

# FRIENDS JOURNAL

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*Quaker Thought and Life Today*

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# FRIENDS JOURNAL



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## Contents

Churches: Missions or Monuments?—Charles A. Wells . . .	572
Religion and Violence—Elbert W. Russell . . . . .	573
The Mad Scenario—Warren Griffiths . . . . .	575
Documents on the Draft:	
Declaration for Today's Society—Charles C. Walker . .	577
Draft Counseling as a Meeting Activity—Jesse Mock . .	578
Problems of the Counselor—Robert Bird . . . . .	579
"Sanctuary" at Cambridge Meeting—Ethel C. Amory . .	580
Two Catholic Groups . . . . .	581
Some Points of View . . . . .	581
Congress and Selective Service—Charles Harker . . . .	585
Declaration on the Draft and Conscription . . . . .	585
Excerpts from Statements by Religious Groups . . . . .	586
A New Testament for Today . . . . .	589
Letters to the Editor . . . . .	590
Friends and Their Friends Around the World . . . . .	591
Coming Events and Announcements . . . . .	599

## From a Facing Bench

THE PHOTOGRAPH ON THE COVER, of a farm pond in Harford County, Maryland, was taken by Robert Branstead of the United States Department of Agriculture: "O beautiful for spacious skies, For amber waves of grain, For purple mountain majesties, Above the fruited plain: America! America! God shed his grace on thee And crown thy good with brotherhood From sea to shining sea."

The work of Friends at home and abroad has claimed our earnest attention and dedicated giving, and we would say with Paul, "Let us therefore follow after the things which make for peace and things wherewith one may edify another."

—Indiana Yearly Meeting Epistle, 1968

## The contributors to this issue:

WARREN GRIFFITHS is professor of history and government at Wilmington College. He has worked for Friends Committee on National Legislation during leaves of absence from his teaching post.

ELBERT RUSSELL writes: "For many years now the question of why so much cruelty and warfare existed among Christians has weighed on me. . . . My field of study is psychology so I rather naturally looked at the psychology of Quakers as the basis for . . . [their] pacifism."

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## Autumn

There is no greater act of faith than planting bulbs.  
Not faith that sun and rain and Spring will help unfold them—  
Petals fragile from these round, brown stones—  
But that there will be someone in the garden to behold them.

ELLEN PAULLIN



# Today and Tomorrow

## Noblesse Oblige

STRANGE HOW A FEW MINUTES with a dictionary can yield a minis sermon. The problem that brought to mind the old-as-the-hills principle of noblesse oblige and then led to the dictionary was a problem of a kind many Meetings encounter: Two Friends opposed a proposal and expressed their views sincerely and persistently. To some, their opposition seemed to stem from personal motives, their "position" in the Meeting, and perhaps a touch of stubbornness.

What was it that was lacking? Understanding? Tolerance? Willingness to concede a point? No, not quite. Nobility is closer; noblesse oblige. Their rank, age, and the respect their Meeting has for them require certain obligations and commensurate conduct of them.

Noble, the dictionary says, means distinguished, admirable, imposing, high-minded, magnanimous, of a loftiness of character or spirit that scorns the petty, mean, base, or dishonorable. One meaning of nobility is exalted moral excellence. An etymological dictionary links noble closely with can and know.

Nobility may or may not reside in the castle, manor, and chief's house. It may flourish (but not always does) in hovels, backstreets, ghettos; in classrooms, editorial offices, the rooms where letters are written; among poor and rich, blacks and whites, young and old. Nobility is not a matter of place but of persons; not of color, but of character; not of age, but of wisdom; and not of youth, but of understanding.

To Quakers (and to many others) much is given; of them (and of the others), much is expected.

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*A sure sign that a religious group has all but lost its way is when the corporate body is confused about role, direction, and identity. A preoccupation with analyses, evaluation, and guidelines is symptomatic of the spontaneity and fire being mostly nonexistent.*

—WILFRED REYNOLDS

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## Faith and Politics

J. FLOYD MOORE, professor of Biblical literature and religion in Guilford College, secretary of the Fourth World Conference of Friends, and holder of more academic and civic distinctions than one can shake a stick at, wrote this guest editorial for the October 20 issue of Greensboro Daily News:

Students of Biblical literature often react with surprise when they first realize the extent to which the religion of

the Hebrews and early Christians was influenced by politics and economics. This attitude is also reflected in the local church when members pause to shake hands with the pastor while gently hinting that the sermon, though ably presented, should have avoided current topics of controversy and "stick to religion."

The fact is that there is no religion which meets human needs outside the context of a political community, and there is no politics without economics. How, then, can the man-of-faith (the Faithful Man) express his deepest concern in the midst of a turbulent political race? Should he withdraw and refuse to participate? Should he simply keep his counsel to himself and cast his ballot in assured secrecy? Or should he campaign vigorously in his social community on behalf of principles, or personalities, which best reflect his convictions even though cherished friends are campaigning for opponents? . . .

Does the man-of-faith have anything to say to his neighbors before the election? Can he make a witness of which he is proud? Can he praise a candidate of unquestioned character and unselfish service without being condemned as a narrowly partisan politician? Can he point out a record of bigotry, prejudice, narrow self-interest to a friend of another party in such a way that his own integrity is unquestioned? Unfortunately, this kind of dialogue is difficult. Imagine the confrontation of King David by Nathan, of Amaziah by Amos, or Ahaz by Isaiah, or Pontius Pilate by Jesus! Where there is no dialogue people tend to perish, sooner or later, at their own hands. Should the difficulty defeat or sustain us?

America has shown the rest of the world during the past year a record of unseemly behavior never before pictured so universally with raw ferocity. Do we now have the depth of national character to raise to a higher level our desire, even our insistence, upon political principles and elected officials which represent the welfare of all our citizens? Do we have the understanding and imagination to meet the needs of thousands of students who are disillusioned with our undeclared war in Vietnam? Do we have the courage to try to meet the desperate needs of not one, but every, minority group within our country? Do we have the patience and grace to build bridges of understanding with elements of our population who feel that they have been swept up autocratically and precipitously by absentee federal officials who administer policies of drastic social change?

Instead of campaigning as American apostles of ridicule, sarcasm, and cynicism, why should we not rise in the sad and bitter ashes of political and character assassination, poverty of body and spirit, impatient adolescence of national pride, and become disciples of modesty, unselfishness, and courageous tenderness with one another!

For, as the anonymous sage of Israel declared so long ago, "The spirit of man is a candle to the Lord."

## Churches: Missions or Monuments?

by Charles A. Wells

IF COMFORTABLE FRIENDS are disturbed by some of our young Quaker activists, how must comfortable Catholics feel about the Hootenanny Masses? But young priests are giving fresh meaning to the Mass by the introduction of folk-singing, rock music, and guitar accompaniments. Parish youth overflow these services that interpret their religion in today's idiom. (Usually held on Sunday evening, they leave undisturbed the traditional morning Masses for those who prefer things as they always were—whether the young people come or not.)

Not all Protestant churches remain silent, dark, and glowering in the evenings. In many cities the downtown churches have become centers for hippies and for alienated and runaway youth. In Portland, Oregon, fifteen downtown churches sponsor a coffee and coke bar under the direction of a staff of professional youth workers and counselors.

In Berkeley, California, a group of churches in the South Campus area, with the aid of local business men, sponsor a "Church of the Street" where hippies swarm. It is run by a young Episcopal clergyman, Richard L. York, who lives with his wife and two children in a big, rambling, old house that is always open for boys and girls who are mixed up, lonely, in trouble, or just on the loose. Many need Dick York's friendship as much as they need food, shelter, clothing, or medical attention.

The young hippies themselves took over the distribution of free food and clothing, and they arrange appointments with doctors, dentists, and psychiatrists as they are needed, for many of the youngsters are sick, suffering from everything from gonorrhea to the grim aftermath of LSD.

Parishioners from different churches are pledged to take in as an overnight guest any stranded youngster who needs shelter and help. As many as eighty have been put up each night during the peak of the season.

Out of these contacts often come communication between the "squares" and the hippies. Friendships develop. Resentful children, who have forsaken their own homes and would not talk to their parents, benefit from advice by others who have reared families and know something of the problems of youth.

Next, the hippies organized their own church service called the "Free Church." When they wanted a "celebration," they selected from the Episcopal calendar the



Photograph by David J. Russell  
*Young People at Pacific Yearly Meeting*

Festival of the Blessed Virgin Mary. A thousand youths, with rock bands and burning incense, converged on the parking lot of the First Presbyterian Church for this "Christian hippie-happening," carrying a large papier-mâché figure of the Virgin that they had made. Two clergymen walked among the crowds in ecclesiastical dress, washing the feet of the hippies and blessing the food, the bands, and the crowd. At the conclusion, a seven-foot helium balloon was released as an Amen. It was painted with the words, "Love, Peace, Mary."

Another celebration, held at the Newman Center, fêted Francis of Assisi with a pantomime on the life and times of that saint, emphasizing the analogies between his life and the hippie way of life. At the end, the worshipers lighted sticks of incense, which overwhelmed the darkness with a thousand pinpricks of light and a pungent aroma.

Dick York described the work as a Christian Presence on the street, in a report by Robert A. McKenzie in the *Christian Century*: "It is a ministry of servanthood which asks nothing in return. But it is an open ministry, willing to learn and to grow from the relationship with those we serve."



# Religion and Violence

by Elbert W. Russell

WHERE DOES violence come from?

How is it that among a people that has accepted Christianity for two thousand years, violence and destruction are still common?

People traditionally have tried to blame man's evil nature as a source of this evil—but is there an additional source in the institutions and belief systems of our culture?

I have come to believe that a major source of violence is an element in orthodox Christian belief itself, hard as it is to believe that parts of our religion can be blamed for war, prejudice, and violence.

We are familiar with the violence Christians have done in the name of Christianity, beginning with Constantine's vision, *in hoc signo vinces*, and in the Albigensian Crusade of 1209, when the abbot general of the crusaders, asked how to tell the Catholics from the heretics they were attacking, replied, "Kill them all. God will know his own." They did.

The point is not that throughout their history depredation was committed by Christians but that violence was often done in the name of Christianity. Only after centuries of slaughter, which culminated in the Thirty Years' War, did the Christian sects grudgingly accept religious tolerance.

If this tendency to use violence were only a matter of history, we might explain it away as not relevant to Christianity today. That we cannot do, because evidence indicates that orthodox Christianity actually produces attitudes that encourage the use of military violence.

Many studies have been made in the past decade of the relationship between Christian religion and militarism—the willingness to use war to solve international problems. Most of the major studies that have dealt with attitudes of war and peace were reviewed in *Peace Research Reviews*, 1967, Volume 1, Number 5. Eighteen studies dealt wholly or in part with the relationship between militaristic and religious attitudes. All eighteen demonstrated the relationship I discuss here. I refer also to an article by N. Z. Alcock, "What We've Learned Through Peace Research," in *United Church Observer* for December 15, 1965.

Without exception, they show that the more devout and the more orthodox the person's Christian belief, the more militaristic that person is likely to be.

Several other factors are related to militarism, but orthodox Christian belief is consistently a major factor. Here the evidence is strong that orthodox Christianity helps to produce attitudes that encourage war and vio-

lence. Even today this violence sometimes is done in the name of Christianity.

In contrast, the traditional Quakers during their history have been singularly free of this sort of violence. Their faults, such as provincialism, have been minor by comparison.

Studies also indicate that among the least authoritarian or most liberal Christian sects, such as Quakers and Unitarians, the relationship between militaristic and religious attitudes is the reverse of that found in orthodox Christian sects; that is, with these groups, the more devout the member, the more likely is he to be opposed to militarism.

This is not meant to be self-congratulation for the Quakers, because their innate nature is the same as that of all men, but rather a means of discovering why violence has been linked with orthodox Christianity.

Since the only consistent difference between Quakers and other Christians lies in their belief, this must be the reason that Quakers have not shared in Christian violence. It would seem that since their belief is different from parts of the traditional Christian doctrine, their acts also are different. It is this difference in belief and not the sharing of a common Christian pacifism that makes Quaker pacifists. Let us try to discover this difference.

Essentially, orthodox Christian doctrine is based on two concepts of God: The punishing, or wrathful, God and the loving God. The punishing God is seen most clearly in the Old Testament. The New Testament emphasizes more of God's loving aspect.

The punishing God condemns all men who are sinful—those who oppose His particular moral code or His authority—to everlasting torment. Those who are sinless are accepted as His own. Christian doctrine claims, however, that man is so sinful that no act of his alone can save him from God's condemnation. Because of God's love, God Himself, in the form of Christ's crucifixion, became a blood sacrifice to atone for man's sins. If a person partakes of this sacrifice, either through a symbolic act such as communion or through faith in Christ, then his sins are absolved and he is saved.

Clearly evident in this doctrine is that according to traditional belief God's love is conditional. The condition is acceptance of Christ's sacrifice. Lack of acceptance for any reason, such as holding an alternate belief (paganism), not accepting all of a particular Christian belief (heresy), or a willing violation of the particular Christian moral code (sin), separates one from God.

Thus orthodox Christianity divides all men into two groups: The "sheep" and the "goats," or, in modern terms, an in-group and an out-group.

The in-group comprises those who found salvation by accepting Christian religion or often a particular sect. The out-group consists of the rest of mankind who for

one reason or another did not accept this religion and its moral code.

By contrast, the Quakers emphasized a different aspect of Christianity—the concept that Christ was primarily an inward event rather than an historical one. This word, “inward,” appears or is implied in almost every passage in which Fox describes his beliefs, beginning with one of his first openings that “God does not dwell in temples made with hands . . . but in people’s hearts.” Thus salvation does not consist in joining a particular group of the saved by accepting an outward event. Rather, it consists of the transformation of man’s inner condition to that of guiltlessness and love.

The origin of this inward condition is the Inner Light, at least in the form of a “Seed.” This light is in all men. That is, the Inward Light is universal. Since a person who has Christ within himself cannot be condemned by God, the love of God is never conditional. Whether a person accepts Christ or not affects only his inward condition and not an outward relationship to God. It is a matter of whether he accepts Christ—not whether God accepts him. God always accepts him. Thus salvation does not consist in joining a chosen group to whom God limits His love. Fox’s first opening was: “If all were believers, then they were all born of God.” Here Fox meant all Christians; but Quakers, as Barclay makes clear, later applied this to all men even if they were not Christians (*Barclay in Brief*, page 24).

