principle. The delegation's silence was broken only by a small group in the center, chanting the names of thirty-three thousand war dead. After a while, the husband unlimbered his camera. 'I'll say this much for them,' he commented to his wife. 'They're putting on a demonstration of how demonstrations ought to be put on.'"

Perhaps one implication of the vigil is that we need to strengthen our faith that Friends not only have something to say, but also a way to say it.

More and more movements, on the radical right, among students, and within the black community, are arguing that violent confrontations are the only way to get people to listen. It does little good for Quakers to stand on the sidelines, shouting pleadingly: "We believe in love and non-violence—why don't you practice it?"

The only relevant witness is for Friends to participate in and to develop nonviolent social change movements whose depth and impact show that there are better ways than violence to attack war and social injustice.

It seems clear that the protest against war must continue.

Despite small troop withdrawals and talk of peace, the bombs, napalm, and defoliants keep raining down, the military continues the Johnson policy of maximum pressure, and the carnage among civilians goes on.

Friends are responding with nonviolent action and protest. Dozens of Friends and friends of Friends have been arrested on the Capitol steps in Washington in the reading of the war dead, sponsored by A Quaker Action Group. Friends in other parts of the country also are marching, picketing, and vigiling. A summer Vietnam Program of AFSC is bringing Friends to Washington for a variety of antiwar activities, including cooperation with demonstrations of A Quaker Action Group and other nonviolent antiwar protest efforts.

As we move into a new phase of action, it would be well to reflect on the *kind* of nonviolent demonstrations that are likely to be most successful in building the forces to end the war. It seems to me that Friends too easily slip into the kind of demonstration which we call a "witness." I have participated in a number of these—the Quaker Witness at the Pentagon some years ago, the "Quaker Witness for Reconciliation" in Chester, Pennsylvania, during the civil rights demonstration there, the Friends General Conference witness on the West side of the United States Capitol during last summer's Poor People's Campaign, and the recent AFSC fast and vigil in front of the White House.

A "witness" is characterized primarily by being a "one-shot" affair. There is careful preplanning, but this is usually done out of public view, so that few but the organizers know that anything is about to happen. If things go well, the day of the witness finds dozens, hundreds, or even thousands of Friends gathered with solemnity and dignity to make known their concern. If the mass media take an interest, there may be a good deal of attention focused on the Quaker message when the action takes place.

But such a demonstration holds public attention only momentarily—by the next day or so some new crisis has the headlines and the witness is a fast-fading memory.

If by some chance a person is inspired to join the demonstration, there is no use coming to the place where it was held, for Friends will probably long since have gone home, and there are no definite plans for further action at that location. Thus, there is usually no concern to build a movement or to draw in allies, but only to provide for a momentary expression of Quaker concern.

Little pressure is brought to bear on those who can make needed changes, for the demonstrators do not stay around long enough to have significant impact. It is rare that Friends use the witness as a means of *negotiating* with power-wielders about ending the evil which is the focus of the witness. We almost never say, for example, that we will not stop demonstrating until the unjust situation is remedied. We seem to feel that we have fulfilled our responsibility once we have given a physical expression—

however fleeting—to our concern about various injustices.

For comparison's sake, we might contrast the "witness" with "social change movement," such as the civil rights or labor movements or the agitation for women's suffrage. Against the "one-shot" character of the "witness," a social change movement has continuity over time. It involves sustained action and the putting forward of demands or proposals, with the understanding that the action will not end until the demands are met or the movement defeated.

Allies and supporters are drawn in, and an attempt is made to recruit into the movement everyone who believes in its principles and is willing to work with it. Inevitably, some persons end up giving the movement "full time," and this adds to its continuity and depth. Attention is given to the development of group spirit and solidarity (often by the use of singing, mass meetings, and stirring speeches), with the understanding that participants must ready themselves for a "long haul" of struggle and opposition.

The movement hammers away, with demonstration after demonstration, rally after rally, speech after speech, until the public begins to recognize the seriousness of the issue and to listen to the various avenues by which a resolution may be achieved. The private moral agony of the participants, who feel deeply about a social evil, eventually becomes translated into a public moral crisis, in which large numbers of people begin to say to one another—and to the wielders of power—"Something's got to be done."

If the movement is nonviolent, public sympathy is enlarged by the patient suffering and determination of the demonstrators as they face arrest, intimidation, or violence.

Leaders of a "movement" realize that the goals they are seeking are often unclear to the public at large, either because of their newness or because of the obfuscation of those who want to preserve the status quo. Thus they present their views again and again, just as a teacher goes over and reillustrates a difficult point in a lesson. They recognize that the mass media are the major means of conveying the point of view they want to get across, and so they are sophisticated in their cultivation of coverage by newspapers, radio, and television.

If they are successful, the combined efforts of the movement create what James Bevel calls a "socio-drama," in which a complicated social problem is reduced to a simple, comprehensible form, a "picture" that shows a violation of the basic values that are held widely throughout society. It is when this "picture" is strongly enough implanted in the public mind that widespread pressure for change begins to be generated. (The innumerable demonstrations in the South centering around voting rights finally brought home to the American people the fundamental injustice of the denial of the right to vote to black Americans.)

This is not to argue that "movements" are always successful and "witnesses" are necessarily a flop. Plenty of movements have been poorly organized or poorly timed

and thus defeated. Nevertheless, Friends do need to give more thought, I believe, to the building of long-term sustained *movements* to end the war in Vietnam—to say nothing of creating movements to achieve the national-level changes that are needed to eliminate poverty and racism at home.

Martin Luther King, Jr., said, "Power without love is reckless and abusive, but love without power is sentimental and anemic." If we fail to link our love—our concern for the suffering in Vietnam and elsewhere—with the power of a social-change movement, are we not in danger of sentimentality and anemia?

In the months ahead, hundreds of Friends will be going to Washington to express their concern about the war. It will be an excellent opportunity for us to think and meditate together about how to create a sustained *movement* to end the Vietnam holocaust.

If we are successful, if we can create meaningful "socio-dramas" that carry our message forcefully to the public at large, not only may we help to build the forces to end the war but also help to stem the drift toward the internal violence in which the American people seem more and more engaged.

Speaking Truth on the Capitol Steps

by Lynne Shivers

TEN MINUTES after the Quakers started reading the names of the American war dead, on the Capitol steps, the chief of the Capitol police stepped forward.

James M. Powell read through a bullhorn the law that the Quakers supposedly were breaking: "Unlawful entry, guilty of a misdemeanor, punishable by six months imprisonment and/or \$100 fine, at the expression of the court." People in the group continued reading from the *Congressional Record*.

Fifteen minutes later, Chief Powell advised them that if they did not leave they would be arrested and asked if everyone understood that. Five minutes later, all thirteen people were under arrest and were escorted down the steps to police vans.

This scene was repeated six times. The seventh time there were no arrests, and the group of thirty-four read names of American dead for four hours. This project of non-violent direct action was conceived by A Quaker Action Group. The Episcopal Peace Fellowship later joined in sponsorship.

One of the goals of the project is to emphasize the fact that the war continues even though troops may be withdrawn from Vietnam, and men continue to die. We feel that there is no single problem in this country more urgent than



ending the Vietnam War. We feel we must speak truth to our government and the American people.

When Congressmen joined the group, a second issue developed in addition to the specific concern of the war. This issue was a constitutional one: People should have the right to assemble peacefully on the Capitol steps for a redress of grievances against their government. Thus, when a judge of the Court of General Sessions handed down an opinion that the law was being improperly applied, the seventh group was not arrested. The government plans to appeal the case, however, and the Quakers and many supporters continue to read the names each week.

When the first group was arrested on May 23, the three women were taken to the Women's Detention Center for "processing." That included filling out forms, being fingerprinted—I was fingerprinted five times—and personal possessions were searched, itemized, and removed. We were required to wear bathrobelike prison clothing. Then we were escorted to a dimly lighted room with chairs and cots, called "the tank." The other prisoners were affable and friendly. The women showed a disarming honesty about their crimes—in prison there is little social pressure to cause false shame.

After being in prison for nine hours, Jennie, Joan, and I, oppressed by the noise of the television and the bleakness of the room, found a large sheet of paper and made a poster, which said, "Go Well and Be Beautiful." Another prisoner, who had been there for two months without trial, brought crayons, and everyone contributed colorful birds and flowers. When the poster was finished, it was the brightest thing inside the walls. Just before I finally fell asleep, I saw a matron dusting—but she left the poster where it lay.

Our case was dismissed the next day. I shall remember for some time a note pencilled on one of the walls: "Love for the world can be destroyed, but hope for the world can only be diminished."

One memorable figure was Chief Powell, who had the duty to arrest each group. Not once in six weeks did we ever see Chief Powell lose his temper or be angry. At one point he said to the group on the steps, "I am simply carrying out the rather unpleasant task of being a policeman." At a later reading he opened his remarks in this way: "I am Chief Powell, the same as it was last week." Many times when we would see him in court, waiting for hearings to begin, he and Lawrence Scott would talk together about such things as when Chief Powell would have a chance to

go fishing. One time he asked, with a smile, "How about skipping a week?"

When George Lakey was arrested, the judge told him three times that if he promised not to return to demonstrate at the Capitol, he would be released on personal recognizance. Finally George said: "I cannot bind my conscience over to this court. If the Spirit tells me to do it again, I'll do it again." And George was whisked through the door to serve eight days in jail.

At the June 11th reading, Friends would have been moved at the sight of George Willoughby, Albert Bigelow, Charles Walker, and Sally Cory being arrested together; George inviting Chief Powell to join them; Bert, tall and dignified, reading from the *Congressional Record*; Charles Walker's appealing smile; and Sally Cory waiting for her arresting officer to catch up with her on the way to the police vans. At another reading, Elizabeth Gray Vining joined because she remembered so well what many Japanese told her: If only they had spoken out in the 1930's, perhaps the military might not have come to power in the 1940's.

To date, nine Congressmen have joined the readings on the steps: Representatives Brown of California; Chisholm, Koch, Scheurer, and Adam Clayton Powell of New York; Diggs of Michigan; Clay of Missouri; Mikva of Illinois; and Jacobs of Indiana. Some of them attempted to waive their congressional immunity from arrest, but Chief Powell refused.

When Lawrence Scott called Congressman Koch to see if he planned to join that week, the Congressman said, "I wouldn't miss it for the world." In late June Congressman Brown read into the *Congressional Record* fourteen pages of A Quaker Action Group leaflets, newspaper articles about the readings, Judge Greene's opinion, and the lawyer's brief. One newspaper article said: "The Quakers involved in the previous readings had been arrested on charges of illegal entry—although they constitute the most orderly, prayerful, benevolent, amiable protest group anyone has seen in the environs of the nation's capital."

Witness against the war was just as strong in the courtroom as it was on the Capitol steps. When some participants insisted on pleading guilty to the charge, the judge said with some bafflement: "If there's anything more difficult than prosecuting Quakers, it's trying to defend them."

When the lawyer was trying to have a participant released on personal recognizance, he announced that there was no further action planned until next week. The prosecuting attorney immediately rose to his feet and looked around to the other government officials present, saying, with a flustered look on his face, "Could that possibly be Wednesday?" It was then that the government officials realized that A Quaker Action Group planned to read every Wednesday for an indefinite period.

And indeed we do, as long as there are people who are willing to accept arrest for speaking truth about this war.

by Charles A. Wells The Witness of Friends I

IN OUR COUNTRY TODAY there is a new sort of Wider Quaker Fellowship—many, many persons who most certainly do not go by the name of Friend, but who most certainly are fellow travelers. Thousands of campuses, lecture halls, church pulpits, and sanctuaries ring with pronouncements long identified with our persuasion. For example:

In the Navy: When an admiralty court asked Commander Bucher of the United States spy ship *Pueblo* why he had not upheld patriotic traditions by offering armed resistance when the North Koreans captured his ship, he replied that, being considerably outgunned, he felt the lives of his crewmen represented a higher value than nationalist traditions.

In the Army: When twenty-seven GI's, imprisoned in a stockade, sat in a circle singing "We Shall Overcome" in protest over the brutal slaying by a guard of a fellow soldier who was known to be mentally ill, they were witnessing to "power through truth" as have many imprisoned Friends. And so effective were these GI's that the whole country was aroused when the generals tried to smother their protests by charges of mutiny.

In the courts: When a prestigious Federal judge ruled that the draft law discriminates unconstitutionally against young men who have no confirmed religious beliefs but whose consciences won't let them serve in Vietnam, even though it means prison, the yeast is working.

Said Judge Charles E. Wyzanski, "Atheists, agnostics . . . and any others who are motivated by profound moral beliefs which constitute the central convictions of their beings" should have the right of conscientious objection. Swarthmore College was not amiss in giving Charles Wyzanski the degree of doctor of laws in 1956. His decision will be tested in the Supreme Court, but the Pentagon will never quite recover its grip on our youth.

In the protest marches: Across the land at numerous military bases, GI's by the score, including not a few who have served in Vietnam, are facing court martials for speaking out against current military policies—the new sensitive "citizen soldiers," who present the Pentagon with knotty problems. Have not they the right of the ordinary citizen, when off duty, to read what they want, say what they think? Armies of youth, also including many veterans of Vietnam, have marched in protest against the war.

Will the candles that Friends have carried so long fade away before this great torch parade? We pray not, for there is yet need for spiritual illumination, since none of these movements can bring peace until "the causes of war are removed from men's hearts."

Quaker Postmarks

Letter from the Past—241

THAT QUAKERISM has left its marks on philately has been attested by the many Letters from the Past that have cited Quaker themes on new postage stamps. Even before this series began, the United States Post Office had issued portraits of William Penn (1932), Susan B. Anthony (1936), and John Greenleaf Whittier (1940). Friends themselves had printed at least two special postage stamps in the earliest period to connect two of their schools with the public post. One was marked Westtown; the other, "F. B. S.," for Friends Boarding School, Barnesville, Ohio.

But relatively few stamp collectors realize how Friends showed their scruples in the dating of postmarks. The evidence comes in several stages. Quaker postmasters, objecting, like other Quakers, to the use of "heathen names" for months, when endorsing letters used instead the numbers for the months. Before postage stamps were used at all, beginning in America in 1847 and also after, the town and the date were written on the envelope by handwriting.

