

*April 1, 1969*

# FRIENDS JOURNAL

*Quaker Thought and Life Today*





## FRIENDS JOURNAL

Volume 15, Number 7  
April 1, 1969

Friends Journal is published the first and fifteenth of each month by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 563-7669.

Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

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Subscription: United States, possessions: one year \$6, two years \$11, three years \$15. Foreign countries (including Canada and Mexico): one year \$7, two years \$13, three years \$18. Single copies: 35 cents, unless otherwise noted. Sample copies are sent on request.

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Friends Journal Associates are those who add not less than five dollars to their subscriptions annually to help meet the over-all cost of publication. Contributions are tax-exempt.

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## From a Facing Bench

THE PHOTOGRAPH ON THE COVER, from the United States Department of Agriculture, is of newly hatched bobwhites in their nest.

It brings to mind a stanza in Algernon Charles Swinburne's *A Child's Laughter*:

All the bells of heaven may ring,  
All the birds of heaven may sing,  
All the wells on earth may spring,  
All the winds on earth may bring  
All sweet sounds together.

And this, from The Song of Solomon:

For, lo, the winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

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(Continued on page 208)



# Today and Tomorrow

## Minority of One

MINORITY IS A LONELY STATE—even among Friends, who try their best to ease the lot of the dissenter.

Loneliest, perhaps, is the newly convinced Quaker. Feeling that he and his times are out of joint, he expects the Religious Society of Friends to provide a refuge in which his minority will find comfort and community.

Instead, he may well wake up and find himself on a First-day school panel trying to make a case for pacifism or part of a group concerned with the urban crisis that keeps asking not "How should we proceed?" but "Should we?" Always he seems to be part of a debate over ground rules he thought he had accepted when he wrote his letter of application. To find himself a dissenter in the ranks of those he had assumed were themselves dissenters is more than he had bargained for.

There are those who try to comfort him with talk about the richness of diversity, but he has an unsatisfied longing for diversity that produces unity (not uniformity), and for unity that, like refracted light, expresses itself in diversity. All too often, contrary to song and story, each Friend remains an island.

He looks back, but there is no possibility of a return to the world he came from, for by this time his minority status has been intensified. In general, he questions the status quo that surrounds him, whether in the form of TV, the latest shopping mall, law and order, or affluent suburbs. He may have become a vegetarian, and if he is even, perchance, a nonwatcher of birds, what is he going to talk about at coffee hour?

The survival therapy such a Friend may need, at least occasionally, is to be part of some good rousing majority that is full of spiritual courage and conviction and all steamed up to go ahead.

As we carried this thought in our mind, we were rewarded by coming upon a pamphlet, *Toward a Common Vision*, by Chris Downing, that expresses the concern in these words:

"Because we Friends no longer seem to share a communal purpose, we are no longer a true community. . . . It is my conviction that Quakerism means not the worship of tolerance or silence as themselves somehow ultimate values, but a way of moving toward truth and agreement, together, communally. We aim at agreement not with each other but with truth. . . ."

Friends can seek this truth, says Chris Downing, through "that same kind of attentive listening and speaking which orders our meeting for worship," and "through a willingness to open ourselves to new encounters and to re-

shape our beliefs." Such dialogue may then lead us "to recover our identity, to discover God's purpose for us."

At that point, each minority of one may find fulfillment in a majority that knows no futile fragmentation but the strength of a many-faceted, shared vision.

## Hypocrisy

At a recent meeting, a panel of college-age Friends was instructed to tell the oldsters what's wrong with them, and therefore with our Religious Society. The indictment is now becoming, as trite as it is, certainly in part, true. Most of it centers in Establishment hypocrisy. We say one thing with our tongues but another with our money, when we have any.

We talk piously of love but resist efforts to make life loving. We hold fast to our special privileges even when we admit we cannot justify them. We are strong on philosophy, but this should grow out of action, not vice versa.

It is impossible to deny, not the grain but the very large mountain of truth in all these allegations. Nevertheless, the young, like the old, have a good deal of difficulty with the beam in their own eyes. How much hypocrisy is there in a young person who goes on a picket line with reasonably confident foreknowledge that the very generation he is condemning will both financially support him and finally bail him out? Can the desire to witness for truth always be separated from the desire to be conspicuous? If "what is inside the head is more important than what grows on it," why let it grow? If action is all and philosophy is nothing, how do you know where you are going, why you want to get there, and whether you are on your way?

This is neither to condemn the young nor to absolve the old. It is only to suggest that wisdom is not easy to come by.

## Dinosaurs on the Plains of Mud

FROM ANTIOCH NOTES, an eight-page leaflet issued eight times a year by Antioch College, we quote these words by its president, James P. Dixon:

I do not think the threat to our intellectual life is the demand for change. The basic threat is the extraordinary demands we make on ourselves—the competence we feel we need in order to play our roles.

In a sense the role of an institution is to try to provide a somewhat less paralytic environment—a sanctuary, if you please—than we may feel the world to be. Benson Snyder, a psychiatrist and an Antioch trustee, recently said, "The individual who holds tightly to the model of his world, and finds that that model no longer works, often becomes furious at anyone who points out that events have changed. He has stopped listening. . . . There's another consequence of this response to rapid change. The climate in the college and the society becomes suffused and distraught, positions ossified, and one hears expressions of helplessness increase. Like dinosaurs on the plains of mud, each in his own way frantically puts on more weight and thinks this form of strength will serve him. He doesn't know he has lost touch until the mud reaches the level of his eyes."

We are full of the tragedy of not hearing: we need somehow to loosen up on our models of education in relationship to ourselves and the world to get room enough to be human. And to do this, paradoxically, we have to take risk. Any venture into the unknown is a risk, and the way in which one confirms one's abilities to venture is the venture.

Furthermore, we have to support those who take risks for all of us and not hang them up if their risk-taking for us does not succeed. We have to be careful not to argue from what we think is in someone else's head. And we have to be careful that out of our own inability to risk we do not seduce others into taking the risk that we ourselves should take in order to see if that way is safe. We cannot afford to send out that kind of scouts in our ventures for change.

### Let's Pretend

NEVER, NEVER does an editor bother with an unsigned communication, which, he knows, is like an unsigned check.

We got one last week, our first in many months, and our left hand caught it in midflight to the wastebasket, as our eye (the eye being faster than the hand) grasped its last sentence. It has disturbed us ever since.

The letter:

"Let's pretend we can change the world. Let's pretend we care. Let's pretend we know how to make it a happy world, a world of peace and joy and love and sharing and trust. Let's pretend we understand God's purpose and kingdom, and that He wants his kingdom to be real here on earth now. Let's pretend we know exactly what our Utopia will be like. Let's pretend all our wishes will be granted, and let's pretend that we only wish for what God wants for us. Let's pretend that we are humble servants of the Lord and seek only to serve Him. Let's pretend that God will grant us all the light we need to be clear if only we turn toward that light.

"Let's pretend the darkness in our friend, who is troubled and not so sure, can find the same light we know is in all men, because let's pretend God put it there whether they seek it or not. Let's pretend that evil is not real, or at least not as real as good. Let's pretend the trials and troubles of life are to instruct us and lead us to greater strength and understanding. Let's pretend we have something to give and to share with our friend in darkness.

"We do not have to pretend to live in this vision of faith. Our presence in meeting witnesses that we do live in this illusion. We do believe—even when we don't believe. Because we have no choice. Without this faith, we know Kierkegaard's 'sickness unto death.' We know death so real it is no concern whether we are lying down or not.

"Let's pretend we have another choice besides hope or despair. Let's pretend that God is real and wants to talk to us. Not us—to me. I don't know what He has to say. I don't know anything. Because when I stop pretending, I am too afraid to ask God what He's thinking and too afraid to tell Him what I'm thinking. I really don't want

to talk to Him when I stop pretending. In fact, I am terrified. It's much easier to pretend I am afraid about death or character or love or honor or community or justice or anything! The last thing I want to do is talk with God. I don't know what it might lead to! I don't mind pretending God loves the world, but leave me alone!"

We know only that the letter was mailed in a large city. It was written on both sides of a sheet that we guess was torn from a notebook of the kind used in some schools. Its handwriting seems to be that of a young person.

In place of the signature were eight words we take to be a disavowal of whatever sophistry an older generation is guilty of and a plea to understand and stop meddling: *Submitted anonymously as a further avoidance of confrontation.*

We wish we could answer the letter with the love, compassion, and wisdom it calls for. The best we can do is to grope for quickening words that the young must accept as genuine, empty and overused though they may sound to the tortured (self-tortured?) young.

*Dear Young Person:*

*We who once were young, like you, and have felt pain, sorrow, emptiness, hope, impatience, and the sharp need to be something and do something in a suffering, dull, indifferent world—we still, like you, feel pain.*

*Forget the generation gap. We speak your language, although sometimes with an accent. If you want us to listen to you, in fairness you must sometimes listen to us.*

*Yes, we pretend. Our pretending may be a defense against hurts too sharp to bear otherwise; a reluctance to seem too outgoing, too corny, too unlettered; a kind of reassurance to ourselves; a kind of humility. Is "pretend" the word we should use?*

*Is there a God? Is there love, beauty, the marvelous secrets of birth and growth? Is there in you (of course there is!) a sensitivity, an awareness, a brain, fingers, yearning that enables you to write the letter that you did? Nobody demands an answer. Nobody "confronts" you. If anybody asks, he asks to help in friendship and love.*

*A lot of words, but they come down to two: Love, understanding.*

*Young Person, the next time you write to an editor, sign your name!*

### Limping Analogy

FROM A LOYAL CONTRIBUTOR and correspondent we have an anecdote that cheers our day considerably. Its analogy limps, he said, but a prominent clergyman told it in a sermon: "A hen and a pig were traveling together and decided to drop into a restaurant for something to eat. 'What will you have?' the gentlemanly pig asked of the hen. 'I'll have bacon and eggs,' the hen said. 'Oh no!' said the pig, 'that's involvement for you, but it's total commitment for me.'"



# What is a Quaker Meeting?

by David Diorio

A CHARACTER in one of Sean O'Casey's plays asks, "What is the stars?" It is his way of telling us their familiarity blinds us to their mystery.

In the same way, I ask, What *is* the Quaker Meeting? Do we take for granted the corporate spirit that can touch the life of every attender? Particularly, does the size of a Meeting have anything to do with its spiritual life?

I have been thinking about the last question since I moved to a large city some months ago, leaving the small Long Island Meeting I had attended for seven years.

The Meeting I now attend has three hundred members, property worth more than a million dollars, a beautiful building and grounds, and a successful Friends school—all of which make it a community landmark. Yet it does not seem to me to be truly a Quaker Meeting. More than a fourth of the one hundred or so persons who attend meeting for worship each Sunday are attending for the first time. Even regular attenders and members often do not know each other well.

The *institution* seems to have taken on a life of its own, precluding the deeper relationships a smaller Meeting can foster.

My small Long Island Meeting does not number more than twenty families. Often on a Sunday, particularly in the summer, only four or five people attend meeting for worship. Its small size seems to encourage deep relationships among families and members. If differences of temperament and philosophy emerge, the very smallness of the group demands a directness of dialogue. Sparks may fly, but a deeper relationship of one kind or another necessarily follows.

Such sparks have been spoken of by Martin Buber as resulting from the encounter of one person with another. Quakers might refer to the encounter of that of God in one person with that of God in the other, an encounter as mysterious as the stars.

Should not a Friends Meeting be such an encounter? Try as it may with special conferences, social gatherings, and other devices, the large Meeting does not seem able to generate such a closeness. This impersonality does not necessarily have anything to do with the spiritual quality of individual Friends in the Meeting, but much to do with the dynamics of the group as a whole.

An individual in a large society often resorts to wearing a mask and looks to a leader to speak for him. There is a tendency for some to vie for the attention of the many



Photograph by Richard Wurts

*Meeting for worship at Pendle Hill, Quaker conference and study center in Wallingford, Pennsylvania.*

through novel and striking messages. Some may even mistake the institution for the Meeting, an error George Fox spoke of when he used the term *steeplehouse* to describe the churches of his time.

The large Meeting recently sent me, along with three hundred others, a questionnaire, which was to be returned with a pledge of financial assistance for the coming year. I could not in good conscience do this. This Meeting already seemed to me to have more wealth than necessary, and the institution created by this wealth threatened to engulf the spiritual life of the Meeting. Jesus spoke frequently of the barriers to spiritual growth created by riches and by the institutions of his day.

Yet I gladly gave to the small Meeting, knowing that help of all kinds, including manual labor in work parties, was necessary to keep it alive.

Perhaps Quaker queries should include one that asks: "Is the Meeting spiritually alive? Is it threatened by wealth, size, or secular power?"

If the answer is yes, or even maybe, should not the Meeting consider dividing itself? Certainly the financial resources of a large Meeting would be ample to foster the growth of several smaller Meetings. And in smaller Meetings there might again emerge the spiritual vitality which is the hallmark of a truly corporate organism—that permits dialogue between members on many levels and possesses those sparks of divinity which attest to the living spirit of God in man.

