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# FRIENDS JOURNAL

*Quaker Thought and Life Today*





# FRIENDS JOURNAL

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## Contents

A Study of American Quakers— <i>Martha L. Deed</i> .....	318
A Quaker Portrait: Jan de Hartog— <i>Marian Hahn</i> .....	320
On Being Courteous to Children— <i>John F. Gummere</i> .....	323
On Meditation:	
One with the World on a Mountaintop— <i>Rose Lowe Wardlaw</i> .....	324
Opening the Door To the Light— <i>Philip Winsor</i> .....	324
Openness to Emptiness— <i>Winston L. King</i> .....	325
Our Responsibility for American War Crimes— <i>John B. Sheerin, C.S.P.</i> .....	326
Pole-Vaulting Friends Who Stayed Up There— <i>Moses Bailey</i> .....	328
Poetry by <i>Linnea Johnson</i> and <i>Merle Perry</i>	
Young Voices— <i>Charles H. Long III, Jessie Shetter, Marjorie Wachs, Sammy Schwartz, Robert S. Gaines III, Betsy Crom, Don Murray</i> .....	329
Reviews of Books .....	330
Cinema— <i>Robert Steele</i> .....	334
Letters to the Editor .....	335
Friends and Their Friends Around the World .....	337
Reports by <i>Barbara Norcross, Winifred Healey, Henry F. Shaw, Deborah Dodd, and Tom Martin</i>	
Sufferings, Coming Events, and Announcements .....	345

## From a Facing Bench

THE PHOTOGRAPH ON THE COVER is by Craig Kronman, a student in Friends Academy, Locust Valley, Long Island, New York. It was printed in Red and Black, the student newspaper, of which he and Greg Stella, who sent us the photograph, are junior editors. It pictures one detail of a project in which students redecored, inside and out, the art room with designs and murals in many colors. Three qualities stood out: Energy, enthusiasm, and experiment.

Nancy West, editor of Red and Black, wrote: *Creativity may be a patient search, as the entrance to the art room tells us, but it is by no means tedious or slow. Artistic creation is a lively experience; it is an exciting exploration, an expedition unlimited by the necessity of any other purpose than the satisfaction of the artist. Yet it is not devoid of meaning; it takes its form from the artist's imagination and in doing so, helps to form his mind. In this reciprocal action art finds its meaning and purpose; it is both created and the creator.*

On page 329 are the creative accomplishments of other young Friends.

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(Continued on page 339)



# Today and Tomorrow

## To Find Its Own Soul

THE RIGHT REVEREND PAUL MOORE, JR., the new bishop coadjutor of the Episcopal Diocese of New York, believes that the men who count in religion today are the men who rejoice in conflict and that, like Christ, the church today must endure the blood of the Cross to find its own soul.

Since his ordination in 1949, he has ministered with a sense of deep compassion to the underprivileged in Jersey City, Indianapolis, and Washington (where in 1964 he was consecrated a bishop in the National Cathedral). He has been in continuous conflict in matters of traditionalism, racism, militarism, smugness, and cultural deprivation. His critics inside and outside his church are many and vocal. He easily could have chosen a different path, a safe, secure, and expected career, for in his background are prestigious family, good schools, and wealth.

His views are quoted by James M. Perry in *New York Magazine*: "I'm excited about the church. The church may very well now be healthier than it has ever been because, finally, it is facing the issues that have been there all along. The church is having problems precisely because it is seeking its own identity.

"I feel a bishop has to feel exactly the same sense of deep compassion and obligation to people outside the church as to those within. Do you minister to your own quote middleclass white Episcopalians unquote or do you minister to kids who are COs, to deserters, to blacks? And, can you minister to those people without once in a while standing on their side of the fence?

"The poor ask for bread from us who eat cake, the blacks ask for justice from us whose very institutions of justice are felt at this moment to be making a travesty of justice at the Chicago conspiracy trial and in the alleged harassment of Black Panthers.

"The young merely ask that we stop killing in the name of charity or freedom and that we try to get our bodies and our feelings and our souls together before we blow ourselves internally or externally to the skies.

"These movements of the poor and the blacks and the young are tinged with violence. Old men like you and me say we are all for progress but we must not use violence to attain it. I believe this with all my heart. But what we do not admit is that we are keeping the status quo by violence, legalized violence.

"We must now describe our state as one of revolution. *Revolution*. I use the word soberly and advisedly. It is no longer a question of whether or not we want a revolution. We are in a revolution. The question is, What kind of revolution will it become? The issue is, What side are we on?"

