

July 1/15, 1969

FRIENDS JOURNAL

Quaker Thought and Life Today

CHARLES BARNARD
BOX 203
BERWYN PA. 19312
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Richard R. Wood

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From a Facing Bench

THE PHOTOGRAPH ON THE COVER was received from the United Nations Relief and Works Agency. It was taken in the preschool children's play center in Ein El-Hilweh, north Lebanon. The center looks after fifty Palestinian Arab refugee children. An article about the needs of refugees in the Near East is on page 411. It is based on material prepared by the staff of the Agency.

The contributors to this issue:

ELIZABETH GULICK is a member of Wellesley Monthly Meeting, Massachusetts, and is involved in community action related to peace. She writes: "Since my article was written, three draft resisters have won cases in the Boston Federal District Courts. These cases have been won largely as a result of the hard work of the Boston Committee of Legal Research on the Draft—a volunteer group of law students. Also, the general climate of support—the actual presence in the courtrooms of large numbers of concerned citizens—has helped judges reach new interpretations of the law, which they have hitherto ignored."

TERESINA R. HAVENS, a member of Mount Toby Monthly Meeting, Leverett, Massachusetts, has a "concern to integrate Oriental religious disciplines into everyday life." She spent a year in Japan and has a Ph.D. in Buddhist studies. She learned *T'ai Chi Ch'uan* in London and has been teaching it to dancers, housewives, and others.

ROSALIE REGEN, a member of Rahway and Plainfield Monthly Meeting, Plainfield, New Jersey, with her husband, Curt, has been traveling among Friends in Europe.

LARRY GARA is professor of history and government in Wilmington College and is a member of Campus Monthly Meeting, Wilmington, Ohio. He has written *The Liberty Line: The Legend of the Underground Railroad*, *Westernized Yankee*, and *A Short History of Wisconsin*.

HERMANN A. ROETHER, member of Abington Monthly Meeting, Pennsylvania, is a sociologist. He formerly was on the staff of American Friends Service Committee and the Social Order Committee of Philadelphia Yearly Meeting.

SALLY MOORE, wife of a dairy farmer, writes a newsletter for a county farm organization and does free-lance writing. She is a member of London Grove Monthly Meeting, Kennett Square, Pennsylvania.

This issue of Friends Journal is dated July 1/15. The next issue will be dated August 1. This omission of a number conforms to a practice observed regularly by some other periodicals and occasionally in the past by Friends Journal. The reasons have to do with staff vacations, savings in costs, and adjustments in printing schedules. We trust this action has the approval of readers and advertisers.

Today and Tomorrow

Fiat Lux!

ESQUIRE, the Magazine for Men (one dollar a copy), in its June issue has an article by Malcolm Muggeridge, "On Rediscovering Jesus," in which the English writer tells of the growth of religious awareness in him from his childhood in a completely secular home.

We quote a few paragraphs: "The Quakers also welcomed my father as a speaker, and I vividly remember going to a Friends' Meeting House with him. During the period of quiet meditation, as I observed, he bowed his head with the others; when he came to address them, it was in quieter accents than he normally adopted. To me, the Quakers symbolized riches; my mother would whisper to me how wealthy they were, and it was true, as I knew, that a good part of my father's election expenses would be contributed by his Quaker friends and admirers. Their sober but expensive clothes, their simple but well-appointed houses, filled me with awe mixed with distaste. I detected, as I thought, something worldly in their unworldliness; a kind of oatmeal sensuality in their austerity, something greedy in their self-abnegation.

"In any case, I was generally uneasy, not just about Quakers, but about this whole concept of a Jesus of good causes. I would catch a glimpse of a cross not necessarily a crucifix; maybe two pieces of wood accidentally nailed together, on a telegraph pole, for instance—and suddenly my heart would stand still. In an instinctive, intuitive way I understood that something more important, more tumultuous, more passionate, was at issue than our good causes however admirable they might be. Something to do with the deep, inner nature of life itself—mine, and all life . . .

"*Fiat lux!* Let there be light! So everything began at God's majestic command; so it might have continued till the end of time—history unending—except that You intervened, shining another light into the innermost recesses of the human will, where the ego reigns and reaches out in tentacles of dark desire. Having seen this other light, I turn to it, striving and growing toward it as plants do toward the sun. The light of love, abolishing the darkness of hate; the light of peace, abolishing the darkness of strife and confusion; the light of life, abolishing the darkness of death; the light of creativity, abolishing the darkness of destruction. Though, in terms of history, the darkness falls, blacking out us and our world, You have overcome history. You came as light into the world, that whoever believed in You should not remain in darkness. The promise stands forever. Your light shines in the darkness, and the darkness has not overcome it. Nor ever will."

Between Guns and Targets

GUNDA KORSTS, of Madison, Wisconsin, wrote us:

"What if they gave a war and nobody came?" reads a poster. What if too many came? What if, instead of talking about sitting down in front of troop trains, we actually went to stand between killer and victim? Not here, where it's safe, but there?

Are there enough pacifists and dollars among us in this country to put a hundred thousand American civilians on ships or planes to Vietnam to stand between the American guns and their targets?

Is a hundred thousand enough? Would a million be enough?

Could we be stopped? Would we dare to suffer the casualties (for the peacemaker is not always spared, and much killing is done over dead bodies)?

Would you dare?

Would I?

The Long-Distance Runner

THE TOPIC was the junk mail that clogs local post offices and delays the delivery of more important things, like Friends Journal. She liked to get them, she said—the advertisements, appeals for money, solicitations.

She began to explain, but broke off; the matter was too personal to discuss with a comparative stranger. What she started to say very likely was that she was lonely, alone, depressed, and that even junk mail was a connection, however remote, with somebody who had an interest in her, with somebody who considered her important enough to pay out some money to reach. She was on *somebody's* mailing list.

Loneliness is a sorrowful aspect of many people in our time and of growing old or living apart from one's family. There may be no cure for loneliness or homesickness, but a simple way to alleviate somebody's loneliness is readily at hand: Letters and postcards.

We are Friends in more than one way; by being pen-friends we can strengthen our Meeting ties and help the one who needs friendship and Friendship.

Write a note today to somebody.

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

One Step Forward

by Elizabeth Gulick

AS MY FRIEND and I walked down the corridor of the Boston Army Base, we passed by some office workers. "Mother Hippies!" one of them jeered. We had to laugh. We were amused that in spite of gray hair, longish skirts, and other middle-aged, middle-class signs of respectability and conformity, we had been identified with the young.

Early in the morning, I and several other members of Wellesley Friends Meeting had arrived at a waiting room of the Boston Army Base. We had come to lend moral support to a young man, Bill Franz, who was going to refuse induction into the Army. (Bill's activities in peace education and draft counseling are being subsidized by Wellesley Monthly Meeting.) Bill is opposed to the war in Vietnam on moral, political, and religious grounds and to the Selective Service system, which, in effect, says to a young man: "Your life is no longer your own. You belong to us!"

Bill says: "I plan to spend the rest of my life working for peace. I have to begin with me. Now." He also says: "If you're opposed to war, you don't go to work in a munitions factory. Selective Service is like a munitions factory—only it deals in flesh and blood."

We were present at the Army Base because we agreed with Bill and because we knew this would be a hard day for him to get through alone. His refusal would be the first lap of a hazardous, difficult course that could end with a maximum of fifteen years imprisonment and a fine.

The waiting room, where we stayed from eight-thirty in the morning until four-thirty in the afternoon, was large, grimy, overheated, and bleakly impersonal. It suggested much of what transpires in that building. One comfort was provided for those who wait: Rows of large, leather-cushioned couches arranged in stiff U formation facing two long tables. On one table the Red Cross served coffee and doughnuts early in the morning; on the other a television set laughed, sang, joked, and chatted irrelevantly the entire day except for one fifteen-minute interval. This room serves as the last meeting place with friends and relatives before a man receives his first military order: March!

When we arrived, Bill was nowhere in sight nor were any of the inductees. They had come from their various draft boards in the area and had been sent immediately to the third floor, where the induction machinery was slowly processing Navy, Air Force, and Army personnel. At first there were scarcely a dozen visitors besides ourselves, although this number grew larger as the morning advanced.

Soon after our arrival the colonel in charge of induction proceedings strolled into the waiting room. He seemed to sense that our small group was something unusual; he was curious about us. He was a small man, stiffly erect, with a cordial though formal manner. We told him who we were, and why we were there, although at Bill's request we did not tell him the name of the man we had come to support. He offered to take us on an inspection tour of the building.

This he did courteously and thoroughly. We saw the rooms where the written tests are taken and processed, where the men are given their physical examinations. We even caught a glimpse of Bill. The colonel was eager that we understand the induction procedures. He made it very clear at exactly what point a man commits himself to the armed services: That point being the time when he takes a step forward as commanded. "Some men don't know this," he explained. "They find themselves in the Army without meaning to be there." The colonel had served in Vietnam. He conscientiously believed in the war and in what he was doing. We held each other in mutual respect and polite disagreement.

After the tour was over, we moved some of the couches out of formation so we could talk with one another more easily, and our day-long vigil began. I knitted and chatted part of the time with Bill's girl. She was poised, subdued, and grateful for the supportive presence of older people.

As the inductees completed induction proceedings upstairs—enlisted men first, draftees last—they came down to the waiting room, one by one. A few of them joined friends or relatives with whom they conversed in a desultory manner. Others slouched dejectedly on the couches, closed their eyes, or gazed numbly at the television set. They were as turned-off as it was on. By comparison our group, quietly chatting together, seemed animated and gay.

Around eleven o'clock Bill came striding across the waiting room toward us. Over six feet tall and blond, his handsome face flushed with excitement, he made quite a stir. He was at the end of his examination, he said, and had been granted permission to have two witnesses during his interrogation by the colonel. He had refused to take the crucial step forward, and now before being given another chance—which is the customary procedure—he was going to be counseled by the colonel, also standard procedure.

Bill's girl and an older friend listened to the dialogue; they were impressed by Bill's careful reasoning and his ability to communicate the depth of his convictions. He was so persuasive that the colonel urged him to apply for a 1-O classification (conscientious objector status). But Bill was not interested in accepting this classification provided by the draft law. Bill wanted to confront and thereby expose the evils of war and compulsory military con-

scription. (Civil disobedience is usually the last resort of men of strong conviction.)

When Bill joined us after his final refusal to be inducted, we all stood up to honor him. We pumped his hand and slapped him on the back. He kissed his girl and held her close to his side. "Man! Am I glad that's over!" he said. "It sure was great having you all here, waiting for me, when I came down." He repeated that several times. "It was one of the best moments of my life," he said later. "It was like—like suddenly being a different person."

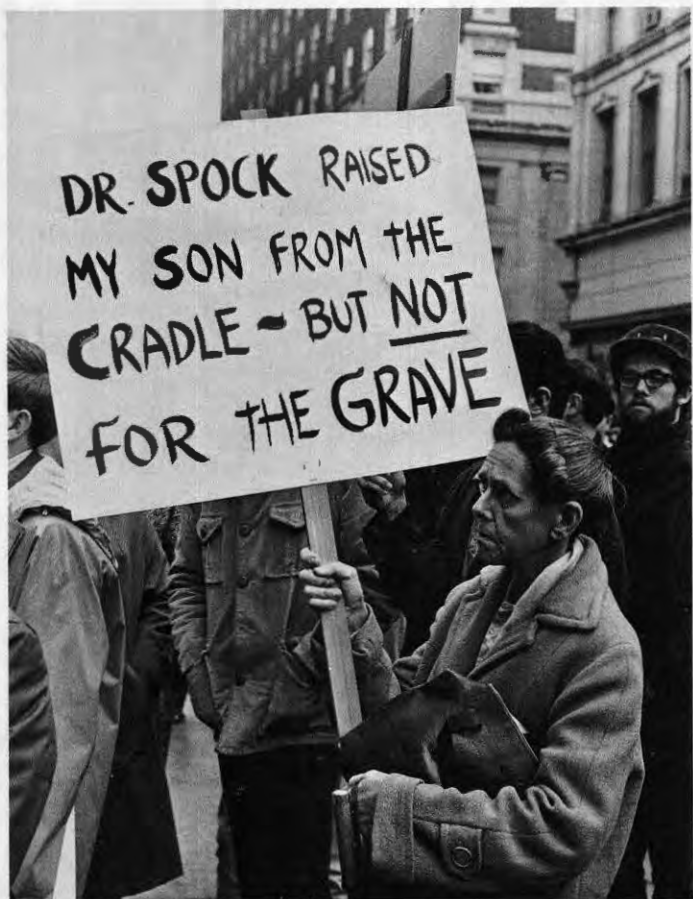
The Army had done its best to draft him and had failed; he felt liberated. He had made his decision long before, of course, but on this day he had taken the decisive step without faltering. Now his case would go to the district attorney's office and the courts, and ultimately he would pay the price of resistance—prison.