# Building Blocks of the I-Thou

by Elizabeth Cattell

EXPERIENCES THAT SHOW IN ACTION the essence of our developing human nature can occur early. They are far different from the traumas and put-downs on which neurosis and psychosis are built. They are primarily experiences of discovery of the I-am and of the I-Thou.

Freud did children an injustice when he showed that sexuality starts in childhood without showing that the Inner Light also starts there. Freud's highlighting of infantile sexuality destroyed a Victorian stereotype. The pre-Freudian idea of the child's essential innocence, however, has a certain validity. Jesus Christ, in recognition of the child's openness to reality, said, "Unless you become as one of these, you cannot enter the kingdom of heaven."

It is not only childhood that psychology has tended to derogate. For the most part, psychology has tended to put down with one hand while offering help with the other.

Despite Freud's splendid uncovering of the unconscious, neither his early emphasis on the thought that human nature is driven by the need for relief from tension nor his later emphasis on the ego (and the perpetual see-saw of the life and death instincts) presents a very hopeful potential.

The worst defamation of human nature comes from those who base it on animal-human aggression. Anthony Starr, author of *Human Aggression*, refers with scorn to the "perennial optimists who do not believe there is anything unpleasant in human nature which cannot be 'fixed'."

He states: "The sombre fact is that we are the cruellest and most ruthless species that has ever walked the earth; and that, altho we may recoil in horror when we read in newspaper or history book of the atrocities committed by man upon man, we know in our hearts that each one of us harbours within himself those same savage impulses which lead to murder to torture and to war."

Surely, however, if human nature were based on animal-human aggression, this would show up in our early subjectivity. Yet, in the kaleidoscopic flow of my own early memories—I use my own because they are the most available—I find even a beginning kind of rudimentary responsibility.

Yes, I find memories of building-block experiences in which the child is evaluative in a fully human way, true to himself and to life. Vaguely he even senses that he is part of the chain of causality. The seed, not of aggression, but of creative response is there.

My earliest memory is of an incident that occurred before I was three. One night after I had been put to

bed in my crib, I screamed, "I want my mother!" My grandmother, my mother's mother, came instead. Again, I screamed, "I don't want you. I want my mother." A tall, tired, white-haired woman, a little stooped, my grandmother turned away. I can still see the droop of her shoulders and feel the pain of my rejecting her.

In a sense, here was my fall from paradise. In paradise, everything exists for us; we are entitled. All we have to do is desire and take or demand. In the fall, we move toward reality. We get our first whiff of our fallibility.

A second experience that I recognize as a building block of the I-Thou occurred when I was between five and eight. My parents and I lived in a suburban town in a house with a wide lawn. One day I was romping there with our little hound, Bumsy. Bumsy and I threw ourselves down to rest. In my right hand I held a stick. Suddenly, it occurred to me I could poke the stick in Bumsy's eye and hurt him. Bumsy was in my power. I hesitated, and we looked each other in the eye. I decided I did not want to hurt Bumsy. I reached out my left hand and patted him.

A third building-block experience occurred when I was about the same age. One morning I woke with a sore throat and a feeling of nausea that invariably developed into what my mother called a bilious attack, which lasted a few days. On the sidewalk in front of the house, I could hear my friends skating. They were shrieking with glee. I wanted to be with them. I made a decision. I promised myself, "By eleven, I'll be out there skating," and went back to sleep. By eleven I was out there with them, skating. Ever since, I have known that one's physical condition is amenable to his wishes and decisions.

A fourth learning experience was a gift from my mother. I attended a Memorial Day celebration with my mother. I marched up and put flowers on a grave. After I returned to her, I watched a boy from a poor neighborhood go up and lay a bunch of maple leaves on a grave. "Look!" I said, "maple leaves!" In voice less critical of me than sympathetic to him, my mother replied, "Maybe he doesn't have a garden at home as you do." (She may have seen in that boy her own little brother who had died.) What a relief to stand corrected, freed of my scorn!

In all four experiences, good and evil battled it out to produce some light growth of awareness. In all, I sensed the existence of a live option. In all, conscience was alive, and there was a certain amount of self-discovery.

In all four, I became aware not of opposition outside of me, to what could be, but of opposition within myself.

We need to speak to "that of God" in children most of all!

*There may be Peace without Joy,  
and Joy without Peace,  
but the two combined make Happiness.*

JOHN BUCHAN



By Charles A. Wells:

## Paris and Saigon

WERE IT NOT for the tragedies involved, the Paris negotiations would present the makings of the best musical comedy script in years. The United States delegation isn't speaking to the National Liberation Front, the political arm of the Vietcong, which claims to represent South Vietnam.

The delegation from Hanoi won't speak to the Saigon leaders who claim to be South Vietnam's sole spokesman—but wear United States uniforms, carry American weapons, spend United States dollars, use American slang, and drink Milwaukee beer and Kentucky bourbon. Not only does the Saigon delegation include many young lady secretaries but the head of the Saigon delegation, the dapper little General Cao Ky, owns the biggest bar (complete with bar girls) in Saigon which caters to GI's. What Rodgers and Hammerstein could have done with that!

The painful fact is that Paris negotiations can mean little until the issues are more clearly defined on the ground in South Vietnam. The insecure place the Saigon Government has in the South Vietnamese countryside was demonstrated again in the recent Communist offensive. It was revealed months ago in a news dispatch from Saigon (The New York Times, November 21): The Premier of South Vietnam had finally ordered South Vietnamese troops to stop helping landlords collect back rents from peasants in rural areas formerly controlled by the Vietcong but now "liberated" by the GI's. Premier Tran Van Huong also said that "troops should not side with landlords against peasants in disputes over back rents and land ownership." The reluctance of the peasant to give up his land and pay the back rents is usually interpreted as sympathy for the Vietcong. He is sometimes tortured for this.

Then, buried in more recent United Press International and Associated Press dispatches from Saigon was a statement by President Thieu that his government would finally make a start on land reform this spring. This, after thirty-two thousand Americans have died and one hundred billion dollars have been spent to "stop Communism." Meanwhile, American officials have been fully aware that land reform is the major factor in Communist gains in Vietnam.

When the United States first began to support the anti-Communist forces in South Vietnam, there was considerable agitation for land reform "to win the hearts and minds of the people."

The Central Intelligence Agency under General Edward G. Landsdale tried to persuade the Diem Government of 1963-1964 that land reform was essential, but Diem and

most of his followers belonged to large landowning families as do most of the present Saigon officials.

Hinged to the problem of land reform is the fable that the Saigon Government leaders are duly elected representatives of the people. It is now a matter of record that, in the so-called "free elections" of September 1966, candidates were screened six months before the elections; those who urged a negotiated settlement based on land reform and a purging of the corrupt Saigon ruling apparatus were eliminated from the contest. Thus the South Vietnamese got a chance to vote for only the candidates who supported the war and the United States-supported dictatorship, a parody given a veneer of authenticity by President Johnson's trick of sending twenty-one United States "observers" to witness the "free elections." Any South Vietnamese who protests these conditions today soon finds himself in prison.

We agree that a representative government evolves slowly where there have been no democratic traditions. But the process must begin, as in our history, with the people, cultivating justice through reforms that establish the impartial processes of law. When the Pentagon took over in Vietnam, as a matter of military expediency, we merely reinforced the position of the landowning Catholic aristocracy at the top—relics of French colonialism in a Buddhist country—who recognize only law that works for them.

As the vastly superior United States forces finally subdue the Communist thrusts and the indiscriminate slaughter and destruction end, we'll be back where we were in 1964, when the ghastly miscalculation was made in Washington to settle these problems in Southeast Asia by conventional technological warfare.

That is why Averell Harriman on his return to Washington said, "The time is near . . . when we will have no right to ask American boys to die in Vietnam." Wasn't that true in 1964?

### The Taking of Oaths

*Advised, that our Christian testimony be faithfully maintained against the burden and imposition of oaths, according to the express prohibition of Christ, and also of the apostle James: "Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thine head, because thou canst not make one hair white or black; but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation."*

LONDON YEARLY MEETING EPISTLE 1782

# What is Wrong With Conflict?

by Grace B. Gibas

*Grace B. Gibas prepared this message for Minneapolis Monthly Meeting for a meeting for worship:*

THERE IS SOMETHING not quite respectable about conflict—unless, of course, it is an international conflict in which there is wholesale killing and destruction. Then conflict becomes noble and heroic, and anyone who raises his voice in a plea for negotiation is considered disloyal.

But, on a community level, the person who challenges the status quo or introduces controversial ideas or precipitates conflict because of principle gets called a trouble maker.

People like harmony and are willing to preserve it—at almost any cost. Even in marriage, couples like to present a harmonious facade though hostilities may be seething underneath. They think conflict might be unbecoming or even fruitless.

But is conflict bad? Psychiatrists don't think so. In fact, they point out that conflict has good aspects. Out of conflict can come constructive change and growth. People get very uncomfortable when a community gets torn apart by dissension and controversy. But out of these things can emerge new and better leadership. There can be changes for the better or citizens may come to appreciate what they already have when it has been challenged by something less beneficial. In marriage, often a healthy no-holds-barred fight exposes a lot of festering hostilities to the clean air of discussion. Then the couple can talk out their differences. Or maybe they don't succeed in resolving their differences. They simply agree to live with them. There are plenty of healthy marriages where there is unresolved conflict, and the very differences sharpen up each partner so he is more alive and alert than he would be without the presence of the ongoing conflict.

It is unrealistic to think that conflict is something that must be resolved. Every community has its unreconcilable groups. They will never agree. But they can still live together, each challenging the other to sharpen up its thinking. Nothing is duller or deader than a community in which there are no expressed differences of opinion.

Conflict arouses a lot of very good emotions. It stimulates altruism, courage, and devotion. The readiness to fight for an ideal or to remove injustice reveals the role that love and concern can play in conflict. To many, conflict has a game aspect that meets their need for stimulation and excitement.

The reason conflict is generally regarded as not quite

respectable is that so often it is carried on in a destructive manner.

On an international level, of course, deadly weapons are used. At other levels, truth is often a casualty. People regard their adversaries as not worthy of respect. In communities where characters are assassinated, everyone is the loser. In a marriage, where partners violate each other's right to be themselves, conflict becomes destructive.

So it is not really conflict that is bad. It is the way in which conflict is conducted that determines whether it is constructive or destructive. As long as those in conflict respect each other and remember their mutual humanity, conflict will be constructive. Harmony is a nice thing to have, but true harmony usually is an outgrowth of conflict which has been conducted on a mature level. . . .

To say that there is conflict in the Minneapolis Society of Friends is simply to say Minneapolis Friends are a vital, concerned group of individuals. If there were not conflicts it would be a sure sign we were dying.

We may well ask this question: "Can Minneapolis Friends solve *all* their conflicts?" I do not think they can. I am not even sure that even if it were within the realm of possibility it would be good. Friends need enough varieties of differing opinion to sharpen up the answers in each person's search for truth.

Friends have the machinery for discussing conflict. Much of the conflict can be solved in the kind of prayerful, understanding discussion that is supposed to go on in a Friends business meeting. And what cannot be solved can be lived with graciously.

Friends have found the art of real communication. In a prayerful atmosphere they can both talk and listen—really listen to each other. They can bare their souls, their bitterness perhaps, and be sure of being understood and loved just as at other times it is their turn to understand and love.

The great strength of Friends is that as they wait on the Lord together, they gain an understanding of the motives of their opponents even though intellectually they may never be able to understand their arguments. Friends perceive each other as children of God, all sincerely seeking the truth. They may be tempted to believe that God smiles a little more warmly on those who agree with them than on other Friends, but in prayer humility steps in to remove that temptation.

Friends, it is not necessary that we agree. Outward harmony is not *required* of us. What is necessary is that we truly *love* one another.

## **Meditation on the Omnipotent**

Conflicts reveal through tumult God in thought;  
of all hopes men share everlastingly,  
none, pitted against discord, has yet been taught  
the secret—His prints on duality.

MARGARET DIORIO



## A Memorable Meeting

by M. David Hynard

THE SMALL GARDEN of our meetinghouse here in the Garden of England smiles in the rare, late winter sunshine as we centre down in worship. The resting plants and dewy lawn that we can see through the glass door help to draw off the hurry and bustle of the past week, when suddenly a cheerful tapping on the glass re-awakens our outward attention. It is William, our wardens' three-year-old, come to share the exuberant energy of his fresh life with us. His bright and uninhibited "Hallo!", before he is gently whisked away by his father, completes his spontaneous ministry.

In our Meeting, young Friends and attenders are with us for the first fifteen minutes of worship. My experience of other Meetings in England and America had given me the strong feeling that the final quarter-hour was a far preferable time for the children to join the adults: By that time meeting has generally united and is following a distinct theme, which, rather than being broken by the entry of youngsters, tends to be re-inforced by this fresh injection of life and light, and the flow of ministry more easily continues to the additional benefit of the newcomers. With children in meeting for worship at the start, frequently their short (to us adults) stay is rather fidgety, with active minds focussed more on things diurnal than eternal, while some grown-ups are hindered in their own meditation.

