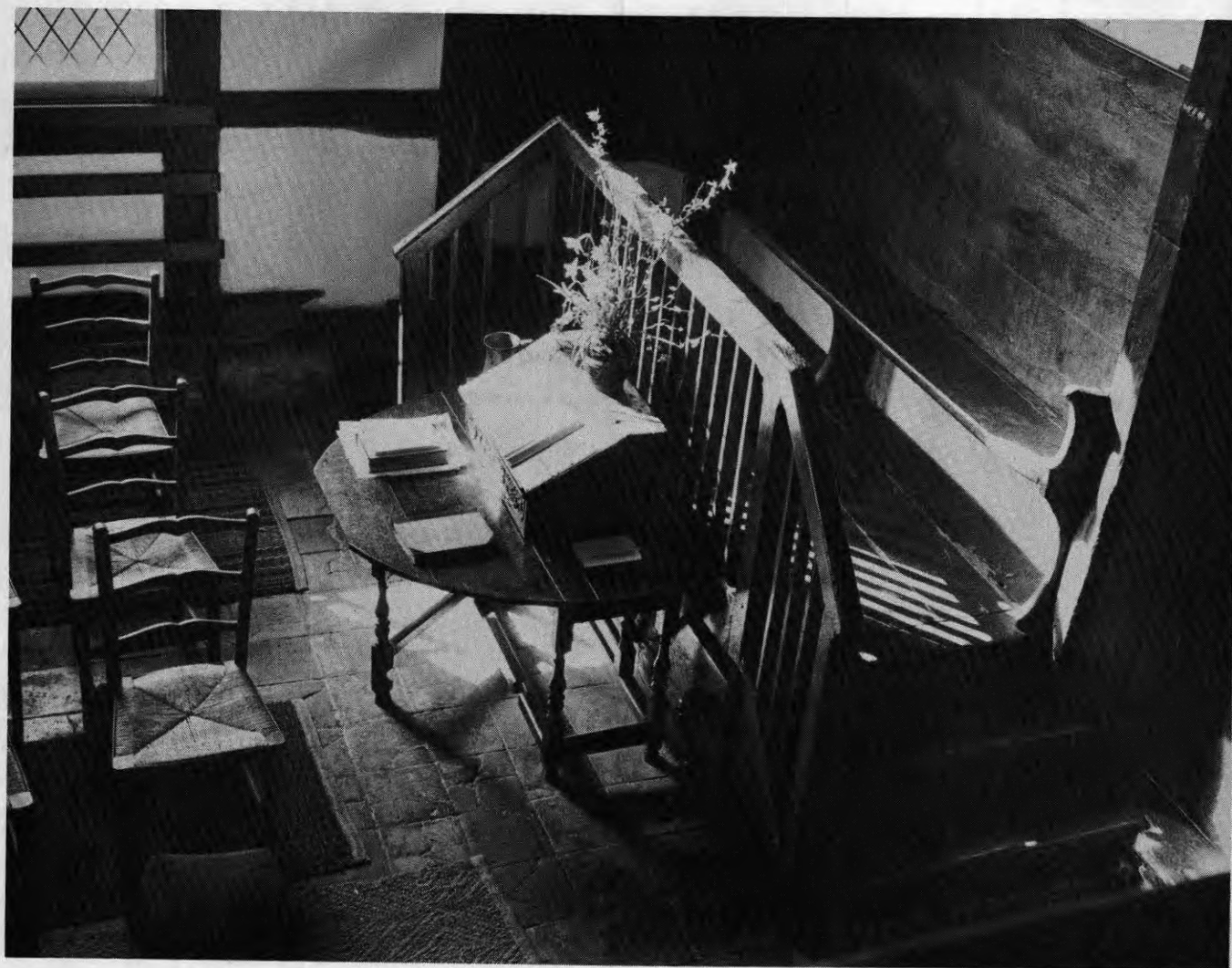


April 15, 1969

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Quaker Thought and Life Today





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From a Facing Bench

THE PHOTOGRAPH ON THE COVER, taken by John Pierse, is of the interior of the Blue Idol meetinghouse in Sussex, England. A history of this meetinghouse, in which for fifteen years William Penn worshiped, and plans for its future are on page 247.

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(Continued on page 246)

Today and Tomorrow

State of the Meeting

NOW IS THE TIME for committees on worship, ministry, and counsel to present their reports on the state of the Meeting. We know the travail, love, soul-searching, nit-picking, and analysis that attend their birth, redrafting, and completion.

Mostly love and prayer. Love for the Meeting (*this is my Meeting, and I love it and these my friends, and if we do not live up to the light that we have, it is my fault as much as theirs*) and for all who come (*he who talks too often and too long, he who talks not at all, he who obstructs, he who reminds me of my shortcomings*).

Prayer. Surely, in the silence that preceded the meeting of the drafting committee, its members prayed in their several ways: *Lord, I am called to a task that calls for more than I have. Give me strength, patience, wisdom, a few choice words, and an insight I have never had before. Let me be patient with the Friend who insists the report written four years ago was much better than this. Help us to come to agreement; my bus leaves at 10:03, and I've had a hard day. Lord, help us to be mild when we can and hardnosed when we must. Lord, it's Thy Meeting, too.*

So we, and the Meeting members for whom they are intended, read, ponder, and appreciate the result (which is amended to reflect Friend Minnie's annual last-minute request for "more sensitivity" in the document).

Several reports reached us recently. We quote from one, "The Spiritual State of the Meeting, 1969, Friends Meeting of Washington." In it, we find strength, patience, wisdom:

"Our Meetings for Worship have reflected the intensity about us during this year of turmoil in our Nation's Capital. We have been heartened by the increasing number of young people who have joined us for worship. What they say is often jarring and unsettling, but no one can doubt their commitment, their loving concerns. We need to be receptive to the challenges which these young people offer.

"At the same time, we recognize that some Friends, having found their way after long searching during what may have been less turbulent times, are not completely easy with the Meeting. Achieving unity as seekers and sharers of the truth may demand more spiritual elasticity than it did a few years ago. We can hope that the anxieties, pressures, and aspirations which come to us from within and without draw us closer together so that we help each other to seek, find and share the Light. . . .

"Perhaps, we need to heed the query of Maurice A. Creasey in the Fourth World Conference: *Is it not, then,*

clear that the important questions are not, 'Do we worship in this manner or in that?' but rather, 'Do we know what it is to worship at all?' Are there moments when we deliberately come together to seek to be open, to be tendered, to be strengthened, healed, restored, forgiven?"

RELIGION IS NOT OURS till we live by it, till it is the religion of our thoughts, words and actions, till it goes with us into every place, sits uppermost on every occasion, and forms and governs our hopes and fears, our cares and pleasures.

WILLIAM LAW

Our Business is with Life

REQUIRED READING, we think, for all who make decisions is the report in The New Yorker for March 22 of a speech given at the Massachusetts Institute of Technology by George Wald, professor of biology at Harvard and Nobel Prize Winner. His topic was "A Generation in Search of a Future," and the occasion was a gathering of scientists, students, and others to discuss the uses of scientific knowledge.

He spoke of student unrest: "I think that this whole generation of students is beset with a profound uneasiness, and I don't think that they have yet quite defined its source." He cited the Vietnam war as one reason: "I think the Vietnam war is the most shameful episode in the whole of American history."

Of the military-industrial complex: "If the Vietnam war stopped tomorrow, the chances are that with that big a military establishment we would be in another such adventure, abroad or at home."

Of the draft: "The thing to do about the draft is not to reform it but to get rid of it. A peacetime draft is the most un-American thing I know."

Of the life of the country: "I don't think we can live with the present military establishment, and its eighty-billion-dollar-a-year budget, and keep America anything like the America we have known in the past. It is corrupting the life of the whole country. It is buying up everything in sight: Industries, banks, investors, scientists—and lately it seems also to have bought up the labor unions."

Of nuclear weapons: "I think all of you know there is no adequate defense against massive nuclear attack. It is both easier and cheaper to circumvent any known nuclear-defense system than to provide it. . . ."

Of students: "I think I know what is bothering the students. I think that what we are up against is a generation that is by no means sure that it has a future.

"Our business is with life, not death. Our challenge is to give what account we can of what becomes of life in the solar system, this corner of the universe that is our home; and, most of all, what becomes of men—all men, of all nations, colors, and creeds. This has become one world, a world for all men. It is only a world that can now offer us life, and the chance to go on."

Diplomacy and the Unthinkable

by William B. Lloyd, Jr.

IN SONG, sit-in, and sacrifice, youth around the world has urged that love is the answer to humanity's ills. This insight deserves to be taken seriously by the adult world. The derivation, whether recognized or not, is from the message of Jesus and other religious prophets.

Traditional international relations teach us that to try to combine love with diplomacy is unthinkable. Yet if Herman Kahn can write and speak about the unthinkable for the benefit of the militarists, must not we on the side of peace also dare to think the unthinkable?

In their most enlightened aspect, political institutions represent social love. They are saying to rival interest groups that peaceful settlement of disputes is more important than the desires of either side for victory.

Although we tend to think of all governmental institutions as coercive, the United States still finds it worthwhile to maintain the Federal Mediation Service to represent the community in major labor disputes by promoting negotiation and settlement, without coercive or enforcement powers. Voluntary acceptance of settlements is particularly important when collectivities such as unions, states, and nations are involved.

Hardheaded and successful use of impartial social love can be found in the history of the old Swiss Confederation. Angry and sometimes bloody disputes among the independent cantons of the early Swiss Confederation were settled in *Minne oder in Recht*—by love or by law. Solutions by love (or by conciliation or mediation, if one prefers more technical terms) were formulated by impartial conciliators and then were accepted or rejected by the contestants. Solutions by law involved binding arbitration under existing treaties.

Even very tenuous—or to some observers, dubious—representations of impartial social love in world affairs can greatly benefit humanity. An example is the action of the eight nonaligned nations that in 1962 in Geneva suggested new forms of agreement for a nuclear test ban treaty and then prodded the nuclear powers to accept it in 1963.

No one claims that these eight nations were more virtuous than other nations that were in alliance with one power pole or another. It seems undeniable, nevertheless, that in a manner of speaking they represented social love and that their role was a useful one for all humanity. It would seem to follow from this that nonaligned nations should be encouraged to "wage peace."

Even individual nations as self-appointed mediators can

often produce good results. The prodding of the late Prime Minister Nehru of India was an important element in ending the Korean War in 1953 and the Indochina War in 1954. After the failure of efforts by the United States, the British Commonwealth, and the United Nations to end the India-Pakistan conflict of 1966, the Soviet Union succeeded as mediator in the Tashkent settlement.

The fact that a mediator may not be guided solely by altruism does not eliminate the good that he may do in stopping the destruction of war. Competition in peacemaking would seem to be something worth fostering.

The great importance of mediation is that it offers to military giants a tentative first step toward renouncing what Senator Fulbright has called the "arrogance of power." Ad-

EVERYWHERE in life, the true question is not what we gain, but what we do.
CARLYLE

versaries retain the right to reject a mediator's proposals, but with instantaneous world-wide communications and the nuclear shadow over all, there is strong moral and political pressure for acceptance of an evenhanded settlement.

The difficulty, of course, lies in the tendency of the power that considers itself the stronger to reject mediation. France rejected mediation on the Algerian War. Britain, France, and Israel rejected mediation on Suez in 1956. The Soviet Union prevented mediation offers on Hungary at that time. The United States has brushed off or at least did not accept several important mediation offers in the past decade. Some of these had to do with conflicts that brought the world to the edge of nuclear war—conflicts in which our government claimed to be leaving no stone unturned in its search for peace.

Besides offers of mediation by Ethiopia and Sweden on the Vietnam question, Washington has brushed aside or ignored the following proposals of good offices:

In the Quemoy-Matsu crisis, the then friendly Prince Sihanouk of Cambodia made a personal call on President Eisenhower in 1958 and offered his help in improving Washington-Peking relations.

Six offers of mediation between Washington and Havana were made in 1960 and 1961 by Brazil, Argentina, and Mexico. Washington's reply was, "There is nothing to mediate." The sequel was the Bay of Pigs crisis and the missile crisis in October, 1962.

President Ayub Khan of Pakistan made a public offer to help improve Washington-Peking relations in November, 1963. If it had been accepted, the subsequent escalation in the war in Vietnam might well have been avoided.

Surely it is part of the constructive task of the United States peace movement to keep track of official conciliation and mediation offers; then, when Washington claims it has done all it can, to "speak truth to power" by publicly calling attention to these unused approaches to peaceful settlement.

Challenge to Effective Teaching

by David A. Rosenfeld

FRIENDS SCHOOLS are established to accomplish a unique purpose—to encourage students to develop into concerned and conscientious individuals. More than the acquisition of knowledge and skills, the humane and service-oriented use of that knowledge is our concern.