Thus for Quakers there is not an out-group to whom the denial of love is implicitly sanctioned. Both the concept that the Inner Light is a condition of love and that it is universal prevents such a denial. This belief insists that Quakers must show the same love to non-Quakers and non-Christians as to Quakers and Christians. Since there is no out-group, there is no sanction of any kind in Quaker beliefs for violence, cruelty, or prejudice directed toward any out-group. Their love extends to all members of all nations, races, and political beliefs.

Thus, when we compare these two approaches to Christian belief, it appears that the consequences of traditional Christian belief, which accepts a condemning God whose love is conditional, leads to a certain acceptance of violence. The division of people into saved and condemned means that attitudes, love, and moral treatment are applied differently to different groups.

Implicit in traditional Christian belief is the concept that commandments of love and peace apply only to members of one’s own group—those who are accepted by Christ. The application of violence, cruelty, and prejudice to out-group members not only is not condemned, but under certain conditions, becomes a virtue.

Of course, the practice of such violence toward out-group members usually was restricted during Christian history, but it has also often been condoned by various Christian churches.

In any case, the central point here is that part of the essential doctrines of orthodox Christianity have given implicit sanction to acts of violence, cruelty, and prejudice directed toward certain kinds of people. If God Himself, who is all good, could condemn out-group people to the most horrible torture conceivable to the human mind—hell—could any cruel acts done by mere humans to out-group members be considered wrong? Every time a Christian cleric preached hellfire and damnation or attacked those who did not accept Christ, he also gave implicit sanction to horrible acts directed at non-Christians.

The attempt by liberal theologians in all branches of Christianity during the past century to modify or explain away this condemning element in Christianity only testifies to its existence in traditional Christianity. On the other hand, Quakers seldom have been violent because their belief does not implicitly sanction violence toward any group. Also, in my experience, this same love of

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*Men side with their passions against their reason. Governments rather depend upon men than men upon governments. Let men be good, and the government cannot be bad.*

—WILLIAM PENN

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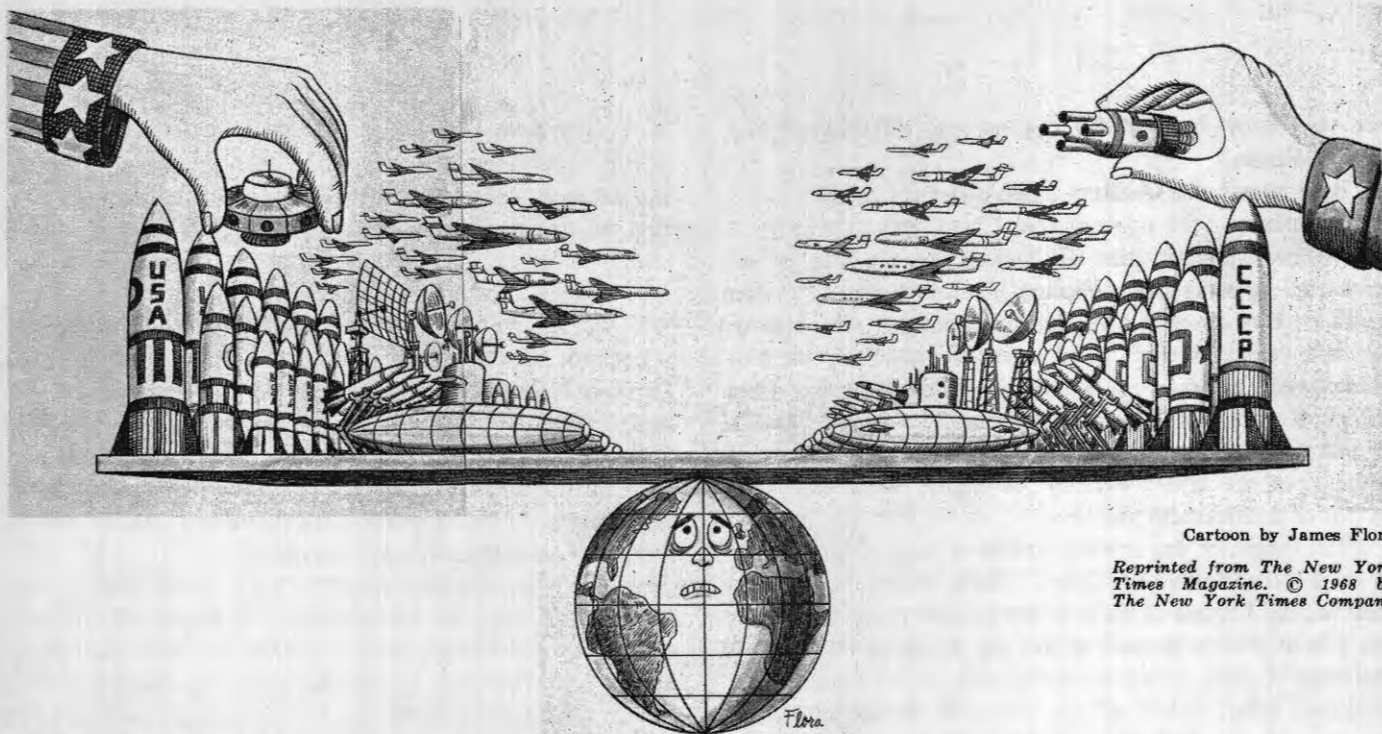
peace has been found among many individual Christians of many sects when they emphasized in their personal belief the parts of Christian doctrine that portray God and Christ in terms of universal love, rather than in terms of condemnation and conditional love.

Christian doctrine helped establish the basic world view of the Western Culture, which is that of an accepted in-group, to whom love and kindness apply; and an out-group, toward whom violence is acceptable.

After the Middle Ages, this world view was easily transferred from religion to the nation-state. The intolerance of the original worship became part of the “worship” of the nation-state and of political beliefs. Thus, largely unopposed by traditional Christian belief, this world view that accepts violence directed toward the out-group has continued to justify war, cruelty, and intolerance to this very day. The other day I saw a photograph of a group of people that was supporting the war in Vietnam. Along with the display of American flags was a sign reading, “Holy War.”

The meaning of this situation is vitally important for us as Friends. If we restrict our actions only to good works, we are attempting to fill a container that has no bottom. Our failure to challenge those elements in traditional Christian belief that implicitly sanction violence will continue to nullify all our efforts to relieve the suffering of mankind, and all our good works will continue to be of little lasting consequence. Our founders challenged the orthodox Christian beliefs for the good of all people. In this present time of violence we should do no less.





Cartoon by James Flora

Reprinted from *The New York Times Magazine*. © 1968 by The New York Times Company

## The Mad Scenario

by Warren Griffiths

THUS WE GO THROUGH a continuing cycle of designing our forces to meet the threat, changing the threat in response to our forces, considering options to meet the changing threat, changing the threat again in response to those options. . . ."

That sentence, taken from information that former Secretary of Defense Robert S. McNamara presented to the House Appropriations Committee, reveals the nature of the mad and continuing competition of the "scientific-technological elite" to outresearch and outdevelop the Soviet Union in the field of arms gadgetry. Indeed, there is a mad momentum to the arms race.

This competition to be first and best in development of the latest weapons goes on regardless of the political climate. We can have an apparent rapprochement with the Soviet Union, or we can have a setback caused by the Soviet invasion of Czechoslovakia or by escalation of the war in Vietnam, but the scientific-technological fraternity engaged in research and development in arms continues unabated, through war scares and peace scares.

This is a tight little world of its own, and a very expensive one. Universities, private research institutes, industry, and the Department of Defense are all engaged in forwarding what Dr. Ralph Lapp calls the "weapons culture." Weaponry has its own rationale, its own "scenario" as government jargon would have it, and it may not so much reflect political conflict as it may promote and maintain conflict.

Those who work on weapons development are im-

mersed in imaginative and apparently fascinating war-gaming. Members of the Armed Services Committees of the Congress are particularly intrigued by all of this; they spend days discussing the relative merits of a defense posture based on "assured destruction," as against a more flexible response that includes more emphasis on "damage-limiting capability."

They speculate if it is safe to base United States military posture on the belief that the ability to destroy twenty-five percent of the Soviet Union's population and fifty percent of its industry will deter her from attack. Or is the scenario to be interpreted otherwise? Might the Soviet Union fail to be deterred if she thinks that she can destroy thirty percent of the population of the United States while losing only twenty-five percent of her own people? This kind of speculation fills page after page of congressional hearings.

Will parity in weaponry be a deterrent or must the United States have "exploitable superiority"? How many "missile farms" will we require by the mid-1970's, and how can we reassure the people of Seattle that an antiballistic missile deployment near them will be good for them?

What are the development possibilities of a sea-based antiballistic missile system to be known as Sabmis? Can we develop an air-borne antimissile system so that every branch of the service can have a hand in "protecting" the country from enemy attack?

How effective will the ground-based antiballistic missile system be, the system called Sentinel? We do not know, but we can spend five or six billion dollars to deploy it and then spend billions more hoping to improve it.

Secretary of the Air Force Harold Brown said of the effectiveness of Sentinel: "What I am saying is that I am

almost sure we can't have a successful ABM, but I am not positive. I think we have to 'pursue the matter,' and one way to pursue is to deploy this system."

Indeed!

We are told that the great danger in the war-gaming scenario is technological surprise. If the Soviet Union should make some significant breakthrough in weaponry or penetration aids or multiple warheads, we may be lost, despite the billions we have spent on arms over the years. GTE is the demon here, for there may be a "greater than expected threat" that is unknown to our best intelligence estimates.

So we feverishly work and spend to develop new weapons to penetrate their defenses, and new defenses to protect against their new offensive weapons, for they and we are engaged in the same mad race. There are no time-outs in war-gaming, no intermissions in the arms scenario.

The result of this obsession with weaponry is an assortment of offensive and defensive devices variously known as ABM, ICBM, MIRV, FOBS, UCLMS, AWACS, SLBMS, MOBS, AMSA, Sabmis, Pen-aids, and so on.

At the current rate of development, within a few years we shall have missile farms scattered over much of the country, offensive and defensive missiles on and under the seas all over the world, and satellites constantly on watch above us. The air, the ground, and the oceans will be infested with weapons, radar, and computers designed to save us—or at least a part of us—from nuclear destruction. (According to the Sentinel System office, "An all-out nuclear exchange between the United States and Soviet Russia would cause about 120 million American fatalities. The Sentinel level of ABM deployment would reduce these fatalities by 20 to 30 million.")

I doubt that we can stop this mad momentum, yet I know that we must try. But where do we start?

Probably the place to start is the antiballistic missile system, both because of what it is and what it symbolizes for future expansion of the arms craftsmen.

It is a specific object of controversy, it is subject to legislative appropriations, and its effectiveness is already doubted by many congressmen, while its costliness is unquestioned. It is clearly vulnerable to attack, literally and figuratively. Proponents of this type of weaponry won a first-round battle this year when the Congress approved some 1.2 billion dollars for deployment and further research and development on Sentinel—as the "thin" antimissile system is called.

It will be hard now to stop further appropriations to complete the deployment of Sentinel, designed to cost some 5 to 6 billion dollars, but we should contest this wasteful technological monster at every step.

Proponents will be asking for more money, leading

in time to a "thick" land-based antimissile system to cost 40 to 70 billion dollars. Then, when the countryside is saturated with missiles, they will be promoting Sabmis, the sea-borne system. And, following that, who knows what will be next?

We are almost at the point of no return.

We need public airing of what is happening. Quietly we are moving more deeply into a weapons culture or a garrison state in the sense that all decisions are made with the thought of military posture in mind. The men leading us in this direction are not demons but are rational and often brilliant men, scientists (including behavioral ones), technologists, and members of Congress whose whole world is one of weapons development.

But their very earnestness, their protestations that we must be realistic, their *faith* in weaponry constitute a danger to our whole way of life, particularly when they are constantly acting on this faith while those of us who are arms skeptics do nothing.

We need scientists, churchmen, teachers, ordinary citizens, and political leaders to arouse the American people as they were aroused some ten years ago about the dangers of atmospheric nuclear testing. The problem is that today it may be harder to arouse the public about ABM and other sophisticated weapons.

For one reason, much of the emphasis is on defense, and proponents of the new weapons silence critics by the question: "You aren't opposed to saving American lives, are you?"

Another reason: Research and development go on quietly in laboratories and computer centers, while land acquisition and plans for deployment also proceed in low key, but at great expense; and these new weapons will soon be a vital part of our economy—locked in, as it were.

Dr. Ralph Lapp has spoken of our becoming addicted to arms. It is a quiet, insidious process; indeed, we may be "hooked" now; but I have faith that it is not too late. So those of us who have faith in something better than a world of weapons above, beneath, and beside us—better than a world where laboratories are incubators for new weaponry—must act and act soon on our faith in a better way.

---

#### True Freedom

*"Men are free when they are in a living homeland, not when they are straying and breaking away. Men are free when they are obeying some deep inward voice of religious belief. Obeying from within. Men are free when they belong to a living, organic, believing community active in fulfilling some unfulfilled, perhaps unrealized purpose. Not when they are escaping to some wild west. The most unfree souls go west, and shout of freedom. . . ."*

D. H. LAWRENCE



# Some Documents on the Draft

## Declaration for Today's Society

by Charles C. Walker

THE PRESENT DRAFT LAW has been with us since 1940, except for a short time in 1947-1948. Yet only during the past few years has conscription become a compelling issue of personal choice and organizational strategy.

Most young Friends who are conscientious objectors either choose alternate civilian service (1-0) or receive a series of deferments beginning as students (1-S and 2-S). A growing number have become noncooperators and have joined resistance activities. Thus Friends Meetings and Quaker organizations have had to face difficult questions as to what "support" means.

Friends as counselors have encountered questions and problems of nonreligious or antireligious objectors, emigration to Canada or elsewhere, noncooperators who believe prison is a wrong course for them, soldiers absent without leave, and job insecurity for men awaiting sentence.