Later, the familiar type of postmark was made with a stencil, usually with the date and place printed inside a circle. But the conscientious Quaker showed his hand by such dating as 4 MO 16. Sometimes the MO was part of the stencil, and the numbers of the month and of the day were filled in with ink by hand. Finally, the stencil was supplied with removable numbers, inserted, I suppose, for each new day and month as with modern "worldly" postmarks.

I do not know of any complete listing of the American towns that illustrate this practice, although I know of one considerable collection of examples at the Chester County Historical Society, presented by the late Robert F. Brinton. Insofar as the year date can be ascertained—it was not then part of the postmark—it often is possible to identify the local postmaster from the National Archives and to confirm from Quaker sources his membership in the Society. Evidently the postmasters were allowed to indulge in this Quakerly practice if they wished.

Today I know of no current exception to the use in American postmarks of the month names (abbreviated). In the postmarks of many other countries, numerals are used for months, although not for Quaker reasons. Up to 1880 or 1890, however, the Quaker examples are widely distributed geographically in the United States. There were, as one would naturally expect, towns in Maine, Massachusetts, Rhode Island, New Jersey, Pennsylvania, Delaware, Maryland, Ohio, Indiana, Iowa, and Kansas. A few of the more sophisticated forms, ranging from 1829 to



Photograph by Theodore B. Hetzel

Some Examples of Quaker Postmarks

1892, are illustrated here from envelopes in the Quaker Collection at Haverford College.

Many—but not all of the Quaker postmasters involved—were "Conservative Friends." Today the scruple is certainly on the wane, but it had its place.

I recall the story of a Friend, I think Augustine Jones, whose neighbor once successfully forged his name on a check, only to be caught by the bank because he failed to date the check as Augustine did in the Quaker manner.

Our problem is not that of reviving a past scruple but of considering whether we today are as faithful as some of our forebears were to the personal demands of contemporary Quaker conscience.

NOW AND THEN

(The "Letter from the Past" printed in Friends Journal of May 15 should be numbered 240.)

Communes for a New Age

by Art Rosenblum

COMMUNES AND INTENTIONAL COMMUNITIES have been springing up at an increasing rate. Some do fairly well. Others are dismal failures.

I have spent about sixteen years with some of the better known groups and have visited many others over the last four years in order to learn all that I could about this mode of living. I have spent time with the Society of Brothers, Reba Place Fellowship, Shiloh, Fort Hill, Hutterite communities, Camp Hill Village, Leyden, Community Farm of the Brethren, and a number of smaller political, educational, and resistance communities.

Community seems to arise when the spirit of love draws people so closely together that they are ready to share many things for a common purpose. As long as that spirit is followed, the community will be joyful and loving; otherwise not. Following that spirit also means the taking of great risks—difficult steps in faith. We do not know which way the spirit will lead, but we do know that its nature is love.

I believe that the ultimate goal of love is to lead us on into a new age that is trying to break the pattern of these times and that the purpose of living in community is to help people to become so free that they can give all their strength to the service of love. If many today could find that freedom, then changes could come without violence.

Living together in groups is a completely new experience. It is much easier to love a group of people for an hour once or twice a week than to share our whole lives with others. Communal living can be difficult, but it can also be a most joyful, intimate, and loving experience.

In order to experience the joy of purposeful communal life, group members must begin with an intimate sharing of personal problems and together find ways to resolve them. Even if there is only one person in the group who is open and free enough to share everything with the others, this can have a very liberating effect upon the rest of the group.

But more is required. Emotional problems are not solved just by sharing them. At Reba Place Fellowship, I learned that most emotional problems are caused by wrongs we have done to others rather than wrongs others have done to us. It is important to find out what we have done wrong and put it right as completely as possible. Sharing the problem with others in the community helps members to see what is wrong and how to put it right. But then they must live out what they have been shown.

Those who live communally also have to be open to learning a great deal about the meaning and nature of human life—things that Establishment institutions and living alone or in families have failed to teach. Real human and religious experiences, however unusual they may seem, have to be taken into account. Only through such openness can members of a community become united about the purpose of life together. Unity of purpose is essential if the small things that divide a group are to be seen as small and the large things that unite it are to keep it together.

Many long meetings will be required (perhaps as among early Friends, when each one was free to come and go as he felt moved). These meetings, however, must not be like continuous discussions and political meetings that are so common today. The listening spirit that is known to Friends must always prevail. Listening to others must become second nature to everyone in the group.

To fit in with the money economy, the community must have an economic basis. Money should be earned by doing things that members would also like to be doing if they did not need the cash, though exceptions might sometimes need to be made.

Some practical possibilities might be: The sale of publications (possibly of their own production), making bread or other really good products for sale, doing special kinds of educational work, and various other services. This may not bring in much money, but most communal groups have found that they are able to live adequately on much less money than most people would expect, because they learn how to get good bargains and to do many things with the materials at hand.

The community has an educational task: To help others see what is happening in these times of tension and fear so that resistance to change can be reduced and overcome. A helpful tool for doing this in a local neighborhood is to set up a carrier current radio station. Such stations can be heard by everyone in an area of one or more blocks and they require no license from the Federal Communications Commission. Many other ways of reaching out to neighbors can also be developed. A weekly potluck supper can be helpful (and in hard times even a source of left-over food).

Visitors and new members must also be welcomed. The group should expect to grow larger and also to send people out to start new groups. However, the community ought not to become a crash-pad for homeless persons who are not concerned to listen to the Spirit or to their brothers and sisters. Sometimes, however, if such persons are listened to at great length, they can become quiet and learn also to listen.

A miracle occurs when the Spirit leads people together into a gathered community life. Perhaps among Friends there are some who feel the need to take the risks and the steps in faith that such a new life calls for.

Reaching and Answering

by Samuel Cooper

MANY FRIENDS do not realize that the full quotation from George Fox is: "Walking cheerfully over the earth, answering that of God in every man." In current usage the phrase has been clipped of its active word, "answering," and abbreviated to the few words, "that of God," which have become almost a creed that expresses our belief in the oneness of all mankind as children of God.

This "creed" recognizes a something in all men that calls forth our desire to minister to those in need, regardless of their identity or complexion. Our social concerns are a demonstration of this recognition. We feed the hungry, clothe the destitute, and visit prisoners, according to the injunction of our Lord to do so in His name.

Yet is there not a difference between recognizing and answering that of God in man? It is good to do the first, but it is good also to seek to speak to the Spirit of God in man, to reach the soul-response. The real "that of God" is discovered through spirit-to-spirit encounter. George Fox found "One that can speak to thy condition, even Jesus Christ." Then, having been answered, he had to proclaim the discovery.

This was the key to John Woolman's approach to slaveholding Friends: To reach the Spirit, which James calls that spark of "pure wisdom" from God; to bring to realization the wrongs of human bondage, restricting that of God on both sides; and to acknowledge that Negroes also are children of the all-Father. This reaching often convinced the slaveowner so that he freed his slaves before the Yearly Meeting was willing to make it mandatory for members to do so.

Will this approach work today? There is nothing to prevent its being tried. Appeal to the landlord who is calloused and indifferent or ignorant about the condition of his tenements. Try tenderly to understand his side of the problem.

Remember that there was the rich young man who came to Jesus asking what he lacked. He was told to go sell his security. An apocryphal story suggests that he inspected the condition of his servants and then sold his possessions and gave to the needy. His conscience was reached, and he answered.

There is hope in trying to educate in order to change the minds of people, yet it has been well said: "Change a man against his will, he is of the same opinion still." But appealing to the Spirit of God in man, reaching deeply, may change the will. This was John Woolman's approach—entering in humility where argument failed.

May we reinstate that call: "Walk cheerfully . . . *answering* that of God in every man."

One Body

by Catherine Roberts

WE DO NOT "PUNISH" an arm for breaking or inflict cruelties on a part of the body in ill health. What then is our attitude and action toward a person whom we find distasteful or difficult?

If we are all of one body—one in Christ—then any action taken against another person is taken also against ourselves. In this light, the admonition, "love your neighbor," suddenly becomes vital to our own wellbeing. Love sent forth returns as love to bless. Hate returns to curse.

We know that what we think and say reacts upon our bodies. We therefore harm ourselves the most when we respond to another in a negative fashion.

We grieve to think of the physical suffering so many endure through war, poverty, and prejudice. We wonder how people can be so cruel to one another. Do we realize that we are inflicting suffering when we think and say unkind things about another? By such actions we bind others to their problems. This a responsibility and a guilt we do not wish to assume. We are also keeping ourselves earthbound instead of being aware of the Spirit.

Dealing with a person who is a problem in our life is not so difficult as it seems. When we look at outward appearances, finding something lovable in our protagonist may seem a formidable task. But if we look at the inward, unseen picture we learn to see the divinity within. Here the necessity for loving ourselves becomes obvious. If we cannot love ourselves, we cannot love another. Have we not said that the other is as much one with us as our own hand or foot?

Erasing the outward picture from our thoughts can be looked upon as an exercise in developing spiritual muscle. Though we begin the practice with doubt and fear, if we persevere we will find that it becomes exciting and rewarding. When Love rules in us, others respond in a new way.

The prayer of visualization is helpful here. We can mentally picture the other held in the light of God: Light streams down upon him, blessing and purifying. We can also consciously send forth loving thoughts whenever we see or think of this person.

The Law of Love is the supreme law. We must obey it or we will suffer the consequences in our own spiritual growth, health, and wellbeing. We who need love so desperately ourselves surely cannot deny it to our brother who is one flesh with us in God.

"For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another."

Reviews of Books

Break the New Ground. Seven Essays by Contemporary Quakers. Friends World Committee for Consultation, Birmingham, England. 138 pages. \$1.65

This collection of essays is an outgrowth of the Fourth World Conference of Friends in 1967. Although the nine contributors—George R. Lakey, Laurence Naish, Denis P. Barritt, Earl G. Harrison, Jr., Barrington Dunbar, Ralph Yerakadu, Margaret S. Gibbins, Sigrid H. Lund, and Paul A. Lacey—speak for themselves, they undoubtedly reflect the unrest and longings of the majority of Friends everywhere. The broad scope of the essays will stimulate individual and group thinking.

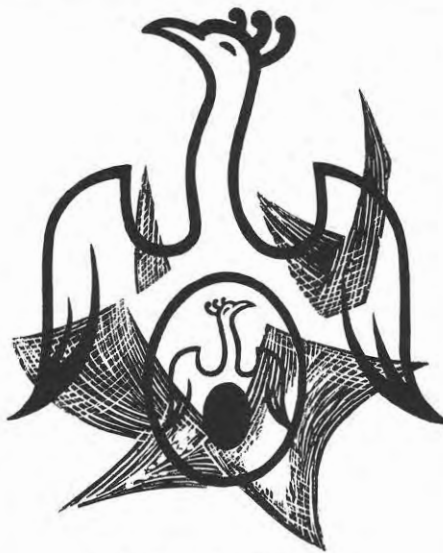
As was to be expected, the concerns arising from our peculiar situation within the spectrum of all Christian groups refer equally to our spiritual crises and to our witness in society at large.

Some of the contributors tell Friends in no uncertain terms how woefully inadequate or even completely lacking our voice has been in some sectors, especially in our racial conflict and its causes.

Barrington Dunbar counts our meetings on Sunday "the most segregated bodies." As "white liberals we feel comfortable with consensus," (Roland Warren), and our feeble academic efforts at recruiting black students and teachers on all levels of education have left Friends' voices "almost inaudible in the racial revolution going on" (Barrington Dunbar). Apparently we are not realizing that we have accepted the conventional attitudes of the social group to which we belong. Other churches are making a dramatic financial effort at remedying their failures of the past, whereas Friends' efforts seem to remain spotty, although we have the means and the personnel to be counted on in the creation of a better tomorrow.

The crisis surrounding youth seems to cause some skepticism as to our ability and readiness to overcome our traditional approach in religious and secular education. Our best insights in education are now pretty generally shared everywhere in society. The greatest adventure to come will be the sharing with youth of our adult growth, our adult insecurities, and our adult spiritual, moral, and social aspirations, instead of making young people feel they have to graduate into the standards of teachers and parents!

A joint struggle for truth is bound to create the sense of patience and fellow-



Rebirth by Peter Fingesten

ship that has been lost. Such communal search will also bring about natural solutions to problems like juvenile sexuality.

Friends, then, will have to reduce or eliminate altogether many cherished traditions and might even want to dispose of their meetinghouses in order to serve in more critical areas. The same is true of some Quaker agencies that have become dear to us but might in future become "transnationalized." Our missions abroad might find forgotten areas for service, as, for example, in Latin America, where we ought not to lose sight of the "dimension of eternity" in the service. The one percent movement, now being widely discussed in our Meetings, reminds us of the overwhelming economic power that benefits all of us.

Friends everywhere ought to find new ways of sharing spiritual experiences in small experimental groups. What formerly was only a witness is rapidly becoming a confrontation with urgent social and spiritual needs; and the personal encounter, in Martin Buber's sense, is the only way to bridge the gaps between men.

Some of us will miss the attempt to form an image of future society. In what manner will it, or ought it, to be different from ours? Where are the indicators pointing to a different social and economic order? What kind of society should become the ideal for young people or the rallying point for reforms altogether? Of what texture are the nobler dreams of the inarticulate masses? But perhaps this is asking too much from a limited collection of essays.

The concluding paragraph pointedly sums up the purpose of this search for a better Society of Friends when it says: "We have much to learn, and perhaps much to teach. We have much to give up, and perhaps much to give."

WILLIAM HUBBEN

God and the Celebration of Life. By HARVEY H. POTTHOFF. Rand McNally, Chicago. 304 pages. \$6.95

OUT OF BROAD experience as a pastor and counselor, Dr. Potthoff offers practical suggestions for a contemporary faith. In proposing ways of affirming the reality of God today and of living in the light of that reality, he avoids pat answers to profound questions. He also avoids technical, theological language.