For example, at Moorestown Friends School, in which I am a teacher, we state that “. . . our aim is to provide an atmosphere where each individual may grow within himself and toward society in moral sensitivity and spiritual insight.”

The total school environment—from academic studies to extra-curricular activities—must be a medium for nurturing special human qualities. Effective teaching means setting a vital example of charity, honesty, and conscience in the school and the community.

Students are quick to recognize hypocrisy and vagary of principle. They are quick to respect honesty and concern. They are remarkably sensitive. Often I have thought about how little we teachers expect of our students and the appreciation students have for personal integrity and social understanding.

The effective teacher focuses on these qualities. A mathematics teacher sees beauty and utility in mathematics and demonstrates them in the classroom through the personal relationship between himself and the student. An English teacher cannot categorically tell the student that a poem is beautiful and expect him obediently to agree. Students must discover the beauty for themselves.

Infectious interest, honesty, and understanding make teachers effective. Through classroom experience, a good teacher comes to realize how much he must grow in understanding other people. He discovers also a learning situation for himself. This mutual learning creates excitement.

Motivation is created by enduring example, yet coercion is the pattern of traditional education. Teachers, parents, administrators, and educational philosophers presume to prescribe what students will need to know fifty or thirty or ten years from graduation. Who can predict the contours and character of future societies? Who can predict the course each student will choose for his own life?

Because students too often are *taught*, their ability to learn is inhibited. Because the teacher, the text, and the curriculum often are authoritarian, students absorb passively and accept uncritically. Students cannot be creative in such structured and controlled situations. Students are molded and fitted into society; they are trained to become



Photograph by Tom Martin

part of our present social system. We should not be limiting the potential of students as we try to expand it.

Young people should not be a weary stereotype of their elders. They should be constructively different. This creative force of change and progress is our only hope.

We may judge the efficacy of Friends education by standards designed to judge only superficial aspects of education: Grades, college board scores, national scholastic honors, college admissions, and so on. Perhaps we educators are too impatient. Those personal qualities that are the result of our kind of teaching may be long in developing and are impossible to judge by objective standards. It is not hard to determine how many words a student has learned, but we cannot judge “growth toward society in moral sensitivity and spiritual insight.” Who can judge another’s conscience?

It is in this spirit that I have tried to be an effective teacher. Social studies offer an opportunity to define and develop the ideas of justice, liberty, brotherhood, and social responsibility. Man’s greatness, potential, and limitations are all part of the historical past. Man defines his conscience in terms of moral interpretation of past acts. History is that record. Students learn to judge, to understand, to criticize, to commend, to love, and to live only as the present merges into the past and as they reinterpret that past in the future.

Edmund Burke, the great opponent of the French Revolution, recognized the lesson of history: “All that is necessary for the forces of evil to win the world is for enough good men to do nothing.” Above all, belief in liberty, in justice, in social responsibility, and in peace requires more than ritual mouthing of hollow phrases. Every revolution has been made in the name of absolute good. History proves that without positive action to implement it, this kind of faith has been meaningless and corrupting.

Students today sense the widening gap between the American dream of liberty, justice, equality and the American reality of poverty, war, racism. Many of us express our desires for brotherhood and peace; many of us fail to act upon these concerns.

An effective teacher cannot commend honor and conscience in the past and fail to act with courage and conscience in the present.

A Memorable Meeting

by Milton Mayer

I TALK TOO MUCH, and so does everybody I have ever met who knows how. Yap, yap, yap; yammer, yammer, yammer. Meetings, conferences, committees, lectures; street-corners, parlors, bedrooms, and baths; playgrounds, pool-rooms, love-nests, and funerals. As soon as I let the fellow next to me get a word in edgewise, he will jabber his head off; and he bores me. I have never been anywhere yet where everybody wasn't trying to talk at once, and I have never heard or said anything that did me or anyone else any durable good.

I have actually wondered, on occasions when I came home inordinately hoarse, what it would be like if a lot of people, meeting as friends, just sat still and said nothing for an hour together.

Now I know.

I have been to a meeting of friends. To a Meeting, I should say, of Friends.

The other Sunday morning, while the hypocritical preachers preached hypocrisy to the hypocrites, and the honest pagans lifted themselves on one elbow and swallowed the Alka-Seltzer, I went to Meeting.

Nobody opened the Meeting. It opened with silence. Living silence, they call it. Nobody closed the Meeting. It closed with silence. When the living silence gave way to dead silence—the kind you and I know—the people got up and walked out.

When, in the course of the living silence, a Friend felt moved to talk, he got up and talked. Not like you or me, though his words were no more pretentious than ours; less so. He felt moved; not, like you or me, driven. In the course of an hour, three Friends rose and talked—the usual number is smaller—and none of them talked for more than two minutes.

No Mr. Chairman. No By Your Leave. No We Are Fortunate to Have Brother Jones Among Us On This Auspicious. No We Will Now Hear A Few Words From. No larruping of the Mighty Organ to rouse the House to Attention. No House. No Head Man or Hind Men. No frock coats, censers, holy water, crypts, crosses, kadishes, or choirs. Just Friends.

The Quakers' denial of all this apparatus as indispensable equipment on the Stony Road is, I know, a horror to all the sacramental sects. The Kingdom of God is supposed to be a kingdom, not a democracy. The purple haberdashery of the Episcopalians, the cold-water dunking of the Baptists, the Wafer of the Irish and the Tablets of Jews are the standard targets of the incredulous moderns, who mock

the faith by mocking the paraphernalia. But they can't mock the Friends; and the Friends mock neither the mockers nor the mocked.

One evening, long ago, I was walking down the boulevard with Ludwig Lewisohn. He paused, in the darkening daylight, in front of a great cathedral. "This," said Ludwig, "is the third we have passed in three blocks. If our civilization were to pass leaving nothing behind but archaeological evidence, the next would conclude that ours was the most religious that was ever on the earth." "Ah, yes," I replied, "and this particular spire, the tallest hereabouts, was erected by non-union labor at the expense of the most hardened sinner of his time, who, as his arteries grew brittle, thought that he could make the Ascent by offering God a nickel out of each quarter he had stolen from his fellow-men." "Ah," said Ludwig, and we hastened on.

But the Meeting I attended was held in a small, garish, sub-ballroom in a smoky hotel in Pittsburgh. If the Pittsburgh Friends paid more than \$1.50 for the hire of that particular hall, they were gypped. And it could have been held, for all that went on, in the park, on a hillside, in a basement. All that went on was a living silence, a silence that made inaudible the clatter in the immediately surrounding lobbies and kitchens.

My first feeling, as the silence began, and I studied the plank platform, the plain pine chairs, and the blue-serge suits acquiring a shine on them, was, "Dear me, what a saving on overhead." Then I focused on the clatter outside and wondered how, in or out of God's name, these people could expect living silence to hold its own against living noise. Then, with proper pagan disdain, I scrutinized the ceremony of non-ceremony before me. Only I was self-conscious. Only I was *looking*.

I saw, though, that some of the faces were black, and I recalled that the Quakers were the first, and perhaps to this day the only, religion formally to denounce human slavery, to oppose it, to fight it, and to have no traffic in it. Some of the faces, including mine, were, I guessed, Jewish. The man on my left told me afterward that he was a Methodist, and that the Methodists never kept quiet for more than 15 seconds. I asked myself, after the manner of Milt Gross, "Is diss a system?" Apparently it is.

All unconsciously, it must have been, I folded my arms and bent my backbone in my chair, like most of those present. And the next thing I knew, I had been considering my misspent life. The living silence had got hold of me, and the clatter outside had let go of me. What brought me to was a slight shuffling on the platform, as one of the Friends arose to his feet.

"I read in the paper this morning," he said, as if he were talking at home, "about a Negro soldier being refused a sandwich at a canteen. I thought: you can't legislate a man a sandwich. It will have no taste. I thought: what will

help the Negro who is hungry for the *taste* of a sandwich? The answer seemed to me to be spiritual aid. *Certainly nothing but spiritual aid will help those who refused him the sandwich.* 'He who drinks the water at his feet shall be thirsty, but he who drinks the water I offer him will never thirst, it shall be as a living well unto him.' "

He sat down. This time I was conscious that the silence had hold of me. *I wanted to think.* But the silence, after what seemed like fifteen minutes but was only five, let loose its embrace on me. *I wanted to talk.* I was half-way off my chair when I found myself saying to myself, "Mayer, you want to talk, all right, but you have nothing to say. You just want to make your face go, shoot your cuffs, and put 'em in the aisles. You've been doing this all your life, and so has everyone else. Sit down and shut up."

The living silence embraced me again, and it was on the train that night, long after the Meeting, that I grinned and said to myself, "The boys will never believe you when you tell them that you had a couple of hundred people sitting still and ready to listen to you as long as you wanted and you never unbuttoned your chin."

A Friend got up on the floor and said, "I can't get it out of my head that this world organization we are all talking about is trying to make us all members one of the other, and I do not see how it can succeed without the conviction that we are so created by God."

He sat down.

This time the silence slipped up on me like my mother's arms. If you asked me how I felt during this third stretch of living silence, I would say that I do not know, but I would guess that, for twenty whole and successive minutes I had realized Aristotle's definition of happiness: *I wanted for nothing.*

A man got up. "I'm not a Quaker," he said, "but it seems to me that it would be worth while to study the causes of war, to learn just who it is that profits by war."

The day before, or the day after, I'd have leapt to my feet and said, "You fathead, Oscar Ameringer answered that question for once and all: *The sharks and the buzzards.*" Today I said nothing.

I don't know yet how the living silence, and the Meeting, ended. I think two of the Friends on the platform made the first move by shaking hands, but I'm not sure. All I know is that at some point I found myself walking out in the crowd, neither a sadder nor a wiser man, but, just possibly, a little bit more of a man.

What do I know about the Quakers—I know that they were persecuted, not merely as dissenters, but for many of their positive tenets, such as their denial of special priesthood; their indifference to sacrament, including, I believe, their refusal to take oaths; their complete democracy of organization, down to the point of determining action on any issue by the "sense" of the Meeting and not by vote; their historical opposition to war, though in this,

as in all temporal issues, they refuse to try to bind individual conscience; and their recognition, as original as their opposition to slavery, of the complete equality of women with men. I know that no one, including their own apostates, ever hates them; that Franklin was influenced by their manners and by some, if not all, of their morals; and that Jefferson, in one of his letters, wondered why men were not satisfied, as were the Quakers, to live at peace with one another. And I know that the Friends Service Committee, unlike the Red Cross, will have nothing to do with racism or nationalism and does not, so far as I have been able to discover, understand the term *enemy*.

It all adds up. The only thing I know, or *think* I know, that bothers me is that Quakers have a tendency to get rich. Now industry and thrift are characteristic of all persecuted and exiled people, and the Quakers have, in their time, taken a lot of pushing around. But it is still generally, if roughly, true, as it was in the beginning, that the man who says, "That rich man's a fool, but when I get rich I won't be a fool," is a fool already. If the Quakers have got disentangled from their vestments only to get entangled in their investments, they are going to wind up with windy cathedrals and the straight Republican ticket. I will try to talk them out of their money. I feel moved already to get up in Meeting and talk for an hour and a half. And I don't want to be interrupted. I want to talk.

Friends who reside where there is no meeting

THE IMPORTANCE, both for ourselves and for our children, of active association with our fellow-members in work and worship, has led our Society in the past strongly to encourage Friends to live near meetings. We ask that Friends in fixing their places of residence will endeavour to bear this in mind. But we are aware that there are many whose duties oblige them to reside where there is no meeting. We do not desire in any way to discourage these from associating in worship with members of other religious denominations. It is, however, our concern that Friends thus situated should realise that the Gospel of a living Saviour, able Himself to meet the needs of all who will earnestly seek Him in spirit and truth, may often rightly lead them to hold meetings of a simple spiritual character with their neighbours, either on First-day, or during the week. The world needs this message, and it is one for which many souls are hungering. Where a meeting on the First-day may not seem a wise arrangement, a quiet hour of worship with neighbours of other religious denominations, on a weekday, may be found mutually helpful, and may serve to draw away from too great a dependence on the outward in religion.

*London Yearly Meeting
Christian Practice, 1925*

Mythology and Mystery Stories

by Moses Bailey

WE WHO LIVE in a nonrational society alternate magnificent haste with meaningless waiting for somebody. This alternation is not limited to our sophisticated world.

Our muscular cousins in faraway places may unite their strength with a work song as they lift, dig, carry. Then, at intervals, all sit down in an uncaptalistic fashion, and, of all things, tell each other stories.

Many of the stories we call myths. These big he-men tell each other myths about gods and ghosts and giants, and so they come to feel at home in this mysterious world.

Our work is likelier to be hurrying to get somewhere on time and then waiting for the one who is late, burdened with explanations and apologies.

Do we sit in the waiting room telling one another myths about gods and ghosts and giants? You say we don't? Haven't we seen each other, in such a situation, rest our nerves reading away at a paperback who-done-it? Don't be snobbish about such books, as if they were all bad. Some are just four-letter violence, to be sure, but some are real brain-sharpeners, and good ones.