For example: What should a Friend or Quaker agency do about a soldier whose conscience so burdens him with conflicts and dilemmas that he leaves camp and seeks refuge until he decides what to do next? Hide him, turn him away, turn him in? In one city, the number of men absent without leave is estimated in the thousands; of them, a sizable number are actual or potential conscientious objectors. Friends advocate openness in human relationships, but, however one responds, the dilemmas persist.

Increasingly Friends are concerned about the privileged position sometimes accorded them under the draft. It is conscription that precipitates these dilemmas, severe enough for Friends but often more agonizing for others, who find little support or face harsher penalties.

Many individuals, Monthly Meetings, Yearly Meetings, and Quaker agencies have written statements on conscription during the past year. These have recognized the moral ambiguities of alternative service, underlined the responsibility of Meetings to young resisters in their midst, and accented what Baltimore Yearly Meeting calls "our growing perception of the basic evil of conscription itself."

In Richmond, Indiana, in 1948, a national Called Meeting of Friends issued a statement, "Advises on War and Conscription," which was endorsed subsequently by other Quaker groups. It provided guidelines and goals. Issues facing Friends in 1968 that require further counsel led to a conference, October 11-13, again in Richmond,

sponsored by Friends Coordinating Committee on Peace. It issued, for today's Society, a 1968 "Declaration on the Draft and Conscription."

Two hundred three delegates conferred in Richmond. Represented were nineteen Yearly Meetings, eight Quaker colleges, fifteen Friends secondary schools, the American Friends Service Committee National Board and its twelve regional offices, and nine other peace or directly-related organizations. Wallace Collett, of Cincinnati, was the clerk. Fifty-five persons participated as individuals.

The round table groups discussed questions about counseling, abolition of the draft, draft information centers, noncooperation, alternative service, and support for resisters.

From the start of the conference, two major themes emerged. One was the growth of draft resistance among Friends, the other a determination to work for abolition.

John M. Swomley, Jr., in the only formal address, argued for abolition of the draft. The draft plays a key role in present United States foreign policy, especially investment policy, he said. He noted that the National Advisory Commission on Selective Service had urged continuance of the draft, because an all-volunteer army would be too inflexible and unable to meet rapidly changing demands for manpower.

Draft reform was scarcely an issue. Friends have long opposed the narrow definition of conscience prescribed by the law, and have favored recognition of "selective objectors," whose conscience should not be coerced. As the final declaration put it, however, "The issue is not equal treatment under compulsion, but freedom from compulsion." To seek a truly equitable way to administer conscription is to pursue a chimera.

Considerable time was spent on exploring ways by which local Meetings and Quaker organizations can provide practical support for conscientious objectors and draft resisters.

In the past, "support" usually meant something that followed a man's decision; for example, endorsing a C.O. claim or responding to some special hardship. The conferees were drawn to the new sense of corporateness which characterizes one aspect of the resistance movement: A gathering of all those involved—young and old, men and women, those subject to the draft and those not—into a community of shared risk and concern, some on the front lines perhaps, but all involved together in some concrete way. This represents a theme congenial to Friends' tradition and experience.

On Saturday evening a young delegate asked the support of Friends present for his intent to destroy his draft card during a meeting for worship the next morning. In the protracted discussion that followed, delegates ad-

vanced diverse views: Whether it should be done—or how? why? when? Some young Friends interpreted this deliberation as foot-dragging.

The clerk appointed a committee to leave the meeting to counsel with the young man and recommend procedure. The Conference, after deciding to hold the special meeting, was nonplussed to learn that he, unsettled by it all, had withdrawn his request.

The session was a memorable exercise in the problem of how to respond so that young men do indeed feel the reality of support, yet remain sensitive to diverse views and deep convictions of others. Possibly, this meeting prepared the group for the Sunday morning plenary session, when difficult matters were dealt with effectively and with deliberate speed. The two sessions—one tense and dramatic, the other grave and determined—can serve as an example of how Meetings and Friends organizations may find new leadings and a new sense of corporate endeavor.

## **Draft Counseling as a Meeting Activity**

by Jesse Mock

MORE THAN ONE HUNDRED young men have received in-depth draft counseling and nearly two hundred more have had telephone or mail inquiries answered by the Draft Information Center of Bergen County, New Jersey, since April, 1968.

The center has been responsible for training or re-training some fifteen adult counselors, for maintaining a post-office box and an answering service to permit young men to obtain information on the draft, advertising the availability of the information service, and providing a regular office counseling service in a ghetto.

The counseling activity is a broad community undertaking, rather than solely a Friends' project. Through its Peace and Social Action Committee, Friends Meeting of Ridgewood, New Jersey, has contributed several hundred dollars to it. Six of its members serve as counselors.

In March, 1966, as draft calls began to rise, the Peace and Social Action Committee planned and implemented what then seemed to be a rather ambitious counseling activity. Committee members wrote and printed a leaflet, "Your Other Choices Under the Draft Law," which was made available to draft-age young men and was designed as an introduction to the counseling service. It carried names of the counselors.

At a public meeting in the meetinghouse to discuss conscientious objection, four speakers told of their experiences as conscientious objectors in two wars.

Printing the leaflet and advertising it took a major part of the two hundred fifty dollars the Ridgewood

Meeting spent in 1966 on the counseling project. The Peace and Social Action Committee also mailed out copies of the leaflet to all high-school guidance counselors in Bergen County and the ministers of all churches in the Ridgewood area. At first, the response was modest. During the first year, probably no more than one hundred fifty requests for the leaflet and fewer than fifty requests for in-depth counseling were received.

The counseling activity aroused little opposition in the community. The counselors received no more than ten calls from irate parents; most of the ire was directed at other literature mailed with the leaflet.

We have made no formal followup on our activities as a Meeting, but we do know that eight members of Meeting families have applied for classification as conscientious objectors or taken the position of noncooperation. Two other young men who were counseled and applied for C. O. classification have since joined our Meeting. And at least six other young men who were counseled have applied for the C. O. classification.

After the first year, the response dwindled to one or two cases a month. But as the Vietnam war was escalated, peace-minded persons outside the Meeting became convinced that a county-wide counseling service was needed. The Women's Strike for Peace chapter in one community provided a focal point for initiating the county-wide counseling project. Representatives from other peace organizations, Committee for a Sane Nuclear Policy, Women's International League for Peace and Freedom, Veterans' Committee for Peace in Vietnam, and representatives of the Ethical Culture Society and the Ridgewood Friends attended the first organizational meetings.

Representatives from Friends Meeting shared their experiences in counseling and offered suggestions for the broader project. A statement of purpose adopted by the group made it clear that the information service would be within the legal context of the Draft Law and that counseling would be without charge to those who used it.

The new group met with four counselors from our Meeting to discuss approaches and the need for trained counselors. They scheduled two all-day training sessions for counselors.

One member of the Meeting helped arrange the first training session and obtain a staff person from the Central Committee for Conscientious Objectors to provide the instruction. A staff member of the National Lawyers' Guild led the second training session. Seventeen persons attended these sessions with the intent of becoming counselors.

The training of the counselors put the Information Center in business. A leaflet was printed for distribution to high school students and publicity was prepared and carried in the county newspaper. Letters to churches and schools told them of the availability of the information.



Since April of this year, the number of young men seeking information and counseling has steadily increased, so that by late September counselors were handling ten to fifteen in-depth interviews a week and as many as fifteen telephone and mail inquiries.

With the expansion of the counseling service, the nature of the cases has changed considerably. Most of the cases now pertain to student, family, health, and employment deferments. We do get a few young men seeking conscientious objector classification; a number of these are handled by the Friends who are counselors.

The Ridgewood Friends Meeting has helped support this activity with money from a special peace fund. Members of the Meeting who are counselors have handled numerous individual cases in their homes and at the Englewood office of the Congress for Racial Equality, which provides space for counseling on Tuesday and Thursday nights.

The counseling and other peace activities of the Meeting have been a factor in doubling—perhaps tripling—the attendance at Meeting of high school and college students. While the actual work of counseling is carried on by half a dozen members, the entire membership of the Meeting has given its loving support and extended every assistance that has been asked of it.

## Problems of the Counselor

by Robert Bird

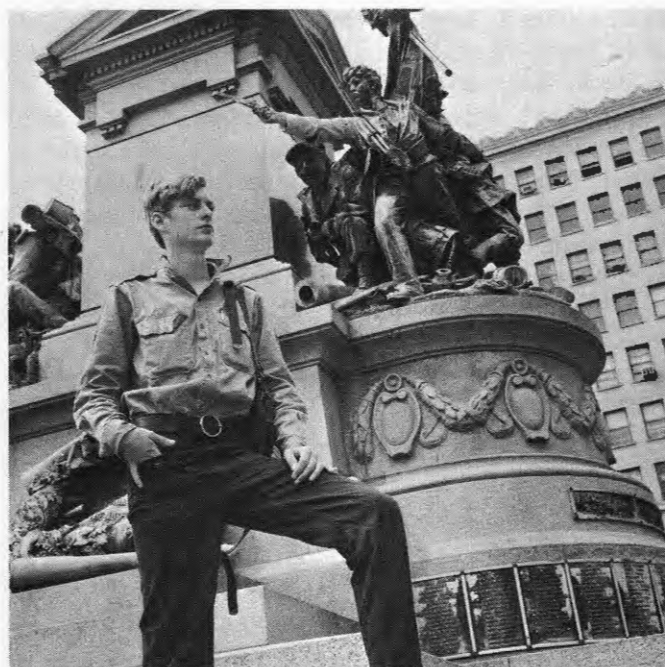
A FRIEND CALLED to tell me about a young conscientious objector who had recently had his claim denied by his draft board after he had appeared before it.

There was no question of the validity of the claim. He was young, he was sincere, and he was orthodoxly religious. As a matter of fact, the young man's minister had appeared with him before the board.

There remains, of course, the possibility that the appeal may be successful before the state appeal board, but the young man is beginning to see that, despite the rightness of his claim, he is facing difficult decisions.

He may be forced into the Armed Forces against his beliefs. He may decide to leave the country, thus exiling himself for all time. He may decide to fight the decision legally. The trouble with the latter is that the only way he can do it is to commit a criminal act—refuse induction—and risk his immediate freedom and his entire future if the court does not rule in his favor.

My friend began to see one of the most pernicious aspects of the draft law. Even if one is not led to initiate an act of civil disobedience because he views the purpose and operation of the draft law as evil, he may be forced into civil disobedience, whether he wishes it or not.



*On Individual Peace Assignment from  
American Friends Service Committee*

A second particularly unfair aspect of the draft law is the nature of the personal appearance. General Hershey's "straw-in-the-mouth" perception of the workings of the personal appearance is that board members—wise, compassionate, perceptive, and stern—will listen with informed sympathy to "the boy" pleading his case before them and make a decision about him that will be best for him and best for the country. "The boy" will then accept their decision, knowing that it comes from the superior wisdom of his elders.

Alas! Decisions of draft boards are frequently a reflection of members' attitudes and possibly misinformed prejudices, and "the boy" sometimes is not even heard. It is not a little group of one's neighbors that makes these decisions but a committee of bureaucrats—undoubtedly trying hard to do their jobs, in many cases—but the situation is scarcely one of friendly give-and-take.

Were a corporation faced with this kind of situation before a government commission, the denial of due process—not having a lawyer present, not having the hearing transcribed, not being allowed necessarily to present witnesses—would be contested, and the first adverse ruling would be appealed to the Supreme Court. The corporation would have the funds to do it, too, unlike most draft-age men or their parents.

While other equally unfair aspects of the draft law come weekly to my attention as a draft counselor, the situations I have described are two of the commonest. While good things do happen many times, it is hard to predict how a draft board is going to react in any particular case, and one becomes increasingly opposed to

the law on grounds of its operations even without regard to the more fundamental reasons for opposing it—the basically evil purposes for which it exists.

Therefore, a counselor must constantly remind himself that his purpose is to counsel and not to propagandize against the draft, which would be easy to do. Someone in a tight situation could be convinced that he ought to refuse induction. It would be easy to persuade the half-hearted young man that instead of joining the Reserves as he had decided to do in the hopes that he would not be called up—but willing to face the consequences if he were—he ought to follow through on his half-beliefs and decline to participate in the military.

And so the tension continues, and the conflict helps keep the evil of the draft constantly in mind. Most young men are not in a position to make the decisions about the draft that they are required to make between the ages of eighteen and twenty-six. Society has let them down in not helping them get to that position. Fortunately, for them and for society, most men and their women are making themselves ready.

## **"Sanctuary" at Cambridge Meeting**

by Ethel C. Amory

MANY MEMBERS AND ATTENDERS of Cambridge Meeting will think of the summer of 1968 as Sanctuary Summer. Let me review the steps that led to August 11 when Frederick Rutan first joined us. At a special meeting for business, on July 7, the Meeting approved the recommendation of Ministry and Counsel that, as an expression of Friends' testimony against war, the Meeting extend support and hospitality to young men who are resisting the draft and military service on religious or conscientious grounds or both and who come to us in need.

The committee sent a statement on July 24 to Boston and Cambridge papers announcing our decision and saying that the Quakers are prepared to provide hospitality for a resister and to maintain a meeting for worship around the clock, and that in the event of arrest they will continue support and will watch over his case.

After receiving a request that we offer such symbolic sanctuary or support to Frederick Rutan, a young AWOL soldier who after ten months in the army refused to be sent to Vietnam, we met a number of times with a representative of the Committee of Religious Concern for Peace (associated with Clergy and Laymen Concerned About Vietnam) and with members of the New England Resistance, which had for some time been giving care and protection to Frederick (shortened to Eric). Finally we arranged that he should come to us on August 11.

At the end of meeting for worship that morning,

Eric's presence was announced, and the Meeting's statement was read. Eric then read his statement; John Cupples spoke for the Committee of Religious Concern and Howard Banow for the New England Resistance. Members of the press, notified earlier that morning, arrived for a conference; and the meeting for worship, unbroken by the usual shaking of hands, continued, not to be ended until August 29, eighteen days later, when two Cambridge police came and arrested Eric in the meetinghouse, having first sat quietly for several minutes with the group worshipping there.

