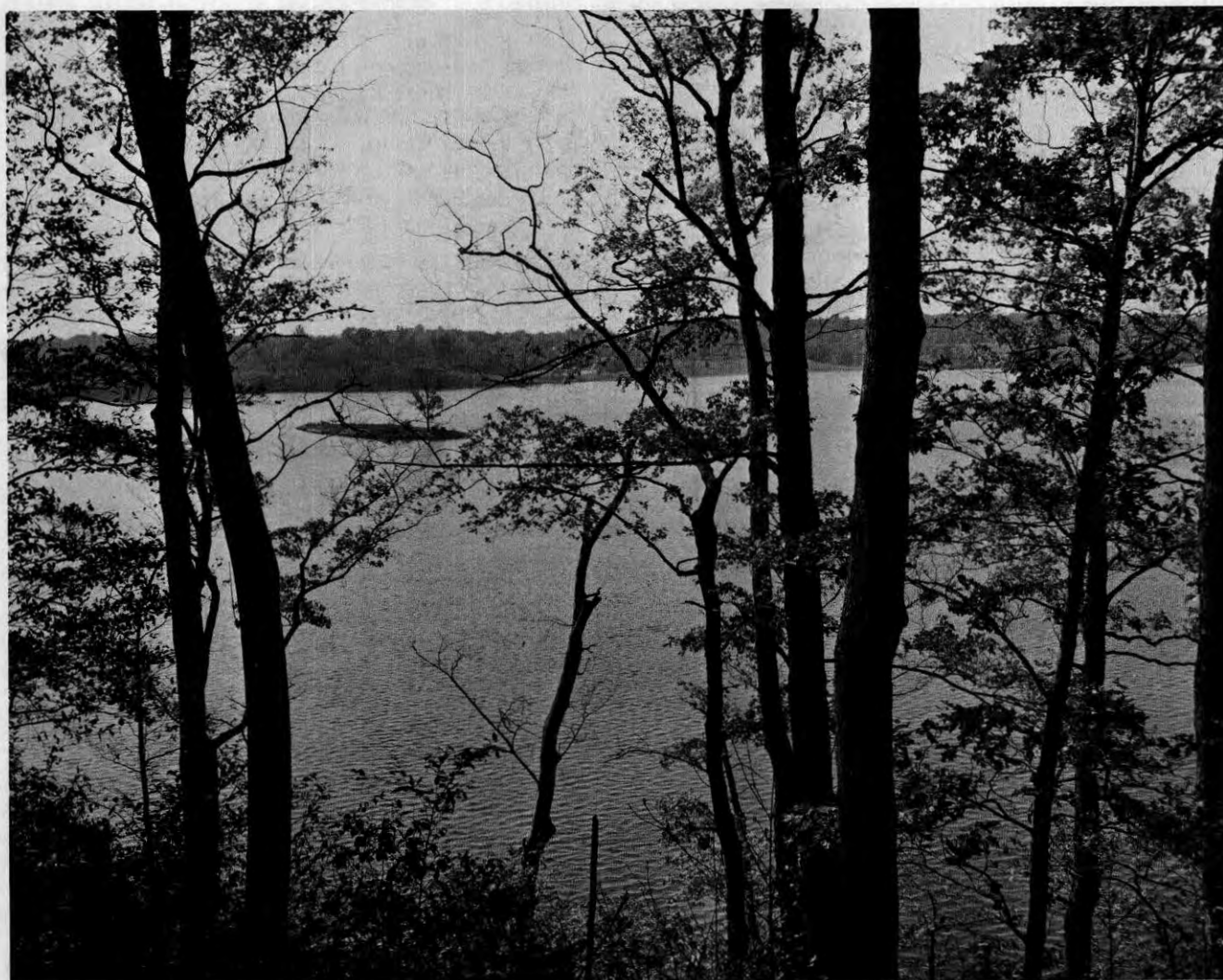


*June 1, 1969*

# FRIENDS JOURNAL

*Quaker Thought and Life Today*





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June 1, 1969

Volume 15, Number 11

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

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

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

Second class postage paid at Philadelphia, Pennsylvania.

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

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## From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of Lake Cowan, near Wilmington College, where Friends will be gathering for the General Yearly Meeting.

The General Yearly Meeting is a 'non-profit' organization that exists day to day to be a witness to the world.

Mary Roberts Calhoun, a member of San Francisco Monthly Meeting, was for three years clerk of Pacific Yearly Meeting. She formerly was a teacher of English in a high school in Philadelphia.

PETER FINGESTEN is chairman of the Committee on Ministry and Oversight of New York Monthly Meeting and is chairman of the Art and Music Department of Pace College.

TERRY SCHUCKMAN is a member of Clear Creek Monthly Meeting, Indiana, and secretary to Thomas E. Jones, president emeritus of Earlham College. She is interested in "people and finding ways to love them" and in finding the common denominator, "that of God in each one, through the use of music, art, and language."

PATRICK F. GILBO is in the department of public relations of the University of Rhode Island.

BARBARA FRITTS is a member of Pima Monthly Meeting, Tucson, Arizona. She and her family are spending a sabbatical year in Madison, Wisconsin.

NELSON FUSON, a member of Nashville Monthly Meeting, Tennessee, was clerk of the Southern Appalachian Association of Friends.

R. W. TUCKER has recently moved to Philadelphia and is on the Washington Square West Project Action Committee, a group of residents of the area elected to work with the Redevelopment Authority and other appropriate agencies in the problems of rehabilitation and maintaining a stable neighborhood. He writes that the dream described in his article gave him some ideas on urban renewal.

FRED HORN is a student in Central Bucks High School, Doylestown, Pennsylvania. His poem appeared first in Chatterbox, the school newspaper.

## Christian Unity

*How sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians in the school of Christ, every one learning their own lesson, performing their own peculiar service and knowing, owning and loving one another in their several places and different performances to their Master, to whom they are to give an account, and not to quarrel with one another about their different practices. For this is the true ground of love and unity, not that such a man walks and does just as I do, but because I feel the same spirit and life in him.*

ISAAC PENINGTON, 1660

# Today and Tomorrow

## Prophets and Turtles

A MAN WE KNOW was driving down a winding road in the Endless Mountains of north central Pennsylvania, where all roads wind upward or downward, and abruptly came upon a turtle in the middle of the road.

He missed running over it only by dint of a great deal of brake squealing and straining of safety belts. His wife, who is from Louisiana, insists it was not a turtle, but a terrapin. Turtle or terrapin, it knew they were there. It extended its flippers full length and skedaddled across the road.

In Meeting next First-day, we had read to us the Biblical admonition to "put on the whole armor of God," and we thought of the turtle (terrapin?), which God has provided with a whole armor.

In the turtle's natural habitat, its armor serves its needs, at the cost of a certain amount of mobility. Nowadays, however, the turtle's habitat includes roadways that have to be crossed, on which (from its viewpoint) there are inexplicable juggernauts against which its armor not only is useless, but a positive handicap.

So it is with human beings: No defensive armor works.

It is not missile shields, but international amity, that will save us from the juggernaut of atomic warfare. Friends experimented with a "guarded education" but lost children all the same, not only from our Religious Society but also, too often, from God, at a rate at least as high as today's losses.

Retreating into a shell is a sure way of separating ourselves from God. For we can grow in grace only by learning openness to the condition of others and of the world—by making ourselves as vulnerable as we possibly can. Openness to others is openness to God. Jesus is our great exemplar here. He opened himself totally and perfectly to the condition of mankind. His unity with his Father was also total and perfect. Doctrines of atonement try to explain this. So does the ancient Quaker maxim, "Christ's cross is Christ's crown."

The whole armor of God is not a shell at all but its opposite: Meekness, openness, vulnerability, persistence in love, faithfulness in witness without thought of outward consequences.

This is "armor" in the sense that it is the equipment, the armament, with which we are expected to go forth and fight the Lamb's War, for the salvation of mankind and for our own regeneration. It clothes us in the prophetic power that enables us to confront other kinds of power and declare with assurance, "thus saith the Lord."

Any other kind of armor will make turtles of us, handicapped in the face of the juggernauts that life rolls down against us.

## Con + ferre = consult together

WE HOPE everybody goes to the General Conference for Friends in Wilmington, Ohio, June 15-21.

We hope all of them enjoy themselves.

We hope they will be talking with people, not to people.

"Let all nations hear the sound by word of writing. Spare no place, spare no tongue nor pen, but be obedient to the Lord God; go through the world and be valiant for the Trust upon earth; tread and trample all that is contrary under. . . . Be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in every one."

GEORGE FOX from *Launceston Prison*, 1656

## Self-Reliance

TWICE IN RECENT conversations the name of Ralph Waldo Emerson and one of his essays came up. One time the subject was a boy who, his parents thought, was fumbling unduly about plans for college, military service, and a vocation. The other conversation concerned a man of thirty-five or so who had been in and out of several colleges, jobs, localities, and denominations.

One of us paraphrased, as remembered from high school English, what the good, gray, Unitarian preacher said about it in "Self-Reliance" more than a hundred years ago:

Young men lose heart if their first enterprises miscarry. Men say a young merchant is ruined if he fails. If the college genius is not installed in an office within a year, he and his friends think he is right in being disheartened and in complaining the rest of his life. A sturdy lad who teams it, farms it, peddles, teaches, preaches, and so on in successive years always falls on his feet, like a cat. He has not one chance, but a hundred chances. When he exercises self-trust, new powers appear. He walks abreast with his days. He does not postpone his life. He lives already.

Later we got out our copy of the *Essays*, found that the paraphrase was accurate, and read on.

Greater self-reliance, Emerson said, must work a revolution in all the offices and relations of men, in their religion, in their education, in their modes of living. The next paragraph has to do with prayer:

" . . . Prayer that craves a particular commodity, anything less than all good, is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good. But prayer as a means to effect a private end is meanness and theft. It supposes dualism and not unity in nature and consciousness. As soon as the man is at one with God, he will not beg. He will then see prayer in all action."

# The Surrender of Stanley Bennett

by Stanley Bennett

I WANT TO SHARE my experiences with the draft. I went all the way to resistance and then backed down. If anything can bring on the dark night of the soul, the confusion of not knowing the right way to go, it's the draft.

I easily got 1-O (conscientious objector) status. I had become a convinced Friend when I was fifteen. One of the major factors in my becoming a Friend was the peace testimony. By the time I was of draft age (1966), I knew what the draft board would ask, and I knew all the answers. I gave the board nice, tight, theological and moral arguments why I could not fight. I fabricated none of my answers to avoid military service. Without even an interview or checking my references, they classified me 1-O and changed it to 2-S while I was in school.

I left school in 1968, and went to work at Rochester State Hospital as a regular employee—not because I was assigned there as a C. O. Ever since I had registered for the draft, I had a deep uneasiness: To resist or not to resist? Later I was assigned to Rochester State and worked there for several more months. I then left alternative service in protest of the Selective Service System. I went to work at the Catholic Worker in the Bowery in New York, but I stayed only a month, because I did not like the city.

As a resister, prison-bound, you feel as though you have a case of terminal cancer. You want to pack in as much living as you can in "those last days of freedom."

I returned to Albany, New York, where my folks and Meeting are, and worked at the Capital Area Peace Center as a "peace intern." I worked there several months, but left because I felt that the Center was too hung-up in the middle class and that the group had really nothing to say except that it was for a big, amorphous thing called *peace*. My patience with them was short. They had time to play committee games—I didn't. So I got another job. Eventually there came into existence the Albany Community of Loving Resistance, which I joined.

There were eight of us in the Community. We stayed together for four months. We scattered because we could not find a place for all of us to live. The Community was an intense living situation. We organized support for fellow resisters. We helped each other keep the faith through problems, arrests, and trials.

In December, I was arrested for failure to comply with the Selective Service; in January, I was arraigned in Rochester where my "crime" was committed. In February, the Community was evicted after our landlady's daughter

joined our demonstrations. During this time I was very active and outspoken for resistance. I lived resistance. It was the main theme of my life.

When the Community ended, I returned to live with my parents. I spent a week in Rochester with people whom I love very much and who were most concerned about the prospect of my going to prison. During that week, I read several prison reports and accounts of C. O.'s who have been in jail. I called Prosecuting Attorney Steven Joy, and he informed me that if I returned to alternative service, the charges against me would be dropped when the service was completed.

I wrote a letter agreeing to comply and sent it to him. Shortly, I'll be returning to alternative service—essentially, I've copped out.

Why? If it were an easy matter of either joining the military or facing a firing squad, I would choose to be a reluctant martyr for conscience. But conscription isn't that quick and simple. To refuse to comply means imprisonment; compliance means compromise and anguish of conscience. Prisons are wretched, de-humanizing places which are anti-life. I believe there is something basically good in Stanley Bennett, as in all people—something that shouldn't be destroyed. And, in the last analysis, I'm not the selfless saint I'd perhaps like to be. I admire my brothers in the Resistance for their willingness to live their convictions to the point of prison, but the existential truth is, I am not they.

A Friend, a close friend and resister, said to me the other day, "I hope you've learned something about humility by your changing your stand." As I refuse to be a martyr, also I refuse to feel guilt-laden because I have changed my stand. I am guilty of being a human being loving life.

This is not intended to be an anti-resistance article. If you are thinking of resistance, you should know your life will be saturated with problems which pile up beyond your height. Life may seem like a movie projected at double speed. You should be prepared to see relatives and friends upset or even alienated. You cannot comfortably hold a job or plan activities from one day to the next.

To thine own self be true.

I feel the destruction of a human spirit psychically is a graver sin than physical extinction. Our resistance must be for life, and against the darkness of our society or even the shadow of our own ego.

Prison was an accepted factor in my future for so long that now it's almost difficult to think of the future without it. To not have to go to jail is a happy thing. Now the question is how to make best use of my freedom, and that is more frightening than prison. In the aftermath of constant hassling and uncertainty of the future, when so much seems destroyed, I must start rebuilding my life and continue working and seeking peace.

