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Quaker Thought and Life Today





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From a Facing Bench

THE PHOTOGRAPH ON THE COVER, of a farmstead in Minnesota, brings to mind John Greenleaf Whittier's poem, "Among the Hills," the prelude of which ends:

Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery round about us, make
A man more precious than the gold of Ophir.
Sacred, inviolate, unto whom all things
Should minister, as outward types and signs
Of the eternal beauty which fulfils
The one great purpose of creation, Love,
The sole necessity of Earth and Heaven!

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Today and Tomorrow

What to Do

OUR GOOD FRIEND THEOPHILUS stopped by our office last Monday after a long absence. He explained his neglect (Florida, catching up with the weeds, meetings and Meetings, and, delicately, that he is not so young as he once was).

As usual, we were glad to see him. As usual, he had a folder of stuff about his (and our) great concern, the proper care of the good earth God gave us.

Item: Eleven pages of color photographs and lyric text from the August 1 issue of *Life* about several natural areas—Hells Canyon, which is threatened with inundation by a reservoir; Yosemite, already inundated with people; Corkscrew Swamp, a teeming pool of life endangered by water-draining canals; the Pine Barrens of New Jersey, a tidy forest eyed by jetport builders; and Admiralty Island, Alaska, headed for the power saws of the loggers. The article quoted Wallace Stegner: "Something will have gone out of us as a people if we ever let the remaining wilderness be destroyed."

Life commented editorially: "Quite aside from the purely physical destruction involved in careless exploitation are the esthetic losses. Even when no ecological damage is committed, we constantly afflict the eye with shoddy excrescences of bad design, ugly and haphazard travesties of modernity spattered across the landscape in the name of expansion."

Item: A well-documented report in the *New York Times* that the once widely acclaimed Federal campaign to beautify the nation's highways by eliminating obnoxious billboards and junkyards appears after four years to be a failure. An example: Of some million signs on major highways, only seven hundred fifty have been removed.

Item: Several clippings about the amendments on the water pollution act now before the Congress. Last year the House and the Senate passed separate omnibus water pollution bills, but they did not become law because conferees could not agree and because of vigorous lobbying.

We glanced at the other things Theophilus had brought.

"We've read them before," we said. "So have many of our readers, we guess. The point has been made: People have to have decent places to live—else what's the meaning of our concerns about equality, social welfare, mutual respect (if not love)? We can't stop with reading. Do people really believe all this is important? What can we do?"

Theophilus was one jump ahead of us.

"Yes! Yes!" he exclaimed. He came as close to being excited as we have ever seen him become. In all our con-

versations, Theophilus was always intellectual, calm, blandly reasonable, sure that the truth would prevail, and unaware that the truth often is filed and forgot while exploiters and activists and lobbyists do their utmost with half-truths.

We thought he was going to pound the desk, a gesture not in keeping with the Theophilus we knew, or thought we knew.

"I've got it here." We read the quotation he handed us: "The public has been told on innumerable occasions that what is required for cleanup is a public opinion that is angry and vocal. Instead of hand-wringing and lamenting about how dirty the river or lake is, every interested citizen should write his Representative and Senators and the President." Mrs. Donald Clusen, of the League of Women Voters, said that.

"I don't recall that any Quaker has said or done even that," Theophilus went on. "And Friends should be as aroused as anyone. We think of people. Mostly, though, it's people someplace else."

We had the last word. From our own special file, marked URGENT, we took a newspaper clipping that told about San Francisco Bay, which over the years has been reduced by nearly half by indiscriminate land-fills and dumping, to the detriment of climate, view, and wildlife, and which in recent years has been threatened by powerful, well-financed interests with plans for commercial, industrial, and housing projects. Nine counties, many towns, and San Francisco itself are affected.

Now the California Legislature has passed a law giving a public agency effective control over future development of the shoreline. It came after an eight-year campaign that began with a few untiring groups of dedicated citizens and grew to include individuals, organizations, and local governments. The leader of the campaign is Catherine Kerr, the wife of Clark Kerr, a member of Swarthmore Monthly Meeting, Pennsylvania.

Miscellany

THE UNITED STATES since 1950 has shipped more than 38 billion dollars' worth of arms and munitions to American allies. Among the items of this "military assistance" were 8,135 fighter planes, 8,897 other planes, 20,017 tanks, 1,441 warships, 3,590,411 rifles and machine guns, 52,000 mortars and cannon, and 27,400 missiles.

✓A spa in Goshen, New York, advertised a "\$550 care package"—"One glorious week of serenity, privacy, refreshment that's truly devoted to beauty—and to you."

✓The New York City medical examiner reported that one hundred three heroin addicts died in June. Their average age was twenty-two; four were sixteen years old.

Mohandas K. Gandhi: The Nonviolent Answer

by William Stuart Nelson

THE NONVIOLENT ANSWER is the answer, as I see it, to the conflicts, antagonisms, and moral misadventures—personal and group—of our times.

There is one who lived in the lifetime of most of us and who proposed the nonviolent answer to the problems before us and spent precious decades of his life experimenting with this answer. This was Mohandas K. Gandhi, the one-hundredth anniversary of whose birth is now being observed in many countries.

We recall that Gandhi, twenty-four years old and a lawyer, arrived in South Africa in April of 1893 on a minor mission for an Indian law firm. He was to discover that his Indian compatriots in South Africa were being subjected to the most unbelievable denial of decencies, to which he himself was immediately to fall victim.

Gandhi's fellow Indians were prepared to join him in violent resistance to the offenses. He suggested, however, an alternative to physical, brute force; the alternative would serve as their guide in this situation and in their lives.

This substitute was truth force, soul force, love force. The word coined to reflect it was *satyagraha*.

Gandhi remained in South Africa twenty-one years. He led a struggle on behalf of Indians in the courts and in the press, including his own weekly paper, *Indian Opinion*.

He left South Africa with significant victories and with the respect even of those who because of their official positions were forced to oppose him. He returned to India a world figure and a beloved compatriot. Most important, he had discovered a moral force, a spiritual force that was to be his guide during the remaining years of his life in every circumstance. It was *satyagraha*.

In my mind's eye I see a great multitude of people on the earth who raise the question as to what they can do to help give an answer to the problems of our times—wars, racial antagonisms, the separation of classes, every cause of social suffering. Once more my thoughts turn to Gandhi and indeed to any man possessed of his spirit.

Gandhi led no army, had no formal position of power, and was almost totally without physical possessions. And yet there flowed out of this near-nothingness unbelievable power and riches.

Gandhi was a man of compassion. If there is any weapon that can pierce the armor of hate it is compassion. Gandhi's nonviolence began in the heart, and a pure manifestation of it was compassion. This is a power that enables its possessor to see another's plight and identify himself with it.

When he could not give his fellow men the clothes they needed, he reduced his own to the barest minimum. When the removal of untouchable slums was beyond his power, he made his home in one. The untouchables he called children of God (Harijans), and, almost unbelievably, he adopted one as his own child. He died a martyr because he dared to fight for the cause of a people called enemies by some of his own religious community.

The innocent child and the convict, the harmless beggar at the door, and his alien oppressor were all alike the objects of his compassion. Thus he was able to say to others with regard to the masses of the people: "We must first come in living touch with them, working with them in their midst. We must share their sorrows, understand their difficulties, and anticipate their wants. With the pariahs we must be pariahs and see how we feel to clean the closets of the upper classes and have remains of their tables thrown at us." *This was compassion.*

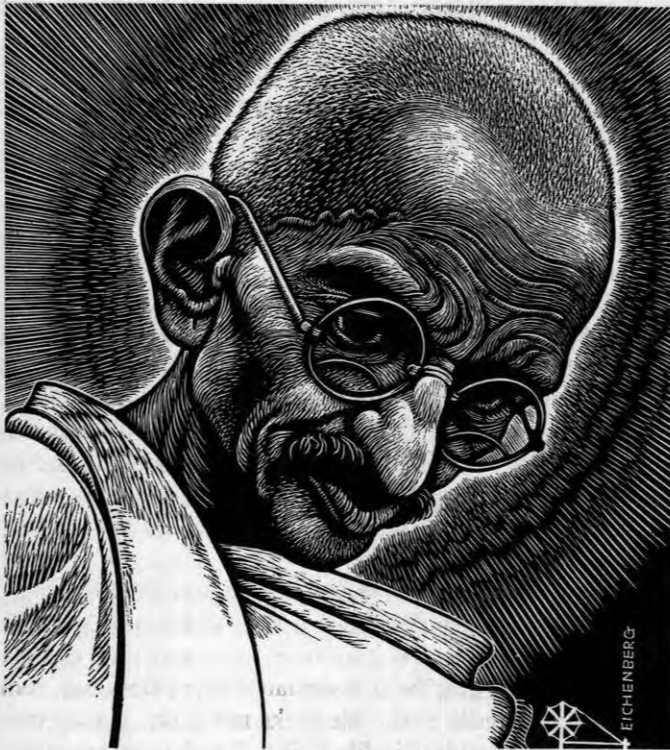
The spirit of nonviolence is to be found in selflessness, self-renunciation. To renounce an excessive regard for one's body is one way to make others feel safe with one. In fact, the capacity to sacrifice is essential to one's freedom from fear for, as Gandhi said, "He reckes not if one should lose his land, his wealth, his life." For Gandhi the recurrent theme was, "I must reduce myself to zero." Given the human situation, this he achieved in the highest measure possible. In England he knew how to play the English gentleman, including the wearing of a gentleman's clothes.

All this was changed, however, by his bitter experiences in South Africa and his dogged determination to do something about the evils out of which those experiences arose. He wrote to his son at that time that their lot henceforth should be poverty and that the uses of poverty would be far sweeter than those of riches. At his Tolstoy Farm, in South Africa, where he was then engaged, the members ground their own wheat, labored at construction work, and excluded every item of food beyond that necessary to health.

This was the beginning of nearly fifty years of the most rigorous demands upon his frail body. This mode of life entailed a minimum of clothing, food, and every physical comfort. It included, at the age of sixty-one, a walk to the sea of twenty-four days to break the law against making salt. Gandhi spent years in prison. His fasts were numerous.

Leading India to freedom was a monumental achievement for Gandhi. If, however, India's freedom had never been attained, leading the people by his own example to sacrifice themselves in the struggle for freedom would have been an achievement equally great. Thousands upon thousands entered the prisons, and some died there, including Kasturbai, his wife. They were beaten. Some were killed.

Following his example, many entered upon the simple life, even the well-to-do. They spun and wore *kadhi*—a handspun and handwoven cloth. They foreswore intoxicants. They embraced the lowliest, lived among them, and



Gandhi by Fritz Eichenberg

died among them. This is what Gandhi called the root of nonviolence. *This was selflessness.*

Gandhi apologized for the use of the word "tolerance" but explained that he could find no other term that conveyed what he felt. No one, certainly could accuse him of condescension. His spirit was one of deep appreciation for views that differed from his own, especially religious views. All men will never think as one, he said, and truth will always appear in fragments.

For Gandhi all religions are true and all contain some error. All were almost as dear to him as his own Hinduism. His prayer for another person was not, "God give him the light which Thou hast given me," but, "Give him all the light and truth he needs for his highest development." This did not mean for him abandonment of what he believed profoundly in matters religious or cultural.

He said, "I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible, but I refuse to be blown off my feet by any of them. Mine is not a religion of the prison house, it has room for the least among God's creatures, but it is proof against the insolent pride of race, religion or colour."

Here is steadfastness in one's basic beliefs, coupled with open-mindedness to change; loyalty to one's faith without blind orthodoxy; freedom from dogmatism without unbelief. *This was tolerance.*

Fearlessness also is a basic principle of nonviolence and one of the answers to the problems of our times. Gandhi

was molded in the great tradition of *ahimsa* (nonviolence). He recoiled at taking life or injuring the living, even at the lowest level.

For one who is beaten by a club, it is difficult to understand that he must destroy the system which spawns the club wielding but leave the club wielder untouched. Thus, the object of his nonviolent movement in India was to destroy the English system of oppression but to insist that not a hair of an Englishman's head should be touched.

Here, however, was a man who never wavered once his heart dictated what to him was right. He lived beyond fear. But when men failed to understand or to agree with him, they had the certainty that his act was never born of fear but always of faithfulness to the urgings of the inner voice.

This doctrine of fearlessness was held equally in the physical realm and the moral realm. Nonviolence requires the act of getting killed without killing, of facing bullets without flinching, or lifting a little finger in self-defense. None should seek martyrdom, but none should fear it. One should not seek imprisonment out of bravado, but for the innocent prison should prove a gateway to liberty and honor.

These, then, are basic qualities of Gandhian nonviolence: Compassion, selflessness, tolerance, fearlessness. They are the elements, inner elements, upon which he built his version of the great moral concept of *ahimsa*.

But Gandhi faced another task. In India he had the formidable responsibility of leading the people to freedom from the British Empire. The qualities of character I have discussed were indispensable, but they were not enough. Action was also a necessity—action governed by laws consistent with his qualities of character.