But now I wonder. Centring down this morning was no protracted and soporific sloughing-off of the week's cares but, instead, was determined by the scale of a lifetime that is measured in months rather than the decades of the adult scale. William's three years of life represent less than seven percent of mine. Does this not, incidentally, help us to see why young people are impatient with their elders?

What, then, was William's message? Certainly it was manifold. He was saying that he was with us, totally, in our worship. That we do not have to sit with heads bowed and in silence to worship. That we must seek in community with young lives like his.

Few would think about a Quaker meeting and characterize it as "enthusiastic", would they? A revival meeting, certainly, is full of enthusiasm, but the gathered silence of Friends? But only a year or two ago an American pointed out to me the Greek roots of this word: "en=in"; "theos=god." That of God within us expresses itself in limitless ways. And William was sharing that of God within him.

We do not have to make a lot of noise when we are enthusiastic, nor do we have to be experienced and weighty in mind to minister in meeting for worship.



### Spring Work

While Mom and Dad planted garden the rest of us did yard work, and we could hear their voices as we worked: they talked about the garden, the house, or us (when we were out of sight). They raked the ground to table-tops and cleaned it weedless.

Their talk rose like smoke and spread with the clouds to cover us where we were. Dad grudgingly allowed the first row for flowers, and Mom planted zinnias. The ground smelled good from winter keep, and weeds scraped into piles were limp and didn't scratch. The currant bushes at the edge promised green, and the rhubarb was clean from last year.

Dad prophesied.

"Clean ground now makes weeding easier."  
And as we worked their care spread over us.

THOMAS J. PHILLIPS

### To Gardeners

Was it, perhaps, perverse of you to cherish  
These plants which need such hopeful faith to grow?  
Before they reach perfection, they may perish  
From what excess or lack you hardly know.  
Why not, I thought, work, as you can and must  
For things more useful; something that will last?  
Not buds as delicate as children's trust  
Which clumsiness and cold may likewise blast.

But when I see how ignorance and greed  
Have sludged our streams and hardened ancient earth  
To concrete, lifeless strips for future need—  
I bless my gardening friends and know their worth.  
Lacking their faith, hope, love, we may erase  
In days or years, our own dear growing place.

MADGE H. DONNER

## Preachers and Stewardship

by Harry S. Scott, Jr.

THE GENTLEMAN to whom I was being introduced was unknown to me, but his name was familiar.

"Oh, yes!" I exclaimed. "I see your name in your church bulletin."

"Not mine," he retorted.

For the next few minutes, he recounted his distaste for pulpitierring on behalf of human welfare, human understanding, human brotherhood. He had left one church because "all they could preach about was peace." He had given up attending another church because they were preaching that social stuff.

"Ah, but that new interim pastor," he went on, "there's a man for you! You can *live* his kind of religion. He talks about God—he doesn't talk about the world."

I thought of a statement Howard Thurman once made: "When the star in the sky is gone, when the kings and princes are home, when the shepherds are back with their flocks, the work of Christmas begins: To find the lost, to heal the broken, to feed the hungry, to release the prisoner, to rebuild the nations, to bring peace among brothers."

But I can sympathize with the man who did not want to get involved. Why should he be harangued by some do-gooder who wants the world changed to his taste?

Here is an example: A preacher was once holding forth on a text from Exodus. "Thou shalt have no other gods before me." The congregation responded: *Amen!* "Thou shalt not kill!" *Amen, brother.* "Thou shalt not steal." *Hallelujah!*

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

A murmur ran through the congregation: *Now he's left off preaching and started meddling.*

Preachers, meddlers, do-gooders, nondoers, and the rest of us, will do well to remember our religious heritage.

It is up to us to receive this legacy with a sense of duty and obligation and joyful privilege. To be a good steward, we must grow up religiously. We must receive the love of Christ and make the effort to bring his teachings to bear on our personal life and social relationships.

Good stewardship is the whole of life accepted as a gift from God, then in turn given in humility to service.

Erasmus, a half-millennium ago, recognized that Paul, when writing to the Corinthians, put charity before miracles, prophecy, and the tongues of angels.

Do not tell me, he wrote, that charity consists in going often to church, in bowing before the images of the saints,

in lighting candles, in repeating the prescribed prayers. God has no need of these things.

Paul means, by charity, to edify your neighbor, to count all men members of the same body, to think of them all as one in Christ, to rejoice in the Lord over your brother's good fortune as over your own, to relieve his misfortunes as if they were yours, to correct the erring with gentleness, to instruct the ignorant, to lift up the fallen, to console the dejected, to help the needy.

This is a call to what is vital. This is total commitment—nothing halfhearted. This is a sword to cut the tangled web of our lives, to stab us fiercely awake.

### Sanctuary

(for Orange Grove Meeting)

1.

"For Christ's sake, Friends, keep us for a few days!"

In the season of the nativity

Three young marines faltered into Meeting

Unarmed, seeking refuge from Shore Patrol.

"We've come to sleep and eat, maybe pray, here."

(*O, anything! Make like it's Jesus' day . . .*

*Just not to be asked not to be ordered*

*Not to be drilled grilled killed strangling on damned-*  
*Of-God lies . . . stabbed by hate . . .)*

And Friends received them as wary angels.

2.

"As time goes by, fatigue accumulates.

Our project is not easier to maintain."

I stare at your humble words, Friend,

Unsurprised that the beat is iambic

Pentameter, plain, plain music, heightened

To bear your burden

sacred or profane.

"As time goes by" . . .

I seek a postmark, find the amazing  
impossible unbelievable date:

*Seven February nineteen six nine*

And realize you are on God's time: NOW!

While minding clock and calendar jobs, too.

Days, weeks months ago Shore Patrol warned you:

*In 30 days your guests become Deserters.*

Long gone, long gone! Now Presence, with your leave,

Has created inviolate shelter.

O Friend, I have been here for hours dazed

Awed by a glory too great to measure:

How love triumphed through eight December days

Thirty one in January, seven more,

And wrote

maintain

maintain

maintain

maintain.

ISOBEL S. CERNEY



## Reviews of Books

**Asimov's Guide to the Bible, Vol. I, Old Testament.** By ISAAC ASIMOV. Doubleday and Company, Garden City, New York. 716 pages. \$9.95

THIS SUBSTANTIAL and well printed volume (to be followed shortly by Volume II, *The New Testament*) is hard to describe. It is arranged according to the Books of the Bible with abundant sketch maps, and references to dates, and to relevant archaeological evidence down to 1967 (the Six-day War). It is rich in discussion of names, especially of persons and places, and has a full index of subjects, as well as one of passages. But it is not exactly a book of reference nor is it a commentary.

The writer selects from longer Old Testament books (and Apocrypha) a few verses or subjects for comment. Hence it reads easily, uncluttered by references to the technical literature which, nevertheless, evidently has been used. It makes no pretence to having any significant contribution to Biblical scholarship. It is intended for the intelligent layman. It is concerned with secular aspects of Biblical history and may attract readers who are put off by the one-sided religious emphasis often found in books on the Bible.

HENRY J. CADBURY

**Music and People.** By NED ROREM. George Braziller, New York. 250 pages. \$5.95

BROUGHT UP a Quaker, meaning in silence, I needed noise. So I became a composer," said Ned Rorem. Ned, who studied at Curtis Institute, has composed works for almost every vocal and instrumental medium. Numerous awards have been granted him and leading orchestras have played his works.

*Music and People* is the composer's fourth book. Interludes from his diary alternate with commentaries on specific people; for example, "The Beatles," and specific subjects, such as, "Where is Our Music Going?"

Altogether more than seven hundred people—mostly living musicians—receive either a brief mention or the honor of a chapter.

General readers may be cooled by unclear technical terms describing twentieth century music since the jazz era. Third Stream music was an attempt to marry jazz and classical styles. Experimental music has three factions: Serial, electronic and chance. There is even a modern, conservative style. For lack of a better term, it is the continuing American expression

of European, mainly French, styles beginning in the 1600's. The author considers Francis Thorne, William Flanagan and himself to be hard-core conservatives.

The analysis of styles and the search for meaning is carried out by music analysts, not composers. Composers write because they can and because they must. Their music tends to reflect the times in which they live. Music, however, lags behind other art forms in expressing the times.

WALTER W. FELTON

**The Faith of the Atheist.** By ARTHUR GIBSON. Harper and Row, New York. 218 pages. \$5.95

ARTHUR GIBSON's thesis is that the atheist has much to say that a theist should hear.

The casual reader will find more here than he really cares to know, as the thought of several philosopher-writers is analyzed in depth. This is a scholarly work by a professor in the Graduate School of Theology of the University of St. Michael's College, Toronto.

According to Professor Gibson, atheists have put their "faith" (not religious faith) in freedom (Sartre), death (Camus), matter (Marx), sex (Miller), finitude (Nietzsche), and time (Alexander). The analysis of the insights of these philosophers yields much substance to broaden the theist's thinking, the author maintains.

In his final chapter, "Faith in God," he charges the atheist with broadening his thought to include a more serious consideration of the theist's God, and here he includes much of Teilhard de Chardin's philosophy. Copious notes on sources give an added dimension to the book.

MARION BLAETZ

**Disobedience and Democracy — Nine Fallacies on Law and Order.** By HOWARD ZINN. Vintage Edition, Random House, New York. 124 pages. \$1.45

IT WAS MY IDEA, said Robert M. Hutchins, reminiscing about his years as dean of the Yale Law School, "that law had something to do with life and society; that it is not merely a matter to be found in books or in the opinion of judges. I believed that its relationship to the political organization and to what are now called 'moral values' had to be recognized."

Would Justice Fortas concur? In this book, a young professor of government in Boston University challenges the Supreme Court jurist's ideas on law and order (*Concerning Dissent and Civil Disobedience*, Friends Journal, January 15) as fallacies in need of rebuttal.

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Howard Zinn elders the judge in tones worthy of a Back-Bencher. Unabashedly an exercise in polemics, patently written in haste, the book still presents a case that will not disappoint enthusiasts for the author's *Vietnam: The Case for Withdrawal*. Howard Zinn thinks clearly, documents cogently, and feels deeply that change, even in the sacrosanct realm of Constitutional interpretation, must be initiated—not merely applauded—by the socially concerned.

His definition of civil disobedience as "the deliberate, discriminate violation of law for a vital social purpose . . . not only justifiable but necessary when a fundamental human right is at stake, and when legal channels are inadequate for securing that right," speaks of the condition of Fox and Woolman and the Abolitionists. It will speak to the condition of Friends who share the aim Zinn enunciates for his book and exemplifies in his own life as a teacher: "Always to close the gap between law and justice, as an infinite process in the development of democracy."

ELIZABETH H. BOARDMAN

## A Quaker's Experience in The Chinese Revolution

by William W. Stafford

IN 1924, William G. Sewell, an English Quaker, went to teach chemistry at Jen Dah, a Christian missionary university in western China. Attempting to leave the country during the early part of the Second World War, he and his family were captured by the Japanese and interned behind barbed wire in Hong Kong for the duration. After the war he took his family back to England and in 1947 returned alone to Jen Dah, staying until 1952.

*I Stayed In China* is the record of his experiences during this period from 1947 to 1952 (George Allen and Unwin Limited, London; A. S. Barnes and Company, Cranbury, New Jersey). Although the book received favorable review in these pages two years ago, I think another look at it is in order, now that more and more books by China watchers and China scholars are coming off the presses.

Not many individuals of the West sojournd in the deep interior of China immediately before, during, and after the coming to power of the Chinese Communists. And of the few who did, fewer still were capable of observing with unjaundiced eyes. William Sewell was more than an observer, however. As one who from the first had shared vitally in the life of the university and the community, he became directly involved in the changes

wrought by the revolution. This gives a personal immediacy to the book which lets the reader feel the events as he learns about them. (William Hinton's *Fanshen* also has this quality.)

Sewell's book is packed with revealing specific incidents. One, for example, occurred during the fantastic inflation which engulfed China as the old order disintegrated during 1947 and 1948. (Prices rose 2,000 times.) Sewell's Chinese colleagues suffered real privation. Not so some of the foreign staff members who received their



pay in foreign money. Sewell could not enjoy the sumptuous meal at a birthday party to which he was invited by an American family on campus. ("Their eyes were unopened; they were living in a world of unreality.") He tells about the American physician who took advantage of the financial crisis to buy jade and precious stones from impoverished Chinese families at distress prices ("a competent doctor, but he had been in China too long").

Sewell's personal response to the situation was characteristic. He arranged that his salary, which had been paid to him in foreign money, should be remitted to the university. He in turn would be paid in the same nearly worthless currency as his Chinese associates. He would live on short rations with them. "The first time when I left the accountant's office after drawing my Chinese salary my friends were there to greet me. President Fan shook his two hands together . . . from the others the main thought was 'now you are truly one of us'."