He lit a cigarette with shaking hands and told us something of what had happened upstairs. He had started taking some of the written tests with the other men but soon quit and devoted himself to talking with them about the war, the draft, and the fact that each man should decide for himself whether or not he will join the Army. Only when the officers in charge realized what he was up to did they put him in a room by himself.

He also told us that there were seven other men who were going to refuse induction that day. Bill told us that he was planning to stay on and wait for them. He hoped some of the rest of us could also stay and give additional moral support. At this point the colonel came walking briskly over to our group and suggested politely that since Bill was now free to leave, so were the rest of us. We told him of our decision to remain. Obviously annoyed, he walked off, spoke to a policeman who was eyeing us from the doorway, and they disappeared together.

About noontime an officer came into the waiting room and announced that lunch tickets were available to any man who had not yet gotten one. The men hoisted themselves to their feet and went out with their visitors, if they had any, to the cafeteria located nearby. We took turns fetching sandwiches, which we ate right there.

After lunch an elderly gentleman walked slowly into the waiting room. He was carrying a number of small black books. He turned off the television set, a move which brought everyone to attention. Then, in an earnest, quavering voice he told us that he was a member of the Gideon Society, which distributes thousands of Bibles each year. The Bible had helped him, he said, through many difficult times in his life. He knew it could help the young men in this room. He read a few verses from Genesis about man being created in God's image. It seemed to have little bearing on the situation at hand. He never got to the story of Cain and Abel. He then offered a Bible to anyone who wanted one. It was difficult to decide which was sadder: The fact that he had very few takers or that he seemed



unaware of the tragic incongruity between the central mandate of the Christian religion contained in these books and that of the military establishment. Obviously disheartened by the lack of response, he turned the television set on again and left.

Twice during the afternoon men were ordered by an officer to line up and were marched out of the waiting room. These were Air Force and Navy enlistees. It was a sobering sight to see the dulled, apathetic expressions on their faces. I loathed afresh the perverted system we tolerate in this country, a system which boxes a man in at age eighteen, brutalizes him, teaches him how to kill, or punishes him if he refuses to do so. These men seemed to have begun to turn off their normal emotions in order to survive. They did not look like free men nor like men who believed they were going to fight for anyone else's freedom.

As each resister came down from his ordeal of refusing induction and joined our group, we became more animated. Each time we would all stand up, shake his hand, and congratulate him. Not every resister was as ebullient as Bill, but there was an air of achievement about them all, a look of assurance and poise. And each resister had his experience from upstairs to share with us. One of them told us he was so afraid he would step forward across the line, when he was ordered to, that he turned about-face!

When the last resister had come down, we got ready to

leave. We exchanged names and addresses, arranged to meet each other again, and discussed how we would transport everybody to the nearest subway. The colonel came over. "We've finished for the day. The last man has gone through. Don't you think it's time for all of you to leave?" he asked. We agreed it was time. It had been a hard day for the colonel. Some of the jaunty crispness seemed to have left him since morning.

A few minutes later we left the waiting room and started our haphazard stroll the length of the Army Base toward the parking lot. Office workers, who were just emerging from the building at this time, craned their necks at the sight of middle-aged matrons and young men striding along, laughing and chatting together. The Army bus drove by with the last of the day's inductees. They were on their way to the airport and a training camp somewhere. They looked out at us, their faces white and expressionless against the dark background of the bus. Several of them held up their fingers at the window in the sign of resistance.

This record-breaking day of resistance and support held many different meanings for each one of us—even for the colonel, I dare say. For our support group it had been a day of celebration. We had been celebrating young men of conscience who were presenting themselves in dramatic opposition to our country's war policy and draft law, which I, too, oppose.

But the day meant even more than that. At a time when a disastrous rift has developed between young and old, we oldsters had demonstrated to these young men that we believed in them and in what they were doing; that we were willing to make our witness public; that we could be of use to them; that we cared; that—although we were over thirty—we could be trusted. This act of support helped bridge the generation gap.

I commend this kind of supportive action to other middle-aged "hippies." Resisters need the kind of support we gave Bill. They need support at their trials. They need lawyers, money for lawyers, and bail. They need jobs while they await trial. These young men, often without the support of their families, need outside support. Young and old—united in opposition to the war and the draft—we can strengthen each other in the search for peace.

The State and the Individual

As Christians we cannot recognise two doctrines, one for individuals as between themselves, and another for nations. The morality which Christianity claims from men in their intercourse with one another is surely no less binding on them, when they are called to act in the name of and on behalf of their country. Personal combat as a means of settling disputes between individuals has long been abolished in this country as barbarous and criminal. War is substantially international duelling.

CHRISTIAN PRACTICE, 1885

T'ai Chi Ch'uan and the Dialectics of Peace

by Teresina R. Havens

A YOUNG CONSCIENTIOUS OBJECTOR involved with the Black Panthers in San Francisco needs to practice the Chinese meditational movement (*T'ai Chi Ch'uan*) half an hour a day in order to "tread the Narrow Ridge that I must travel."

In the fellowship room of a Friends meetinghouse in the Berkshire Hills, a draft counsellor, the hostess of a Friends retreat center, and others join in *T'ai Chi*, sometimes during or after a shared silence.

T'ai Chi Ch'uan. What is it?

You may remember, in Felix Greene's film, "China!", a few years ago, an early morning scene in a park where gray-haired, nimble, elderly gentlemen go through gentle, rhythmical motions of hands, arms, and legs that unite them in a timeless flow.

T'ai Chi Ch'uan (pronounced Ty-Gee Chwan) is this ritualized, dancelike, prescribed sequence of steps, turns, balances, and kicks (mostly with knees bent) in a slow, liquid style not unlike what we see in slow-motion films of swimming, diving, and similar rhythmic movements.

There is no musical accompaniment. The movements themselves are a kind of unheard music.

The traditional full sequence lasts twenty to thirty minutes; the current Peking system, about ten. Ideally, it should be practiced daily at dawn and dusk, when the Yin (shady side) and Yang (sunny side) are turning into each other.

A Westerner asks, "Why?"

A health-oriented Chinese practitioner might reply, "To keep the joints supple" or "for balance and composure in self-defense." Convalescents in Chinese hospitals go through it out-of-doors as soon as they can.

A more mystical devotee might say: "For attunement with the *Tao*, the Cosmic Way or Rhythm which moves through us in life and sustains us in death. Inwardly, *T'ai Chi* is like a Zen meditation or Quaker silence, but the movements provide a focus of attention, a way in which to center down.

"The smooth flow from one movement imperceptibly into the next exemplifies the nature of the *Tao* and provides a way to move in harmony with it. Once one has memorized the steps, there is this feeling: 'It is not I who am doing this. It is doing it—through me.'"

An activist who is himself involved in the process of "bringing down the mighty" might experience *T'ai Chi* more in this way: "Woe to you that are full now, for you shall hunger."

In the Hebrew tradition, this process is perceived as the



The Honorable Mrs. Geddes, teacher in London of T'ai Chi Ch'uan

work of God, who "brings down the mighty from their seats and exalts those of low degree."

Or, as Mao says in *On Contradictions*, "Every phenomenon involves its own negation"—a dialectical view of reality which has its roots in ancient Chinese thought long before Confucius (especially in the *I-Ching* or *Book of Change*) as well as in Hegel, Marx, and the Hebrew prophets.

This dialectical process is enacted many times. As day fades into night, so (for example) a firm, pushing (Yang) gesture turns at its peak into the beginning of a yielding, withdrawing (Yin) gesture, which in its turn, at the point of furthest withdrawal, already has begun to move into a firm, outgoing push.

Within each movement, its opposite is being prepared. Landlords lose their land and become poor peasants. Peasants become comfortable and have bicycles and a voice in policy. The full become the empty; the empty become full. The right hand that was up, saluting the Northwest, comes down and pushes the Southwest, while the left hand that was down rises up.

But, as the *I-Ching* declares, there never can be an end to this process. This truth is symbolized in *T'ai Chi* by the thrice-repeated sequence known as "No Beginning No End," in which the two hands weave continuous circles in front of the body, palms passing each other alternately on the right and left sides of the chest.

Other images assist the memory and may guide one's life-style:

"Winning through retreating": Traditional as well as contemporary Chinese strategy is enacted as the dancer glides backwards, knees bent, alternately pushing and drawing with each hand in turn.

"Snake slides through the water, rises reborn as Golden Cock": A symbol of rebirth through surrendering old forms of identity and rising in a new form, ready, like the cock, to greet a new day.

"Grasp the Tiger by the ear": The occasional surprising thrust of a vigorous movement varies the mood and tempo and provides a vehicle for working through violent feelings.

"Holding the Circle": This gesture and the gathered fist symbolize the containment of energy and the fostering of flexibility, rather than overtaxing the heart or forcing body and spirit beyond human limits.

T'ai Chi's characteristically Taoist emphasis is on the process rather than the goal. The *Tao* is the *Way*, not the goal. *How* one moves is more important than where one is going—a truth difficult for young activists to recognize. How we get through Sunday breakfast and rush to Meeting may say more to our children than the words spoken after we are properly settled on meetinghouse benches. Transitions are as real as positions.

T'ai Chi introduces ancient Chinese wisdom to Americans in a medium that is nonthreatening, noncontroversial, and unifying spiritually as well as physically.

An Agnostic's Apology

Almighty, omnipotent, omniscient God,
Look not askance upon my agnosticism,
For I do not vaunt it,
Nor am I pleased with it;
Rather would I be solaced in myth and blind faith,
In superstition and Thy Kingdom Come,
And in the belief that thy self-proclaimed only begotten
son
Was truly my Saviour
And not an impostor.
Also, almighty, omnipotent, omniscient God,
Be forbearing with me in my misanthropy,
For I find my neighbor not an abomination;
I merely dread him,
Believing him inimical to my well-being,
So seldom have I known anguish caused by other than him.
Yet I know that I cannot live without him;
And when I recall the passion of a Savonarola or Gandhi
I know that there must be goodness after all.
And when I reflect on the unknown
Or look into Chapman's *Homer*
Or behold a *Pietà*;
Or when mine ears have heard the glory
Of *Die Götterdämmerung*,
Then I know that there is something
That can only be called Divine.

JAMES R. BOLAND

A Quaker Portrait: Charlotte E. Pauly

by Rosalie Regen

CHARLOTTE E. PAULY, eighty-two-year-old Quaker artist of the German Democratic Republic, sees love as the guiding star of life. She loves water's purity and power, fire's glow, comfort, and majesty. She feels that to love mankind is not enough; it is a mere will-o'-the-wisp unless it is rooted in love of the elements.

In concluding her four-part poem, *Vision of the World*, she writes:

"Let your love grow in silence like a flower.
Then you will know a balance in your life;
Then you will hear the singing of the spheres;
Then you will feel the smallest cell's uniqueness;
Pluck music from the strings of harmony;
Then your own life will find fullness of meaning,
However troubled."

Charlotte Pauly was born in 1886 in Stampen, Silesia, then a province of Prussia. Her father was a successful farmer, and his four children enjoyed an idyllic childhood. They played freely in the broad fields and forests of the large estate. They rode horseback and created imaginative games in the old garden under venerable lime trees.

Up to the age of thirteen, Charlotte studied at home, with her brothers and sister, under private tutors. Then she went to Werkenthin, a strict but progressive boarding school in the Silesian mountains, and later attended a high school in Breslau to prepare for a university. Although she showed talent in drawing and poetry, her parents discouraged her from attending art school. She attempted to study biology but soon dropped this uncongenial subject for natural science, in which her interest continues today. Eventually she was able to take up art, history, literature, archeology, and philosophy. She went to Italy, where she spent a year and completed a study of "The Venetian Garden, Its Development and Its Representation in Painting."

After receiving her doctor's degree at the University of Würzburg, she was happy that in 1917 it was at last possible for her to enter art school in Stuttgart.

Because of postwar inflation she lost her part of the family fortune, except for a little house in the Silesian mountains. There she lived for some years in straitened circumstances, always drawing and painting. In 1925 her brother made it possible for her to go to Spain. She was so delighted with the country and people that she stayed there and in Portugal for four years. In Madrid she studied under the Spanish painter Daniele Vasquez Diaz and



Charlotte E. Pauly chats with a friend.

painted peasants, gypsies, and fisherfolk in oils until she had a good collection of large works: Scenes of Portuguese fishermen in long rhythmic lines beside the sea, carrying nets; Portuguese women bearing on their heads heavy jars of wine; a portrait of a sardonic gypsy who was jailed for theft and murder but who later redeemed himself by winning acclaim as the best singer in the Easter church procession; and black goats on bare rocks in the Sierra Nevada mountains. With these she opened an exhibition in Paris in 1930. Other shows followed in Breslau, then the capital of Silesia.