Adult classes of some Friends Meetings may find this book a useful reference. Many chapter headings suggest areas of contemporary religious thought to be examined: *The Experiment of Getting Along Without God, The Future of Religion, An Appropriate Agnosticism, God and the Wholeness of Reality*. Five chapters consider aspects of *Living in the Light of God's Reality*.

Printed in textbook style with large type, topical headings, and small sections, the book is well suited for group study. There is a progression of ideas from our own awareness of "being" through the pains and wonder of being human toward affirmation of the dynamic, relational, evolutionary reality offered as the author's concept of God—the Ultimate-Real-Other.

Harvey Potthoff writes:

"At the points where we have ceased to grow, we have begun to die. But to grow is to outgrow, and that is painful. To grow is to move beyond infantile self-centeredness and preoccupation with self; it is to move into a larger world of meaning and commitment—but this is painful. It is to leave behind some ideas and concepts and loyalties in which we have found security and satisfaction as we move into larger understandings and more-inclusive worlds of experience.

"The deepest resources for significant living are not encountered by turning from the pain and wonder of responsible existence-in-relationship. They are encountered in recognizing the relational character of all existence and in seeking such growth in and toward wholeness as is possible. Life itself mediates courage for living. God is where the whole-making, whole-seeking is. Life is holy in its wholeness." PAUL W. GOULDING

Build Brother Build. By LEON SULLIVAN. Macrae Smith Co., Philadelphia. 186 pages. \$4.95

FRIENDS EVERYWHERE should respond with interest to this story of one man's intense search for new ways to put his religious beliefs into action, particularly in order to bring equal opportunities to his black brethren. Born in a poor section of Charleston, West Virginia, educated in southern schools and at Union Theological Seminary, Leon Sullivan proceeded to two years of work in Harlem, where he learned much about community action and political involvement from Adam Clayton Powell. Since accepting a call to Zion Baptist Church in Philadelphia in 1950, he has worked continuously and successfully in social action programs.

In this book, his first, the Rev. Mr. Sullivan describes with enthusiasm and justified pride the development of his projects, in the hope that this will speed the changes that must come for the deprived and poor of our country. His first focus was on the problems of crime and drugs among youth in the deteriorating area around his church in North Philadelphia.

A program of youth employment showed some success, yet many jobs were not open to Negroes. There followed the simple but highly effective "Selective Patronage Program," carried out by four hundred black Philadelphia preachers with full cooperation from their congregations.

In time, such economic pressure opened a flood of new opportunities.

This in turn led to a new, massive training program, designed primarily to fit the needs of unemployed and underemployed blacks but open to all. With the renovation of an abandoned jailhouse for use as a training center, the new program known as Opportunities Industrialization Center was launched with great fanfare in January, 1964.

Courses began in drafting, machine shop, teletyping, and some others. New courses were added as needed. Soon a prevocational Feeder Program was added, to provide counseling, basic learning skills, and morale-building courses. By January, 1969, one thousand five hundred students were enrolled in Philadelphia and twenty thousand in the many other OIC's across the country. A national budget of twenty million dollars comes largely from government sources, but private donations and volunteer help is also a mainstay of the expanded programs.

Leon Sullivan has been a compelling leader in programs designed to bring economic emancipation to the black community. As other minorities have helped themselves before this, he has great faith in the power of the black community to join the mainstream of our country's life.

Infused in all his action is belief in the power of God: "Some people look for milk and honey in heaven, while I look for ham and eggs on earth, as well as for heaven eventually." His book gives ample evidence that this is possible.

SYLVIA LOTSPEICH

The Alaskan Diary of a Pioneer Quaker Missionary. By MARTHA E. HADLEY. Loren S. Hadley, Mt. Dora, Florida. \$3.75

ESKIMOS AT KOTZEBUE, Alaska, just north of the Arctic Circle, asked the territorial commissioner of education in 1896 for missionaries to teach, doctor, and minister to their needs. The commissioner remembered the concern of Anna Hunnicutt, a worker on Douglas Island, near Juneau, who felt she should work in northwestern Alaska. Two strong natives were chosen to make the hazardous trip of more than two thousand miles, rowing an open canoe, to her.

The missionaries felt Charles Replogle should go to "the States" to tell of the newly opened door. Within twenty-four hours, Dr. Replogle was on a schooner to carry out his mission. In California, Pasadena, and Whittier Quarterly Meetings, the Christian Endeavor and Women's Foreign Missionary Society agreed to underwrite the new project. Anna Hunnicutt went with Robert and Carrie Samms to begin the mission. Two years later Anna married Z. E. Foster and left the field. Her place was taken by a volunteer from Wilmington, Ohio, Martha E. Hadley. This book is her diary from May 2, 1899, to September 11, 1903.

Events and names are given by the hundred. We see the dedication of the workers, including the Samms, Richard Glover, and Dana and Otha Thomas. "Aunt Mattie" had learned of the tragic need for medical attention and had taken a short course in doctoring, which she put to good use. Later Dr. Charles and Mae Replogle, parents of Delbert Replogle, and Perry and Martha T. Hadley, parents of Herbert and Sarah Hadley, labored at Kotzebue.

Delbert and Ruth Replogle, who worked there until 1921, gave an illustration of Eskimo cooperation: "If any-

one was absent from the meeting, we knew they were too sick to attend, and often calls in the homes were made at the close of meeting." We read in the diary of the intense cold, the short supply of food, the hazards of travel during the Arctic night, the frailty of life, and the introduction of reindeer, which met part of the food problem.

Eskimo villages north, east, and south of Kotzebue asked for workers to teach, heal, and guide them. These calls were filled and now there are seven Meetings and schools. Their center is at Kotzebue. Some years ago a high school was opened.

This carefully kept record of pioneer days helps us to understand the people and those who went to help them.

MILTON H. HADLEY

Except For Me and Thee. By JESSAMYN WEST. Harcourt, Brace & World, New York. 309 pages. \$5.95

JESS AND ELIZA BIRDWELL, the beloved couple of *The Friendly Persuasion*, are again on the literary scene. As a supplement to the first volume, Jessamyn West has written eleven more stories of their life together, beginning with their precipitous courtship. In "The Wooing," Jess in an unfathomable way discovers, when he is already engaged to two girls, that it is a third girl, a preacher from Philadelphia, whom he "wants to live and die with." It is the capable young Eliza Cope who helps to extricate him from the clutches of the other young ladies, much to Jess's satisfaction.

A later story, "Mother of Three," will touch a responding chord in any mother's heart. A well-told tale of one of Eliza's mornings, with all three children peacefully occupied under her supervision, unfolds before the reader's eye. She feels pleased that each is being useful, Josh and Labe sweeping up and carrying out the straw from the sitting room floor while small Mattie is piecing her first quilt blocks. A piercing scream of anguish from Mattie, claiming that Labe had blown his nose on her block, and the morning is off-kilter, and nothing will go right. When Jess comes in for noontime dinner, the children are having bread and milk — upstairs. Eliza is mournful, but Jess tells her, "It's nice, the two of us being alone once in awhile."

The longest story in the book, "Neighbors," is the most melodramatic. Jess and Eliza belong to a Meeting which, though decrying the slavery of the



Photograph by Jim Theologos
Jessamyn West

South, believed that Friends should not disobey the law of the land; thus, under the Fugitive Slave Act, the aiding of runaway slaves is wrong. But circumstances bear down in a rush on Jess and Eliza, so that both become involved in harboring and passing on a young black couple, Burk and Lily. The brutality shown by the slave catchers brings home to the Birdwells that they can no longer stand aside, and Jess must become a conductor on the Underground Railroad.

The Civil War is also treated in this book. Following the battle with Morgan's Raiders, a Johnny Reb, wounded and left behind, dies in Eliza's arms. Several years later "A Family Argument" could well be a family of today, when father, sons, daughter, and son-in-law do not see eye to eye on the political situation and how to handle the South. Words fly, and Jess finally leaves the house to regain his peace of mind and to wonder at "the ignorant young farmer and ignorant young student, so quick to put the worst meaning on any happening." And then in the last chapter, when Mattie prevails on her family to have a Christmas tree, Jess and Eliza find the world becoming more worldly "except for me and thee, Jess."

It is nearly a quarter of a century since the publishing of the first stories of the Birdwell family. It is to be regretted that Miss West and her editors did not

find it necessary to make details in these two volumes agree. And to this reviewer Miss West's use of the plain language in its plural form is gratingly wrong. Even so, these are gentle, humorous stories, not as evenly fine as the first book, but Jessamyn West has an adroit turn of a phrase and a deep love for and an awareness of the world and its changing seasons, which make these a delight to read. The fact that the book is on the best-seller list indicates the public finds them of worth; their nostalgia for a time that is gone, told with loving insight, satisfies a deep-seated longing in many of us.

ANNE T. BRONNER

Development of Christian Doctrine. By JAROSLAV PELIKAN. Yale University Press, New Haven and London. 149 pages. \$6.00

AN UNUSUALLY IMPARTIAL and discriminating scholar describes how religious ideas change, but these "historical prolegomena" are addressed to theologians and church historians.

Friends call their dogma "principles" or "teachings" and try to see past every formulation to the Light that gave forth the Scriptures and the doctrines. Consequently, most Friends are not troubled by the Roman Catholic dilemma with which Pelikan introduces his subject.

The Roman Catholic, assuming "an original deposit of faith," has to decide which development makes explicit the implicit and which is a corruption. Pelikan seems to agree, however, with a Quaker view that each deposit of faith is as close to the Depositor as any other, and each is equally apt (being in a human container) to need correction.

That correction can best proceed, the author thinks, in connection with full understanding of "the matrix of the total life of the Christian community."

Until recently, some Friends have felt that gross darkness descended on Christianity sometime during the first five hundred years after the apostles—darkness caused by the enforcement of creeds and canons by hierarchies.

Pelikan agrees with John Henry Newman, Adolf Harnack, and other historians of religious ideas on the importance of the patristic period in the formation of the Christian tradition. Christians maintained unity during their tremendous growth of the second and third centuries, he says, despite amazing theological and liturgical diversity and decentralized church government.

At great cost, they also survived the subsequent crystallization. Christian

faith continued through all that darkness. Pelikan asks for the historian's "total immersion in the concrete life of the Church's past" in order to set the stage upon which the drama of Christian reunion may be enacted.

He warns scholars, however, not to look always to the controversies and speculations of learned men. He illustrates from patristic theology the other sources of religious formulation: Popular devotion, sacramental or monastic practice, and the missionary situation.

Most Friends do not care whether the Holy Spirit proceeds from the Father and the Son, or only from the Father. Cyprian on original sin, Athanasius on Mary, and Hilary on *filioque* do not "send" a Friend. Yet many of us would sympathize with Hilary's moderation, his preference for worship over speculative theology, and his method that sought "to believe God as he testifies about himself." Athanasius' teaching about Mary was trying to "guarantee . . . the true humanity of Jesus."

Those who emphasize "the Light of the World" and the humanity of Jesus may have an opportunity to contribute from their experience toward more understanding of what Pelikan calls these "underdeveloped" ideas.

THOMAS BASSETT

No Orthodoxy But the Truth: A Survey of Protestant Thought. DONALD G. DAWE. The Westminster Press, Philadelphia. \$5.95

THE TITLE is misleading. This is a survey of a limited period of time and of limited Protestant discussion, not experience, within this time.

The period is the sixteenth century through the eighteenth century. The author denotes this time period as "the early modern period" of Christianity. "Orthodoxy" is not to be used in the sense of meaning theological right belief, but it is to be used as a set of doctrinal systems, which were established during the period of this study.

If a member of the Society of Friends is searching for relevant history, nothing will be found in the nature of reference to George Fox and the events subsequent to his religious insights. The Friend will find discussion of "Natural Religion" developed by Edward, Lord Herbert of Chesham in his book, *De Veritate*.

Generally, this book details intellectual grapplings with Christian theological structure by the philosophers of the period.

MARY HOPKINS

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John D. Jennings, Headmaster
Oakwood School
Poughkeepsie, New York 12601

Cinema

by Robert Steele

"FIREMEN'S BALL" drives you to think about what is funny and not funny and why intended funniness flops. The film is funny—chuckle, chuckle, rather than ha, ha—while it is going on. At the same time, one knows something is wrong—very, very wrong. After seeing the film and after a moment's reflection, one knows that it was not really a funny film, and he is embarrassed at having laughed at it.

After one has mulled over the film, he begins to suspect that Milos Forman, the director, is not a nice man and, despite the delightful humor of his "Loves of a Blonde," that he is a dubious director of comedy.

Like that earlier film, "Firemen's Ball" is labored. The dialogue sequences go on too long. The picture is short on pictorial humor. The substance is too thin. These are minor flaws, however, compared to his lack of sensitivity in casting and direction.

The strength of excellent Czech films, such as "The Shop on Main Street," "The Fifth Horseman is Fear," and "Closely Watched Trains," is what ruins "Firemen's Ball."

Characters in Czech films seem not to be actors but real people; they are natural, devoid of artifice, and convincing as human beings. These characters look as if they are really firemen, but one sees them behaving in an imbecilic manner. They behave absurdly, but because they have no awareness of their absurdity, they are sad, not funny. We laugh at them but feel we should be laughing with them.

The girls who are selected for the beauty contest—the winner is to be Miss Fireman—are not *funny* ugly. They are *sad* ugly. They are used for their unattractiveness, and their unattractiveness is mocked.

The astonishing quality of realism achieved by some Czech directors succeeds in serious and tragic films. The mixture of comedy and tragedy works in "Closely Watched Trains"; one intensifies the other; so it is Forman's mishandling of this realistic quality that explains his failure. Jerzy Menzel in "Closely Watched Trains" keeps a light touch throughout the film. He makes the film real. The death of the protagonist at the end of the film is ludicrous but not funny—just as the previous characters and antics have been.

Forman has a long way to go before he learns how to handle comedy or farce. One would think that his life has been spent directing neorealist tragedies, that he has taken his first crack at comedy, and that he cannot free himself of his conventions. His work should make us appreciate even more the artistry involved in making a comedy that works. He does not perceive his material with common sense, let alone a touch that would keep it light and humorous.

Czech films have been some of the finest we have had, but we should not equate this one with excellence.