A few weeks ago a friend gave me a new mystery story, with a note that surgery had been performed on it; he had cut out the concluding section. If, after reading the predicament that the various characters had got themselves into and if I could recall all the clues, the dénouement would be waiting for me. It was the best yarn of the sort that I have lately read—complicated, as all life is complicated, a tangle of snarled plots to tease the mind.

Life comes to us in this form, like a mass of knotted string whose beginning and end we cannot find. Those who hew wood and draw water rest themselves by retelling the classic mysteries or myths. Today, we who hew wind and draw words are refreshed in our pneumatic labors if we read myths in this, our modern style. In the alternation of vigorous action and lively imagination, we are not robots. We are persons.

The old mythologies are stupid and dead. They have finished their service. They have no place in today's society. Stories about the creation of man, words from Sinai or Olympus, the Elysian fields, or the ghastly ghosts of Tartarus have no meaning for us.

The Church, aware that the old mythology needed support, if it were to serve its purpose, introduced essential items with the words, *I believe*; in Latin, *credo*. This helped, for a time, but that time is now past. When ecclesiastics recite a paragraph that begins *I believe*, they may be

Attainment

Depths,
though exhilarating,
are disappointing
to shallow swimmers.

I walk the shoreline,
faintheartedly toeing here, there,
admitting defeat with a sigh,
scanning the horizon yearningly
before turning away.

Conversation with those stalwarts
intimately acquainted with the depths
is limited—
regretfully, respectfully—
to passing salutations.

Depths,
however, are enticing;
I know I will
seek them again.

POLLYANNA SEDZIOL

recognizing their appreciation of long millennia of mythology, but few indeed join in these strange beliefs. So I plead for new and more helpful mystery stories.

Gods, ghosts, and giants were the supreme mysteries of some of our predecessors. Surely, at our stage of thinking, we can imagine a more mysterious realm than that! Furthermore, the old myths were developed by trial and error. The patterns in which family life, family conflict, and economic changes came were told by the ancient Hebrews in a series of stories, mostly in Genesis. The stories, however, grew out of experience among people who had no concept of development.

We long for something that is consciously aimed at a living, changing, potentially hopeful society. Who indeed is going to tell the mystery story of today? If, as I think, you are of the living faith, *you* must tell the story.

Of course, the plot will be presented in as many ways as there are tellers.

You say you are not a good story-teller? Probably the first Gospel writers had less preparation for their work than any of my readers. When you have a life-and-death subject, there's no time for excuses and delays. Today, as in the first century, there is no known set of rules for telling the Great Mystery Story. They challenge us to do as well for our times as they did for theirs.

For myself, I think that the Story, like any good mystery, must show us the predicament in which the human race lives. It must show that there is no rational explanation of where we came from, where we are going, or why.

That is easy. Everybody seems to see that, except a few well-fed people who have escaped into church.

A Pioneer in Public Service

by James Young

EUGEN ROSENSTOCK-HUESSY taught me social philosophy in Dartmouth College in 1938, and chapters from his *Out of Revolution* were the main reading assignments for the course. I must confess that I did not then understand the professor or the book.

Yet, I do recall his voice. He spoke with a German accent and a resonance that conveyed a lively cadence attuned to his spirit. He had ruddy cheeks, bright blue eyes, and a trim, upright figure that made him seem tall, although he stood no more than five feet eight inches.

He was born in Berlin more than eighty years ago, of Jewish parents, and was converted to Christianity when he was seventeen. He was graduated from the University of Berlin. He edited a house organ in a large industrial enterprise for a while and later taught law in Leipzig and Breslau Universities, philosophy in Dartmouth, and American history in the University of California.

In *Out of Revolution*, Eugen Rosenstock-Huessy described various political, social, and clerical revolutions. He concluded that "the principle of revolution no longer distinguishes the radical half of mankind alone. . . . Highly respectable people are beginning to think of themselves as revolutionaries."

The workcamp idea, the expression in action of this concept, seems to have been conceived first by William James in 1910, when he wrote *A Moral Equivalent of War*. Without reading that essay, Rosenstock-Huessy in 1912 developed similar ideas in a paper, "Ein Landfrieden" ("A Peace Within"). In it he proposed an "army of public peace" that would bring together all classes of youth for constructive work.

"Only a program based on *voluntary* action of the individual can help," wrote Rosenstock-Huessy. "This program must bring the young man in touch with the youth of every class and description, for cooperation, education, and work. . . . And once the force of the idea had grown to where it is not only acknowledged in theory, but lives in the hearts of all, then the institution may carry the name which we chose as our title—then 'Peace Within' shall reign."

The paper was submitted to the German government, but shelved when the First World War broke out.

The Swiss pacifist, Pierre Ceresole, backed by the Fellowship of Reconciliation and the Society of Friends, in 1920 brought together a group of young men, some of whom had fought on opposite sides during the war. The



Eugen Rosenstock-Huessy

aim was to rebuild war-devastated areas in northern France, while providing a way for conscientious objectors to demonstrate their willingness to perform constructive service in time of peace. This group eventually became the International Voluntary Service.

When Rosenstock-Huessy saw how uncontrolled inflation was demoralizing the German people, he formed a workcamp at Löwenberg in Silesia. His aim was to have a university in the wilderness where farmers, industrial workers, and students attempted through their common labors and conversations to bind together people in that region in a creative communal enterprise. More than thirty of these camps had been created before Hitler's time.

Because of his Jewish parentage, he had to emigrate from Germany in 1933. In the United States, his first job was as professor of religion in Harvard University.

In New England, he encountered the American imitation of his German camps, the Civilian Conservation Corps. He saw it was failing to meet its potential, partly because a kind of segregation was operating within the camps. Every member of the CCC had to declare himself in effect a pauper, so that an idealistic young man who happened to have money could not participate. The uniform of the CCC had become a badge of dependency.

When friends of Rosenstock-Huessy told President Roosevelt of Rosenstock-Huessy's record, the President was so impressed that he approved an experimental camp. The camp, called William James, was in Tunbridge, Vermont, near Dartmouth College, where Rosenstock-Huessy was then teaching social philosophy. The basic idea was simple—to bring the CCC camp directly into the community. Like most rural towns in New England, Tunbridge needed improved country roads; a cleanup of the

woods, following the hurricane of 1938; repairs to fences, barns, and buildings; control of erosion and floods; and a lot of paint.

Small New England farms were being deserted as youths were lured away by life in the cities. Lacking labor, older people could not carry on alone. The CCC dug in.

Forty-five young men, including nine of Rosenstock-Huessy's students at Dartmouth, began work on farms in the township that needed labor. In the evening, men from surrounding farms came back to the camp with the boys for talk and song. The farmers had their faith and hopes renewed. The young men learned and renewed old New England traditions of participatory democracy. The experiment had to be abandoned when the Second World War began. In *Dienst auf dem Planeten (Service on the Planet)*, published in 1965, Rosenstock-Huessy summarized his experiences in workcamps.

Friends can appreciate Rosenstock-Huessy's theory that speech is indissolubly related to action, as well as his concern for implementing it in his own life.

"Unlike animals," he declared, "man by his gift of speech is able to enlarge his grasp of reality in all four directions—his loyalty to past creation, his solidarity with other men, his power over nature, his love and faith in the future."

From One Elderly Friend to Another

"BEHOLD, I make all things new."

I was day-dreaming and a thought floated unasked into my mind—"old age and death are facts of life." That is what they are, my brother, and we have to face those facts with courage—with the same sort of courage that you met the challenging problems of your youth.

Yes. You did better than you knew. Well I know it. You stumbled often enough. Do you remember that time when I found you flat on your face? You had courage then. You picked yourself up again. I saw you and I saw too, that you had grasped Christ's hand although, even then, you could not see His face.

Now you and I are up against new problems. There is, I am sure, no other word for us at this time but "creative acceptance." Creative acceptance of what *is* and I put the emphasis on "creative."

Old age and death, like birth, manhood and middle age, are facts of life, encounters with reality, and you and I are now, as we have always been, borne on the stream of life—life that is eternal.

Don't stop to clutch at half dead branches of the world's trees—hopes deferred, heights unattained, and old desires. Give yourself to the life-renewing life that emanates from the "Light Perpetual." Can't you see those dappled lights on the waters? Eternity is in your heart, my brother. Lift up your heart and your head. The light that you see is the light of Eternity.

"Into Thy hands, O Lord, I commend my spirit." I will rest in Thy steadfast love.

EDWARD DOWSETT,
in *New Zealand Friends' Newsletter*

On Trial: The Cigarette

by E. Raymond Wilson

A MOVE TO BAN cigarette advertising from the nation's airwaves is causing considerable furore and has stimulated Friends Committee on National Legislation to make a study of the economic and political aspects of smoking.

The study, which FCNL plans to distribute widely in and out of Congress, reveals an interweaving of changing public morals, attempts at regulation, contradictory governmental policies, and special-interest group lobbying.

Tobacco smoking, which started as an American Indian custom, was limited in mass appeal until after the 1870's, when the first cigarette machine rollers were invented. The resultant boom gave rise to the American Tobacco Company, which a decision of the Supreme Court in 1911 broke into four competing companies. Fourteen states in 1922 had legal penalties against cigarette smoking, all of which were repealed by 1927. Most states today ban the sale of cigarettes to minors, but with vending machines it is an unenforceable rule.

From the beginning of the depression, cigarette manufacturers have used advertising promotions that emphasize healthfulness, sex appeal, social acceptance, independence of women, pleasure, and glamor.

The Federal Trade Commission in 1942 began a series of actions against what it considered the misleading advertising claims of all the major companies and in 1952 tried in vain to speed up these long, slow, legal proceedings. With rising controversy over possible effects of smoking, the cigarette industry introduced filters and again stressed the noninjurious virtues of their product.

The first case of lung cancer was brought to trial in 1960 by a victim. The jury ruled that smoking had caused the plaintiff's illness, but refused to award damages. Another suit is now on appeal. About sixty-five or seventy suits for recovery of damages against a cigarette manufacturer for death or impairment of a smoker have been filed in the past fifteen years; five have come to trial.

Government regulatory agencies often fail in their zeal and efforts to protect the public, and need prodding and support from concerned citizens.

The surgeon general's report on smoking and health in 1964 precipitated a storm of controversy by declaring that "cigarette smoking is a health hazard of sufficient importance in the United States to warrant appropriate remedial action."

Subsequently, after intensive hearings and active lobbying for and against, the Cigarette Labeling Act was

passed and signed into law. It became effective July 1, 1965, and required that a warning, "Caution: Cigarette smoking may be hazardous to your health," be placed on all cigarette packs and cartons.

The labeling law did not include warnings on advertisements, as the Federal Trade Commission had proposed, or a prohibition on advertising. Finally, a sleeper in the bill pre-empted regulation of cigarette advertising for four years.

Although Representative Philip Burton of California demanded a roll call, the cigarette lobby made sure that there was no roll call at any time; and there was only one teller vote, when Congressmen filed down the aisle without having their names and position recorded. The act was a major defeat for public health and consumer interests; it provided a private sanctuary for cigarette advertising enjoyed by no other industry.

On June 2, 1967, the Federal Communications Commission ordered that, along with cigarette advertising, TV and radio stations must broadcast material telling of possible perils from smoking. Soon after this ruling, agreement was reached with the industry on a three-to-one ratio of pro- and anti-cigarette advertising. At least two petitions filed with the Commission allege failure of broadcasting stations to air enough anti-smoking advertisements. In February, tobacco interests asked the Supreme Court to overturn this application of the fairness doctrine.

Taxation is another type of government control. The almost four billion dollars in federal and state taxes averaged out to about fourteen cents a pack in 1967.

From North Carolina, where there is no state tax and a pack of cigarettes sells for nineteen or twenty cents, cigarettes are smuggled to places like New York City, where the tax is twenty-four cents. In Sweden, a pack of cigarettes cost seventy-three cents in 1967; sixty-one cents of this was tax. An even higher tax is levied in Denmark, where a pack of cigarettes costs eighty-eight cents.

Many contradictions exist in government policy.

On one hand, there have been efforts by the surgeon general and the Public Health Department to reduce the amount of smoking.

On the other hand, there was an appropriation to the Department of Agriculture in 1965 of 210,000 dollars for advertising American cigarettes in Japan, Thailand, and Austria, and 106,000 dollars for a movie, "World of Pleasure," which depicted to American and foreign viewers the pleasures of smoking. Under Public Law 480, the Food for Peace Program exported 668,210 pounds of tobacco and 868,000 dollars' worth of cigarettes abroad.

Looking ahead to the June 30 expiration of the 1965 Cigarette Labeling Act, the Federal Communications Commission on February 5 voted to ban all cigarette advertising from radio and TV. Thus, if Congress does not extend the four-year pre-emption clause, then the Federal Com-

munications Commission ruling will become effective, and broadcast advertising will end. The tobacco industry is pressing for legislation that will prevent this.