Though an adult, and foreign to boot, he was trusted by the students. An orphaned girl student had "adopted" Sewell as her father. When she dropped out of the university and had gone away to teach small children, she wrote back to him: "I am sitting on the grass by an old grave in a field. The birds sing all around me. Soft winds blow over my head. I think of you and want to tell you the things that are hidden at the bottom of my mind. Every day I teach and teach, yet I am myself educated by these small girls. I am happier

and more encouraged than before." Not long after, there came the report that she had been shot by the Kuomintang government as a dangerous Communist spy.

Such incidents are just part of the prologue, really, but I have given them disproportionate space to show Sewell's closeness to his Chinese friends. This was the basis of his intimate participation in the new life. The revolution arrived in Jen Dah and Duliang, the nearby city, as a festival welcoming Liberation Army troops. Sewell was not the only campus person who had been apprehensive, wondering what would happen. He was dramatically reassured. The brother of the girl whose letter we have quoted "burst into my house without knocking, loudly calling my name. He was bigger, more self-reliant . . . holding out both hands with which he seized mine, while he introduced two smiling soldiers who followed behind. . . . They embarrassed me with their thanks: 'We have heard so much about you and appreciate your helping our students.'"

Most of the book deals with what followed during the next two and a half years. For Quakers, nothing could be more fascinating than the detailed accounts of the small discussion or "study" groups in which the entire population became involved. Sewell belonged to a chemistry group of about fifteen teachers and staff members, including the janitor. In this group, as in countless others, the members undertook, over the weeks, months, and years, no less a task than re-examining their attitudes, their relations with others, their very lives.

Nothing was out of bounds. The chemistry group considered a statement made by a Chinese Christian at a conference held in India: "As Christians we can see Marxism as a judgment on our indifference to the demands of social justice. Our churches have been identified with privilege and power; our service to men marked by patronizing condescension. Charity is no substitute for human dignity—we welcome the Marxist judgment on both the superficiality of our social concern, and on our shallow bourgeois morality. We appreciate the Marxist concern for the freedom of man from oppression, humiliation, exploitation and poverty."

Thus William Sewell was engaged in a marathon "Marxist-Christian dialogue" a decade or so before that concept became fashionable. Portions of this book might well be included in any list of readings under that heading.

As a member of a study group, William Sewell, sturdy in his gentle way as always,



retained his identity and his sense of humor. He was not afraid to speak, nor to listen and learn; he readily admits his personal growth as a group member. As I read of the thorough, unhurried, painfully honest, mutually sympathetic group attention to fundamentals, it seemed that most of our Quaker deliberations are hasty and superficial by comparison. Any of us who cares to can gain perspective from this account of group seeking.

Not only group talk, but collective projects—some of breathtaking scope—were undertaken. As one example, the local population turned out en masse to deepen the channel of the nearby river during the dry season; when the rains came there was no flooding.

Another revelation, or reminder, is a description of the watershed effect of the Korean War on Chinese attitudes toward the United States. China "remembered how Japan had used Korea as a route to the north-east, when Japan occupied Manchuria and later overran most of China; she feared that the United States would take the same route, especially as General MacArthur had proclaimed that the Yalu River must also be crossed. When in February 1951, at the instance of the United States, China was declared an aggressor by the United Nations, the breach was complete."

Sewell decided to leave when he concluded that his job was done. The Chemistry Department of the now Peoples Jen Dah was in good working order, fully able to function without him. He would have been welcome to stay for life, but wanted to rejoin his family. It tore him to leave China. The long trip from the interior to the coast was one farewell after another from ordinary Chinese whom he encountered along the way. The outpouring of friendliness from Chinese happy in their new sense of dignity, as they met a friendly equal from the West, leaves us with much to ponder.

### The Need for Prayer

THE TRUE WARRANT for prayer is the sense of need. The blessing is still for the poor, for the mourners, for them that hunger and thirst after righteousness. Let none allow the rush of engagements or the hurry of business to crowd their opportunities for private retirement and waiting upon God. The more our engagements multiply, the greater is the call to watch unto prayer. He who is a stranger to prayer enters upon them in his own strength, and finds, to his unspeakable loss, that a life without prayer is a life practically without God.

*London Yearly Meeting  
Epistle, 1912*

# The Quiet Rebels

## The Story of the Quakers in America

### MARGARET H. BACON

*Foreword by Henry J. Cadbury*

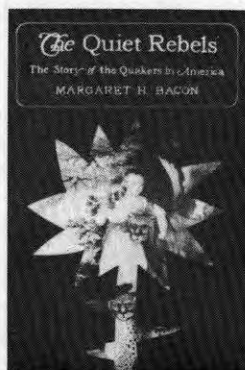
THE QUIET REBELS is the moving story of the Society of Friends and its unique contribution to the history of the United States. Starting from the day in 1656 when the first "Publishers of the Truth" arrived in Boston harbor, it describes the early years of persecution as Quakers attempted to gain a foothold in colonial New England, the later migration of the Quakers to the Middle West, the founding of the "holy experiment" in Pennsylvania, the series of schisms that split the society in the nineteenth century, and the courage and determination of pacifist Quakers in the twentieth century—in the two World Wars and in the present Vietnam conflict.

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*Published March 27, 1969*

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MARGARET H. BACON *writes regularly for national magazines and currently serves as news director of the American Friends Service Committee.*



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# Letters to the Editor

## Kindness is Not Enough

AN ARTICLE in Friends Journal ("Again the Past is Present, February 15) reveals a condition among Friends that constitutes a serious barrier to their understanding of and communication with the militant elements in the black community.

Frances Williams Brown certainly brings to her consideration of the race issue in America the Christian kindness that is in the finest tradition of Friends, but her observations reveal a remoteness from the feel of things in the black community.

Were this solely a matter of the attitude of one person, any comment about it would be entirely unwarranted, but that, I fear, is not the case. The condition revealed here deserves comment because there are grounds for feeling that a considerable number of Friends in contemporary America live and move in a world of refined and gracious circumstances, and they cannot therefore know and appreciate the influences, the sentiments, and the forces that move blacks.

In such circumstances, a kindly spirit is not sufficient to bring us into a genuine fellowship with the black community, and so long as this fellowship is lacking, we shall not be capable of doing the Lord's work in this matter.

Let me point to some of the things in the article that make me uncomfortable.

The words are gentle, but the impression

is given that the behavior of militants is outrageous.

Explanations are offered, but the suggestion remains that there is sexual promiscuity, lax parental discipline, violent crime, excessive reliance on public welfare, behavior in the manner of child-like savages, and many uneducable black children.

It is a kindly thing to offer explanations and point to causes of these things, but to do so is to give endorsement to such indictments of the Negroes in America, and such endorsement is further supported by the suggestion that our faith in Negro reasonableness and equality is seemingly betrayed.

I fear that the writer speaks from a world that is all too remote from the black problem in America, and I fear also that she is representative of much of our society.

One cannot effectively appraise or deal with a human social problem unless he has an existential feel of it—unless he is effectively a part of it. When one effectively and genuinely enters into the context of a problem, the appreciation of it invariably changes very substantially.

I am troubled by the reaction that must arise in the black community from the remoteness of Friends and their inability genuinely to participate in the consciousness of things as it prevails in the black community.

It is said that America is becoming two societies, one white and one black. We cannot permit our Society to be solely a part

of the white society, and to avoid this we must achieve a better realization of the black world. When we do, I am sure, we will not feel that its behavior is outrageous.

R. WARD HARRINGTON  
Flushing, New York

## The Past is Present

I HAVE READ TWICE the article in Friends Journal (February 15) entitled, "Again the Past is Present." The writer makes a clear and helpful résumé and exposition of a book published in 1856.

After reading many reports, magazines, and books—factual and fictitious—I think the last book I read could well be a *must* for any persons and/or Meetings where people really want to know about the Negro struggle for justice, as many Meeting folk may already have done. This is *Coming of Age in Mississippi* by Annie Moody. A reviewer in Christian Science Monitor said, "Such courage and patience one seldom meets or even hears of."

I have met these qualities constantly during the past ten years. If the "whites" encouraged these qualities instead of resisting them, our society would be greatly enriched.

BERTA HAMILTON  
Newfane, Vermont

## Good and Bad at Allenwood

BECAUSE OF THE FIRE under which both the Quaker involvement at Allenwood and my own article "A Celebration of Conscience" (January 15), have come, it has occurred to me that we have laid bare before us the primary dilemma of the Society of Friends.

What Ross Flanagan called a "celebration of conscience" has been labeled a mistake and referred to by a prisoner at Allenwood as a bad memory.

Why? Most readers should find the answer simple enough. The Society of Friends has long been viewed by the public as a harmless group of stuck-up do-gooders who think pretty highly of themselves.

At the same time, I find it tragic that some of the prisoners, isolated in the highly sensitive subculture of prison life, could not see the event in the perspective of the entire Movement.

I am willing to agree that the visitation accomplished a great deal more for the visitors than it did for the visited. The visitors, after all, included those still struggling with the dilemmas which the prisoners themselves have faced. Surely any imprisoned war resister can, if he tries, empathize with those on the outside rather than condemn them for cooperating with representatives of the establishment — in this case the Federal Bureau of Prisons.

The mistakes that were made that week-

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end were serious. The Jehovah's Witnesses wanted to participate and should have been permitted to do so. But let us not, in our eagerness to condemn the evils of the establishment, forget that twelve hundred people came to Allenwood to express their deep humility toward those whom they consider to be the prophets of our time.

The project certainly had a profound and healthy effect upon many Friends. We are being rudely awakened to the fact that to be a Quaker is not automatically to be labelled "good." All around us are those who are acting more like Quakers than are most Quakers.

DAVID B. PERRY  
Wilmington, Ohio

### More About Allenwood

FRIENDS WHO WISH to receive a detailed report on the arrangements and happenings at Allenwood may get it by writing me at Peace and Social Action Program, 217 Second Avenue, New York 10003.

In the meantime, I offer some excerpts from an article I wrote for WIN magazine: It seems safe to say that the Allenwood prison visitation, on December 21, stimulated a surprising variety of reactions, even among the prisoners.

One prisoner with whom I spoke during the occasion described it as "the most beautiful thing that has ever happened here." Several were clearly bitter — "Symbolic farce," "joyous tokenism." So perhaps one lesson we might all usefully derive from the Allenwood experience is that we should avoid denying "the prisoners" or "the COs" their human individuality by bagging them all with the most angry or outspoken voice among them, as we have done for too long now with "the blacks."

The fact is that there never was much interest or enthusiasm expressed in the Allenwood project by the organizational leadership of the anti-war and resistance movements. Consequently, it was thrown together largely by myself and a few representatives of several religious and pacifist groups in random moments when we weren't engaged in our own programs.

We live in a polarizing climate of fear, hate, and violence, in which men appear to be forging their identity more by whom and what they are against, than by whom and what they are for. There is a mad and brutalizing scramble to get on "the right side" of various battlelines, and a tragic disposition to prove the depth of one's devotion to that "side," by the extent of one's expressed animosity towards the other.

In such a society and in such a world, it is hard for those men who believe they share a common humanity with *all* men to

make their way. But we have not allowed our government to define our enemies in the violence of Vietnam, and we must not permit our fellow countrymen—black or white, rich or poor, citizens or police—to define our enemies in the violence of America. We have not shrunk from the causes of peace and community when those concerns were often associated with Communists.

Surely we must not shrink from those same concerns now that they are frequently associated with the American establishment.

ROSS FLANAGAN  
New York

### Within the System

THE ARTICLE by Frances Neely of Friends Committee on National Legislation in Friends Journal (January 1) is a skillful plea for working "within the system." A hint of an alternative view is in David Hartsough's encounter with the Internal Revenue Service (in the same issue).

There is no question but that any system can be improved from within; and I would allow that this is an appropriate task for those with certain commitments and that all life is essentially moral dilemma. But it seems to me that there are two crucial questions to be faced in deciding whether to work within or without a particular system, and the extent of each:

What compromises of soul are necessary to carry weight within a system? Respectable job? Taxpayer? Handsome or beautiful? Tactful? Agree not to rock the boat? Skillful in public relations? Diplomacy?

Will the changes wrought in this way be other than "too little too late?" Will they "surface," given the present pace of things? Or will they "miss the boat?"

Today there is a growing tide of those who grope for new and purer values, with new and purer commitments, involving refusal to be force-fed the old. I do not oppose Frances Neely's working "within the system" to which she is committed to the extent that she really *is* committed and thus obligated. But I do oppose her appar-



ent effort to turn the tide of those who are mustering the courage to place their commitments elsewhere.

We shall not get our subconscious substances on the side of our stated ideals until we step away from present securities to that groping state where we desperately need all that our hidden selves can muster. *Then* we will start seeing some positive alternatives. *Then* we will cease being rejecting. But, I suspect, not until then. For now, what is needed is draft refusal, tax refusal, refusal to be intimidated—integrity of soul above all else. Let's encourage this present trend, not try to lure people back to "within the system."

ALFRED F. ANDERSEN  
Berkeley, California

### Quaker Invasion of Palestine

IT IS ALMOST a century since Quakers from the United States and England invaded Palestine with schools for boys and girls, gardens, good housekeeping, and, later, workcamps. Today the great works of our Indiana and English Friends are being destroyed.