This was the timetable, and perhaps I should leave it at that; but I must try to say why what we were doing seemed important.

First, there was Eric, a young man in need whom it seemed right to try and help; to help, in the words of the Committee of Religious Concern, by surrounding him with a "community of conscience." We helped him also, as the Resistance pointed out, by giving him an opportunity to dramatize his strongly held feelings about military service and the war.

Second, there was an opportunity for the Meeting to speak out, as Christians and Quakers. We cannot know who hears this sort of witness and perhaps we need not know. To stand together as we did proved a wonderful bond among participating members and with many from other Meetings and churches and places. We spoke, I think, to a good many young people. Some of them came with a clear wish to add their support of Eric's act to ours. Among these were individuals from the Resistance, that large, loosely organized group, dedicated and diverse, some of whom find Friends' ideas of nonviolence congenial, others who prefer a more dramatic appeal that they feel speaks louder of their passionate opposition to a war-ridden society. Some came, doubtless, to the meetinghouse out of curiosity, perhaps out of hunger (there were extra ones at dinner time) or out of some vague sense of spiritual need. Often these stayed to talk or worship, and came back again later.

We spoke through newspapers, radio, and television, not knowing whom we touched or how. One audience I never thought of until a letter came from Roberta Selleck in Scandinavia. Let me quote part of what she wrote: "During the summer, traveling in Scandinavia, I have been impressed with how carefully people here follow the various protest movements against the war which take place within the United States. People here know about them, read and translate Fulbright and other critics, and feel a great solidarity with the antiwar movements. Such actions are important not only for the United States but also for the whole world. It is really encouraging to know that American pacifists have friends in so many countries—and these friends are not just the left wing, but solid, influential, middle-of-the-road citizens. Three



days ago I spoke with the research director for the Conservative party in Sweden, and he, for his part, considered it only natural and necessary that Sweden should give asylum to political refugees from the United States Army.

"Though it seems often at home there that our voices are never heard, there are people listening with almost agonized attention to what people here call the voice of 'the other America.'"

Many members whose presence would have enriched these days were, alas, away. Many things were done in haste, and some should have been done differently. We did not foresee all the difficulties but neither did we foresee all the extraordinary benefits. What chiefly brought us together, of course, was our common responsibility for Eric and our part in his witness; but in many ways—worshiping by day and by night, talking, cooking, eating, play-reading—people came to know each other and differences were lessened. Providing hospitality and welcome not only for Eric but also for his friends opened windows for us, and somehow the Meeting's door seemed open in a new way.

On October 9, twenty-seven Friends and their friends attended Eric Rutan's court martial at Fort Devens. They will continue support during his three-month period in prison and as he applies for C. O. status.

At other Monthly Meetings in the East, West, and Midwest, Friends have decided to give public hospitality to conscientious noncooperators during the time when their arrests are imminent.

New York Monthly Meeting held a predawn public vigil in support of a young attender who refused induction.

The Peace Committee of Germantown Monthly Meeting in Philadelphia held a continuing vigil with a young resister (previously married within the Meeting) who was finally arrested after a period of five days.

Berkeley Monthly Meeting held a special meeting for worship when a member of the Air Force, separated from his unit (sent to Vietnam) and seeking a discharge as conscientious objector, sought sanctuary. The evening meeting for worship ended when military police entered and apprehended the young man.

Offers of "sanctuary," "hospitality," or "religious shelter" have also been minuted by Monthly Meetings of Conscience Bay, Westbury, and Scarsdale in New York; Central Philadelphia; 57th Street in Chicago; Ann Arbor, Michigan; and Wellesley, Massachusetts.

## Two Catholic Groups

THE CATONSVILLE 9 and the Milwaukee 14 are Catholic groups that burned 1-A draft files with napalm and were arrested. Their action elicited widespread support.

Three of the group in Catonsville, Maryland, are priests. A statement they issued said, in part: "We have chosen our way. What others must do their own hearts will tell them. The draft reduces young men to cost efficiency items . . . we feel that some property has no right to exist. . . ."

"We stretch out our hands to our brothers throughout the world. We who are priests to our fellow priests. All of us who act against the law turn to the poor of the world, to the Vietnamese, to the victims, to the soldiers who kill and die for the wrong reasons, for no reason at all, because they were so ordered—by the authorities of that public order which is in fact a massive institutionalized disorder. We say: killing is disorder; life and gentleness and community and unselfishness is the only order we recognize. For the sake of that order, we risk our liberty, our good name. The time is past when good men can remain silent, when obedience can segregate men from public risk, when the poor can die without defense."

Five of the fourteen in Milwaukee are Catholic priests. They burned about twenty thousand draft files September 23. While awaiting arrest, they conducted a religious service near the Selective Service office. Bail for the fourteen totaled more than four hundred thousand dollars. Their statement said, in part:

"For a growing number of us, the problem is no longer that of grasping what is happening. We know it by heart. Ours is rather a problem of courage. We wish to offer our lives and future to blockade, absorb, and transform the violence and madness which our society has come to personify. . . . Our action concentrates on the Selective Service System because its relation to murder is immediate. Joy, surprisingly, is made possible only in laying aside plans for a comfortable, private future."

## Some Points of View

by John Braxton

ON THE EVENING of May 5, 1968, I was one of seventeen men who declared that they would no longer be part of the Selective Service System. From now on, I will have nothing to do with a machine of mass murder. The thinking behind my act is that simple.

I did it because I felt I had to. I claim that no government has the right to take two years of a man's life—assuming that he lives out those two years—to force him to kill other men in a war with which he may disagree.

The biggest single argument which prevented me from becoming a noncooperator earlier was one of effectiveness. My classification, when I had it, was 1-O, conscientious objector. It was quite possible that I could have

worked in some aspect of the movement for two years.

If the 2-S deferment (student) is discriminatory, then a 1-O is equally unfair. Simply because a man is a member of a particular religion, he is often (not always) granted (or refused) a 1-O. If I had accepted my 1-O, I essentially would have been admitting that even if I did not exactly agree with all the things the Selective Service System stands for, I was not going to make a big thing out of it. Instead, I am choosing to go to jail.

Resistance could conceivably stop the draft, but certainly not on its present scale. I don't think I'm non-cooperating to stop the draft. I have no such illusions. Basically, I just could not feel like a free man and still carry those cards. And it feels good to know that I made that decision, although the freedom it gave me may send me to prison. As one person said on Sunday, "People who turn in their draft cards are ill-adjusted to society. Rejoice." (*John Braxton is a student in Swarthmore College, a member of Gwynedd Meeting, and a member of the crew of the Phoenix, which carried medicines to North Vietnam and South Vietnam.*)

**by Wilmer J. Young**

HOW WELL I REMEMBER when one of my close friends said to me: "Friends aren't traitors, are they?" It was soon after the United States declared war on Germany in 1917, and my friend had just learned that I was a conscientious objector. Although I had been reared as a Friend, I found the question awkward and, in fact, I did not feel at ease with it until just after the war, when I began to read about Gandhi and nonviolence.

I had no doubt in my mind that it was impossible for me to participate in military service. But my Quaker training had given me no answer to the political questions. I believe Friends have been too much inclined to view the question of war as merely a moral and religious problem for the individual conscience, and to ignore the fact that wars depend on organization and cannot be resisted on a purely personal basis. Some kind of organized and unified action is required in addition to the education of individuals.

Although the prospects for ending war now seem very dim, there is a large and growing number of people, chiefly younger ones, who see not only that war, if not drastically controlled, will destroy us all, but that it is futile and that our job is to develop effective ways of settling disputes. In this strengthening of the vital link between politics and conscience, I do find a ray of hope. (*Wilmer Young, a conscientious objector in 1917, served as overseer at a meeting for worship on the draft in Philadelphia at which seventeen men turned in their draft cards.*)

**by Marlies Harper**

WHEN A YOUNG MAN reaches his eighteenth birthday, a decision on his stand is demanded from him right then and there. If his stand leads toward C.O. service or resistance, I wish we could get away from seeing him merely in this category alone. When I try to put myself into the shoes of one who is asked at this early age to make a decision which will affect his whole life, I feel great urgency for strong human response from Friends.

Just giving sanctuary is not enough. During this whole period of his life, the Meeting and individual Friends should stand by his side. In each Meeting there should be somebody who helps those who need it to clarify their thoughts. If community disowns the nonconformist, someone must serve as parent—to assure the man who goes to prison that there is a home to come back to, a job to start working again, a place to study. And somebody has to be responsible for writing and visiting. For us who are older it is easy to forget what we would have done when we were eighteen. Let us put aside endless discussions about conscription and rather stretch out a helping hand to those who have the courage to live for their convictions. (*Marlies Harper, the mother of three, is a nurse in Kennett Square, Pennsylvania.*)

**by Larry Wiener**

FROM HIS LETTER TO HIS DRAFT BOARD: Yesterday I turned my selective service and classification cards over to the clerk of the Stamford draft board. I talked with the clerk for over an hour to explain my position on the selective service, to find out about her position (both as a private citizen and as an employee of Selective Service), and, incidentally, to learn something more about the operation of the Stamford board.

I have committed a federal crime. I, most probably, will soon go to prison. For what am I willing to suffer this penalty? . . .

For me, at least, the danger seems real and present. Even if I cannot change what is happening, I must at least cry out in anger and frustration. Even if my action has no political effect, I prefer to act out of conscience rather than compromise my beliefs for fear of the consequences. I would rather live a short honest (honest to myself) life than a longer one of compromise and self-deception.

I feel that I can wait no longer to take a stand, to do what I think right. (*Larry Wiener lives in Byram, Connecticut. His sister, Bobbin Wiener, was found guilty and fined in July in Stamford Circuit Court for "loitering on school property at Greenwich High School while passing out literature and talking to students concerning their relationship to the draft."*)



**by Staughton Lynd**

I BELIEVE that the war in Vietnam is not an isolated incident but a characteristic expression of American foreign policy that seeks to suppress revolutionary movements in Asia, Africa, and Latin America. The Selective Service System is an instrument of that policy and of the Vietnam war.

I do not oppose the asking by governments of needed services of citizens, but I would refuse service in this war and future wars of the same kind. I am thirty-seven years old and have already served as a conscientious objector (IAO) in the Army Medical Corps. It is unlikely therefore that I shall be called for further military service. But since the law requires that men be registered with their draft boards until age forty-five, and that they inform their boards of any change in their availability for service, it seems appropriate to myself and to my wife that I should tell my draft board directly that I would refuse to serve again if called. I am doing so by sending my Selective Service registration card, together with this statement, to my local board.

I believe it is presumptuous for persons of my age to urge any course of action toward the draft on younger men, who are in a more vulnerable situation. But I do intend to support those who refuse to fight in Vietnam. No other form of support seems to me so real as to take the same action these young men take. (*Staughton Lynd teaches American history in Chicago and is the author of the new book, "Nonviolence in America."*)

**by Alice Lynd**

I CHOSE TO BECOME a draft counselor in 1965 as a way to try to do something about the war in Vietnam. I had been searching for some way as an American woman with a family and a job to do something which could make a difference in more than a symbolic way. Although I am concerned that rights not be abridged and that consciences not be violated, this is not all that counseling means to me. I feel it has a religious motivation in me, expressed by the effort to help men live according to humane values.

As Staughton's wife, it has been important that I be doing something in my own right, not just to keep busy and not just for my own self-respect, but also in order to be his partner. We want to make our decisions together. I cannot be sensitive or knowledgeable unless I am at least to some extent involved. This is often a problem for me because I tend to be cautious. I keep saying, "I am not a radical!" But we feel that underneath whatever differences of approach we may have, that we share a basic intuitive ground of belief.

Our children have not found it too difficult to get along with other children, except in one way. They have experienced some things that few other children they meet can comprehend. If they want to talk about these things they may find people who are friendly but not very many who can adequately respond. As a mother, I have had to realize that "channeling" is not limited to the Selective Service System and that conscientious objection can begin with the public schools.

We believe in actions, embodiments of what we believe, rather than words as having reality. We want to be instruments of good and to give our efforts to activities which are guided by and will reveal underlying truth. (*Alice Lynd lives in Chicago with her husband, Staughton, and their three children. Her recent book, "We Won't Go," is a collection of personal accounts of war objectors.*)

**by Jerry Coffin**

THERE WAS A TIME when outside pressures and responsibilities were the guiding forces in my life. The *only* guiding forces. You might say I was the all-American boy, doing the all-American thing. Then I had one of those rare and beautiful religious experiences that change men's lives and have been known to change the course of history. A beacon of light, clear and intense, burst into my conscience, illuminating the dark corners, the trash piles, and the dirty, awful immorality of carrying a draft card. Burning that symbol of servitude and murder, that draft card, on October 16, 1967, was the easiest, clearest thing I've ever done. Following through with that act has taken all the strength that my religious conviction can produce. And then some.

Now I'm a year older. Some of my friends are in prison because they too refuse to blaspheme God by bowing to Selective Service. More of my friends are awaiting sentencing, then prison. Me, I haven't yet been arrested. Oh, I know it's coming. But I don't know when. And each day that goes by makes it more difficult to continue.

Since that glorious October day, I've married and watched my child be born. I wish that I wouldn't have to hold to my decision and thus go to prison. I wish that I would not have to leave my wife and baby. I wish that moral integrity and religious principle allowed one an exemption in case of hardship. But that's not the way it works. (*Jerry Coffin is a member of Pacific Yearly Meeting and Young Friends of North America.*)

**by Richard D. Hathaway**

A WEEK AGO I and approximately two hundred other Friends were worshipping together in Richmond, Indiana.

Most of us were deeply troubled by the continuing complicity we had in the system of war and military compulsion.

I prayed for light, torn in both directions. Then a conviction grew upon me that I must personally take a stand, and as it did I felt the evil in me weakened and the good raised up. A warmth and love came over me, seeming to come out of the heart of light. Then, for a few minutes, as fear got the better of me and I thought that perhaps I should not act, I knew that I had turned my back on the light. I faced about once again, and fear dropped away and light grew.