The move to ban advertising over TV and radio is being led in Congress by Senator Frank E. Moss of Utah. From the five leading tobacco states, there are ten Senators and forty-three Congressmen who are subject to the pressures to protect a "local industry." But every member of the Congress has in his district radio and TV stations and newspapers whose support he wants.

Tobacco grown on 977,000 acres on some 400,000 farms in twenty-six states had a cash value in 1966 of 1,254,000,000 dollars. For the five leading states—North Carolina, Kentucky, South Carolina, Virginia, and Tennessee—tobacco's share was about one quarter of farm receipts. In North Carolina, tobacco sales amounted to just under fifty percent. Cigarettes are manufactured in North Carolina, Virginia, and Kentucky. North Carolina has five major plants, which added an estimated 800 million dollars to the state's economy in 1963.

Tobacco producers since 1933 have enjoyed a governmental price support system. Tobacco price support loans as of September 30, 1968, were 777,465,921 dollars on more than a billion pounds in storage. This is the largest loan program on any farm commodity. At auction markets, if the bid price for a particular tobacco lot is at or below the loan rate for that grade, the grower can consign the tobacco to a grower corporation under the government price support program.

Eighteen Congressmen on February 19 sent a letter to the Federal Communications Commission supporting the proposed ban on cigarette advertising. They also pointed out the government's obligation to assist sectors of the economy that will be adversely affected.

Opponents of the ban on advertising argue that such action is an infringement of the rights guaranteed by the First Amendment, the Federal Communications Commission has no jurisdiction over content of programs, and such restrictions are an harassment to business.

Other nations approach the regulation of cigarette advertising in various ways. Czechoslovakia, Norway, Sweden, Denmark, Switzerland, and Italy have a ban like the one proposed by the Federal Trade Commission. France and Britain prohibit cigarette advertising on TV but not on radio. Finland, West Germany, and Canada restrict the number and time of TV ads. Broadcasters and the cigarette industry in Italy, Australia, and West Germany cooperate with voluntary restrictions.

Besides barring cigarette advertising and intensifying the public program against smoking, there are other steps that could be taken: Terminate government subsidization of tobacco growing at home, end the sale of tobacco abroad, and encourage farmers in a hungry world to divert production to food crops.

Our Twofold Ministry

by George Selleck

QUAKERS traditionally have had two attitudes toward ministry in worship.

With no special class set apart as clergy, Friends have been called a lay group and have spoken of their ministry as a lay ministry. Emphasis has been placed upon the equal responsibility of all members for ministry in the Meeting.

With equal plausibility it has been said that Friends have abolished the laity, that all Friends are ministers.

Alongside this ideal of the universal ministry there has always been in the Society of Friends what may be called a special ministry.

Some few in every Meeting have had a special concern for the ministry, although in recent decades there has been a tendency to discount their importance. Such persons have not been appointed. They have been recognized as having a gift, which in former times often was recorded in the minutes of the Monthly Meeting. This was not contrary to the ideal of a universal ministry. It was just that some of the general membership appeared to be more sensitive and more able than others and more likely to speak profitably.

Robert Barclay was quite aware of the twofold character of the Quaker ministry. In his *Apology* he wrote:

"To those who claim that we make no distinction between the minister and the people, that is true if they are referring only to the liberty to speak or prophesy when moved by the Spirit. However, we do believe that some have a more particular call to the work of the ministry and that therefore they are especially equipped for that work by the Lord."

Thus we have had in our Society a recognition of the place of both the universal ministry and the special ministry. Both apparently have had an important and essential place in our Society. Ministry in the Meeting should be open to all members, but the Meeting would be poorer if there were not some who had a special concern for it.

We might say that a healthy Meeting carefully preserves and encourages both the universal and the special ministry. A corollary of this would be that when either the universal or the special ministry is weakened or abandoned the whole Meeting loses something of its spiritual health. Let us look at some examples.

If the universal ministry dies away and we have left only the special ministry, we have the situation which gave rise to the development of the pastoral system at the end of the last century. Responsibility for the leadership of worship is then left entirely to the pastor.

I attended recently a Meeting which for nearly seventy years had had a pastor. The Meeting then decided to re-

turn to unprogrammed worship, but without any understanding of the dynamics of a Friends meeting. They continue to invite visiting Friends to bring them their special ministry on Sunday mornings. But they fail to recognize that this special ministry needs to be supported and undergirded by a general sensitivity to the leading of the Spirit. If the Meeting is to be alive, the whole Meeting and not just the invited ministers should be sensitive.

Then there is the opposite weakness, when the concern for special ministry dies away and only the universal ministry remains. In this case, many people feel free to take part, and only seldom does anyone speak with depth. Much of the speaking seems to be on the surface. Such meetings often are referred to by critical Friends as "popcorn" meetings. At this stage many young people criticize a meeting, saying that "there is too much speaking" when what they mean is that there is not enough ministry of depth.

How does one cure this shallowness of the universal ministry? Obviously, by arousing a concern for the special ministry. Or rather, I should say, a special concern for the ministry. It has been said that every Friends Meeting needs to have at least a half dozen Friends who have a special concern for the ministry. They will have it on their minds all the time, alert to what may be suitable for the meeting for worship. They will not be planning sermons but will be concerned for the depth of the meeting and for the spiritual nurture of their fellow members. They want to be ready to share something important when the Spirit calls upon them.

But one may ask how such a concern arises. How does any concern arise? One becomes aware of a need. Then the recognition comes that one has been called upon to do something about that need.

Once the concern has come, how does one overcome a sense of inadequacy, and how does one prepare oneself for this service? Not how does one learn to prepare a sermon, but how does one deepen one's life and awareness? Must one have a degree in theology or philosophy? Does one need knowledge?

The most important thing, I would say, is not knowledge but insight—spiritual insight—experience of the way God works in the human heart. The best ministry comes out of one's own experience. In a sense, it is a reporting on how God has dealt with you, although it may not be put in that form. The ring of authenticity will come because it states a truth of experience, not a theory or doctrine from a book.

But Friends who feel called to this ministry often feel also that a certain discipline of preparation is required of them. This may differ with the individual.

We need to preserve and encourage the open ministry in our Meetings. But for our spiritual health let us also not neglect to encourage and nurture a special concern for a special ministry.

Better Citizens of the Kingdom of God

by W. Fay Luder

A FRIEND told me she was shocked at my use of the word "discussion" in reference to a meeting for worship.

She asked me to explain. This is what I said to her: "God does not need our worship. I do not believe He wants us to worship Him. Furthermore, I do not believe that the purpose of a Quaker Meeting is worship."

I am convinced that the unique contribution the Society of Friends can make to the progress of Christianity is its meeting. This kind of meeting is an attempt to recover the spirit of the first meetings of the earliest Christians, as described in Acts and in the letters of Paul. Believing in the importance of such a meeting, I have been concerned for years about the idea that a Friends meeting is a meeting for worship.

For me, worship is pagan religion. Worshiping God—praising, glorifying, and adoring Him—is not the religion of Jesus. Worship is a substitute for action, an easy way of rationalizing our fear of following the greatest revolutionary of all time. Jesus was the ultimate radical. He taught us the ultimate freedom—the freedom to obey God rather than men. He gave us the ultimate norm—citizenship in the Kingdom of God.

Several examples can be cited to clarify what I mean.

Think of the attitude of Jesus toward the worship in the Temple at Jerusalem and the feeling of Paul of Tarsus toward the worship of the ancient fertility goddesses of Asia that still persisted in his time. Consider the betrayal by the Christian Church as it altered the worship of Isis into the worship of Mary and neglected the teaching of Jesus.

My last illustration is an experience my family and I had at Canterbury Cathedral. We entered the cathedral near the close of a service in honor of the British navy. The minister ended his prayer thus: "And may God grant that the Queen vanquish all her enemies, in the name of Him who taught us to pray: 'Our Father in heaven. . .'" Thus, in his worship of God in the name of Jesus, the minister was denying Jesus in at least two ways: Not only because Jesus asked us to love our enemies, but also because—for a good psychological reason—he asked us not to pray in public.

These examples illustrate my belief that worship of God may be consistent with deliberate disloyalty to Him. Jesus does not demand that we worship our Father, but asks our loving cooperation.

At this stage in the development of Christianity, many Christians are beginning to realize that worship is a substi-

THE METHODS OF LOVE, reconciliation, and non-violence, as lived by Jesus, must find application today. We ask all to help us seek practical ways to apply the attitude of love. Violent protests in the cities are no solution, yet neither is it a solution simply to repress those protests. We can expect wars of liberation or of faction for many years. While we believe there are better ways than warfare, we also believe that change is needed. It is no solution to make war on the warmakers and replace a small war with a larger one. . . .

—from a Statement by Iowa Yearly Meeting
(Conservative)

tute for living as citizens of God's Kingdom. Quaker Meeting should appeal to these people, but I am concerned about the deceptive implication of our expression "meeting for worship." Not only do we mislead others when we use the term; we cause misunderstanding among ourselves.

In meeting about a year ago, a woman had nearly finished speaking when a young couple got up and walked out. Hurt by this unfriendly act, the speaker faltered and concluded weakly. At the following Monthly Meeting, the couple explained that they had walked out because what was being said was "not in the spirit of worship."

The fact that, during a period of two years, I could collect half a dozen examples of similar unfriendly acts committed in the name of worship is one indication that Friends should try to do some precise thinking about the purpose of a Quaker meeting.

To most people, worship of God means adoration, praise, and glorification of God—with connotations of ritual and public prayers in the name of Him who asked us not to pray in public. Some Friends, however, have an idea of worship that is not the commonly accepted one found in dictionaries. A few of these Friends have told me that I am making too much fuss over semantics, but to invent different definitions for common words is confusing.

I do not believe that God needs or wants worship, but I do believe that God needs and wants our loving loyalty, whole-hearted loyalty that comes first—ahead of self-worship, church-worship, patriotism, and everything else.

As I walked out of the meetinghouse one day after I had spoken thus about worship, I overheard a member refer to me with the remark, "Oh, I wish he wouldn't be so controversial!" Aversion to controversy arises from fear of disturbing the "spirit of worship." Persons who feel this way regard the meeting as an end in itself. Such a view of meeting is idol-worship, a substitute for loyalty to God.

If Friends continue to stress this noncontroversial spirit of worship having little to do with loyalty to God in daily life, I believe they will lose their own faith and fail to pass along their most important contribution to Christianity: An open Meeting of mutual edification to help one another become better citizens of the Kingdom of God.

Handholds for Quakers

by Anne Z. Forsythe

AS WE BECOME more sensitive to God's all-encompassing will for us and more perceptive of the areas not yet "under God," we become more and more aware of our recalcitrant will and rebellious thoughts and attitudes. God makes clear His will in regard to objective tasks and acts, and we may be able to obey and do this or that job. But when God demands a certain disposition of the heart that involves improved control of our thoughts and feelings, what specific practices can help us?

This has been a mystery to me since Quakerism does not seem to provide any channel or conductor—or, we might say, handholds—to keep our inner reactions in line. Quakerism leaves great scope for freedom of thought; it does not harness the mind. This is, in many ways, a marvelous thing. It is one of the glories of Quakerism.

In the Quaker form of worship, the mind centered on God is not deflected, at an important moment in meditation by the interruption of an established liturgy.

But what happens when the mind is not centered? What happens when the cares of the world, fears, anxieties, resentment, discontent, and animosity, and all the other poisons that may infect us, throng into the mind? What help does Quakerism give in bringing the mental state of the whole man under God?

The beginner, first learning to enter the stillness to be quiet, may be the prey of an inner menagerie. A group of army chaplains spent an especially arranged Quiet Day at Friends Meeting of Washington, D. C. They were interested and appreciative, but they did not find the silence tranquil. The prolonged quiet was for them, they said, "anxiety-making."

Even for one no longer a beginner, the Quaker stillness, with no handholds of ritual or liturgy, may present difficulties. What do Quakers in general do to meet this situation?

I don't know what Quakers in general do. I can only speak for myself.

In the days, now I believe happily past, when I was in rebellion against certain housekeeping chores, I learned, when on my knees dusting down the stairs, to say a "Hail Mary" at each step.

I noticed that my mental climate was in much better state when I reached the foot of the stairs than when I began at the top.

Riding downtown to speak to a small, friendly Quaker group, and still in a stage of terror at the prospect, I repeated sections of Episcopal liturgy all the way down with a salutary, calming effect.

Or, when the recalcitrant mind will not be bent to a truly loving attitude, I keep on repeating "Lord have mercy, Christ have mercy" or "Jesus, Jesus" until the grip of tempestuous thoughts lets go—or at any rate, I try to remember to do so as soon as I am aware of the unloving attitude. If the gloom of the ocean of darkness becomes too oppressive, I may get out the Quaker or Episcopal hymnal and give the best rendition I can of some of the more rousing hymns.