Therefore it is inspiring to read, in the January 1 issue, Katherine Hunn Karsner's article, "A Divine Sparkle." It is more than that. Joseph Abileah is the most shining of all Israeli pacifists. As it happens all over the world, many left the fold of pacifism, with the excuse for all ages and times that "this is a just war." A "just war" to kill, murder, and destroy.

May I explain to the readers of Friends Journal the name of Abileah. One of his sisters died, so he asked the permission of his father to make his second name "Father of Leah," so that her name would not be forgotten.

May I also add the information that one of the benefactors mentioned in the article attends Morningside Meeting.

Joseph Abileah, as a member of the board of directors of the War Resisters League International, will be coming to the world-wide conference of the League, so any Friends group that wants to arrange a lecture by him may communicate with him or with me at 315 East 209 Street, Bronx, New York 10467.

His project to publish in Hebrew the history of Quaker rule in Pennsylvania is very desirable indeed. He should be encouraged to do so and also to have it in Yiddish. One of the tragic pages in the present Palestine war is that immigrants of Eastern Europe think that the Arabs are Germans; therefore it is a war of revenge.

DAVID BERKINGOFF  
Bronx, New York

## Classified Advertisements

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

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.

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BY EDUCATED MATURE WOMAN, (driver) as housekeeper, companion to couple or single person. Will travel. Write Box B-451, Friends Journal.

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ASSISTANT RESIDENT DIRECTOR for small Friends Home for the aged. A charming country estate for 12 guests. Write or visit Wade Mackie, New England Friends Home, Turkey Hill Lane, Hingham, Mass. 02043. Telephone 617-749-3556.

QUAKER COUPLE as directors of summer camping, including family camp. WSI certification necessary. Write Powell House, Old Chatham, New York, 12136.

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LOOKING FOR A UNIQUE SUMMER OPPORTUNITY? Investigate the studytravel program of Friends World College. Small high school groups to Mexico, Alaska, Cuba, Yugoslavia & Greece, USSR & Scandinavia, Africa, West Coast & Hawaii. Adult trips to Cuba, Africa, USSR, and Around the World. Write: Studytravel, F.W.C., Westbury, N. Y. 11590.

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### From a Facing Bench

(Continued from page 194)

PHILIP BUSKIRK, since September National Representative for Public Education and Indian Affairs for American Friends Service Committee, lives in Swarthmore, Pennsylvania. He is a member of College Park Monthly Meeting, San Jose, California.

A graduate of the University of Southern California, he has worked in public relations and has done community service and freelance writing. For two years he led a community development project for AFSC in Haifa, Israel.

FAITH B. BERTSCHE became a charter member of Augusta Monthly Meeting, in Georgia, after moving from Woodstown Meeting, in New Jersey. As the diarist of Augusta Meeting during the time it was looking for a place to meet, she expresses the hope that large, established Meetings will offer support to small, struggling ones as they strive to gain a foothold. She hopes also that friends of J. Barnard Walton, a frequent visitor to Augusta Meeting in its early days, will get in touch with her (2258 Overton Road, Augusta, Georgia 30904) if they have pictures of him or letters or other mementoes they would be willing to have preserved in the memento room Augusta Friends would like to establish.

EDWARD M. RESOVSKY is administrative assistant of the lower school of Friends Select School and teaches fifth and sixth grades. He was graduated by the University of Pennsylvania in 1965 and taught history in the Virgin Islands. He is on the board of directors of Sixteen Concerto Soloists, a musical group in Philadelphia.

ROBERT S. VOGEL, Peace Education Secretary of the Pacific Southwest Region of American Friends Service Committee, is chairman of Ministry and Counsel of Orange Grove Monthly Meeting in California. He was on a steering committee to oversee the daily operations of the "sanctuary."

Since the foregoing was written, several events occurred. Timothy Springer was arrested at the home of his fiancé and taken to Fort Ord. Orange Grove Meeting had approved his marriage, which was to have taken place in late March. Walt Skinner was arrested outside the meeting-house and released on his own recognition; later he returned to the hospitality of the Meeting. Dane Hermansky returned to New York to work with The Resistance.

Members and attenders of the Meeting and members of The Resistance leased a house, four blocks from the meetinghouse, and undertook to paint and furnish it. It will have space for fifteen permanent workers and five itinerants.

ISOBEL S. CERNEY, of the Atlanta Monthly Meeting, whose home is in Menlo Park, California, wrote the poem on page 202 about this "sanctuary." She teaches English in Morris Brown College and is active in Women Strike for Peace and Women's International League for Peace and Freedom.

ELEANORE PRICE MATHER, a member of Providence Monthly Meeting, Media, Pennsylvania, is on the committee responsible for details of interior decoration in the renovation of Arch Street Meetinghouse.



# Friends and Their Friends Around the World



*The mud and lack of organization obscured the view of many outsiders.*

## Rededication to A Dream

by Philip Buskirk

A CALL of the Southern Christian Leadership Conference to raise the issue of life over death and to commemorate the life and dream of its first president, Martin Luther King, Jr., who was killed April 4, 1968, has deep meaning for many of us.

It is a call to renewal and rededication to resist militarism and to bring new light in struggles with hunger, discrimination, poverty, and injustice.

The participation of American Friends Service Committee in Easter resurrection services and a Four Days in April project of the National Action Group is in keeping with its support a year ago of the Poor Peoples Campaign, in which the poor and oppressed from every situation in the United States presented clearcut issues of social injustice without violence or servility to the nation's leaders.

AFSC contributed to the campaign in many ways. In Pasadena, San Francisco, Portland, Seattle, Denver, Minneapolis, Chicago, Atlanta, Ann Arbor, Boston, New York, Philadelphia, and Baltimore, offices and staff helped organize caravans and developed support for travel, food, and accommodations for those who journeyed to Washington. AFSC released Anthony Henry to work for SCLC in Washington.

AFSC sent me to Washington to help the campaign in legislative research and liaison with the Congress and government departments. I worked four months in an office made available by the Friends Committee

on National Legislation. William Penn House provided a place to stay until the demand on them from poor people for bed and breakfast took priority.

FCNL wanted people who came for the campaign to visit their congressmen. Many students from the University of California made the office their headquarters. We were swept into the activities of support groups in Washington, Maryland, and Virginia who wanted to influence national legislators on the issues of jobs, income, housing, health, education, and voice.

The surge of feeling caused by the assassination of Dr. King gave a strength to the campaign that was greater than the confusion it caused. SCLC and their steering committee determined to follow the plan Dr. King had announced. A representative group of poor people were first to present demands to the government leaders. AFSC had been invited to help formulate the demands. Part of my job was to make appointments for the advance delegation with members of the President's Cabinet and Congressional leaders. The people who spoke were living examples of the injustices they cited.

On the night of April 29, in a church in Washington on a street that bore the scars of turmoil that followed the assassination, some of the people who had said it to the leaders of government said it again to their fellows. Ralph Abernathy, who had assumed leadership of the SCLC, spoke from the depths of his experience and promised the struggle would go on and the principle of love would be maintained.

A part of the dream has not yet come true. Neither the Congress nor the Presi-

dent has re-ordered national priorities. Although those elected and appointed to serve all citizens have seen, talked to, and sympathized with citizens who get disservice, they have not responded with bold, sufficient programs for jobs, income, and equal protection under the law. Citizens who saw and read about the campaign have not demanded such programs, either.

I remember the beginning of Resurrection City. Mrs. Coretta King came to Washington to lead a Mother's Day demonstration. Several hundred campaigners arrived by train. Hundreds more were due on buses the next day. The construction crews fell behind in the erection of shelter units. Before they could catch up, the rains came. Clearances for installing water lines, drainage system, sewer connection, and street improvements were delayed. Delivery of materials and organization of work were confused. Nevertheless, the city grew.

The mud and lack of organization obscured the view of many outsiders, who could not see a city and did not feel the resurrection present. Some did.

Those poor people got some action from the government. Appropriations for food distribution programs are bigger. Bills have been introduced to establish some form of income maintenance system different from the present welfare system.

I believe the most significant results of the Poor Peoples Campaign are the determination of poor people to bring about change and the new sense of unity that exists among groups of poor people. People are beginning to see realistic ways of working for change, starting with their communities. There are new bonds between groups who had thought they were isolated. Issues have been clarified.

Many observers say that this was the first time American Indian representatives have made common cause with black people and other poor people. The move for unity among Mexican-American poor people has been strengthened across regional boundaries. There is also communication with Puerto Ricans, especially in the cities. The National Welfare Rights Organization, an important factor in the campaign, daily strengthens the understanding of poor people for the need for working together.

Some participants in the campaign have established an exchange center in New York where indigenous organizations can refer problems and receive technical assistance in solving them.

So the Southern Christian Leadership Conference has called for renewal. "Life over Death," said the call. Response to it is a commemoration for one who died and thousands who live and work for humanity.

## A Meeting in Georgia: The Diary of a Friend in Augusta

by Faith B. Bertsche

OCTOBER 22, 1968: Our meeting room is gone. Our landlady phoned this morning to say that she had rented "our" store to a hairdresser and would we please remove our folding chairs by Saturday.

I phone Miriam Bowles, and we load the fourteen chairs into the back of our cars and store them at her house.

I feel frustrated. Just when it seems that we have a good-sized group of interested people attending meeting regularly something always happens. I tell myself it is for the best, because we have really outgrown the tiny store. But where to go?

The young people who now attend our meeting for worship have no background of Quakerism; they are attracted to our unprogrammed meeting and our Quaker peace testimony. It seems important that we stay together. We will have meeting for worship at the Bowleses' on Sunday, and Mir-

iam and I telephone each family about the change in plans.

October 27, 1968: Meeting for worship at the Bowleses'. Following worship, we report on our search for a new location. What we really want is a downtown peace center that can be combined with a place for worship. We want to be involved with people. We certainly don't want a little sanctuary in the suburbs. I mention an old house, but that brings up the question of money, of which the Meeting has none, as well as the question of location. Wouldn't a house be in the suburbs? We leave, determined to find something by Sunday.

Throughout the week I pester friends for leads and quite unexpectedly run into something I think we might like. Following the annual meeting of Historic Augusta, the new executive director takes me on a tour of the area the association is starting to restore and points out a house, 340 Telfair Street, that has good potential. Is this what the Quakers are looking for, he asks?

I hardly know what to say, for there in front of me is a one-story cottage with broken windows, doors swinging free, and years of accumulated trash on, under, and



340 Telfair Street, Augusta, Georgia.

around everything. It certainly is downtown, on a wide, tree-lined old street and has a nice yard in back. It is surrounded by people of all kinds, colors, and ages. By Sunday, arrangements have been made for us to have meeting for worship there.

November 3, 1968: Meeting for worship at 340 Telfair Street. A bright, cold day. We light the gas heaters in the two rooms, unload our chairs, wrap up in blankets, and look around. It is quiet and sunny in the morning and has plenty of parking space. The rooms are of a nice size. The front ones have floor-to-ceiling windows, and every room has a fireplace (cemented up at the present time). There is a wide front porch and a back porch. The house can be rearranged easily so that we can rent part of it and not be disturbed.

Halfway through meeting, the door is pushed open by an inquiring pussycat, who makes the rounds of all the children huddled together on the floor for warmth. Finding a particularly responsive child, the cat purrs contentedly, curls up beside her, and goes to sleep.

Outside, people are going about their business, and as I look out at the passing scene I feel part of, not apart from, life.

Later the men go under the house looking for defects in construction, and there is much tapping of walls and excited conversation. We leave feeling optimistic.

November 4, 1968: Business meeting at clerk Lester Bowleses' house. Nine of us are present. The property at 340 Telfair certainly meets our requirements, but there is understandable hesitancy on the part of our younger members about tying ourselves down to a "place," "things," and to the constant pressure of money.

However, the thought of having to pay almost fifty dollars a month for rent and advertising and still not have a permanent place in which to meet does give pause for thought. Ed, the treasurer, is asked to get details regarding purchase of the house.

November 10, 1968: Meeting for worship at the home of the Bertsches. Ed reports on the price, which is still in the preliminary talking stage. Everyone is satis-

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fied with the location and is willing to leave the details to Ed and Lester.

Late in the afternoon Ed and I drive down to look at the house again. We stop by the Bowleses' and spend several hours going into the idea of purchase. Obviously, if we are to buy, the major part of the money will have to come from the families whose children are through school. The fact that the house is rentable is really the deciding factor. The rent from the one apartment will take care of most of the monthly mortgage payments.

Lester and Ed agree to hire a lawyer, incorporate the Meeting, reach a firm price, and make a down payment. Now that definite action has taken place I feel a little scared, but as we go home I'm so happy I bounce around in the car like a teenager.

*December 8, 1968:* Meeting for worship at Bowleses'. Margie Rece announces that a "Coffee House" for soldiers at Fort Gordon as well as for interested "townies," will be held at her house every third Saturday. To me this is another reason to have our own place. Moving from place to place, we never know at firsthand the activities our members are participating in.