Winning freedom for India was action that confronted him with the problem of defining the role of conscience in the presence of the rule of law; for, whatever view one may take with regard to the law on the basis of which the British governed India, it was law. Gandhi never discounted the seriousness of his advocacy of lawbreaking, although he continued throughout his years to justify it.

Gandhi held that the right to civil disobedience is born of habitual, willing obedience to law as long as it is bearable.

But blind obedience to law is never binding upon citizens. If their bodies belong to the state, their minds, wills, and souls "must ever remain like birds of the air . . . beyond the reach of the swiftest arrow."

Before a court in India in 1922, Gandhi said: "The only course open to you, the Judge, is either to resign your post and thus dissociate yourself from evil, if you feel that the law you are called upon to administer is evil and that in reality I am innocent; or to inflict on me the severest penalty, if you believe that the system and the law you are assisting to administer are good for the people of this coun-

try and that my activity is therefore injurious to the public weal."

Success in *satyagraha*—the use of soul-force—requires, according to Gandhi, two clear convictions, which at initial reading suggest a contradiction.

The first is his firm belief in mass action. For years Indian leaders met, made speeches against British rule, and presented resolutions.

The turning point came when Gandhi arrived on the scene and galvanized into action the almost forgotten masses. Inspired by him, thousands of women collected contraband salt without ill will toward anyone. Thousands of farmers revolted against agrarian evils without hate. Even when their belief in nonviolence was without intellectual framework, faith in their leaders was genuine.

There were times when the masses resorted to violence, but Gandhi believed that, properly trained, they could exhibit the discipline of the soldier. He expressed his hope in the masses especially as far as the later stages of noncooperation were concerned.

And yet, having said this, Gandhi urged that in *satyagraha* quality mattered rather than numbers. Pointing to Zoroaster, Buddha, Jesus, and Mohammed, he argued that the greatest men of the world stood alone always.

"Strength in numbers is the delight of the timid," he said. "The valiant of spirit glory in fighting alone." When the struggle became bitter and victory distant, Gandhi declared that his confidence was unshaken in the power of even one *satyagrahi's* ability to bring victory, should he hold out.

"Indeed," he said, "one perfect civil resister is enough to win the battle of Right against Wrong."

Whatever ambiguity may appear to exist in Gandhi's idea of the importance of mass contribution to successful non-violent resistance, his position on the indispensable role of integrity is crystal clear: "... a passive resister has to be almost, if not entirely, a perfect man." Elsewhere he said, "A *satyagraha* struggle is impossible without capital in the shape of character."

Among the qualities Gandhi regarded as essential to a successful *satyagraha* revolution determined by soul-force were common honesty among participants and a readiness to confess error, since it is better to appear untrue before others than to be untrue to oneself. He enjoined the scrupulous avoidance of exaggeration and of the suppression or modification of the truth even at the price of silence. Secrecy has no place in the *satyagrahi's* code, for his life and plans must be open books.

Gandhi's code allowed for no compromise on fundamentals. On the other hand, he taught that, while the non-violent resister should be ever ready to press his cause, he must welcome an honorable opportunity for peace. To fail in negotiations once should not prevent him from seizing upon another opportunity, or even making one.

He said: "It would not do for a *satyagrahi* to argue that

the approach must be mutual. That assumes the existence of the spirit of *satyagraha* in the authorities, whereas *satyagraha* is offered in respect of those who make no claim to be convinced adherents of nonviolence. Hence the first and last work of a *satyagrahi* is ever to seek an opportunity for an honorable approach."

As we well know, the cardinal element in war or other violent methods of inflicting injury or redressing wrongs is the coercive power of the means employed. With nonviolence, in the sense we use it here and in which Gandhi used it, the purpose is to correct and not coerce, to awaken in the wrongdoer a sense of justice. Harassment, embarrassment, or injury of any kind are to be abjured, for *satyagraha* is aimed not at a body or a will to be broken but at a heart to be moved. The nonviolent method proceeds on the principle that says: "Love those who despitefully use you." The purpose is not to bring an adversary to his knees, but to lift him up. To employ coercion is to deny not only the cause of nonviolence but God himself.

There are times when reason is not sufficient to arouse a sense of justice and to win one's rights. The hearts of men must be moved, and for this self-suffering is sufficient.

In September of 1906, upon the occasion of Gandhi's first formal nonviolent protest against discriminations visited upon Indians by the South African Government, he declared:

"Nobody has probably drawn up more petitions or espoused more forlorn causes than I have, and I have come to the fundamental conclusion that if you want something really important to be done you must not only satisfy the reason, you must move the heart also. The appeal to reason is more to the head but the penetration of the heart comes from suffering. It opens up the inner understanding in man. Suffering is the badge of the human race, not the sword."

Indeed, should it have been necessary to have Gandhi teach us that it requires a cross to change men's hearts, to fashion a new direction for our society?

This, Gandhi believed, means not meek submission to the evil-doer, but rather the pitting of one's whole soul against another's will—a belief that I share. With such a spirit, one is enabled to defy an unjust empire, to save his own integrity, and to lay the ground of the destruction or the regeneration of that empire.

As the result of such a spirit the British Empire was confronted for years with a steady stream of men and women going to prison, some dying there; with thousands falling unprotesting beneath the blows of the *lathi*, the wooden staff, and the hail of bullets. Not only the British, but members of Gandhi's own religious community were faced with this man's entering upon fasts to the death in protest against their acts which to him were morally unbearable.

In his death he bore the ultimate testimony to his belief in the efficacy of self-suffering, if indeed there had been the need for this.

We Need a Means of Constructive Protest

by Sam Legg

IT IS FASHIONABLE these days to be down on the American police and, to a lesser degree, the courts. Much of the criticism appears to be justified. The Chicago fiasco last summer, the incredible hysteria this May at the People's Park in Berkeley, the electric cattle prods in Alabama.

Clearly, the police need policing. But are they always one hundred percent wrong? And if not, how do we "support" them without seeming to condone some of their unacceptable practices?

Similarly, court procedures leave much to be desired. Too many people are detained too long before being brought to trial, and the conditions of the jails where they are held are often despicable. Bail and personal recognizance are more readily available to the wealthy white man than to the poor black. Is this justice? But again, how can we criticize in such a way that we bring about reform rather than increased repression?

A few weeks ago, an African student telephoned me from a Baltimore jail to say he and a compatriot were being held for disturbing the peace and for resisting arrest. He explained that he had been making a call from a public booth while his friend waited for him. Two policemen approached them and demanded identification.

A week before, one of the boys had been stopped at the same shopping center, and his companion at that time explained to the police that they were not required to furnish identification but that he would be happy to take the officer to his home and show him his passport.

This time, however, my young friends, secure in their understanding of American constitutional rights, refused outright to identify themselves. The incident escalated and a crowd gathered. The police called for a paddy wagon, roughly shoved the boys into it, squirted one of them in the face with Mace, and took them to jail.

So I got uptight. Conditioned as I am to expect police brutality, I stormed into the police station and announced to the desk sergeant that if, as I suspected, they had arrested these boys because they were black, I would turn the town upside down.

The sergeant remarked mildly that if that were true he wouldn't blame me. It was hard to remain belligerent after that, but I managed it, blasting him for not permitting the boys to telephone their ambassador in Washington. I then asked if I could get them out overnight and was told that all I had to do was put up bail of sixteen hundred and ten dollars for each.

Unfortunately, I did not happen to have that many dollars in my pocket that night, so the boys had to remain.

I did manage the next morning to have the trial put off until I could get a lawyer. I was unsuccessful in having them released on personal recognizance, but the judge did release them in my custody, which amounted to the same thing. The inconsistency of this release and the high bail of the night before was clear, but I saw no reason to comment.

We got a free lawyer through the National Association for the Advancement of Colored People, and the case went to trial. (Our lawyer arranged that the trial should take place when the right judge was sitting. Experience has led black people to be careful on this issue).

At the trial it was established that an alert had gone out the morning of the arrest for two men who had committed assault and attempted rape. One of my young friends fitted the description more or less, so the approach by the police of the only two black men in a white area is understandable. What is less understandable is the arrest.

Black Baltimoreans are convinced that the police push them around. They complain that they are harassed, are stopped on the street for insufficient cause, and, when arrested, justifiably or not, are treated unnecessarily harshly. (Recently, the hippies—or anyone with long hair or bizarre clothes—have been making the same complaint.) Our black community finally is beginning to realize that this type of discrimination has to be opposed. Black people are tired of Tomism. They have personal integrity and are ready to demand that they be treated with the dignity they deserve as human beings and American citizens. Can we wonder, then, when two young men, caught up in this exciting and positive movement toward human equality, stand on what they assume to be their rights?

But at their trial, the judge brought out the other side. Protests, she said, may lead legislatures to pass oppressive laws that neither she nor the protestors want. Opposition to the police may lead to increasing restrictions on personal liberty. She obviously feels my African friends were wrong in refusing to identify themselves. She advocates cooperation with the police. By helping the police, she feels, we establish a viable society in which we are all safer.

In the case reported here, I am convinced the police overreacted. They stated at the trial that they explained why they questioned the two boys: They were looking for the assault suspects. The boys stated that they were not told this. I believe both the police and the boys and explain it by the language barrier and by the unwillingness of the police to try a more gentle technique of questioning. They ought to know that black people are—correctly—sensitive, and they ought to have been more patient in explaining to people who obviously had trouble understanding their rapid speech. If they had taken such elementary pains, there would have been no reason for the arrest. On the other hand, the boys could easily have given some information

In an evening of history from our archives we looked to our past and our predecessors, not so much for inspiration as for confirmation of the continuity of simple humanity even among the early Quakers. Amidst our smiles of amusement we were caught again by the realization that we must be as ready as they to stand and be counted when the call comes.

—*New England Yearly Meeting Epistle, 1968*

about themselves, thereby disarming the hyperactive officers, and again there would have been no arrest.

Judge Mary Arabian, who is the fairest judge I have ever seen in a municipal court, gave her decision a few days later. I was convinced Judge Arabian was going to find them guilty and then suspend sentence or at least make them squirm and suffer in some way. But she said she was uncertain about her decision and finally, on the basis of what she called a reasonable doubt, pronounced the two Liberians not guilty. I believe Judge Arabian recognized that the two boys were wrong but that the police were more so. In fairness, therefore, she had to find for the boys. It's a nice ending. One issue, however, remains unclear: What are the bounds of legitimate protest?

Many of us have been involved actively in opposing our government's policies; for example, Vietnam. Our opposition has sometimes shaded into areas the government considers illegal. As we burn draft files (which never should have existed), as we confront brutal police (who should be arrested themselves), as we invade government property (being used for wicked, immoral—we say—purposes), are we antagonizing those in authority so they will become more oppressive and take away such civil liberties as we now have? Or are we encouraging by our acts so many other less committed people that the democratic process will work to change the evils we are demonstrating against?

How can we find imaginative ways to protest police or Pentagon brutality, ways that will change people's minds without embarrassing or hurting them?

How can we effect social change with understanding for the slaveowner as well as the slave? Or are we in a situation now where the evils are so great that nothing but complete overthrow of the vicious system will bring us justice? If so, how do we overthrow it and with what do we replace it?

We were fortunate in our choice of a judge in this case. She is genuinely concerned about the social order. She wants it to remain and to work. She is worried that people like us will, in our efforts to improve society, tear it down.

Do Friends have enough love, enough concern, and enough imagination to find the right way to decry the evils of our society and at the same time inspire others to work for their elimination? A Quaker Action Group, with its Phoenix trips and Washington Action this summer, seems to be on the right track, but they are not doing enough. What can we do to help them, and ourselves, to do more?

The Franklin Tree

Letter from the Past—242

UNCLE SAM has done it again. The Post Office Department has once more issued a postage stamp with a subject closely related to the Society of Friends. It is one of a series of four stamps celebrating the Eleventh International Botanical Congress in Seattle. The stamps represent trees or plants belonging to four quarters of the United States. The subject for the Southeast is the flowering *Franklinia Alatomaha*—Franklin tree or Franklinia—with a typical southern mansion in the background.

Apart from its Quaker connections and its inherent beauty of tree and blossom, this plant has an interesting botanical history. It was first found apparently on October 1, 1765 by John Bartram, who under that date in his diary while travelling in Georgia near the Alatomaha River (and incidentally having missed the intended way), mentions an unnamed shrub. His son, William, was with him and wrote in his *Travels* about this and several later trips in the area:

"In the course of these excursions and researches, I had the opportunity of observing the new flowering shrub resembling the *Gordonia* in perfect bloom as well as bearing ripe fruit. . . . This very curious tree was first taken notice of about ten or twelve years ago at this place when I attended my father (John Bartram) on a botanical excursion, but it being then late in the autumn we could form no opinion to what class or tribe it belonged. We never saw it grow in any other place nor have I ever since seen it growing wild, in all my travels from Pennsylvania to Point Coupe on the banks of the Mississippi, which must be allowed as a very singular circumstance. At this place there are two or three acres of ground where it grows plentifully."