Next came extensive travel in Greece, Turkey, Palestine, Lebanon, Syria, Iraq, and Persia, where she found the peasants indescribably poor but the country fantastically paintable. Sketching constantly, she returned through Russia, Hungary, and Bohemia to celebrate Christmas at home with her mother. This was late in 1932, when Hitler's power was rising, to her and her family's horror.

Since she could not accept Nazism, she sold her little house and moved to Agnetendorf, where a group of artists and writers had gathered around Gerhart Hauptmann, author of *The Weavers* and leading German dramatist of this century.

There Charlotte was visited by David Buxton, whom she had met in Russia. She visited him in London and became acquainted with his parents, Charles Roden and Dorothea Buxton, the first Quakers to enter her life. Through them she made contact with German Friends in Breslau. She joined the Society of Friends in 1939. With Dorothea Buxton and others, she worked for relief of Jewish people, especially children. Many well-known Quakers visited her: Corder and Gwen Catchpool, Douglas Steere, and Alfons Paquet, literary editor of the *Frankfurter Zeitung*, a newspaper in which her *Persian Diary*, essays, and other writings were published.

Through her friendship with Gerhart Hauptmann, who greatly admired her art, she was able to paint a last portrait of him in April, 1946, six weeks before his death. In that year, along with all other Germans, she was driven out of Silesia. Because of her fame, she was allowed to take with her paintings, sketches, and books, although others were permitted to take only their rucksacks. Besides her mother, she was accompanied by her faithful, beloved, and wise housekeeper, Emilia, who continues to care and cook for her in the small, three-room, attic apartment in Friedrichshagen, where she now lives.

Without the help of British and American Quakers, she believes they would all have died of hunger. She is particularly grateful for a typewriter an American Friend sent her in exchange for a large oil painting.

Her great interest now is Hungary, where she often visits her Quaker friend Magda Budai and where she sketches the peasants and gypsies. To her mind, Western abstract art is mechanical and rather dull, not sincere or vital. She feels she has found a spiritual home among the good-natured, courteous, and spirited Hungarians, whose vivacity reminds her of her beloved Spaniards. With them and the Czechs she is in tune, since they, like the Silesians long ago, were a part of the old Austrian empire.

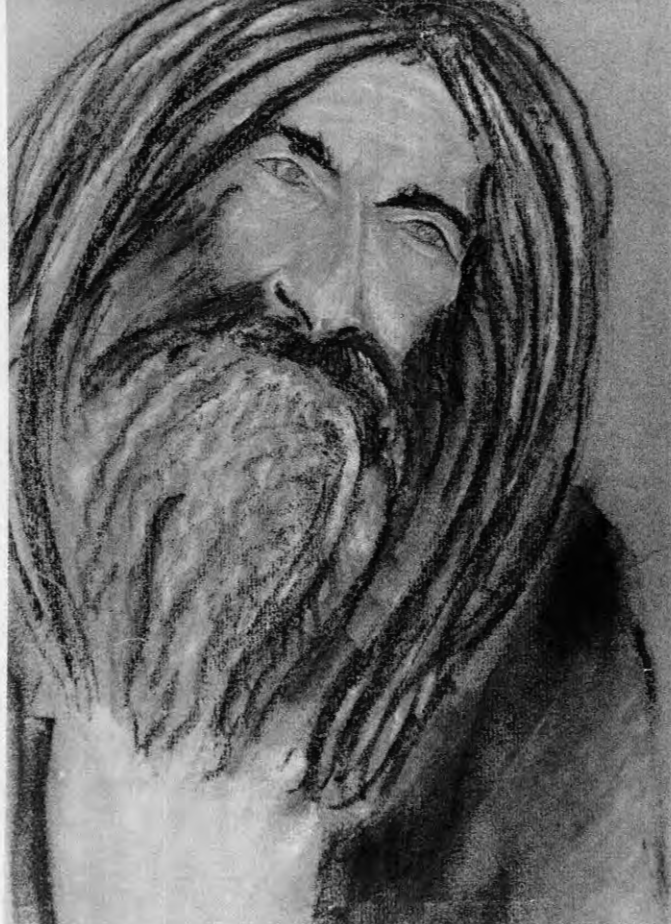
Charlotte Pauly has illustrated several of her own books, including a humorous one about Spain, *The Happy Peninsula*, and a Silesian romance, *The Tiger and the Harp*, and a little book of poems, *Winter Joy*. She also has illustrated gypsy tales by the Spanish playwright, Federico García Lorca.

In recent years she has built up a good following of young people who like and purchase her graphic art, which is also in demand by museums. She has had five exhibitions in Berlin and frequent shows in towns and cities of the German Democratic Republic. At her exhibit in Leipzig this year she earned critical acclaim for her originality. There is a gallery of her art in Switzerland.

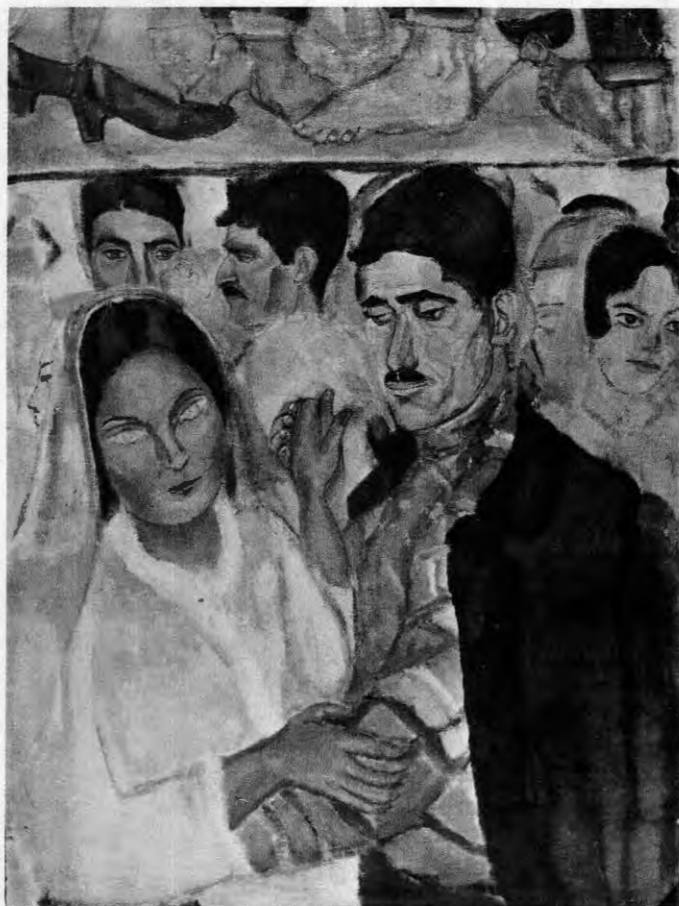
Despite all her ups and downs, Charlotte Pauly is still strong and healthy. This she attributes to her lifelong love of sports, especially skiing in the mountains, and to her use of cold water over her whole body. Since all water must be heated on a stove in her primitive kitchen, her preference has its practical side and seems a logical outcome of her love of the elements, fire and water, which she regards as representing the healing power of divine nature.

Of the great minds, she feels closest to Lao Tse, Marcus Aurelius, Goethe, and Gandhi, who seem to her to follow the line of the finest creative spirits in the Bible.

Though she considers many Quakers "too wishy-washy" (she likes "decisive people") she is generous and loyal to the Quakers she admires. Her painting and sketches are to be found in Friends' homes all over the two Germanys.



Paintings by Charlotte E. Pauly





Photograph by Tom Martin

Reflections on The Generation Gap

by Larry Gara

FRIENDS ARE by no means immune to effects of the rapidly deepening rift between the generations—a phenomenon recognizable in our country and throughout the world.

Marshall McLuhan maintains that the so-called generational gap is really a cultural gap and, therefore, much more serious because it will not close itself as the young reach the magic age of maturity, whatever that may be.

If a Gallup poll can be believed, fifty-two percent of the American population would deny to college students the right to make even a peaceful protest. The percentage favoring repressive tactics rises according to age.

Many forces are at work to produce changes of values and of styles of living. The electronics revolution has radically affected the way we react to ourselves and to the world around us. The communications revolution has provided the basis for making the world a true community, and several scholars have described the current group of young people as the first truly international generation. No other group of people in history has been so profoundly and immediately affected by global events.

Significant developments in the various art forms, often

closely related to the electronics revolution, also have made an impact on our way of life. Theatrical groups have attracted large numbers of youth to dramatic productions that include audience participation, total nudity, ritual, extension of one's awareness to others and to oneself, and a basic questioning of traditional authority.

Even the relatively conservative Broadway theatrical world has provided thousands of people with the amazing experience of the musical "Hair," which presents a sympathetic panorama of a colorful life style many would characterize as "hippie," extolling sexual freedom, marijuana, draft resistance, and an intense love of life, combined with a view that seems religious and mystical.

The influence of the new theater, with its breakdown of the traditional line between the stage and the world of reality, can be seen in many of the student demonstrations that are so disturbing to older Americans. New and strange styles of dress and undress are also closely related to current theater. At times, student demonstrations are as much an aspect of theater as of political protest. Abbie Hoffman's hilarious book, *Revolution for the Hell of It*, provides considerable insight into this aspect of youthful activity. Although it will disturb many Friends, it should perhaps be required reading for them.

One message of the new drama and much of the other arts as well seems to be that the age of reason is ended. The myth that man, by use of his mind alone, can transform his environment is dead.

People who go to the theater seeking a neatly devised

performance with a beginning, a clearly defined story, and a recognizable end find it increasingly difficult to enjoy the new plays. The same is true of serious films.

Instead of entertaining us with a well-told tale, the actors try to "blow our minds" with simulated ritual, or furious argument, or mixed media of lights, dance, and primitive rock music. Symphonies are performed with light shows and dance in electronic studios outside the stuffiness of the traditional music academies. Sculptors create temporary works of earth and stone and plastic, which are to be destroyed after a certain period of time.

Many of these newer art forms appeal to our sensuality and emotions rather than our intellects. Much of our civilization consists of a thin veneer over our still basically primitive natures, and now part of the veneer has been peeled away by man's experiences and by technology.

Many of the values found in experimental theatrical groups are also a part of the music that has such an important place in the lives of young people. It is highly emotional music, with a primeval beat; it has themes of love, self-discovery, frustration, exposure of hypocrisy, rejection of war, and the joy of life. Some of it is beautiful by any standard, and no one who has any direct relationship to members of the younger generation should fail to listen to it carefully.

Other obvious forces that have affected the young of today are the bomb and world reaction to it; the billions spent for warfare and military research; military intervention in a civil conflict in southeastern Asia; and the draft.

These many forces have caused a deeper and more obvious rift between the generations than we ever before have witnessed. Yet these differences should not be dwelt upon and exaggerated, for such pronouncements can become self-fulfilling prophecies.

Despite the severe differences, there also are shared experiences and some basis for cooperation between young and old. Though it should not be necessary, it is important to remind ourselves that we do have many things in common. After all, the same forces that are conditioning young people also are influencing those of us who never will see thirty again. We must all make a basic adjustment to a new and strange universe if we are to avoid the destiny of the dinosaur.

Furthermore, as Friends we share the tradition of a common faith. Despite the self-assuredness of many young Friends that their generation is unique in trying to live more dedicated and spiritually pure lives, one does not have to look very far to see earlier as well as more recent examples of similar witness. There are Friends today, well beyond the age of thirty, whose combined efforts, ranging from living lives of voluntary poverty to experimenting with new forms of dissent and civil disobedience, are a part of our living and ever-changing tradition, a tradition which no Friend, young or old, can wholly escape.

The biological cycle of life is another feature which young and old have in common. We all move inexorably in the same direction, and those who adopt the slogan "Don't trust anyone over thirty" have a tendency to push the age up to forty as they near twenty-nine.

Age inevitably affects opinion, but it would be a mistake to assume that the young men and women of today automatically will accept the traditional, middle-class way of life when they reach middle age. The new environment is too overwhelming for that. Nor was the old so desirable that it deserved to be perpetuated without fundamental change. Perhaps the new order will combine features of the old and the new, but it is not likely that the hand of time can be turned back or that a life style acceptable to an earlier, less cosmopolitan environment ever can be revived.