## To the Hustings, Men!

THE MOST ACTIVE young activist we know was telling us about the next step he thinks should be taken in the revolution of which he is a part.

We learned much about the mechanisms of change, he said, from our work for Senator McCarthy, the actions on campuses, the Mobilization for Peace, Earth Day, and the black militant movements. We learned what needs to be done and what can be done. We have stopped short of an obvious, sure way of achieving further progress.

That way is for the young activists to enter politics, to name and support their own candidates for local, state, and national offices and legislative bodies. In a democracy, he carefully explained, that is the way to get things done.

## Negative, Nondescriptive

NONVIOLENT is another of those words to which we may have given too wide and negative a meaning. Nonviolent means without violence (implying a void of something positive)—I do not carry a gun, I do not bloody a man's nose in anger, I do not kill somebody, I do not bomb buildings; I do not use force. Then what am I, really, in my nonviolence? I am peaceful, compassionate, understanding, all of which are pregnant substitutes for "non-violent." Magnanimous also is a good word. So is gentle.

## Appointed Rounds

WE TAKE LITTLE comfort from the knowledge that we have company in our miseries over the late delivery of *Friends Journal*. Something worse may come.

A limited-circulation weekly in Washington pays up to forty-two cents a copy for first-class postage because the Post Office will give it no assurance of prompt delivery otherwise. *New Republic* now publishes a western edition in Los Angeles in an effort to speed copies to readers. *Saturday Review* and *US News* reach subscribers up to three weeks late. The first copy of a monthly magazine we subscribed for a year ago reached us four months after we mailed our check, and we have had five copies since. The Post Office has sent all but first class mail by slow freight and has tried other evasions, sometimes without telling the customers, the public.

The Post Office has a deficit of one and one-third billion dollars. Rates will have to go up if the department is to be self-supporting. People who know more about it than we do think that might put magazines and some newspapers out of business.

We have a silver lining in our clouds, though: Our friendship with our subscribers has become closer than ever. When we explained the situation to those who fail to get copies or get them woefully late, many write that they love us, regardless; their main concern is that they might miss an issue.

# A Study of American Quakers

by Martha L. Deed

AS A CONVINCED FRIEND in a liberal campus Meeting, I had identified strongly with the rugged individualism and the experimental approach to life characteristic of early Friends. I assumed that all Quakers felt as I did. Wider contact with Quakers told me otherwise. I discovered such vast differences in beliefs, attitudes, and practices that I found myself wondering again and again, "What do Friends have in common?" It became a fascinating, disquieting riddle.

During my early years in graduate school, I arranged to study Quaker history independently for a couple of semesters and took that time to trace the development of the Society of Friends from the seventeenth century to the present. I paid particular attention to the roots of the divisions currently evident within the Society of Friends.

The result of studying and experiencing Quakerism was a desire to answer my question in the tradition of Friends—experimentally. The experimenting in this case meant research for a doctoral dissertation.

Many of us are reluctant to put intimate feelings about religion and our response to it on paper. To do so seems hopelessly oversimplified: It is not possible to reduce something so meaningful to a few words and phrases without feeling that what has been omitted is precisely that which is most essential. Given this, would not the research be superficial at best? At worst, maybe "typical Quakers" could not be induced to participate at all.

To test the situation, I wrote letters to Friends Journal and Quaker Life inviting Friends to write about their experiences in the Society of Friends—a religious autobiography. Nineteen persons from the United States and Union of South Africa responded. They represented a wide variety of ages and viewpoints.

With this encouragement, I was ready to tackle problems of method. My goal was to get in touch with Quakers throughout the United States from the most liberal to the most evangelical. To do that, I needed a neutral ground. Friends World Committee, American Section, solved this problem by offering to underwrite research costs with a Quaker Leadership Grant. Herbert M. Hadley, secretary of the American Section, wrote a letter of introduction to accompany the questionnaires.

I had technical problems to solve before I could start the project. The method of selecting participants was one of the most serious. A pure random sample was impossible, because of the absence of central membership lists, and I

knew that the more I had to interfere with "pure randomization," the more I ran the risk of skewed data. Eventually—and, in true scientific tradition, the idea woke me out of a sound sleep one night—I decided my sample would be random for Quaker Meetings rather than individuals.