He adds in a footnote: "On first observing the fructification and habit of this tree I was inclined to believe it a species of *Gordonia*, but afterwards on stricter examination, and comparing its flower and fruit with the *Gordonia lasianthus*, I found it enough different to establish it head of a new tribe which we have honored with the name of illustrious Benjamin Franklin — *Franklinia Alatomaha*."

The similarity to *Gordonia* was recognized elsewhere. In fact, I have seen an unpublished letter written by Robert Barclay of London to Dr. Thomas Parke of Philadelphia telling of a group of botanists in England who had looked at a specimen sent over by William Bartram and decided it was really *Gordonia*. Its difference, however, is now generally accepted. Thus, the plant discovered and discussed by the Quaker botanists two centuries ago continues to carry the distinctive name of their famous personal friend and fellow Pennsylvanian — Benjamin Franklin.



Above: Designs, by Stanley Galli, of Kentfield, California, for the four stamps commemorating the Eleventh International Botanical Congress. Below: Design for the stamp bearing the likeness of *Franklinia alataamaha*: White on a green ground.



More recent history has confirmed William Bartram's comment on the scarcity of the tree and its absence from other areas. Even in its type locality it has disappeared. In 1790, Dr. Moses Marshall made a trip to Georgia and found it; John Lyon, according to his Journal in 1803, did also. Both doubtless followed the indications of location given by William Bartram. There is, however, no evidence of its being seen by the Alataamaha River since the latter date, although many independent efforts have been made to find it there.

That the plant still is known and widely cherished by botanists and horticulturists probably is due to the seeds or plants collected there two centuries ago by the Quaker Bartrams. Specimens are growing in Bartram's garden by the Schuylkill and in other Quaker scenes. It is available from nurseries.

At least two recent Quaker naturalists, Charles F. Jenkins and Arthur N. Leeds, have contributed to the literature about its romantic history. That our post office has associated it with its early habitat in the Southeast is appropriate, yet Friends may claim a real, but not exclusive, interest in it.

NOW AND THEN

The Growth of Faith Within Us

by John W. Kenyon

THE PAST TWENTY-FIVE YEARS have been so taken up with slogans and catchwords that it may be doubted whether faith has any connection with fact. Modern usage has indeed defined and confined the term in such narrow limits that its meaning has become lost in its usage.

Doubt may have arisen because faith alone cannot demand proof of anything, and we are apt to think that a particular idea or belief is therefore erroneous.

A padre of unquestioned sincerity once defined faith as the will to live or die by a certain hypothesis. On this definition there can be no fundamental disagreement. Even in science, faith is of inestimable value in linking disjointed knowledge of natural laws with provisional hypothesis. But above all, in the prosaic activity of modern life, faith must have its correct measure of value if right is to be ultimately triumphant. It is in the light of faith that we fulfill the daily task.

As a basis upon which to build life, we have inherited the accumulated experience of our forebears, and we know and see the present enacted before our eyes. These are tangible things. Nevertheless, what man is there who does not live for the future? Yet the future is unknown and unseen, and so we must have faith if we are to live not merely in what is but also in what is to be.

Faith, then, is an essentiality in every phase of human life. Without it man droops and bows his head as a weather-beaten flower, unresisting to the storm and stress of forces around him.

Or, if we believe life is a perpetual pressing forward into the future, faith can be likened to the carburetor, in that it changes to spirit the fuel of energy that enables us to traverse whatever may lie ahead. When there is a lack of this necessary attribute, it would be better to recall the words of the Bard of Avon: "And thus the native hue of resolution is sicklied o'er with the pale cast of thought, and enterprises of great pith and moment with this regard their currents turn awry, and lose the name of action."

Hamlet manifests the devastating effects accompanying loss of faith. We see in this play the portrayal of the individual exposed to apathy and listlessness leading to degeneracy. The concomitants are loss of dignity and prestige, feelings of inferiority and frustration, embitterment, and resentment.

Shakespeare shows us the danger of a faith which, once lost, seems impossible to regain. He interprets this danger in the amazingly true phenomena of iron entering the soul

of Hamlet and the unutterably deep sense of loneliness that persistently overshadows Hamlet.

Our great literature constantly warns us against negations. We do not live, we cannot live, by what we disbelieve. Life demands affirmation. To undermine the faith of a fellow creature without persuasive replacement of a positive nature therefore is a most abominable crime. The perpetrator will find his nemesis in the hatred and detestation that grows within his victim.

No individual can know everything that is contained in the explanation and purpose of the universe. What we do not know, we are compelled to accept with faith, whether we form belief concerning creation by inductive or deductive reasoning.

Nor must we overlook the sceptic. Modern scepticism is fashionable and acceptable. It tickles the mental palate and relies for its sustenance on a ready wit that demands no depth of meditation. That, however, should not be confused with the true scepticism of doubt, which, wedded to the realities of life, can produce a worthy faith.

Tennyson put this thought to poetry in "In Memoriam":

There lives more faith in honest doubt
Believe me, than in half the creeds. . . .
He fought his doubt and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them; thus he came at length
To find a stronger faith his own.

Faith sustains an inner discipline that distills pure spiritual grace. It is not something to be claimed automatically as a special prerogative because we weekly wend our way to attend upon organised religion any more than it can be the exclusive claim of the lama who mechanically turns his prayer wheel.

The early Children of the Light knew faith as the Promethean fire, the natural, God-given endowment, given only for great endeavours of inner and outer life.

James Anthony Froude, the English historian, courageously censured his contemporaries for exhibiting such great divergence between profession and practice. Yet from the beginning of our own century we developed to much finer measure a vacuum that partitioned profession from practice and made our social life a living untruth. For during this time there has existed a mode of life based on the idea that religious principles inculcated into our minds ought not to govern our actions or intermingle with them.

Thus, as people, little serious concern is aroused even for the millions living on mere subsistence level within our midst, let alone those in the world at large. Indeed, in smug complacency, there is a built-in barrier against it. True, we do not say with Marie Antoinette, if they do not have bread, let them eat cake.

Looking backward so as to benefit from past mistakes is wise and courageous. It provides examples of how this

divergence of profession and practice overflowed into world affairs. And we Europeans and Americans reluctantly ask ourselves: During the bitter antagonisms did we really live up to our inherited claim to lead the world, or did we mutter some empty jargon about "plague on both their houses?"

Will history say we are entirely absolved from these things? Or will it apportion to us some degree of responsibility for the appalling physical condition and mental anguish in which many of our fellow creatures have already become or threaten to become submerged?

We all feel the nearness of an immediate renaissance of outlook. In it we shall see faith as something that grows within us—something that is of us and is an indispensable part of our growth, conditioned by our spiritual, social, and economic environment.

The noblest aspect of men and women is primarily and creatively and always determined by the faith that is in them. It is a mistaken faith that floats complacently upon a religious backwater enclosed from the invigorating stream of social change, betterment, and human need. For the backwater stagnates with the passing of time until it becomes a dangerous morass of barren dogma and ritual.

At a conference of European Friends at Selly Oak in July, a prominent Anglican, the Rev. Paul Oestreicher, spoke about spiritual strength for responsible living. He stands at the periphery of the Society of Friends and looks inward as a friend; thus he claimed the right to caution Friends that their movement was solidifying into orthodoxy. He urged the Society to "come out of its separateness and join the revolution wherever it is being made."

Perhaps he believes, as I do, that beneath the restlessness of enlightened youth is an active urgency to knit together profession and practice and to eliminate the stagnant hypocrisies of the parent generation symbolized by institutes of authority.

The divine rebel in our midst is the hope of the world, said Paul Oestreicher. "What we must recognise today is that the divine rebel is no longer institutionally contained."

Never in history has there been a parallel to the crisis that confronts us today. Civilization demands the resurgence of enlightened spiritual faith bearing new hope to social purpose.

Autumn

Fragmented leaf-shapes pattern the darkened sky,
Leaves at mid-autumn are washed in red and gold.
Wild geese flying in long formation cry,
The eerie honking sounds that are both loud and bold.
Strong is the instinct within them as in me
That tells them it is time to fly from cold and pain.
Yet my call says to stay midst falling leaves
And wait through winter winds and snow and rain
Until the leaves and geese come back again.

KATHERINE PAXSON

A Memorable Meeting

by Lenore Turner Henderson

IT WAS A SUMMER meeting: The twisted apple trees had dropped their stunted fruit in the yard. By ten o'clock thirteen members, including the two children, had taken their places. Ten minutes later a mature stranger sat by the door and entered into the silence. The children read the books provided by their mother; the adults centered down, opening themselves to seeking God. Almost a half hour passed before the first message.

A man rich in years and heart spoke.

"I've been thinking of our recent Yearly Meeting at Silver Bay, of the many concerns and diverse views. Amid the tensions and disagreements someone quoted a remark of Anna Curtis years ago which had relevance then and significance for us today. When someone complained to Anna, that beloved writer of books and favorite storyteller of hundreds of Quaker children, about the appearance and manner of a Friend, Anna Curtis answered: 'But you don't have to like everyone. You just have to love them.'

"To love them, we don't have to like them or some of the things they do."

As the meeting ponders the message, a gentle breeze floats in, but the lady in lavender, deep in thought, continues to fan herself, slowly, rhythmically.

After a long silence, a woman with upswept gray hair rises.

"Be ye perfect, even as your father in heaven is perfect."

"Jesus in his closing words of the Sermon on the Mount meant 'perfect in love.' He had spoken of loving one's enemies, doing good to those that persecute us. The Greeks call that universal love and good will, *agape*. It does not come easily. Can the Jews love the Arabs, or vice versa? Can the Catholics of Belfast love the Protestants who hold the power and the jobs? Can I, who find myself antagonized and angry at the ranting and lawlessness of Eldridge Cleaver, learn to be perfect in love? The only way I know is by prayerful seeking."

Unnoticed, the children have slipped from the room, leaving their open books on the pew. Their joyful laughter from the yard below disturbs their mother but not the silent worshippers.

A member of Ministry and Counsel rose.

"I, too, have been thinking of the tensions and cleavages of Yearly Meeting. Anger and resentment went beyond our business sessions and entered even into meetings for worship. Merely to express our anger is not enough. We have to open ourselves to learning. We need to understand the



Photograph by Chris Byerly

origin and depth of our differences, to hold them to the light, to talk them over, and seek their resolution through listening, prayer, and creative solutions."

The man whose life has been spent in service to peace pauses long before he speaks. His green T-shirt and slacks emphasize his informality and inner quality.

"Yes, the differences at Yearly Meeting cut sharp and deep. But may it not be that strong disagreements are inevitable in a *live* Society of Friends? Sometimes we forget we're human. We have deep emotions and prejudices that reach back to the roots of our childhood. I did not speak at Yearly Meeting. I might have been embarrassed at what I said had I done so. I cannot grasp the Black Power problem, because I am not a black man. I know only that we must keep trying to grow beyond our ignorance and our anger into this love that does not require us to like or agree with others. It is a never-ending search." He sat down.

"I want to thank all you people who spoke."

The stranger's words spring from emotional agony long familiar to Friends.

"I feel so grateful. I was depressed and confused. I have come three times now. The first time, no one spoke for a whole hour. The second time I went home a different person. You are sincere."

The tears course down her cheeks, and as she ends her message her voice trails off.

"What you say here fills cups you never know about."

The Curious Visitor Looks at Friends' Worship

by Edwin A. Sanders

LET US LOOK at our meetinghouse through the eyes of a curious visitor who comes in for the first time.

He comes early to find an empty room. He is aware that it is barren of religious symbols. It appears to be just a bench-filled room. Yes, there is a fireplace. That seems friendly. The benches look a little pious—no, orderly, I think. It isn't an informal place—certainly it is no ordinary sitting room with a fireplace. Well, there are a good many tracts and other literature—probably religious. I'll look at them later. Now, shall I sit forward or back? Hmm, no ushers. I think I'll sit near the door.

As Friends come together in this simple place, the silence gathers until everyone is still. When the hour begins, the stillness deepens. One can feel it become a "cover" over the meeting: A person moved to speak must break through that silence—must *break* through, for it is the Spirit moving and breaking into the meeting. It is no unusual discovery to recognize in that ministry one's own seeking, for the faith which has brought this worshiping group together is the belief that the Spirit there moves in all.

Now the visitor, if he is still apart and looking on, if he has not forgotten himself and why he has come, if he has not lost himself in the silent seeking, still may be guessing what is going on within all these people. If the whole period passes in silence, he may wonder, "Has anything happened here today?"

There is a reality before words, which is in the beginning, in the past, and in this moment. There is a different kind of Word behind words. To understand it and to communicate the experience of that reality we need other media of communication to add to our skill with words, if we would open ourselves to our own deepest religious experiences, and that of others. We may need to dispense with words. We may recognize the experience and say, "Yes, that is so! Yes, I know that, too!" But only the "yes" conveys the convincing, authentic happening, and we may find all other words inadequate.