Both young and old face choices and must make adjustments to the newer environment. Whether or not the generation gap becomes a generation war will depend upon those choices. Those of us who are not in the younger generation chronologically should try to understand the young people on their own terms. We, too, can find exhilaration in their music, enjoy the color and zaniness of new clothing styles, become more tolerant of our own natures and bodies.

If there are those who find this impossible, at least we must permit youth to have the same rights which others in our society are granted, including the right to have the kind of hair style they prefer. When we have a direct clash, as is most likely in such matters as family responsibility, we honestly can state our differences and make our voices heard. But we also must listen and learn.

On the other hand, young people should not assume that all older persons are their natural enemies. Age is a matter of viewpoint as well as chronology. It is important to realize that differences in views and styles of life are not necessarily in conflict, though the basis for conflict is present if we insist upon having it.

While many younger people are dead serious about themselves and their values, it would help if they could present these values with more of a sense of humor; this all too often is missing in the songs, drama, and lives of youth today. Even the very funny clothing styles often become objects of serious conflict.

John Lennon, one of the Beatles, was quoted as saying that humor is one of the youth's most potent weapons and that the authorities do not understand how to deal with it. He may be right, and it may work both ways. Sharing a good laugh might help to break down the barriers between the generations. At any rate, we must keep trying. Our Society, like society at large, is woven of continuous threads, threads that reach back to the past as well as forward to the future. We allow this fabric to be torn apart at our peril.

On Listening

by Hermann A. Roether

WHEN WE COME TO MEETING, we come to listen. What do we hear when we listen? The voice we hear commands action. We can learn from the example of Elijah.

Elijah had won against the Baal priests, but the king and high priest threatened to kill him in revenge. They thought him a rabble rouser. Elijah decided to hide in a cave and await further instructions from his God. When he got them, they were not exactly what he had expected. A still, small voice ordered him to get back to the wilderness of Damascus, witness among those who were after his life, and anoint a new king. He was to start a revolution for the sake of righteousness.

The voice tells us absolute truths. Jesus tried to express absolute truths as he heard them: Love your neighbor, but I say unto you, love your enemy also; be ye therefore perfect.

The truths we can hear if we are good listeners are the apex of human inspiration, but they also provide us with unceasing frustration. For this voice, when heard as clearly as Jesus heard it, points up the infinite gap between absolute command and the reality we have created for ourselves. The greater the inspirational power of the message we hear, the closer we are to existential despair.

Man has found this gulf intolerable. He has cut down the absolute truths to a more bearable level. Man cannot follow the advice of the voice he hears, because he is faulty and imperfect. He introduces exceptions, therefore, and reduces the inspirational power of his voice. He continues to listen, however.

Man thinks it a fair exchange to curtail listening in order to curtail the risk of abuse. Or man narrows the gulf between command and reality by idealizing reality; he thinks he can continue to hear the voice while covering with a veil the part of reality that would contradict the message. He represses the unpleasant; it no longer exists for him. When the veil is torn asunder by someone, man will see the disturber of the peace as rabble rouser rather than as prophet.

We are fortunate that in the past enough rabble rousers and heretics turned out to be prophets, so we stand on the shoulders of giant listeners, indeed. Are we today satisfied to listen and remain complacent, or do we wish to add to the truths we hear commands to action in the timeless battle between good and evil?

Some of us seem to prefer outward appearance and outward tradition. Is it that we have pushed out the rebels so we may seek in equanimity the religious comfort that prepares the grave for us as individuals and as a Society?

Has our listening become so corrupt that we no longer can discern the difference between worshiping an empty shell and hearing the voice of command? May we all hear the emphasis in Jesus' phrase that generates religious listening: "You have heard it said, but I say unto you . . ."

Are You Present?

AS WE WERE CHATTING our way out of Meeting I found myself behind Mary and Martha. They were not sisters but staunch, rather humble Friends. "I always find him very moving," Mary was saying to Martha. I could not help overhearing, and knew she referred to the Friend who had ministered very acceptably that morning.

Martha dropped her voice to a whisper. "But why does he never speak to us? He never seems to notice us."

"His thoughts are very deep." Mary was defensive. "He is a very weighty Friend. How can he have time for everyone?"

Martha snorted: "That's all very well; but I like a little friendship."

On the pamphlet rack was Douglas Steere's lecture *On being present where you are*, unheeded by most of us. We so easily retire into ourselves, ruminate on the past, dream about the future, but are not fully aware of those who are with us. Yet how thankful we are for those who do live in the present, who forget their own concerns and show interest in other people. Some of them may be awkward saints, especially over such things as keeping time for meals, yet they scatter friendly warmth and blessings. One of the arts we need to learn is to balance our responsibilities towards those who care for us and those who need our care.

When the supermarket door swings into your face, you realise that doors, specially swing doors, provide a test of our awareness. Do we dash through them, intent on our own important business, or do we heed those behind us? Of course we care, especially in theory, but we are so seldom truly present that we find it hard to notice others.

For some of us it is really difficult to recognise those whom we should know, and their names escape us until too late. Our memories and powers of observation need deliberately to be sharpened, for Martha may be right, and human relationships be more important than our wise thoughts and ability to express them. My mother would chide my father for "cutting" friends to whom he should have spoken. Men he could cope with; "but how do I know to which women I should move?", he would ask, using the language of his day. "They always wear different hats." He might have found it harder still today.

Martha's words made me add another bead to my somewhat tangled rosary. "Help me, Lord, to forget my own importance, to be aware of those who are present with me, some of whom I know, others I have never seen before—but all of them are your friends, Lord. Teach me to care for them, and for my 'neighbours' who jostle me in the busy streets, want to push past me, and who need doors to be held open for them. Some are tired and getting old; and the young, they too have worries which oppress them."

Prayers, however, are of little use if they soothe one into thinking that the buck is safely passed to God. We ourselves must help to make them real. This I knew when, with remorse, I read a sentence from an anxious letter: "I wanted to speak to you, but you seemed busy and I was not sure."

W.G.S. in *The Friend*

Full of Life and Full of Living

by Sally Moore

THE FEW PARAGRAPHS I read about the writer's craft just before I went to Quarterly Meeting one Saturday got new meaning for me that day when we talked about the state of our Meetings.

The paragraphs quoted W. Somerset Maugham that an author brings to bear his reading, writing, and everyday experiences on what he writes. He stores up impressions he can use. No professional writer can afford to write only when he feels like it.

He must be able to create the mood and to set such regular hours so that the writing becomes an ingrained habit so strong that he feels uncomfortable when the appointed hour arrives and he is not at his desk.

The queries we considered that day ask:

"Do your Meetings give evidence that Friends come to them with hearts and minds prepared for worship?"

"Are your Meetings a source of strength and guidance for daily Christian living?"

"Is the vocal ministry in your Meeting exercised under the direct leading of the Holy Spirit, without prearrangement, and in the simplicity and sincerity of Truth?"

"Do your resident members attend Meeting regularly and punctually?"

We examined them in depth.

A visitor suggested that we come to meeting for worship "full of life" and "full of living."

"Meanwhile," he said, "we should be living the kinds of lives that will give meaning to the words we speak."

He and the English novelist-playwright were saying much the same things, I thought.

Our every contact, impression, action—the whole business of living—potentially can be stored up for future reference, whether for writing or for worshipping and speaking in Meeting.

Maugham's advice would suggest also, I think, that we must attend Meeting regularly until attending becomes a habit—a habit so ingrained that we feel uncomfortable if we are not in Meeting at the appointed hour.

Then we must control or channel our impressions, our contacts, our actions, our thoughts, our lives to create a mood for worship.

Positive results will follow. New voices will be heard. New quality will come to the speaking (without prearrangement).

New understanding will come and the Meeting will be full of life and full of living.



Photograph by Chris Byerly

Reflections

Trees in reverse
Reach down deceptively
To skies and clouds as deep
As heaven is high
And all along the banks
Of this still pool
Tall grasses upside down
Grow deep and cool.

I marvel at the heaven above
And at the one below,
But why my soul should come
between
I do not know.

KATHERINE HUNN KARSNER

Faith

They lift and soar,
They fall and turn,
And the view from my window
Becomes an aviary
Of winged adagio.
I strain my ears
But cannot hear
The God-directed melody
Which prompts their flight.
Still I am convinced
That it is there,
For I have seen
Sparrows in ballet
And the pirouette andante of the lark.

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Reviews of Books

The Children: A Personal Record for the Use of Adoptive Parents. By JAN DE HARTOG. Atheneum, New York. 265 pages. \$6.50

ADOPTION IS TRADITIONALLY THE CURE for childlessness for about two percent of the population. Jan de Hartog would have it be more widely accepted by the entire population as a live option in family planning or else he would not cry out with the needs of children as he does. More and more families are choosing to add children deliberately by adoption. Others find themselves parents to children not born to them, as did Jan de Hartog at the age of fifty-three.

The de Hartogs were deeply involved in work with Vietnamese orphans through a Quaker Meeting for Sufferings of Vietnamese Children. They are responsible for a number of children finding second chances in American families. Infant mortality was officially estimated at fifty to seventy percent in Vietnamese orphanages, but these children are not the only ones living and dying under terrible conditions.

The book also describes how newborn Korean-American babies frequently are drowned in the river by their mothers or how they are put in orphanages where a lifetime of ostracism awaits them. He praises Mary Graves, director of Pearl Buck's Welcome House, the agency specializing in the placement of Asian children, and also Harry Holt, the retired farmer who placed more than four thousand Korean-American children before social workers were able to cripple his efforts by an act of the Congress.

In the process of helping these children, the de Hartogs became parents to two Korean girls, now five and seven years of age. Since they longed for advice from other adoptive parents, Jan de Hartog wrote this book to help others who would come after him.

The value of such sharing of experiences might best be illustrated by the fact that after the author appeared on Dutch TV to tell about the adoption, a thousand families in Holland applied for similar children. Jan de Hartog busied himself for some time trying to convince reluctant authorities in Holland that it would be good to let these concerned parents have some of the dying children. Nearly five hundred children found homes in Holland because of his efforts.

A prolific author, he wrote this book in order to encourage couples who are thinking of adoption to consider a child from Asia and to be willing to take a child well past infancy. He tells of the potential enrichment such an adoption offers to an American family: "Oh, the heartache, the joy!"

The book enumerates some of the most frequently asked questions and gives de Hartog's answers. Here, in brief:

"Why not adopt a child from your own country?"

"That's a good question. If you feel so strongly about it, why don't you?"

"But an adopted child can never really be one's own."

"Even a biochild can never be one's 'own.' It is healthy for an adopted child to be of another race because it rules out any temptation to hide the adoption. With this honesty, a more comfortable relationship can exist."

"You have one child of your own. If both your own and the one you propose to adopt were to fall into the water at the same moment, which would you rescue first?" (This question comes from an adoption agency questionnaire for prospective parents.)

"If my children could reassure themselves on the subject of my love only by jumping in the water with their hands tied behind their backs and weights attached to their legs, in order to find out whom I would rescue first, they would deserve to drown, and the person who composed the questionnaire with them."

Jan de Hartog goes on to say that love is a mystery, an intensely personal emotion that has nothing to do with duty, sense of responsibility, or the desire to give everybody a fair share. The reality of the human presence is needed so that "this mad bat of a question can be chased back into the bureaucratic belfry from which it swooped." The actual feel of a little body in your arms, the actual sound of a voice calling you Daddy, a small sleeping head on your shoulder make you realize that the concept of love as a limited fund is nonsense.

This book will be responsible for eliminating some of the existing barriers between children and parents. It will also show prospective families that they have the capacity within themselves to do as the de Hartogs did.

JOYCE L. FORSYTHE

Observations. By ARTHUR ERNEST MORGAN. Compiled by VIVIAN H. BRESNEHEN. The Antioch Press, Yellow Springs, Ohio. 324 pages. \$6.00

THE LATE DR. BRESNEHEN, professor of English in Antioch College, assembled and classified from Arthur E. Morgan's writings of seventy active years in engineering, education, and community development some sixteen hundred quotations. The result, she said, is "a collection of aphorisms and short statements . . . presented in the hope that some of them may be worth passing on."

The classification, "On Education," includes such statements as "Going to college can be living and not just getting ready to live." In "On Society," the author speaks as an engineer: "The way in which natural resources are controlled and used to promote well-being is a good measure of civilization. Here, too, are gathered ideas concerning community. For example: "Democracy originated in small communities and there it can be recovered best."

From any of six sections one may cull timely or timeless thoughts. "The race needs non-conformity to meet new environments." "The world cannot exist half prosperous and half in starvation." "A man must have time to be quietly by himself." "Thinking plus experience teaches us what thinking alone cannot."