Wise counselors advise mending moods by heroic action or by kindly acts. I am thinking of times when one is engaged in the daily routine, not free to undertake heroic action even if qualified for it, and struggling to bring about a permanent improvement in the temper and disposition of the soul.

As a matter of mental hygiene, and a beneficial part of daily life, let us not forget the great outdoors.

For times of depression, Agnes Sanford, in *The Healing Gifts of the Spirit*, advises: "If you will just go outdoors for a while every day . . . it will help God to hold on to you. . . ."

Take a walk, long enough so that you get into a steady rhythm. I suppose the ideal would be a mild walk in the hills, but half an hour on a city sidewalk is a helpful substitute.

Then chant the "Venite" ("O come let us sing unto the Lord") or the "Te Deum" ("We praise thee, O God") if you know how to—and perhaps if there is no one around to see or hear! Such exercise is first-rate for the mental climate.

Getting outdoors does far more than this. Evelyn Underhill writes, in *Practical Mysticism*, that looking at nature reflectively, savoring its beauties, is the beginning of contemplation.

We see infinity in a grain of sand, beauty at the heart of the rose, and our spirits begin to soar and sing. Even as amateur nature contemplatives we are with God, in God, and gathered under Him.

Liberality

While we are bound to use discrimination in giving, and are of necessity compelled to choose among the many appeals that come to us, we should do this in accordance so far as possible, with a settled policy; remembering that, if income increases, the proportion also grows which can be spared from normal expenditure. The total amount that can be devoted to benevolent objects should be adjusted with reference to our income or capital, and the necessary claims upon them, and we should repress the common temptation to accumulate property for the benefit of relatives who do not really need it.

LONDON YEARLY MEETING
CHRISTIAN PRACTICE, 1911

Reviews of Books

Cane. By JEAN TOOMER. Introduction by ARNA BONTEMPS. Perennial Classic Edition (Harper & Row), New York. 239 pages. \$.95

TWENTY YEARS AGO, the William Penn Lecture at Philadelphia Yearly Meeting was given by Jean Toomer, then assistant clerk of the Yearly Meeting Committee on Ministry and Counsel. Entitled, "The Flavor of Man," it witnessed the dominant dream that he had in the maturing of his own inner thinking.

"A second birth awaits us. Were we to flower in a natural way, we should still remain in the natural-human order. God's design for us is that we rise higher, in virtue of His yeast and seed in us, through a spiritual birth into the divine-human order."

Long before that, Jean Toomer burst forth with poems and new literary forms that found their way into the little magazines that were seeking and discovering a new literary idiom.

So in 1923 *Cane* appeared in a small edition that today is a collector's treasure and out of print. Because it was decades ahead of its time, this "black classic" has been issued again as a "soul" force that has influenced much writing in our time. (Friends Journal published a review of a new hardcover edition of *Cane* in the issue of February 15, 1968.)

When it first appeared, reviewers generally were stumped. Poetry and prose were whipped together in a kind of frappé. Realism was mixed with mysticism. This is the testimony of Arna Bontemps, who has introduced this new edition in a moving tribute to Jean Toomer with biographical facts revealing a life of soul-searching.

Jean Toomer's life span, 1894-1967, resulted in little published work other than *Cane*. After his death, a mass of thirty thousand manuscript pieces were given by will to the distinguished collection of black writings in the library of Fisk University in Nashville, Tennessee. Probably therein lies the autobiography of one who was writing for his culture through the period of renaissance, awakening, crisis, and revolution toward identity.

Cane is in three parts. In the first part are Karintha, Carma, Fern, Esther, evening songs, and portraits from rural Georgia. He had not grown up there, but wrote, "a visit to Georgia last fall was the starting point of almost everything of worth that I have done."

The milieu then shifts in the second part to Washington, where he was born. Joy

and pain, beauty and ugliness, goodness and evil—will there never be a good community born out of rural slum and black urban ghetto?

In the third part there might be a clue. It is almost prophetic of what is developing today. Black culture looks to find a soul. *Cane* appeared before propaganda. No wonder it was hailed by critics and writers and "marked an awakening that soon thereafter began to be called a Negro Renaissance." RICHMOND P. MILLER

Moving the Earth—For a Song. By M. WILSON GAILLARD. John Knox Press, Richmond, Virginia. 112 pages. \$4.00

THIS IS A SMALL BOOK, with many photographs, a few in color, about an important subject. Its purpose is to encourage conservation and to warn against further destruction of our American heritage of wildlife, particularly of birds. The message is written simply.

Specific directions are given for feeding and banding birds, maintaining sanctuaries for them, and producing more food for them. Migration is discussed. A whole chapter is devoted to John James Audubon and the history of conservation. The need to conserve oil and water is touched on. In a delightful page or two, the author tells of his experience helping salvage a schooner.

The book is written primarily for those who love birds, but it might easily foster an appreciation of wildlife in people not aware of the need for conservation.

KATHERINE HUNN KARSNER

Why Black Power? By JOSEPH BARNDT. Friendship Press, New York. 122 pages. 95¢ (paperback)

THERE HAVE BEEN DIFFERENCES of opinion in relation to the meaning of "black power," and much discussion about it. In this book, the Rev. Mr. Barndt helps to clarify the issue. In the place of *power* he substitutes the term *self-determination*. He thinks that the case-worker, the landlord, the inspector, the poverty agent, and so on press down on the slum dweller's life and leave him powerless for self-determination.

All this distrust by the white man and his apparent need to dominate produce community tensions which make for community breakdowns (riots and other violence) just as too great individual tensions make for individual breakdowns. So the methods the white man uses to solve racial problems (guns, policemen, force) merely increase these tensions.

BESS LANE



Margaret H. Bacon

The Quiet Rebels: The Story of the Quakers in America. Basic Books, New York and London. 229 pages. \$5.95

FORTUNATELY, there is no need for lengthy qualification or comment on this latest history of Quakerism. The book is excellent and useful; it rings true.

Friends who have been exposed to recurring reports of themselves as written by not-completely-informed non-Friends will welcome Margaret Bacon's account. From her vantage point as a Quaker and as a staff member of American Friends Service Committee, she brings the dissent, fervor, stagnation, and renewal of Quaker history into the focus of contemporary experience.

Living as we do in a world of gaps—credibility, generation, and so on—it is good to have at least one gap well bridged—the gap between a scholarly, detailed Quaker history and specialized treatment of one aspect of Quakerism.

Margaret Bacon writes with the forthrightness, balance, and touches of quiet humor that she attributes to Friends in general. Henry J. Cadbury's foreword adds interest. The typography and format of the volume are admirable.

Meetings should see to it that *The Quiet Rebels* is on a shelf of the local public library as well as on a shelf of the Meeting library and that it is easily available for attenders and new members—even for old members. We are not so well informed as we like to imagine, and we would do well to face the future by taking a clear look at the past.

EMILY L. CONLON

Cinema

by Robert Steele

"THE PRIME OF MISS JEAN BRODIE" gives a spectator who is a teacher the uncomfortable feeling that the film gets too close to him. A temptation of teachers is to become leaders and thus to become important.

Miss Brodie is such an excessively dedicated person and so loves her pupils that, finally, she is exposed and brought down; her leadership has undone her teaching.

Like the Jesuit teachers of yore, she says, "Give me a girl at an impressionable age and she is mine for life." She dotes on her girls and maneuvers them into doting on her. She is a charlatan, an immensely attractive one. Those in her orbit discover this, but she never does. She is fired, but one knows she will get a job in another school where she will continue to charm students, intimidate an administration, and preen herself.

This is very atypical subject matter for a movie. Despite its flimflam, it is absorbing viewing. The film is not a waste of time. More and more, we are unable to say that about most films.

Maggie Smith is a splendid actress, and her role as Miss Brodie may win her a best-actress Oscar.

Ronald Neame's direction is competent in an old-fashioned, well-made-film manner of speaking. He is deft in providing entertainment. Recall: "The Horse's Mouth," "The Promotor," and "Tunes of Glory."

He knows how to mount a film impressively, although here his actors are less persons than caricatures. Many give strong performances, however. Celia Johnson, the great actress of British stage and cinema, who is Miss Brodie's foe, the headmistress of the school, is superb.

A part of the effectiveness of the film is due to its time and place, back in the thirties, when life in a girls' school could be terribly serious and the school song is sung by everybody with commitment worthy of a march on the Pentagon. Scenes of Edinburgh are in gorgeous color.

Some of the pupils look like starlets, and we know Pamela Franklin, who plays Sandy, is a starlet when she models in the nude for the painting instructor. This scene, not in the play or novel, is a false note.

A performance by Maggie Smith that compares favorably with that of Zoe Caldwell, who played the role on Broadway, a successful play and novel by the same name, color by Deluxe, and the shenanigans of a girls' school are not enough to give a film stature today. Much British and American cinema is pabulum compared to that of the Czechs, Hungarians, Japanese,

and independents who will not work for Twentieth Century-Fox.

Rather than be snowed by the favorable reception this film will receive, we need to ask what's happening to drama on the screen. Were the film not rooted in dramatic conventions—were it, instead, a journal, biography, or musical—we would not need to point out that its dramatic structure is flawed. Dramatic structure must change and is changing, but we have the right to expect conventional form to give us the conventional payoff.

Dramatic form is aborted in the latter part. Jean Brodie is the protagonist until the last ten minutes. A good dramatist has the responsibility to have his protagonist win or lose and show us why this has happened. Jay Presson Allen, who adapted Muriel Spark's novel, shows us why Miss Brodie loses, and then he stops. For drama to satisfy, the protagonist must learn something about the reason for his failure and promise us some change in character.

Poor Miss Brodie, because of the failure of the writer of this film, does not learn anything. She becomes a ghostly voice heard as we see the new graduate, Sandy, walk out of the school. Miss Brodie says what we have heard her say a dozen times in the flesh. Sandy, one of the antagonists, turns into the protagonist.

This is wrong, because it is Miss Brodie we have been concentrating on for one hundred and sixteen minutes, and we expect to find out what will happen to her. The dramatist winked when he had to come to terms with doing something about the pretty monster, Miss Brodie. The film may win a half-dozen awards, but they will not change the disappointment of the viewer who has been wooed sufficiently to care about Miss Brodie and wants to know what becomes of her.

The Middle Years

To us this vehement day
Now like a tiger comes,
Springs at our throat; do we
For meat, set out a few
Bare bones and dried-up husks?

We vowed once, in our span, to
Shape the shadows and the sun.
Within the gin and snare of days
Somewhere the miracle was lost.

Our unspent coinage, glittering
And vast, has turned to dust.
Do we still hold heaven
At our fingertips;
Could we make the pavements bloom?

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Letters to the Editor

Where Should Reconciliation Begin?

I AM SURE many newcomers and visitors to Friends Meetings often are puzzled by the rather omniscient pronouncements about just what must be done to reconcile heathen nations and to produce world peace, especially when Friends with varied beliefs seem unable to communicate.

I was invited to dine with an Evangelical Friends minister in Michigan. I inquired about the Friends Church's relationship to a very active General Conference Meeting about ten miles distant. The minister said, "About five years ago some of them visited us, but we did not talk the same language." Yet, this rural, one hundred thirty-year-old fundamentalist Meeting supported several C.O.'s in their group, hosted Mennonite C.O.'s working at a local mental hospital, and had supported a small Negro church in the community.

After discussing doctrinal differences, we felt that it was a profound tragedy that historical "mindsets" still prevail among Friends. It became apparent that often it is easier for Friends with academic and urban backgrounds to love an "enemy" ten thousand miles away than it is to have loving dialogue with Quakers of a different tradition ten miles away.

C. DAVIDSON
Detroit

History of Black-White Cooperation

WITH THE EMOTIONAL force of black power flowing into black separatism there is a need to keep linkages between black and white Americans or make new ones, so that channels dug by separatism do not take us into a kind of American *apartheid*. Can "Now and Then" remind us of the linkages of the past, for they can be important to those of us who are trying to fashion new ones?

The series "Black Heritage" (9 A.M. CBS-TV) presents information about the important role of black leaders during and since slavery. However, one senses a tendency to try to show not only that there were many black abolitionists but that for the most part they worked without much contact with white abolitionists. Garrison was an exception. Of course, a half-hour TV series cannot tell about Whittier and other white abolitionists, not to mention the Underground Railroad.

My concern is that at no time did the lecturer in the TV program use even a short sentence to say "Black as well as

white abolitionists were working together."

One episode of "Black Heritage" mentioned that black abolitionists helped start the women's rights movement and that the only man at the first women's rights convention (at Seneca Falls, New York, in 1848 was Frederick Douglass. I did some research on that convention and found there was another man present—a white man. He was John Mott, husband of Lucretia Mott. She was instrumental in organizing the convention.