It is in this sense that Joseph Campbell has written in *The Masks of God*: "The best things cannot be told, the second best are misunderstood."

Howard H. Brinton defined mysticism as "a religion based on the spiritual search for an inward, immediate experience of the divine. . . . This experience requires no intermediary of church, priest or book."

Rufus Jones wrote: "There are all possible stages and degrees of this experience . . . from simple awareness of

the soul's Divine Companion to a rapt consciousness with the One and Only Reality."

He described the Reality as "the pulsation of That which Is."

How does this pulsation happen in our meeting for worship? One may identify three mystical elements: The withdrawal, the contemplation (or meditation), the experience (or worship).

For everyone there is some withdrawal into the silence: Withdrawal from the outside world, from its sounds and noise; from one's pressing problems, deadlines, emergencies. There may be withdrawal even from oneself. It sometimes is called an emptying of oneself.

"I felt nothing when I came into this meeting," said Elias Hicks, "nor had I a desire after anything but to center down into abasement and nothingness; and in this situation I remained for a while, till I found something was stirring and rising in my spirit. And this was what I labored after . . . to be empty, to know nothing, to call for nothing, and to desire to do nothing."

One must get ready for the silence.

Contemplation is the hallmark of the mystic way.

Saint Augustine called it "the simple intuition of divine truth." George Fox said, "Stand still in the Light."

Great mystics have given their lives to individual disciplines for contemplation. All may have suggestions for one another, but the choice must be the individual's.

We have few examples of contemplation as an orderly group process. Yet for me it is the essential practice, experiment, and vocation of the Society of Friends. Our faith, I think, is that once we have emptied ourselves, and opened ourselves in the quiet of our lives, sometimes arises within us and around us with no recognizable volition of our own.

How do we describe the ground of our being?

Friends are a bit wary of using the words "God" and "divinity" ("Soft on theology," a Catholic priest once said to me) and rely rather on a figure of speech. This is our recognition that there is no single absolute manifestation for us all. And yet, for all this seeming tentativeness, the experience is no less recognizable, or real, or true.

What do you see when you withdraw and look into the silence within? Many things—distracting and confusing, superficial and useless. But always there, as near as the air about us, is a convincing and overwhelming Reality.

A favorite word for us is "Light." What kind of Light? A flash of lightning, preceding some rumbling revelation? A Guiding Light? The kindly Light that leads one on amid encircling gloom?

To me, it is not an illumination that points the way but a light that lightens everything with a new brightness, or reveals some special thing in a new way, or gives us to know that with Thee is the fountain of life—in Thy light shall we see light. It is we, who are illumined, for that God whom we would see is in us.

A Quaker Teacher in Visakhapatnam

by Stanley M. Ashton

Boys in Need

WHEN YOUR CHILDREN say, "Any more, Mom?" it means that they have enjoyed such and such a food, would like a little more, but really are not hungry.

I hear those words, alas, all too often. They mean, "Mom, I am still desperately hungry and need more."

There is no more.

Thousands of children in India, through no fault of their parents, do not get enough to eat, barely enough to live in times of disaster, famine, flood, cyclone. Not even enough to survive.

Parcels of food and used, serviceable clothing are allowed free of Customs duty if they are marked "free gift for the poor." Food items easily reconstituted with water are invaluable, such as milk powder, soups, instant breakfasts.

Some charitable institutions render splendid relief work. I am not an institution and do not qualify for assistance except through friends for my abandoned boys.

Friends the world over have always done their share of social work. It is part of their concern and witness.

In this vast land of India, there are thousands of abandoned children who have been left to struggle to survive in terrible circumstances through no fault of their own. Disaster overtook the area in which they lived. Famine, flood, or cyclone may have been the cause.

These children have to make their own way. They are not beggars such as we know in numbers here, but from humble hard-working stock.

What happens? A boy may get employment in a tea shop and serve orders. He will get leftovers and a place to sleep, warm and dry. Others are able to start a little business after acquiring a tiny capital gained by being a basket boy carrying purchases at market, then, with perhaps two or three carefully hoarded rupees, buy cheap combs or mothballs or some such item to sell. He is not really a beggar. He is willing to perform a service and to learn business.

Where do these boys live? Their home is the street, just anywhere; their bed the shop doorway or only the pavement. The railway station (if they are not moved out) is popular—not too bad in the warm summer but most uncomfortable in the monsoon season and cold winter. Are you surprised? You thought it never is cold in India? But when a boy says, I am cold, he means it.

Even sadder is that they are exposed to the evils of the street. They badly need care and protection.

I have two such boys. They are about twelve years old. I can afford to help only these two in a very modest way.

All I do for them is to allow them to sleep dry and peaceful on my verandah, with a large gunny sack as mattress or to crawl into it if cold, a cup of black coffee and a chuppatti in the morning, and any old clothes I can obtain.

Off they go each morning, cheerfully, to earn their food for one more day. Back again at night, they take their baths and eat their packet of food and off to sleep—another day in the battle won. Their grateful smiles are a delight to behold. They will listen to advice. They want to learn.

There are so many like these two!

But that is all that one man can do. Many persons, interested, dedicated persons, could help the man do much more. That man has a dream: To build a simple mud-and-thatch refuge where more boys could find someone who cares. Is this impossible? No. With good will, God willing, the dream may become a reality.

Toleration

INDIA, the largest democracy of the East, is a land of five hundred million, on the whole very tolerant. In spite of division, India is a good example of tolerance and democracy. The Dravidian and Aryan are the most numerous nations. There are many millions in each section, more than in some of the small European countries which claim nationhood. There is a consequent divergence of language and script.

Except for very few, there is also tolerance in religion. Several castes and sects of Hindus, Muslims (Sh'ia and Sunni), Sikhs, Buddhists, animists, and Christians dwell together in tolerance. Happily there is no question of colour, although most like to be thought fair. The light skin of the North and the dark of the South do not clash. They differ in politics and policy but not colour.

The few who advocate their right of free speech and no more missionaries wanted are the ones who seek admission for their children in mission schools. Rightly, they desire that the country be self-sufficient in every sphere of life. They acknowledge that the development of modern skills in business and religion is time-consuming.

The citizens of this country, so young in independence, so quickly developing, but so slow to surmount vast problems of nature, are not intolerant of the ways of the West. They are happy to learn and to show their capabilities. There are many fine points in their ancient culture.

After nearly fifty years of service in many different parts of India, I cannot recall any unpleasantness from great or small. It has been a great privilege to meet many—among them Gandhi and other leaders in all walks of life. Even humble persons have been tolerant of my shortcomings. India has a right to toleration and understanding by other races and nations.

Reviews of Books

An Invitation to the Buddhist Way of Life for Western Readers. By CHRISTMAS HUMPHREYS. Schocken Books, New York. 223 pages. \$7.95

CHRISTMAS HUMPHREYS, born in London in 1901, in 1924 founded the oldest and largest Buddhist organization in Europe. He is the author of at least a dozen books on various aspects of Buddhism. *An Invitation* emphasizes his interest in a world Buddhism as distinct from any of its numerous schools.

The author takes into account Western man's emphasis upon the intellect and his addiction to logic and analysis in contrast to Eastern man's more intuitive approach to philosophical and religious enlightenment. He attempts to clarify the sort of "mystical" statements which strike many a Westerner as vague and even nonsensical.

Christmas Humphreys foresees a growing response to Buddhism in the Occident and feels that already this part of the world is developing a brand of Buddhism which will embrace its essential principles, but which at the same time will be adapted to Western thought.

Friends will find of interest the chapter entitled "The War is Within." Christmas Humphreys states: "The will to violence which causes war, the desire to dominate the thoughts and acts of others is, in the minds of those who generate it, partly conscious, partly subconscious and largely unconscious; in the last case all the more potent for being unrecognized." "The war," he observes, "is a war within, and it will not cease until that day when every living thing is gathered back into the Oneness which is beyond all name or human understanding."

Buddhism teaches the acceptance of change, a process which works in the world as a cyclic law. The chapter on "The Conquest of Death" deals with the acceptance of this law. Full acceptance, in Buddhist terms, comes as the traveler along the "Path" overcomes his desire to cling to the transient satisfaction of the demands of the ego sense and discovers that the ego is as impermanent as the body.

The author gives attention to the schools of Mahayana and Zen and touches upon other forms of Buddhism. To him these variations represent Buddhism's historical ability to be adapted

to different peoples in the several parts of Asia at different times. Christmas Humphreys sees these deviations in form as significant of the fact that Buddhism is capable of a continuing expansion into all parts of the world and of unlimited adaptation to the differences existing throughout.

It is good for Christians, including undogmatic Christians, to come into contact with another great pathway to truth and in so doing to be helped to realize that God cannot be wholly known by any one name or contained by any form, physical or psychic, and that the deepest meaning of the name "Christ" is not confined to but one single name in history which has embodied that meaning amongst men.

RACHEL FORT WELLER

The Believers' Church. The History and Character of Radical Protestantism. By DONALD F. DURNBAUGH. Macmillan, New York. 315 pages. \$7.95

THE PROPHETIC FERMENT in all religions is found among their radical elements. Judaism had its Essene sect, from which sprang Christianity, and the organized Church always had its inspired heretics who guaranteed its spiritual revitalization.

This monumental book traces the history of several important Protestant sects: Anabaptists, Waldenses, Hutterites, Mennonites, Quakers, and others. Despite its scholarship, it is a moving book that shows how these idealistic splinter groups, facing bitter persecution, carried forward the light.

The author delves deep into the historical and spiritual background of Puritanism. His essay on Quaker origin and development is sensitive and authoritative.

Dr. Donald F. Durnbaugh, associate professor of church history in Bethany Theological Seminary, is up-to-date in his scholarship and in his presentation of the continuing ferment in the Christian religious world.

He offers a superior insight into the spiritual life of protestantism, certain principles of which, such as freedom of conscience, are being adopted, and thus vindicated, by the ecumenical efforts of Rome. This volume is highly recommended for libraries and the serious reader.

PETER FINGESTEN

Pamphlets by M. C. Morris

Quaker Social Thought. By WILLIAM H. MARWICK. (Woodbrooke Occasional Papers — 2) FHSC, Friends House, Euston Road, London WC1. Five shillings.

IN THIS IMPORTANT PAPER, William Marwick has given us a thoroughly documented, masterfully condensed, and chronologically presented account of Friends' struggles with problems of the social order (and with themselves in coming to terms with them) in the three hundred years of the Society's existence. Typical is a minute from Yorkshire Meeting in 1915: "Believing that our protest against the un-Christian character of all war is weak and illogical unless we act on the principle that the claims of brotherhood cover our whole lives, we ask Yearly Meeting to consider the social and industrial order in its relation to war." The full text of the eight "Foundations of a True Social Order," dating from the same period, is included.

Your 1970 Census. By MAXWELL S. STEWART. Public Affairs Pamphlet 430. New York, 24 pages. 25 cents

MAXWELL S. STEWART, editor of Public Affairs Pamphlets, deals with the purposes of the decennial and the special census and notes progressive changes in them from 1790 to 1970. United States population increased during this period from four million to more than two hundred million. The various uses to which the census is or may be put are dealt with initially and at length. Polling procedures protective of the public's privacy are underlined. New census questions and their possible uses are covered.

Quaker History. Spring, 1969, number. Friends Historical Association. Mary Hoxie Jones, Secretary, 757 Polo Road, Bryn Mawr, Pennsylvania 19010. 64 pages. \$2.00

HISTORICALLY MINDED FRIENDS with time to spare will find it pleasant & profitable to acquaint themselves with the account of beginning of the days of existence of John Needles written in his Eighty Sixth year he having been born in 1786 in the state of Maryland & the Great Grand Father of Edward Wright of Moylan whereby they will gain a new respect for the typesetter. Other articles are on educational reform and Friends in Wilmington.

A Second Century Begins. Friends Service Council Report for 1968. Friends House, London. 14 pages

THIS REPORT covers all current activities of FSC: Quaker-Soviet dialogues; relief work in Nigeria and Vietnam; relations with the United Church in Madagascar; Quaker Overseas Volunteer activities in that country and in Botswana, Ghana, India, Jamaica, Kenya, Rhodesia, and Swaziland; refugee work in Jordan; the almost completed work in Algeria; support of educational projects in Lebanon and elsewhere; and conferences and seminars in many places.

The Problem of Nationalism in Church-State Relationships. By JAMES E. WOOD, JR. Focal Pamphlet No. 18. Herald Press, Scottsdale, Pennsylvania 15683. 31 pages. 50¢

THE AUTHOR SEEKS to make a case for the separation of patriotic nationalism from religion and for the influence of the Church on the state in the direction of world community. "Church," "religion," and "Christianity" are used with disconcerting synonymity.

Cinema

by Robert Steele

MIDNIGHT COWBOY is a rare film these days because it leaves an audience so engulfed in its emotion that being talked to as one leaves the cinema—or a screening room where I saw it—is obnoxious.