Thus it was, as I rose a few minutes later to make my statement publicly, that I said, Do not expect always to have the light come before you act; as you walk toward the light it will come to illumine your walking. I declared then my refusal to cooperate further with the Selective Service System, its cards, and its compulsion. Then, spontaneously and without plan, over three-fourths of those present rose to their feet in support of my action. Scores of people came to me to receive the fragments of my draft cards so that they could mail them to you in cooperation with my action, and I felt that we had in truth entered into a communion.

I know that it is difficult to know the truth and even more difficult to act upon it and be set free, and I know that what I have done and what I am are imperfect, but I offer these cardboard fragments and broken symbols of my servitude, signifying that I have tried to be faithful to my light. I wish only that something of the communion and love that we felt may touch you who read this letter. (*Richard D. Hathaway, of New Paltz, New York, sent the foregoing statement to the Department of Justice on October 20.*)

**by Howard Evans**

WE HAVE A MANDATE to speak for our Vietnamese brothers who recognize that they must fight but who know the destruction of their homeland will stop only when United States troops withdraw. They told me, while I was in Vietnam with American Friends Service Committee, "Go home and tell the American people the truth—for God's sake, stop the war, stop the killing." Resisting the draft is a small thing when one thinks of the Vietnamese who pay, not with a few years in jail, but with their lives.

But the Vietnamese, for all the destruction, still hold that we are all brothers and that our individual consciences can be awakened so that we may move to whatever actions are necessary to stop the carnage. There is a poem by Tich Nhat Hanh (a Buddhist monk from Saigon) that says: "Men cannot be our enemies; if we

kill men, what brothers will we have left? With whom shall we live then?"

(*Howard Evans, now high-school secretary for American Friends Service Committee in the Middle Atlantic Region, worked with the VISA program in Vietnam.*)

**by David H. Finke**

THE SOCIETY OF FRIENDS, in whose fellowship my wife and I count ourselves, have a phrase concerning "wearing one's sword." When William Penn inquired of George Fox whether he should continue wearing a sword, which was a social mark of a gentleman, or whether he should give it up because he was a Quaker, George Fox told him, "Wear it as long as thou canst."

I have worn the enclosed card, a useless appendage, as long as I can, and the voice of conscience now makes it clear that I can wear it no longer. Finally, I assure you of my best wishes to you as a fellow person whom God loves and treasures and ask that you understand that none of my remarks are made in a spirit of hostility. May God bless us all. (*David H. Finke is peace education secretary for American Friends Service Committee in Chicago. The foregoing is part of a letter he sent with his draft card to the Director of the National Selective Service.*)

**by Katharine Camp**

I AM BLESSED by having three sons and twice blessed by each, because in one form or another each has said of war, "I won't go." We never told them what to do about the draft, and indeed, we did not know until they told us what they had done.

Although we do not claim to have averted a generation gap, we do have a feeling of mutual support and solidarity that provides a buffer against whatever others may think. Many are the misgivings. Am I encouraging my son to be a social misfit? Will the limitation to his job opportunities be a source of regret—will it ruin his career? What would imprisonment do to his person or his personality? Is not a demanding conscience too heavy a burden to bear in this pragmatic age? Should one bank so much on something so unpragmatic as religious beliefs?

Today's resistance must be tomorrow's code of honor. Honor, meaning kill for country, must give way to honor meaning service to mankind. Such a momentous change causes severe trauma to a society, such as we are beginning to experience. But if our young people are willing to bear the brunt of it, can we fail to back them all the way? (*Katharine Camp, member of Norristown Meeting, Pennsylvania, is national president of the Women's International League for Peace and Freedom and a member of Philadelphia Yearly Meeting Peace Committee.*)



## Congress and Selective Service

by Charles Harker

WE HAVE ENDURED CONSCRIPTION for hardly a generation, but already it is difficult to remember how undemocratic it always has been considered.

Daniel Webster in 1814 scorned the idea. "A free government," he said, "with an uncontrolled power of military conscription, is the most ridiculous and abominable contradiction and nonsense that ever entered into the head of man." As recently as 1940 the Selective Service Act passed by only a single vote in the House of Representatives.

Until recently, each succeeding renewal of the Act had become less controversial and more automatic. Then, in 1967, the Congress debated such questions as establishing a lottery, tightening up on college deferments, and altering the C.O. provisions. It voted a four-year extension, although college deferments became mandatory instead of discretionary.

Many members of the Congress in 1968 expressed dissatisfaction with the law and introduced bills to modify it. Senator Edward Kennedy's omnibus bill called for a lottery, uniform national standards for interpreting the law, a one-year study of the volunteer army idea, restoration of the Supreme Being clause for conscientious objection, and a prohibition on using the draft to punish war objectors. Late in the session, Senator Hatfield introduced a bill for an all-volunteer army with a stand-by Selective Service hedged with restrictions.

Many Congressmen are still dissatisfied and will undertake similar efforts in 1969.

The Friends Committee on National Legislation holds that tempering the inequities of the law does not offset the harmful effects of the draft on our society. Efforts by members of Congress to establish an all-volunteer army with a stand-by Selective Service System would pose a difficult problem in tactics. There seems little chance to end the draft until the volunteer approach has proved feasible. The case against conscription must still be made with the Congress.

The possibility of launching a broadly-based, vigorous national campaign to repeal the draft law will be considered by representatives from more than thirty organizations that have been invited to a meeting in New York December 4. Such matters as an exploratory budget, sponsors, and the formation of an executive committee are to be discussed then. Preliminary meetings of a smaller group have indicated a need for a wider representation.

Information about the meeting may be had from James E. Bristol, American Friends Service Committee, 160 North 15th Street, Philadelphia 19102.

## Declaration on the Draft and Conscription: Richmond 1968

WE CALL ON FRIENDS everywhere to recognize the oppressive burden of militarism and conscription. We acknowledge our complicity in these evils in ways sometimes silent and subtle, at times painfully apparent. We are under obligation as children of God and members of the Religious Society of Friends to break the yoke of that complicity.

As Friends we have for many years been granted privileged status within the draft system. This has often blinded us to the evil of the draft itself, and the treatment of those not so privileged. We are grateful for all those who by resolutely resisting the draft have quickened our conscience. We are called into the community of all who suffer for their refusal to perform unconscionable acts.

We reaffirm the "Advices on Conscription and War" adopted at Richmond in 1948. We realize in 1968 that our testimony against conscription is strengthened by refusing to comply with the Selective Service law. We also recognize that the problem of paying war taxes has intensified; this compels us to find realistic ways to refuse to pay these taxes.

We recognize the evil nature of all forms of conscription, and its inconsistency with the teachings and example of Christ. Military conscription in the United States today undergirds the aggressive foreign policies and oppressive domestic policies which rely on easy availability of military manpower. Conscription threatens the right and responsibility of every person to make decisions in matters of conscience. Friends opposing war should refuse any kind of military service; Friends opposing conscription should refuse to cooperate with the Selective Service System.

We call for the abolition of the Selective Service System and commit ourselves to work with renewed dedication to abolish it. We shall oppose attempts to perpetuate or extend conscription, however constructive the alleged purpose, by such a system as National Service. We do not support efforts at draft reform; the issue is not equal treatment under compulsion, but freedom from compulsion.

We recognize how difficult it is to work through these complex issues, and to bear the burden of decision and action. We hold in love and respect each member of our Society as he follows where conscience leads. We know there are spiritual resources available to those who would be faithful.

### *Friends Are Urged To:*

1. Commit our energies and resources in substantial measure to launch a concerted campaign to end the draft. Friends can serve as a catalyst in this effort, in cooperation with groups representing a cross-section of American life.

2. Prepare for Monthly Meetings three sets of queries designed to:

- a. clarify the responsibility of the Meeting to all young men of draft age
- b. help young Friends think through their alternatives
- c. assist Friends not directly subject to the draft to decide what actions they should take.

3. Appoint in each Monthly Meeting a Clearance Committee to assist all its young men in their search for clarity as they face the draft.

4. Set up procedures for called Meetings for Worship to share the affirmation of young men who engage in such acts of resistance as refusing to register, or disaffiliating from Selective Service or the Armed Forces.

5. Establish Meetings For Sufferings to provide for such needs of resisters as:

- a. jobs for those awaiting sentence
- b. help for families
- c. bail and legal aid
- d. meeting places for groups of resisters
- e. hospitality and shelter
- f. formation of a Resisters Service and Action Corps for those who choose to witness in this way.

6. Consider engaging in corporate acts of support for resisters in Friends Schools, Colleges and organizations, even when such acts involve conflict with man-made laws.

7. Provide draft information and counseling centers in the local community, supported by their Meetings, Schools, Colleges or organizations.

8. Respond to the needs of young men whose conscientious resistance to conscription and military service lead them to courses of action other than open disaffiliation. Included are some men in such situations as these:

- a. those who may become refugees in other lands for conscience sake
- b. AWOL military personnel
- c. men still on active military duty.

#### *Affirmation of Action*

We commit ourselves to validate our witness by visible changes in our lives, though they may involve personal jeopardy. We cannot rest until we achieve a truly corporate witness in the effort to oppose and end conscription. Let us hold each other in the Light which both reveals our weaknesses and strengthens us to overcome them.

### **Quaker Action Project**

by Maryann McNaughton

A QUAKER ACTION GROUP has announced plans to sponsor an experimental draft resisters' group, consisting largely of young men of draft age who refuse cooperation with Selective Service. A few young women may be involved.

The group has in mind projects (some with other organizations) at the United Nations, in Latin America, and possibly in Paris. Caravans may visit Friends Meetings to share their concern as noncooperators as well as to seek both material and spiritual support.

Prospective participants are invited to write to A Quaker Action Group, 20 South 12th Street, Philadelphia 19107. New recruits will be welcome anytime, since many of the participants may have to spend some time in prison as a result of their noncooperation with the draft. Although membership in the Society of Friends is not essential, familiarity with Friends principles and procedures would be desirable.

### **Excerpts from Statements by Religious Groups**

#### **World Council of Churches, Uppsala Conference (1968)**

PROTECTION OF CONSCIENCE demands that the churches should give spiritual care and support not only to those serving in armed forces, but also to those who, especially in the light of the nature of modern warfare, object to participation in particular wars they feel bound in conscience to oppose, or who find themselves unable to bear arms or to enter the military service of their nations for reasons of conscience. Such support should include pressure to have the law changed where required. . . .

#### **United Methodist Church (1968 Uniting Conference)**

WE AFFIRM THE OPPOSITION of the Methodist Church to compulsory military training and service in peacetime. . . .

Regarding the duty of the individual Christian, opinions sincerely differ. Faced by the dilemma of participation in military service, he may decide prayerfully before God what is to be his course of action in relation thereto. What the Christian citizen may not do is to obey men rather than God, or overlook the degree of compromise in our best acts, or gloss over the sinfulness of war. . . .

Christians cannot complacently accept rights and privileges accorded to them because of their religious views but denied to others equally sincere who do not meet a religious test.

#### **Lutheran Church in America (June 1968)**

RECOGNIZING BOTH the heart-searching of many persons confronted with the possibility of military conscription and the broader considerations of justice and public order, the Lutheran Church in America adopts the following affirmations:

1. This church recognizes its responsibility of assisting its members in the development of mature, enlightened and discerning consciences. It calls upon its pastors and agencies of Christian education and social ministry to continue in their efforts to cultivate sensitive persons who can act responsibly amid the complexities of the present day.

2. This church stands by and upholds those of its members who conscientiously object to military service as well as those who in conscience choose to serve in the military. This church further affirms that the individual who, for reasons of conscience, objects to participation in a particular war is acting in harmony with Lutheran teaching.

3. Governments have wisely provided legal exemption for conscientious objectors, allowing such persons to do other work of benefit to the community. While such exemption is in the public interest, the granting of it does not imply an obligation on the part of government to provide legal exemption to anyone who finds a law to be burdensome.

4. In the best interest of the civil community, conscientious objectors to particular wars, as well as conscientious objectors to all wars, ought to be granted exemption from military duty and opportunity should be provided them for alternative service, and until such time



as these exemptions are so provided, persons who conscientiously object to a particular war are reminded that they must be willing to accept applicable civil or criminal penalties for their action.

5. All conscientious objectors should be accorded equal treatment before the law, whether the basis of their stand is specifically religious or not. It is contrary to Biblical teaching (cf. Romans 2:15f) for the church to expect special status for the Christian or religious objector.

6. This church approves provisions whereby persons in the military who become conscientious objectors are permitted reclassification and reassignment. This church urges that these provisions also be extended to the conscientious objector to a particular war.

#### **National Council of the Churches of Christ in the U. S. A., National Board (February 1967)**

THE HIGHEST INTERESTS of a free society are served by giving to conscience the greatest freedom consonant with justice, public order, and safety. Although we may have a greater confidence in a conscience that is rooted in a religious tradition, we believe that ways and means should be provided so that the validity or sincerity of another's conscience may be recognized. Even though the majority may consider decision based on such a conscience to be mistaken in a particular instance, or may be uncertain of its sincerity in another, our nation should protect the right of conscience in such cases for the sake of the greater good. Coercion of conscience can recruit no more than an unwilling body, while mind and spirit and a willing body are likely to serve society more fully in alternative tasks not repugnant to conscience. Therefore we urge the greatest possible respect for conscience and the greatest possible protection for its free exercise . . .

#### **Canadian Yearly Meeting (June 1968)**

ONE OF THE MAJOR concerns of the Canadian Yearly Meeting was to give assistance to young American men arriving from the United States to avoid the military draft. The estimates range between ten thousand and fifteen thousand who come to Canada, of whom some are American Quakers. Several Friends' homes and Meetings have been opened to these men and their families as temporary residences, and they have assisted them in getting employment. This is sort of a modern-day "underground railroad system."

#### **After the Bombs Fell**

Gray to the horizons,  
with whirlwinds of dust almost soundless.  
Pebbles and sand  
and rocky outcroppings.  
Not a blade of green  
to stir the loneliness,  
nor a trickle of water  
for music.  
Only the hard, lava-like  
gray rock,  
the pebbles and sand,  
and the sigh of the wind.

Such were the daylight hours  
after the bombs fell.