# My Undiscouraged Engagement to Life:

## An Interview with Joan Baez

by Madge T. Seaver

*Joan Baez is a singer of folksongs, an adherent of the civil rights movement, an advocate of draft resistance, and co-founder of the Institute for the Study of Non-Violence. She also is the author of the recent autobiographical book, "Daybreak," which she dedicated "with love, admiration, and gratefulness to the men who find themselves facing imprisonment for resisting the draft" and in which she used the phrase that is the title of this interview. In private life she is the wife of David Harris. In this interview she speaks forthrightly of her deep concerns.*

I REMEMBER THE FIRST TIME I heard Joan Baez sing. It was during a conference of the American Friends Service Committee at Asilomar, California, when she was still in high school. One morning recently when Joan came to talk with me in the sunny library of San Francisco Meeting, her soft radiance was the same as then, but there was a new, mature ease with herself.

Most of the time she sat very still across the desk from me. A few times she laid her head on her arms and spoke from that position as if the bent bow was weary when it relaxed its tautness.

The unfaltering gaze of her gold-brown eyes was not the gaze of an entertainer, but that of a young woman with a message. I wanted to let her give that message.

"I wouldn't change anything in my book *Daybreak* except for that stupid word *admiration* in the dedication. Admiration separates one from those who are resisters.

"*Daybreak* was like clearing my throat. At some point I'll write something more 'together,' less vague. The most important things in my life haven't changed since I was eight, when I set myself to oppose war. I'm not an intellectual; so, if I write again, possibly a children's book, it won't be intellectual, but it will be more lucid. *Daybreak* was unthought-out, made of little bits and pieces.

"It's a curious thing. I hated Quaker meetings for worship, which I had to attend from the time I was tiny until I was sixteen, but the silence didn't hurt. I prefer unimposed silences. I always loved the spontaneous silences in my family—sitting quietly in the woods, for instance—and yet though I think silence should not be imposed, I still believe it didn't hurt.

"My relationship with my father is still one of continuous argument. When he was teaching at Stanford, only two colleagues were as committed as he in protesting against war,



Joan Baez (Mrs. David Harris)

but he still can't get over the feeling that he owes gratitude and loyalty to his country, which gave him his education. Insofar as my father represents liberal Friends, I must argue with them that political action, even voting, is irrelevant.

"My father voted for Senator McCarthy. He says that my way is negative and that there are constructive things to do. Under this system that he is really supporting, it's a miracle we're still alive.

"I believe people can't run for office and keep their heads. If they're on the political ladder, they have to lie, cheat, and slaughter. Should we support President Nixon when he says he wants to abolish the draft? Either he's sincere, in which case he's doing it for the sake of his country, not for the sake of the people; or he's not sincere, and it's because he's on the political ladder. Then your support means that you're giving up your responsibility to someone else, creating this pyramid with the President at the top. Brotherhood shatters the pyramid and makes you responsible for your brother. You're left vulnerable. What's the alternative? Create a community of people who are sharing what they have, not making profit from each other.

"I have something to say to Friends who feel that conscientious objection is the fulfilling of their responsibility. Not that I'm in a position to dictate or make anyone feel guilty. I respect persons, whatever their position. We must see that the draft is like a disease we have to confront and deal with. Then we'll see that there's no escape from it.

"David says, 'You don't go to Canada to escape cancer.' If we join those who are working to repeal the draft, we'll find that they have reasons different from ours. They don't want to change the war machine or the war mentality. A volunteer army is a fake. To the man in front of the gun it doesn't matter whether the man with the gun is a conscript or a volunteer.

"David says, 'We have a choice between a world of weapons or a world of people. They don't coexist.'"

Joan Baez talked of the Institute for the Study of Non-Violence. It is very important to her. Now that Joan and David Harris are no longer living in Carmel, she cannot be at the Institute as much. She says it will never be like institutional schools.

"They are disastrous. In schools you learn about laws. You ought to be learning to be loving, honest, decent, kind, aware, and trusting. Schools murder people. They work by terror. Most people in high school or college don't want to be there, and the sooner they leave, the better.

"Even if all they can do is hitchhike or bum their way around the country, that's less destructive. The Institute doesn't guide the students. They're not blindfolded. At a recent session which David and I put on, many of the students were bewildered because no one taught them what nonviolence was. David was just asking questions."

Joan Baez spoke about the misunderstanding that black people have about nonviolence. She felt that Martin Luther King had given them the wrong picture.

"What was it Staughton Lynd called it? Petitionary non-violence? Dr. King wanted black people to go to Congress and ask for favors. How different Gandhi was! He would meditate and then decide to go to the sea and make salt. By the time he had got to the sea, the whole situation in India had changed. This is the alternative to violence. No wonder black people are outraged at begging for favors, promising to be good. But I have lots of arguments with black people at meetings, though it's often the young white girls who seem to be speaking for them. Whoever is arguing for black violence, we refuse to get wishy-washy.

"Once when a lily-white girl was screaming about black power, the black people in the audience were quiet. Afterwards a black man came up and said, 'Don't let them lay that filth on you. Don't let them push you around.' A black girl said to me, 'I know you're right, but—' I answered, 'I understand about the *but*, but I can't admit that guns are O.K.'

"One mistake we make is in not seeing that there's no progress in black people merely getting more goods when those goods are corrupted by our involvement in war.

"I am harder on the people defending war. At a meeting a woman said, 'Some things are just too dear to me, my flag and my country. I was proud of my son when I drove him to the induction center.' I said, 'Lady, you must be crazy. You've just given your son to the chopping block.'

"I seldom lose my temper, but sometimes when I get mad, I get more lucid, as if I had taken a bath. On the Mike Douglas show, a man cut me off in midsentence. I started to say, 'Murder is a bad idea—' He shouted, 'I disagree with you. This is the greatest country and the most important thing is to keep off the creeping fungus. That's what our boys are committed to when they go to Vietnam.' Then I got mad. 'Induction is not a commitment. Those are just pale, shaking boys.' He couldn't go on. I was talking about his children."

A few days before, at a concert, Joan had announced that she was pregnant. She talked now of the future.

"David will probably go to prison in June. He talks of delay because I'm pregnant, but I tell him that the sooner he goes, the sooner he'll be out and meeting his child. I'm going to sing and work until the middle of September. And after that I don't know. I know there will be changes, but I'm not planning. I'm not going to vanish. I will have to be as available as possible. I would love to work with high school and junior high school people. I love them. Now whenever I talk to college students, I find a vocal group of Maoists. They're not listening."

Joan came back to the subject of Friends' children who rebel against both their parents and the Society of Friends.

"What is the young Friend rebelling against? And how is he rebelling? If it's by smoking pot and sleeping around, that's just a variation of what's he rebelling against. That's the saddest thing about rebellion.

"I'd like to say to him, 'If you stop talking to your parents and excuse yourself by thinking, "It would break Daddy's heart," that's not true. If you have the nerve to rebel, you should be brave enough to be honest with your parents, to trust them to see that you count. If you want them to consider that you're real, *be real*. Then you shouldn't expect too much of your parents. They won't change on the spot. The younger person must be the braver, but you mustn't expect them to change overnight.'"

Then Joan added with an impish smile, "And there's just the remote possibility that they may know something."

I now spoke about how moved I was by her account of her silent meditations at the Institute, mentioned in *Day-break*.

She responded: "We try to escape from ourselves and from death-fear. Noise is the way we escape. The silence is a way of getting in touch with each other. Even more important, it puts us in touch with ourselves. It's not easy. I fidget the entire time unless a spontaneous stillness suddenly comes to me. I think my phobias were all covers for the fear of death. Silent meditation is the way to get inklings of the friendliness of approaching death.

"What kind of world will my children grow up in? It depends on us. Everything makes my commitment stronger. I've never seriously felt otherwise. If I have a personal upheaval of doubt, I think: 'I've got that. I've got my commitment.'"

# On Silence

by Peter Fingesten

SILENCE PRECEDES every creative act and insight.

A musical composition carries the silence over into itself in the form of intervals and pauses between phrases, themes, and movements. Music is neither continuous sound nor continuous silence; one depends on the other and gets meaning from the other.

What is the quality of a Quaker silence that distinguishes it from another silence?

First of all, it is an active silence that consists of an intense interior dialogue—the self challenging the self. By degrees it leads to a heightened awareness of one's consciousness through feeling and being, rather than through thinking. It is a spiritual discipline, not an intellectual discipline. The silence in a gathered meeting envelops all with the same intensity as we try to reach the ground of our being. It is a form of nonverbal perception and listening, a giving over of oneself finally and completely to God.

That God should speak through someone in meeting may be improbable, but it is not impossible. It is precisely the silence carefully maintained that keeps this possibility open.

Quaker silence has a strong element of unpredictability. One never can anticipate who will rise to share a message or what the subject and its quality will be. This unpredictability makes the silent worship a spiritual adventure.

In short, the gathered meeting, rather than the individual message, keeps open the possibility of a genuine spiritual overshadowing. The message that rises out of the silence of such a meeting will have a prophetic quality; it will not be just a commentary on a problem of the day or an association verbalized.

As mind speaks to mind, and love to love, so the silence speaks to the silence.

The silence in a gathered meeting is not sectarian, dogmatic, or culture-bound. It supports every attitude and orientation toward religion. In it any person will feel as comfortable as another, an activist as easy as a mystic, a Christian as at home as a non-Christian. Living silence carries us back to the creative source of all being, all religion, and all endeavors.

Those who control and sift their thoughts and continue to center down never can be criticized for not speaking to the sense of the meeting or for being superficial. Every message arises out of a sincere concern and represents the highest level the speaker is capable of, yet sincerity alone cannot compensate for lack of depth or prophetic fire.

True inspiration is a rare occurrence. We must, therefore, learn always to listen some more. The right inspira-



*Silence by Odilon Redon. From The Museum of Modern Art.*

tion will break into speech of its own accord by the sheer force of its prophetic quality. A silent meeting offers the greatest freedom to express ourselves. Therefore, it demands also the greatest self-discipline.

The moment someone rises in meeting to break the silence, he becomes a theologian, because he either speaks for or of God. Theology, in a strict sense, means knowledge of God and the supernatural. Only recently has the term acquired connotations of dogmatizing or overintellectualizing.

Many prophets and mystics have given us eloquent written witness to spiritual encounters—in books, tracts, broadsides, and pamphlets. Among them are a goodly number of Quakers, in this and an earlier age, who thus are and were not only mystics and activists, as usually described, but mystics, activists, and *theologians*.

Theology errs when it is not based on personal experience but tries to shore up dogmatic traditions with tricks of logic. The limits of theology are imposed by the very medium it employs to convey experiences—namely, words. Like all symbols, they can lead us to the door of the mysteries.

What lies beyond must be experienced and cannot be expressed, as all mystics testify. St. Augustine expressed this very well: “. . . God is not even to be called ineffable, because to say even this is to speak of Him. Thus there arises a curious conflict of words; for if the ineffable is that

which cannot be spoken, it is not ineffable if it can be spoken of as ineffable. And this conflict of words is rather to be avoided by silence than to be reconciled by speech."

The symbol of silence is the index finger raised to closed lips. Its earliest appearance was in sculptures of Harpocrates, the Egyptian God of Silence, a form of Horus, who was most popular during the late Egyptian period and made a deep impression upon various Hellenistic mystery cults. This symbolic gesture does not signify "be quiet" but implies the possession of knowledge that cannot be divulged. In the famous Egyptian-Hellenistic religious trea-

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*As far as possible, without surrender, be on good terms with all persons. Speak your truth quietly and clearly; and listen to others, even the dull and ignorant, they too have their story. Do not be cynical about love; for in the face of all aridity and disenchantment, it is as perennial as the grass.*

MAX EHLMANN

---

tise, *The Divine Pyramider of Hermes Trismegistus*, it is stated that "the knowledge of God is a divine silence."

This gesture, with its symbolic meaning, was passed from the Egyptians to the classic world and, later, to the Christian world.

An outstanding Christian representation of this gesture is found in the fifteenth century fresco of Peter Martyr, by Fra Angelico, which once adorned the cloister of the Convent of San Marco in Florence.

It occurs once more in a painting, "Silence," by the French nineteenth-century symbolist Odilon Redon, which is now in the Museum of Modern Art in New York. Redon was interested in ancient symbolic and esoteric traditions which he utilized freely in his work. The hypersensitive face with two fingers upon its closed lips, framed by a delicate oval, is an eloquent modern witness to the concept of the silence and its gesture.

The appearance of young people in our meetings for worship is evidence that the Quaker silence is not obsolete in the modern world, but has an important mission to fulfill. Many concerns meaningful to a changed world will arise out of it. Let us offer our young people, therefore, a silence unspoiled by rhetoric, superficiality, or sentimentality. The young have rejected the timeworn images of God and desire a personal encounter that can be experienced only in silence.

At the most important moment of Jesus' life, when Pontius Pilate asked him "What is truth?", Jesus remained silent. This thunderous silence has challenged Western society ever since. Many have wished that Jesus had given an answer, for then they could know definitely what truth is and they would not have to discover it for themselves. To those who understand, His answer may very well be that the truth must be wrapped in silence and that the silence is truth.

## A Memorable Meeting

by Terry Schuckman

WE ARE GATHERED in meeting this morning, waiting on God.

*What if He doesn't come?*

He doesn't have to come. He is already here—everywhere.

*In that case, why do I have to come here? Why can't I stay at home and wait upon Him by myself?*

You could. But you don't. And even if you did, you could have only the vertical line but would miss the horizontal line, by which you reach out to your fellow man. The inspiration of that fellowship is contagious. It grows as it is multiplied. And the sum is greater than its parts.

*What sustains you?*

My faith. It lifts me up to receive what there is to receive.

*What do you expect?*

I expect miracles.