If one has ever wondered what it would be like to be caught in New York City, or any city over the world, without money, he can see in this film what it would be like. The best shops and hotels are the background for the poverty-ridden and sordid existence of Joe Buck and Ratzo Rizzo. Joe Buck gets along all right as long as the dollars he earned for washing dishes in Texas hold out, but New York is a different place for him when he has been swindled and profligate. A connection is made between Joe and Ratzo that is not a solution to their poverty, but their concern for each other and the tenderness they feel for each other make them carry on and get out of the city where they hope to have a better life.

Jon Voight, as Joe, and Dustin Hoffman, as Ratzo, despite their stealing, vulgarity, and grossness with each other, by the end of the film become understandable and likable human beings.

John Schlesinger has directed his best film since "Billy Liar" and "A Kind of Loving." He intersperses "Midnight Cowboy" with flashbacks and flashforwards that attempt to give the film an ultracinematic look that can confuse an audience. Some of these excursions, used to bring in the past and present wish fulfillments, go by so quickly their impairment of the film is brief. Because the film is a fine one, one regrets all the more its occasional chichiness.

Waldo Salt's scenario, drawn from a novel by James Leo Herlihy, omits the novelist's preoccupations with shocking language and sexual tidbits. The effort that can be perceived in the novel to make it "dirty" is absent from the film. Consequently, the film has more punch and stature than the novel, because it lets us stay closer to its main characters and theme. But one could not say that the film backs off from its grimy subject matter or has been handled with restraint to insure its getting an acceptable code rating. The changes seemed to have been brought about for aesthetic reasons.

The film abounds in bit parts—shaped and pointed truthfully—that size up a cross-section of New Yorkers. We have not had many films that avoid using a city locale for romance and color. "Midnight Cowboy" will stay in our memories and mean something to us because it makes us taste and smell the city that is always there and is avoided by out-of-towners with some money to blow in.

Upon his arrival in the city, Joe stops and looks at a man lying prone on the sidewalk. Obviously he needs to be helped, taken to a hospital, police station, or somewhere, rather than to be left lying on a pavement. Joe's inclination is to do something, but then he sees that the horde of passersby not only do nothing but avoid looking at the prostrate figure. The film may distress and even horrify those who identify New York City as the fun city.

Schlesinger's forte is the imagination he has in selecting details which deepen his meanings: Billboards and posters; inane television shows; overhead telephone conversations; the reflection of palm trees on the window of the bus, through which we see Ratzo's face, when the longed-for arrival in Miami takes place.

The performances, casting, and directing are superior. Despite the subject matter, a Texan's going to New York City to win his fortune by being a hustler of wealthy, sex-hungry women, the film is handled with taste and humaneness.

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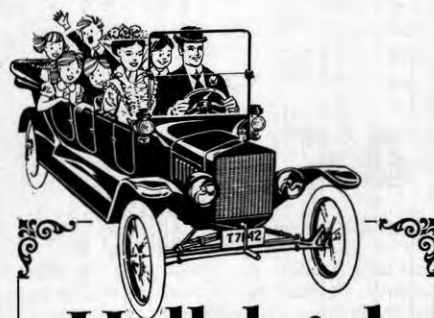
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Letters to the Editor

People, Not Property

PERHAPS churches and Meetings in poverty areas overestimate the contribution their buildings—no matter how historic or beautiful—make to their spiritual fellowship. If the members are not themselves living in poverty, they can easily miss seeing how useful their building might prove.

Ownership of the buildings could be placed in trust, with their usage controlled by community representatives. Sundays, however, would be reserved for worship. Members might identify less with real estate and more with spiritual life. They might move around more on Sundays and find more kindred spirits than they knew existed within their own sect. Would this not aid the radical renewal, and the survival, of established religions?

We must cling no longer to tradition and land holdings. The times demand that we firmly embrace what we truly love.

F. P. SALSTROM

Freeland, Maryland

Correction

AN ERROR appeared in your issue of August 15. To transform the goatbarn into our meetinghouse, Celo Monthly Meeting spent twenty-nine hundred dollars, not twenty-four thousand dollars. This was possible because of the many hours of volunteer labor contributed by members of the Meeting and visiting friends.

JULIA ABRAHAMSON

Burnsville, North Carolina

Gandhi and Martin Luther King

IN THE LIVELY INTERVIEW with Joan Baez (reported in Friends Journal of June 1), Madge Seaver contrasts Martin Luther King with Gandhi. Dr. King, she says, gave the black people a wrong picture of nonviolence; also, "Dr. King wanted the black people to go to Congress and ask for favors."

It would be more nearly true, I believe, to say that Martin Luther King urged and helped black people, along with all other socially wronged peoples, to go to the Congress and to the executive branch of the government and demand justice.

The Congress disposes of vast wealth, including stores of food. This wealth belongs to the people—including the

poor. Members of the Congress and of the executive branch are public servants, employed by and paid by the people—including the poor. These public servants desperately (though without realizing it) need to be brought face to face with the people, especially the poor who are demanding social justice. Up to the time of his death, Martin Luther King went with the poor on such missions.

Gandhi and Martin Luther King were, perhaps, the most brilliant of all leaders of impoverished masses. Their problems were very different. Their way of working had to differ. Both searched for divine guidance in prayer and meditation.

ARTHUR BERTHOLF
Philadelphia

The Other Side

NORMA JACOB, in her letter, is absolutely right. (Friends Journal, July 1/15) There is an iron curtain, a bamboo curtain, a Berlin wall. Let's look at the other side. Friends Committee on National Legislation has done a fine job by testifying before the House Committee on Ways and Means, and the Senate Banking Committee, on "the American confusion about communism." Some Friends have joined a new organization, "The American Society for the Study of the German Democratic Republic." These are good signs. Let's do more.

ED HILLPERN

New York City

Billboards, Yes!

HOW RIGHT Marion C. Smith is on all counts ("Billboards—No!" Friends Journal, July 1/15). But since the Philadelphia Yearly Meeting area does allow billboards, let us have some peace slogans on them. I read billboards and frequently get into conversation about them.

RUTH A. WINDLE

New Hope, Pennsylvania

Migrant Workers and Housing

WEST COAST FRIENDS do what they can to try to aid migrant workers, but the job is far beyond what charity can do. To house fifteen thousand migrants in cement block cabins costing three thousand dollars each would require twelve million dollars. Yet, in the past several years, the Office of Economic Opportunity has spent less than two million dol-

lars on the migrant problem as a whole.

Admittedly, some migrant workers fare well. Older white Americans who have retired but are still active follow the crops with a decent trailer and work at their leisure. But this fortunate group is a tiny minority.

The prevailing system of labor contractors hauls men around as if they were slaves, eternally in debt to the contractors.

In June, camps in the Willamette Valley were drowned in rain, throwing many migrants into the hands of the welfare people, and turning the camps into muddy hovels reminiscent of Auschwitz. But even the state legislature of Oregon has done nothing to alleviate the situation.

In the face of nationwide housing shortages for the poor, the construction of luxury motels for people who already have adequate housing continues. This raises the question of whether the "free market system" can answer the nation's social needs.

HOWARD ROGERS
The Dalles, Oregon

Jokes and Puns

IF ONE WANTS to collect silly Quaker puns, there's the old child's joke about the Quaker girl named Eunice Eustace who called herself Theenice Theestace. She had a yew tree but dug it up and replaced it with a plane tree.

And there's the true story about some neighbors of ours in my childhood who invited the local Episcopalian priest to dinner. They asked him to say grace, which he did, and the little girl of the family said, indignantly, "Mommy! That man talked all through silence!"

R. W. TUCKER
Philadelphia

Boom!

IN REFERENCE TO THE QUIZ about Meetings in Friends Journal (May 1): Surely, thee knows the most explosive Quaker Meeting is Gunpowder Monthly Meeting, near Sparks, Maryland.

HARRY S. SCOTT, JR.
Baltimore

Friends Journal welcomes signed letters that deal with subjects of value and interest to its readers, take issue with viewpoints expressed in its articles, and advance provocative opinions, with which the editors may or may not agree. Letters of fewer than three hundred words are most suitable for publication. Longer letters may be shortened by the editors.

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—Alfred North Whitehead

Friends and Their Friends Around the World



Above: Moments of relaxation during New York Yearly Meeting, Silver Bay, New York. Below: Charlotte Meacham, National Representative, Police-Court-Corrections Program of American Friends Service Committee, leads an interest group.



Laboring and Searching at New York Yearly Meeting

by Jennifer J. Haines and
Deborah L. Haines

ANNUAL SESSIONS of Yearly Meeting do not have to be all peace and harmony for Friends to feel that the Spirit has been moving among them.

The Saturday night program at New York Yearly Meeting, which was planned to launch the gathering on its theme of "New Life and New Directions," began as a meeting for sharing of concerns but ended as a frustrated search for a sense of worship and community, which was never quite achieved. In business session the following evening, further conflicts left us aware of the sensitivity and patience that would be needed for us to work out our problems together.

Throughout the week of July 25-August 1, in small worship-sharing and working-interest groups, which met daily, and in the general business sessions, we continued to work through tensions and differences that seemed to divide us. But we left knowing that the honest, though painful, struggles we had undergone, and the deep caring for one another which had drawn us together in laboring and searching for the Light, had been a more deeply religious experience than many an untroubled meeting for worship or business in which differences are covered over and all too often left to smoulder.

Honesty about our differences may have made our business sessions longer, but it did not discourage concrete decision making. Perhaps one of the most valuable lessons of this yearly gathering was that laboring with each other in patience and faith does not lead to a stalemate accepted in tolerance but to new openings of the way and deeper communion in the Spirit.

Much time in our business sessions was devoted to our social concerns. A panel discussion by members of our Peace and Social Action Program, our Race Relations Committee, and American Friends Service Committee focused on some of these.

Friends felt the needs of those who suffer from poverty and injustice. We decided to endorse the plan whereby Friends would contribute one percent of their income to efforts to aid developing nations. It was emphasized that extensive resources to further such concerns are available within the Yearly Meeting if individual Friends will release them.

Our Committee on Resource Development is charged with exploring and activating these resources for the benefit of those in need.

We also agreed, after much discussion, to establish a Development Fund for Blacks of fifty thousand dollars and authorized a committee, to be composed predominantly of Black Friends, to use it as it sees fit for scholarships for underprivileged students at Friends World College, community development, integrated housing, and similar projects. The action was stimulated by a consideration of the Black Manifesto, which calls for reparations from the white churches. Friends were united in their concern to respond to the needs of our black brothers. Friends felt that the response must not be mere passive acceptance of the demand for reparations but a search for an active witness to our faith.

We were challenged repeatedly to test our lives against our beliefs. We labored long over concerns raised by our belief in the way of peace. We agreed to urge that each Monthly Meeting, through a clearness committee or other committees, take the responsibility for working through with Friends the tensions raised in their lives by the Quaker peace testimony. To this committee could be brought problems created by draft or employment in institutions implicated with the military and the question of whether applicants for membership who find themselves in opposition to the peace testimony should be accepted.

The question of the basis of membership was raised in this discussion: Must an applicant be a pacifist to become a Friend? What about our present members who are not pacifists? What about those who join as nonpacifists and grow with the Meeting toward pacifism? Friends agreed that an applicant who is not open to pacifism might be asked to reconsider his application. We should not expect every Friend to be at the same point in the spiritual journey, but we should look to whether we are all heading in the same direction.

Realizing that Friends often are called to different witness and that we have a corporate responsibility for each other, we decided that organizations of New York Yearly Meeting should support the witness of individual Friends by refusing to help the government collect (out of salaries due) taxes that these Friends have in conscience refused to pay.

The discussion of the issue of war taxes was long and difficult and required us to grapple with the realization that

while breaking the law may seem to violate the consciences of some, refusing to break certain laws may violate those of others.

This situation creates a constant tension that cannot be resolved by each going his own way but only by all of us continuing to labor together in love. In light of this, the Meeting finally agreed that its offices should not pay the telephone excise tax, which is earmarked for the Vietnam war.

We also approved a statement on extra-legal action in general, in which we stated our belief: "God is a higher authority than even the best of governments, and so faithfulness to what God requires comes before strict legality. Even as citizens our first duty is not strict legality, and it frequently is the dissident citizen rather than the established officers who best serve to bring institutions in line with their ideals."

It is not only social and political institutions, however, but those of our Religious Society that often fail to live up to their ideals. We were chastened by the realization that openness, concern for others, and care for the effects of our actions are easily lost amid demands for efficiency in the handling of our Quaker business. The announcement of the board of Oakwood School that its meetings, except for occasional executive sessions, would be open to all, was welcomed as a response to this concern. Another response was the feeling expressed that we should bring our investments more in line with our testimonies, individually and corporately.

Many of the proposals on which we acted were direct outgrowths of working-interest groups in the areas of social concern and the spiritual search. These groups were instituted by the Committee on Renewal as part of its effort to give this year's session a particular thrust for renewal, and through them involvement of Friends in the business of the Yearly Meeting was increased.

Worship-sharing groups also were instituted by the Committee on Renewal, in place of morning group worship. Many found in the small groups a loving fellowship in which both worship and sharing were easier than in the larger body of the meeting.