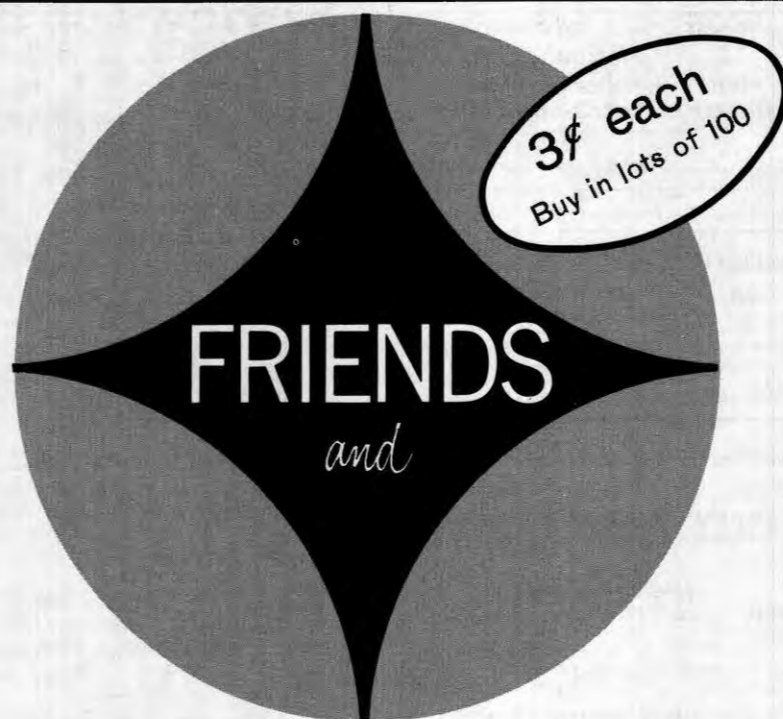
For friends, students, and admirers of Arthur Morgan, this book is a treasure. It may profitably introduce others to earlier writings that develop his ideas more fully.

EDITH M. FOSTER

The Supper of the Lamb. By ROBERT FARRAR CAPON. Doubleday and Company, Garden City, New York. 271 pages. \$5.95

WHY SHOULD A COOKBOOK be reviewed in Friends Journal? This is no ordinary cookbook. Robert Capon, an Episcopal minister, states in the preface that his book "concentrates more on the cracks and interstices of the culinary keyboard than on the conventional notes themselves." It is, indeed, a religious book in the sense that any part of creation considered in depth can become an object for contemplation and awe.

The approach to God through music or painting does not surprise anyone, but the approach through cooking may seem incapable of the appropriate refinement. Each person must find his own way. Those who are tone deaf will gain no intimations of immortality from Brahms' *Requiem*, and those who eat only from



TODAY'S MAJOR ISSUES:

- SOCIAL CHANGE
- CIVIL RIGHTS
- SERVICE
- VIOLENCE
- GENERATION GAP
- THE INDIVIDUAL

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schools in the flux of modern
education is to demonstrate pri-
marily in the lives of those who
teach, and consequently in the
resulting atmosphere of the
school, that the motives and di-
rections of activity may spring
from an ultimate certainty based
on man's experience of God
within him. Thus, Quaker
schools have within them the
power to supply a motive, a
focus of reference, a soul to
'modern education'."

From the Friends World
Conference 1937

habit or to dispel hunger pangs may as
well pass up *The Supper of the Lamb*.

The main body of the book (191
pages) is built around a preposterous
series of recipes for serving eight people
four times from a single leg of lamb.
There also are a couple of very difficult
pastry recipes and a marvelous three-
minute Hollandaise sauce that must be
tried to be believed. Around this slight
framework is woven practical advice and
rarefied philosophy.

There is an appendix for the straight-
forward presentation of about a hundred
more recipes. For the most part, the
cooking is not fancy although, as is
pointed out, some of the simplest-ap-
pearing dishes require the greatest skill
in preparation. The collection is a won-
derfully eclectic one ranging from In-
dian curry and Chinese Fong Wong Gai
to German sauerbraten and New Eng-
land steamed clams—pity that there is
no capon à la Capon. Many Friends will
want to take issue with Father Capon's
exultation on wine and his inclusion of
half a dozen recipes for alcoholic drinks,
but perhaps they can overlook these
parts while appreciating the rest of this
flavorful book.

TREVOR ROBINSON

Candles in the Darkness: The Memoirs
of E. St. JOHN CATCHPOOL. Bannisdale
Press, London. 263 pages. 30 shillings

LOOKING AROUND the average meeting
for worship on a First-day morning, one
is not likely to get the impression of a
group about to be inspired to high ad-
venture, but we know that sometimes it
happens. Nor had I any way of telling,
when introduced to Jack Catchpool
while he was here for the meetings of
Friends World Committee a couple of
years ago, that this was a man whose
religious convictions had led him into
more lurid adventures than a popular
novelist could make believable.

Catch was nineteen at the time of the
First World War. Before he was thirty,
he had been, while driving an ambu-
lance-corps gasoline truck, the target for
German bombers at Dunkirk; on a relief
mission to Armenia, he almost died of
typhus; and, attempting to negotiate an
exchange of prisoners, he had success-
fully defended himself on three capital
charges before a White Russian military
tribunal, resulting in a compromise sen-
tence to exile in Siberia. All of this is
narrated in such a dry, British, matter-
of-fact manner that one feels required to
reread it to make sure that is actually
what was related.

In later years, the author's chief claim to fame was his fantastic organizing energy and ability. In 1930 he became the executive of the Youth Hostel movement in Britain, at that time a purely paper organization, without members or funds. By the end of 1931 there were seventy-three hostels open and six thousand members. A year later membership was up to sixteen thousand, with one hundred and thirty-two hostels.

To this movement he devoted most of the rest of his life, becoming the executive of the International Youth Hostel Movement in 1938 and serving until 1950. The advent of the Nazis (the movement had been founded in Germany by Richard Schirrmann, who early incurred Hitler's displeasure) and the coming of the Second World War were setbacks, but meanwhile, in building a large Youth Hostel in Ireland, Catchpool had employed the international workcamp idea and after the war he attained phenomenal success by this method, not only in restoring destroyed hostels, but in restoring international understanding. He has founded Youth Hostels in India, Pakistan, Cyprus, Egypt (only a few months after the Anglo-French-Israeli attack), Afghanistan, and Nepal, to name only a few of the unlikely sites. He concludes his chapter on Russia by saying: "The ice has been thawing every year — and will go on doing so."

The ice always thaws, eventually, for those like Catchpool. What a pity that there are so few of them, and that they don't live forever!

LAURENCE CUSHMORE

Art and the Young Child. By KENNETH JAMESON. Viking Press, New York. 155 pages. \$6.95

HERE IS A BOOK by an English art educator and artist that should prove fascinating to many parents and teachers. It is easy to read and full of good reproductions; it has an index and ample suggestions for further related reading.

For those as yet unacquainted with the subject, the book unravels the mystery of how young children can and do develop spontaneously their own symbolic visual language through their early years up to about age eight. Each state in this universal pattern of development is clearly explained, from the baby's first daubs and scribbles to the five- or six-year-old's recognizable symbols for people, dogs, houses, trees, and so on.

Following the long section on patterns of development comes a complete treat-

ment of the implications of the subject. There are sections on creative expression, stimuli, the child's world of fantasy, and, importantly, criteria for the assessment of all sorts of visual expression.

Practical suggestions on materials and equipment make one wish to secure paints, brushes, and paper at once, so valuable are these shown to be for the child's general development, his character, and personality.

Teachers and parents are given guide lines—what to do, but, more especially, what *not* to do! The book is a splendid contribution to its field.

MARGERY N. WILSON

Gambling and Organized Crime. By RUFUS KING. Public Affairs Press, Washington, D. C. 234 pages. \$6.00

THIS BOOK is a well-documented history of the attempts to control gambling and of the past and present status of control of the economy by gambling interests. Control is insidious and permeates all phases of the economy through a network of people who have no consideration or affection for their fellow men. The book presents professional information for the understanding of the layman and makes suggestions for the correcting of the abuses.

CLAIRE VAN PESKI



The Choices. By NORMAN THOMAS. Ives Washburn, New York, 1969. 85 pages. \$3.95

IT WAS PITIFUL to watch Norman Thomas in his declining years as he was led, blind and tottering, to a speaker's podium. But then that magnificent Victorian preacher's voice would ring out with its old infectious fervor, and he would visibly shed ten to fifteen years. There would be the same sparks of sardonic humor; the to-and-fro with young audiences which would lead him down bypaths in which his deep concern was matched by an equally deep knowledgeability. And he would show himself more agile in mind than many teenagers, as when he advised young radicals not to burn the flag in public but to wash it. Those of us who loved him were persuaded that his incredibly strenuous speaking schedule kept him going.

All this has to be recalled as one reads *The Choices*. This posthumous book is simply the speeches he would have been making during his last year and a half, if he had not become bedridden. What is missing is the voice, the performance, the relationship with his audience, and his total inability not to go off on tangents. Here he sticks to his central concern for world peace and radical social restructuring and their relationship to one another. Enough of the old sparkle is there to make the book a valuable memento and, for those who never knew him, an introduction to a remarkable man. But it is also a poignant reminder that his genius for communication was as a speaker, not as a writer.

So there are a number of minor disappointments. Trying to compose a last testament to the nation he so loved and so sorrowed over, and acutely aware of how little time he had left, he slights some problems about which he had profound knowledge—for instance, farm labor and union democracy; one wishes he had not discussed them at all. Also, though he kept up with the major currents of new thought, he necessarily missed the minor currents, and this shows, too.

For example, I am certain he would have had doubts about the negative income tax, had he been up and around, for he would have been taking part in discussions of new ideas with his comrades and would have heard them analyze this proposal as a welfare nightmare. It assumes that people on welfare will qualify for aid by filling out income tax returns, when most of them are functional illiterates; and that they can

Classified Advertisements

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SECRETARY—for Haverford Monthly Meeting, Buck Lane, Haverford. Part-time job beginning Sept. 1. Must be able to type. Write Catherine Strohkarck, Clerk. 6 Buck Lane, Haverford, Pa. 19041 or Phone MI 2-5819.

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PEACE PICKETING? You may need copies of Jessamyn 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.

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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.

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handle and budget lump-sum payments which are too small, without the education and experience to do so. Analyses of issues of this sort flourish within the Socialist Party, and Thomas used to make them public; now they go unpublicized.

Above all, one misses the revolutionary fire of the man. It was on the speaker's platform that he let his indignation show; on paper he seems less a rebel than he really was. *The Choices* is a useful summary of major American problems and approaches to solving them, but it is only a toned-down fragment of the whole Norman Thomas, who is still so needed and who cannot be replaced.

R. W. TUCKER

Books in Brief

by Bess Lane

The Population Bomb. By PAUL R. EHRLICH. Ballantine Books, New York. 221 pages. 95¢ (paperback)

POPULATION CONTROL or Race to Oblivion?, the subtitle of this book, tells us what the book is all about. The author discusses the problem, describes what is being done to solve it (only a drop), what needs to be done, and points up what you can do about it. What is going to happen if the world continues on its present course is described in devastating terms: Larger and larger sections of the world will go hungry, greater and greater numbers will daily die of starvation, and wars will vastly increase.

As population density increases, disease-spreading organisms, such as rats, may grow in numbers, and some of mankind's old enemies, such as bubonic plague and cholera, may once again be on the move. The picture painted is frightening, indeed, but, according to Sir Julian Huxley, not exaggerated. It seems to be time, and past time, for the world to pay attention to its scientists.

Am I a Racist? Edited by ROBERT HEYER. Photographs by FORTUNE MONTE. Association Press, New York. 143 pages. \$1.95

ON ONE PAGE are meaningful pictures; on the opposite page is significant text. Distinguished writers and prominent publications are quoted to make "a journey into the soul of our country where we encounter hate and love, facts and myths, brotherhood and alienation."

Cinema

by Robert Steele

A HUNTER KILLS a falcon that Sam Gribbley, the thirteen-year-old protagonist of Robert Radnitz's film, "My Side of the Mountain," has nurtured as his pet. Sam took the baby falcon from its nest, mothered it, and taught it to hunt for him. Sam does not accept the explanation of the hunter, who says that he was not shooting at the falcon, but at a pheasant, and accidentally killed both birds.

Sam asks, "Why did you have to kill either of them for sport?" The hunter is nonplussed by the boy's behavior and reminds him that he has taught the falcon to hunt for him. Sam says that the falcon killed only to provide him with food.

The nonperceptive viewer will lump this new feature by the maker of "A Dog in Flanders" (1960), "Misty" (1962), "Island of the Blue Dolphins" (1964), and "And Now Miguel" (1960) in with Walt Disney-produced nature features. Superficially, the films of Radnitz and the Disney studio are similar: Exploration of nature; unusual animals in closeup; and subject matter that is wholly acceptable for a family. In general, a sensitivity and intelligence are present in "My Side of the Mountain," released this summer, which are absent from Disney films.