*Miracles! Oh, come now! Miracles are hard to come by.*

Yes, if you think of miracles in a limited way. But miracles are of all sizes and shapes. A miracle could be a quick shaft of light illuminating what was before a dark, insoluble problem. It could be just a fresh idea. It could be a sense of peace or a moment of sheer, quiet joy. It could be the memory of a child's smile, a bird's song. All these are miracles.

*How does one reach out for these?*

Through the channel of love.

*And is this channel always open? Always free to receive?*

No. Frequently it is clogged—clogged with the weeds of distrust, impatience, greed, envy. Sometimes it is filled with despair or futility. But the best clogger of all is hate.

*And how does one get rid of hate?*

Two things cannot occupy the same thing at the same time. That is a law. Send in love to flush out hate.

*Where does one get this love?*

From your heart. If you allow it, it will well up from the inner springs of your soul and will reach out to join, through the channel of faith, that greatest source of all love, which is God, and spread out over all men, your brothers.

*If sitting here for one hour in the silence can do so much, why is there such sorrow in the world?*

Oh, sitting here for one hour once a week won't do it. This is only the big pearl on the endless string of pearls of your days. Each day is its own little pearl of sustenance. Together they form a priceless chain of all of your days. Each day is a day of renewal, of confrontation, of reckoning.

*And when we come to the final day of reckoning, at the end of all of our days, will it be easier because of these smaller days of confrontation?*

That, my friend, is a question for you, yourself, to answer.

# A Quaker Portrait: Fritz Eichenberg

by Patrick F. Gilbo

TO FRITZ EICHENBERG, himself a Quaker and an artist, Quaker artists are a paradox.

He refers to the time when Quakers considered painting, music, and such to be unworthy or even sinful. Maybe some still do.

He explains his philosophy persuasively, quietly, and you come to realize that he is not rigidly bound by religion. His Quakerism is a background for the choices of his conscience. He maintains complete freedom in his art:

"As an artist I do not try to work consciously along lines that run parallel to Quaker philosophy. Rather, I try to communicate the best I can, letting my conscience be my guide. Because of this need to communicate, I might be called a popular artist. I work for the people. My style, therefore, is traditional, representational. But my independent nature keeps my beliefs strongly revolutionary."

Fritz Eichenberg is chairman of the art department of the University of Rhode Island. He is a rather short, solidly built, modest man of conviction and impressive achievements, notably in wood engraving and lithography. His illustrations for many outstanding books have brought him world fame.

He was born in Germany and reared as a Lutheran. He came to the United States in 1933, when Hitler was beginning to stifle the life of the spirit and soul and the freedom an artist, a free spirit, needs.

Quakerism (perhaps, although he does not say so, the free paradox of Quakerism) soon attracted him. In 1941 he became (and still is) a member of the Monthly Meeting in Scarsdale, New York.

He welcomed membership on social order committees that worked to eliminate human suffering. Human suffering is a basic theme of his art. He feels comfortable when he is creating art that returns people to basic emotions. He recognizes, as every great artist does, that suffering, laughter, and joy are universal—links among members of the brotherhood of man the world over.

As an artist in the graphic arts, especially printmaking, Fritz Eichenberg has many opportunities to sow seeds of his peaceful philosophy.

In observance of the fiftieth anniversary of the death of Tolstoi and the three hundredth anniversary of Friends peace testimony, Fritz Eichenberg in 1960 offered copies of American editions of Russian classics, illustrated by him, as a gift of friendship to the Russian people. He and several members of the peace committee of Scarsdale Monthly



Photograph by Robert Izzo

*Fritz Eichenberg: Quaker Artist*

Meeting presented the books to Premier Nikita Khrushchev, who then was visiting the United Nations.

"He sat very close to me, an interpreter nearby, looking at my work which was spread out before us but talking about the merits of revolution. I countered with ideas of my own concerning world peace and co-existence. He seemed to enjoy my taking a stand, and he ended the interview warmly, even telling a few jokes, which made us laugh. He was earthy. I liked him very much."

The Department of State in 1963 sent Professor Eichenberg to Russia as a goodwill ambassador in the role of specialist with a large exhibition of American graphics. The John D. Rockefeller III Fund gave him a grant for a survey tour of Asia in 1968 to see what could be done to support the graphic arts there.

Fritz Eichenberg's personality is warm and casual. If he feels at ease, he may prop his feet up on the desk and sip coffee while conversing. If he is unsure about his visitor's motives, however, he may appear exceptionally business-like.

He received his first training in art at the Municipal School of Applied Arts in Cologne. He moved to Leipzig after two years as an apprentice in lithography, a process of putting designs on stone or another substance with a greasy material and producing printed impressions therefrom. There he studied at the State Academy of Graphic Arts and, while still a student, began to illustrate his first books—*Till*



*Eulenspiegel, Gulliver's Travels, and Crime and Punishment*—with original prints.

His next move was to Berlin, to be a staff artist and journalist for the publishing house of Ullstein. He wrote, sketched, and traveled. Adolph Hitler was one of the political figures Eichenberg lampooned in his cartoons.

Life in the new world began in depression-stunned New York City. There Fritz Eichenberg pieced together a living by cartooning for *Nation*, working on WPA art projects, and teaching in the New School for Social Research.

In 1947 he began teaching at Pratt Institute. He created the Adlib Press, became chairman of Pratt's Department of Graphic Arts in 1956, and founded the Pratt Graphic Center, an extension of the Institute. He made the exquisite woodcut of a Quaker group that *Friends Journal* has used as its colophon since 1955.

He currently is the Center's director emeritus in addition to his duties at the University of Rhode Island, where he hopes to establish a university press. Plans for it are progressing; he has several projects in mind for developing in art students "a taste for the best in graphics, in literature, and in the aesthetics involved in the printed page."

*Artist's Proof*, a publication he started in 1961, is under his editorship with a new title, *Artist's Proof Annual*. The book, sponsored by Pratt Institute in association with Barre Publishers, is devoted to contemporary prints and creative printmakers. One of his latest efforts is a series of woodcuts for Dylan Thomas's story, *A Child's Christmas in Wales*, which *New Directions* plans to publish.

Fritz Eichenberg works up to eighteen hours a day at his teaching, administrative duties, and lonely labors of creation at his home in Peace Dale. Always he strives for perfection. It is sometimes a painful process for this artist, who admires Picasso as much as Albrecht Dürer, but it is a price he pays willingly.

He has little time to enjoy things he loves, like horseback riding, animals, and the out-of-doors at his summer home in Nantucket near the sea. He has lived alone for the past four years. His son, Tim, and his married daughter, Suzanne, attended Earlham College. Tim now is studying law in Washington University.

Fritz Eichenberg's views are not always popular with his fellow artists. He believes an artist should have a "social conscience." He despises vulgarity and violence. He spends much of his time trying to help mankind bridge its differences and thus bring about world peace.

In the revised edition of *Art and Faith*, a Pendle Hill Pamphlet (Number 68), which he wrote and illustrated with wood engravings, he summed up his feelings on the arts and their place in Quaker philosophy:

"In our fight against war and violence, the arts should take their rightful place—'an instrument of Thy peace,' as St. Francis and Edward Hicks expressed it in their different ways."



# Children and the Meeting for Worship

by Barbara Fritts

THE FINAL QUARTER HOUR of the meeting for worship may be more suitable for the participation of children than the first quarter hour. We recently experimented, rather gingerly, at Madison Friends Meeting by bringing the children in during the last twenty minutes (and they *were* noisy).

I was particularly rewarded, however, by noticing the alert attention given the message by our very active seven-year-old son. Afterward he said, "I like to hear what those guys say." Later he actually asked to go to meeting at the later time, although in the past we had heard nothing but protests regarding quiet worship.

In attempting to view the situation from the child's position, some unsettling observations came to the surface concerning what the child can learn (or absorb, or observe, or sense) during the first fifteen minutes of the hour as compared to the last fifteen minutes. During both periods he experiences the discipline of sitting still. There the similarity ends. During the early part of the meeting, instead of participating in a gathered meeting that is conducive to sitting still, he hears the unsettling movements and noises of latecomers, which are distracting.

Although children coming into the first part of meeting are greeted by kindly smiles from some, they are conscious of a feeling that "they" are trying to "draw a circle that shuts me out" of a grown-up happening that is imminent, but not reached, in the first fifteen minutes. When they come in during the latter part of the meeting, there are not so many smiles, but there is a feeling of coming into the circle, of being part of the "happening."

The child probably will experience different kinds of vocal ministry in the two periods. If he is in at the beginning of meeting he may hear an infrequent message aimed at his level. Unless such a message is sincere, it may seem like "a crumb from the table." If he comes in near the end, there will be grown-up messages that a child may not understand, but he still may sense a sincere striving.

From the adult side, the view is just as unsettling. Why do we want our children to attend meeting for worship at all? To grow in the Light? Or to allow us to feel that we are doing our duty?

If the first answer is the better, in which part of the hour are we adults closer to the Light?

When, then, is the child most likely to recognize the Light? How do we think of our children when we go to meeting? Are we guilty of collecting them in the first fifteen minutes and then gratefully casting them out with the week's

chaff prior to entering the Kingdom? (With many a weary mother, may I say, "Yes, I am guilty!")

In our dear quiet hour, we strive to move from shadow to shining. Where do our children fit? Do they fit at all? Perhaps they would be better off playing games with their peers than satisfying the adult conscience in the first fifteen minutes. Or perhaps we could *try* to include them in the best part of our meeting, patient in the hope that in time their entry will become easier as the child senses the reverence due and the adult learns truly to welcome the child.

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## Speech Undelivered in Front of the Post Offices of Winnetka, Glencoe, Wilmette, and Glenview

Neighbors, friends, I said,  
you ask me with your eyes why I am here.  
Why on this sunny day I'm not at home  
raking leaves, picking chrysanthemums,  
or taking advantage of the sun to go  
canoeing on the Skokie.  
Why? Friends (I hope friends), I answer  
by standing silent.  
This silence is a way of speaking.  
To stand with others in a line not speaking,  
standing silent in a public place  
is all we know to do.  
Silence is the seedbed in which a germ may sprout.  
Silence is the windless waiting place  
where whispers from within  
may shake us into motion.  
Standing is a form of action;  
silence is a form of speech.  
I say, now that you ask me with your eyes:  
I mourn for the young men dying,  
Theirs and ours.  
I mourn that skinny Asian boy,  
who never had a childhood  
and now is dead in adolescence.  
I mourn the mothers uprooted from their village  
moved to some alien structure that never will be home.  
I mourn the grandmothers with bony, resigned faces  
who never had expected much but had not expected this.  
I mourn the citizens of Saigon  
whose children will cry forever  
for gum and Coca-Cola.  
I mourn our own,  
your sons, you who narrow your eyes as you pass,  
our strong young men, black and white,  
going out to fight with a good breakfast,  
with the best weapons, with planes for umbrellas.  
I mourn for those who must match  
friend and foe in torture and cruelty.  
I mourn for those who die wondering  
why they are there in that strange hell.  
I mourn for those who will live and wake  
screaming in the night at the sights they have seen.  
Friends, neighbors, have we won minds by killing?  
Cry out under the flag in front of the post office.  
Let our compassion be greater than our fear.

NORRIS LLOYD

# The Treatment of Legal Offenders

by Nelson Fuson

TWO THOUSAND YEARS AGO most physical ills were considered to be a retribution for the sins of the sick person or of his relatives, and the sick person might be punished or cast out and left to die. In 1969 such treatment is rejected. A physically sick person is brought back to health and joyfully accepted as he returns from the hospital to his home and community.

Two hundred years ago most mental illnesses were considered to be the work of the devil and retribution for hidden sins, and the mentally ill were referred to as crazy or insane, often chained in dungeons and left to rot. In 1969 we reject such treatment as barbarous, and rejoice when mental illness is cured or overcome. We associate no stigma of guilt with persons who suffer from mental illness.

But in America in 1969 we still are living in an age of barbarism in the treatment of social illnesses. I am convinced that our descendants a century from now will regard our present prison methods with the same dismay and disbelief as we do the methods used by our ancestors in treating the physically and mentally ill two thousand and two hundred years ago. With but few notable exceptions, we torture (sometimes physically, more often mentally), dehumanize, and ostracize our fellow citizens who are (or who are accused of being) socially ill. We class them as outcasts and criminals and consider them possessed of inherent evil, rather than recognizing their illness as a pervasive social condition to which all of us contribute.

Many of us are intellectually aware of this modern barbarism that we perpetrate. We know that we should retrain ourselves, as well as our prison guards, to see prison inmates as socially ill persons who should be helped to get well rather than be punished. But until we are emotionally as well as intellectually aware we will continue to "pass by on the other side."

It is essential that we make this radical change in our viewpoint and the consequent thorough revision of our present methods of treatment of legal offenders.

Pending this far-reaching change, I list several simple changes which I believe easily could be instituted right now to make the prison experience less traumatic. They are based on my experience in the District of Columbia jail, to which I and eighty others were sentenced for "unauthorized assembly" in 1968 in connection with the Poor Peoples Campaign.

Each person at the time of his arrest should be given a leaflet spelling out his legal rights as a citizen and given time

to read it. Illiterate persons should have it read to them.

Each person when committed to jail, whether while awaiting trial or after trial and sentencing, should likewise be given a leaflet setting forth the prison rules and his rights as a citizen even when in prison.

Prison sentences for the identical infraction of a law vary greatly from judge to judge. Surely this can be corrected. (Men arrested with me in Washington and convicted of the same offense of "unauthorized assembly" received sentences of three days to ninety days.)

The bail system needs thoroughgoing revision so that it does not penalize the poor.

Persons arrested should be brought to trial promptly. (We met many men in jail who, unable to raise bail, had been in jail for at least three months—some for fifteen months—without having a date set for the trial. If we really believe that a man is innocent until proved guilty, this is inexcusable. It is cruel and unequal punishment of the poor man who may be innocent but who lacks outside contacts.)