WILLIAM R. LAMPPA



#### **Philadelphia Yearly Meeting (March 1968)**

FRIENDS AGREE that conscription is evil and we condemn the system. We are called to be obedient under Divine leading to refuse participation in the armed forces, and in military training; as Friends to perform work as conscientious objectors, or refuse to register, or to withhold cooperation with conscription in other ways. We pledge our support to young men—Friends or non-Friends—who refuse to cooperate with the system by particular means stated later, remembering always that each individual faced with conscription must be led by his conscience to decide what his own response must be.

A concern was voiced that young men contemplating prison terms instead of alternate service or service in the armed forces, be assured of wise counseling about what they will be facing.

#### **New England Yearly Meeting (August 1968)**

A STATEMENT WAS ADOPTED giving approval and support to Friends who in conscience refuse taxes for war and conscription; individuals who conscientiously refuse conscription or who refuse cooperation with Selective Service; Monthly Meetings that offer hospitality to "law breakers"; and Friends who contribute to the relief of war suffering on both sides, including persons considered as enemies. (From a report by T. Noel Stern)

#### **Iowa Yearly Meeting, Conservative (August 1968)**

MANY OF OUR YOUNG MEN have refused military service, and we support all those who, believing this war to be immoral, so refuse.

#### **Baltimore Yearly Meeting (August 1968)**

MILITARY CONSCRIPTION, wherever found, is a form of involuntary servitude; it is a denial of liberty and of occupational choice to the young; it prostitutes the finer impulses of men—duty, loyalty and responsibility—to the cause of violence and to hatred of their fellow men. . . .

Friends have long been clear in support of young Friends who choose legal conscientious objection on a basis of religious pacifism. Our growing perception of the basic evil of conscription itself, and the increasing numbers of young men of any or no religious affiliation who are resisting the draft, now leads us to confirm our support, in a direct and open manner in the tradition of non-violent resistance, for those who conscientiously refuse to cooperate with the Selective Service System.

We urge all members of Baltimore Yearly Meeting and all who may read this statement to work, individually and collectively through Friends' and other organizations, to support those resisting the draft and to promote the abolition of conscription and the demilitarization of our national life. . . .

### **Pacific Yearly Meeting (October 1968)**

... MILITARY CONSCRIPTION TODAY makes possible the aggressive foreign policies and the oppressive domestic policies which rely on easy availability of military manpower. Conscription of any kind threatens the right and responsibility of every person to make his own decisions in matters of conscience. . . .

We support any person who because of conscience is making a nonviolent witness against the military system and the draft. We recognize that non-cooperators will require special and concrete support. . . .

### **Lake Erie Yearly Meeting (August 1968)**

LAKE ERIE YEARLY MEETING/ASSOCIATION is opposed to conscription in all forms and will work to abolish it in every way our consciences permit.

We recognize that there are individuals within and without our meetings whose deepest conscientious convictions lead them to refuse to cooperate with the draft. We support these individuals in their witness and we are prepared to minister to their sufferings.

We encourage our young people to develop deep conscientious feelings about the wrongness of war, fully realizing that the fruition of this encouragement may lead them to non-cooperation with the Selective Service law. . . .

### **New York Yearly Meeting (August 1968)**

FRIENDS ARE TROUBLED not only by the evils of the Vietnam war but by the related evils of the system of conscription, whose burden falls solely on our youth. We express our loving concern to the young men in our meetings—indeed to all young men—who labor under the weight of these decisions, including those who accept military service.

While we recognize the positive witness of conscientious objectors in alternative service, a number of Friends feel uneasy about our ambiguous accommodation with Selective Service which usually permits members of our Society to obtain legal exemption from military service often denied to other men equally sincere. More important still is the growing number of young men, including young Friends, who feel that they cannot in good conscience cooperate with Selective Service and have thereby become subject to arrest and imprisonment.

As Friends, we recognize a special responsibility to those who have been moved by our testimonies "to consider in conscience whether they can submit to a military system which commands them to kill and destroy." It is also clear to us that many young men—including those who have little knowledge of Friends—have accepted this suffering out of love for the same Truth which Friends have proclaimed for three centuries.

We urge Friends everywhere to stand with these courageous young men and to seek ways to share their burden. We commend . . . consideration of constructive programs for draft resisters such as the proposal of our Vietnam Committee for a Draft Resisters' Service Corps. We urge also action appropriate to the spirit of Friends to free American life from the evils of a conscriptive system which places in the hands of a government enormous power for the indoctrination of our youth and the creation of a conformist society.

## **Post Mortem**

Conceived in iniquity, born in humility,  
To live in pain and die in corruption;  
Glory of all creation, master of all arts and sciences;  
Builder of rockets to the stars and the intercontinental ballistic missile.

He prevailed over all he surveyed,  
Over land and sea and jungle.  
He built a civilization right next to the jungle;  
But unlike the beast of the jungle that preyed not upon its own  
He sought his own destruction.

The dreaded moment, awakening in the darkness,  
Arms reaching out in tenderness, lips quivering with desire,

Arms that would caress find only emptiness,  
Lips that would kiss utter a plaintive murmur for a lost love.

Into the darkness below, through the night and the city like blind men

Wander lost souls seeking lost loves,  
Weeping and praying for the night to end and dawn to return lost loves.

But the night was forever, there would be no dawn,  
The sun having grown loath to further light so benighted a planet.

For it had been decreed  
That all men were to register and be counted,  
And all men went to register and be counted,  
Everyone to his own district.  
And all who were able were given swords,  
And the rest sent to search for plowshares and pruning hooks.

Not a plowshare or pruning hook was to be left unfound,

So dire was the need to make swords.  
And the entire earth was ransacked in the search  
And all through the night, for there was no dawn,  
The arsenals like blazing infernos melted plowshares into swords.

The time had come, it had been decreed.  
For nation to lift up sword against nation,  
To learn war forevermore.  
And for forty nights upon forty nights, for there were no days,

The wrath of God rent the universe  
As nation lifted up sword against nation  
Until nations were no more.  
Not even a sword remained;  
Only a lone charred figure, neither alive nor dead,  
Emerging from the carnage to emit a wail of despair  
As he gazed with eyes like fireballs  
Into the wilderness of tears  
To behold ghosts of his long lost sons.

After a million million years he was back where he had begun,  
Nothing amid the nothingness of a world he might have won.

JAMES R. BOLAND

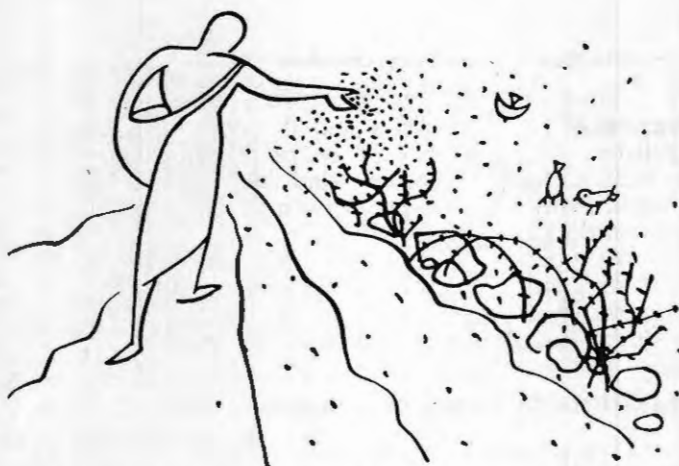


## A New Testament for Today

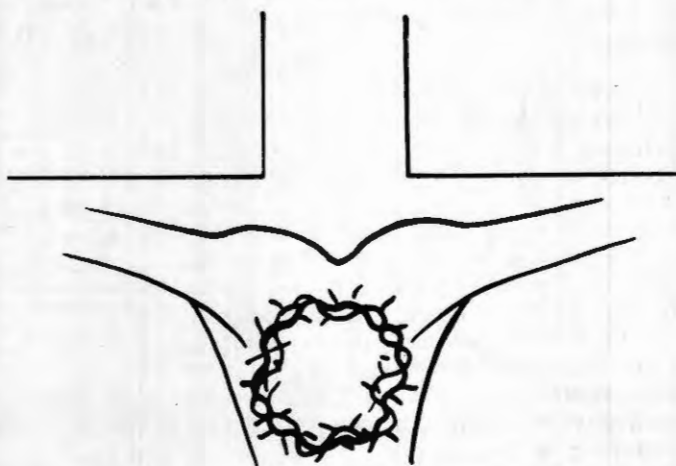
*These verses and illustrations are taken from the new paperback reprint, Today's English Version of the New Testament, originally published by The Macmillan Company, New York, under the title: Good News for Modern Man. The preface explains that this translation "attempts to follow, in this century, the example set by the authors of the New Testament books, who, for the most part, wrote in the standard, or common, form of the Greek language used throughout the Roman Empire." This new translation was made under the auspices of the American Bible Society. The basic text was translated by Dr. Robert G. Bratcher; the line drawings were prepared by Mlle. Annie Vallotton.*



JESUS WENT ON INTO JERICO and was passing through. There was a chief tax collector there, named Zacchaeus, who was rich. He was trying to see who Jesus was, but he was a little man and could not see Jesus because of the crowd. So he ran ahead of the crowd and climbed a sycamore tree to see Jesus, who would be going that way. When Jesus came to that place he looked up and said to Zacchaeus, "Hurry down, Zacchaeus, for I must stay in your house today." Zacchaeus hurried and welcomed him with great joy. All the people who saw it started grumbling, "This man has gone as a guest to the home of a sinner!" Zacchaeus stood up and said to the Lord, "Listen, sir! I will give half my belongings to the poor; and if I have cheated anyone, I will pay him back four times as much." Jesus said to him, "Salvation has come to this house today; this man, also, is a descendant of Abraham. For the Son of Man came to seek and to save the lost."



AGAIN JESUS BEGAN TO TEACH BY LAKE GALILEE. The crowd that gathered around him was so large that he got into a boat and sat in it. The boat was out in the water, while the crowd stood on the shore at the water's edge. He used parables to teach them many things, and in his teaching said to them: "Listen! There was a man who went out to sow. As he scattered the seed in the field, some of it fell along the path, and the birds came and ate it up. Some of it fell on rocky ground, where there was little soil. The seeds soon sprouted, because the soil wasn't deep. Then when the sun came up it burned the young plants, and because the roots had not grown deep enough the plants soon dried up. Some of the seed fell among thorns, which grew up and choked the plants, and they didn't bear grain. But some seeds fell in good soil, and the plants sprouted, grew, and bore grain: some had thirty grains, others sixty, and others one hundred." And Jesus said, "Listen, then, if you have ears to hear with!"



IT WAS ABOUT TWELVE O'CLOCK when the sun stopped shining and darkness covered the whole country until three o'clock; and the curtain hanging in the Temple was torn in two. Jesus cried out in a loud voice, "Father! In your hands I place my spirit!" He said this and died. The army officer saw what had happened, and he praised God, saying, "Certainly he was a good man!" When the people who had gathered there to watch the spectacle saw what had happened, they all went back home beating their breasts. All those who knew Jesus personally, including the women who had followed him from Galilee, stood off at a distance to see these things.

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## Letters to the Editor

### The Middle East

WITH INTEREST and appreciation, I read the article by Landrum R. Bolling: "What Chance for Peace in the Middle East?" (Friends Journal, September 1). His facts are accurate, I am sure, and his desire for peace is deep.

Although statistics show the Society of Friends is getting smaller, our reputation is quite high. We can still use our influence to bring peace in that region. It can be done, through more articles of this kind and by having our Peace Committees devote sessions to these problems.

No one will accuse us of being partial to one side or another.

We find Friends very active in easing wounds, but not in preventing them. May everyone reading Landrum R. Bolling's article understand the agony there. Ill winds are on the way — winds that will bring floods of blood.

Let us stop it now.

DAVID BERKINGOFF  
Bronx, New York

### A Kind of Violence

FRIENDS OF TODAY are considering violence in its many aspects. I should like to submit a question for Friends to ponder, especially those Friends who are habituated to the use

of tobacco. Did you ever stop to think that perhaps you are committing violence upon the bodies of those people whose throat, sinuses, and lungs are really irritated by having to breathe tobacco smoke in offices, meetings, and at dinners where they really cannot escape?

CORINNE B. PILBROW  
Philadelphia

### The Political Advertisement

THE OCTOBER 15TH ISSUE of Friends Journal, by publishing a political advertisement, has just "stepped on a hornet's nest." Many readers have been "stung."

American political campaigns carried on a high level are useful and necessary, requiring intelligent participation by the electorate. Religious periodicals such as the Friends Journal are equally necessary and spiritually motivated, so that readers can broaden their horizons and exercise sound secular judgment. Superficial, unilateral, political statements are not merely partisan in their approach but give no basis for sound judgment based on issues emanating from all political camps.

The League of Women Voters has mastered this technique and has thereby contributed a great service to the electorate.

I trust the Friends Journal Board will reconsider this precedent that has been set. Apparently, some thought was given to this matter as noted elsewhere in the issue.

HORACE F. DARLINGTON, M.D.  
Chairman of Overseers,  
Birmingham Monthly Meeting  
West Chester, Pennsylvania

### Support Requested

I BELIEVE Friends will be interested to know of a very generous offer for the new Quaker Center at Ben Lomond, California.

A matching grant of up to \$10,000 has been offered for the New Building Fund. For every dollar contributed by December 31, 1968, we will receive another dollar. This means we can get a good start on the second phase of our building program — sleeping quarters near the large dining hall to provide year round use.

Contributions from Friends who are interested in developing a place for study and contemplation on the West Coast will help match the \$10,000 grant. Checks should be made to American Friends Service Committee / Ben Lomond and mailed to 2160 Lake Street, San Francisco 94121.

The Ben Lomond Committee must raise its own funds to develop the Quaker Center. It is not a part of the AFSC budget.

PAUL BRINK, Chairman  
Ben Lomond Committee  
Palo Alto, California

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# Friends and Their Friends Around the World

## To Capture A Vision

by Hebe Bulley

TO NORTHWESTERN ENGLAND we came, pilgrims, seekers, Friends, others. One motive we had in common. We wanted to see and climb Pendle Hill, to worship where Friends have worshiped these three hundred years, and so to capture or recapture a vision we could not put in words.

George Fox was moved to climb Pendle Hill, a high hill, difficult of access, the haunt of witches and evil spirits, a hill of a vision of a great people to be gathered.