The women at first did not want any man present, so angry were they at what most men were then saying about women's rights. But the women found they could not conduct their business meeting using parliamentary procedure (men had never allowed them to do so). They therefore invited John Mott and Frederick Douglass whom they could trust—one black and one white.

What Quaker journals or other historical documents give in detail information of cooperation between blacks and whites of that period? What of the quality of the interaction? Were the Quaker abolitionists domineering or paternalistic? Did their belief in the power and universality of the Inner Light enable them to break through to a sense of the inherent equality of all?

RACHEL DAVIS DUBOIS
New York

Foes of Sex Education

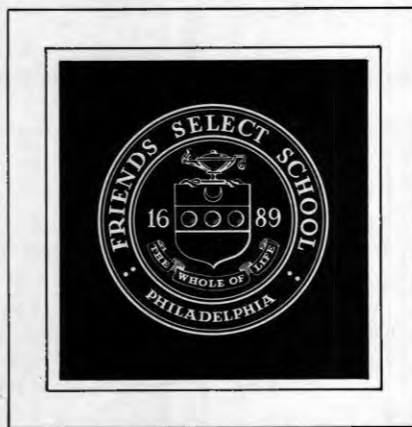
THE BOOKLET *Is the School House the Proper Place to Teach Raw Sex?*, issued by Christian Crusade Publications, may not have come to your attention, but I think Friends everywhere might wish to know of the unification and solidification of forces against organized and enlightened efforts towards family life and sex education, not merely for young people but for the whole society. You will find in here the names of people you know, including David Mace and me, identified as Friends.

We understand that these attacks, which are presumably coalescing, come from two sources: The Christian Crusade, with headquarters in Tulsa, Oklahoma, and the John Birch Society, which quite recently announced officially that one of its primary points of attack for this year would be family life and sex education programs.

SIECUS, of which I am executive director, David, and others can weather these attacks (which have been extended even into the Congressional Records!) but small beginning efforts within communities are crumbling. Particularly well organized are these shrill minority voices in California, Kansas, New Jersey.

It would be interesting to learn who makes money out of this approach of guilt by insinuation and misrepresentation.

MARY S. CALDERONE, M.D., Director
Sex Information and Education
Council of the United States
New York



Friends Select School is now using the new building at the Parkway and Seventeenth Street, Philadelphia, and invites all Friends to visit the School on First Day, Fourth Month 13, 1969, at four o'clock, or any day thereafter.

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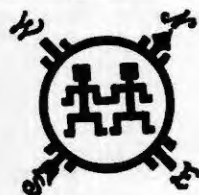
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From the Friends World
Conference 1937

A Symbol of Simplicity

THE QUESTION IS RAISED whether to preserve or dispose of Twelfth Street Meetinghouse in downtown Philadelphia. The pros and cons are stated in an article in Friends Journal (February 15). I think the meetinghouse should be preserved as the quiet spiritual oasis it has always been.

There is great hunger and need for such in our clamoring, hectic lives today. It is still as Jesus said to those who criticized Mary Magdalene's anointing his feet with precious oil, "the poor ye have with you always."

We do not live extravagantly, but neither do we think that abject austerity in our lives would benefit anyone else, but, being as we are, would make us less able to function well in the society around us. What we have and learn and do, we share whenever and wherever possible with whoever at the time seems to need it.

I think the Quaker meetinghouses *should* be kept and maintained and used, to show the world that ostentation is not compatible with spirituality, and that simplicity can bear rewarding fruits of spirit and work.

KAETHE S. CRAWFORD
Pittsburgh

Discovering God's Will Anew

"THE MATHEMATICS OF TRUTH" by Charles K. Brown III strikes a responsive chord in my own thoughts. I feel there is an ever increasing need in the world and in our own Society for a concerted effort to make a new discovery of God's will.

The enormous growth of goods and services and the opportunities it opens to mankind requires a much greater search in depth for the disciplines and responsibilities we must exercise if we are really to benefit from it all and not be destroyed by our affluence. These thoughts gave me the inspiration for this sonnet:

When I behold the marvels of this age,
How man expands his science and his art
And ever pressing more upon life's stage
I think, can't tell the good and bad
apart?

For though he has the knowledge and
the skill

That makes the more abundant life so
real,

He finds more poverty around him still,
And men who fail to share except they
steal.

What now, oh, little man! oh, little man!
Engulfed in all the bounty of thy wealth,
Yet reaching out for other worlds to
span

In heedless care of this, thy moral health?

Pray seek His kingdom first and do
God's will,

Lest captive good become thy captive
ill.

S. ROBINSON COALE
Riverton, New Jersey

A Task for the Housewife

IN ITS "ADVENTURE in Creative Exploration" the Pendle Hill Midwinter Institute considered the danger of "over-professionalism" and raised the question, "Do we now tend to push the tasks that we know to be needful onto our professional 'do-ers'?" The feeling that we have been building a vast Quaker bureaucracy has been bothering me for a long time.

At that time, the presiding officer laid great stress on the fact that the person about to report was "just an ordinary housewife," and spoke as if it were most unusual for an unprofessional individual to be working so actively and so successfully. My concern has not lessened with the report that Philadelphia Yearly Meeting finds it necessary to engage six secretaries to carry on its social programs.

However, whereas my attitude was one of criticism and frustration, that of the Institute was positive and constructive. It suggested that Meetings "develop the habit of releasing individual Friends when they feel called to carry out some urgent work." This was a practice long used by Friends of former times, which may seem too complicated or expensive in these less simple days.

However, much has been and perhaps still may be done on a part-time basis. This is where the "ordinary housewife" could come into her own, for it would give her the opportunity to use time, skills, and previous training for the benefit of the whole Society.

For example, one Meeting used to have a mature woman, who was present at the meetinghouse at certain definite times each week for advice and counselling. Another had a visitor, who spent two days a week calling on members, First-day School mothers, and new families in the community. I personally have traveled on behalf of Friends General Conference to all its constituent Yearly Meetings and to several independent groups as well. Often these visits have brought follow-up invitations from individual Meetings. A modest honorarium to cover travel and incidental expenses was a minimum burden on the Conference or the Meetings.

There are, no doubt, many other examples of such service of which I am not aware. The experience is enriching for all who are involved. I hope serious thought will be given to using more members in this fashion, and believe that such use will help us get way from the tendency to believe that we need a secretary to direct every enterprise or for every concern.

AMELIA W. SWAYNE
Newtown, Pennsylvania

Personal Salvation, or Service

AS A STUDENT and lay pastor in the United Methodist Church, I find myself at times quite discouraged at the seeming apathy with which we who call ourselves Christian view the world situation. In our one-sided desire for discovery of a "personal salvation," we have lost sight of Christ's demand that we minister to all the world.

In my opinion, your organization is one of the few—perhaps the only one—that seems to have consistently found the courage and insight to insist that personal growth is inextricably involved with our service to the world. Now other institutions, including my own church, are beginning to face some of the crucial issues at hand.

Unfortunately, I fear that we have been motivated—finally—by the urgency of situations confronting us rather than by a genuine and voluntary response to the gospel.

RICHARD D. EVANS
Dennison, Illinois

A Note for Bookbuyers

IT MAY BE USEFUL to readers to know that James Thin, Bookseller, 53-59 South Bridge, Edinburgh, Scotland, will take orders for subscriptions to British magazines, billing in dollars, to be paid through his American banker in New York City, thus making it unnecessary to struggle with the problems of translating English money into dollars.

This unique store has an international clientele, deals in books of all kinds, sends out on request useful catalogs of books on theology and other subjects, and gives personal service. I've been dealing with them for years and find that it is possible to save a good deal of money on books, even paperbacks, in this way, if they are published in England, postage and insurance notwithstanding. (I don't get paid for this commercial!)

CAROLYN W. MALLISON
Watertown, New York

Eine Erweiterung

BEGRÜSSUNGSWERT, übrigens, ist der Beitrag auf Seite 54 von Anny Halle, und zwar nicht am wenigsten, weil er in euren Spalten auf deutsch erscheint. Habt ihr vor, zukünftig gleichartige Artikel auch auf anderen Sprachen zu veröffentlichen? Alle Achtung! Einige Leser können zwar zunächst stützig werden, aber es ist und bleibt doch eine Erweiterung des Horizonts, was letzten Endes der Zweck der Zeitschrift ist, nicht wahr?

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Friends and Their Friends Around the World

The Continuing Plight of Farm Workers

by Ruth Yarrow

TO THOSE who retain a belief in non-violence despite the increasing disaffection with its usefulness, the movement of the California farm workers is heartening. Through their union, the United Farm Workers Organizing Committee, they have been trying for three and a half years to gain the right to bargain collectively for decent wages and working conditions.

I feel it is important now to review their efforts since many who have known about the grape boycott have forgotten that it is going on still, and it has been hard to sustain the first feeling of urgency, although its outcome may affect directly many poor families in the country who do farm work or who migrate in despair to overcrowded urban slums.

Cesar Chavez, a farm worker who tried for years to improve conditions, concluded that only by organizing could farm workers overcome their basic problem of poverty. He started the new union with the conviction that the only moral and effective change will occur nonviolently.

The United States Senate Subcommittee on Migratory Labor found that no other segment of our population is so poorly paid yet contributes so much to our nation's wealth and welfare.

Although many grape pickers earn about a dollar and a half an hour, plus incentive piece rates during the peak harvest season, work during the rest of the year is so sporadic that the average annual income of California farm worker families is between 2,500 and 3,000 dollars. That California farm workers are paid better than the national average (except in Hawaii, where farm workers are organized) emphasizes the plight of this group in the rest of the country.

The poor working conditions are illustrated by a survey in 1968 by the California Rural Legal Assistance Program which found that in one county only fourteen of 1,939 farmers provided toilets for their workers, in violation of state health and sanitation laws. Deadly pesticides, against which the farm workers are often not warned or protected, are the major cause of sickness. The poverty and poor working conditions are summed up in the



The life expectancy of American farm workers is about forty-nine years.

life expectancy of the farm worker of 49 years; the national average is 70.

The struggle is mainly against the large landowners, since seven percent of farms in California employ seventy-five percent of the labor. Many small farmers as well, including some Friends, fear the farm workers' demands for better wages and working conditions since they already are in a difficult economic position. Tragically, the farm workers are in effect subsidizing agriculture through their low wages.

Farm workers are specifically excluded from the National Labor Relations Act. This means that although the farm workers have a union, it has no power, because the growers are not required under the act to bargain with a union elected by the workers to represent them or even to hold an election. Unemployment insurance, federal minimum wage, and social security are other areas in which legislation discriminates against farm workers. Bills to include farm workers under the NLRA have been introduced year after year but have not passed.

The United Farm Workers have been requesting meetings with the growers of table grapes since June, 1967, to discuss elections to determine if the workers want a union to represent them. They always have been refused.

After two months of trying to meet with the Giumarra Vineyards Corporation (12,500 acres, approximately half in table grapes) the farm workers went on strike.

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But the Corporation began recruiting strike-breakers from Mexico and elsewhere, and the union was forced to turn to the boycott as the remaining nonviolent solution. When more than one hundred other growers loaned their labels to Giumarra to offset the effect of the boycott, the farm workers decided to boycott all California table grapes. Farm worker families are now in forty major cities across the country, gaining support of church and union members, public officials, and concerned individuals.

The movement has had some successes. From the first years of the struggle, the United Farm Workers have gained eleven contracts with growers of wine grapes. As a result of the present table-grape boycott, sales of California grapes were down nineteen percent during the past Christmas season in spite of an unprecedented increase in grape purchases by the Defense Department. A growing number of independent and chain stores are refusing to handle California grapes until growers will consent to bargain with the farm workers. Hope is high that the growers will bargain in 1969, but much help is still needed.

Friends' projects to aid seasonal farm workers continue, as they have for years, in various parts of the country. Offices of the American Friends Service Committee, especially the two in California, have supported actively the United Farm Workers' efforts. But the national character of the table-grape boycott brings the struggle to the conscience of each of us as consumers and as Quakers.

A Glimpse of Tragedy in the Making

by Louis P. Kubioka

I HAD THE OPPORTUNITY several times to visit Thien An "reception" camp, which was established in mid-January to contain the people taken out of the Batangan peninsula, fifteen miles northeast of Quang Ngai, by the United States Army operation "Bold Mariner."

The camp is on the sandy flats, one-half mile wide, of the Tra Khuc River, about one mile east of Quang Ngai city. The area has some vegetation. In places are small pine trees. Thirty to fifty large military tents had been erected by South Vietnamese troops.

Many flags and bright yellow banners, lettered in red to match the colors of the flag of the Republic, had been strung up between poles at the various entrance arches inside the camp. These signs proclaimed in Vietnamese: "The government is giving you now the opportunity to start a new



New arrivals at the Thien An camp seemed quite disoriented.

life of prosperity and quiet happiness" and "We are grateful to the government's liberation—for giving us an escape from the Communist areas." A good bit of effort obviously was being put into the program of legitimization and propaganda.