Books in Brief

by Bess Lane

From Sea to Shining Sea: A Report on the American Environment—Our Natural Heritage. The President's Council on Recreation and Natural Beauty, Washington, D. C. 304 pages. \$2.50

THIS BEAUTIFUL BOOK deals with large areas of the American environment, including urban areas and rural areas, and with transportation. Among its keys to action are lists of books, pamphlets, periodicals, films, and agencies (local, state and private). Hubert H. Humphrey, chairman of the Council, says, "A document with this breadth of scope which realistically appraises environmental problems and opportunities confronting Americans today, has considerable significance, I feel, for the future of us all."

The Me Nobody Knows. Edited by STEPHEN M. JOSEPH. Avon Books, New York. 144 pages. 95 cents

THIS BOOK contains poems, essays, and letters by children, aged seven to eighteen, in ghetto schools. Most of the writing is free and honest. The selections have a quality of life—pain, greed, beauty, darkness, fear, loneliness, or violence—and show what trust, hope, freedom, and love can do.

They Showed the Way. By CHARLEMAE HILL ROLLINS. Thomas Y. Crowell Company, New York. 165 pages. \$3.50

BRIEF ACCOUNTS of forty Negro Americans, leaders in the fields of art, science, music, politics, sports, and theater, make this an interesting and relevant book. It is a good introduction to the contributions of black people to their country's enrichment and development.

Letters to the Editor

Value of Investment

FRIENDS JOURNAL, April 15, reprints a precept from London Yearly Meeting Practice: "... We should repress the common temptation to accumulate property for the benefit of relatives. ..."

The main purpose of accumulating property is not for the benefit of relatives, but to build up the productive capital of a country. In the United States at least twenty-two thousand dollars of saved, invested capital is necessary to supply one good job in industry.

Friends who oppose saving are not doing their part to provide employment for the vast throng of young people coming out of our schools and colleges every spring. If our country should decapitalize itself, as a result of not saving, of excessive taxation, or socialization, we would return to the handicraft age, which could hardly support one quarter of our present population.

An American truck driver is well paid. A Chinese coolie with a wheelbarrow earns a mere pittance. The difference is the truck; that is, capital for which someone had to save.

The world-wide cry is for more capital to lift the burden of toil from the backs of men and to provide educational and medical facilities. This all means more capital—more saving. One of the most useful things anyone can do for his fellows is to save and wisely invest, in order that our resources may grow.

HOWARD E. KERSHNER
Los Angeles

An Unusual Union

I BELIEVE Lydia Balderston (Friends Journal, June 15) does not have a complete picture of the situation here regarding farm workers and the grape boycott.

I am not concerned with facts and figures but with the people involved.

Cesar Chavez is a simple and great man. He maintains a low standard of living. When there was a real possibility that his union would resort to violence, he undertook a hunger strike to prevent them from taking this course. His health suffered greatly, and he has refused to accept the money and treatments required to cure himself. I consider him akin to Gandhi in his simple but steadfast belief in nonviolence.

The workers who have come to Los Angeles to organize the boycott also live

at the poverty level. Those of you who know the way many labor leaders live can realize that this is an unusual union.

Friends in California have worked in various ways to improve the lot of our migrant Mexican farm laborers. Let us listen to what the union has to say, carefully, and put it in the best perspective we can. If a decent life for these workers means economic dislocations and more expensive grapes, let us see how we can accommodate to these changes.

CHARLES J. SWIFT
Los Angeles

The Spiritual Search

AT THE CLOSING SESSION of an Episcopal Retreat in a certain city, one of the retreatants asked the retreat leader: Where could one find and join a group searching for spiritual development and growth of the inner life? The retreat leader's response was that one would be more likely to find this sort of help among Roman Catholics and Quakers than among Anglicans. In this particular instance, in the particular location, the inquirer found a Quaker group which spoke to her condition.

If we can take it as true that Quakers (and our separated brethren) are more likely than others to provide this kind of supporting, nurturing, searching group, we may still ask: In how many Meetings are such groups available?

ANNE Z. FORSYTHE
Washington

Memorable and Other Meetings for Worship

THIS LETTER IS PROMPTED by occasional articles on "A Memorable Meeting" and by the symposium on worship in Friends Journal of June 15.

In earlier times we would have had no trouble thinking of memorable meetings for worship. Our Society long was dominated by gifted preachers, who often drew great crowds. Today, however, the twenty-minute sermon is rare and usually is unwelcome. Virtually no one joins an unprogrammed Meeting because of the ministry of one Friend. It is unlikely that many of us expect a meeting for worship to be memorable because of memorable preaching.

Many of us do expect in theory that a meeting for worship may be memorable as a mystical experience. The new doc-

trine (since Rufus Jones) that Quakerism is mysticism has the corollary that worship is the process of achieving inward unity with God. By this measure, many meetings for worship might be considered failures. Why do not Friends with this viewpoint stop attending? Could it be that our real expectations are not what we tell ourselves they are?

I think that inward growth almost never happens through a Damascus-Road experience in meeting for worship. It happens in daily confrontations between principle and what is socially expected of one. Frequently it happens through failing to meet a challenge rather than through succeeding. Meeting for worship is a time for assessing and assimilating these successes and failures and for finding wisdom, strength, and courage for the days ahead.

Meeting for worship is a time when we seek to discover what the Lord wants us to do and to receive assurance of His help. So, a sense of Presence is often granted us as a blessing upon our efforts. While a meeting for worship where the Presence is felt may be memorable to us, we cannot cite as a reason for going to meeting that the purpose is to feel good.

It is time someone said plainly that the notion that meeting for worship is some sort of group mysticism, in which our purpose is to become inwardly united with God—that is, to feel good—is simply the educated man's counterpart of revivalism. Besides, it excludes uneducated people and turns us into a class organization in which people from less fortunate backgrounds feel out of place and ill at ease.

Meetings in which the doctrine of mysticism prevails are also those most likely to degenerate into secular discussion groups when they gather for divine worship. This is not surprising. The purpose of inward unity with God has little direct connection with the problem of practicing radical Christian faithfulness in daily lives.

If we think we are going to meeting for worship for the sake of an inward experience, and in fact are going there for mutual aid in the discovery of divine wisdom in respect to practical problems, any discourse on practical problems becomes dissociated from worship.

An intellectual is not necessarily holier than a nonintellectual. He is not more likely to understand religious truth. If anything, he is less likely, for he is too aware of ambiguities and too easily capable of arguing himself out of doing what he knows he ought to do. He

is also more likely to be insulated from human problems.

The one thing an intellectual is that a nonintellectual is not is articulate. He can spout at a moment's notice on many topics. In our meetings for worship today, he not only can, he does. There are still Meetings with too little spoken ministry, but our growing edge, our suburban and college Meetings, have the opposite problems.

Thus, my most memorable meetings for worship are those that have failed to be worshipful. I mean the meetings that were composed entirely of rational people who are members. The nonworshipful meeting for worship becomes spectacularly memorable when, as often happens, the Friends who are discussing or even arguing some secular topic, one after another, express thanks for the blessed silence and the sense of Presence, which but for them might have been experienced by the others.

R. W. TUCKER
Philadelphia

Loyalty to Jesus Christ

I DETECT, with a nose for danger, that the swing toward a more existential and radical Quakerism tends to deny, neglect, or ignore those sections of Biblical truth that make it uncomfortable. I'm speaking of the after life.

Admittedly, these are difficult terms to understand and explain, but, let's face it, they were used by Jesus Christ. That the concept of heaven or hell is foreign to our experience does not seem to warrant our neglect in dealing with those concepts. But do we dare to ignore that death as we know it is definitely not the end of man? If we do that, do we not pick and choose what pleases us of Scriptures, and if we do that, what kind of loyalty to Christ do we profess?

Why all the big fuss about the necessity of peacemaking, the emphasis on refusal to take oaths, love toward enemies, and using Christ's words as "bible," as a premise, but in the next breath overlook completely Christ's very explicit teachings on heaven and hell?

Communicating clearly about eternal truths puts a great strain on our system of word symbols and shows us how inadequate that system really is. But to recognize that this difficulty exists does not seem, to my way of thinking at least, to excuse us from the responsibility of wrestling with the task of trying to find

ways and means to communicate it so that it will be clearly understood, insofar as lies within our limited possibilities.

I've had occasion, over the past two years, to do a lot of intensive study of early Quakerism, and I am struck, and saddened, too, by the vast difference between those early adherents to a Christocentric faith and the vague, often gauze-like filigree that passes for Christian discipleship today.

Quakerism has come a long, long way since those early "primitive" days, but it also has lost most of the vitality and abiding loyalty to Jesus Christ as Lord and Saviour.

What has caused so much dilution and wearing away? Is it just the human weakness we all have of being constitutionally unable to sustain enthusiasm for *anything* for long periods of time? Or is it that, having tried "primitive Christianity" and found it difficult, we have all, almost unanimously, copped out to committee-joining escapism, semantic game-playing, or, worse, contributed our share to the "seminar industry"?

The latter form of dissociation is almost an institution in society, whereby we all deceive ourselves that we have really done something heroic and made great advances in the spiritual life, when we've talked and talked about it.

Someone has advocated the principle of *ecclesia semper reformanda*, a church that is always in a state of reformation. Perhaps at the top of the list of reforms should be: What is our historic position to the Word? Does it shift to meet our own comfortable assumptions, to overlook, neglect, or deny? I'm afraid a great number of Quakers are mixed up on this.

JAMES E. MILFORD
Highgate, St. Mary, Jamaica

Alternatives to Violence

A LETTER in Friends Journal of May 15 called for dishonesty in income tax returns, giving the "sneaky" Underground Railroad as a precedent. For contrast, I cite the experts on effective nonviolent action: Jesus, who demands thoroughgoing honesty ("purity of spirit") and Gandhi, who said, "truth is even more important than love." How far could Dr. King have gone had he lacked character and credibility?

Lawrence Apsey, in his *Transforming Power for Peace*, suggests that the "sneaky" Underground Railroad represented violent treatment of slaveholders. The resulting bad feeling led to secession and the Civil War. An "active public

witness for a non-violent solution" might have been more helpful.

Friends who operated the Underground Railroad were moved by tenderness toward the slaves, but they were neglecting possibilities of confronting the slave owners with action calculated to transform them. There was relatively little expression of love in action toward those whose views most needed to be changed.

What might have been the effect on public opinion in the South if large numbers of Friends had combined to compensate slave owners for slaves whom they aided to escape? What if Friends had gone to the plantations and offered to do the work of the slaves who had escaped—to take their beatings and lynchings and to train the slaves by example in the use of transforming power in their own behalf?

Could Friends have popularized the principle of emancipation with just compensation?

BETTY STONE
Bernardsville, New Jersey

Hindu, not Christian

THE LAST TWO QUOTATIONS in my article "Branches of the Same Vine," (Friends Journal, May 15) under the heading "Christianity," should have come under a heading "Hinduism."

I am sure I shall receive letters from persons who know that I am not quoting Christian Scriptures in these two quotations from Hinduism, so I hope attention will be called to the fact that the word "Hinduism" was omitted. I hope that my scholarship will not be questioned on this account.

HOWARD H. BRINTON
Wallingford, Pa.

Prison Will Not Silence Us

I ENCLOSE a statement George Crocker made before he was sentenced to four years in federal prison by Judge Neville for violation of the Selective Service Act.

I have known George Crocker since he was a few days old. He is twenty years old and was reared in a family active in Friends Church in Minneapolis.

I presume his Conscription Board would have given him alternative service if he had filled out the proper forms. He chose to refuse to cooperate.

The authorities made quite a spectacle of George's arrest. He was in Uni-

tarian Church and six or eight agents came and took him, making sure he was handcuffed to two burly agents, although he offered no resistance.

He is a fine, quiet, thoughtful, young man, an honor graduate from high school two years ago.

A part of his statement follows:

"I ask you, Mr. Neville, to help us start to bury the causes of hate, of fear. I ask you to refuse to pass sentence upon any political prisoner. I ask you to step off the bench and demonstrate with your life, as we are demonstrating with ours, your willingness to help build a world community in which men can live as brothers should. The time for talking about things has passed. It is time to start living our lives in accordance with the ideals we've been talking about.

"Because I have violated the Selective Service laws willfully and openly, and because I will continue to do so at every opportunity, your only other alternative is to give me a maximum sentence. Anything else is just another futile attempt to serve the master of love and brotherhood, and the master of fear and hate at the same time.

"I can only repeat what David Gutnecht said when he was sentenced about eight months ago: 'Our cause is just. Prisons will not silence us.'"

JAY WHITSON
Lutsen, Minnesota

Mother and Child

I AM CONVINCED that a considerable factor in widening the generation gap is our hospital practice of separating mother and child immediately after the baby's birth. At any rate, a study should be made to discover whether this custom has an adverse effect on the child's personality and also on the mother's sense of satisfaction in her baby.

If we adopted nature's methods in regard to the first few days of the baby's life and let mother and child stay in skin-to-skin contact, let us say, for these first critical hours, I am convinced that thirty and forty years hence our country would be a good deal more peaceful and good-tempered land than it is today.

HENRY S. HUNTINGTON
Philadelphia

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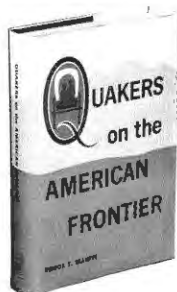
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Errol T. Elliott

Friends and Their Friends Around the World



Young Friends at London Yearly Meeting, courtyard of Friends House.

Dependence on the Power of God: London Yearly Meeting

by Ormerod Greenwood

AS AN ENGLISHMAN who never has been in the United States, I often feel the desire to be able to see in my mind's eye what the places I read about actually look like: Race Street, Arch Street, New Garden, Mount Holly, and the rest.

An American may feel a like curiosity about Friends House, Euston Road, London, the regular meeting place of London Yearly Meeting. It was built in 1925-1926 on what had been a piece of garden ground facing one of the railway termini. There was much controversy at the time among Friends about building on an open space; in the end, a piece was kept as a little garden and has become a favourite haunt of Londoners.