*December 15, 1968:* Meeting for worship at Reces'. Ed reports that the purchase of the house will be held up until the zoning board meets in January. It seems we have to ask for a zoning exception.

*December 22, 1968:* Meeting for worship at Seviars'. Cold, rain—and Miriam and I are the only ones to attempt the fairly long trip to their house. In just this short time I feel that interest as well as attendance has lagged. I worry because the house seems so "iffy."

*December 29, 1968:* Meeting for worship at Bertches'. We have a full house with members and friends of members, and I fail ever to center down. I keep wondering whether, if I were a visitor, I would ever come back to a Quaker meeting if this is a sample: Dogs, cats, and children everywhere, it seems. Bedrooms are really not meant to be Sunday School classrooms.

*January 7, 1969:* Monthly meeting at home of clerk, Lester Bowles. Ed reports on the progress of the house. If we don't get both the zoning change and the exception, we will not have a meeting place. The zoning rules say we must provide paved parking for the capacity of the house. I feel fit to be tied, but nothing can be done.

*January 13, 1969:* Ed, Miriam, our lawyer, and the director of Historic Augusta appear before the zoning commission. Much to my surprise, there is considerable opposition, both to us as Quakers as well as to the change in zoning.

Ed speaks well and tries to explain our

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WILLIAM MEEH, Headmaster  
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From the Friends World  
Conference 1937

aims and tell of the history of Quakers in this area. The director tells the commission that 340 Telfair had been designated as a house the Association would like preserved and that to have it surrounded by a sea of concrete would be most detrimental to its looks. Both men assure the commission that off-street parking will be provided using an appropriate material.

Late that night we get the good news that our petition has been approved. We must conclude the purchase by Friday or lose our earnest money. I phone the Bowles and we both call the others.

*January 17, 1969:* By noon the last bit of money is in the bank, and Ed leaves work early to meet with the lawyer. He phones at five o'clock. The house is ours!

*January 19, 1969:* Meeting for worship at the Reces'. We all arrive in work clothes ready to go down to "our" meetinghouse; but, alas, a cold rain starts falling. We are so disappointed, because there is so much to be done. Margie announces the second draft counseling session at her house. Sec-

ond Coffee House was also at her house.

Later in the afternoon I drive down to 340 and, while sitting in my car looking at the house, almost every other family also drives by. We look at each other and laugh. There is a slight let-up in the weather, and the younger ones start picking up glass from the driveway so we can drive in soon.

Throughout the week everyone who has a spare minute works in the yard and by Saturday neat piles are ready to be carted away to the dump. Miriam and I spend our time less strenuously and buy material for curtains.

I list the furniture we shall need and start scrounging among the different families. By February 1 the tenants' side of the house has to be cleaned and furnished. There is so much to do and so few of us.

*January 26, 1969:* Meeting for worship at Bertsches' with a called business meeting following. All local members and attenders are present. Ginny takes all the children out for a walk while Ed goes over

the details of the purchase of 340 Telfair and just what our financial obligations are.

After adjournment, everyone goes down for another work afternoon. Fortunately the weather is sunny—but very cold.

*February 4, 1969:* Last monthly meeting in a private home. Clerk Lester Bowles presides at his home, and this month the women work on hemming curtains. Three adults and four children apply for membership. We give up trying to do anything but talk about the meetinghouse. I give a little history of the area and mention, too, that Edmund Grey, a Quaker, was elected to the Assembly in 1755 from Augusta. In 1768 Quaker settlers arrived from North Carolina and probably Virginia, but within a decade they had gone.

(In June, 1953, in Augusta, a group of Quakers met together for worship, first once a month and then once a week. Two years later, the group rented space in the Old Government House and began meeting regularly for worship and Sunday school. In October of 1955, Augusta

1799

## WESTTOWN SCHOOL

1969

EARL G. HARRISON, JR., Headmaster

Westtown takes pleasure in listing the following students who are winners of Honor Regional Scholarship Awards for 1969-70:

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*John S. and Sarah Binford ('42) Avery, Boulder, Colo.*

**Nancy H. Carroll**.....**Wilton Meeting**  
*Dudley D. and Janet W. Carroll, Darien, Conn.*

**Anna S. Forbes**.....**Middletown Meeting**  
*John V. G. and Lydia Brinton ('39) Forbes, Carlinville, Ill.*

**Michael M. Fuson**.....**West Richmond Meeting**  
*William M. and Helen F. Fuson, Richmond, Ind.*

**Polly R. McKinstry**.....**Kennett Square Meeting**  
*Robert B. and Mary Elizabeth ('44) Romig McKinstry, Kennett Square, Pa.*

**Suzanne W. Nicholson**.....**Cambridge Meeting**  
*James V. ('44) and Mary Ann Nicholson, Belmont, Mass.*

**Philip V. Smith**.....**Albany Meeting**  
*Roland F. (Ex-Fac.) and Margaret J. Smith, Troy, N. Y.*

**Robert N. Stabler**.....**Rock Valley Meeting**  
*George M. and Jeanne J. Stabler, Rockford, Ill.*

**J. John Taber**.....**Pittsburgh Meeting**  
*Joseph J. and Catharine N. Taber, Glenshaw, Pa.*

**Jay H. Weber**.....**Chesterfield Meeting**  
*Paul V. V. and Amy H. Weber, Bordentown, N. J.*

**Julie C. Westervelt**.....**Atlanta Meeting**  
*Robert F. and Patricia Perry ('44) Westervelt, Decatur, Ga.*

**Abigail G. Wine**.....**Forest Avenue Meeting**  
*Ira M. and Mary-Agnes Wine, Portland, Me.*

**Bruce A. Wright**.....**Scarsdale Meeting**  
*Lowell E. and Charlotte S. Wright, Baroda, India*

*For a catalogue or further information please write:*

**J. KIRK RUSSELL, Director of Admissions**  
**Westtown School**  
**Westtown, Pa. 19395**



Monthly Meeting was recognized as an official Meeting under the care of Friends World Committee. In 1962-1963, Augusta Meeting affiliated with newly formed South-eastern Yearly Meeting. Soon, however, several members and attenders left this area, leaving only two resident families, and by the end of 1963 meeting for worship had returned to individual homes on a monthly basis.

For ten years, the membership of this group varied in numbers from ten to twenty adults, plus their children, as Quaker families resided here and then left the area. The Meeting guest book records the names of one hundred individuals who visited one or more times.

In September, 1967, because of a revived interest in Quakerism, partly aroused by the publicity given the Friends World Conference in Guilford, North Carolina, the two resident families decided to try meeting again in a public place. A small empty store in one of the neighborhood shopping centers was made available at no charge through the interest of a friend. Paid advertising listed under Quakers instead of Religious Society of Friends announced time, location, and the fact that there was no Sunday School.

In spite of this, the first couple to attend regularly brought their three children with them. Within a year, two other young families started attending regularly, making a total of ten children each Sunday. Visitors began to come.

Interest in Quaker activities grew, and despite the small size of the group, the Meeting sponsored one of American Friends Service Committee's peace caravans, took up draft counseling, and started Sunday School instruction.)

*February 4, 1969:* Monthly meeting (continued). We, the Bowleses and ourselves, speak to our new friends about J. Barnard Walton and about what his coming through the South meant to the isolated Quakers in this area. Late January and early February were Barnard Walton time in Augusta. Groups such as ours would not have flourished without him. We who knew him feel sad that the others never will.

Ed suggests that we designate our new meetinghouse as Barnard Walton House as a living memorial to him.

It is a night for talking, and as we dream of the time we can afford the whole house, we can see a special room for mementoes.

We pass from discussion of the past to the immediate present. What form of outreach will our group undertake in our new location? Before we are even in, it does seem as though that question will answer itself—neighborhood children. There seem

to be so many, everyone so eager to help us.

*February 7, 1969:* Stop down to pat the little house and find Lester and workmen installing heaters. This has been a big hold-up in getting work done. Augusta has been bitter cold this winter, and those old rooms with no heat are just impossible to work in.

*February 9, 1969:* Meeting for worship in our meetinghouse. Our sign that Lester made is proudly hanging on the railing and a beautiful, cold, sunny day greets us. It is quite different from our first time in the house. We have covered the floor with a rug; there are folding chairs for all, flowers on the mantel, curtains at the window—and heat. Two soldiers from Fort Gordon are present as visitors.

Our story is just beginning. This is a growing edge of Quakerism. This is the right location for us—where our action is.

I hope other small Meetings will take heart from our experience.

We know we have a lot to face, but we are confident of a meaningful future.

## A New Building For an Old City School

by Edward M. Resovsky

FRIENDS SELECT SCHOOL, which was founded in 1689, has a glistening new building cheek by jowl with the brick-concrete-glass giants in the throbbing heart of Philadelphia.

Much more was involved than putting up a house for 510 students and 60 teachers. The problem was to reconcile physical needs, restricted space in the urban location, limited funding, and the deeply felt obligation to serve its community of students and parents and the needs of the inner city—above all, to stay in the city.

Studies in 1965 indicated that the physical plant of the school, parts of which were constructed in 1885, was obsolete. The trustees could have sold the valuable land, abandoned the tradition of Friends Select as a city school, and moved to a green, clean, open location in a suburb, as many institutions have done for years.

For the solution of the problem we give a large measure of credit to G. Laurence Blauvelt, who has been headmaster of Friends Select since 1955.

Because Friends Select has virtually no endowment, a part of the property was leased to Pennsalt Chemicals Corporation for the construction of a twenty-story office building on the site of the old main building. Rental income from this lease, plus a part of the rental income that Pennsalt will receive from tenants, will accrue to the school, initially to pay off the mortgage for

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John D. Jennings, Headmaster  
Oakwood School  
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*The best of Friends Select—not bricks and mortar, but individualism, creativity, and dedication.*

the construction of its new building and later to provide a "living endowment" to help the school stabilize tuition fees, increase scholarships, and raise salaries of its teachers. On the remainder of the property the new school was built.

There were problems during the building period, too. First, most of the school occupied cramped, inconvenient temporary quarters in the Central Philadelphia Young Mens Christian Association. Fifth and sixth graders and their teachers occupied the old library building and a log cabin along the Sixteenth Street side of the property, which were allowed to remain during demolition and construction. A second displacement to another temporary location in the YMCA occurred in the summer of 1968.

The final move took place over the Christmas break, and in January, 1969, largely because of the organizational skills of the assistant headmaster, G. Richard Hoffman, grades three through twelve were fitted into the second floor of the new building at The Parkway and Seventeenth Street. The first three grades remained behind until the spring recess so that they and all the paraphernalia of small children could be

moved once—and that to their final location.

The building was not finished then, however: Students still had to walk back to the YMCA for gym classes and lunch, some classes were held in niches in the corridors; some doubled up in the corners of larger classrooms. We had agreed with the builder that we would vacate a room at the drop of a hat, and so we did to make way for painters, electricians, carpenters, and so on.

The plan was to take over areas on the first floor as quickly as they could be accepted from the builder. The cafeteria was first, in early February; some of the hiking ended. By the first week of March, we possessed the west half of the first floor, and classes began meeting in areas downstairs. The builder promised to be gone by March 15. By the first of April, the school was ours, fully occupied—ready for the public.

What does Friends Select have now that it did not have in the old buildings?

The new building is on the site of the old practice field. The field now is on the roof, and the grass has given way to Astro-turf. Where previously we had one good-sized gymnasium, we now have a second, for wrestling, and a six-lane, seventy-five meter

swimming pool. We have two libraries with room to expand in each, twenty-six home-rooms, a study hall, four science laboratories, a greenhouse, a theater that will seat nearly the entire school, lecture theaters, two art studios, two music rooms, a language laboratory, a typing room, shop facilities, a totally carpeted building, an internal communications system that omits nothing and includes music in the halls and cafeteria, and air-conditioning.

Why so much that seems extravagant?

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Administration and trustees are considering methods of using the building throughout the year. Otherwise, much magnificent equipment would lie idle. Friends Select School has demonstrated leadership in solving the problem of how to further independent education in the inner city by creating a unique urban school situation.

We may alter the school year to encompass trimesters or longer quarters: Some students may attend throughout the year. Perhaps we can extend the fulfillment of our obligation to help solve the urban dilemma by providing personnel and facilities for community-oriented programs in the basic education of the disadvantaged.

Friends Select School recognizes that the heyday of the private school as an exclusive institution that serves only an economic or intellectual elite is past. As an urban school, we have an even greater interest in blurring the dichotomy of the independent school within our democratic traditions.

We now have a physical facility that will enable us to extend what always has been the best of Friends Select School—not bricks and mortar, but individualism, creativity, and dedication—to a community expanded beyond those we've always served.

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## Sanctuary at Orange Grove Meeting

by Robert S. Vogel

A HAPPENING that some persons call sanctuary or a vigil and others call a coffee-house or school of war resisters began in the Orange Grove Friends Meetinghouse in Pasadena December 18.

It is the implementation of a minute Orange Grove Friends adopted:

"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. We shall give them such support when and wherever possible."