Full-time prison visitors, independent of the prison system, and having some legal knowledge, should help prisoners make contact with relatives and lawyers to help prisoners keep in healthy communication with the real world.

Letter paper, envelopes, stamps, and pencils should be available to all prisoners quickly.

Each prisoner when he is released, at no matter what time of the day or night, should be given enough money (or access to a "half-way house") so that he can make telephone calls and get meals and lodging until he can make contact with his family or friends.

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## Painting, Sculpture and Architecture

ART IS THE expression in beautiful or significant form of the vision of life that the artist has experienced. The painter, by landscape, portrait, or design in which colour and line unite to convey beauty and meaning, and the sculptor, by the massing and chiselling of marble or the moulding of plastic clay, recreate for us the images of all lovely and characteristic forms of life. The architect, together with his fellow-craftsmen—the builder, the carpenter, and the potter—fulfills the further function of making things that are not only beautiful but useful for the needs of man.

Whatever the medium in which he works, the artist performs a service of social and spiritual value. For he helps us to see with him the beauty of the world and to share his emotions, sometimes by reminding us of things we have already felt, sometimes by bringing home to us for the first time their beauty and significance.

"Art was given for that;  
God uses us to help each other so,  
Lending our minds out . . ."

*Christian Practice, 1925*

# Heavenly Vision

by R. W. Tucker

TOO MUCH CHINESE FOOD is the likeliest explanation, but I may possibly have been granted a heavenly vision in an indirect sort of way. Just in case, here's a report:

I dreamed that I and one other were engaged in a monstrous project of scholarly research. We were working in a large, disorderly attic, in which there were books piled on the floor, chairs, and tables; devices for punching cards and computers for correlating them; many graphs and charts; and a huge master chart, which was the focus of our endeavors.

Parts of the chart had been outlined in ink. Much larger parts were outlined tentatively in pencil. Sometimes, at night, I would wake up with a new insight, rise, rush to my attic, and change a penciled notation or ink in an inch or so that previously had been in pencil.

We had been working for years, and expected to work for more years, systematically going through all the prophetic and oracular writings of the entire literature of mankind in order to construct a street map of heaven.

No Quaker will be surprised to learn that it strongly resembled Philadelphia—not the Philadelphia that is but the Philadelphia that William Penn envisioned.

The Heavenly Gates were tentatively placed where the Philadelphia Museum of Art is, only the river that wound so beautifully at their foot was not the polluted Schuylkill, but the river of pure delight, the waters whereof make glad the city of God.

Near where Rittenhouse Square is in the actual Philadelphia, there was a terminus for streetcars that went down to the Other Place.

I distinctly recall that there were no travel restrictions and passage was free, but not many people changed residence or even went visiting. We had evidently adopted the theory (not a new one) that the people in hell are people who want to be there because they find heaven boring, and vice versa.

The dream was preposterous, of course. The city of God is not a physical place, but a condition of the soul, and we begin to dwell in it inwardly in the here and now. Or so Friends have taught for a long time. But we also know, or ought to know, that it is a very real model of what the outward world ought to be like. It should be vivid in our minds as such, and inspire us in doing God's work.

It is significant, I think, that my associate in this dream venture was not any of the Quakers I would have chosen with my waking mind, but a friend who is a Marxist economist, a political radical, and an atheist.

I have been accused, unfairly I think, of maintaining that



Photograph by Harvey Perry

God is a Marxist. This is nonsense. I do think, though, that we must understand that zeal for improving the human condition no longer occurs commonly as religious witness. The young people who at other times were drawn to Quakerism are today turning to radical politics, where often what they are playing with is a nonreligious variant of ideas pioneered by Friends.

Lamenting this will get us nowhere, nor is it necessarily lamentable. Finding ways to work with people who think only in political terms is not easy, but it probably is necessary if we are to be faithful in this generation.

## Compassion

MAY WE HAVE a special place for still-born things, the things that never were, yet should have been: The little songs no singer ever sang, the beauty of a picture left unhung, a tender heart that loves with no return, a deed well meant, which, somehow, turned out ill, a lovely flame that vainly tried to burn, but could not last, though all the winds were still; the ambitious Caesar, whose lust for power makes him unacknowledged and unloved, and those whose sense of nothingness makes them struggle for a false identity.

O God, help us to realise what the pain of stifled things can be, so that we may treat the still-born very tenderly.

DORIS WHITE,

In *New Zealand Friends Newsletter*

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# Reviews of Books

**Guide to the Draft.** By ARLO TATUM AND JOSEPH S. TUCHINSKY. Beacon Press, Boston. 281 pages. \$5.95 (Paperback \$1.95)

THE OBVIOUS NEED for such a volume as *Guide to the Draft* points up one of the more pressing problems of our times, one which, unfortunately, is frequently overlooked by those well beyond draft age.

The authors set out to explain, clearly and concisely, the conscription system (euphemistically labeled Selective Service by the government) and how it works. They provide full information on the rights of young men of draft age, especially those who do not wish or intend to be drafted. They give a useful introduction to such topics as deferment and exemption, conscientious objection, emigration, imprisonment, and varieties of legal aid.

The book is not a substitute for draft counseling, but a thorough reading will prepare one for choosing a counselor and for getting a maximum amount of help from counseling sessions.

Some of the same information appears in the *Handbook for Conscientious Objectors*, published by the Central Committee for Conscientious Objectors. Anyone facing a possible prison term, for example, will find the *Handbook* more realistic and thorough in its treatment of the subject.

*Guide to the Draft*, of course, is aimed at a wider audience than potential conscientious objectors. While most older Americans fume annually over cumbersome income tax forms, which threaten a restriction of their property rights, young men are involved in an equally impersonal system which threatens their very lives. Under these circumstances, such a book is indispensable, and it is good that such seasoned counselors as Arlo Tatum and Joseph Tuchinsky have produced it.

LARRY GARA

**The Inland Island.** By JOSEPHINE W. JOHNSON. Simon and Schuster, New York. 159 pages. \$5.00

JOSEPHINE JOHNSON writes in this remarkable book: "I have had a love for the land all my life and today when all life is a life against nature, against man's whole being, there is a sense of urgency, a need to record and cherish and to share this love before it is too late. Time passes—mine and the land's."

I agree with her publisher that this winner of a Pulitzer Prize (for her *Now in November* some years ago) "has succeeded in showing us the image of ourselves, often disturbing and troubling, against the minutely observed background of nature's end-

less progress" on the "island" or her wild-grown farm near a city.

Much in the book merits quotation. She writes, for instance, of the "uncompromising" light of February that "shines on the shining beer can by the road," and "upon ourselves . . . like a white glare in the mind. We know ourselves too well."

Or the mockingbird that, as tyrannical as man, set himself up a kingdom and "drove away the bluejays, and cardinals, the downy woodpeckers, even the great red-bellied woodpecker who could have tapped a hole through his head." She writes of her indignation at birds who refuse to eat the tentworms that she loathes.

Even higher than tentworms on her list of abhorrences is the war in Vietnam. Over the ridges and meadows she takes walks "to escape the war and the worms." The reader, savoring the beauty of her descriptions of nature's processes, suddenly is arrested by phrases of horror that bring realization that, in a world where "the far hills are blue" and "the air is . . . full of white and yellow butterflies appearing and dissolving like bits of cloud," our taxes are used for napalm.

Desperately sick of wars, Josephine Johnson watches the constant rain of life and death and inveighs against "the awful weight of Christian hate." She yearns for "something to pray to"—"whatever there is of God is in me."

Probably because of her disillusionment with established religions, she has not joined the Society of Friends, at whose Community Meeting in Cincinnati she long has been an attendee. (Her husband, the late Grant Cannon, was an active member and for a time clerk of the Meeting. She admits sadly, "It is cold out here in the chapelless world.")

The dichotomy that troubles her in religion is matched by an inner conflict that she calls "my crowded self." She writes: "All the undisciplined, poorly organized pack of women and children who live inside of me. Self-indulgent . . . longing to clean house, watch birds, read books, paint pictures, walk in the fields. . . . Some of them want to save the world, clean up the cities and rivers, tear down the Pentagon."

It used to be that, when harassed by such inward strife and "by those affairs of life for which I am not well fitted," she sought relief in a dream of being as free as a wild fox. And then there came a day when she saw a mother fox close at hand and face to face, saw her "as she really was: small, thin, harried, heavily burdened—not really free at all."

The burden of one as sensitive as Jose-

phine Johnson, forever aware of the sorrow as well as the beauty of all the world around her, is quite as heavy as that of the hunted mother fox: "There is nothing in all of nature that can compare to this enormous dying of the nation's soul."

But even in the depths of her disenchantment there are moments of hope and gratitude, as on the humid July day when, sitting still by the creek, she hears a soft sound, and: "Then I feel the wind. It blows the gnats away. It sways the stems and the bodies of maidenflies. . . . The coming of a breeze on a still, hot day is an awesome, lovely thing. One finds oneself praising God against one's will. The relief! The marvel of feeling well again!"

One hopes that soon the breeze will come to all of us—and particularly to the author of this exquisite book.

FRANCIS WILLIAMS BROWIN

**A Place to Stand.** By ELTON TRUEBLOOD. Harper & Row, New York. 128 pages. \$2.95

ELTON TRUEBLOOD is one of the most widely influential living Quaker writers on religious topics. The series of small books, beginning with *The Predicament of Modern Man* in 1944, gave encouragement and inspiration to thousands. Professor Trueblood deliberately set out to reach and interest non-Friends. He succeeded. At the same time he continued to be an enthusiastic Friend.

In *The People Called Quakers*, one of whose purposes was to introduce Friends, their faith, and their works to people who knew nothing about the Society of Friends, he showed himself a devoted member of that Society, better able than most to understand and appreciate the several kinds of Quakers on the American continent and elsewhere. *The Incendiary Fellowship* deals with work, withdrawal, renewal, and better work for any religious body. Not aimed at Friends, it is rewarding study material for any meeting on worship and ministry.

*Robert Barclay* is a remarkable biography of a remarkable man—the result of two decades of study, reflection, and brilliantly successful search for lost source material. It is the account of a man's life, the history of the age in which that man lived and worked (the light thrown on the early history of New Jersey of which Robert Barclay was one of the original proprietors is most interesting) and an important essay in the history of thought in later seventeenth-century England.

Elton Trueblood thinks that one of Robert Barclay's most important contributions was an intellectual framework, which, while respecting the freedom and importance of individual insights, helped the Quaker fellowship to have a coherence that enabled it to continue to be effective while other

religious groups, started at about the same time, were becoming amorphous and were disappearing.

*A Place To Stand* is an essay in theology. It tries to do for confused and frustrated modern people what Robert Barclay did for the Society of Friends. It undertakes to show that what Elton Trueblood calls "basic Christianity" is rational and intellectually respectable.

While recognizing that reason alone is not very likely to bring people to religion, the author says that many obstacles to the acceptance of religion are removed if one can feel that religion is reasonable. The "place to stand" refers to Archimedes' remark after he had discovered the tremendous power in the lever.

After justifying the use of reason and pointing out that anti-intellectualism is more insidiously destructive of religious faith than is atheism, Elton Trueblood proceeds to establish his "place to stand," the basis of his basic Christianity, in the known facts about Jesus' life and teaching.

From these he derives a confident belief in God who is loving Heavenly Father as well as Creator and Ruler of the seemingly unlimited and impersonal universe. With such a God, prayer has meaning, and one can pray. With such a God, it is inconceivable that the personalities of the human beings for whom He so deeply cares should cease to exist with the expiration of the brief experience of human life on earth.

Elton Trueblood deliberately avoids, in this book as in his others, an esoteric Quaker style or language. He writes for all who seek religious confidence. His Quakerism persists in breaking through, however. For instance: "Because we are dulled by familiarity we forget, sometimes, that Christ provides the most revolutionary of conceptions, in that He sees each individual as an unconditional object of the divine Concern. This undermines all racism and, when taken seriously, provides an antidote to all injustice."

RICHARD R. WOOD

**Black City Stage.** By JACK SHEPHERD. Pendle Hill Publications, Wallingford, Pennsylvania, 55 cents

THE AUTHOR, a theater, film, and television producer, describes how, in the course of working together on the production of "spontaneous dramas" at the Wharton Center, he and a group of black youngsters from the ghetto broke down, not only traditional theories of drama, but many barriers between themselves—"generation gaps" as well as cultural and racial barriers.

His creative, loving, if often harassed, efforts to adjust to a totally strange environment and culture and to cope with the



unorthodoxies of his active, unpredictable, wildly innovative troupe, are recounted with British understatement and self-deprecatory humor.

He speaks of the necessity of rebirth if we are to transcend the barriers between us, and reminds us that the wind is blowing all the time. "When you stand in the wind, rebirth is likely to occur, not be attempted, in the incidental course of shared, passionate travail of beauty, laughter, and truth."

The pamphlet is a moving documentation of the ways in which one man of great humility and sensitivity stood in the wind and was himself reborn into a new understanding of himself and his art, as well as of the young people with whom he worked.

CAROLYN W. MALLISON

**The President and Public Opinion (Leadership in Foreign Affairs).** By MANFRED LANDECKER. Public Affairs Press, Washington, D. C. 133 pages. \$4.50

WHAT DO PRESIDENTS do about public opinion when they contemplate a change in foreign policy? This is the main topic discussed by the author, a professor of government in the University of Southern Illinois. To find an answer, Professor Landecker takes us along an historical path beginning with the build-up of German military power in the 1930's to the Gulf of Tonkin incident.

The President requires the support of the Congress—support that can be won or lost by the action of an elite group of opinion makers who influence the Congress and the public.

The author feels that, during the period covered by the book, the President obtained agreement most readily when he was candid in giving the facts as he saw them and stood firmly for the proposed course of action.

The book should help the reader gain further insight into the processes of government in relation to foreign policy.