The building itself has a classical frontage to what is now a main arterial road; there are handsome columns and great doors, like a stage set for O'Neill's "Mourning becomes Electra." On a normal working day these great doors are closed, like the front door of a farmhouse, and you go round to the side door to do business, but during Yearly Meeting they stand open.

If you enter, you are in a narrow vestibule, which separates you from the large meetinghouse itself, a beautiful room with fine acoustic properties—the only part of this strangely grandiose building which deserves the prize that was awarded to the building when it was erected. In the opinion of the present writer, almost everything which could conceivably be wrong about the place is wrong from cellar to attic; the fact that it is now too small soon may compel alterations in it.

When I began to use the place, it destroyed once and for all, as far as I am concerned, the cherished notion I had as a convinced Friend that Quakers are efficient and clear-sighted. It also demonstrated beautifully the immortal principle enunciated in George Orwell's *Animal Farm* that if all are equal, some are more equal than others. You only have to look at the tiny closet originally provided for the hall porters—now abandoned—to know that. Before I get into too much trouble, let me confess that there is something else nice about the place—a feature inherited from the previous headquarters of Friends in London, Old Devonshire House. That is the "yard," or more grandly, "courtyard," with a touchingly pathetic and timid little goldfish pond and tiny fountain in the middle.

Here Friends during Yearly Meeting meet long-lost cousins and school friends of fifty years ago and munch sandwiches from paper bags (unless they prefer to eat lunch in the gloomy tearoom down in the basement, where the food and the surroundings are successfully designed to take the wicked pleasure out of eating). One Friend during a session of Yearly Meeting this year referred to "the bad part of our Puritan inheritance: The fear of joy, and the guilt of joy." The Friends House tearoom makes his point for him.

Inside the meetinghouse, the clerk (which, as every American knows, we oddly pronounce *clark*) sits with his three assistants on a platform decorated for the occasion with potted plants (this year, out-of-season chrysanthemums and rather fierce-looking orange lilies).

There is no facing range of Elders; they exist and even hold a meeting during the course of the gathering, but you would have difficulty in identifying them. This year they were addressed by Kathleen Lonsdale (known to "the world's people"—who have no objection to titles—as Dame Kathleen Lonsdale, crystallographer, former vice president of the Royal Society, and president of the British Association for the Advancement of Science) on the topical subject of "Science, Religion, and the Student." This subject was I suppose too "trendy" for the rank and file; perhaps only the Elders had strong enough heads for it. At any rate, the general sessions of Yearly Meeting had more harmless subjects like "Simplicity."

This one could hardly help including a strong dose of that sly Quaker hypocrisy that Herman Melville described once for all in *Moby Dick* among the Nantucket whalers; for Friends obviously don't intend to give up the cars and refrigerators (even central heating is now coming amongst us in place of the open coal fire beloved by the characters of Charles Dickens). We can say that we have started a "one-percent" fund to give one percent of our net income to help developing countries, so don't let's be too gloomy.

The meeting also discussed race, but the only black faces available had vanished: They belonged to our visitors from overseas, and perhaps they thought it more polite to absent themselves from this session. We have no black members of our own to speak of; perhaps that is the best comment on the situation. Nor have we the courage and enterprise of some American Yearly Meetings who

when they discuss this subject invite the local black citizens to engage in dialogue with them, which seems to make sense.

In another session we discussed the gaps in Britain's famous "Welfare State" and its social services. Here again we needed a few unsupported mothers (those deserted by their husbands, or with illegitimate babies) or a few young drug-takers or indeed, any of those who are on the receiving end of the "benefits," to give us a proper perspective. We are, of course, amply provided with those who, as professionals or as amateurs, dish the benefits out. Many of these are still blissfully unconscious of the moral conveyed by the attitude of Black Power to white liberals or even by the refrains of the livelier numbers in *West Side Story*.

Then we had a nice discussion, too, on nonviolence. Did you ever read Shakespeare's play, *Hamlet*? (I'm sorry for the literary references in this article, but lecturing on English literature and drama is my trade; and at least the references demonstrate that the British are cultured.) Well, in this mighty drama of the Warwickshire lad, the King of Denmark kneels down to say his prayers and beg pardon for killing his brother and stealing the kingdom and the Queen; but because he is an honest man in his way, it occurs to him that it is not much use in asking to be forgiven while he still has the kingdom and the Queen.

It really is not much use stating a case for nonviolence, as we repeatedly do, without recognising at least that there are strong arguments on the other side that have to be answered—especially the arguments that every position of privilege is, or involves, indirect violence; and that protest by way of violence does focus attention and demand action, however destructive it may be.

You think, from all this, that London Yearly Meeting was disappointing? Not so; at least not to the present writer. It is no astonishing discovery that Quakers are muddled and simpleminded, prosy, middle-class, starry-eyed and naive, talking to cheer themselves up in the middle of a world revolution. We all knew that before we started. It doesn't prevent the Society of Friends, and London Yearly Meeting as a part of it, from being part of a most astonishing democratic experiment. It does not prevent us "do-gooders" from actually doing some good, and even having influence.

If you go to London Yearly Meeting, you will meet a family of love, and what could do you more good than that? You

can meet some living, walking, even talking saints if you know how to recognise them. There are moments of truth and of inspirations, and, this year, a moving and touching sense of dependence on the power of God.

There were times, even if only moments, when we felt (like Robert Barclay) the evil weakening in us and the good raised up—not a pretended "goodness" but the sense that John Woolman had of no longer being a distinct and separate person. It is reflected in our epistle of this year: We are trying to stop talking about "us" and "them," and when we really can do it, we will step into a fresh dimension.

(Ormerod Greenwood has written a history of two hundred years of Quaker international activity, provisionally entitled Quaker Encounters. He is also part-time lecturer in the Royal Academy of Dramatic Art in London. For ten years he was chairman of the Madagascar committee of Friends Service Council, London. He was on the editorial committee that prepared No Time But This Present before the Fourth World Conference of Friends in 1967. He lives in Eastbourne, Sussex.)

Jahresversammlung der deutschen Quaker

von Olga Halle

NACHDEM WIR im Retreat "Religion und Konfession" die Grundlagen unseres Glaubens vertieft hatten, beschäftigte uns auf der Jahresversammlung (23.-26.5.69) die Verwirklichung dieses Glaubens in der heutigen Welt: Richard-Cary-Vorlesung über "Mitschuliche Verantwortung", Vorträge und Aussprachen über "Möglichkeiten und Grenzen der Weltanschauung" und "Gesellschaftliche Bedingungen im Industriezeitalter" (neben einem deutschen Referenten Victor Paschke als ausländischer Sprecher).

Wir hatten 200 deutsche Teilnehmer, darunter 30 Kinder, 14 Junioren (15-19 Jahre) und 12 Jungfreunde. Ausserdem kamen Freunde aus Schweden, England, Holland, Dänemark, Frankreich, Österreich, Schweiz und USA. Aus der DDR hatte eine Delegierte die offizielle Genehmigung zur Teilnahme erhalten, die weiteren 6 Freunde aus der DDR kamen als "Rentnerurlauber" (aus der DDR dürfen Frauen über 60 und Männer über 65 Jahre alt einmal im Jahr für vier Wochen in den Westen fahren).

Die Deutsche Jahresversammlung (521 Mitglieder, davon 53 in der DDR) musste inzwischen leider geteilt werden, in einen westdeutschen und einen ost-

deutschen Zweig. Wir sehen dies aber nur als eine organisatorische Trennung an und hoffen, die geistige Einheit zu erhalten.

Die 30 Kinder hatten diesmal ihr eigenes Programm und wohnten auf der Burg Sternberg, 20 km von Pymont entfernt. An einem Tag waren die Erwachsenen ihre Gäste, und sie erfreuten uns mit Gesang und Theaterspiel. Mit den älteren unter ihnen sprach Olga Halle über "Erlebnisse einer Berliner Quäkerin in der Nazizeit". Die Junioren* machten uns mit dem modernen Theaterstück "Wer fürchtet sich vorm schwarzen Mann" von Luise Kaschnitz bekannt und diskutierten an diesem Thema unsere Haltung zu Aussenseitern der Gesellschaft. Traditionsgemäss versteigerte die Jugend auch wieder selbstgefertigte Bastelarbeiten, die (diesmal für die Arbeit in Kenia) 600 DM einbrachten. Und dann wurden noch gemeinsam Kartoffeln geschält, der Abwasch vereinte Jung und Alt, so konnten dank vielerlei Hilfe täglich alle Freunde in unserem alten Quäkerhaus gepflegt werden!

Die Botschaften ausländischer Jahresversammlungen verbanden uns mit dem Ringen um rechte Quäkerhaltung in der ganzen Welt und erinnerten uns an den Brief von Paulus an die Römer (8, Vers 38-39): "Denn ich bin gewiss, dass weder Tod noch Leben, weder Engel noch Fürstentümer noch Gewalten, weder Gegenwärtiges noch Zukünftiges, weder Hohes noch Tiefes noch keine andere Kreatur mag uns scheiden von der Liebe Gottes, die in Christo Jesus ist, unserm Herrn."

Invitation from Japan

FRIENDS WHO VISIT JAPAN will be welcome at the regular Sunday meetings for worship held in the home of Nicola and Walton Geiger and their daughters Andrea and Vanessa, members of Central Philadelphia Monthly Meeting. Their address, 10-6 Eba Hon Machi, Hiroshima, (telephone: 31 56 81) also is that of the office of the East Asia Center of Friends World College, of which Nicola Geiger is acting director.

On the third Sunday of each month, from 2:30 P. M. to 6:00 P. M., the Geiger family holds open house "to encourage informal, relaxed social contact between Japanese and foreigners."

The East Asia Center of Friends World College will offer orientation and lectures in Hiroshima and then will sponsor study and projects in other parts of Japan and in Korea.

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The 1969 General Conference for Friends

FRIENDS WHO ATTENDED the 1969 General Conference for Friends, held at Wilmington College in June, grappled with "Quaker identity" and the problem that seemed central to the Cape May Conference in 1968, "How do we get faith into practice in our own Meetings and communities?"

Six hundred Friends from twenty-two states and two Canadian provinces attended. Half of them were of college age or younger.

The major speakers made fresh analyses of some of today's main problems. They suggested alternative approaches and consequences but made their own preferences clear.

Kenneth E. Boulding, professor of economics in the University of Colorado, recommended that Friends see themselves in a role "in which they can do no other." Change requires "heroic" stands. Heroism makes the difference in sports or adventure. Without it, religion cannot be understood.

"Perhaps the most significant thing about Quakerism," said Kenneth Boulding, "is that it is a failure; and it is only from failures that we learn."

"The great problem is the right balance between heroic and economic, inward and outward, self-legitimation and community identification. Heroic man is a fool, economic man a clod. The wholly inward, whether religious or hippie, leads to an illusion. The wholly community-identified leads to authoritarianism and sterility, bibliolatry, communitarianism."

John H. Yoder, of the Mennonite Seminary, Goshen, Indiana, asked: "What does the Bible call Christians to do in modern times?" He wondered whether the "peace churches" have the kind of vision and commitment or the moral energy that was generated in Biblical times. He felt that "Christianity is collapsing." We are in an historic moment. We should be setting a new course.

A major division among Christians is that of the "Constantine or church and state collaboration" supporters, as contrasted with the Peace or Radical Reformation Christians, who "refused to commit themselves to saving the sovereignty of a particular form of government." Among the radical reformers are members of the historic peace churches and the "underground" Catholics, some German Lutherans, and others. Only in radical reformation is the meaning of



Kenneth E. Boulding

the missionary enterprise the same as in the New Testament. Much modern dissent is theologically immature. The ideal for the future of Christianity is an earth-wide system of mutual adjustment, a "free gathering" as Christ would want it—a New Society.

A third major speaker was George E. Sawyer, Indianapolis Legal Service Director, who spoke of the black man today as "The Stranger Among You."

Landrum R. Bolling, president of Earlham College, reminded Friends of the "other war" that should be part of their concerns—that in the Middle East. He said that the major cause of conflict in that area was the creation in 1948 of a modern Jewish state in an area that for more than one thousand years had been dominated by Arabs. United States oil interests and Soviet "power plays" are less important factors.

Landrum Bolling feels that some form of regional cooperative development, possibly a federation of Semite states, would help solve the problems of the Middle East.

Landrum Bolling and other Friends experienced in the affairs of the Middle East are preparing a statement of concern that they hope to present to larger bodies of the Society of Friends.

In a closing minute, attendees at the Conference recommended that "a working party be initiated . . . to consider more fully the historical and present day role of corporate search and witness in the life of our society, and draw up proposals to implement this concern among our Meetings."

The various interest groups prepared statements that are available from the office of Friends General Conference. The subjects are: Friends' response to militarism and conscription; activism and pietism; the environment around us; the argument against war; and responses to racism.

At the Conference in Wilmington:



Group fantasy: A new technique for improving human relationships.



From left to right: Marian Baker, Schuylkill Monthly Meeting, Pennsylvania; Peter Woodrow, Oberlin Monthly Meeting, Ohio; Harry S. Scott III, Stony Run Monthly Meeting, Baltimore; and Sara Baker, Adelphi Monthly Meeting, Maryland.

Sharing World Resources

FRIENDS COMMITTEE ON NATIONAL LEGISLATION urges Friends to inform the government of their concerns to share the world's resources.

Among the items of importance are: Strengthening the United Nations and its developing agencies; continuing bilateral economic aid but giving greater support to multilateral programs through the United Nations; increasing United States contributions for economic development of less developed countries

to two percent of our gross national product; using more United States food crops for development projects, channeled through international agencies; assisting family planning projects in countries attempting to control population; encouraging freer trade and mutual exchange as contributions to world peace; expanding the Peace Corps; supporting international efforts for world resources conservation; and curtailing military expenditures and channeling savings into welfare programs.

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**New Challenges at
Switzerland Yearly Meeting**

by Ruth Domino Tassoni

AS AN ITALIAN member of Switzerland Yearly Meeting, I was struck once more by the Arcadian beauty of Gwatt, Lake of Thun, the place of the thirty-sixth annual sessions; by the atmosphere of sedate benevolence; and by the flock of healthy children roaming happily over large, green meadows while their elders were gathering for meditations and discussions in sunlit halls.