As soon as that position became known, members of The Resistance began referring to the Meeting some men who requested assistance and sanctuary. By early December, the Committee on Ministry and Counsel of the Meeting had received requests from two marines, one soldier, and one draft resister who had refused induction. Only the draft resister had been an attendee. The others, absent without leave from the service, were strangers.

After interviews to determine their clearness and their willingness to submit to arrest, the committee recommended that a special meeting for worship be held December 18 "on the occasion of the resignation of these three men from the armed forces." The marines were Neil Blanton and Steve Davis. The soldier was Timothy Springer. Meeting approved.

The shore patrol and military police were informed, and the meeting for worship was held. When two members of shore patrol entered the meetinghouse that evening, they were invited to join in the worship service and meet the AWOL's at its conclusion. They refused. They waited outside until the meeting was nearly over and then left. They have not returned.

Since then, Neil Blanton publicly announced he was leaving and was arrested outside the Resistance House in San Diego. Two others have been accepted into this "waiting and praying vigil": Walt Skinner, an employee of American Friends Service Committee who learned he had been indicted by the Federal grand jury for failure to report for induction, and Dane Herman-sky, another marine, who absented himself without leave on January 5, 1969. Three other marines were referred to a nearby Meeting. Another has sought the help of Orange Grove.

The concept of "sanctuary" is foreign to Friends. We do not regard the room in

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which we worship as a sanctuary, and this  
we have scrupulously pointed out to the  
men who have asked for our help.

Meeting specifically minuted that any  
sanctuary Orange Grove could give would  
be symbolic, since there is no law that pre-  
vents the arresting officers from entering.

The chairman of the Committee on Min-  
istry and Counsel wrote the commandant  
of the Marine Corps: "In no sense is the  
Meeting attempting to interfere with due  
process of law, hindering appropriate au-  
thorities from taking individuals into cus-  
tody or concealing fugitives from justice."

While it has offered hospitality to the  
waiting men, the Meeting takes no respon-  
sibility for their whereabouts or their day-  
to-day activities.

The shore patrol has continued to treat  
the meetinghouse as if it were a legal sanc-  
tuary. The lieutenant in charge is reported  
to have said that the shore patrol would  
not enter the meetinghouse to arrest the  
men. He and military authorities have  
asked the men to submit voluntarily to  
arrest by going to the nearest police sta-  
tion or armed forces base.

The men are willing to be arrested, but  
will not voluntarily submit to arrest be-  
cause they are anxious to make a public  
witness of their position.

Orange Grove Friends never expected  
that the military authorities would fail to  
arrest the men. Nor did anyone foresee  
that the meetinghouse itself would become  
a mecca for hundreds of young people,  
members of The Resistance, other AWOL's,  
and draft resisters. Throughout the Christ-  
mas season, Friends provided hospitality in  
the meetinghouse for the three men and  
their supporters. The old benches became  
beds at night. Sleeping bags appeared.  
Friends and others donated food. A coffee-  
house atmosphere prevailed.

Beyond the discussions, beyond the bon-  
gos and rock music, beyond the problems  
of life style, there has emerged a strange  
and beautiful community, a community of  
the concerned. Young people who had re-  
jected the Church and religion have found  
a new dynamic in the silent worship; they  
have discovered Quakerism.

Friends discovered in many of these  
young people a devotion and commitment  
reminiscent of early Friends, when the So-  
ciety actively resisted the authority of the  
state over their lives and consciences.

When more AWOL's appeared seeking  
sanctuary, Orange Grove sought the help of  
nearby Meetings. In January, the San Fer-  
nando Meeting took three AWOL marines  
into their homes and had special meetings.

Because Orange Grove Meeting had vari-  
ous commitments for the use of the meet-

inghouse, problems developed over the use  
of space. So, in late February, a new sched-  
ule for the overworked meetinghouse went  
into effect. Overnight hospitality was lim-  
ited to the four men with two to four per-  
sons from the Meeting and The Resistance.

Open house for all inquirers and sup-  
porters is in the afternoon and evening with  
meeting for worship at eight o'clock each  
evening. The steering committee named by  
the Meeting to guide the operations was  
made responsible for educational activities,  
which included films, speakers, discussions,  
and a workshop on nonviolence.

It is hard to measure what is happening  
inside these young people to attract them  
to the Meeting. The men say that they are  
finding strength from this "beautiful" com-  
munity. Evening meetings for worship have  
been powerful because there is a realiza-  
tion that these young men really are put-  
ting their lives on the line and that their  
witness will have far-reaching repercus-  
sions. It is perhaps enough to say that the  
meetinghouse is filled with young people  
on Sunday mornings and that thirty-five  
persons have enrolled in a series of meet-  
ings for inquirers.

Orange Grove has more than a support  
action going for four men. This act of  
support has revealed that many young peo-  
ple who are alienated from the old society  
are seeking community. They just might be  
the Society of Friends of tomorrow. Some  
have suggested that we undertake to buy  
or rent a house for a hospitality and edu-  
cational center or at least give support to  
members of The Resistance who have been  
trying to build "communes" or intentional  
support communities.

Whatever happens, Orange Grove Meet-  
ing will never be quite the same again. By  
trying to meet the needs of others, we have  
learned more about ourselves and have  
grown in the process.

## New Discoveries at Old Arch Street

by **Eleanore Price Mather**

THE STONES AND NAILS and paint ridges of  
old Arch Street Meetinghouse in Philadel-  
phia, as studied by two architects who are  
expert in such detective work, have told  
them, and us, a lot about Quaker history  
and American building techniques.

The historical consultants, Lee Nelson  
and Penelope Hartshorne Batcheler, basing  
their work on the documentary research of  
Willman Spawn, spent two years on an  
architectural survey of the meetinghouse,  
which has been undergoing extensive re-  
newal and restoration.



## Old Arch Street Meetinghouse

(Photographs by George Eiseman from An Architectural Study of Arch Street Meetinghouse.)



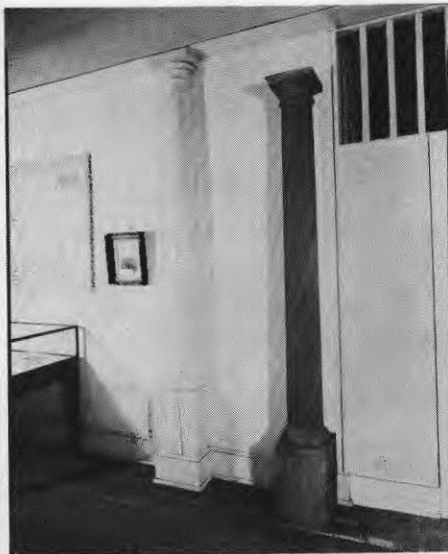
Top landing of the northeast stairway in the East Room. The splayed window sill, unique in this room, allows additional daylight to reach the stairwell.



The West Room. In the middle can be seen the clerk's table with gate-leg. The padded backrests probably date from the third quarter of the nineteenth century.



Architectural artifacts, stored in the attic and cellar, include used balusters, which probably came from 1775 Market Street Meetinghouse.



When the east and west balconies were added in 1820, new supporting columns were made. An 1804 column is shown in original position.



The fireproof vault, completed in 1805, has original iron doors and window shutter and provides safe storage for Meeting records.

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From the study emerges the physical evolution of the large, double-chambered brick building at Fourth and Arch Streets, which for more than a century and a half has housed Philadelphia Yearly Meeting.

Another dividend from their investigation, which was undertaken under the sponsorship of Arch Street Building Committee to provide a visual record of the building before the long-planned alterations and additions began, is a beautiful, three hundred-page book, *An Architectural Study of Arch Street Meeting House*, a labor of love and scholarship, that has been issued in a limited edition of thirteen duplicated copies. It contains numerous photographs by George Eiseman, explanatory overlays, and many useful appendices.

The needs of Quaker women brought the meetinghouse into being. Men and women Friends met separately for their business sessions until 1921. During the later years of the eighteenth century, while the Men's Yearly Meeting gathered at High (now Market) Street, home of the Monthly Meeting of Friends of Philadelphia and local center of Quakerism since 1696, the women met at Keys Alley, some squares to the north. Difficulties in communication led to the naming of a joint committee of the three city Monthly Meetings.

In a minute of January 1, 1795, the committee sympathized with the women but said: "As no way clearly opens at this time for their better accommodation we doubt not their prudent acquiescence in what at present appears unavoidable."

How the ladies received this is not recorded, but they were not to be stopped. They pressed their concern at their sessions in April. A year later the united committee proposed that Friends property at Eighth and Spruce Streets should be sold "and a House built with the proceeds thereof, in the Burial Ground on Mulberry [now Arch] Streets, for the use of the Women's Yearly Meeting; And that, when the same is completed, the lot on High and Second Streets should also be disposed of, and the money thence arising applied to the building of another House, of the Men's Yearly Meeting. . . ."

For this location, on ground acquired from William Penn in 1693, Owen Biddle, Jr., designed the building we see today. Two large meeting rooms, east and west, flank a relatively small central section.

A study of the plan establishes clearly that both the West Room and the vault for Quaker records in the vestibule were not afterthoughts but integral parts of the original arrangement.

This information, derived from the survey, was a determining factor in the de-

cision of the current building committee to preserve the vault. It appears to be a unique survival of a type often used in the business district of old Philadelphia.

The initial construction included only the central portion and the East Room. These were officially completed before the end of 1804 at a cost of \$21,678.76½, a figure reflecting precise Quaker bookkeeping.

On the afternoon of April 15, 1805, the women took possession. They must have felt a pardonable pride in their new meeting place—in its trimly columned porticoes, in its broad expanse of brickwork set in Flemish bond, and above all in the crown glass, imported from England, which sparkled in its window panes.

Many of the women were already familiar with the large central committee room, which had been finished earlier. Perhaps some had sewn on the moreen curtains, which made more habitable the smaller committee rooms above — two rooms to the north and three on the south. Not until 1878 would the middle room of the three be designated a dining room. In 1805, the consumption of food, an unofficial but integral part of "Quaker week," was a matter of private hospitality, generously dispensed to city Friend and country cousin.

About the building that April day hung the exciting smell of newness in white-washed walls and in the unfinished wood—poplar in the benches and pine in floors, wainscoting, and trim. The only painted surfaces (in the same brick-red that protected the exterior woodwork of the building) were the inner sides of outer doors and the four columns that supported the youths' gallery (or balcony) at the north end of the room.

That room was cavernous, its great space scaled to a reasonable size only by the 1,650 women and children pouring through its doors. Across the south end, the ministers' gallery ran from wall to wall, and from it to the north swept a sea of benches. It is good to know that some of them, at least, were cushioned.

Lee Nelson and Penelope Batcheler note that it is hard to trace the stylistic evolution of meetinghouse architecture. This is because of the extreme conservatism of Quaker taste. Among other effects at Arch Street we see perpetuated the same simple style of Tuscan column formerly used at High Street. It had been borrowed of course, from British prototypes.

Nowhere is Quaker conservatism more marked than in the benches. Arch Street contains benches made expressly for its East and West Rooms, but also many from other meetinghouses in the city. Based on nail evidence, they range from 1760 to 1830.



All originally were unfinished. The only care given them was an annual scrubbing before Yearly Meeting by cleaning women, whose payment included a ration of beer. Cushions came early, as did foot cushions and foot stoves. Also helpful in combating the cold and draughts were the skirts, or curtains, attached to small knobs still to be seen along the front edge of some seats.

The men in 1811 took over the East Room, the women moving on to the West Room, which had been built for the year-round use of Philadelphia Monthly Meeting. It was the sale of the former home of this group on High Street that made the present meetinghouse financially possible.

Structurally, the West Room remains much as it was the day it was built, but certain changes have altered its appearance. In 1868, because a suburban trend in Quaker population had reduced the active membership of Philadelphia Monthly Meeting, a glazed partition was installed under the north balcony to reduce the size of the room. This was accompanied by the encroachment of paint, in the same whites and creams used, at this period, on the exterior trim.

An interesting feature of this 1810 room is the slot that divides the benches at the center of the north balcony. It was made for a movable partition that created separate but equal areas for boys and girls and was used during meeting for worship, when both sexes were present.

In line with the same school of thought are the modesty shields along the balusters of the northeast stairway and under the railing at the cross aisles of the balconies. The shields obviously were intended to preclude any glimpse of the feminine ankle.

It needed only the installation of gas light in 1844 and a ceiling ventilation with Victorian cupola on the roof above to announce that the nineteenth century had taken over and was invading the timeless quietude of Arch Street Meetinghouse.

An exhibit was prepared by Willman Spawn for display during the 1969 yearly meeting sessions. He has uncovered additional facts about Owen Biddle, which show that this remarkable man was both the architect and the builder of the meetinghouse. Several tools with the initials "O.B." are included in the display.

And now, at Yearly Meeting time one hundred sixty-five years later, we see something new and something old. The old we hold to, fondly and thankfully. It intensifies the challenge of the new, of today.

DISCOVERY consists of seeing what everybody has seen and thinking what nobody has thought. ALBERT SZENT-GYÖRGYI

## New Principal for Barnesville School

PAUL L. ZAVITZ, the assistant principal of Friends Boarding School, Barnesville, Ohio, will become principal of the school this summer when Thomas S. Brown leaves to become executive director of Friends Council on Education.