RICHARD HAYDOCK

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## Letters to the Editor

### Value of a Large Meeting

DAVID DIORIO writes movingly of the advantages of a small Meeting over a large one, cumbered with property and numbers (Friends Journal, April 1). As a convinced Friend, whose membership has been only in a large Meeting (Cambridge), I have not experienced what he describes; yet, I feel that within the Society of Friends there is room and a function for both large and small Meetings.

The large Meeting seems to fulfill a need felt by those outside the Society, as shown by the large numbers of attenders at the Sunday meeting for worship. Some come for the first time. Others attend more regularly than some of our own members. A large Meeting can more readily absorb this influx than a small one, although there are times when the spirit of worship does become diluted by the large number of those who are not practiced in silent worship.

The inevitable diversity of a large Meeting can produce a stimulating richness that provides for more different kinds of people than a smaller group can. Too often the diversity becomes diffuseness, division, or alienation; constant awareness of this danger can help to avoid its worst manifestations.

The valuable property held by a large Meeting is indeed a temptation to conservatism or smug contentment. Yet it can also, if wisely and generously used, provide facilities to its surrounding community as well as to its members and so make possible a reaching out to those not within its own close little group.

A welcoming open door may provide an escape from misery or despair, or it may be the entrance to a spiritual home.

NORA FAIRBANK  
Belmont, Massachusetts

### Small, Large, Vital

MANY FRIENDS cherish the notion that only a "small" Meeting can be a "truly Quaker Meeting." The case of small versus large was eloquently presented by David Diorio in his thoughtful piece, "What is a Quaker Meeting?" in Friends Journal for April 1.

To challenge the preciousness of smallness offends some of our most sincere and weighty members. Yet it must be challenged because glorifying smallness for its own sake—as Friends tend to do—indicates a subconscious yearning to escape from the demands of our time.

A "small" Meeting has some built-in hazards we should not minimize. Not the least of these is the danger of becoming an exclu-

sive club of meeting goers—like-minded, kind-to-each-other-and-the-family-dog, enjoying each others' covered-dish specialties. A gentle way of life far removed from the radical, off-beat, mystically vibrating, in-and-out-of-prison origins of the seventeenth-century Society of Friends.

Sympathize one must with our Friend's spiritually traumatic move from a small Meeting of some twenty families in a pleasant suburban setting to a "large" urban Meeting of three hundred members with many attenders. But his personal solution—retreat to another "small" Meeting—leaves basic problems unresolved.

Incidentally, in a country of some two hundred million persons what is so "large" about a Friends Meeting of three hundred members, Sunday attendance about one hundred, one-fourth attenders or visitors? That is not a profile of the faceless crowd.

How, in our mobile America, does a Meeting of twenty families, well knit and known to each other now, find replacements for their vigor and insure the continuity of the Society of Friends as time goes on?

Are seekers and attenders welcome and sought after by established congenial groups?

Do we speak to the condition of young adults, including students, the live-aloners of whatever age, the single persons, if all of our Meetings are geared to the habits of the standard statistical family?

For Friends the question is not "small" versus "large" Meetings. Rather it is: How respond to opportunities for spiritual growth? How recognize new ways opening to us?

A so-called large Friends Meeting has its problems, but they are not impossible. It also has a large talent bank. Quite rightly, David Diorio suggested a spin-off into smaller worshiping groups as one possibility.

The Friends Meeting of Washington has done that by encouraging the development of two preparative Meetings and two other small worshiping groups.

But anyone who thinks a Friends Meeting is only an hour for worship one day a week misjudges the purpose and place of a Meeting in the life of Friends. Spiritual bone and muscle grow also with work on committees, in the meetings for business, peace vigils in the rain, sorting and mending clothing, small groups meeting in homes for discussion and worship, putting a newsletter together, helping a disturbed person find professional care, and in many other ways.

Whether we like it or not, a city is not a rural crossroad and an urban Friends Meet-

ing is not, cannot, and should not be a phony imitation of a rural Quaker community. An urban Meeting should be so open and so varied that the young attender in sandals knows he has found his people, that the lonely social security annuitant is at home, that the children of "unchurched" parents know they are welcome, that birthright Friends can renew their faith, that young people find mates, that conscientious objectors facing jail sentences know that they can have visible and spiritual sanctuary with Friends at the time they are arrested.

Jesus was harsh with his contemporaries when he said it was hard for a rich man—in another context for the spiritually elite, also—to enter the Kingdom of God. But Jesus said it was hard, not impossible. Today it is hard for what some feel is a large Friends Meeting to be a vital force in the life of its members. Hard, but not impossible.

OPAL GOODEN  
Washington, D. C.

### Conscience and "The Establishment"

MANY PEOPLE will not invest in the liquor industry because they do not approve of drinking and do not want to receive money from its operations.

Many people wish to withhold part of their income tax because so large a part of it goes for war.

These actions are dictated by conscience, and we support anyone's freedom to follow conscience and to try to keep from involving money in activities he does not approve.

Some people, often of college age, make clear their total disapproval of "the establishment." In spite of the vagueness of the term, we know in general what they mean when they use it. But a very real problem arises as a result of such disapproval.

No student pays his way in college, least of all in such highly-endowed colleges as Haverford and Wesleyan, for example. At the former, students pay less than half of the costs. The point is that the source of most of the money is precisely "the establishment" from whom came the gifts, hence the income.

The problem is clear: Can conscience permit one who heartily condemns "the establishment" to accept its largesse?

Let the point be equally clear: The freedom of college students, or anyone else, to condemn some part or phase of our society is unquestioned, and is not here objected to. The question being asked is quite a simple one. If money from liquor, for instance, is unacceptable for reasons of conscience, then so is money from any other source to which one may conscientiously object.

JOHN F. GUMMERE  
Philadelphia

### Resistance

THE WRITER OF "The Several Kinds of Resistance" suggests that Friends drop their middle-class attitude of *changing* law and join the less privileged whose only method has been *evading* law.

While I, too, hope we can identify more with deprived people, I still feel I must engage in many things they don't dig—like unprogrammed worship. I fail to see draft evasion as attractive to Friends simply because less fortunate people can appreciate outwitting the authorities.

A basic test for conscience is the categorical imperative: What happens if everybody else did the same? For evasion, I can see only the tightening up of conscription law. For open resistance, however, the end of conscription.

For myself, personally beyond the applicable age, the corresponding form of resistance is refusal to pay war taxes. If everyone in the world practiced it, the result would be close to total elimination of war.

A poor person, deprived of the knowledge that could earn him a good living, may applaud a Quaker who can hire a clever lawyer to get out of the draft, even though this places more burden on this same poor person, but I'll settle for middle-class appreciation.

As for Catholics and property destruction, it was Papal Nuncio Pacelli—later Pius XII—who protested sabotage committed by Ruhr resisters in 1923, although world opinion prior to the damage was highly favorable to the Germans in their passive campaign against the invading French and Belgian military.

No doubt residents of vandalized ghettos are less shocked by destruction than the property-conscious Vatican, but I see in this no reason for Quakers not to steer their own course of simplicity, and truthfulness.

In the case of the radioactive tea, I suggest this course could first be an open announcement—maybe a press interview—saying a Brooklyn Tea Party would be held at four in the afternoon, a good tea hour, such-and-such day; that the purpose was to dump tea to save people from dying in the short time they have to live before another world war wipes out civilization, and so on. Some nuclear test boats never made it into test zones, but some did, as a result of similar announcements of intentions. In all cases, the court injunctions and trials resulted in some public education via news media.

Such openness might not insure the destruction of the tea—if that was the basic purpose—but, on the other hand, its being secretly dumped might result merely in the world having more guards rather than less radioactivity.

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Headmaster

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From the Friends World  
Conference 1937

True, if the cargo were people instead of tea, some secrecy might be a legitimate Quaker compromise. I recently harbored an AWOL who jumped ship fifteen minutes before it sailed for Vietnam, but a better Quaker witness and confrontation would have been for both of us openly to declare our civil-military disobedience—he, his desertion; I, my aiding and abetting, and face the penalties for our actions. But maybe I should rejoice in that having evaded the law I have lost some middle-classness.

FRANKLIN ZAHN  
Pomona, California

## The Violence of Resistance

MY HEART GOES OUT to R. W. Tucker ("Several Kinds of Resistance," Friends Journal, March 1) and others like him who have become involved in these troublous times.

They seem to have lost their vision of the concern for peace that all Friends, and many others, feel. While the concern for peace naturally leads to opposition to war, it goes way beyond that, past hatred, strife, and greed, past prejudice of race and creed.

Peace can be achieved only by non-violence. No one wants war for its own sake. Those who start a war seek advantage and power. Those who use violence in opposing war only feed the flames.

Giving service to a subversive cause, interfering with the rights of others, and destroying the property of others encourage more violent crimes and circumvent efforts to bring peace to the world. All honor to the conscientious objector. Many of them have, through alternative service, made real contributions toward peace and have rendered valuable service to society and mankind.

STEPHEN L. ANGELL  
Scarsdale, New York

## Lion in Winter

RICHARD R. WOOD'S LETTER (Friends Journal, February 15) tempts me to prove that "The Lion in Winter" makes use of blood, violence, and sex to increase its appeal, but I will refrain because the film should be forgotten and ignored. A couple of examples should suffice to indicate that the film is histrionic claptrap.

Richard Wood says he did not see any irrelevant murders. How about the guard that was killed, as if he were no more than a Flash Gordon serial character, when he interfered with Eleanor's getting her sons out of the dungeon prison?

James Goldman, author of the play and the film, was challenged for his making Richard and Philip homosexual lovers. He said that his only evidence for this was that the two men were close friends and spent a great deal of time together.

I agree with Richard Wood that, "It is sad and dangerous that in this country so little attention is paid to English history." Persons who care about history should stampede the perpetrators of this film for using historical persons as if they are characters in a *Forever Amber* kind of novel. The historicity of this film and most films should be decied.

ROBERT STEELE  
Boston

### "Quakerism as I Understand It"

SOME YEARS AGO a man with whom I had occasional business relationships remarked to me that he was interested in Quakerism and would like to attend a Friends Meeting, but that he did not feel able to attend the local Meeting because of his objections to the political views of one of its members.

I invited him to attend the Meeting of which I am a member, which is within easy commuting distance, but so far he has not appeared.

You can imagine my surprise at finding his name and address at the end of a recent letter to Friends Journal, opening with a phrase about "Quakerism as I understand it," and as it probably was originally intended, and accusing modern Friends of having an "absurd" position on conscription. A telephone call to the clerk of the neighboring Meeting confirmed my suspicion that he is unknown in those quarters.

I cannot help wondering how many thousands of readers accepted this letter at face value (whether or not they agreed with its contents) as a contribution to an important Quaker dialogue by someone who was in some way a *part* of that dialogue.

Persons who never have participated in Quaker worship and Quaker business procedures cannot really understand Quakerism at all. Persons who will not attend a worship service because of political differences with other worshippers understand it, if this is possible, even less than not at all.

"Quakerism as I understand it" is a phrase we tend to accept as valid from Friends Journal writers, without in many cases being able to evaluate just how well they do understand it. To those of us who value this column as an important avenue of Quaker dialogue, this poses a real problem. The idea of requiring letter-writers to identify themselves as to degree of Quaker involvement seems distasteful. There simply is no acceptable way of applying the concept of "weight" to a letters-to-the-editor column. I suppose this is what is known as vulnerability. And I expect that "the Lord will triumph over all." But I think Friends ought to be aware of this difficulty.

J. H. McCANDLESS  
Alburtis, Pennsylvania

### The Value of Anxiety

IN "HANDHOLDS FOR QUAKERS" (Friends Journal, February 15), Anne Z. Forsythe wrote of various ways—singing, reciting liturgy, walking in nature—which she has found helpful in lifting herself out of moments of anxiety, fear, and discontent.

When we are in despair or fear, it is natural for us to seek spiritual uplift by various means. Unfortunately, by seeking to rid ourselves of unwanted moods or emotions, we close off an experience or part of our life through which spiritual meaning and presence may come upon us.

Just as the ocean of darkness revealed to George Fox an understanding of the lives and souls of other men, so may our own ocean of doubt, anxiety, and fear bring us a wisdom and understanding of life. If we were to enter the ocean of darkness and float quietly in it, we might one day say with George Fox, "In that also I saw the infinite love of God, and I had great openings."

NED TOWLE  
New York

### Friends Schools: A Concern

FOR A LONG TIME we have been concerned about the problem of admission to Friends schools, and the conference at Pendle Hill on "Why Friends Schools?" has brought back to our minds the need to review this concern.

We feel strongly that the area of service should be open to all students. Realizing that this cannot be done under the present condition of Friends schools, we should like to suggest the following possible change:

A secondary school within the Yearly Meeting area for children of average ability. It should be challenging and dynamic. Because Friends have been innovators of so many programs, it would be a shame not to investigate this possibility. There is an urgent need in America to take an interest in the average and below-average student.

JANE L. GUTHRIE  
SIMONE L. MACNEILL  
Glen Mills, Pennsylvania

### Funny Stories

WHEN I WAS many years younger and visiting relatives in Darlington, Maryland, I had the opportunity of reading Friends Intelligencer.

I was impressed and very pleased with the one or two funny stories that were generally printed just before the births, marriages, and deaths. Now, I have great hopes that your hen and pig story (April 1) is just a taste of what is to come.

MARY G. COOK  
New York

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# Friends and Their Friends Around the World

## South Africa General Meeting

by Anne Adams

SOME THIRTY FRIENDS attended South Africa General Meeting, which was held at St. Monica's Conference Centre near the Lesotho border over Easter.

This Anglican mission, which is celebrating its centenary this year, once was responsible for a high school and teachers' training college for Africans, but these had to close when the government withdrew its subsidies to mission schools in 1954.

The consequently empty buildings were for us a reminder of South Africa's predicament, although the Centre itself lies in tranquil farmland well removed (to the superficial observer) from centres of dissension and unhappiness.