The tents for the "refugees" were the same military tents. Seventy to one hundred persons were assigned to each. Many were milling about outside or doing things connected with survival or chopping bits of firewood or digging holes for cooking.

There were no beds. Some of the tents had a few small tables. There was little water.

These people have lost most of their possessions: Their homes, with which they have a deeper connection than western people have, and their large animals, which often represent a life's fortune. Many are now about to lose husbands and sons.

The extensive, well-ordered interrogation area gave the impression that interrogation is the first and most important business of the camp. As soon as the people disembarked from the large helicopters, which usually carried thirty persons with whatever possessions they could carry, they go through extensive interrogation by Vietna-

mese police and Americans in quasi-military dress.

In a conversation with two South Vietnamese army officers, my companion and I said cautiously that we thought that this operation might not make too many friends for the Republic and that the people in there seemed to look at us with some hatred.

At first, one of the officers denied this. The people just didn't understand yet what the Americans were doing for them, he said. But after we gave them a slightly better picture of our view of the situation, they commented, "Of course, the Americans must bear some measure of the responsibility for this."

The government social welfare service had recruited forty or fifty high school students to go through the camp and fill out the social welfare forms necessary to receive food. Each of the newly created "refugees" was to get one-half kilo of uncooked rice a day and some *nuoc mam*, the fish oil seasoning that most Vietnamese eat with rice. We asked a Viet army officer if one-half kilo was enough, and he assured us that it was indeed enough.

United States officials said the refugees were to be in this camp at least two months,

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and no one was allowed to go out. The officials were afraid some of the refugees would make their way back and tell the others what it was all about.

We were assured by the Social Welfare chief, a diligent and caring man with whom Quaker Service has had good rapport from the beginning in Quang Ngai, however, that the people would be allowed to go out of the camp when they had proper documentation, although we know that this could not be during the military operation in progress. The total number of people in the camp by the middle of February had risen to more than eleven thousand—far more than the original estimate of five thousand. Crowding therefore was extreme. There was not nearly enough of anything.

On the eve of Tet, a friend and I talked with several young men about eighteen years old who had not been present in the camp on our earlier visits.

I asked them where all the young men were, saying I'd seen only a very few between the ages of sixteen and forty. They looked at me before they answered, perhaps searching for my identity. The oldest answered, looking me straight in the face, "They were drafted, of course. You know what 'draft' means, don't you? America drafts young men, too, right?"

On a subsequent visit, I had the impression that the situation in the camp was deteriorating steadily. The camp seemed more hostile than before. I had heard that a group of about fifty had left the camp—just walked out so that the Vietnamese guards would have to shoot them to stop them. According to the soldiers guarding the main entrance, two hundred more people left during the night of February 20, but they had been re-arrested. During this visit, a crowd of women and children was near the gate keeping up a steady pressure to get out. The peasants said that five in the camp recently had died of plague. Whether or not this is true, there seems to have been a decision inside the camp to put pressure on the captors.

I had the feeling that something was about to happen, and that, as the people begin to feel that their very existence is threatened, they will be less and less willing to bear it. They will be willing to risk more and more to get out.

On the inside of the tent they had left, the first group chalked: "Down with the American Imperialists and their puppet lackeys."

In a letter from Dorothy Weller, physical therapist at the Quang Ngai Center, comes this further information:

"The Batangan Refugees are flotsam on a raging sea of war, and one gets the im-

pression they were 'born to die.' They have begun to return to their home areas. They were taken by truck like cattle down to Phu Tho junk basin and from there went by boat, with armed naval escort, to Batangan. With them went sheets of galvanized tin roofing for new buildings. A fair trade for total loss of homes, animals, and crops! The place is heavily booby-trapped. The United States forces that are helping to return the refugees have lost many men and, of course, the refugees' safety is doubtful.

"They will be grouped in about twelve new villages fairly near their former land so that they can go back to farm their own fields. Units of Vietnamese Popular Forces will be left with them, presumably to help them rebuild their lives and to protect them from re-infiltrating Vietcong. What they don't know, or choose to ignore, is that the VC they are going to be "protecting" the people from are their brothers, fathers, husbands, and so on.

"About twenty refugees still in the camp and a few of the soldiers guarding them were killed when the camp was shelled by the National Liberation Front. The insanities compound more insanities, the war goes on, and the deaths mount ever higher.

"The closing chapter of Operation Bold Mariner is at hand, but this is far from the end of the Batangan Peninsula story."

From a Facing Bench

(Continued from page 226)

ROBERT STEELE, professor of film in Boston University, plans to contribute a regular column of analyses of current films.

RUTH YARROW has been working since September as a volunteer in the Philadelphia office of United Farm Workers. She is a graduate of Antioch College and taught in the Peace Corps in Ghana. The Philadelphia boycott staff, including Richard Chavez, brother of Cesar, stayed with Ruth Yarrow and her husband, Mike, from October through February.

LOUIS KUBICKA, a graduate of Beloit College, is working for American Friends Service Committee in Quang Ngai, South Vietnam.

FRANK DRANSFIELD is a trustee of Dorking and Horsham Monthly Meeting in England.

BETTY STONE, of Bernardsville, New Jersey, a member of Somerset Hills Monthly Meeting, New Jersey, is an active worker for many social concerns, among them prison reform and family planning.

LYDIA F. PAXSON is recorder of Southampton Monthly Meeting, Pennsylvania.

MARGARET WALPOLE is on the secretarial staff of Pendle Hill.

SAM LEGG, a member of Stony Run Monthly Meeting, Baltimore, teaches in Morgan State College. He was one of thirteen members of the Panama Project team of A Quaker Action Group.



One of William Penn's children may be buried in Little Slatters graveyard.

The Blue Idol Meetinghouse in Sussex, England

by Frank Dransfield

MANY QUAKERS lived in Sussex in the early days when George Fox was alive. The Conventicle Acts forbade more than five persons to meet together except in a church of the Church of England, but Friends met nevertheless, in private homes for their meetings for worship.

One such, in Coolham, Sussex, was a farmhouse called Little Slatters. It was built about 1580 in the typical half-timbered style, with brick or plaster fillings. Carpenters who moved about the country built the framework of those houses of the local timber (in this case, oak); the owner completed the work himself. The carpenters knew their job; hundreds of such buildings are still habitable.

William Penn, on his return from Pennsylvania in 1684, settled at Warminghurst, a manor house about four miles from Little Slatters (later known as the Blue Idol) and for fifteen years attended worship there.

When the Toleration Act was adopted in 1689, toward which Penn's influence in high places had contributed, the owner, John Shaw, gave Little Slatters to Friends for converting to a meetinghouse. A large, two-story barn at the end of the building was used. Part of the upper floor was taken out. The rest was made into a gal-

lery. The ends of the beams, or the holes where they were, can still be seen. The alterations cost all of fifty-three pounds.

The jail in nearby Horsham was one of the places where Quakers were imprisoned. Some died and were buried in a tiny burial ground at Little Slatters. It is reputed that one of Penn's children also is buried here. (On reading the records, one notes how many died in infancy and early youth at that time, as in underdeveloped countries today.)

William Penn rode to Meeting on horseback. His wife, Gulielma, and the children rode in an ox cart down the bridle road, which still stretches south from the Blue Idol. Recent clearance has revealed a turning circle in the lane outside the Blue Idol. It was made so the ox span could be turned around. Facsimilies of old documents are to be seen on the walls of the meetinghouse.

The minister's gallery, from which Penn spoke, must have the smallest seats in any meetinghouse. I can attest to their discomfort—and I am much smaller than Penn was. The loft above the meetinghouse, which housed the visiting Friends, is still known as the Prophets Chamber.

William Penn had to move to his estates northwest of London about 1700 to take care of them, as his agent had been managing them badly. I have not seen any record of William's being in Sussex again, although he well might have been.

Many younger Friends had emigrated to America because of the persecutions, and

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Positions Vacant

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

FRIENDS MEDICAL SERVICES of East Africa Yearly Meeting have an opening for a doctor able to perform surgery but not necessarily with board qualification or certification. Based at 120-bed Friends hospital, Kaimosi, Kenya. Two- to three-year term beginning September preferred. Volunteers for eight to twelve weeks considered if they can bear most or all their own travel expenses. Comfortable, furnished housing; adequate living allowance; terminal grant for regular terms (two year minimum). Inquire of Board on Missions, Friends United Meeting, 101 Quaker Hill Drive, Richmond, Indiana 47374.

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

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.

CAMPERS AND MATURE COUNSELORS for Camp Onas, Friends' co-educational camp in 47th season, Bucks County, Pa. Counselors, 17 years and over, campers 8-13 years inclusive. Eight week season. Application forms for both from Russell Neiger, Director, 96 Cobalt Cross Road, Levittown, Pa. 19057.

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QUAKER, 30 Chairman of English department at a boys' prep school, seeks challenging position as department head and/or teacher in Friends' school. Write Box 452 Friends Journal.

QUAKER English teacher, 25, seeks worthwhile summer experience. Previous outdoor and European travel background. Write Martha DeCou, Box 84, Green Mountain Falls, Colorado 80819.

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the number of Quakers diminished in Sussex in the next hundred years. The meetinghouse was closed for regular meetings about 1750 but was reopened by the local Monthly Meetings in 1869. Meetings for worship have been held regularly since.

About this time, the name "Blue Idol" began to be used. One romantic suggestion is that a figurehead from one of Penn's ships is hidden somewhere in the timbers. Another is that "blue" is a corruption of the old Saxon word *plœ*, which means settlement or place. There is no other name than Shipley or Thakeham meetinghouse in the records up to this time.

In the 1800's, the building was known to be colour-washed blue, and as the word "idle" often was used at that time to describe an unused building, we have the prosaic explanation that "Blue Idol" stems from the "Blue Idle Meetinghouse at Thakeham." Thakeham is the present name of the Parish area. The Blue Idol is just within this boundary, adjoining Shipley.

After the First World War, the architectural and historic value of the Blue Idol began to be appreciated.

A team of volunteers spent many days removing the accretion of colour wash and paint from the old walls and timbers, including the blue found under other colours. The timbers were exposed and oiled, and the infillings cream-washed. The meetinghouse and the older parts of the guest house have been preserved in this manner since.

Treatment has been required from time to time for wood worm, which is prevalent in Sussex, but no weakening of the structure is evident.

A few Friends had been able to stay in the guest rooms for quiet holidays, and in 1937 an addition was made to provide more bedrooms and better facilities. Many have found peace and refreshment there. Now, thirty years later, plans are afoot to bring the accommodation up-to-date and to bring out more of the general atmosphere of the place.

Friends are spending three thousand pounds on this. Part of the sum was received after an appeal. Part is from accumulated legacies.

To complete the scheme and to provide adequate accommodation for the wardens, three thousand pounds more are needed. We would welcome contributions from American Friends, whom we always welcome as visitors to see our heritage. Local Friends have spent much of their time and money in preserving their inheritance, but need outside help if they are to hand on their charge to posterity in sound order.

Therapeutic Community Prisons and the Fortune Society

by Betty Stone

PRISONS DON'T have to be bad. Instead of turning out "excons," schooled in crime and bitterly angry from harsh punishments, and therefore likely to return, they can be a "therapeutic community."

An example is Dannemara Psychiatric Institute, New York—an institution in which men "find" themselves and reverse their attitudes to become useful citizens.

Mel Rivers (black) and Kennie Jackson (white), vice presidents of the Fortune Society, a three-year old organization of exconvicts patterned on Alcoholics Anonymous, described this program in Somerville, New Jersey, at a meeting sponsored by Morrow Association on Correction, a prison reform group founded a few years ago by Quaker Edmund Goerke.

In the ordinary State prison, the speakers reported, inmates spend long hours locked in their cells fantasizing. Beatings, "the hole," and "dark cells" are used to punish "incorrigibles."

The "therapeutic community" prison uses "group encounter," individual psychiatric help, and contact with the community to "rehumanize" prisoners.

The Dannemara Institute, starting with "the fifty most incorrigible prisoners in New York State," was able, it was said, to rehabilitate almost all of them without walls or harsh punishments.

The Fortune Society, whose executive secretary is David Rothenberg—not an ex-convict—believes that society, for its own protection, should institute correctional institutions that *correct*; that first offenders should never be put with repeaters; and that probation rules should be more flexible. They also recommend the establishment of half-way houses.

Spanish Books Needed

AT LEAST one Quaker family a week emigrates from Cuba to Miami. Juan and Hortensia Sierra, of the Spanish-speaking Meeting in Miami, often help find jobs and housing for these refugees. They also assist inter-church refugee programs that help the Cubans—as many as two hundred daily—who are fleeing to the United States. Books in Spanish are very much appreciated for this work and may be sent to Elizabeth Trimmer, 1005 Southwest Eighth Avenue, Gainesville, Florida 32601.