Other program innovations were the elimination of major speeches in favor of an opening evening of searching, a closing evening of corporate worship and commitment, and the use of the Monday night business session for the panel discussion.

The committees reported as usual. They were asked to emphasize not their past achievements but their thoughts and plans for the future.

(Jennifer J. Haines and Deborah L. Haines, members of Rockland Monthly Meeting, Blauvelt, New York, are active in the young Friends group of New York Yearly Meeting and Young Friends of North America.)

Growing Closer Together at Baltimore Yearly Meeting

by Edna P. Legg

THE TWO HUNDRED NINETY-EIGHTH annual sessions of Baltimore Yearly Meeting (the second as a united Yearly Meeting) were held at Western Maryland College in Westminster, August 1 to 6. Four hundred seven Friends were registered. Many visitors were welcomed.

We who attended felt that Friends of Baltimore Yearly Meeting are growing closer together and experiencing love for each other and the people around us. We worry about how best to achieve this fuller life, but we had genuine desire to understand and experience the struggles of the other fellow.

The final sessions were the most rewarding. A mother shared with us a letter from her son, a conscientious objector in prison. With instrumental accompaniment by two Young Friends, we were led into the singing of "They'll Know We Are Quakers by Our Love." It was a joyous experience.

More and more of us feel the need to be with small groups where a close relationship can be nurtured. The generations seemed to grow closer during the moving period of worship that followed the group discussions that young Friends had planned for their Saturday evening program.

The need of visitation to Monthly Meetings received considerable attention from the Advancement and Outreach Committee. The Yearly Meeting approved the committee's request for funds to assist young Friends to attend meetings, conferences, retreats, and pilgrimages. Much time was spent on the details of constructing an office and residence for the executive secretary at Sandy Spring, where the headquarters of the Yearly Meeting is to be established as soon as is feasible.

Many Friends felt that more time must be found in the crowded agenda for the

wider concerns of Friends, so that we could feel ourselves more completely a part of the goals and actions of American Friends Service Committee, A Quaker Action Group, Friends Committee on National Legislation, and Friends World Committee.

A new Education Committee is to take charge of Meeting funds for scholarships from both sections of the now-united Yearly Meeting. The similarity of goals of the Friends General Conference and the Friends United Meeting received attention in appropriate ways.

For major addresses the Meeting was most favored. William Stuart Nelson, formerly of Howard University, speaking the first evening under the care of the Committee of Ministry and Counsel, reminded us of the "Non-Violent Answer," reviewing particularly the message and example of Gandhi. Percy H. Baker, newly appointed Dean of Morgan State College, Baltimore, spoke on "Black, White, and Negro," ably developing aspects of current racial issues. Samuel R. Levering, of North Carolina Yearly Meeting, gave the Carey Memorial Lecture on "Christian Vocations: Quakers Carrying out Assignments from the Lord." He reminded us of our obliga-

tions beyond the demands of making a living and caring for a family.

Abby Hadley and Sarah Baker, associate secretaries of the Yearly Meeting, had headed a committee that planned a varied program of alternate activities for Friends of all ages designed to erase the older patterns of Junior Yearly Meeting and to lessen the generation gap. Younger attenders were cordially encouraged to attend, with older Friends, the business sessions. At the same time, they and older Friends were welcomed at such alternate activities as films, folk-songs, sports, dancing, art, swimming, games, dramatics, discussions, and field trips, arranged especially for the young.

If there were any empty moments, Friends could be found in the book room, browsing and buying the excellent selection of books, Quaker and non-Quaker. Thus more than ever Friends could feel that there was "never a free moment," yet worship groups and quiet conversations and just sitting looking out toward the mountains were still possible.

The epistle states: "We are encouraged to believe that any personal differences between Friends of varying persuasions or generations can be confront-

ed and resolved" The young Friends' epistle, its language fitting superbly today's problems and needs, spoke to the condition of all Friends.

Baltimore Yearly Meeting looks forward to celebrating its three-hundredth anniversary in 1972.

(Edna P. Legg is clerk of Stony Run Monthly Meeting, Baltimore, and teaches French in Northern High School. She is a member of Women's International League for Peace and Freedom and the National Education Association.)

Fellowship and Renewal Among Pacific Young Friends

by Ron Raitt

PACIFIC YEARLY MEETING Young Friends, from all over the West Coast, came together at Linfield College, McMinnville, Oregon, in search of a common bond that would bring us closer to each other and to the Spirit.

Young Friends of college age in this area have had an organized program only since 1963. At each Yearly Meeting session the Young Friends who at-

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tend create programs to suit their social and spiritual needs.

For the first two days of this year's gathering there was no focal point from which unity could arise. Then, on the third day, through small group dialogues and worship-fellowship groups with all ages, the barriers slowly came down.

We had an afternoon of discussion, sensory-awareness games, and volleyball. In the evening, we participated in a candlelight procession into McMinnville to memorialize Hiroshima Day. That night, after a discussion that lasted until two in the morning, we produced an epistle that spoke from the hearts of all of us.

The unity we found with each other and the warm closeness we felt with the adults meant that once again the Pacific Yearly Meeting family had woven its spell and brought us closer to the Spirit, enriching our lives in a renewal through fellowship.

by Robert J. Heilman

JUNIOR FRIENDS of Pacific Yearly Meeting experienced group awareness and group struggle for shared social responsibility when they tried to settle the painful and practical questions of self-government in their dormitory.

Especially thorny was the issue of adhering to rules and standards of conduct that were not entirely based on consensus and bore the mark of a potentially "up-tight" older generation. One high-school-age Friend commented, "What's the sense of worrying about war and the draft and big national problems if we can't live together for four days and act responsibly?"

About ten college-age Young Friends lent their presence and patience to Junior Friends for the four days of Yearly Meeting.

The daily schedule included creative dancing and worship through dance, worship-fellowship groups, discussions, group feel-ins to help drop the body-masks that separated us, folk dancing, guitars and song, rock painting, belt weaving, berry picking, beading, and meetings for business.

One day, the crash, shock, clout, and chaos of an antimaterialistic Guerilla Theatre—a Junior Friends' secretly planned, shrill, and totally appropriate interruption of the sedately boring budget session of the "adult" meeting—showed a new gut-absorbing real-life dimension to Friends of all ages.

At a time when adult Friends were

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An excellent guide for group gatherings may be found in the pamphlet, "Reading Aloud for Fellowship," by Josephine M. Benton. It costs only 10 cents a copy. Write: Friends General Conference, 1520 Race Street, Philadelphia 19102.

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Young Friends have fun at Pacific Yearly Meeting: Tom Stevenson and Sarah Tozer.

contemplating an annual budget with more left in reserves than was being spent, Junior Friends confronted them with the specter of the concerned Friends tied hand and foot to job, house, car, family, and leisure, unable to help a son in need who was refusing the draft.

In a gesture of release, genuine paper money and coins were tossed into the audience from all sides and fluttered down from above. Minutes later, after the sudden drama had ended, some Friends gathered up this symbolic money only to find the capital had doubled. Had the message been understood?

After the commemorative candlelight peace walk that night, Junior Friends held a self-governed rock dance in the upstairs inner gym. Adults who could stand the three A.M. look on the clock were welcome. We had shared silence in the final session later in the morning and embraced each other until next year, sensing a new growth of spirit in each of us.

Man, Nature, and the Space Program

by Marjorie Williams

AN ASTRONOMER who helps to plan scientific experiments for the astronauts invited me to view with her and other friends the Apollo 11 launch from the vicinity of Cape Kennedy.

With my camera in the shadow of a telephone pole and a convenient car radio giving the count-down, I saw and photographed the first puffs of steam at the base of the rocket, and a tiny spot of light that slowly but steadily advanced upward until I lost it in the white clouds near the sun. The three men were on their way.

What has impressed me about the space program is the extreme care and accuracy with which all participants performed their work. Why do we not take more pains to perfect our efforts in other fields?

As I watched that small spot of light move steadily upward I wondered how many of the students which my astronomer friend and I had taught were also watching. Would they remember what we had taught them and appreciate the scientific advances of centuries past? Each generation explained its observations by building on the knowledge acquired by its predecessors, correcting some of their erroneous ideas, and adding more accurate ones. This age-old process bore magnificent fruit with the manned landing on the moon.

I wonder if my students of many years ago will forgive me for teaching them that man would probably never be able to get off the earth, because the speed necessary to take us beyond the earth's gravitational field would be too great for our bodies to stand.

Though the scientific developments which have taken place since my teaching days have been fantastic, we must not become overconfident and believe that man can do anything he wishes. We must try to understand the laws of the Creator and cooperate with them.

(Marjorie Williams, a member of the Friends Meeting of Washington, is assistant program director for optical astronomy in the National Science Foundation and formerly taught astronomy in Smith College. She is on the board of trustees of Friends House, Sandy Spring, Maryland, and on the Davis House Committee.)

New AFSC Head in Seattle

ARTHUR M. DYE, JR., is the new executive secretary of the Pacific Northwest Regional Office of American Friends Service Committee.

Arthur Dye has been a national fundraiser for AFSC since 1964. He takes the place of John A. Sullivan, now associate executive secretary for information and interpretation in the national office of AFSC.

Report on a Takeover in Chester, Pennsylvania

by Dongkyu Bak and Clifford Lester

A BLACK COMMUNITY group that included two staff members of the Robert Wade Neighborhood House called a meeting with the boards of the RWNH and the Concord Day Care Center on June 10 to present itself as the new all-black board for those agencies and to demand that the existing boards resign.

The new board renamed the center the Darnley Belgrave, Sr., Community Center and demanded that Chester Monthly Meeting turn over the deed to the building to them and that the Meeting provide funds for operations.

The staffs of RWNH and DBCC have always been all-black, with a single exception. The board of the CDCC is mixed black and white. The board of the RWNH has only two blacks out of twelve members, but it has been attempting to enlist more black board members for more than two years and in the past had a greater percentage of black members.

It developed that the black community was a group of local youths aged fifteen to thirty who had been participants in the RWNH programs. Their leaders have been activists in the civil rights movement in CORE and NAACP and with Stanley Branche in Chester and elsewhere. One of the leaders, Muhammed Kenyatta (Donald Jackson), is on the steering committee of the National Black Economic Development Council. The local group says that it endorses the aims and programs of the NBEDC but is not a part of that group.

Initially the Meeting felt the problem should be handled by the agency most involved, the Robert Wade Neighborhood House, and issued a statement to that effect. The Concord Day Care Center likewise deferred action pending the results of the efforts of the RWNH to resolve the conflict.

Through its executive director, the RWNH sought community support for removing the occupants. An open meeting was held, followed by direct confrontation with no result. The executive director then brought neighborhood people to Chester Meeting to ask that the Meeting institute action to evict the occupants. At first, the Meeting agreed to seek an injunction. On second thought, it was felt that reasonable alternatives had not been exhausted to warrant such drastic action and that such action might, in fact, fur-

ther the objectives of the militants. Furthermore, the concept of a Friends Meeting using police to solve a black-white confrontation jarred the conscience of Chester Friends.

At this point, the Meeting attempted to enter into negotiations with the occupants. The RWNH decided not to be a party to such negotiations. Several Friends from the Social Concerns Committee of Philadelphia Yearly Meeting lent their physical presence and moral support during these early sessions. Their help was appreciated.

A word about the positions of the boards of the two agencies involved as understood by the Meeting during the time in which negotiations proceeded: The Concord Day Care Center closed its operations at the building on the day after the takeover (the school year had three more days to run) and has since been attempting to seek other facilities. The staff has indicated that it would not feel safe in resuming activities at the RWNH building after this incident. While CDCC board members do not agree with the actions of the Monthly Meeting in handling this situation, they have refrained from any independent action in deference to the Meeting's wishes.

The initial reaction of the Robert Wade Neighborhood House board to the Meeting's decision to talk with the occupants rather than seek an injunction was to move to a store-front office, conduct an already planned summer camp in the suburbs for children from Chester (integrated), and retrieve their records from the building, but retain their lease on the possibility that the community would seek their return after the occupants left.

Subsequently, the RWNH board approved a plan whereby its executive director, a black man, would immediately seek his own all-black board and proceed to regain control of the house, using police if necessary. This accomplished, the new board would change its name and apply to the Meeting for the deed to the building.

A series of negotiations bore little fruit other than to maintain a dialogue between the Meeting and the occupants. It became obvious to the Meeting negotiators and the occupants alike that a meaningful settlement must be based on cooperation between the two black factions: the RWNH staff and the Darnley Belgrave group. Considering the plans of the executive director of the RWNH noted above, there seemed little hope for success in that direction.

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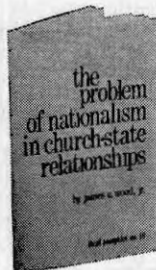
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John D. Jennings, Headmaster
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The prospect of a confrontation between black militants and white-supported blacks increased tensions and caused a group of other concerned black individuals to intervene as mediators. This group, the Congress for City Affairs, met with members of the Meeting at Friends Chester Project House and pleaded for action to avert such a confrontation—one with a high potential for violence. They supported the Darnley Belgrave Community Center and its programs while not necessarily approving of the methods of the takeover. They indicated that the absence of a legal occupancy was preventing funding of the programs.