The theme of the meeting was an Easter one, of suffering finally overcome, and we were reminded that Jesus rose to live in the hearts and minds of men. The Sunday meeting for worship, held outside in the bright autumn sunshine, drew contributions woven into one another from many participants.

The discussions covered a wide field: Practical aspects, such as Quaker literature, acceptance of new members, and the preservation of records; race relations and the treatment of African, Indian, and coloured people by the government; Friends' response to increasing ecumenical activity in South Africa; and the practical application of the peace testimony.

A beginning has been made in translating Quaker leaflets into Xhosa and Lesotho. It was agreed that this useful work should continue and that translations into Zulu and Afrikaans should also be made, if possible. Linked with this was a discussion on the preparation of the meeting for new members, as the background of some of our attenders and new members is different from that of people in England and the United States.

We decided that the records now reposing in the attics and cellars of the homes of Friends should be sent to Quaker House, Johannesburg, where they will be kept for future Quaker historians. Incidentally, anyone who is contemplating a thesis on Quakerism in South Africa would be welcome!

Friends listened with sadness to the accounts of government interference with the homes and families of large numbers of

Africans, Indians, and coloured people. Some members are doing useful work in attempting to alleviate their hardships, but the process of separate residential development moves inexorably on.

We were shown slides and given a talk on District Six by a coloured attender. This is an historic and picturesque area of Cape Town where persons of different races, though mainly coloured, have lived for generations. Now, however, they are being moved away so that the site may become a superior, white, residential suburb. Limehill and neighbouring settlements in Natal, to which some nine thousand persons were moved the past year, also came under discussion. There is no opportunity for employment in the area, and outbreaks of typhoid and gastroenteritis some months ago focused attention on the inadequate preparation for resettlement.

Ecumenical activity in South Africa has increased since the publication last year of "A Message to the People of South Africa" by the South African Council of Churches, which condemns apartheid on Christian grounds.

Most Friends support the spirit of the message, although some think that the theological language in which it is expressed obscures rather than clarifies the meaning. Some are involved in ecumenical groups and find these a stimulating opportunity for the exchange of ideas about learning.

A particularly helpful session considered ways to put our peace testimony into practice. Some gave accounts of their own experiences and gave all of us an opportunity for an analysis of feelings and behaviour in situations where the right approach could have a creative result and could break an otherwise sterile cycle of enmity.

Young Friends had some discussions on their own. The report and songs with which they concluded Sunday evening were enjoyed by all.

The concluding minute follows:

"We have been deeply disturbed by the social problems and terrible personal hurt and injury caused by the implementation of an ideology.

"The effect on whole communities which have been uprooted, and on families which are broken and separated is one of incalculable harm.

"Out of frustration, pain, and humiliation may grow bitterness and the seeds of violence, which challenge us to live our peace testimony in our daily lives.

"Friends' personal experiences have shown that a nonviolent caring approach can relieve tension and open new ways to constructive alternatives.

"Especially in the field of human relations do we need to express this deep regard for people and individuals, not only in theory but in practice.

"Our corporate religious life will be enriched as we reach out to those who may be seeking not only for the particular insights and experience we have to offer but also for our fellowship.

"The growth of ecumenical groups at local level, deeply concerned to think through and live out a fuller Christian witness in our situation, is an encouraging sign of increased awareness and a realization of what is required of us.

"Christ is alive and at work in His world and in us. His spirit and power is freely available to those who seek it, and in this we can rejoice."

## Student Rebellion in Tokyo

by Robert O. Blood, Jr.

A MARXIST-LED STUDENT PROTEST over a government-sponsored entrance examination at International Christian University in Tokyo in February, 1967, escalated into the barricading of the main building for two months until the riot police were called to chase the students out.

The administration shut down the university, closed the dormitories, and expelled or suspended the barricaders. It built a wall around the campus, posted professional guards at the gates, and eventually resumed classes for a student body so chastened that for the next two years no one came forward to form a new student government.

By February, 1969, most of the suspended students had made their way back into the university by engaging in the proper self-criticism for having disrupted it. For three days in mid-February, they organized a university "festival" in the form of a teach-in on an anti-war theme, which proved to be interchangeable with anti-capitalism and, generally, anti-Establishment.

Fearing that the festival might attract radical students from other campuses, a university bureaucrat doubled the guards and asked them to check identification cards at the gate. This show of force antagonized the festival leaders and led them to convert the festival committee into an All-Campus Joint Struggle Committee (Zenkyoto) to confront the university with three demands: Abolish the professional guard system, open

the faculty minutes to student scrutiny, and revoke the punishment of the 1967 strikers.

The Zenkyoto won the endorsement of a majority of the students at an official student assembly and resolved to engage the administration in mass bargaining until their demands were met. There were five sessions; each lasted from early afternoon until well into the evening. Faculty members filled one side of the stage. Helmeted Zenkyoto members filled the other side. Hundreds of rank-and-file students packed the auditorium.

Red flags of the student movement hung from the balcony. Huge posters, with the three demands, decorated the stage from floor to ceiling. In the center were the Zenkyoto's presiding officers and their panel of prosecuting attorneys, also helmeted, facing the key administrators and faculty members whom they wished to question.

Conservative observers described the first two bargaining sessions as "kangaroo courts" because so much time was spent in heckling administrators, who had been responsible for prosecuting the students two years earlier. When an administrator's answers did not satisfy his interrogators, the students rose from their seats, shook their fists in his face, and shouted abuse. Zenkyoto members joined the chorus with cries of "nonsense!" whenever an administrator tried to defend his actions. Some were told: "We don't recognize your right to exist as a human being, much less to teach on this faculty if you hold such reactionary ideas."

Midway through the first session, the aging interim president, exhausted, had to leave. Later his replacement (the able woman dean of the college) fled when she could stand the abuse no longer. The next day both officials submitted their resignations. They could not take responsibility, they said, for asking their colleagues to submit to such ordeals.

After bitter debate, the faculty decided by a majority of one to continue bargaining with the students. Everyone agreed that had that one vote been cast against further negotiations the students would have gone to the barricades.

The students were shaken when they heard the administrators had resigned, but they welcomed the liberal, new, acting administration, led by the former dean of students with whom they had maintained close contact. The Zenkyoto leaders quickly called on their followers to stop their nonsense-ing. The remaining sessions were restrained. One conservative administrator who had the courage to answer the students' questions, session after session, won their grudging respect. But the other conservative teachers boycotted the bargaining sessions and the daily faculty meetings devoted to preparing for each succeeding session.

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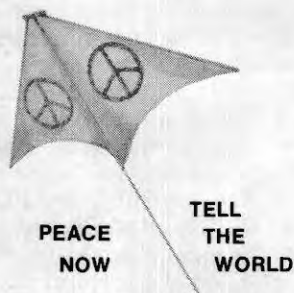
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After five sessions, the faculty had accepted all the students' demands. The professional guards would be replaced by employed students and volunteer faculty members. The faculty minutes would be open to interested students. The punishment was revoked on the ground that it had been imposed without sufficient attention to the students' grievances.

For the participating professors, the experience had been an eye-opening education in the thinking of the radical students. For the boycotting professors, the university had been betrayed into the hands of a Marxist clique. The former felt proud of the university's ability to carry out mass bargaining without the physical violence and the barricading which have accompanied such movements on dozens of Japanese campuses. The latter felt that the university had been destroyed by the capitulation of the faculty in the face of the threat of violence.

This split in the faculty left the future of the university clouded as a belated spring vacation began. The new term was bound to bring new student demands and an uncertain response from the university, depending on the outcome of faculty conspiracies and power plays. Should the university continue to negotiate with such radical student leaders? Or should it be closed for a cooling-off period and the radicals expelled forever this time?

Personally, I was impressed that the Zen-kyoto were able to change the university more in one month than the Student-Faculty Council had in a whole year. SFC recommendations had been largely ignored by the university, but the student movement commanded respectful attention and prompt action. Mass pressure tactics produced results where recommendations sent through legitimate channels without mass support had failed.

(Robert O. Blood, Jr., will join the faculty of Pendle Hill in September. During 1968-1969 he was visiting professor of sociology and chairman of the Student-Faculty Council in International Christian University, Mitaka, Tokyo, Japan.)

## Young Friends Summer Plans

THE SPRING MEETINGS of Young Friends of North America brought more than sixty young Quakers to Friends Boarding School, Barnesville, Ohio, April 11-13.

Three caravans are planned for this summer: One to travel in the South; one to move through Oregon and California, and one to visit various Yearly Meetings.

"In the Midst of Revolution: Worship in Action" was chosen as the theme of the biennial conference of Young Friends of North America at Rock Springs Ranch 4-H Camp, Junction City, Kansas, August 24-31.



Photographs by Theodore B. Hetzel

More than twelve hundred supporters, employees, and members of the board of American Friends Service Committee participated on May 5 in a three-hour vigil in Washington along Lafayette Square, in front of the executive offices and the Justice Department, and along the side streets. Dr. Henry Kissinger met with a five-man delegation from the AFSC board, but could give them no reply to questions they raised about unilateral withdrawal from Vietnam of United States forces other than to suggest that the delegation return in two months. In the photograph below, Gilbert White, chairman of the board, and Bronson Clark, executive secretary, speak to reporters. Reporting in various media was extensive and unusually fair. At the conclusion of the vigil, a number of Friends remained as the names of the more than thirty-three thousand American military dead in Vietnam were read aloud.



## Summer Schedule for Powell House

POWELL HOUSE, the conference center of New York Yearly Meeting, is offering this summer a varied program open to all Friends and their friends.

Activities range from a folk festival to the deep seeking, both interpersonal and in worship, of the Quaker Theological Discussion Group, and a workshop on small group leadership.

Accommodations will be available for youth and families in the Youth Center and camp sites.

The Folk Festival, July 4-6, opens with a concert by Quaker baritone Raymond Soares. Saturday and Sunday are given to singing and dancing under the leadership of Olcott and Phyllis Sanders, Dick and Bess Haile, and Duty Hall.

The trend toward racial separatism will be faced in a conference July 7-13 under the direction of Rachel Davis DuBois. Families of differing cultural backgrounds, Quaker and non-Quaker, will explore the common problems of family living in our tense society.

Bob and Betty Bacon will lead a junior high camp-conference July 15-20 and one for senior high August 12-17.

An informal family camp is scheduled for August 17-24. The families that take part will plan the program of activities, recreation, and discussion. Dan and Kathy Johnson will be the convenors. The Sycamore camp site can accommodate a dozen families.

The Quaker Theological Discussion Group is planning its second conference at Powell House August 14-17. The theme will be "That of God in Every Man; What Do We Mean by It?" Speakers will be Chris Downing, John Yungblut, Lewis Benson, Kelvin Van Nuys, and Arthur Roberts.

George Corwin and Joseph Havens will lead an intensive workshop August 17-31 that will be based on sensitivity training groups and will be aimed at preparation for small group leadership.

A new feature this summer is a nine-day period of Unstructured Quaker Living, August 4-13, for Friends who want a leisurely time of informal fellowship; spontaneous activity; personal quiet and retreat; a chance to write, study, paint, swim, hike, and hear the Boston Symphony; or just rest. The only activity planned ahead will be the meals: Attenders will be free to plan any others that they wish.

Further information may be had from Francis B. Hall, Powell House, Old Chatham, New York 12136. A complete schedule of summer events is now available.

## Classified Advertisements

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

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

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

## Books and Publications

OLD BOOKS BOUGHT AND SOLD (Especially American Literature and History). Norman Kane, Shenkel Road, R. D. 2, Pottstown, Pa. (North Coventry Township, Chester County) 323-5289.

PEACE PICKETING? You may need copies of Jessamy West's little pamphlet: "Friends and Violence" to hand out. They can be purchased for 3¢ each, in lots of 100. Also for your own reading, while on a vigil: "Transforming Power for Peace" by Lawrence S. Apsey (a Rufus Jones Lecture) is available for \$1.25 per copy. Write: Friends General Conference, 1520 Race St., Phila., Pa. 19102.

KEEPING THE PEACE IN FIRST-DAY SCHOOL? A good way is to get the (50-story) anthology of peace hero accounts: "Candles in the Dark" (\$1.75) and the study guide, "To Light Candles in the Dark" (\$1.50), for class teachers and group discussion leaders. Make sure your Meeting harvests a new crop of "peace heroes." Write: Friends General Conference, 1520 Race St., Phila., Pa. 19102.

WANT TO BE UNIQUE? "Get John Woolman by heart!" Many of the distinguished faculty-members of the world's great universities agree with this character-building advice of Charles Lamb. You don't need a college tuition to get started. Only 25¢ will give you an excellent introduction by Josephine M. Benton. Order her pamphlet, "John Woolman—Most Modern of Ancient Friends," by writing Friends General Conference, 1520 Race St., Philadelphia, Pa. 19102.

Note: The Benton publication described above is designed for individual or group study of John Woolman's Journal. A Citadel paperback edition (\$1.75) of the Journal may be purchased at Friends Book Store, 302 Arch St., Philadelphia, Pa. and the Friends Book and Supply House, Richmond, Indiana.

INTER-COM PROBLEMS? For college age and above, we recommend "Quest for Dialogue" by Gordon L. Lippitt. He is a former Director of the Center for Behavioral Sciences at the George Washington University in Washington, D. C. The cost is 60¢.

Ways of inviting children to listen are set forth in "Let's Listen!" by Elizabeth Conant Cook. The price of \$1 includes a teachers' Supplement, for use by classroom teachers. Write: Friends General Conference, 1520 Race St., Phila., Pa. 19102.

## Available

VACANCIES at the Taylor Home, a Friends boarding home, at 4608 Roland Avenue, Baltimore, Maryland 21210. Phone 243-9658.

## Accommodations Abroad

LONDON: STAY AT THE PENN CLUB, 22 Bedford Place, London, W.C.1. Friendly atmosphere, central for the West End, concerts, theatres, British Museum, Friends House, university, and excursions.