Paul Zavitz was born in Canada and attended the University of Toronto, Earlham College, and the University of Western Ontario. Once he managed his own farm and worked for American Friends Service Committee in Poland.

He was on the administrative committee of Friends World Committee that planned the 1969 Quaker Youth Pilgrimage to England. Paul Zavitz and his wife, Jane Vandervort Zavitz, will coordinate the high school program of Friends General Conference in Wilmington, Ohio, in June.

## Friends World College

FRIENDS WORLD COLLEGE has appointed as new trustees to its board Colin W. Bell, director of Davis House in Washington; John A. Wallace, vice president of Experiment in International Living, Putney, Vermont; and Robert J. Randall, of Norwalk, actuary with Equitable Life Assurance Society in New York.

Barrington Dunbar, formerly a trustee, has joined the staff as director of Afro-American studies. His work is to relate the college community to the outside community and to recruit black and Puerto Rican students.

A new class of fifty students on March 2 began an orientation semester at the Long Island campus of the college.

The college, which was founded in 1965, will graduate its first class this spring.

## Fire in Argenta

A FIRE destroyed the main classroom building of Argenta Friends School in British Columbia, in Canada, but Argenta Friends Meeting approved continuance of the school for another five years. Plans are to start a new building as soon as funds can be raised. Argenta Friends cherish the family atmosphere of their small school of not more than twenty-four students, who are housed in private homes.

## New Home for Michigan Friends

PINE RIVER FRIENDS, who meet each Sunday at ten o'clock on the campus of Central Michigan University, Mount Pleasant, Michigan (Anspach Hall #154), will be happy to welcome visiting Friends to their new location. Nancy D. Nagler, 3624 Tomah Drive, Mount Pleasant, is correspondent.

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Write or call the Director for information and applications for long-term residency and for guest room reservations.

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**INCREASED DIVIDENDS**

**PASSBOOK ACCOUNTS**

**4 1/2%**

Effective January 1, 1969

**LANDS DOWNE FEDERAL SAVINGS AND LOAN ASSOCIATION**



FRED A. WERNER,  
 President

LANDS DOWNE AVENUE,  
 LANDS DOWNE  
 and LAWRENCE PARK,  
 BROOMALL, PA.

## MEETING ANNOUNCEMENTS

### Argentina

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

### Arizona

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

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

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

**TUCSON**—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

### California

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

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

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

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

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

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

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

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

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

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

**REOLANDS** — Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-3238.

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

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

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

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

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

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

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

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

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

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

### Colorado

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

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

### Connecticut

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

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

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

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

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

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

**WILTON**—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton. Conn. Phone WO 6-9081. Jhan Robbins, Clerk; phone 762-8583.

### 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. Peter L. Forrest, Clerk. Phone 667-3964.

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

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

**SARASOTA**—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 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. Noyes Collinson, Clerk, 355-8761.

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

### Hawaii

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

### Illinois

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

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

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

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

**LAKE FOREST**—Worship 10 a.m. at new Meeting House, West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill., 60045. 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. Phone: 344-6510 or 367-0951.

### 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.

### Kansas

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

### 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.

### Maine

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



## Maryland

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

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

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

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

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

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

**UNION BRIDGE**—Meeting 11 a.m.

## Massachusetts

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

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

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

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

**WELLESLEY**—Meeting, 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.

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

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

## Minnesota

**MINNEAPOLIS**—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., 44th Street and York Ave. So. Phone 926-6159 or 646-0450.

**MINNEAPOLIS**—Twin Cities; unprogrammed worship, 10:15 a.m., University Y.M.C.A., 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. 868-9600.

**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.

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

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

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

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

**HADDONFIELD**—Friends 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. Telephone 428-6242 or 429-9186.

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

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

**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. 757-5736.

**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.



Newtown Square Meetinghouse, Penna.

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

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

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

## New Mexico

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

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

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

## New York

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

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

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

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

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

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

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

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

**NEW YORK**—First-day meetings for worship, 11 a.m., 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone SPring 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. Schoomaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

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

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

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

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

**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.

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

**WILMINGTON**—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 10 a.m. First-day School at 11 a.m., in Thomas Kelly Center, Wilmington College. George Bowman, 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.

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

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

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

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

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

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

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

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

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

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

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

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

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

**MUNCY at Pennsdale**—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Tel. 546-6252.

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

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

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

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

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

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

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

Fair Hill, Germantown and Cambria, 10 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 Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 11 a.m. University City Worship Group, 32 S. 40th St., at the "Back Bench." 11 a.m.

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

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

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

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

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

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

**VALLEY**—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, HO 5-6378.

**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.

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

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

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

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

## Washington

**SEATTLE**—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone ME1902 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.

## Young Friends Spring Meetings

THE SPRING committee meetings of Young Friends of North America are planned for April 11-13 at Friends Boarding School, Barnesville, Ohio.

YFNA are Quakers 18 to 30 years old from all branches of the Religious Society of Friends. Membership is open to all.

The committees that will meet in April are conference planning, for this summer's conference August 24-31 in Kansas; peace and social action; intervisitation, to plan intervisitation teams; evangelism and outreach; draft; and the missions committee.

The plenary sessions may deal with the continued need for medical aid in all of Vietnam, reports of what Young Friends (as individuals, regional groups, and as YFNA committees) are doing, our growing ties with Mennonites and Brethren in the new Christ-centered "Lamb's war" for peace action and social change; and any concerns Young Friends may bring.

The agenda is crowded, but there will be time for worship and informal gatherings.

Anyone who wishes to attend should write to Marelyn Thomas, Friends Boarding School, Barnesville, Ohio 43713.

## College Loan Fund

THE MARY JEANES Loan Fund, under the Committee on Education of Philadelphia Yearly Meeting, has funds available each year for helping students attend college. They are interest-free, and repayment does not start until a student is out of college.

To be eligible, the student must be a member of Philadelphia Yearly Meeting. Applications for loans must be made before May 15, 1969, for grants for this fall.

Application forms may be had from Mary R. Chapple, Committee on Education, 1515 Cherry Street, Philadelphia.

## Announcements

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

## Marriages

**FIELDS-CROCKETT**—On February 22, at Race Street Meetinghouse, Philadelphia, PHYLLIS CROCKETT, formerly of London, England and a sojourning member of Central Philadelphia Monthly Meeting, and JOHN T. FIELDS, of Philadelphia, a member of Central Philadelphia Meeting.

**RICH-DUNHAM**—On December 29, at Pleasant Street Meetinghouse, Worcester, Massachusetts, JOAN ELAINE DUNHAM, daughter of Rita Cecile and Albert Leslie Dunham, Jr., and Stephen Ten Eyck Rich, son of Daniel Caton Rich and the late Bertha T. E. Rich.

**RUTH-SMEDLEY**—On November 9, in Barnesville, Pennsylvania, JUDITH ANNE SMEDLEY, daughter of Richard and Ann Smedley, and RONALD L. RUTH, son of Mr. and Mrs. Lloyd Ruth, of Bethlehem, Pennsylvania. The bride and her parents are members of Gwynedd Monthly Meeting, Pennsylvania.

## Deaths

**FOWLER**—On December 16, ALBERT VANN FOWLER, in Jefferson Hospital, Philadelphia, aged 64, a member of Radnor Monthly Meeting, Ithan, Pennsylvania.

He was a writer and editor, and, with his wife, Helen, who died the same day, edited the literary quarterly, Approach. He served on the continuing Committee of the Meeting on Worship and Ministry of Philadelphia Yearly Meeting. He is survived by a son, Albert W. Fowler, and a sister, Mrs. Richard Martin, of Princeton, New Jersey.

**HALL**—On February 18, in Berkeley, California, MARY (REBE MAY) UNDERHILL HALL, aged 86, a member of Berkeley Monthly Meeting.

**MAMMEL**—On February 28, in Doylestown Hospital, Pennsylvania, ALBERT CONNARD MAMMEL, aged 70, a member

of Newtown Monthly Meeting, Pennsylvania. He was on committees of Philadelphia Yearly Meeting and Friends General Conference. He had been an engineer for New Jersey Bell Telephone Company for forty-two years before his retirement in 1963. He is survived by his wife, Lucretia M. Kester Mammel; three sons: Lewis H., of New Providence, New Jersey, Walter K., of Yardley, Pennsylvania, and Kenneth A., of Newtown; a brother, Walter, of Valley Cottage, New York; four sisters: Mrs. Martha Meadowcraft and Emma Conard, both of North Wales, Pennsylvania, Mary Comly and Sara Hilgert, both of Flourtown, Pennsylvania; and eight grandchildren.

**PARRISH**—On February 26, BERTHA LIP-PINCOTT PARRISH, aged 94, a member of Westfield Meeting, Riverton, New Jersey.

**WALKER**—On March 2, JOHN SHARPLESS WALKER, aged 58, a member of Wilmington Monthly Meeting, Delaware. He is survived by his widow, Mary Enloe Walker and two sons: John S., Jr. and James E., all of Wilmington; and a sister, Ann W. Bringham, of West Chester, Pennsylvania.

**WHITE**—On January 30, MARY MOORMAN WHITE, aged 71, a member of Bethel Monthly Meeting, Franklin, Virginia. She will be deeply missed by her Meeting because she was a continuing source of love and strength to many.

## Coming Events

### April

3-6—Southeastern Yearly Meeting, Lake Byrd Lodge, Avon Park, Florida. Barnard Walton Memorial Lecture, April 5, 7:30 P.M. Speaker: Samuel R. Levering.

9, 16, 23, 30; May 7, 14 — Harriet Rhoads Lectures: "The Beautiful Blacks." Speaker: The Rev. Linwood Parson, Jr. Springfield Friends Meetinghouse, Pennsylvania, 8 P.M.

11-13—Young Friends of North America Spring Meetings, Friends Boarding School, Barnesville, Ohio. See page 223.

15—Annual Meeting, Suburban Fair Housing, Marple Presbyterian Church, Sproul Road, Broomall, Pennsylvania, 8 P.M., "Fair Housing in 1969."

27 — D. Elton Trueblood, speaker: "Twenty-eight Years of Research on Robert Barclay," Gwynedd Meetinghouse, Pennsylvania, 10 A.M.

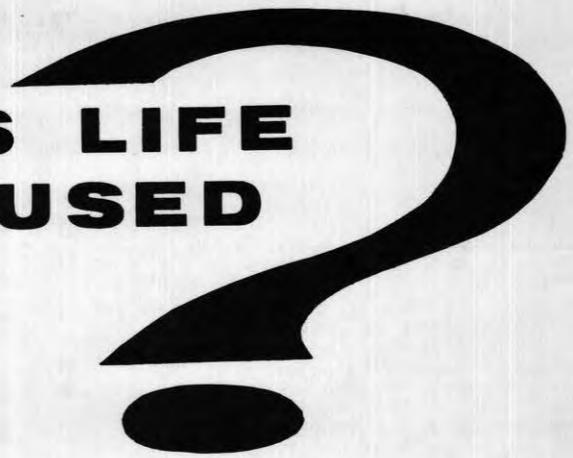
### May

2-4—Centennial celebration, Associated Executive Committee of Friends on Indian Affairs, Wyandotte, Oklahoma. For reservations write: Mamie Frazer, Box 182, Wyandotte, 74370.

2-4—Conference on Latin America, Pendle Hill, Wallingford, Pennsylvania. Leaders: Brady Tyson, George Lakey.

9-11—Weekend for Mothers, Pendle Hill, Wallingford, Pennsylvania, Dorothy Cooper, leader. Write for reservations to: Religious Education Committee, 1515 Cherry Street, Philadelphia 19102.

# **CAN THIS LIFE BE USED**



## **FOR SOME CREATIVE SOCIAL PURPOSE, THAT IS...**

I'm a Friend with a long history of involvement in projects for peace and racial justice. On a volunteer basis I've chaired numerous Quaker committees on Monthly and Yearly Meeting levels. I've written, taken on speaking engagements, have an M.S. in Education, am a skilled artist, Still youthful, I like to work with the young—most recently with teenagers in the ghetto of Peekskill. But I have a very real and urgent problem and appeal to Friends Journal readers for assistance in solving it. My present job is a responsible one. As director of art and advertising for the organization I serve, I supervise a departmental staff, handle complex production problems and have achieved a superficial measure of success in my field. Yet I find myself increasingly cut off from contact with the world of ethical values and social concern that alone can give my life meaning and purpose. I'm making an all-out effort to break out of the mold I find myself caught within although my isolated job location makes this difficult. There must be openings but I haven't found them. I'd like to do peace or inter-racial education work, to teach or perform some service involved with personal not mechanical problems. Am I mistaken and foolish to try to redirect my working life? Possibly. However . . .

**If anyone can help me with practical  
advice or knowledge of job opportunities  
please write or call:**

**ALBERT SCHREINER**

**1 Lincoln Place  
Ossining, N.Y. 10562**

914-941-7590 day  
914-762-3087 eve