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A Pile of Rubble in Southampton

by Lydia S. Paxson

A RECENT VISITOR to Southampton Meeting, in Pennsylvania, drove up and down Street Road. He was looking for the meetinghouse. He did not know that the pile of rubble he was passing and repassing was all that remained of the building. It was not until he recognized a group of young people walking up the hill nearby that he realized he was there.

We had known for several years that Route 132, or Street Road, on which our meetinghouse was situated, would be widened. But only a year ago did we learn that the state would use the land from our side of the street, taking the meetinghouse.

Organized in 1947 by a small, enthusiastic group of Friends, our membership is one hundred fourteen. The demolished meetinghouse originally was a one-room schoolhouse and later a pub.

Now we are making payments on a former residence next door, which we have used for a First-day school. At present this building serves for meeting for worship, First-day classes, a lunchroom, and social activity room.

On Sundays we meditate to the tune of eager voices from our junior high class in the next room and thumping elementary classes overhead. This takes real discipline. When the children join us in worship, it is a little like a game of musical chairs, and sometimes there is an anxious moment before the last child is squeezed in. We have achieved a new togetherness.

After much deliberation, including seri-

ous thought of disbanding, we have decided to go ahead and build. Preliminary plans by Bert Klett, an architect, call for a small building with a meeting room, seating approximately one hundred persons, and an antechamber with coat- and washrooms.

We realized this is a large undertaking for a group that has no endowment fund and has difficulty raising enough money each year to cover both budget and mortgage payments. The \$13,500 paid to us in condemnation for the old meetinghouse, along with \$325 raised by our enthusiastic junior high group, is our beginning. As one member suggested, if each adult contributed \$300—the cost of space for one seat—and if each child undertook to earn \$20 (the cost of one square foot) we would be on the way to the necessary \$30,000.

We want Friends to be aware of what is going on in one small Meeting. Remember, as you drive along Street Road between Southampton and Feasterville and notice the rubble where Southampton Meetinghouse once stood, to look up a little higher, for we hope soon you will see a new meetinghouse emerging. We invite you all to come visit us in these exciting times.

Directory in Preparation

THE COMMISSION ON AGING of Friends United Meeting is preparing a directory of Friends homes and retirement centers and encouraging the formation of an Association of Friends Retirement Center Executives and Directors. The purpose of the Association is mutual sharing of programs, experience, and related information that will make the care of the aging commensurate with Friends' concern for the well-being of the individual.

Quest at Pendle Hill

by Margaret Walpole

A COURSE, "Meeting for the Quest and the Questions," began in the autumn term at Pendle Hill as an act of faith to try to find *my own integrity, joy in being human, where I am needed in the world, and how to prepare for radical living.*

At the first meeting, the emphasis was on hearing with the whole being, not withholding oneself. Thereafter, in small randomly selected discussion groups and in large groups, encounters were at their height. It seemed at first that the encounters were full of hostility for the people engaged in them and hostility toward each other, themselves, and Pendle Hill, which they felt had let them down and had not given birth to a community fitting their demands.

Moving into the stream of the winter term, as eddies of personal crises move around us, some find it hard to keep their heads above water in the agony of living. Others go on with greater confidence in themselves to find a new personal growth, communal responsibility and sense of venture.

Diametric to the introspection of that course is the outwardness of the "radical livers," as the students in a winter course on "Preparation for Radical Quaker Living" call themselves.

It seems fitting to quote Howard H. Brinton: "The negative road of Quietism which leads away from the world is followed, sooner, or later, by the positive road back to the world where, either through ministry for the help of others or by means of some form of service, some requirement discovered in the period of withdrawal is carried out."

A Distinguished Archivist

ANDREW A. ROWBERG, a member of Goose Creek United Monthly Meeting, Lincoln, Virginia, received the Distinguished Service Award of the Norwegian-American Historical Association for his devoted work in establishing the Norwegian-American biographical and genealogical file (known as the Rowberg Biographical File), housed in the Archives of St. Olaf College.

Andrew Rowberg and his wife, Marie, live in Friends House, Sandy Spring, Maryland.

The file is the result of a hobby Andrew Rowberg pursued more than fifty years. It contains 125,000 mounted newspaper clippings and seventy-four volumes of scrapbooks.



Silent at a Fort in Darien

by Sam Legg

THIRTEEN AMERICAN CITIZENS stood in silent vigil March 19 and 20 before the gate of Fort Gulick in the Panama Canal Zone. The vigil, sponsored by A Quaker Action Group, symbolized concern about United States military, political, and economic influence in Latin America.

Fort Gulick is the site of the School of the Americas, which trains Latin American nationals in counterinsurgency, and of the Special Action Forces of Latin America, mobile units of Green Berets who travel through Latin America offering training in counterinsurgency.

It is impossible to visit Latin America without being aware of the disparity of living conditions between rich and poor, attested to even in official government studies and statistics. Only a tiny percentage of the population can be classified as rich; millions make up the suffering majority. AQAG feels that massive social change is necessary, and also feels a special urgency to help Latin Americans find non-violent means of producing it.

The United States presence in Latin America is extensive. Most Americans desire and believe that presence to be beneficial, and there are many schools, roads, hospitals, and thriving businesses offering employment at higher than the local level to substantiate this belief. But it is also true that much U.S. investment in extractive industries has—understandably—taken not only the copper, tin, or oil from the South

American country, but also a high share of the profits as well. Much United States aid has found its way into the pockets of the already rich. Too little filters down to the vast numbers of the poor.

The need is for a social revolution, but our money and military assistance have been used to bolster governments that have opposed the revolution. Our hearts go out to the poor and the oppressed, but our aid has gone to wealthy oligarchies and military dictators. AQAG assumes that if Americans become sufficiently conscious of this distortion of priorities, they will demand that our government change its policy in Latin America.

There is no thought that the United States should get out of Latin America; they need us just as we do them. But the bilateral agreements with military dictatorships, the buttressing of oppressive regimes that offer favorable terms to our commerce, the training of soldiers to keep such regimes in power, are manifestations of a lack of sensitivity to the basic needs of the Latin American peoples. We ask instead for continuing economic assistance, but channeled through United Nations or other international agencies, and for the elimination of our military involvement in Latin America.

Spring

One little yellow flower
Has set the world on fire
As if it were the sun,
And melted winter. Power
Of so small such a one,
O kindling, O desire!

JOHN FANDEL

MEETING ANNOUNCEMENTS

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

Arizona

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.

California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Colorado

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

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

Connecticut

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

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

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

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

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

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

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

Delaware

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

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

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

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

WILMINGTON — Meeting for worship at Fourth and West Sts., 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.

Illinois

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

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

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

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.

Maryland

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

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

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

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

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

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

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

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

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

Michigan

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

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

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

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.

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.

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

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

DOVER—First-day School, 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 36 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 671-2661 or 431-0637.

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

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

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

New Mexico

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

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

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

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

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

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

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

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

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

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

SYRACUSE—Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 a.m., Sunday.

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

North Carolina

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

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

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

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

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

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

Ohio

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

CLEVELAND—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 721-3918; 371-9942.

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

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave., 673-5338.

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.

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

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

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

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

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

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

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

MUNCY at 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.

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 343-6766.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone MELrose 2-7006.

West Virginia

CHARLESTON—Meeting, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 769-4561.

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.



A drawing made in observation of "Quaker Week" at Media Friends School.

Quaker Week in Media Friends School

MEDIA FRIENDS SCHOOL, in Pennsylvania, had a "Quaker Week" in March. Some girls—and a teacher—wore plain dress.

Some expressed Friends testimonies in action by participating in a workcamp in a depressed area.

Each grade participated by presenting to the others interesting facts and personalities in Quaker history, using film, drama, and other techniques.

A Ninetieth Birthday

MEMBERS OF GREEN STREET Monthly Meeting, Philadelphia, sent nearly one hundred cards of congratulation to Florence E. Taylor, a devoted member, on the occasion of her ninetyeth birthday.

Florence Taylor, undaunted by the handicap resulting from an illness in childhood, has traveled widely and has filled her life with creative work in music, poetry, and prose. Until recently she crocheted caps for refugee babies, to be distributed by American Friends Service Committee.

She regularly attends meetings for worship and business and is a valued member of the Meeting on Worship and Ministry.

A Change at Camp Onas

RUSSELL N. NEIGER, chairman of the physical education department of William Penn Junior High School, in Levittown, is the new director of Camp Onas.

Camp Onas, Ottsville, Pennsylvania, originally was operated by Bucks Quarterly Meeting and is now under the care of Friends Camp Association of Pennsylvania. New property acquired by the camp may be developed as a conference center.

Coming Events

April

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. 21, 28, May 5, 12, 19, 26, June 2—"The Gospel of John." Speaker: Henry J. Cadbury, Pendle Hill, Wallingford, Pennsylvania, 8 P.M.

25-27—Spring Conference: "Reconciliation Without Surrender," Methodist Camp, Lake Texoma, ninety miles south of Oklahoma City, sponsored by South Central Yearly Meeting.

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

May

2-4—Southern Appalachian Association, Cumberland Campground, Crossville, Tennessee.

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.

2-5—Ninth General Reunion of Friends in Mexico, Casa de los Amigos, Mexico City. Theme: "Are we as Friends prepared to face the problems of violence around us in a realistic spirit of nonviolence?"

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

25—"Political Issues, 1969, and Quaker Response." Speaker, George Bliss. Race Street Meetinghouse, Philadelphia, 11:45 A.M. Bring sandwich and stay for afternoon.

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.

Births

COLES—On March 4, a son, ANDREW HAMMOND COLES, to Kenneth B. and Georgiana S. Coles. The father and paternal grandparents, O. Hammond and Frances F. Coles, are members of Wrightstown Meeting, Pennsylvania.

FATHERLEY—On March 20, in Syosset, Long Island, a son, CHRISTOPHER JOHNSON FATHERLEY, to Robert E. and Julie M. Fatherley, members of Westbury Monthly Meeting, Long Island.

JANSSON—On March 9, in Philadelphia, a son, ROGER LENOX JANSSON, to Bruce J. and Elizabeth A. Jansson. The mother and maternal grandmother, Betty McCorkel, are members of Swarthmore Monthly Meeting, Pennsylvania.

LANDES—On February 21, a daughter, KATHLEEN STEWART LANDES, to Michael and Lee Landis. The father and paternal grandmother, Kathleen Landes, are members of Wrightstown Monthly Meeting, Pennsylvania.

MEADOWS—On February 16, a son, JOHN DAVID MEADOWS, to David and Sara Hannum Meadows. The mother and maternal great-grandparents, Edward and Sara Cloud Hannum, are members of Hockessin Monthly Meeting, Delaware.

SMITH—On March 12, a daughter, JENNIFER LYN SMITH, to Benjamin and Judith Smith. The father and paternal grandparents, Kathryn and Russell Smith, are members of Wrightstown Monthly Meeting, Pennsylvania.

THOMAS—On October 16, JAMES CARTER THOMAS, son of Robert Winn and Karen Margraff Thomas, of Yardley, Pennsylvania, members of Newtown Monthly Meeting, Pennsylvania.

WENNY—On February 17, in Wilmington, Delaware, a son, BRIAN NASON WENNY, to Douglas and Elizabeth Baker Wenny. The mother and maternal grandparents, Donald and Margaret Baker, are members of Schuylkill Monthly Meeting, Phoenixville, Pennsylvania. The father is a member of Oberlin Monthly Meeting, Ohio.

ZENZIE—On December 14, a daughter, ELIZABETH COPE ZENZIE, to Henry and Beatrice Ufford Zenzie. The mother is a member of Haverford Monthly Meeting.

Adoption

SALIVE—On February 28, a son, KEVIN BRUCE SALIVE, born July 21, 1968, by Harold T. and Barbara Salive, of Ann Arbor, Michigan. The mother is a member of Ann Arbor Monthly Meeting.

Deaths

PICKERING—On February 28, JOHN ROWLETTE PICKERING, JR., of Langhorne, Pennsylvania, a member of Middletown Monthly Meeting, Langhorne, Pennsylvania. He is survived by a niece, Mary T. P. Hollowell; two nephews: Henry C. Pickering, Jr., and Richard W. Pickering; and eight grandnieces and -nephews.

TALBOT—Suddenly, on March 17, in Kamehula, Hawaii, MARY (POLLY) STARR TALBOT. She, her husband, and her family lived at George School, where her husband was a teacher, and where she formerly was a teacher, until 1967, when they moved to Hawaii. She is survived by her husband, John D. Talbot; three daughters: Wendy, a student in George School, Judith, of Bogota, Colombia, and Susan, of Kamehula, Hawaii; a son, James, of Chestnut Hill, Pennsylvania; a sister, Mrs. Leon Howard, of Los Angeles; and a brother, Morris Starr, of Bethlehem, Pennsylvania.

ELIZABETH BRINTON
4830 CASTOR AVE.
PHILA., PA. 19124

F



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