We meet Sam in his bedroom. He is packing to run away from home. He has planned his departure coolly. His father has said, "Next summer we will go camping" too many times. Sam takes with him books about birds, edible wild vegetables, a microscope, bed roll, a skillet, his sweater, hat and rain coat, and pet raccoon.

He knows Thoreau and is his committed and knowledgeable disciple. He makes up his mind to live the way Thoreau did at Walden Pond, so that, along with Thoreau, he can say, "I went to the woods because I wished to live deliberately, to front only the essential facts of life, and to see if I could not learn what it had to teach."

If ever there was a born naturalist, it is Sam, whose ingenuity on behalf of his survival without city conveniences makes him a wonder child. Sam sticks it out for the summer, fall, and winter; he says he is happier than he has ever been before. Finally, he decides that he has accomplished his mission; his algae experiments have failed for lack of controlled temperatures; he has found out

some of what he wanted to know about nature; he has learned by being with nature; he has found out more about himself; and he is ready to go home.

Sam, his raccoon, and falcon play the leading roles. Bando, played by the folk singer, Theodore Bikel, stumbles into Sam's "camp," while on a trek over the mountains to find folk songs that are new to him. After a mutually rewarding sojourn, Bando leaves Sam, and Sam prepares to face the winter alone. When Sam feels he has to go to the library at Knowlton, Quebec, to read about falcons, a librarian, Miss Turner, is helpful and interested in him. She and Bando go to the house Sam has made inside the stump of a large tree to present him with a Christmas dinner.

The film is to be shown commercially, but interest in it will be confined to audiences of children or families. "My Side of the Mountain" is a Paramount presentation and was produced commercially, but it is an atypical film—a maverick—to come from Hollywood.

The book from which the film was derived received the Hans Christian Andersen International Award and the Lewis Carroll Award and was runner-up in competition for the Newberry Medal, awarded by the American Library Association for the most distinguished contribution to American literature for children.

Robert Radnitz is as non-Hollywood a director as they come. He says: "A child will look at most anything you present to him on the screen. Therefore, it behooves us to present him with exciting visual fare—fare that will stimulate his imagination creatively—films that will make him find a continuous source of enjoyment in the motion picture. The child's mind is such that it far more readily accepts the visual image than does the adult's. There is no reason why films for children cannot be as artistically handled as those for adults. I would say that there is possibly a better chance to use film more truly in this area of filmmaking than in the so-called adult films."

It makes one feel very, very good to know that we have a film that can be recommended for children, that will enchant them, that is worth their time, and that they profit from.

Poem

Speak to me life, of myriad joys
Of peace and a flower bud
And I will tell you a story too
Of agony's lust for blood.

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Letters to the Editor

The Other Side of the Curtain

CLAIRE WALKER'S ARTICLE, "Brotherhood Is Not a Magic Word" (May 1) encourages me to share an experience from last August which has been much in my mind. I was a member of a group of social workers who spent two weeks behind the Iron Curtain.

I had some rather unusual opportunities to talk about philosophies and practices in welfare with people responsible for planning and administering such services. My impression was that what we were told was truthful as far as it went, and it made up a picture of concern for the individual which matches what Claire Walker describes.

In several of these countries we visited institutions for people who for one reason or another were wards of the state. Without exception they appeared happy and well cared for. Among the old people a surprising number spoke English and were eager to talk to us. Of course, we saw only the best; my point is that the best was extremely good, matching or surpassing the best I have seen in similar institutions here.

Several times there was a failure to communicate because those whom we questioned could not understand our premises. I was reminded of this by the story about the incompetent waitress whom no one would dream of firing. More than once, when we asked about unmarried mothers and their treatment, we received blank stares of amazement: Could we actually be saying that in America a child was entitled to less from the community because its parents hadn't been married?

It does mean something that everybody has a job. Even severely retarded girls in one home were working at simple tasks and receiving both praise and payment. Perhaps it's a deprivation to be obliged to work and lack freedom to change jobs at will, but is this so much greater a deprivation than to be denied the chance to work at all? One could feel sympathy for the women in baggy coveralls who were working to finish the mammoth hotel in which we stayed, just off Moscow's marvelous Red Square; but one also observed that they really weren't working very hard—no one was cracking the whip—and they were chatting easily together as they worked.

We also observed many workingclass women after their day was ended, wear-

ing bright clothes, pushing buxom babies in strollers around the parks, eating ice cream, and watching the fountains play. Free and good medical care is part of their life; in fact, some members of our party tested this out for themselves and found it just as reported. Perhaps the woman in the park lacks some of the higher freedoms we so rightly cherish, but she does have health, security, and self-respect.

Another picture which sticks in my mind is the performance of grand opera in the famous Kirov Theatre in Leningrad. The royal box, where formerly one despot sat in state, contained at least twenty members of the proletariat all dressed in their best and obviously having the time of their lives. Performances are superb and the price of a ticket within everybody's reach. Bread and circuses? Well, Big Brother is keeping his side of the bargain.

What I brought home from this trip was the conviction that we do indeed have a great deal to learn from people whose political philosophy differs sharply from our own. In human terms, they have outdistanced us in several important ways. Can we learn to cherish and extend those human values without having to pay the price which they have had to pay? This question will not leave me, and that is why I welcome Claire Walker's article.

NORMA JACOB
Syracuse, New York

A Complete Contradiction

I AM REFUSING to pay part of the income tax due at this time as a symbol of my intention not to support wars — past, present, or future.

I agree with those who hold it wrong to kill a human being except under the most unusual circumstances, such as when an insane person threatens to do serious injury to another person.

The principal business of my life has been the practice of anesthesia, the prevention of pain that would otherwise be produced by surgical operations that are intended to improve the patient's health or to save his life. To support the war system, which operates mainly through the destruction of life, would be a complete contradiction of the main goal of my life's activities.

Municipal government enables me to come to terms with my neighbor and to live with him in friendship, even though

we may have previously offended each other; state government does the same for tribes and municipalities; our national federation does the same for our states. But nations are not federated; they are in a condition of anarchy. Man sorely needs world government to enable him to bring peace between nations and thus to survive. For this I will work.

The existence and widespread approval of war in this age is the greatest of immoral follies. I will not support this mass murder and the possible destruction of mankind. We must produce the machinery of peace or face extinction.

PHILIP DUDLEY WOODBRIDGE
Greenfield, Massachusetts

Billboards—No!

I HAVE BEEN MUCH CONCERNED by the plan of the Philadelphia Yearly Meeting Peace Committee to resist the ABM program by the use of billboards. I certainly want to resist the ABM and agree that a billboard is not so bad as a missile site, but aren't we losing sight of the total environment in promoting anything as ugly as billboards?

The occupants of a passing car will miss the point as they speed by, and all that will be accomplished will be an addition to the blight of the countryside and an offense to a thoughtful segment of the public.

Couldn't we keep the total environment in mind as we resist war, draft, violence, atomic power plants, discrimination, ABM, pollution, and all the evils of our society, without adding to the ugliness of that society? Vermont has outlawed billboards by legislative action.

Wouldn't personal conversations, letters, educational projects, and discussion groups be more effective than billboards?

MARION C. SMITH
Shaftsbury, Vermont

Argenta Friends School

I WAS SORRY to hear of the fire that burned a classroom in the little Friends School at Argenta, British Columbia, Canada. During a short visit there last fall I was much impressed with what John and Helen Stevenson are doing.

The Stevensons left the States a number of years ago seeking a simple way of life in a less military atmosphere. Now, living in almost pioneering conditions, without luxury, they have built up a very interesting experiment in teaching. Young people from both Canada and the United States live a simple way of life

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(housed with their teachers) in a remote and beautiful mountain community. Included in the Argenta Meeting, they take part in decisions affecting the school.

The basic essentials of life and interpersonal relationship are experienced in a way that is very unusual in our complex times. Dinner table conversation at the Stevensons' ranged from a new slant on a math problem troubling one of the students to a serious discussion of how the young people could be free to live in their modern style without offending the earlier settlers in the valley who also came there to avoid the complexities of big city life.

I think the Society of Friends needs this school and hope that some of us will

be led to make a contribution to the financial problem of rebuilding. (Most of the work will probably be done by the students and teachers — that's the way things are accomplished at Argenta.)

DOROTHY R. GOWIN

New Milford, Connecticut

Fun and Profit

R. W. TUCKER's article, "Meeting Visiting for Fun and Profit," has a lot to say to all those who can listen. Too often, it is true, we are surrounded by stern thoughts and stern Friends in our momentary retreats from an indifferent if not confused world. The issues and problems are limitless; yet our power to change from what is to that which is not is limited, if not downright impotent. Surely, we mean well.

"Fun" and "profit": What other words in our culture could have more debauched and hedonistic connotations?

All of us know what R. W. Tucker means by them. Let us take a break! Rather than pointing out our own inconsistencies for once, let us stop. Consider that we owe charity to ourselves.

Instead of looking for perfection, let us look for goodness at Meeting, in our friends, and in the vast, vast world. The medicine of love begins within and, like the kind things in Nature, grows towards the light. It may be fun, and if it is, it surely will be profitable.

Above all, let—charity is "to let"—let us see the goodness in ourselves.

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"... with honor"—the spoken words hung

In the air, and slowly sank
Into that silence where alike
The dead and unborn lie.

Within me still I feel the weight,
Thinking of aeons since the word
was born,

And all its many glowing children
Who grew into Calibans;
Of maidens sacrificed to Minotaurs,
Of children traded in and out
of marriage beds,
Of duelling scars exchanged
like calling cards,
Of shrunken heads set on a roof top,
Of families beggared for a feast,
And hearts cut out of living flesh
As offering to the god.

Like birds, my random thoughts flew
Upward, darkening the sun.

The reference was to Vietnam!

ANN RUTH SCHABACKER

Friends and Their Friends Around the World

Oklahoma Mission Centennial

by Florence Fisher

THE CENTENNIAL ANNUAL MEETING of the Associated Executive Committee of Friends on Indian Affairs, held in May in Wyandotte Friends Meetinghouse, Oklahoma, was a memorable occasion.

Two hundred Friends from Yearly Meetings all over the United States and friends from nearby attended.

We warmly welcomed five former workers in the committee's centers: Susie Meek Frasier and Dorothy Pitman, of California; Ruth Perisho, of Kansas Yearly Meeting; Ruth Briggs, of Iowa Yearly Meeting; and David Owl.

C. C. Carshall, of the Bureau of Indian Affairs office at Muskogee, in an address expressed appreciation for the work of Friends and their understanding and concern for the Indian.

Reports from the field staff showed that many needs were cared for by conscientious and dedicated workers. The administrative staff reported on the increased effort to support our workers in the field.

An historical tour of the area was sponsored by the Ottawa County Historical Society. After an Indian supper featuring wild onions, scrambled eggs, and Indian fry bread, everyone traveled to the Seneca Indian School for the centennial pageant, staged by Larry Pickard.

The opening episode depicted the formation of the Associated Executive Committee, at Damascus, Ohio, June 23, 1869. Current members of the committee, attired as Quakers of the 1869 era, responded to the roll call of representatives from the seven participating Yearly Meetings who attended the organizational meeting. Leander Fisher, representing Benjamin Wright of Western Yearly Meeting, spoke the closing words of that memorable meeting:

"Aside from the freedmen's schools in the South, this is the most important service Friends have been called upon to render in this present century. Never before have Friends undertaken a project in cooperation with the Federal Government. Indian Agents will be handling considerable sums of Federal funds. This will demand a type of administrative service entirely new to most

Friends. We must impress upon our Yearly Meetings the importance of this service."

Hominy Friends presented an episode from the early days under the care of Laban Mills, Quaker Indian Agent to the Osages, adapted from the story that appears in "Wah-Kon-Tah," by John Joseph Matthews. John Joseph and his wife attended some sessions.

Lawrence Pickard portrayed Jeremiah Hubbard, who started the mission among the Seneca Indians at Council House. The Council House choir presented an anthem.

Wyandotte gave a condensed historical sketch of its growth. Kickapoo Center featured the start of the school by Teacher Test on the present location of the Friends Center. Students of the Seneca Indian School presented highlights of four eras.

Sunday church services were at Wyandotte Church, where David Owl brought the message, and at Council House, where Eugene Coffin, from Friends United Meeting, Richmond, Indiana, led the worship.