All this seemed to me so privileged, so utterly remote from the conflicts of our time. Yet, as the concerns, reports, and business matters brought out, our Swiss Friends and the foreign Friends who are working in international organizations in Geneva are strongly aware of their moral involvement in the problems inside and outside the country.

For example, Swiss Friends have a concern about the export of weapons and ask for a stricter control, beginning with their own country; they are deeply interested in the problems of the Third World; and they support the work of an international Quaker team in Algeria.

The silent worship on Whitsuntide morning, a worship vibrating with messages in many tongues, was followed by the admission of two new members and by a conference.

The theme of the conference was, "Youth in Revolt, Agitation, Crisis, and Hope." The speaker, Jorg Braunschweig, from Zurich, a legal consultant of young people in trouble, gave a well-informed survey of the groups and currents among protesting youth. He presented some thought-provoking questions, which were discussed in the afternoon by a French-speaking and a German-speaking group.

He asked: "Are we ready to understand young people? Where are the limits of our understanding? Are we ready to be critical toward ourselves? How can we present nonviolence in a way that attracts young people? Are we ready to face the basis of the problems of violence, such as the structure and complexities of power and the distribution of property in our society?"

The exchange of opinions that these questions stimulated and the discussion about the wording of the epistle made it poignantly clear, at least to me, that, except for an elite of young Quaker students, the benevolent security of older generations with all their patient battles

for justice and peace may no longer have enough convincing power to attract restless young people. The urge for immediate, radical, even violent, changes is felt too strongly.

Perhaps—as an English Friend suggested—Friends have to rediscover the message of the early George Fox, with his anguished suffering and search for truth (before it became “institutionalized” later in hooks of discipline) if they are to hold out a new challenge for peace in our world of violent and swift transition.

(Ruth Domino Tassoni lives in Bergamo, Italy. She spent 1945-1950 at Pendle Hill, when she wrote the pamphlet, Search.)

Norway Yearly Meeting

by Stanley Walters

NORWAY YEARLY MEETING was held June 6 to 8 at Stavanger. After the great efforts that went into making Norway Yearly Meeting 1968 such a memorable occasion, because it marked the one hundred fiftieth anniversary of the founding of the Yearly Meeting, there were fears that 1969 would bring something of an anticlimax. And in one respect—the numbers taking part—it must be admitted that these fears were realized. In particular, the representation from other Yearly Meetings was the smallest for a very long time; there were just two Friends from London Yearly Meeting and one from Denmark. But there are other respects in which this year's meeting was anything but an anticlimax.

The question of whether the beginning of June is the best time for holding Yearly Meeting was once again to the fore. It is a custom which originated in the days when a large proportion of Friends were farmers, but now that the teaching profession predominates there are many Friends for whom the date is not at all convenient, and serious thought is to be given to changing it. One great argument in favor of the present arrangement is that it almost invariably spells the finest of weather for the time Friends are assembled, and so it was this year, too.

The proceedings started on Friday evening with a talk by Ola Drevvatne, who until recently was a parish priest of the Norwegian Church but resigned because he found his pacifist interpretation of Christianity was far from acceptable to the church as a whole. A young newspaper reporter made a good

job of sifting out the heart of the message:

“Provided one does not become excessively theological, I believe all who read the New Testament must be pacifists. Christ and Christians represent something new. By salvation we are called to follow in the Master's footsteps, and that means that we cannot go to war,” said the former parish priest Ola Drevvatne at the opening of the Quakers' Yearly Meeting in Stavanger yesterday. . . .

“Luther's teaching on the two moralities—one worldly and one Christian—had, in Drevvatne's view, blinded the Church spiritually and hindered it from really taking up its cross and following its Master, as it was called to do. He pointed to the double moral standard that had resulted from this, and cited examples showing that God's will was not always the same as the will of the authorities.

“In its concluding stage the talk took the form of a powerful personal witness, with an appeal to listeners. The Sermon on the Mount does not belong exclusively to heaven, but applies just as much here on earth. The Christian challenge is to follow Christ. It costs something to practise love in an evil world. It cost Christ his life. Pacifism has nothing to do with cowardice. Pacifism means giving oneself completely in the service of love.”

Saturday was devoted to the business of Yearly Meeting. Much of this, of course, was of a purely internal nature, but some of it had to do with the two main concerns of Norwegian Friends:

Lindgrov, the home for mentally retarded young men, in southern Norway. There are still twenty “pupils” here, and on the whole it has been a good year for them. More attention is now being paid to giving them as much normal schooling as they can assimilate. New manual occupations for them include the working of about one hundred acres of forest land. Here they will help with tree planting and ditching as well as with the growing of potatoes on an open space in the middle of the wood.

Quaker Service in Algeria. This, of course, is a European Friends project, with its head office in Oslo. The process of winding up should have begun by now, but the Algerian authorities have asked for our assistance in launching a big new agricultural scheme in the very district where we have been working. It now seems that our commitment must be extended by a year or two.

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WARDEN OR WARDENS, Friends House, Melbourne, Australia. Ideally a married couple, retired or husband working. Free accommodations, heat, and light in return for domestic care of premises and concern for the Meeting. No salary. Friends or others in close association who are interested are invited to write to the Convener, Premises Committee, 133 Orrong Road, Toorak 3142, Victoria, Australia.

MONTREAL MONTHLY MEETING: Position of Resident Friend, vacant August 1969. Applications (or request for more information) to: The Clerk, 247 Merton Avenue, St. Lambert, Quebec, Canada.

DIRECTOR OF DEVELOPMENT, co-educational boarding school near West Chester, Pa. Contact Earl Harrison, Westtown School, Westtown, Pa. 19395. Telephone 399-0123.

JAMAICAN SCHOOL needs home economics teacher, by September if possible. Friend; unmarried; degree required; experience desirable. Three year contract on local terms. Transportation costs to be arranged. First inquiry to Board of Missions, 101 Quaker Hill Drive, Richmond, Indiana 47374.

ELDERLY BUT ACTIVE man would share his modest home with retired man and wife, or with one or two women. My wife, Lucy, is in nursing home. If circumstances should fully favor, would like her at home. Arthur E. Morgan, Box 243, Yellow Springs, Ohio 45387.

COUPLE TO BE HOUSEPARENTS. Teaching skills sought in either Spanish or history. Contact The Meeting School, Rindge, New Hampshire, 03461.

IDEALISTIC OFFSET PRESSMAN wanted by printing company in unusual, progressive college community. Many staff members are actively interested in peace, civil rights, and economic democracy. A person needed to be responsible for high quality, relatively small-scale, offset production from stripping and plate-making to four-color process work. Considerable experience valuable. Write: Lee Morgan, Antioch Bookplate Company, Yellow Springs, Ohio 45387.

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GOVERNESS, Masters degree, requires position. Travel welcomed. References exchanged. Anne Harrison, 122½ Fifteenth Street, Pacific Grove, California 93950.

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On Sunday, following meeting for worship, discussion centered around the lecture by Ola Drevvatne. Afterwards, Friends boarded a bus which took them to Jaeren, the flattest and most fertile part of Norway; the trip included a good meal at a small town on the way, and varied and interesting sightseeing.

Back to Stavanger for the final session, including appointments for the coming year and the reading of the epistle, in which we said:

"As Friends we know the strength and joy of fellowship, and perhaps this has a special meaning in our far-flung land where many Friends are lone wanderers . . . we have been reminded that our small Yearly Meeting is part of a world-wide Society of Friends. . . we greet all Friends in this and other countries."

Rules for Washington Demonstrations

by Mary Elizabeth Pidgeon

NUMEROUS DEMONSTRATIONS with diverse objectives take place in Washington as a part of a free people's indication to the government of their beliefs.

There may be several in a single day—before the White House, Capitol, a government department, a foreign embassy, the draft center, the home of an official. A permit is required, and there are rules concerning location and numbers involved.

Friends always have discussed plans for their demonstrations with the police.

Rules of long standing prohibit positions nearer than five hundred feet to the White House, Blair House (the guest house for official visitors), and foreign embassies and consulates. There has been a rule for some time that when the White House is occupied by foreign dignitaries, demonstrations should take place not on the White House sidewalk but across the street, at Lafayette Park.

Many embassies are on upper Massachusetts Avenue. When any of these is the objective, the demonstrators usually are required to move eastward to Dupont Circle.

More recently, there has been argument as to the number to be allowed before the White House. In 1968, the Park Service Police imposed a restriction to one hundred on the eve of a planned vigil by Women Strike for Peace, an

agency that always had cooperated with police.

This large demonstration brought many from various parts of the country. Police action aimed at WSP was thought to be a trial heat for the later Poor People's campaign.

In April, 1969, shortly before the witness sponsored by the American Friends Service Committee, a District of Columbia judge ruled that this restriction interfered with constitutional rights. The American Civil Liberties Union had argued that previously far greater numbers than one hundred had been there with no disturbance. The Justice Department made a quick appeal directly to the Chief Justice of the United States, a most unusual procedure. He overruled the District judge.

Both the District police and the Park Service police claimed the Lafayette Park sidewalk as their jurisdiction. The Park Service imposed a limit of five hundred demonstrators; the District police made no limit.

During the 1969 Friends witness, only one hundred stood on the White House sidewalk.

The restrictions at Lafayette Park were not apparent. Friends stood in silent worship chiefly on two sides of the park in most convenient locations. Police were in evidence but took no action with the worshipers at that point.

(Mary Elizabeth Pidgeon, a member of Sandy Spring Monthly Meeting, Maryland, was an editor in government service and is active in Women Strike for Peace.)

Work Release Programs for New Jersey Prisoners

by Betty Stone

THE NEW JERSEY FRIENDS COUNCIL sent the following letter to the Director of Freeholders in each of the twenty-one counties in New Jersey:

"New Jersey Quakers, as represented by the New Jersey Friends Council, have adopted a minute commending the Freeholders of Essex and Bergen Counties for their activity in moving to implement the new County Work Release Law (Chapter 372 P.L. of 1968). The minute also instructs me to express the hope that your county, too, is moving or will move (with the help of the State

Division of Correction and Parole) to set up a work release program in your county.

"As you are no doubt aware, work release laws have proved successful in a large number of states and in the federal system. They permit municipal and county court judges to release good-risk prisoners during the day to go to work. The men keep their jobs, their families do not have to go on welfare, debts are paid, the men even pay board to the county, and the rights of labor are fully protected. Everyone benefits. Where appropriate, good-risk prisoners also can be released for vocational training.

"While these programs mean extra work in the beginning for sheriff and warden, in the long run, by their contribution to morale and to reduction in the number of repeaters, they save trouble as well as money. Above all, they 'salvage' men rather than 'junk' them."

Other New Jersey groups and individuals interested in prisoners may want to write their Director of Freeholders at the County Administration Building in their County seat. Example: Edward S. Haneman, Director of Board of Freeholders of Atlantic County, Atlantic County Administration Building, Mays Landing, N.J. 08330. Other Directors are: Bergen—Henry L. Holdill, Hackensack 07601; Burlington—Bruce A. Mahon, Mt. Holly 08060; Camden—Thomas J. Shusted, Camden 08101; Cape May—Dr. Leon H. Schuck, Cape May Court House 08210; Cumberland—Charles L. Scarani, Bridgeton 08302; Essex—Alan Augenblick, Newark 07101; Gloucester—Eugene J. McCaffrey, Woodbury 08096; Hudson—Jacob J. Duszynski, Jersey City 07303; Hunterdon—Vincent Abraitys, Flemington 08822; Mercer—Arthur R. Sypek, Trenton 08601; Middlesex—George J. Otlowski, New Brunswick 08901; Monmouth—Joseph C. Irwin, Freehold 07728; Morris—Thomas Koclas, Morristown 07960; Ocean—George F. Makin, Toms River 08753; Passaic—Donald Sarinella, Paterson 07501; Salem—B. Harold Smick, Sr., Salem 08079; Somerset—Bjorn Firing, Somerville 08873; Sussex—Denton J. Quick, Newton 07860; Union—Edward H. Tiller, Elizabeth 07207; Warren—Herman A. Shotwell, Belvidere 07823.

(Betty Stone, a member of Somerset Hills Monthly Meeting, New Jersey, is secretary of the New Jersey Friends Council. Her office is in Bernardsville, New Jersey.)

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Friends Conference on Religion and Psychology

by Gladys Duff Thornton

FRIENDS CONFERENCE on Religion and Psychology offers opportunities for growth and fellowship in depth to persons engaged in the search for life's spiritual meaning. The theme of this year's conference, which attracted about two hundred seekers to Haverford College in May, was "Anger and Personal Growth." Dr. Ira Progoff was the leader; he is a known psychotherapist, writer, and group

leader and author of *The Symbolic and the Real* and *The Cloud of Unknowing*. Virginia Davis was chairman.

In his first lecture on Friday evening, Dr. Progoff spoke of two ideologies of anger. The first is a mechanistic way of looking at life: Anger is taken out, looked at, and thrown forth. Although this has therapeutic value and energy is released, Dr. Progoff said, this concept is faulty, because anger builds up anger.

The second ideology sees anger as a growing organism, an unfolding part of the life growth. It must not be taken at face value; it destroys. Anger seen as something trying to happen will help us to become more sensitive. We must ask what is being said below the verbal level.

Dr. Progoff feels that the social anger of today is the result of man's evolving to a point where he is demanding spiritual values in every aspect of his life, in government, in all social action. We must establish a climate where this unfolding

and evolution toward spiritual values can take place. The psyche presents the direction in a man's life. It is the unconscious—that which has not yet been lived, man's potential. It comes out in unconscious forms as intimations of things, in dreams, in imagery.

Imagery wants to become living, a person, or a work. The inner prods the person beyond himself, so that there is tension—tension necessary to activate the inner so that there is growth. Growth is changing states of being, the whole self integrating from one change to the next.

Virginia Davis urged us to make our group meeting meaningful by having the willingness to be vulnerable for the sake of one's own growth and that of others. The groups met three times for exchange of ideas and for experimentation with growth through imagery.