Like Fox, we climbed Pendle Hill, as part of our weeklong pilgrimage in August of 1968, with much ado.

The path sometimes was steep and rough, sometimes level. As we made our way we heard the whisper of wind in the grasses and the bleat of sheep, near or far. We heard the bubbling of a spring or underground brook. There was little talk; one needs all of one's breath for the climb; our thoughts were not of the kind for chatter.

The air was sweet, with the scent of grasses, bushes, thistles, flowers, and open, unsullied country that stretched over a valley and far away to hills, the clear horizon, and the cloud-filled sky. Alone, but not lonely; silent, but deeply moved.

Each climber was blessed, too, by his own faith, for here the positive in one's thoughts and heart became real. Our faith was strengthened on this hill. Each of us, brought here by love, was connected by a slender strand to the spirit of a young man who climbed here long ago, whose thirst was like our thirst, whose religious need was like ours, and who, climbing, perhaps saw his way no more clearly than we might now see ours.

Yet, he was granted a vision here. For him, here—as for others, elsewhere—there was an answer to his seeking.

We also visited Swarthmoor Hall, the home of Judge Fell and his wife, Margaret, who gave hospitality, encouragement, and inspiration to the early seekers and later became the wife of George Fox. Swarthmoor is still a gracious home, kept as a museum. Its lovely grounds have the yew trees Judge Fell planted.

We were about one hundred and twenty-five pilgrims, twenty-five of whom were

from the United States. Our Quaker Holiday Pilgrimage was organized by the Northwest 1952 Committee. It lasted a week, August 10-17. Everyone assembled in Lancaster, England, where we were housed in three new dormitories of St. Martin's College.

The leader, James Dodd Drummond, headmaster of the Lancaster Friends School, handled quietly and effectively all major organizational matters and many details. Asked how it was that he never seemed tired (although within a year he will retire from the school), James replied to this effect: "I don't quite know. Perhaps it is because I have never lost the sense of wonder, and I always am sustained because I feel at all times that I am living now in God's eternal kingdom." James Drummond was leader of the pilgrimage in 1964; he hopes he will lead the one planned for 1972.

Afternoon teas, usually at an old meeting house that we visited for the occasion, consisted of home made sandwiches, cookies, cakes, tarts, scones and buns. Each was an enchanting party in a charming, inspiring setting.

Our first afternoon tea was at Yealand Meeting House, lovely in its garden and country setting, with a view of valley and hill. There Elfrida Vipont Foulds talked to us about the early Friends and the purposes of the pilgrimage. (We learned later with sorrow of the death of her mother.)

We visited Meetings at Settle (on the way to climb Pendle Hill); Colthouse, near Hawkshead in the Lake District (where water for our tea was heated in a caldron over an open fire in the fireplace), and Brigflatts, which dates from 1675 and where George Fox worshipped.

Sitting at Brigflatts quietly on a summer day, it was easy to become immersed in a living stillness as deep and still as a well is deep and still.

Evenings, we had discussions, which included explanations to English Friends of some of the variations in practices of American Friends, who are about six times more numerous than British Friends. Among the leaders in the discussions were Francis Brown, Secretary of Philadelphia Yearly Meeting; Wilmer Cooper, of the Earlham School of Religion, who with his family plans to spend the rest of the year at Woodbrooke; and Miles Ross, President of George Fox College in Oregon.

The theme of the final evening centered

on the forces that unite Friends, different though their practices may be: Belief in a direct, continuing, firsthand experience of God; in the practice of religion in daily life with a sense of mission; and in the value of the individual as a person; and a strong fellowship as seekers in worship.

## Anniversary at Radnor

by Jane Unkefer

RADNOR FRIENDS celebrated the 250th anniversary of their attractive stone meetinghouse October 20 with a moving pageant, written by Margaret Bacon. Ten members of the Meeting, in old Quaker dress, dramatized the history of the meetinghouse—a history that reflects the struggles and triumphs of Friends who have met there for worship over the centuries.

The difficulties experienced by Radnor Friends during the Revolution and later in



the 1860's and the efforts of members of the Meeting in behalf of the abolition of slavery vividly bring to mind our concerns in the 1960's.

The Continental Army commandeered the meetinghouse for use as officers' quarters and as a hospital in 1778. Two years later it was returned to the Friends but so badly battered that it was some time before repairs were completed and it could again be used for worship.

During the same period, members of the Meeting were also struggling with the problems of slaveholding; by 1779 members who persisted in holding slaves were disowned. Radnor Friends continued to be concerned with the plight of the Negro, and the meetinghouse became a link in the Underground Railroad when Radnor Friends joined in 1852.

Once recovered from the period of the Revolution, Radnor Meeting prospered. Often on First-days as many as two hundred carriages could be counted in and about the carriage sheds (now converted into First-day school rooms).

Because of the Western migration of Friends and the increasingly rigid discipline that disowned many members for marriage out of the Society, membership began to dwindle, and by 1882 it was necessary to close the meetinghouse for regular meeting for worship. In 1931 its doors were reopened.

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## Letter from Europe

by Curt and Rosalie Regen

SINCE WE HAVE embarked upon our year abroad as traveling Friends we find that we can, as our daughter, Debbe, wrote to us: "be instruments of God and have an exciting time."

We worshipped with the Friends' group in Barcelona that meets in the living room of the Negelspachs, Philadelphia Friends who have done such a marvelous job of nurturing this enthusiastic and vital Quaker group.

The following Sunday we worshipped in the Quaker Center in Paris and were able to renew acquaintance with five

Friends who had been at the World Conference in Guilford. Among these were Joop van Couwelaar, the new editor of *Vie Quaker*, and Marie-Louise Schaub, co-clerk of France Yearly Meeting.

We were able to visit the extremely interesting Foyer Africaine, where two hundred forty African workers from former French colonies are housed and taken care of under the leadership of French Friends.

At Charbonnière, we met Henri Schultz, the other clerk of France Yearly Meeting, and visited the twelfth-century chateau where the Yearly Meeting and many other conferences are held.

We spent some time in England visiting Woodbrooke, where we renewed many friendships, and then were invited to the one-hundredth-birthday party for Friends Service Council, at Friends House in London, and met many old Friends in that beehive of Quaker activity.

All in all, we're having a wonderfully adventurous time.

Sessions of Germany Yearly Meeting at Bad Pyrmont had a notably Friendly informality. The members were like one big family; some spoke many times and at length on the same subject. This family spirit no doubt was the basis for the work of the Parents Committee, which arranges that every child and young person in the Yearly Meeting receives a birthday greet-

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ing and gift. At Yearly Meeting, there was a healthy frankness that is possible only among those who work together intimately.

Each year the young people meet during their spring vacation at Udenhausen for fellowship, work, and play. At the next session it is planned to invite brain-damaged children in order to give their parents a rest. Next year the Yearly Meeting will be during the Whitsuntide holiday, so even more school children may attend.

One highlight of the four days in October was an "American" auction, different from any we had ever seen. A great deal of the success may be credited to the lusty, humorous auctioneer, Hans Engelhard, only fifteen years old.

The meetings for worship were particularly satisfying. They were not of the "popcorn" variety from which we sometimes suffer in the United States but deep spiritual sharing of insights. At meetings for business the problems of East and West in Germany were discussed earnestly and prayerfully.

Above all, the love and caring for each other and for us warmed our hearts, and with the clerks of the Quarterly Meetings we were able to work out the schedule of our visits through March of 1969.

### Seminar-Retreat in New Zealand

by Ruth M. Fawell

NEW ZEALAND FRIENDS, sensing an undischarged burden laid upon the delegates to the Fourth World Conference of Friends when they returned home, conducted a seminar-retreat at the Wanganui Friends School.

"A baptism and a confirmation" was how one Friend described our five days together, and I believe she spoke for many of us. She added that the baptism was one of immersion in deep waters, in which she had almost drowned in a sea of love, and, heady language as it was, that was true for a number of us, too. I myself would speak of it as a time of blessing, when the quickening presence of the spirit pervaded us, bearing its gifts, breaking down some of the isolation of our individual lives, and conferring on us a strength-giving life and power.

Three talks treated different aspects of the theme, "What Have I Joined—Quakerism Past, Present, or Future?" Each provided material for the discussion in the worship-sharing groups.

The sharing in depth of the creative listening groups was neither of the nature of discussion (which took place freely in

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The rate is 13 cents a word for at least 12 words; discounts are offered for 6-11 and 12-24 insertions within a year. A Friends Journal box number counts as three words. Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, Pennsylvania, 19102.

Until December 15, as a special service to its younger readers, Friends Journal will accept for one dollar each (which must be sent with the copy) classified advertisements (fewer than fifteen words) of students in Quaker schools and colleges and Quaker students in other institutions. These, for example, may offer things wanted or for sale or exchange, baby-sitting and other services, vacation jobs, hobbies, and travel.

## Positions Vacant

**WANTED:** Full-time secretary, January 1 or sooner. Must have initiative and enjoy contact with public. Considerable detail work involved; typing, stenography if possible. Send résumé to Friends Council on Education, 1515 Cherry Street, Philadelphia, Pa. 19102.

**WE ARE SEEKING A COUPLE OR SINGLE INDIVIDUAL** to be manager of the "Quaker Retirement Center" in Altadena, California. Delightful apartment and remuneration furnished for this position. Applicants write to: Bernard Alexander, 827 W. Hillcrest Blvd., Monrovia, California 91016 or phone 213-446-2708.

## Books and Publications

Will the Friend who borrowed during Poor People's Campaign 2 Ghandi books, "All Men Are Brothers" (Col. Univ. Press 1958) and "Letters to a Disciple" (Harper Bros. 1930) please return them or help find replacements? Both out of print. Send to Library, Friends Meeting of Washington, 2111 Florida Ave. NW, Washington, D.C. 20008.

## Volunteers Needed

**VOLUNTEERS** to work occasionally in Friends General Conference office, 1520 Race Street, Philadelphia. FGC pays for travel and lunch. Are you interested? Phone Larry Miller, LO 7-1965.

## Investment

**INVEST INTEGRATED HOUSING.** Prospectus tells all. Free copy. Write Morris Milgram, Dept. F, Mutual Real Estate Investment Trust, 30 East 42nd St., N.Y.C. 10017.

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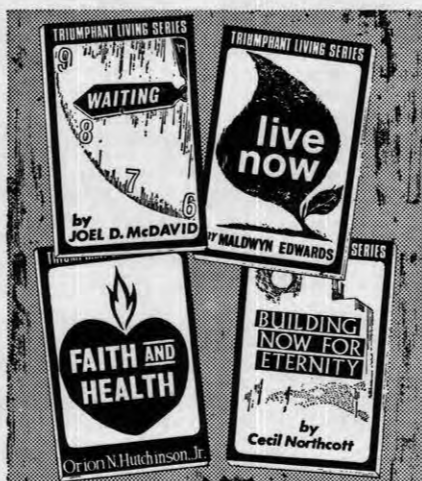
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the worship-sharing groups) nor of group therapy. They aimed at achieving receptiveness based on mutual trust. Key points for this kind of group experience were that the speaking should be from feeling and experience rather than from opinion and theory, that answers should be made in turn around the circle, that the option not to answer any particular question be fully respected, that there should be no discussion of what participants had shared, and that what was said should be held in confidence.

A set of questions based largely on the Claremont, California, creative listening booklet had been compiled in the preparation sessions.

Fears that contributions in this type of group might be egocentric were not in fact realized. The greater number of people who shared in them learned that: "To listen in loving acceptance to the unfolding of very different lives, to experience in imagination their sadness, their struggle, their triumph, is to know a unity deeper than words and to experience a true sense of the Presence."

For myself, openness to each other is inseparable from openness to the source of our being, and this is something vital to our message as Friends. More than one Friend expressed the thought that this blessedness of sharing, which nearly all of us experienced at Wanganui, should always be ours and that we should not need to have special opportunities to achieve this.

A question in all minds toward the end of the seminar was: "How will it work when we go back?" Can we bring something of this light and warmth into the heavy lumps of circumstance we shall encounter? If we accept the gift of the spirit, we must use it, since if it is not used it vanishes. Some people came to the seminar tired and strained; they went away relaxed and revitalized.

The World Conference delegates have discharged their burden. They have discharged it to all of us who were there at Wanganui, to each one of us individually who has known "the drawing of this love and the voice of this calling." As they discharged their burden to a wider circle of Friends, so also we are called upon in the strength of the spirit to do the same.

## Three Days in a Hungarian Prison

by Robert W. Eaton

A QUAKER ACTION GROUP supported me in my trip to London to help organize a project of support for the Czechoslovak protest of the recent invasion of that

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country by the Soviet Union and four of her allies in the Warsaw Pact.

War Resisters International organized a project of entering the capital cities of the invading countries and distributing leaflets under a banner reading, "End the U.S. War in Vietnam, End the Occupation of Czechoslovakia."

The inspiration for the project came from the five Russian citizens who attempted to stage a vigil in Red Square, Moscow, immediately after the invasion took place and who subsequently were arrested. Definite plans were made upon the receipt of the appeal from the Czechoslovak Peace Committee.

The action was planned for September 24. As we began our vigil, a large crowd gathered. We could not pass out our leaflets quickly enough. A student ran forward and pinned a good luck charm on our banner. Older people, as well, helped us pass out two thousand leaflets. Then the police came to arrest us. After a brief period of questioning at the police station we were taken to the prison.

Language, music, food, and culture may vary from country to country, but I suspect there is something in the condition of man that produces the same sort of prison. We were searched, issued prison clothes (no shoe laces), given a bar of soap, inspected for diseases, and sent to cells.

The political history of Hungary in the twentieth century was etched in the cell door. In 1935, a communist revolutionary was held there, leaving behind his name and a hammer and sickle. In 1945, a lonely German who had been with the forces that had occupied Czechoslovakia, inscribed "Freiheit" and a swastika. In 1956, the established communists imprisoned a young revolter who placed his name, birth date, and an epithet describing Nagy on the hard surface of the door.

We were held for three days. We spent a great deal of time by ourselves in the cells and were interrogated by the police. The questioning was thorough, but at the same time it was relaxed and relatively friendly. We were informed on the second day that our crime was "incitement of the people."