After much soul-searching and not without some misgivings on the part of some members, the Meeting agreed during its regular business meeting of August 13 to allow one year of occupancy to the Darnley Belgrave group and issued the following statement:

"Chester Monthly Meeting of the Religious Society of Friends recognizes the group called the Darnley Belgrave, Sr. Community Center as a sincere group of people who are trying to improve the community in which they live. The Meeting does not approve the methods which they have used in asserting their position but we recognize a need to encourage such people to live up to the best of their stated intentions to operate a meaningful community center. For that reason, we have agreed to allow them occupancy for the period of one year from this date, August 13, 1969.

"We encourage others to offer support as they can to provide maximum opportunity for success of their venture."

One member, who was present, did not approve of this action.

In summary, the Meeting has been dealing with this confrontation as a local matter related to ongoing programs of autonomous agencies founded by the Meeting. Our action in no way constitutes an act of reparation as demanded by the Black Manifesto. We have not tackled these larger issues as a Meeting as yet.

We do not believe that other Quakers should take the easy way out of their confrontations—which we know are coming—by applying our answer to their situation. Each group must seek those positive actions which will be in tune with the current social environment or expect to be forced into action by the rising frustrations of our black brothers.

**The Destruction of
Draft Files**

by Joan H. Nicholson

EIGHT OF US were responsible for the destruction on August 1 and 15 of most of the 1-A and cross-reference files in two New York City Selective Service offices, which contain records of nearly a million individuals in eleven boards.

Our statement explaining the action concluded: "As Americans, we are outraged that our country, powerful as it is, chooses to exploit and suppress rather than solve human problems, and liberate man from war, poverty, and racism. We call upon men of good will to denounce the Selective Service System, national racism, the violence of war and oppression, and the economic control of the United States, which prevents the liberation of nations on the three continents of South America, Asia, and Africa."

Later we distributed several draft files, with names removed, to each of four of the leading United States corporations involved in overseas investments, asking that their policies and operations be compared with the lives of these young men "forced to offer their lives to maintain United States economic exploitation throughout the world."

We were arrested and brought before the Bronx district attorney but were released for lack of evidence, since we did not feel morally bound to reveal which Selective Service office each of us had been in. We may be apprehended at any time by the Federal authorities but we want to live as openly as possible, trying to witness to our concern for peace and justice.

Mine is a Quaker background, and that of the seven others is Roman Catholic. Edward McGowan and Edward Murphy are Jesuit priests in New York. Genevieve Beary, of Annapolis, is a nurse and the mother of six children. Neil McLaughlin is a diocesan priest from Baltimore; Jack Hayden, a community worker in Chicago; and Anna Walsh and Joan Donato, teachers in Boston.

I found it necessary to engage in the destruction of draft files in a Selective Service office principally because the United States warfare in Vietnam continues. Instead of seeking peace and repentance, we seem bent on a mission of terror and obliteration.

The drafting of young men has been the most essential cog in this war and is for this reason, alone, important to focus

upon. There are, however, other evil aspects of the draft. The essential lesson being taught by the Selective Service System to the youth of America is: Kill so thou shalt not be killed. If thou wilt not kill, try for a deferment so that others may kill in thy stead.

(Joan H. Nicholson, a part-time office worker for A Quaker Action Group and former teacher in the Get Set program, stated as the basis of her willingness to risk imprisonment for destroying Selective Service records: "I believe that there is an eternal source of life, and that the kingdom to which Christ called men will become a reality if men truly seek it with all their hearts regardless of immediate consequences to themselves.")

FWCC Plans Discussed

SIX MAJOR ITEMS were listed on the agenda of the Interim Committee of Friends World Committee for Consultation at Pendle Hill October 6-8. Eleven Friends from overseas were invited.

The topics were: The developing of transnational Quaker missions and service, further stimulation of Friends in right sharing of the world's resources, one percent funds for projects to assist economic development in disadvantaged countries, the responsibilities of Friends in the Middle East conflict, ecumenical relations, and plans for the triennial meeting of Friends World Committee in Sweden in 1970.

Staff Additions at Friends Hospital

FRIENDS HOSPITAL, in Philadelphia, has added to its staff Dr. George Lasota and Dr. Edward Gorman, staff psychiatrists; Jean Weinstein, director of nursing education; Martha Stitt, art therapist in the occupational therapy department; and Robert Berkowitz, chief pharmacist.

The increasing number of patients—the highest in the history of the hospital—Dr. William P. Camp, superintendent, attributes to the referral of more adolescents and young adults with emotional or drug-abuse problems.

Student Representatives at Haverford

TWO REPRESENTATIVES chosen by the Students' Association will attend meetings of the board of managers of Haverford College, and nine will attend faculty meetings beginning this fall.

Students have served on faculty committees since the mid-1960's.



Woolman Hill, Quaker conference and retreat center, in Deerfield, Massachusetts—"a process rather than an institution."

Woolman Hill Turns to Woolman

by Teresina R. Havens

IT WAS TYPICAL of John Woolman to see how Friends' involvement in a power structure unconsciously skews our judgment. The characteristic Woolman approach to social change is different from the technique of a Quaker committee exerting nonviolent pressure on a recalcitrant Quaker slaveholder by staging a silent sitdown in his home.

In a workshop at Woolman Hill, we tried to apply Woolman's insights to the relationship between the resident group at Woolman Hill and our own power structure—the Board—and to some of the differences in perception and role involved. Woolman Hill, formerly a conference facility used largely by non-Quakers, is becoming a resident educational community that sponsors its own conference and retreat program.

John Woolman's new consciousness expressed itself in dreams of striking social imagery—for example, his dream of the hanging of an old Negro man to provide food for a devouring creature, half-fox and half-cat, which symbolized human greed and laziness.

We wondered why these dreams, carefully recorded by Woolman himself and of great interest to us today, had been omitted in all editions prior to the Gummere edition of 1922.

Some perceived this expurgation as censorship of imagination and fantasy comparable with the taboo on psychedelic trips today.

Others suggested that the early editors may have been afraid of an imaginative power beyond their understanding. Perhaps they felt it necessary to present Woolman in a "digestible" form that would command the respect of the ordinary readers in the eighteenth and nineteenth centuries.

This perennial tension between any vital new process and the filters or editing it must go through in being reported to the Establishment of its time proved a live issue at the conference. The residents felt that official minutes were inadequate to convey a sense of the growth process on the Hill to Board members who have not shared in the process.

Some felt that the use of titles was obsolete, divisive, and un-Quakerly. Others believed them to be necessary for orderly division of responsibility and authority.

Such rethinking involves the most fundamental issues in the creation of new social structures. Thus, the revolutionary implications of the old Quaker habit of questioning worldly titles came to life in our situation.

The thought that Woolman saw his own life as a step-by-step journey helped us envisage Woolman Hill as a process rather than an institution.

(Teresina R. Havens, a member of Mount Toby Monthly Meeting, Leverett, Massachusetts, is an associate professor in Springfield College in the Division of Continuing Education, World Religions, Asian Studies, and Adult Education. She wrote *Buddhist and Quaker Experiments with Truth*, for Friends General Conference, and *Pendle Hill Pamphlet, Number 43, Standards of Success*.)

Answering That of Joy in Every Man

by Elsie Landstrom

AS A RELUCTANT and part-time participant, unnerved by theological terminology, I attended meetings at Powell House of the Quaker Theological Discussion Group. Their focus was, "that of God in every man—what do we mean by it?"

I found myself holding those words in my heart and asking myself what they meant to me as I met each person present, old friend and new alike.

I had to leave after the second lecture, but I considered myself in luck to have it given by Kelvin Van Nuys, who identified himself as "a process thinker in the philosophic term" and whose clear presentation of "Creator and Creativity" confirmed completely my experience as artist and person.

In this view, becoming, rather than being, is the essence, and in it is implicit a continuously changing process of evolution, bringing out in ourselves not a fixed potential but something that was not there before, not foreordained, but unfolding into each new being we are out of what we have immediately before

been, utilizing conflict and all other aspects of our darkest selves as leverage into our successively new beings.

Suddenly my stumbling block with Teilhard de Chardin resolved itself. His point omega, which I understand to be a fixed point in the future toward which we are evolving, becoming more Christ-like as we move toward it, became for me a point receding in time, bearing change in its nature yet holding steady ahead of us a standard toward which to become, if we will.

Holding together the few threads of theological thought, finding them familiar in the growing, living, writing processes of my whole life, looking at them with new eyes, and gathering into myself what I knew and responded to in the persons I was immediately meeting—I found myself rephrasing Fox's words in each encounter.

With one person I found I was answering that of disappointment and grief; with another, a swamp of anxieties; another, overwhelming insecurities and fears. These, too, were God in them, to Whom I was responding.

But beyond the dark-green side of chaos into which I am drawn in response to so many, answering their weakness in my own being, affirming there my common humanity with them and crying out, "Yes, yes," in response, "this too I know, this is life, this is terror, this is the battleground on which I too meet my Maker face to face and move, each time I acknowledge Him, on to a new coalescence of being, a new struggle, ever becoming. . . ."

Beyond this, I suddenly realized I met on every side a taste of joy in every man. Truer than our singular insistence on love, joy is the word that singles out life lived fullest, life that keeps coming to terms with all the worst has to offer, weaving it into our own being, moving us toward an ever-becoming newness.

Joy is an authentic mark of the holy, and in the few in which it appears to lie deadened, let us respond with joy that we might touch it again to life.

I am struck by the often greater joy I see in the eyes and faces of the obviously poor and destitute who readily recognize any hypocrisy in those of us who come to do them good, wearing long, dour faces and weighed down by guilt and feelings of defeat.

Yes, of course, guilt is necessary, and spurs us on at important times, but there are occasions when I wonder if Friends are not too much in love with guilt, so much so that it burdens us down too far to be as effective as we might wish. We

must earn the right to real guilt, not take on more than our share as we sometimes do, eager for the sense of importance and involvement in the suffering of the world we long to assume.

Yes, let us earn our guilts and our despairs honestly and leave to others what they have earned. Let us respond truly to the sorrowing and afflicted with the sorrow and affliction in our own souls, remembering the ancient stream of disaster and failure of which we are but so small a part.

But more, let us seek out even the slightest glimmer of joy in all we meet and fan to full burning the lightness of spirit we all need to put our angers and hostilities and insecurities into proportion. We need a world in which those somber goals of justice and mercy are tempered with joy.

(Elsie Landstrom is a member of Wellesley Monthly Meeting, Massachusetts, and lives in Needham, Massachusetts.)

Martin Cobin to Give Rufus Jones Lecture

MARTIN COBIN, chairman of the speech and drama department in the University of Colorado, will give the annual Rufus Jones Lecture for Friends General Conference in Ann Arbor, Michigan, October 4. His subject, "Preparing for a Creative Role in History Making," bears mainly on the status of religious education in the communities of Friends Meetings.

He plans to consider, he said, his concerns about the meaning of being a Friend, formal religious education, and a conscious method of preparation for religious education.

Martin Cobin is clerk of the Boulder, Colorado, Monthly Meeting. He once was secretary of Lake Erie Friends Association and clerk of the Missouri Valley Friends Conference.

The lecture will be given at the Ann Arbor Meetinghouse. It is to be followed by discussion. Members of the Friends General Conference Central Committee will be present for their annual meeting that weekend.

A Silent Commencement

FRIENDS WORLD COLLEGE held its first graduation August 29. The ceremony—a silent meeting—was unique, as was the education of the thirteen graduates.

Their first semester was spent at the Westbury, New York, campus. The following semester they lived with families in Mexico and studied Mexican culture

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through seminars, university courses, and projects in villages.

The second year was spent in Scandinavian folkschools. There followed a summer of travel in Europe, a month at the Diplomatic Academy in Vienna, and a stay at the college center at Kaptagat, Kenya.

The student pilgrimages continued to India. Preparation for independent village projects there included yoga lessons, study of local music and dance, meetings with government officials, much travel, and seminars. The final stop was in Hiroshima, Japan.

Senior theses included a novel based on travel experiences and a photographic essay on the relationship between man and the environment in contemporary United States.

Report from Tennessee

INCIDENTS OF HARASSMENT continued throughout the summer in Brownsville, Tennessee, where the Fayette-Haywood Workcamps, sponsored by Quaker groups and Negro organizations, have been operating for seven years.

Black youths working on a voter registration project were threatened by police and told to leave Haywood County, from which there is a steady migration of young black people to northern cities.

When the Brownsville public swimming pool was opened to blacks and whites alike, on declaration by the mayor, three policemen, one of whom was armed but had no uniform or car license, forced Virgie Hortenstine of Community Friends Monthly Meeting, Cincinnati, to give them the camera with which she had been taking pictures at the pool, after having transported black children to it in her car. She is coordinator of Fayette-Haywood Workcamps.