Dr. Progoff, in his second lecture, said we must not analyze. He demonstrated how to reach the dimension of symbols and to move around in them. "Go down into your well," Dr. Progoff said, "and meet the well-stream which is the current of all life." It was a moving experience to shut our eyes and to let the imagery that is inner-sensing come forth.

One afternoon there were creative opportunities: Listening to music, meditation, and Chinese philosophy in movement (T'ai Chi Ch'uan). I chose the last and experienced my appreciation of the never-ending ebb and flow of life. Tere-sina Havens led this group.

Most memorable to me in Dr. Progoff's lectures were these thoughts: We must sense the inner rhythms of the self and trust this organic process in the psyche; we must stay true to our own inner integrity, develop inner discipline, and respond to situations out of the fullness of this inner ideal; an intense involvement with the inner life is the best way to be involved with outer life; identity is gained by connecting with the sources of life, rather than by feeling anger.

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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First Aid for Meeting Workers

THE ANNUAL MEETING WORKERS Institute at Pendle Hill September 19-21 will focus on responsibilities of overseers toward present and potential members. The chairman will be Herbert M. Hadley, executive secretary of the American Section of Friends World Committee.

The purpose of this annual conference is to help concerned Friends strengthen and deepen the life of their Meetings.

Further information can be had from Pendle Hill, Wallingford, Pennsylvania.

MEETING ANNOUNCEMENTS

Arizona

FLAGSTAFF—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary J. Minor, Clerk, 2114 N. Navajo Dr. 774-3976.

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting). 739 E. 5th Street. Worship, 10:00 a.m., Arline Hobson, Clerk, 1538 W. Greenlee St. 887-3050.

TUCSON—Friends meeting, 129 N. Warren, Sunday School, 10 a.m.; worship, 11 a.m.; Pastor, V. J. Waldron; Clerk, Winifred Kildow, 1647 E. Seneca 85719.

California

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

CLAREMONT—Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Ferner Nuhn, 420 W. 8th St., Claremont, California.

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

FRESNO—Meetings 2nd, 3rd & 4th Sundays, 10 a.m., 847 Waterman St. We will only have pot-luck on second First-day in the month.

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

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

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

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 375-7657.

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: 792-3238.

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

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

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

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

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

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

SANTA CRUZ—Meeting for worship, Sundays. 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

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

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

WHITTIER—12817 E. Hadley St. (Y.M.C.A.), Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

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

Connecticut

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

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

NEW LONDON—Mitchell College Library, Pequot Ave. Meeting for worship at 10 a.m., discussion 11 a.m. Clerk, Hobart Mitchell, RFD 1, Norwich 06360. Phone 889-1924.

NEWTOWN—Meeting and First-day School, 11 a.m., Newtown Junior High School.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk, Janet Jones. Phone: Area Code 203 637-4428.

WATERTOWN—Meeting 9:30 a.m., Watertown Library, 470 Main Street. Phone 274-8598.

WILTON—First-day School, 10:50. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. Jhan Robbins, Clerk. Phone 259-9451, Assistant Clerk.

Delaware

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

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

NEWARK—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

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

WILMINGTON—Meeting for worship at Fourth and West Sts., 10:30 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

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

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 584-4751.

DAYTONA BEACH—Meeting for worship, Sunday, 10:30 a.m., 201 San Juan Avenue. Phone 253-8890.

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

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

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

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

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

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

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

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Noyes Collinson, Clerk. Phone 355-8761.

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



Wellesley Meetinghouse, Massachusetts

Hawaii

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m. Phone 988-2714.

Illinois

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

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

DECATUR—Worship, 10 a.m. Phone 422-4511 for meeting location.

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone WO 8-3861 or WO 8-2040.

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

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

PEORIA—In Peoria, contact Cecil Smith Dunlap 243-7821.

QUINCY—Meeting for worship, unprogrammed, 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland. Phone 223-3902.

ROCKFORD—Rock Valley Meeting. Worship, 10 a.m., children's classes and adult discussion, 11 a.m., Y.W.C.A., 220 S. Madison St. Phone 964-0716.

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

Indiana

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

WEST LAFAYETTE—Meeting for worship 9:00 a.m. EDT shelter 2, Happy Hollow Park, June 1 to Sept. 7.

Iowa

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

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., meeting for worship, 11:00 a.m. Richard P. Newby and David W. Bills, Ministers. Phone AM 2-0471.

Kentucky

LOUISVILLE—First-day School, 9:30 a.m. Meeting for worship, 10:30 a.m. Meeting house, 3050 Bon Air Avenue, 40502. Phone 454-6812.

Louisiana

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or 891-2584.

Maine

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

Maryland

ADELPHI—Near University of Maryland, 2303 Metzgerott Road. First-day School 9:45, worship 11 a.m. George Bliss, Clerk. Phone 277-5138.

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 263-5332 or 268-0494.

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

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

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

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

UNION BRIDGE—Meeting 11 a.m.

Massachusetts

ACTION—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

BOSTON—Village Street Friends Sunday 3:30 p.m., 48 Dwight Street, Boston, Massachusetts.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street.) One meeting for worship each First-day, 10 a.m. June 15 through September 7. Phone 876-6883.

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Mellor, 189 Hampshire St., Methuen, Mass. Phone 682-4677.

NANTUCKET—At 10:45 a.m. in Old Meeting House on Fair St., from July 1 until Sunday after Labor Day.

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

WELLESLEY—Meeting, Sunday, 10:30 a.m. at 26 Benvenue Street. Sunday School, 10:45 a.m. Phone: 235-9782.

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

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

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

Michigan

ANN ARBOR—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Margaret Winder, 1035 Martin Place. Phone: 663-1780.

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

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

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

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., 44th Street and York Ave. So. Phone 926-6159 or 646-0450.

MINNEAPOLIS—Twin Cities; unprogrammed worship, 10:15 a.m., University Y.M.C.A., Phone FE 5-0272.

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m. Phone PA 1-0915.

Nebraska

LINCOLN—3319 S. 46th. Phone 488-4178. Worship, 10 a.m.; Sunday Schools, 10:45.

Nevada

RENO—Meeting for worship 11 a.m., 1029 N. Virginia Street, Reno. First-day School and discussion 10 a.m. Phone 322-3800.

New Hampshire

DOVER—Meeting for worship 11 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone 643-4318.

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

New Jersey

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

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

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

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

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

HADDONFIELD—Friends Ave. and Lake St., June to September. Meeting for worship 10 a.m. Nursery provided. No First-day School. Phone 428-6242 or 429-9186.

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

MEDFORD—Main St. meeting for worship 10:45 a.m.

MONTCLAIR—Park Street & Gordonhurst Avenue. Meeting for worship 10 a.m., in July and August.

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

PLAINFIELD—Meeting for worship 10 a.m., summer months, Watchung Ave., at E. Third St., 757-5736. Open Monday thru Friday 11:30 a.m.-1:30 p.m.

PRINCETON—Meeting for worship, 10 a.m. (June 8 through August 31), Quaker Rd., near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day. Clerk, Doris Stout, Pitts-town, N. J. Phone 735-7784.

RANCOCAS—Meeting for worship 10 a.m., June 15th through Sept. 14th, Main St.

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

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. At YWCA, 282 Morris Avenue. Visitors welcome.

TRENTON—Meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

WOODSTOWN—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 B. Hoge, Clerk. Phone 255-9011.

LAS VEGAS—828-8th. First-day School, 10 a.m.; discussion 10:45; worship 11:45.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe.

New York

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

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

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914-666-3926.

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

CLINTONDALE—Pastoral Friends Meeting—"In McIntosh Country," near the New Paltz exit of the New York Thruway. Worship 11 a.m. Fellowship Hour. Gerald Sutch, Minister, Crescent Avenue, 914-TU 2-6456.

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

ELMIRA—10:30 a.m. Sundays. For location, phone RE 4-7691.

FARMINGTON—Pastoral Friends meeting: Sunday School 10 a.m.; Morning worship, 11 a.m. Use New York State Thruway exit No. 43 or No. 44. Write for brochure. Pastor, Richard A. Hartman, 140 Church Avenue, Macedon 14502. Phones: parsonage, (315) 986-7881; church, 5559.

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

NEW YORK—First-day meetings for worship, 11 a.m., 15 Rutherford Place, Manhattan. 2 Washington Sq. N.

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th Floor
Phone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

POUGHKEEPSIE—249 Hooker Ave., 452-1512. Silent meeting, 9 a.m., meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: programmed meeting only, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Robert S. Schoomaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

QUAKER STREET—Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duanesburg, Schenectady County.

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

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

SCARSDALE—Meeting for worship and First-day School, 10 a.m., 133 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

SCHENECTADY—Meeting for worship, 11:15 a.m.; First-day School 10:30 a.m. YWCA, 44 Washington Avenue.

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

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

North Carolina

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

CHAPEL HILL—Meeting for worship and First-day School, 11:00 a.m. Clerk, Robert Gwyn. Phone 929-3458.

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

DURHAM—Meeting for worship and First-day School, 10:30 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

GUILFORD COLLEGE, GREENSBORO — NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting, 9:00 Church School, 9:45; meeting for worship, 11:00. Clyde Branson, Clerk, Jack Kirk, Pastor.

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC. Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Byron M. Branson, Clerk, (513) 221-0868.

CLEVELAND—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 932-2752; 371-9942.

CLEVELAND—Meeting for worship and First-day School, 10:30 a.m., 10916 Magnolia Dr., University Circle area. 421-0200 or 884-2695.

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

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

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

TOLEDO AREA—Downtown YWCA (11th and Jefferson), 10 a.m. Visitors welcome. First-day School for children. For information call David Taber, 878-6641. In BOWLING GREEN call Briant Lee, 352-5314.

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 10 a.m. First-day School at 11 a.m., in Thomas Kelly Center, Wilmington College. Elizabeth H. MacNutt, Clerk. Area code 513-382-3328.

WILMINGTON—Programmed meeting, 66 N. Mulberry, 9:30 a.m. Church School; 10:45, meeting for worship.

Oregon

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

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

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

CONCORD—at Concordville, on Concord Road one block south of Route 1. Meeting for worship 10:15 -11:00, First-day School 11:00-12:00 a.m.

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.

FALLS—Main St., Fallsington, Bucks County, First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. 5 miles from Pennsbury, reconstructed manor home of William Penn.

GWYNEDD—Intersection of Sumneytown Pike and Route 202. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

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

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

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

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

LANDSDOWNE—Lansdowne and Stewart Aves. Meeting for worship 11 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Central Philadelphia, 20 South 12th St. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

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

Fair Hill, Closed for summer. Will re-open Oct. 12.

Fourth and Arch Sts. Meets jointly with Central Philadelphia until further notice.

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane. Powelton, 3721 Lancaster Ave., 11 a.m.

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

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

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

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

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

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

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

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

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

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. Meeting for worship 10 a.m. No Forum or First-day School during summer schedule.

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

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

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

Tennessee

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

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

Texas

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

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

HOUSTON—Live Oak Meeting, worship and First-day School, Sundays 11:15 a.m., Univ. of Houston Religion Center, Room 201. Clerk, Allen D. Clark. Phone 729-3756.

Vermont

BENNINGTON—Meeting for worship, 10 a.m. Old Benn. School House, Troy Road, Rt. #9.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-862-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 11 a.m., Hope House, 201 E. Garrett Street.

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

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

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

ROANOKE—Blacksburg—Meeting for worship 1st and 3rd Sunday of month, 11 a.m., Wesley Foundation Bldg., Blacksburg. 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 343-6769.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; social hour or program at 11 a.m. Telephone MEIrose 2-7006.

Wisconsin

BELOIT—See Rockford, Illinois.

MADISON—Sunday 10 a.m., Friends House, 2002 Monroe St., 256-2249.

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

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News of Meetings

PITTSBURGH MONTHLY MEETING has approved proposals for preparing its members spiritually and educationally for decisions relating to the draft and military service. These include incorporating into the First-day school curriculum information concerning moral implications and the spiritual basis of the peace testimony, periodic seminars on the draft, and the formation of a consultation committee. The intent is to help an individual to reach his own decision, after which the Meeting can provide support.

DETROIT MONTHLY MEETING joined Detroit Friends Church in projects to support a neighborhood block club, draft letters to President Nixon and Congressmen in favor of expanding poverty and urban programs, and give help to the Southern Christian Leadership Conference as a tribute to the late Dr. Martin Luther King, Jr.

MERION MONTHLY MEETING, Pennsylvania: To relax tensions in this uptight world the worship-fellowship group invited Amrit Desai, founder of the Yoga Society of Pennsylvania, to meet with them. They decided to form a yoga class under one of his assistants. One of the group said: "The exercises are gentle but basic to maintenance of good health; and everyone improves, slowly or rapidly, according to his ability and practice."

FIFTEENTH STREET PREPARATIVE MEETING, NEW YORK: John Maynard, in his "unofficial" newsletter, queries rhetorically: "Losing your inner light? Perhaps it is time to re-volt!"

The newsletter often contains satirical or "shocking" items, such as the report of the Basement Trust Fund Committee, reprinted in Friends Journal, May 15.

Announcements

Births

MORRISON—On June 18, in Darby, Pennsylvania, a son, DAVID RITTENHOUSE MORRISON, JR., to David R. and Marilyn Morrow Morrison. The father is a member of Pittsburgh Monthly Meeting, Pennsylvania.

SAX—On February 4, in Chapel Hill, North Carolina, a son, WILLIAM CHARLES SAX, to Karl and Sheila Sax. The father and paternal grandparents are members of Rockland Monthly Meeting, Blauvelt, New York.

SHANEFIELD—On June 10, in Princeton, New Jersey, a son, DOUGLAS HOLMES SHANEFIELD, to Daniel and Elizabeth Davis Shanefield. The mother is a member of Princeton Monthly Meeting.

Adoptions

LAKEY—On March 17, in Philadelphia, a son, PETER GEORGE LAKEY, born January 11, 1969, by George A. and Berit Lakey. The father is a member of Central Philadelphia Monthly Meeting.

WARD—On June 18, a daughter, NANCY LYNN WARD, born April 19, 1968, by Leonard B. and Mary S. Ward. The parents are members of Alexandria Monthly Meeting, Virginia.