The penalty was two to eight years—a somber thought. But on the third day, with no forewarning, we were released and taken across the border into Austria. Our guards admonished us to go and "fight the true imperialists in America."

Now that I am back in my office at A Quaker Action Group, I think of the students who wished us "good luck" and of the prison door. Since Friends have never developed a symbol, I left, etched in the door, a ban-the-bomb symbol and the date.

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## MEETING ANNOUNCEMENTS

*NOTE: This is not a complete Meeting directory. Some Meetings advertise in each issue of the JOURNAL and others at less frequent intervals, while some do not advertise at all.*

### Arizona

**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.

### 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**—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

**FRESNO**—Meetings 2nd, 3rd & 4th Sundays, 10:30 a.m., 847 Waterman St.

**GRASS VALLEY**—Meeting 10 a.m., at John Woolman School. Phone 273-3183.

**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, 10 a.m., 114 W. Vine St. Clerk, Gordon Atkins, PY 2-3238.

**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, 10:45 a.m., 2280 South Columbine Street. Telephone 722-4125.

### Connecticut

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

**NEW HAVEN**—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 288-3672.

**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.

**STORRS**—Meeting 10:45 a.m., Hunting Lodge Road. Phone Howard Roberts, 742-8904.

**WILTON**—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Jhan Robbins, Clerk; phone 762-8563.

### 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., 11 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.

**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 Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

**ORLANDO-WINTER PARK** — Meeting, 10:30 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**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 922-1322.

**ST. PETERSBURG** — First-day School and 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. Noves Collinson, Clerk. Phones 355-8761 or 523-6628.

### Illinois

**CHICAGO**—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. 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.

**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. Tel. area 312, 234-0366.

**PEORIA** — Meeting, Sundays, 11 a.m., 912 N. University. Phone 674-5704.

**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. Clerk, phone 344-6577.

### Indiana

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

### Iowa

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

### Kentucky

**LEXINGTON**—Discussion 10 a.m., meeting for worship 11 a.m. 278-2011.

**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.

### Maryland

**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., 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

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

**CAMBRIDGE**—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.



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

**DETROIT**—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. John C. Hancock, Acting Clerk, 7911 Appoline, Dearborn, Mich. 584-6734.

## 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., 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.; PA 1-0915.

## Nebraska

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

## Nevada

**RENO** — Meeting Sunday, 11:00 a.m., 3130 Comstock Drive, Reno. Phone 329-4579.

## New Hampshire

**DOVER**—Meeting for worship 11 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 888-9600.

**HANOVER**—Meeting for worship and First-day School, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m. Tel. 643-4318, Peter Bien, Clerk, Tel. 643-2432.

**MONADNOCK** — Meeting for worship 10:45 a.m., Library Hall, Peterborough. Entrance off parking lot.

## New Jersey

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

**CROPWELL**—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m.

**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 Avenue and Lake Street, First-day School for all ages at 9:45 a.m. Meeting for worship at 11:00 a.m. Nursery at 9:45 and 11:00. Mid-week meeting for worship Wednesday at 10:00 a.m.

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

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

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

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

**PLAINFIELD** — First-day School, 9:50 a.m., except summer, meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5738.

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

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

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

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

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

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

**SUMMIT**—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. At YWCA, Broad and Maples Sts. Visitors welcome.

**TRENTON** — First-day Education Classes 10 a.m., meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

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

## New Mexico

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

**SANTA FE**—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Henry B. Davis, Clerk.

## 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 WI 1-6996.

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

**CORNWALL**—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914 JO 1-9094.

**ELMIRA**—Worship 10:30 a.m. Sunday, 223 W. Water St. Phone RE 4-7691.

**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 Telephone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

**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. Schoemaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

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

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

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

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

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

**SYRACUSE**—Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 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. & 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; call 525-2501.

**DURHAM**—Meeting for worship and First-day School, 11 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.

**RALEIGH**—Meeting 10 a.m., First-day School 11:15 a.m., King Religious Center, N. C. State University Campus. Dale Hoover, Clerk. Phone 787-5658.

## 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, 721-3918; 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., 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.

**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. Henrietta Read, Clerk. Area code 513-382-3172.

## Oregon

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

## Pennsylvania

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

**BRISTOL**—Market & Wood Sts. Meeting for worship, 11 a.m., First-day School, 11:30 a.m. Helen Young, Clerk. Tel. 788-3234.

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

**CONCORD**—at Concordville, on Concord Road one block south of Route 1. 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.

**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, 11 a.m.

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

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

**LANDSOWNE**—Landsowne & Stewart Aves. Meeting for worship 11 a.m., First-day School & Adult Discussion 10 a.m.

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

**LEWISBURG**—Corner room, Christian Association, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

**MEDIA**—Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 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.

**MUNCY at Pennsdale**—Meeting for worship, 11 a.m., Budd Mitchell, Clerk. Tel. 297-3757.

**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 & Jacoby Sts. Meeting for worship 10 a.m.

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

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

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

Central Philadelphia, Race St. west of 15th.

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

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

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

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

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 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. Mid-week worship session Fourth day 7:30 p.m., at the Meeting House.

**PLYMOUTH MEETING**—Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 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**—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m., except for the first Sunday each month, when First-day School and meeting for worship will be held simultaneously at 10 a.m. and monthly meeting will be held at 11:15.

**WEST CHESTER**—400 N. High St. First-day School, 10:30 a.m., meeting for 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, 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, GR 2-1464.

**DALLAS**—Sunday 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept. S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Meeting, worship & 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, 10 a.m., Hope House, 903 Sixth St., S.E.

**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.; discussion period and First-day School, 11 a.m. Telephone MELrose 2-7006.

## West Virginia

**CHARLESTON**—Meeting, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 768-4581.

## 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.



### C. Lloyd Bailey Appointed

C. LLOYD BAILEY, of Scarsdale Monthly Meeting, New York, has been appointed vice chairman of Friends General Conference and will become chairman for a two-year term beginning in September, 1969. William Hubben is presently serving as chairman.

Lloyd Bailey is a member of the Bar of the District of Columbia. In 1947 he became associate secretary of the Friends Committee on National Legislation and in 1951 director of the United States Committee for the United Nations. He is now executive director of the United States Committee for UNICEF.

### New Clerk Announced

PARTICIPANTS in the tenth annual conference of the Southern Appalachian Association of Friends considered "Who's Got the Whole Wide World in Whose Hands?" The attendance this year was the largest in the Association's history. No decision has yet been made regarding Yearly Meeting status for this group of Friends. The new clerk is Jack Kaiser, of Decatur, Georgia, replacing Nelson Fuson.

## Coming Events

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

### November

15—Mercer Street Friends Center, Trenton, New Jersey. Open House, 3:00-6:00 P.M. Guided tour, skits, refreshments.

15—Philadelphia Quaker Women, 10:30 A.M., Race Street Meetinghouse. Faith E. Diaz: "How America Has Dealt with the Historical Contributions of Afro-American Citizens." Lunch at International House.

15 and 16—Executive Committee of Friends World Committee (American Section) at Wilmington Friends Church, Ohio. Evening sessions, 7:30 P.M., open to public. Speaker: William E. Barton. Friday, "Quaker Service Around the World"; Saturday, "Responsibilities as Associate Secretary of Friends World Committee."

22-24—Quaker Weekend, Penn Conference Center near Beaufort, South Carolina, attended by members of Atlanta, Augusta, Charlotte, and Greensboro Meetings and any others who can come. For information write Bob Passmore, Penn Center, Frogmore, South Carolina 29920. Telephone: (803) 524 4337 (day), 524 6533 (night). Adults, \$16; students and children, less.

25—Annual Meeting, Friends Historical Association, Green Street Meeting, 45 W. School House Lane, Philadelphia, 8:00 P.M. Speaker, Larry Gara, professor of history, Wilmington College: "War Resistance in Historical Perspective."

### December

5—Report on Congress of Correction, 2:30 P.M., Race Street Meetinghouse, Philadelphia. Speakers: E. Preston Sharp, Hugh Reed, Louis Schneiderman, Leon T. Stern. Open forum, Randolph B. Wise, moderator. Edna Mae Bieber, presiding.

## Announcements

*Brief notices of Friends' births, marriages, and deaths are published in the Friends Journal without charge. Such notices (preferably typed, and containing only essential facts) must come from the family or the Meeting.*

### Births

GOERKE—On October 1, a daughter, ARIADNE GOERKE, to Edmund and Florence Ann Goerke, members of Shrewsbury Monthly Meeting, New Jersey.

ISHIDA—On October 1, in Saint Louis, a daughter, KEIKO CECILIA ISHIDA to Yasuo and Magdalen Ishida. The father is a member of Eugene Monthly Meeting, Oregon, sojourning at Saint Louis Monthly Meeting.

LEWIS—On November 25, 1967, in New York City, a son, ANDREW JOSEPH ERSKINE LEWIS, to Susan and Carl Michael Lewis. The mother and maternal grandparents are members of Lehigh Valley Monthly Meeting, Bethlehem, Pennsylvania.

### Marriages

GAGE-GILPIN—On October 9, in London, England, FELICITY EVE GILPIN, daughter of Antony Capper and Eirene Gilpin, of Lusaka, Zambia, and ROBERT STANSIFER GAGE, son of Mr. and Mrs. J. H. Gage of Indianapolis. The bride and her parents are members of Scarsdale Monthly Meeting, New York.

PALMER-SCATTERGOOD—On September 1, in Marlton, New Jersey, KATHERINE SCATTERGOOD, daughter of Robert and Jean Scattergood, and DAVID E. PALMER, son of D. Russell and Ruth Coppock Palmer. The bride and her parents are members of Haddonfield Monthly Meeting, New Jersey; the bridegroom, of Goshen Monthly Meeting, Goshenville, Pennsylvania; and his parents, of Gwynedd Monthly Meeting, Pennsylvania.

### Deaths

CATO—On October 21, at Ham Green Hospital, Bristol, England, CLARK CATO, aged 63 of Street, Somerset, England. She was the wife of William Bancroft Cato.

CHISLETT—On August 28, in Ramona, California, REBECCA CHISLETT, long-time member of La Jolla Monthly Meeting, California. In a time when even Friends seem often uneasy with quiet, her serene countenance at Meeting was a constant reminder that it is worship that matters.

TAYLOR—On October 4, in Santa Fe, New Mexico, IRMGARD WIRTH TAYLOR, aged 71. She studied at a number of German universities and was awarded a degree of doctor of philosophy by Bryn Mawr College in 1935. She worked with the American Friends Service Committee

Child Feeding Program in Germany. She was a social worker with the Bureau of Public Assistance of the United States Department of Health, Education, and Welfare. She helped found a school in the late 1920's and, in the late 1930's worked with the German Refugee Program of American Friends Service Committee. She was a member of the Friends Meeting of Washington. She is survived by two sons: Richard W., of Kent, Ohio, and Thomas L., of Elgin, Illinois; a daughter, Sylvia T. Fenx, of Lincoln, Nebraska; eleven grandchildren; and a brother, Peter Wirth, of Kronberg, Germany.

WETHERILL—On October 23, NANCY BETH WETHERILL, aged 15 months. She was the daughter of John M. and Eleanor Stratton Wetherill, of Glen Mills, Pennsylvania. In addition to her parents, she is survived by a sister, Lorie; her paternal grandmother, Edith M. Wetherill, of Chester Monthly Meeting, Pennsylvania; and her maternal grandparents, Stanley and Marjorie Stratton, of Middleton Monthly Meeting, Columbiana County, Ohio.

### Benjamin R. Burdsall

BENJAMIN BURDSALL has left us, but the kindness of his voice and the lovingness of his soul live on. He was a gentleman, with a vast understanding of human character.

He had a sense of innocence around him, and yet he knew far more than most men in that he knew of love and generosity. His greatest pleasure was the happiness of others.

Benjamin Burdsall first came to Brooklyn Friends School in 1935. In addition to teaching senior English, he became Head of the Upper School in 1942.

He was a dedicated man. A man dedicated to his work—Brooklyn Friends School. A man dedicated to the fulfillment of life. He was a busy man, yet he never hesitated to stop and extend his hand in aid and fellowship.

He was a simple man who beamed a cheerful grin, with sincerity in his eyes and trust in his heart. Benjamin Burdsall had a very deep belief in his fellow man. He had great patience and the conviction that one achieves more by forgiving than by punishing. He was an example of man at his finest.

Mr. Burdsall often read to us from one of his favorite books, *The Prophet* by Kahlil Gibran. The following was taken from it:

"The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his lovingness.

"If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind."

Benjamin Burdsall was respected, esteemed, and loved because of what he was and what he gave. And a man who shares his soul never dies.

Benjamin Burdsall, a member of Purchase Monthly Meeting in New York, died on October 15. He is survived by his widow, Miriam Grundy Burdsall, and two sons, John and David.

ANDREA VAN GENDEREN

MRS. GLADYS LINDES  
211 S. HENDERSON RD.  
KING OF PRUSSIA, PA.  
19406



## Honor Regional Scholarships

Westtown each year offers 15 Competitive Regional Scholarships based on character, leadership, and intellectual performance. Winners receive a minimum grant of \$100. A larger sum according to the need of the applicant, and the ability of the Scholarship Funds to meet that need, may be granted in sums up to \$800 a year and, in cases of extreme need, up to \$1400 a year. A Scholarship form is supplied with each application, and an opportunity is given to state the amount

needed to send a boy or girl to Westtown.

To be eligible, a student must be a member of the Society of Friends (or have one parent who is a member) and be ready to enter grade 10. There will probably not be any vacancies in the 11th grade in the Fall of 1969.

Early in January, 1969, each applicant will be given, in his home locality, three tests. One will be in English; one will be in Mathematics; and the third will be an intelligence test.

Applications for 1969-70 must be at the School by

December 14, 1968. The necessary forms are automatically sent in November to all Friends who have made formal application for admission into the 10th grade.

For Application forms and school catalogue, please address: J. Kirk Russell, Director of Admissions, Westtown School, Westtown, Pennsylvania 19395.

### Westtown School

1799-1969

EARL G. HARRISON, JR.,  
Headmaster