Horace Smith continues as chairman, Lindley J. Cook as executive secretary, Paul Turner as treasurer, Rachel A. Osborn as deputation secretary. A budget of thirty thousand dollars was approved as necessary to meet increased costs. Resident full-time leadership is needed for Wyandotte Meeting. The date and place of the 1970 annual meeting will be arranged by the field staff and executive committee.

(Florence Fisher is chairman of publicity for the Associated Executive Committee of Friends on Indian Affairs and formerly was secretary. She is an expert weaver and has introduced new and more complex patterns into the weaving projects at Council House Center.)

Stephen G. Cary's New Position

STEPHEN G. CARY, since 1960 associate executive secretary of American Friends Service Committee, has been named vice president for development of Haverford College. He joined AFSC in 1946. He has been in charge of the information and publications programs and has been its representative on investigative and fact-finding commissions to the Soviet Union and South Vietnam.

A Consultation on Race

DOUGLAS TILBE, a British Friend, advised churches "not to be fearful of Black Power as an economic and political feature of society." He spoke at a consultation on race sponsored by World Council of Churches.

Two speakers disagreed on the importance of color-consciousness and racism in today's conflicts. Another viewpoint was that solutions to racial problems could not be looked for on any unilateral national basis but must be found in world perspective.

Some of the recommendations made from the Consultation to the Central Committee of the WCC are: To apply economic sanctions against corporations and institutions that practice blatant racism, to support and encourage the principle of reparations, and, all else failing, to support resistance movements aimed at the elimination of political and economic tyranny.

Don't Fool Yourself

ACROPOLIS BOOKS, whose president is Alphons J. Hackl, a member of Friends Meeting of Washington, prepared and printed a colorful poster-folder on drug abuse.

It has the warning, "Don't Fool Yourself," and was produced initially "out of concern for the Metropolitan Washington 13th Precinct area, where our Color-tone plant is located."

Public Health Service approved its contents, which include the physical symptoms and dangers of the use of eleven drugs.

Copies are available to civic-minded organizations and citizens at quantity prices; up to a dozen copies are sent without charge. Requests should be sent to Drug Abuse Poster/Folder, Acropolis Books, 2400 17th Street, N.W., Washington, D.C. 20009.

Family Camp in California

"A SEARCH for Sources and Directions" is the theme for this year's Family Camp of the Pacific Southwest Region of American Friends Service Committee. The camp, directed by Frances Ross, will be held August 23-29 at Camp Sky Meadows, San Bernardino Mountains.

The camp is planned especially for Quaker and non-Quaker families involved in the life of Meetings.

Complete information may be gotten from Frances Ross, P. O. Box 991, Pasadena, California 91102.

The Sidwell Friends School WASHINGTON, D. C.

A Quaker institution now in its 86th year, offering 14 years of coeducational instruction from Kindergarten through Grade 12.

Active concern for the Quaker spirit stresses academic and personal excellence, in an environment enriched by diversified points of view and backgrounds. We welcome applications of Friends and others who consider important our School's philosophy.

ROBERT L. SMITH, Headmaster

Oakwood School is a coeducational boarding and day school founded (in 1796) and maintained by the New York Yearly Meeting of the Religious Society of Friends.

Oakwood seeks to practice what it considers to be the underlying beliefs of Quakerism.

Oakwood values the spirit of inquiry, stresses trust and individual responsibility, encourages community interaction, prepares for college and a way of life, and believes self-expression is important in learning and growing.

Its flexible curriculum and schedule are designed to meet the needs of each of its two hundred students in grades 9-12.

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

R. S. V. P.

INVITATIONS from Friends and Friends Meetings in 1968 made possible more than fifty one-day outings for children of Mantua, an area of West Philadelphia where Friends have been active, particularly through weekend workcamps.

Community leaders in Mantua hope for many more invitations this summer and are prepared to go with the children to insure the success of the outings. One small bus and driver will be available daily for one community leader and ten children, but a second car will be needed for larger groups.

The workcamp subcommittee of the Meeting for Social Concerns of Philadelphia Yearly Meeting and the Mantua Community Planners sponsor the program. Those who can extend an invitation should get in touch with Nanette Swinson, 1515 Cherry Street, Philadelphia 19102.

From the Mouths of Babes

TWO BABIES—one black and one white—and a simple statement have expressed, on a full-color, all-purpose greeting card, a message of brotherhood to almost two hundred thousand individuals in fifty states and seven foreign countries.

The statement, attributed to French Quaker, Etienne de Grellet, reads: "I shall pass through this world but once. If, therefore there be any kindness I can show, or any good thing I can do, let me do it now; let me not defer it or neglect it, for I shall not pass this way again."

The publication and distribution of the cards is a nonprofit venture undertaken by Mr. and Mrs. Harvey Borowski, who use the name, "Peace on Earth, Anonymous." They welcome inquiries at their "headquarters," 3208 Humboldt Avenue, South, Minneapolis, Minnesota 55408.

Unveiling in North Carolina

A BUST of Dorothea (Dolley) Madison, daughter of John Payne, Virginia Quaker who freed his slaves, was unveiled in May in the Albert Pick Motor Inn, Greensboro, North Carolina, to celebrate the two hundred first anniversary of her birth.

An address was given by J. Floyd Moore, professor of religion and biblical literature in Guilford College, who for the first six years of his married life occupied the Payne cottage built by Dolley's family near her birthplace.

The Quaker Quarterly

YOUNG FRIENDS in Pima Monthly Meeting, Tucson, Arizona, "who feel that it is necessary for the spiritual growth and vitality of the Religious Society of Friends to express themselves," have published Volume 1, Number 1, of The Quaker Quarterly.

The twelve-page mimeographed publication contains articles, poems, and news. A subscription costs two dollars a year and may be ordered from The Quaker Quarterly, 2131 East Second Street, Tucson, Arizona 85719.

Quaker House in Atlanta

QUAKER HOUSE, Atlanta, Georgia, hopes to expand its program under the name "Quaker Encounter with Social Tensions" (QUEST). A Friends kindergarten, a Southern Friends Elementary School, and a Quaker Reception and Hospitality Center for international visitors and transient Friends are envisioned, in addition to weekend work camps and a facility to help advise young people.

Request to War Resisters

WAR RESISTERS LEAGUE, a peace organization that dates from the time of the First World War, asks all who are on its mailing list to send in their names and addresses now to its new headquarters, 339 Lafayette Street, New York 10012. Its membership cards and address stencils were stolen and office equipment smashed in May by an unknown group.

Folleto en español

SPANISH-SPEAKING FRIENDS of Friends will be interested in a new leaflet, "La Comunidad de amigos de Los Amigos (Quakers)." It was printed in Mexico City under the supervision of Heberto and Suzanne Sein and is available from Wider Quaker Fellowship, 152-A North Fifteenth Street, Philadelphia 19102.

INTERNATIONALE QUAKERSCHOOL BEVERWEERD WERKHOVEN, HOLLAND

A coeducational, boarding school for 135 Dutch and American pupils from 12 to 18 years of age, offering a unique educational opportunity.

Special emphasis on:

**International understanding
Creative encouragement**

**Sports Program
Personality development**

Anglo-American pupils pursue a college-preparatory high school curriculum, grades 9 through 12, with diploma leading to American university entrance.

SMALL CLASSES • MODERN FACILITIES • SUPERVISED STUDY

The only Quaker school on the European continent. Werkhoven is only 12 kilometers from Utrecht, in the center of Holland. For information about the 1969-70 term, write to:

**JOHN COFFIN, Vice Principal
Kasteel Beverweerd, Werkhoven, The Netherlands**

Quaker Concerns at William Penn House

by Robert H. Cory

THIRTY HIGH SCHOOL STUDENTS from the Midwest were sitting in the living room of William Penn House on Capitol Hill, Washington, D. C.

They were trying to evaluate their talk and experiences at a William Penn House seminar. The tensions had been real but the facing of them also had been real.

They had just spent a week far from home among people they had never seen before. They had gone from one government office to another, listening to discussions of problems.

Now a girl said:

"Nobody said one thing all week long about happiness or anything like that. I've learned a lot, but still there's always been a threat. People do have different ideas and you have to learn to live with them, but there's so much hostility, just between us here. I've never spent such a miserable week, just with people, in all my life. Maybe it's all my fault . . ."

"I've learned a lot from you, Alice," another girl said, gently.

A boy spoke up: "We didn't come here to be happy. We've been talking all week about the military, and that's something we all have to understand."

"In this day and age it's really hard to be happy," said a third girl. "It's the thing to do, to be concerned about war. You have to really work at it to be happy."

At the end of that last session, they could all accept what one of them said, "I like to be happy, but that doesn't mean I'm not going to work as hard as I can to make this world a better place to live in."

All felt the force of another statement, "I don't know whether this is basically selfish, but if you can't live with yourself and don't know who you are yourself, how can you work with people?"

It was the kind of double confrontation—with the clamorous world inside the self and the equally demanding world beyond the self—that has been common enough during the three years since William Penn House was founded at 515 East Capitol Street.

Students recruited through Quaker schools and colleges, through Monthly Meetings, and by American Friends Service Committee and Friends United



Above: Quaker group on a visit to the Congress has headquarters at William Penn House.

Below: From left to right—Sheila Bach, Robert Cory, Sally Cory planning a seminar.



Meeting have come from all sections of the country to take part in seminars.

Each group chooses its own theme for three to five days of study: The military-industrial complex, poverty at home and abroad, Vietnam, and other issues.

The staff prepares a series of discussions with officials from the Congress and executive agencies of the government. The students have time to visit their own representatives and committees of the House and Senate. The keen response that students bring to these experiences shines out in the final evaluation sessions.

In the informal atmosphere of William Penn House, young people feel they can raise questions about the conflict between their personal values and the political values of the society into which they are moving. In responding to these concerns, government officials and members of the Congress often are willing to talk about their own commitments and dilemmas.

As one student put it, "There are fewer 'cellophane' people than I expected. Those who come from government offices to these seminars are real human beings."

Besides these student programs, William Penn House, in cooperation with Friends United Meeting and the Friends Committee on National Legislation, each year plans two Quaker Leadership Seminars, one in January and another in April.

Nearly three hundred Quakers from twenty-five states have attended—pastors, young Friends, Monthly Meeting committee members, and workers in Quaker projects. This fall there will be a special seminar for youth secretaries of Yearly Meetings. Thus, the programs seek to foster increasing fellowship and understanding across barriers of geography, age, and religious tradition.

A remarkable fact has emerged: The willingness of busy officials to meet with these groups. The confidence generated by the work and reputation of Friends opens channels for invitations. Many officials welcome the frank exchanges of views that the informal setting of William Penn House encourages.

Still another function of William Penn House is to give officials the opportunity to meet with Quakers who have firsthand knowledge on specific issues, such as the problems of southeastern Asia.

These programs have a history in the conviction of many concerned Friends that in Washington there should be a center for Quaker testimony on peace and social order. Before William Penn

House was founded in 1966, a seminars committee of the Friends Meeting of Washington, under the leadership of E. Raymond Wilson and C. Edward Behre, had inaugurated the Quaker Leadership Seminars and had sought to assist groups of Quaker students who came to the Capital. When property was purchased and Sally Cory and I were named directors, this body of Washington Quakers—now designated as the William Penn House Committee—was given responsibility for the administration.

A National Consultative Committee, composed of representatives of the endorsing Yearly Meetings and national Quaker organizations, met later under the chairmanship of George Corwin, of Friends General Conference, to discuss policies and to interpret the program to Quaker constituencies. At present, Betty D. Barton is the chairman of the William Penn House Committee, and Herbert Huffman is the chairman of the National Consultative Committee.

More than five hundred individuals and twenty-five Yearly and Monthly Meetings have contributed to its financial support. Many volunteers have scrubbed and painted, stuffed envelopes, and assisted as hosts and hostesses.

Sally Cory and I feel that the most rewarding aspect of our work is the opportunity to talk with concerned individuals from many backgrounds. During periods when seminars are not scheduled, no week goes by without guests at the family breakfast table. For one period, those guests were members of the Poor Peoples Campaign, drawn from the deep South, from urban ghettos, and from Indian reservations. Most of the time, they are individual Friends who come to Washington to express concerns to Congressmen or to Departmental officials.

They tell us that William Penn House is *their* center for fellowship and study.

The State and the Individual

IF WAR is to be prevented, the spirit from which war proceeds must be excluded. As with individuals so with nations, the beginnings of strife must be watchfully guarded against. To give occasions of offence or jealousy to the governments or to the inhabitants of other countries, whether by imputing evil motives, by needless alarms of invasion, or by anything approaching to a hostile attitude, is inconsistent alike with Christian duty and with true patriotism.

London Yearly Meeting Epistle, 1859

News of Meetings

ST. LOUIS MONTHLY MEETING and nearby churches are cooperating with a supermarket by asking members to shop there at least one week in the year and form car pools for the shopping expeditions. The purpose is to encourage ownership and employment for residents of the inner city.