Marriages

BALIS-MORGAN—On June 16, in the African Methodist Episcopal Church, Buckingham, Pennsylvania, LYNN MORGAN, daughter of Nathaniel and Beverly Morgan, and CLEMENT REMMINGTON BALIS. The parents of the bride are members of Buckingham Monthly Meeting, Lahaska, Pennsylvania.

CUSHMORE-CONNER—On June 4, in Covenant Methodist Church, Springfield, Pennsylvania, MAUREEN RUTH CONNER, daughter of Mr. and Mrs. Herman G. Conner, and CHARLES LAURENCE CUSHMORE III, son of C. Laurence, Jr., and Edna Cushmore. The bridegroom and his parents are members of Newtown Monthly Meeting, Pennsylvania.

HEMPEL-SCHULTZ—On June 7, in Crosswicks Meetinghouse, Crosswicks, New Jersey, MARY BETH SCHULTZ, daughter of Charles T. and Evelyn A. Schultz, and WALTER THOMAS HEMPEL II, son of the Rev. and Mrs. Walter T. Hempel, of Medford Lakes, New Jersey. The bride and her mother are members of Crosswicks Monthly Meeting.

MAIER-KETTENRING—One June 15, in the Greenwood at Westtown School, under the care of Haverford Monthly Meeting, Pennsylvania, ELIZABETH KETTENRING, daughter of Kenneth and Frances Kettenring, and JAMES H. MAIER, son of William and Margaret Maier. The bridegroom and his parents are members of Haverford Monthly Meeting.

MILLER-AGARD—On June 24, in Berkeley, California, ELLEN SCOTT AGARD, daughter of Phyllis and Robert Agard, of Bennington, Vermont, and MARK ALLEN MILLER, son of Clayton Miller, of Idaho Falls, Idaho, and Betty Bischoff, of Boise, Idaho.

PERRY-CADBURY—One June 21, at and under the care of Haverford Monthly Meeting, Pennsylvania, MARGARET SHIPPEN CADBURY, daughter of Benjamin and Mary Virginia Cadbury, and David Butler Perry, son of Charles and Eleanor Perry. The bride, the bridegroom, and the parents of the bridegroom are members of Haverford Monthly Meeting.

SUTTON-BUCK—On June 22, in Plymouth Meetinghouse, Plymouth Meeting, Pennsylvania, SUSAN LOUISE BUCK, daughter of Ivan E. and Zierdt Buck, and ROBERT FRANKLIN SUTTON, JR., son of Robert F. and Collier Sutton. The bridegroom and his father are members of Plymouth Monthly Meeting.

WORTMANN-WOODWARD—On June 14, in Kansas City, Missouri, under the care of Haverford Monthly Meeting, Pennsylvania, and Penn Valley Monthly Meeting, Kansas City, Missouri, DOROTHY WOODWARD, daughter of Robert and Esther Woodward, and ROBERT WORTMAN, son of Robert and Elizabeth B. Wortman. The bride and her parents belong to Haverford Monthly Meeting.

Deaths

EINSTEIN—On April 8, in Piermont, New York, FRITZ J. EINSTEIN, aged 75, a member of Rockland Monthly Meeting, Blauvelt, New York. He is survived by his widow, Suzanne; two sons: Hans and Frank H.; and a daughter, Mrs. Heile Odilivak. He was born in Hamburg and for many years was public health officer there. With the coming of the Nazi regime, he had to flee Germany and came to New York where he later began private practice as a physician.

HARVEY—On May 13, in Philadelphia, SARA BUFFINGTON HARVEY. She is survived by her husband, Wildon T. Harvey; a son, Albert Harvey, of Southampton, Pennsylvania; a daughter, Ruth H. Pike, of Wallingford, Pennsylvania; and five grandchildren. She was a devoted and much appreciated member of Hockessin Monthly Meeting, Delaware, and had a lifelong concern for education and an active interest in community affairs.

HORSNALL—On June 9, in Lambertville, New Jersey, ARTHUR C. HORSNALL, aged 30, a member of Crosswicks Monthly Meeting, New Jersey. He is survived by his widow, Robin Travers Horsnall; two sons: Scott Lee and Eric Brian; a brother, David W. Horsnall; and his parents, Ralph and Mildred Horsnall.

MITCHELL—On May 27, in Chester County Hospital, Pennsylvania, after a short illness, LILLIAN C. MITCHELL, aged 90, widow of John C. Mitchell. She is survived by a daughter, Gertrude M. Bell, of Wyncote, Pennsylvania, and four grandchildren. She was a concerned member of Hockessin Monthly Meeting, Delaware, during her entire life, active in civic affairs in the Hockessin community, and for many years a devoted member of the Kennett Square Friends Boarding Home Committee and the Women's Christian Temperance Union.

PIDGEON—On May 9, JOSEPH E. PIDGEON, a member of Mickleton Monthly Meeting, New Jersey. He is survived by his widow, Elizabeth Borden Pidgeon, a daughter, two sons, a stepdaughter, Prudence Borden Pedone, and seven grandchildren.

POLLARD—On May 12, IDA BLACKBURN POLLARD, of Norwich, Ontario, Canada, aged 92, the widow of Maurice Pollard. Before her marriage she had lived in Columbia County, Ohio.

RUNDQUIST—On May 27, GEORGE E. RUNDQUIST, aged 72, a member of Clearwater Monthly Meeting, Florida. He is survived by his widow, Alice P. Rundquist. He headed the program of American Friends Service Committee for the relocation of Japanese-Americans and until his retirement in 1965 was executive secretary of the New York Civil Liberties Union.

SMYTH—On May 29, KATHARINE LONSTROTH SMYTH, aged 95, a member of Concord Monthly Meeting, Concordville, Pennsylvania, formerly a member of Green Street Monthly Meeting, Philadelphia, widow of Edward Betts Smyth. Her keen mind and judgment made her a useful member of many committees, including the Philadelphia Yearly Meeting Committee on Education, Green Street School Committee, and the Board of Managers of Friends Intelligencer. Though infirm in later years, she maintained a lively interest in events and people.

YEATMAN—On April 23, SHIRLEY BOGGS YEATMAN. She is survived by her husband, Arthur Philip Yeatman II, and her son, Arthur Philip Yeatman III. All are members of London Grove Monthly Meeting, Toughkenamon, Pennsylvania.

FOSS—On June 11, MARTIN FOSS, member of Haverford Monthly Meeting, who taught philosophy in Haverford College from 1944 to 1958. He is survived by two sons: Oliver and Lukas. The Student Council of Haverford College this year established the Martin Foss award.

POST—On June 16, in Bryn Mawr, Pennsylvania, AMY POST, a member of Haverford Monthly Meeting. She had been assistant librarian in Haverford College until her retirement about fifteen years ago. She is survived by a brother, L. Arnold Post.

Jonathan Purvis 1950-1969

Jonathan Purvis was part of a staunch family. His father, Harry, an indomitable crusader for peace, lived his beliefs courageously every day of his life. His mother, Virginia, is possessed of a gentle strength, which has been tested in years of unstinting devotion. His brothers and sisters have all manifested a spirit of questing and integrity. Jonathan, the youngest, was taking his own steps in this high tradition.

He was not given much time to find his way before time found him. But he had made the one great decision upon which all the rest would have followed: He would be a man of peace. He would risk whatever penalty might ensue. He would take his unequivocal stand against the military demands of a government which trusts not in God but in arms and armies. For Jonathan it was not easy to put reasons into words, but the depth and sincerity of his commitment shone through, and no one could remain doubtful or untouched in the face of it. When in his nineteenth year he was granted conscientious objector status, it was a proud and joyful moment. He was prepared to serve in whatever constructive work might have opened to him as alternative to soldiering.

So many bright possibilities were ended in a catastrophic instant.

Jonathan was not a strident rebel. He looked upon the false banners of a society obsessed by power and quietly refused to salute them. His hair and beard marked him as a member of an independent generation, disturbing to some and reminding others of forgotten teachings of charity, honesty, and simplicity. It is a generation victimized by our violent age, but which, as Jonathan understood, might save us all.

Those who loved him must seek a way out of sorrow in remembering the gifts Jonathan brought us: His friendliness,

which encompassed all ages and conditions of the family of man. His sensitivity. His special world of music, which he loved to share. His joy in the liberating play of swimming, camping, sailing. His curiosity about the world. His way of speaking with shy directness, and his way of truly listening. His cheerfulness and loyalty. His smile, and the essential sweetness of his spirit.

For all these we give thanks, and we shall hold Jonathan in loving memory ever.

(Minute submitted to New York-Westbury Quarterly Meeting at the death of our beloved member Jonathan Purvis, March 27, 1969, in an automobile accident.)

Coming Events

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

August

At Powell House:

4-13—Unstructured Quaker living.
12-17—Senior High Camp Conference. Leaders, Bob and Betty Bacon.

14-17—"Exploring the Meaning of Quakerism," sponsored by the Quaker Theological Discussion Group. Speakers: Chris Downing, John Yungblut, Lewis Benson, Kelvin Van Nuys, Arthur O. Roberts.

17-24—Family Camp. Dan and Kathy Jonson and Charles and Ruth Perera, convenors.

17-31—Workshop: Leadership of Small Groups. George Corwin, Joseph Havens, Leaders. (Information on any of the above can be gotten from Powell House, Old Chatham, New York 12136.)

At Grindstone Island:

1-8—Training Institute in Nonviolence.
11-15—Seminar on Poverty and World Resources.

17-27—UNESCO International Seminar.
29-September 1—Seminar on Canadian Independence (Information on the above is available from Canadian Friends Service Committee, 60 Lowther Avenue, Toronto 5, Canada.)

Yearly Meetings:

1-6—Baltimore, Western Maryland College, Westminster, Maryland. Write to Ellis T. Williams, 4208-46th Street N. W., Washington, D. C. 20016.

2-7—Pacific, Linfield College, McMinnville, Oregon. Details from Francis E. Dart, 1430 E. 27th Street, Eugene, Oregon 97403.

7-10—North Carolina (FUM), Guilford College, Greensboro, North Carolina. Information from J. Binford Farlow, 3402 Rockingham Road, Greensboro, North Carolina 24707.

7-10—North Carolina (Conservative), Woodland, North Carolina. Write to George C. Parker, George, North Carolina.

11-17—Kansas, Friends University, Wichita, Kansas. Details from Maurice A. Roberts, 3011 Arnold Court, Topeka, Kansas 66614.

12-16—Wilmington, Wilmington College, Wilmington, Ohio. Information from James Terrell, R. R. 1, New Vienna, Ohio 45159.

12-17—Oregon, Newberg, Oregon. Information from Dorwin E. Smith, Box 624, Camas, Washington 98607.

13-18—Iowa (Conservative), Mapleside, near Paullina, Iowa. Write to Lewis G. Mott, R. 3, Indianola, Iowa 50125.

13-17—Iowa (FUM), College Avenue, Oskaloosa, Iowa. Details from Lloyd A. Davis, Albion, Iowa 50005.

15-24—Central, Rector Memorial Camp Grounds, Muncie, Indiana. Information from J. Edwin Newby, R. 1, Box 296, Noblesville, Indiana 46060.

16-21—Indiana (FUM), Earlham College, Richmond, Indiana 47374. Write to Harold C. Cope, at the College.

18-24—Cuba, Oriente Province.

19-24—Ohio (Evangelical), Malone College, Canton, Ohio. Information from Harold B. Winn, R. R. 1, Salem, Ohio.

20-24—Illinois, Clear Creek, near McNabb, Illinois. Details from Orval Lucier, 339 Third Street, Downers Grove, Illinois 60515.

20-24—Ohio (Conservative), Stillwater, near Barnesville, Ohio. Write to Edward N. Kirk, R. R. 2, Columbiana, Ohio 44408.

21-24—Indiana, Pendleton, Indiana. Information from Richard P. Eastman, Box 262, Yellow Springs, Ohio 45387.

22-24—Lake Erie, Bluffton College, Bluffton, Ohio. Details from Flora S. McKinney, 3451 Menlo Road, Shaker Heights, Ohio 44120.

24-28—Jamaica, Kingston, Jamaica, West Indies. Write to Ronald J. Williams, Port Antonio, Jamaica, West Indies.

Other Events:

6, 13, 20, 27—Brooklyn Field Picnics, 1300 East Fourth Street, Brooklyn, New York. 5:30 P.M.

10—Annual Meeting for Sufferings, Sylvester Manor, near North Ferry, Long Island, 3 P.M. In case of rain, at Union Chapel, Shelter Island. Friends are invited to swim and eat lunch at Prellwitz's beach, Indian Neck Lane, Peconic, at noon. Bring sandwiches; beverage and dessert provided.

10—Annual Meeting, Parkersville Meetinghouse, 1½ miles west of Pocopson, west of junction of Routes 100 and 926, 2:30 P.M.

10-17—Family Camp, Long Lake, near Chelsea, Michigan. Write to American Friends Service Committee, 1414 Hill Street, Ann Arbor, Michigan 48104.

10-24—High School Seminar-Research Project, Wilmington, Delaware. Inquire from AFSC, 319 East 25th Street, Baltimore, Maryland 21218.

16-23—Midwest Summer Institute, American Baptist Assembly, Green Lake, Wisconsin. Information from AFSC, 407 S. Dearborn Street, Chicago, Ill. 60605.

17-23—High School World Affairs Camp, Penn Community Center, Frogmore, South Carolina. Write to AFSC, P. O. Box 1791, High Point, North Carolina 27261.

18-23—High School World Affairs Camp, La Honda YMCA Camp, La Honda, California. Information from AFSC, 2160 Lake Street, San Francisco, California 94121.

18-23—Rocky Mountain Family Camp, Covenant Camp Ground, Estes Park, Colorado. Details from AFSC, 4211 Grand Avenue, Des Moines, Iowa 50312.

19-25—Friends United Meeting, Earlham College. For information write to FUM office, 101 Quaker Hill Drive, Richmond, Indiana 47374.

23-29—Family Camp, Camp Sky Meadows, Seven Oaks, California. Write to AFSC, P. O. Box 991, Pasadena, California.

PARCEL POST

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