## Vacation

TWEEN MALIBU AND SANTA MONICA. Complete pension. From \$40 weekly. Adults. Write: The Birches, P. O. Box 542, Pacific Palisades, California, 90272, or Telephone 213-454-6652.

## Positions Vacant

COUPLE NO CHILDREN, HELP RUN SMALL ADIRONDACK INN. Year round. Low cash income. Possibility of side job for husband. Write Box L-449, Friends Journal.

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.

LEADERSHIP FOR WEEKEND WORKCAMP. Starting September, involvement with both challenge and reward. Married couple preferred. Alternative-service credit possible. Write David S. Richie, Friends Social Order Committee, 1515 Cherry Street, Philadelphia Pa. 19102.

SECRETARY. Typing and shorthand required. Residential. Salary, fringe benefits, apartment, and board. Write L. W. Lewis, Pendle Hill, Wallingford, Pa. 19086.

SUPERINTENDENT for Swift-Purcell Home for Boys, Jamaica. Home cares for and trains 80 homeless boys, 13-18 years old. Salary 1,250-1,450 pounds per year with accommodation, car allowance, etc. Apply to The Executive Secretary, Friends Educational Council, Ltd., P. O. Box 74, Highgate, Jamaica, W. I., stating age, qualifications, and experience and giving two references.

PROFESSIONAL, cause-oriented, direct mail fundraising organization in Westchester County, New York, requires assistant to chief executive. A career opportunity for a person to learn all aspects of planning and implementing important programs for socially-oriented national organizations. Involves copy-writing, mailing list selection and scheduling, data analysis, and consultation with clients on all aspects of fund-raising for program support. Send detailed resumes of education and work experience to Box C-457, Friends Journal.

FRUSTRATED? Have data processing or accounting skills but are not interested in business or scientific applications? Your skills are badly needed by the American Friends Service Committee. Job involves organizing details and supervising staff. Some knowledge of accounting and computers required.

Write to Personnel Department, 160 N. 15th Street, Philadelphia, Pennsylvania 19102.

## Positions Wanted

COMPANION for elderly lady in country near West Chester, Pa. Willing to do light housekeeping and cooking; able to drive car. Reference required. Box 16, Westtown, Pa. 19395.

## Journey's End Farm Camp

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## Friends Resisters House in Philadelphia

by George C. Hardin

PHILADELPHIA YEARLY MEETING in 1967 came under the weight of two questions: How practical can we be in supporting war resisters and men who refuse to cooperate with the conscription process? Does "support" mean more than mere tolerance of letting a man do what he wants to do?

The Meeting appointed a Committee on Sufferings of War Resisters, which was placed under the Peace Committee. One of the practical things that has emerged is the purchase of a small apartment house, suitable for ten adults, in the University area of Philadelphia. The Peace Committee issued two hundred ten shares, one hundred dollars each, of non-interest-bearing stock. Title is held by the Yearly Meeting. A house committee oversees practical details.

Men who face prison terms and wives of men in prison have highest priority. The twenty-five dollars each adult pays per month covers utilities, property taxes, and repairs.

Wholesale purchase of food and toilet articles, many shared meals, and other economies in money and work are some of the advantages. The main assets, however, are fellowship of like-minded people, caring for one another, and a stimulating environment.

(George C. Hardin is executive secretary of Friends Peace Committee, 1520 Race Street, Philadelphia 19102.)

## Prison Visitations to War Objectors

WAR OBJECTORS in military prisons now can be visited by representatives of the Central Committee for Conscientious Objectors, the American Friends Service Committee, and the Jehovah's Witnesses.

Each visitor must be approved by the Department of Defense. Three men have received that approval: Mike Wittels, a draft counselor at CCCO specializing in military problems; Ed Sanders, staff member with the Southern California regional office of AFSC; and the Rev. Robert Horton, coordinator of the Prison Visitation Service and former staff member of AFSC.

The Prison Visitation Service was organized a year ago under the joint sponsorship of the National Service Board for Religious Objectors, the Fellowship of Reconciliation, the AFSC, and CCCO. The War Resisters League has since become a sponsor. The PVS program provides the first coordinated visitation of war objectors in Federal prisons since the Second World War. More than one hundred war objectors are in military prisons.



*Reformed Church guest house and conference center, at Gwatt, on the Lake of Thun, recent site of Switzerland Yearly Meeting.*

## Quaker Witness In Geneva

by J. Duncan Wood

FRIENDS INTERNATIONAL CENTRE in Geneva, Switzerland, is housed in two fourth-floor apartments in a modern block at 12 rue Adrien-Lachenal, not far from the center of the Old City. Its chief public function is to be a home for Geneva Friends Meeting.

The Meeting is a mixed one, essentially Swiss and Anglo-Saxon, but with representatives of half a dozen other nationalities as well. Nearly every Sunday we have one or more visiting Friends. In summer, visitors may outnumber the resident members.

Ministry in meeting for worship may be in French or English; Friends are encouraged to use whichever language they find easier. We do not provide translation, but, as a rule, the bilingual ministry forms a whole, which all can understand.

Friends in Geneva feel that they perform a useful service for the Society by maintaining a Meeting at this important international crossroads.

The small Quaker group—around forty members and a smaller number of regular attenders—sponsors a Sunday School and a young people's group and holds regular monthly meetings for business.

We organise meetings on special occasions, especially in connection with our concern for Quaker projects in Kabylie (Algeria) and in Vietnam, with which we have had a close personal link through the service at Quang Ngai of our members Jack and Jill Richards.

We are in touch with the churches in Geneva and last year took the initiative in organising a service of intercession for peace in Jean Calvin's cathedral, a service that was ecumenical in the widest sense.

Visitors who come to the Centre on weekdays will find that its function as a home for the Meeting has given place to its function as administrative offices for activities sponsored by the Quaker service bodies and Friends World Committee.

One office at the Centre is concerned with the European program of conferences and seminars, launched originally by American Friends Service Committee and now jointly sponsored by them and the Friends Service Council and the Canadian Friends Service Committee.

Since 1952 this program has included conferences for diplomats. Most of the conferences have been held at Clarens, near Montreux, but since 1954 a conference has been held each year in one of the countries of eastern Europe. This forms part of a worldwide program in which 1,450 diplomats from eighty-seven countries have participated.

The office also has organised other international meetings. The most recent was for leaders of avant-garde youth groups. The new director, Stephen Thiermann, plans to experiment with conferences that bring together diplomats, representatives of other professions, such as journalism, and representatives of youth movements.

The other office serves the Geneva Quaker representative, who deals with the numerous concerns of our Society that are shared by other international organisations.

One of the principal tasks of the Quaker representative in Geneva is to keep in touch with these organisations, to seek information from them on behalf of Quaker committees or individual Friends, to inform them of what we are doing, and to inform the Society of what they are doing in the numerous parts of the world where our paths cross.

The representative also tries to make sure that the Quaker witness for peace makes itself felt in this international city. More than forty years ago, when Geneva had suddenly become a world capital, Friends decided that they should be there.

The small beginnings under the League of Nations have blossomed into a large and complex international community in which our voice can easily be drowned, but the reasoning that brought us here in the 1920's still holds good. It is the same reasoning that has led Friends to establish another Quaker embassy close to the headquarters of United Nations in New York. Friends in Geneva do not yet have a building exactly comparable to Quaker House in New York, but the type of work done there is carried on by the representative and his wife in their home.

In New York, short seminars introduce Friends to the work of the United Nations. We have not followed this pattern in Geneva, but for the past fifteen years have organised a two-week summer course for young Friends and have been encouraged by the number of our "alumni" who have subsequently taken up international work with the United Nations or with some other body that is trying to lay the foundations for a more peaceful, just, and prosperous world. (*J. Duncan Wood is Quaker International Affairs Representative in Geneva, appointed by American Friends Service Committee and Friends Service Council. He is also Friends World Committee representative to the European headquarters of the United Nations.*)

## Charity Towards One Another

MAINTAIN THAT CHARITY which suffereth long and is kind. Put the best construction upon the conduct and opinions of another which circumstances will warrant. Take heed that the enemy produce no dissensions among you; that nothing like a party spirit be ever suffered to prevail. Let each be tender of the reputation of his brother, and be earnest to possess the ornament of the meek and quiet spirit. Watch over one another for good, but not for evil; and whilst not blind to the faults or false views of others, be especially careful not to make them a topic of common conversation. And in those cases in which it may be necessary to disclose the failings of others, be well satisfied as to the purity of your own motives, before making them the subject of even confidential communication, whether verbally or by letter.

*London Yearly Meeting  
Epistle, 1834*

## Friends Schools

by Margaret Walpole

MORE THAN eighty representatives from thirty Friends schools participated in a seminar at Pendle Hill on "Why a Friends School?"

They asked themselves, "What right have Friends schools to survive?" They answered, in effect, that there is a role for Friends schools, but it must be challenged constantly and assessed to see whether the results justify the use of such large resources. Friends Council on Education was co-sponsor of the conference.

Thomas S. Brown, incoming chairman of Friends Council on Education and headmaster of Olney Friends School, Barnesville, Ohio, was chairman.

Members of the panel were Eleanor El-kinton, Germantown Friends School; Douglas Heath, chairman, Department of Psychology, Haverford College; Alexander MacColl, headmaster-elect of Moorestown Friends School; Lyle Tatum, executive secretary, Farmers and World Affairs, Camden, New Jersey; and Thomas Waring, headmaster of Cambridge Friends School.

Douglas Heath and Lyle Tatum shared the concern that Friends schools and colleges may lose their power to educate for the needs of today if they abandon their identity as Quaker schools. The enduring strength of Quakerism lies in the reciprocal and integral combination of both its individualistic and communal traditions, yet our communal traditions are crumbling and being swept away by a secular, materialistic society.

The teachers and administrators met in small groups to consider the deeper issues of contemporary education, particularly the contribution of Friends to education.

In the United States there are thirteen thousand children and fifteen hundred teachers in Friends schools, which vary greatly. Many have been long established. Some are just beginning. Some are in the country, some in the suburbs, and some in the centers of cities. Enrollments range from fifty to eight hundred.

(Margaret Walpole is on the secretarial staff of Pendle Hill.)

## News of Meetings

FRIENDS MEETING OF WASHINGTON mailed to its members an opinion survey that set forth plans arranging benches in the Florida Avenue Meetinghouse. Three plans were illustrated. The poll offered a fourth choice: "The question of the arrangement of the benches is not important to me."

Washington Friends have been conducting Sunday afternoon discussions, "Washington Like It Is and as It Should Be." The meetinghouse is in the thirteenth precinct, which is fourth highest in major crimes in the District of Columbia. The feeling of members that they have a responsibility for continuing witness in the inner city has been a major point in discussions as to the feasibility of acquiring a roomier and less expensive property than the one on Florida Avenue or of buying a nearby building for the First-day school and other Meeting needs.

FLUSHING MONTHLY MEETING, New York, has prepared sample letters to congressmen to help members protest the continuation of the war in Vietnam and additional appropriations for an anti-ballistic missile system.

The annual June arts and crafts fair, sponsored by the Meeting, this year features a mini-fiesta on an international theme.

SAN FRANCISCO MONTHLY MEETING: Ben and Madge Seaver in 1970 will be "Friends in the Orient" as representatives of Pacific Yearly Meeting.

Ben Seaver wrote the pamphlet, "Three Definitions of Peace," and was one of the authors of the American Friends Service Committee booklet "A New China Policy." He was a Friend in Washington and a member of the Quaker United Nations team. Ben Seaver is Peace Education Secretary of the Northern California Regional Office of American Friends Service Committee.

Madge Seaver was clerk of ministry and counsel of Philadelphia Quarterly Meeting and clerk of Pacific Yearly Meeting.

Ben and Madge Seaver will carry on the concern that led to the formation eight years ago of the Friends in the Orient project: "under Divine Guidance to foster mutual

love and understanding . . . and the betterment of international relations across the Pacific."

BERKELEY MONTHLY MEETING, California: The peace committee schedules letter-writing sessions in which help is offered those wishing to write their congressmen about peace, social justice, and racial equality. The committee's support of conscientious objectors brought a letter of appreciation from a soldier seeking discharge from the army. He wrote: "I continue to feel that universal peace is attainable, ultimately, only through individual initiative and desire."

FRIENDS MEETING OF CAMBRIDGE: George Selleck is preparing a history of Friends in the greater Boston area.

## Four Notables to Address Conference for Friends

FOUR ADDRESSES by well-known speakers are on the program of the 1969 General Conference for Friends at Wilmington College, Wilmington Ohio, June 15-21. The theme of the conference is, "Quaker Identity in a Dangerous World."

Kenneth E. Boulding, English-born economist, sociologist, and writer, will deliver the opening address on the topic of the conference.

The other speakers are Landrum R. Bolling, president of Earlham College and an expert in regional planning; George R. Sawyer, black peace power spokesman, whose topic is, "Black Power and White Conscience," and John Howard Yoder, professor of theology in Goshen College Biblical Seminary and Associated Mennonite Seminaries, whose special concern is the role of the historic peace churches.

Young Friends are to be in charge of an evening program. They shared in the planning of the convocation, which is open to everybody. Young people will be housed in dormitories on campus and will join adults in the several meetings.

## Break The New Ground

SET FOR PUBLICATION in June is a volume of reflective essays, *Break the New Ground*, edited by Charles W. Cooper and planned as a follow-up of the Fourth World Conference of Friends in 1967. Fifty Friends were preliminary consultants. Among the contributors are George R. Lakey, Laurence Naish, Denis P. Barritt, Earl G. Harrison, Jr., Barrington Dunbar, Ralph Yerrakadu, Margaret S. Gibbins, and Paul A. Lacey.