The policeman who took the camera out of her handbag to pass to the plainclothes constable, used physical force to get it away from her. The camera was returned to her at the city hall the following day.

John A. Sullivan Appointed

JOHN A. SULLIVAN has been named Associate Executive Secretary for Interpretation and Information by American Friends Service Committee. He replaces Stephen G. Cary, who resigned to become vice president in charge of development in Haverford College.

John Sullivan was executive secretary of the Pacific Northwest regional office of AFSC.

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MEETING ANNOUNCEMENTS

Arizona

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

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

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

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

California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Colorado

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

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

Connecticut

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

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

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

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

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

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

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

Delaware

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

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

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

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

WILMINGTON—Meeting for worship at Fourth and West Sts., 11 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

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

Florida

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

DAYTONA BEACH—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone 253-8890.

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 Cor-sica, 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 955-3293.

ST. PETERSBURG—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. Wor-ship 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 Dun-lap 243-7821.

QUINCY—Unprogrammed meeting, 10:30 a.m. Phone 223-3902 or 222-6704 for location.

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

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

Indiana

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

WEST LAFAYETTE—Meeting for worship 9:30 a.m. 176 E. Stadium Avenue, Clerk, Lois R. Andrew. Phone 743-3058.

Iowa

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

Kansas

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

Kentucky

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

LOUISVILLE—Adult First-day School 9:30 a.m. Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. 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 wor-ship. For information telephone 882-7107 (Wis-casset) or 236-3064 (Camden).

Maryland

ADELPHI—Near University of Maryland, 2303 Metzerott 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, Home-wood 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.

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, Mabel Hamm, 2122 Geddes Avenue. Phone: 663-5897.

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., W. 44th Street and York Ave. So. Phone 926-6159 or 332-5610.

MINNEAPOLIS—Twin Cities Friends Meeting, unprogrammed worship, 10:15 a.m., Friends House, 295 Summit Ave., St. Paul. Call 222-3350.

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

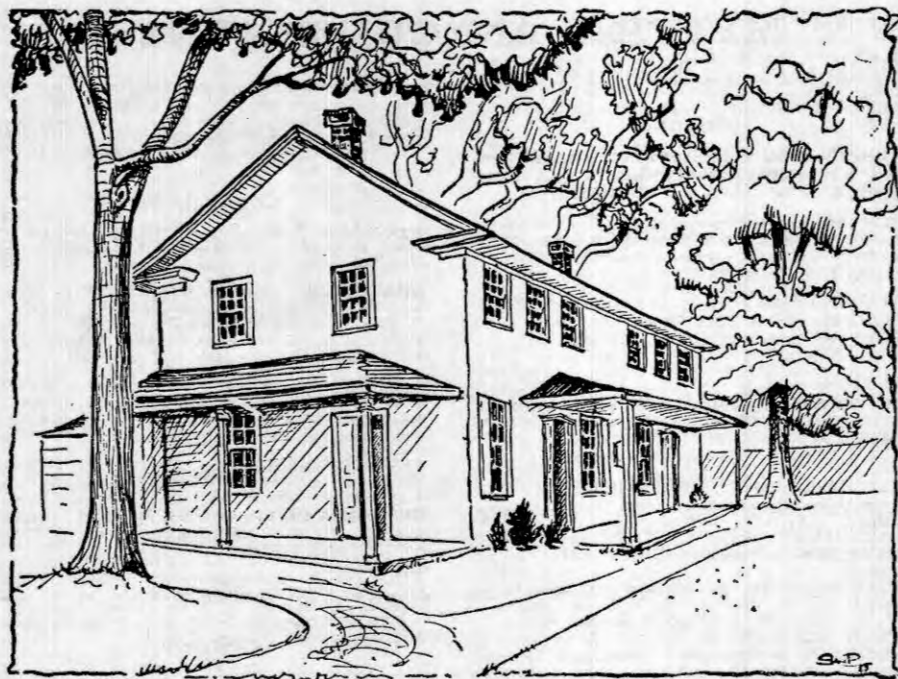
LINCOLN—3319 S. 46th. Phone 488-4178. Worship, 10 a.m.; Sunday Schools, 10:45.

Nevada

RENO—Meeting for worship 11 a.m., 1029 N. Virginia Street, Reno. First-day School and discussion 10 a.m. Phone 322-3800.

New Hampshire

DOVER—Meeting for worship 10:30 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.



Makefield Meetinghouse, near Dolington, Pennsylvania

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone 643-4318.

MONADNOCK—Worship 10:45 a.m., Library Hall, Peterborough (Box 301). Enter 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 and Lake St. Meeting for worship 10 a.m. Nursery care. Special First-day school programs and/or special following worship, from October to June. Phone 428-6242 or 429-9186.

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

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

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J.

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

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

PLAINFIELD—Adult class 10 a.m. Meeting for worship and First-day School 11 a.m. Watchung Ave., at E. Third St., 757-5736. Open Monday through Friday 11:30 a.m.—1:30 p.m.

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

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

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

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

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

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

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

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

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

New Mexico

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

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

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

New York

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

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

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

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

CLINTONDALE—Pastoral Friends Meeting—"In McIntosh Country," near the New Palitz exit of the New York Thruway. Worship 11 a.m. Fellowship Hour. Gerald Sutch, Minister, Crescent Avenue, 914-TU 2-6456.

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, 9:30 a.m., 11 a.m., 15 Rutherford Place, Manhattan. Others 11 a.m. only.
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 5Spring 7-8865 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

QUAKER STREET—Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duanesburg, 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 at 821 Euclid Avenue, 10:30 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 and First-day School, 10 a.m., 120 Woodburn Rd. Clerk, Lloyd Tyler, 782-1717.

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. Mulberry, 9:30 a.m. Church School; 10:45, meeting for worship.

Oklahoma

OKLAHOMA CITY—Friends Meeting House, 1115 S. W. 47th. Meeting for worship 10:30 a.m. Visitors welcome.

STILLWATER—Correspondent, Clarence Cunningham, 924 Lakeridge Drive.

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 Sumnetytown 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.

LANSDOWNE—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, 1515 Cherry St.
Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Fair Hill, Closed for summer. Will re-open Oct. 12.

Fourth and Arch Sts. First- and Fifth-days.
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., 10 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—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m.; meeting for worship 11:15 a.m. Monthly meeting on second Sunday of each month at 12:15 p.m.

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 Sista 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.

LUBBOCK—Worship and First-day School, 10:30 a.m., 2412 13th, PO 3-4391. Richard Foote, Acting Clerk, 829-2575.

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, 11 a.m., Hope House, 201 E. Garrett Street.

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

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

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

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

Washington

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

Wisconsin

BELOIT—See Rockford, Illinois.

MADISON—Sunday, 9 a.m. and 11 a.m., Friends House, 2002 Monroe St., 256-2249.

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

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.

October

1, 8, 15, 22, 29—Workshops for Librarians of Friends Schools and Monthly Meetings, 6:30 to 8:30 P.M. Write Yearly Meeting Library or Committee on Education, both at 1515 Cherry St., Philadelphia 19102.

2—Discussion on low-cost housing and urban renewal, Poughkeepsie Meeting, New York. 6:30 P.M. covered-dish supper. 7:45 P.M., presentation of the theme by Lewis Waddilove, English member of Friends World Committee. Open to Friends of the Nine Partners Quarterly Meeting.

3-5—Weekend Conference on Gandhian Nonviolence in India Today. Discussions led by Narayan Desai, organizer of the Indian peace army. Write to Pendle Hill, Wallingford, Pennsylvania 19086.

4—Fortieth Annual Buckingham Meeting Fair, Lahaska, Pennsylvania, 10:30 A.M. to 3:30 P.M. Entertainment for children. Needlework table, quilts, art exhibit, plants, baked goods, and snacks. Luncheon served in school gym until 2 P.M.

4—Friends World Committee Tea honoring overseas Friends, and address by Lewis E. Waddilove, "World Quaker Development Since the 1967 Friends World Conference." Chestnut Hill Meetinghouse, 100 E. Mermaid Lane, Philadelphia, 3:30 P.M., following the afternoon session of Philadelphia Quarterly Meeting. All Friends invited.

4—Rufus Jones Lecture, 8 P.M., Meetinghouse, 1420 Hill Street, Ann Arbor, Michigan. Speaker, Martin Cobin: "Preparing for a Creative Role in History Making."

6,13,20,27—Quaker History Course, New Paltz, New York, 7:30-9:30 P.M. Leaders, Jerry Frost, George Badgely. For information write: Charles E. Rich, 249 Hooker Avenue, Poughkeepsie, New York 12603.

24-26—Prophetic Art: What It Tells Us About Ourselves and the Future, seminar led by Dorothea Blom. Powell House, Old Chatham, New York.

November

1—Annual Public Meeting, American Friends Service Committee, Fourth and Arch Street Meetinghouse, Philadelphia, 9:30 A.M. to 4 P.M. Individual speakers and panel speakers. Theme: "The Hardest Lesson," taken from William Penn: "Love is the hardest lesson, but for that reason it should be most our care to learn it." Gilbert F. White, retiring chairman of the AFSC board, will speak at the close of the meeting. The new chairman will be introduced.

7-9—Business World and Quakerism, conference led by George Peck. Powell House, Old Chatham, New York.

14-16—Receptive Listening Seminar, at Powell House, sponsored by New York Yearly Meeting Ministry and Counsel. Write to Francis Hall, Powell House, Old Chatham, New York 12136 for information about series.

27-30—South Central Yearly Meeting, at Austin, Texas. For information write: Warner Kloepfer, 3033 Louisiana Avenue Parkway, New Orleans, Louisiana 70125.

28-30—Pendle Hill Weekend Retreat, Wallingford, Pennsylvania, led by Chris Downing.

For Your Calendar:

Pendle Hill Midwinter Institute, December 31-January 3. Quaker Leadership Seminar, William Penn House, January 19-23.

Announcements

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

Marriages

BROWN-EISENHARD—On August 30, at Airlie House, Warrenton, Virginia, under the care of Goose Creek Monthly Meeting, Lincoln, Virginia, RACHEL AGATHA EISENHARD, daughter of John and Antoinette Eisenhard, and TIMOTHY FRANCIS BROWN, son of Francis and Edith Brown. The bride and her parents are members of Goose Creek Monthly Meeting; the bridegroom and his parents are members of Harrisburg Monthly Meeting, Pennsylvania.

COX-MORRIS—On July 19, at Newfoundland, Pennsylvania, under the care of Southampton Monthly Meeting, Pennsylvania, ELEANOR RHOADS MORRIS, daughter of Elliston P. and Anna S. Morris, and ROBERT MILTON COX. The bride and her parents are members of Southampton Monthly Meeting; the bridegroom, of New Brunswick Monthly Meeting, New Jersey.

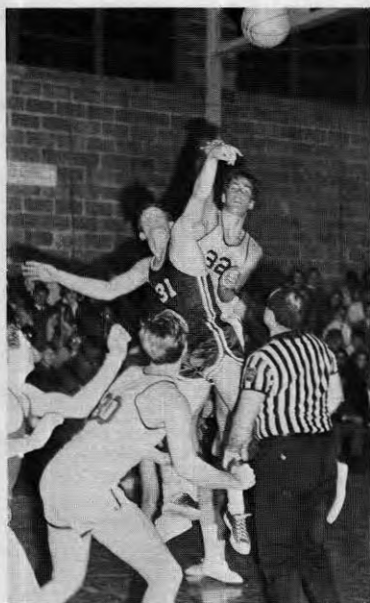
MOORE-HUSAR—On July 11, at Sandy Spring Meetinghouse, Maryland, MARY ELIZABETH HUSAR, daughter of Mary E. Husar and John R. Husar, and JOHN LEWIS MOORE, son of S. Brook and Mary Lillian Moore. The bridegroom and his parents are members of Sandy Spring Monthly Meeting.

MOSER-BRICK—On August 21, LINDA ANN BRICK, daughter of A. Robert and Helen H. Brick, and ROBERT EDWARD MOSER, son of Mrs. Robert Moser and the late Mr. Moser of Long Beach, California. The bride and her father are members of Crosswicks Monthly Meeting, New Jersey.

MOSES-WALKER—On July 19, at Westtown Meetinghouse, Pennsylvania, RUTH NICHOLSON WALKER, daughter of James French and Alice Bell Walker, and RICHARD PHILLIPS MOSES, son of the late Fred and Irene Moses. The bride is a member of Westtown Monthly Meeting, and the bridegroom is a member of Central Philadelphia Monthly Meeting.

Death

LONGSTREET—On August 19, suddenly, at Manasquan, New Jersey, WALTER ANTHONY LONGSTREET, aged 60, clerk and a trustee of Manasquan Monthly Meeting. He also served as a devoted teacher and superintendent in the First-day School. He is a past clerk of Shrewsbury and Plainfield Half-Yearly Meeting. He is survived by his widow, Marianne Adler Longstreet.



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