UNIVERSITY MONTHLY MEETING, Seattle: Ward Miles has been made medical officer for the Peace Corps in the South Pacific Islands. He and Alice Miles invite traveling Friends to visit them. Their address: Peace Corps, Box 392, Saipan, Marianas Islands 96950.

PLAINFIELD MONTHLY MEETING, New Jersey: A member deplored the defacing of meetinghouse benches "by eager young people with sharp knives and a dull sense of propriety," and suggested that "pine boards be provided in the School Wing area for such whittling prowess." The Meeting newsletter commented: "The resultant 'masterpieces' might then be displayed in a contest of artistry. However, it was pointed out, the idea, while fine, would keep young people out of Meeting."

NORTHWEST QUARTERLY MEETING, Vermont: Three members asked and received permission of the school board to discuss with students the alternatives under the Selective Service Act. They were permitted to place literature on a shelf alongside the leaflets of the armed services. John Perkins, of American Friends Service Committee, spoke to classes and students. Public reaction was generally favorable, but some citizens wrote letters to the newspaper.

BUFFALO MONTHLY MEETING, New York: The newsletter, which has an occasional unbroken line (apparently to keep its readers guessing and reading) has discovered "atlastacredofriendsatlastacredofriendsatlastacredo" in a placard placed in the headquarters of the Quaker Project on Community Conflict by its resident, John Maynard. It reads: "Not only do we not have any answers, but we are also a part of the problem."

FIFTY-SEVENTH STREET MEETING, Chicago: A young reporter interviewed a member and asked whether attendance of young people was increasing. Then she asked: Does the Meeting suspect the motives of some of the young people as attempts to avoid the draft?



Basket weaving in the Women's Activities Centre, UNRWA's Khan Younis refugee camp in the Gaza Strip.

Refugees in the Near East

THE UNITED NATIONS RELIEF AND WORKS AGENCY for Palestine Refugees in the Near East (UNRWA) is an organ of the United Nations.

Its task is to provide relief for registered refugees in need and to provide the refugees with services for their health, education, and vocational training.

The registered refugee population was 1,375,915 early this year.

UNRWA defines a refugee as a person whose normal residence was Palestine for at least two years immediately before the outbreak of the conflict in 1948 and who, as a result of the conflict, lost his home and his means of livelihood. To be eligible for UNRWA assistance, he must be registered, he must be in need, and he must have taken refuge in 1948 in Jordan, Lebanon, the Syrian Arab Republic, or the Gaza Strip, which are the UNRWA areas of operations. Children and grandchildren also are eligible for assistance.

When the hostilities broke out again in June, 1967, tens of thousands of Arab families sought refuge in east Jordan, Syria, and the United Arab Republic.

Many of those who fled were Palestine refugees and their children—now homeless for the second time in their lives. Others were settled inhabitants of the occupied regions. Suffering and distress

were widespread. UNRWA immediately began relief work among the newly displaced and resumed its services to Palestinians already registered as refugees in areas affected by the fighting.

The General Assembly on July 4, 1967, empowered UNRWA to provide "humanitarian assistance, as far as practicable, on an emergency basis and as a temporary measure" to newly displaced persons in serious need even if they were not already registered refugees. By the end of June, 1968, some 430,000 newly displaced people had fled from the West Bank and the Gaza Strip to east Jordan.

Of the 117,000 displaced from southwestern Syria, about 17,500 were already registered refugees. A further 35,000 Egyptians were reported displaced from Sinai, and about 3,500 Palestinians from Gaza were receiving UNRWA assistance in the United Arab Republic.

The Agency has worked closely with the Jordan and Syrian governments in setting up and maintaining emergency camps, of which there are four in Syria and six in east Jordan. The latter were at first in the hills to the north of Amman, but with the approach of the cold weather they were moved to the Jordan valley because of the milder winter climate. In February, 1968, renewed military action along the Jordan River caused yet another flight.

As the next winter came, 92,000 persons were still living in emergency conditions under canvas. UNRWA has car-

ried out a program of "winterization" in Syria to provide as many of the tents as possible with concrete bases and low skirting walls. In east Jordan a major effort has been made to construct temporary but rigid shelters to protect the inhabitants of the emergency camps from the worst of the winter cold and storms.

American Friends Service Committee has made ten relief shipments to Jordan (East Bank) and Israeli-occupied territory (West Bank and Gaza) since June, 1967. They had a value of 370,000 dollars. Two shipments of new and used clothing, shoes, bedding, textiles, yarn, and other relief supplies were made recently in response to need among refugees there.

Paul and Jean Johnson began their work as Quaker representatives in the Middle East in 1968. Their task is to work for better understanding in a situation of tension.

Friends Service Council (London) is operating a program of play centers for preschool children in the Jerash refugee camp in Jordan (East Bank). It is staffed by Priscilla Crosfield and Ann Foley. AFSC has helped to finance the program.

Directors of AFSC approved the implementation of a program of refugee centers for preschool children in Gaza and the West Bank to be carried out by AFSC in cooperation with UNRWA.

The Agency faces a deficit in income in 1969 of 3.8 million dollars. The main source of income is governments, but increasing support has come recently from nongovernmental relief agencies and private donors. Its total annual budget is forty million dollars.

AFSC has donated funds to UNRWA's women's activities and a cash-grant scheme to enable refugees to resume their former trades.

At the six women's activities centers in Gaza, classes are offered in the rudiments of hygiene, child care, clothing production, reading, and writing. Eighteen preschool play centers are in operation. All are sponsored by voluntary agencies, but several help to support themselves by charging a small fee. Babies are looked after and receive regular treatment and vaccinations at UNRWA clinics until they are two years old. The UNRWA Health Division continues supervision of older children.

*The angels . . . singing unto one another,
can find among their burning terms of
love,
None so devotional as that of "mother."*
EDGAR ALLAN POE

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 potluck 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.

MONTREY 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—Marioma 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.

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.

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

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

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

District of Columbia

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

Florida

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

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

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

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

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

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

Indiana

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

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

Iowa

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

Kansas

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

Kentucky

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

Louisiana

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

Maine

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

Maryland

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

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

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

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

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

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

UNION BRIDGE—Meeting 11 a.m.

Massachusetts

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

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

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

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

Minnesota

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

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

Missouri

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

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

Nebraska

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

Nevada

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

New Hampshire

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

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



Purchase Meetinghouse, New York

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

New Jersey

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

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. meeting for worship 10:45 a.m.

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

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

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

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

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

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

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

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

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

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

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

WOODSTOWN—Meeting for worship, 11 a.m., N. Main St., Woodstown, N. J. Phone 358-2532.

New Mexico

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

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

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

New York

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

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

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

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

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

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

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

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

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

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

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Robert S. 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, 932-2752; 371-9942.

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

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

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

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

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

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

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

Oregon

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

Pennsylvania

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

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

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

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

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

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

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

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

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

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

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

LANSLOWNE—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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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 at 11:15.

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

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

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

Tennessee

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

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

Texas

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

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

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

Vermont

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

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

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 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.; social hour or program at 11 a.m. Telephone ME1rose 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.

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

MC CAFFREY—On May 11, in Cambridge, Massachusetts, a daughter, CECILY MIRIAM MCCAFFREY, to Arthur and Judith P. McCaffrey. The mother is a member of Haverford Monthly Meeting, Pennsylvania.

STORCH—On May 25, a daughter, MARGARET VALBORG STORCH, to Howard V., Jr., and Christine J. Storch. Her mother and her maternal grandmother, Margaret W. Jensen, are members of Abington Monthly Meeting.

Engagement

THE ENGAGEMENT IS ANNOUNCED OF ABIGAIL LUCRETIA MOORE, daughter of J. Floyd and Lucretia J. Moore, all members of New Garden Monthly Meeting, Greensboro, North Carolina, and DAVID OWEN ROBERTS, a member of Radnor Monthly Meeting, Pennsylvania. They plan to marry August 16.

Marriage

BORNEMANN-FITZGERALD—On May 24, at and under the care of Haverford Monthly Meeting, Pennsylvania, ANGELA ELY FITZGERALD, daughter of David B. and Marian E. P. Fitzgerald, and GEOFFREY BORNE-MANN, son of Carl and Barbara Bornemann, of Canaan, Connecticut. The bride and her parents are members of Haverford Monthly Meeting.

Deaths

EDWARDS—On April 29, E. NELSON EDWARDS, a member of Haverford Monthly Meeting, Pennsylvania. He is survived by his widow, the former Elizabeth Roberts Allison, and three daughters.

EVANS—On April 26, at his home in Crossville, Tennessee, after a long illness, JONATHAN EVANS, aged 52, a lifelong member of Germantown Monthly Meeting, Philadelphia, and a founding member of the Southern Appalachian Association of Friends. He is survived by his widow, Elizabeth J. Evans; two daughters: Jacqueline E. (Jill) Blown and Anna R. (Nana) Evans; four sons: Thomas P. (Tim), David L., Bruce E., and Arthur C.; his mother, Anna R. Evans; and three brothers: William E., Arthur, and J. Morris.

PASSMORE—On May 21, in the Bishop Nursing Home, Media, Pennsylvania, SAMUEL S. PASSMORE, a member of Kennett Square Monthly Meeting, Pennsylvania. He was a former supervisor of Kennett Township and for sixty years was a member of Pomona Grange #3.

STONE—On May 17, JAMES AUSTIN STONE, aged 81, a member of Friends Meeting of Washington. In addition to being

active on many Meeting committees he was on the board of Sidwell Friends School, of which he was chairman for twenty years. He is survived by his widow, the former Margaret L. Free; two daughters: Mrs. Gerald A. Cunningham, of Richmond, Virginia, and Mrs. Stanley D. James, of Bethesda, Maryland; two sons: Austin C., of Baltimore, and Robert D., of Washington; a sister, Edna L. Stone, of Washington; and seven grandchildren.

TAYLOR—On May 17, after a long illness, LOUISE PANCOAST TAYLOR, aged 84, wife of the late Henry B. Taylor, of Lincoln, Virginia. She was a member of Goose Creek United Monthly Meeting, Virginia. She is survived by a son, Thomas E. Taylor, of Lincoln, Virginia; two daughters: Mrs. Edward B. Peacock, of Blue Bell, Pennsylvania, and Mrs. William V. Viterelli, of Honolulu, Hawaii; a brother, Ray J. Pancoast, of Richmond, Virginia; two sisters: Mary Pancoast and Mrs. Isabelle Goode, both of Winchester, Virginia; twelve grandchildren; and four great-grandchildren.

Floyd Voris

"WE LAY SO MUCH STRESS on making a living, but of more importance is making a life," said a Friend to those gathered in the Sandy Spring Meetinghouse for remembrance of Floyd Voris, who died in April, 1969, a short time before his ninety-seventh birthday.

Floyd Voris was brought up in Iowa and became an ordained Presbyterian minister. After a few years in a Minnesota pastorate, he went into educational work. He did further study at Columbia, and taught physics in the University of Washington. During the depression he moved to Tamworth, New Hampshire, later joined the Friends Meeting, and started the Voris Herb Farm, which he managed for many years. He did continuing research on herbs—their cultivation, properties and values—and lectured about them in the University of New Hampshire.

In winter, for more than fifteen years, he came to Washington and volunteered with the staff of the Friends Committee on National Legislation. He attended the Friends Meeting of Washington.

Coming Events

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

July

At Pendle Hill:

6—August 1—Summer Workshop with George Willoughby and Jack Shepherd.

11-12 — Weekend Intensive Journal Workshop, Ira Progoff, leader.

13-18 — Extended Training Intensive Journal Workshop, Ira Progoff, leader.

18-20 — Weekend Intensive Journal Workshop, Ira Progoff, leader. (Information on the above may be obtained from Pendle Hill, Wallingford, Pennsylvania 19086.)

13—Annual Meeting, Old Oblong Meetinghouse, Quaker Hill, Dutchess County, New York, 3 p.m.

At Powell House:

4-6—Annual Folk Festival; Raymond Soares, baritone.

15-20 — Junior High Camp-Conference, Robert and Elizabeth Bacon, leaders. (Information on the above and a complete schedule of other activities may be obtained from Powell House, Old Chatham, New York 12136.)

25-August 1—New York Yearly Meeting, Silver Bay, New York. Register by July 1 with New York Yearly Meeting Office, 15 Rutherford Place, New York 10003. Schedule available from same address.

August

1-6—Baltimore Yearly Meeting, Western Maryland State College, Westminster, Maryland.

2-7 — Pacific Yearly Meeting — Linfield College, McMinnville, Oregon.

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