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Pendle Hill by Peter Fingesten

*Peter Fingesten*

## The Ascent of Hill F6

by Fred Horn

The still-warm body lay heavy in the mud.  
Empty eyes saw and bloodied lips spoke.  
A freckled Cub Scout peeped out of the soiled wallet  
lying beside.  
He beared a resemblance.

News from Vietnam said Chet.  
Body counts revealed 406 Vietcong dead this week (we  
lost but 116)  
A spokesman said: This week could mark a turning point  
in the war.  
David said: And 116 is such a small price for 406, body  
counts are of great military value.  
A spokesman said: But then it is difficult to distinguish  
Vietcong from South Vietnamese.  
Minnesota 6  
Boston 2

A spokesman said: It cannot be determined.  
A Duk Tehn mama crouches in a broken sod hut looking  
at her tears  
on the clay.

Her child is crying.  
Her husband is dead,  
his body torn open like an envelope and discarded in  
the doorway.  
The village burned and the planes ran off disguising  
error in urgent business.  
A spokesman said: It cannot be determined why American  
planes bombed a friendly village.  
A spokesman said: It is difficult to distinguish Viet-  
cong from South Vietnamese. Especially from the air.

Wowie David said  
American troops have ambushed an enemy patrol  
killing 23,  
More dead oh boy so now the score

is 429. San Francisco 3.  
U. S. outfielder  
private R. Morris (1118653928) was cut down by a  
Vietcong grenade trying to steal home.  
His mother in Orsonville, Nebraska, is crying  
but I don't know her.  
A spokesman said: America has a new hero but I forgot  
already.  
Is that near Omaha?

said Brinkley  
Today American forces achieved a major victory by  
capturing Hill F6 from the enemy at a cost of  
only 102 American fathers.  
A spokesman said: It was worth it.  
said Huntley  
Today American forces evacuated Hill F6 as its military  
value is no longer assessable.  
A spokesman said: It cannot be determined.

I stepped out of the jeep and a slant-eyed  
villager came up  
and I said  
HI  
but he shot me in the face.  
A spokesman said: It is difficult to distinguish  
Vietcong from South Vietnamese. Especially without  
a scorecard.

The ground is brown.  
The sky is watery.  
The tree is green.  
His eyes are closed. Forever.  
He will not be there long for the birds are indiscriminate.  
(you won't have to see him)  
A spokesman said: The skies over Vietnam have been free  
of fowl lately. The birds are too full to fly.  
Good night Chet Good night David and they left.  
You watch the moon and I go to the movies  
again.  
Where is Vietnam?

# MEETING ANNOUNCEMENTS

## Arizona

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

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

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

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

## California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Colorado

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

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

## Connecticut

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

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

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

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

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

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

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

## Delaware

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

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

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

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

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

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

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

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

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

## Hawaii

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

## Illinois

**CHICAGO**—57th Street. Worship, 11 a.m., 5615

Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

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

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

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

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

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

**PEORIA**—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. Phone 336-3003.

**WEST LAFAYETTE**—Meeting for worship 9:30 a.m. 176 E. Stadium Avenue, Clerk, Michael Rossman. Phone 743-9457.

## Iowa

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

## Kansas

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

## Kentucky

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

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

## Louisiana

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

## Maine

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

## Maryland

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

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

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

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

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

**SANDY SPRING**—Meeting House Rd., at Rt. 108.

Classes 10:30 a.m.; worship 9:30 a.m.-10:20 a.m. and 11:00 a.m.-11:45 a.m.

**UNION BRIDGE**—Meeting 11 a.m.

### Massachusetts

**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.) One meeting for worship each First-day, 10 a.m. June 15 through September 7. Phone 876-6883.

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

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

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

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

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

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

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

### Michigan

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

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

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

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

### Minnesota

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

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

### Missouri

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

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

### Nebraska

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

### Nevada

**RENO**—Meeting 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. Phone 643-4318, Peter Bien, Clerk, Phone 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. Phone 428-6242 or 429-9186.

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

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

**MONTCLAIR**—Park Street and 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. Phone 757-5736.

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

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

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

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

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

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

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

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

### New Mexico

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

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

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

### New York

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

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

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

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

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

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

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



York Meetinghouse, Pennsylvania

Phones: parsonage, (315) 986-7881; church, 5559.

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

**NEW YORK**—First-day meetings for worship, 11 a.m., 15 Rutherford Place, Manhattan. 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Phone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

**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. Schoonmaker, 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. and Post Avenue. Phone 516 ED 3-3178.

### North Carolina

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

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

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

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

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

**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. Phone 673-5336.

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

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

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

**WILMINGTON**—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 10 a.m. First-day School at 11 a.m., in Thomas Kelly Center, Wilmington College. George Bowman, Clerk. Area Code 513-382-3172.

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

## Oregon

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

## Pennsylvania

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

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

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

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

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

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

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

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

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

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

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

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

**LANDSDOWNE**—Lansdowne and Stewart Aves. Meeting for worship 11 a.m., First-day School and 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**—125 West Third Street. Meeting for worship, 11 a.m.

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

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

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

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

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

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

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

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

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

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

Central Philadelphia, 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.

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

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

**READING**—First-day School, 10 a.m., meeting,

11 a.m. 108 North Sixth Street.

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

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

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

**VALLEY**—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.

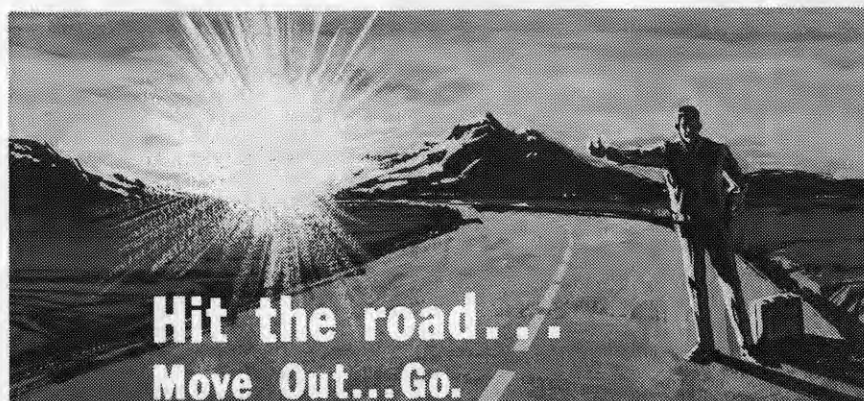
## Tennessee

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

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

## Texas

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



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**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 and First-day School, Sundays 11:15 a.m., Univ. of Houston Religion Center, Room 201, Clerk, Allen D. Clark. Phone 729-3756.

### Vermont

**BENNINGTON**—Meeting for worship, 10 a.m. Old Benn. School House, Troy Road, Rt. #9.  
**BURLINGTON**—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-862-8449.

### Virginia

**CHARLOTTESVILLE**—Meeting and First-day School, 10 a.m., Hope House, 903 Sixth St., S.E.

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

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

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

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

### Washington

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

### Wisconsin

**BELOIT**—See Rockford, Illinois.

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

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

### Vennenes samfunn i Norge

**NORDMANN-FORBUNDET**, a Norwegian-language monthly magazine published in Oslo and circulated worldwide, has a thoughtful article by Bjorn Holm-Hansen on the one hundred fifty years of Quakerism in Norway.

The first *kvekere*, he writes, were seafarers who returned as Quakers after imprisonment in England in 1807-1814. Now there are about one hundred Quakers in Norway.

He quotes Sigrid Helliesen-Lund, who as Sigrid Lund is known to many Americans as a mainstay of Friends World Committee, on the hopes of Norwegian Quakers:

"The most important task today is to foster good will and forbearance among people, at the same time recognizing that our ways and outlook are different. On this basis, I believe Quakers have something to give, and I wish that we had strength and means to achieve a living presence here. I am certain that many will be found who have the same ideals and that it will be possible in a great outreach to find each other in joint effort."

### To Meetings: A Wish

Here shall I dream your silence' mime  
Of sleep,

'Til silence wake in stillness time  
You keep.

Where is the hurting if you know  
My knowing's need?

Weep, weep into my throat  
The swell, the burst of seed.

RONALD L. SAXTON

### Coming Events

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

### June

1—Annual Middletown Day, Middletown Meetinghouse, Lima, Pennsylvania. Meeting for worship, 11 a.m., followed by covered dish luncheon. All welcome.

7—Flushing Meeting Fair, 10 a.m. to 4 p.m. Art exhibit, cake sale, clothing, international foods. 137-16 Northern Boulevard, Flushing, Long Island.

15—Semi-annual meeting for worship, Plumstead Meetinghouse, near Gardenville, Pennsylvania, 3:00 p.m. All welcome.

15-20—Liberal Arts Workshop, Haverford College. For information write to William E. Sheppard, Alumni Office, Haverford College, Haverford, Pennsylvania 19041.

15-21—General Conference for Friends, Wilmington College, "Quaker Identity in a Dangerous World." Programs for all age groups. Evening speakers include Landrum R. Bolling, John Howard Yoder, Kenneth E. Boulding, George R. Sawyer. Reservations should be sent by May 31 to Friends General Conference, 1520 Race Street, Philadelphia 19102.

18-22—California Yearly Meeting, Whittier College. Information from Glen Rindard, P. O. Box 136, Denair, California 95316.

19-22—Nebraska Yearly Meeting, Central City, Nebraska. For details write to Don Reeves, Route 1, Central City 68826.

19-22—Rocky Mountain Yearly Meeting, Quaker Ridge Camp, Woodland Park, Colorado. Information may be had from Olen R. Ellis, 2129 Orchard Avenue, Grand Junction, Colorado 81501.

20-24—Canadian Yearly Meeting, Pickering College, Newmarket, Ontario. For schedule write to Leroy Jones, 73 Denvale Road, Toronto 16, Ontario, Canada.

21-28—Camp Sierra World Affairs Conference: "Roots of Violence in American Society." Register before June 1 with American Friends Service Committee, 2160 Lake Street, San Francisco, California 94121.

23-28—New England Yearly Meeting, Taft School, Watertown, Connecticut. Register by June 16 with Alice R. Cheney, 180 Mountain Road, West Hartford, Connecticut 06107.

27-July 4—French-English Canadian Di-

alogue, Grindstone Island. For registration and summer schedule write to Canadian Friends Service Committee, 60 Lowther Avenue, Toronto 5, Canada.

29—Meeting for Worship, Old Kennett Meetinghouse, Route 1, one-half mile east of Hamorton, Pennsylvania.

### 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

**DOUGHTY**—On April 14, in Bloomington, Indiana, a son, THOMAS HANSELL DOUGHTY, to Paul L. and Mary (Polly) French Doughty. The parents are members of Bloomington Monthly Meeting, Indiana. The paternal grandparents, Thomas J. and Hazel L. Doughty, are members of Cornwall Monthly Meeting, New York. The maternal grandfather, J. Hansell French, is a member of Haverford Monthly Meeting, Pennsylvania.

**JAMES**—On March 3, a son STUART MARTIN JAMES, to Paul Marshall, Jr., and Janet James. The father is a member of Haverford Monthly Meeting.

**SOUTHWORTH**—On May 11, a son, JAMES EDWARD SOUTHWORTH, to Elizabeth Keller and Robert E. Southworth, members of Haverford Monthly Meeting, Pennsylvania.

### Marriage

**YETTER-WINCHESTER**—on May 3, under the care of Byberry Monthly Meeting, ROBIN CALHOUN WINCHESTER, daughter of Robert S. Winchester and Ann R. Winchester, and CARL G. YETTER, JR., son of Carl G. Sr., and Edna Yetter. The bride and her father are members of Byberry Monthly Meeting.

### Deaths

**HARRIS**—On March 11, ELIZABETH PAGE HARRIS, aged 79, a loved and valued member of Bennington Monthly Meeting, Vermont. She expressed her convictions with gentle firmness and courage, acting alone when necessary. She was a writer; a worker with Y.M.C.A. after the first World War, in France; with the Grenfell Mission, in Newfoundland; and with American Friends Service Committee in Europe after the second World War. Her fellow members found her always young in spirit and gentle in voice, a friend to each of them.

**LYNE**—On April 8, LLOYD LYNE, aged 74, a member of Lincoln Monthly Meeting, Nebraska.

**WILLIAMSON**—On April 27, in York Hospital, York, Pennsylvania, HORACE S. WILLIAMSON, aged 64, a member of Birmingham Monthly Meeting, West Chester, Pennsylvania. He is survived by his widow, Emma Holland Williamson; three daughters: Barbara A. Lake, Rebecca A. Cipolla, and M. Emma Summers; two sons: Horace S., Jr., and Bruce E.; and nine grandchildren.

## Second Printing of a Widely Acclaimed Book



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**SALESIANUM** (Roman Catholic)—Rome, Italy:

"Un excellent document pour la connaissance tant de la doctrine des quakers, que de l'histoire sociale de la Grande-Bretagne au XVII<sup>e</sup> siècle."

**CHURCH QUARTERLY REVIEW** (Anglican)  
London:

"... A work which has been described as 'the first reasoned analysis of Quaker doctrine'; which once caused Dr. Johnson so to lose his temper as to stamp on it; and which, according to the British Museum catalogue, last appeared in its fourteenth edition in 1866, surely deserves this reprint in up-to-date dress..."

**CARMEL** (Roman Catholic)—Karmel,  
Meerkebeek, Netherlands:

"Even today Barclay's book can be considered

timely in so far as his sense of a deeper spirit in Christianity comes close to the more widely accepted feelings in the modern church. All in all a book that one ought to purchase."

**STUDIA MONASTICA** (Roman Catholic)—  
Barcelona, Spain:

"Dean Freiday, comerciante retirado que dedica la mayor parte de su tiempo a actividades ecuménicas, ha precedido su traducción de una *"Biographical Note"* de Barclay y de un largo estudio *"About the Apology,"* que se leerá con provecho, y la ha completado con índices escriturísticos, de personas y obras citadas, y de materias."

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