The use of the Friends Directory and specifications about distribution of the questionnaires within each Meeting assured me of a sample balanced in terms of age, sex, and leadership position within the Meeting. Even with these safeguards, however, I feared that certain types of Friends would be omitted, such as those who are hostile or indifferent to their local Meetings, whose views differed greatly from the norms of the Meeting, or who infrequently attend worship.

Fear of biasing seemed justified by the results. Sixty percent of the one hundred sixty-two Friends who participated had been or were in major leadership positions (ministry and counsel, clerk, pastor, or trustee). Seventy-eight percent attended meeting once a week or more. It seems safe to conclude that these data are not true of the "average Quaker."

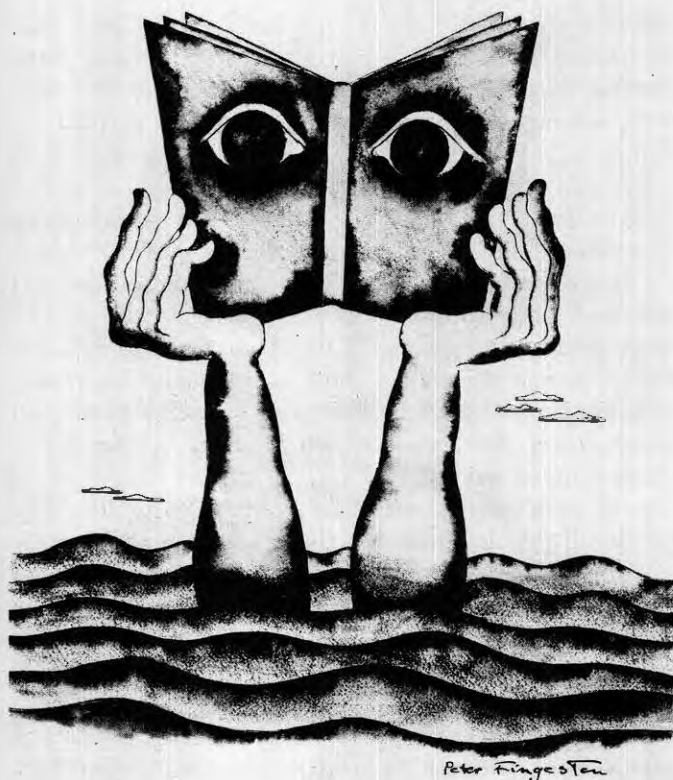
Except for the high percentage of Quaker leaders, it appeared that attempts to make the sample inclusive were successful. Friends participated from Friends General Conference, Friends United Meeting, United Yearly Meetings (FUM/FGC), Conservative Yearly Meetings, unaffiliated Yearly Meetings, and Evangelical Friends Alliance. More than eighty percent of the Meetings I got in touch with contributed at least one participant, and more than sixty percent of the questionnaires were completed. The response from Evangelical Friends Alliance was thirty percent.

This means that the EFA people who participated may have been untypical in some important respect. Three of the groups had one-hundred percent response (Conservative, unaffiliated, and FGC meetings). Ninety-two percent of the FUM meetings responded. Eighty-three percent of the United Meetings (FUM/FGC) supplied at least one participant.

It appeared that religious and sociological data drawn from the sample would be reliable indicators of Quakers as a group. The one-hundred sixty-two Friends from forty-two Meetings who participated in the final research were well distributed in terms of age (twenty percent each under 30 and over 65, average age 48), sex (nearly even), geographical location, and Meeting affiliation. In addition, reliable comparisons between programmed and unprogrammed Friends would be possible. Subgroups were not large enough, however, to allow comparison—for example, Conservative Friends with FGC Friends.

The "average Quaker" was elusive, however. If I took participating Friends as one group, it was not possible to arrive at a true average, even in the nonreligious categor-





**"In the beginning was the Word, and the Word was with God, and the Word was God."**

*Pen and ink wash drawing by Peter Fingesten*

ies, such as education or family income, because the group seemed to cluster around two means.

This result was the most important finding in the research:

Taking into account the possibility of sampling error, I found that American Quakers form two distinct groups in terms of religious beliefs and religious orientation, according to whether or not they belong to pastoral or non-pastoral Meetings. The chance that any one of these differences was an accident of sampling is less than one in one hundred on every dimension studied, with the exception of experiencing the presence of God; the chances of coincidence then were five in one hundred.

On the basis of this research, it appears that members of programed Meetings, on the average, have four fewer years of formal education than members of unprogramed Meetings, with significantly less likelihood of earning ten thousand dollars a year than nonpastoral Friends.

Members of unprogramed Meetings attend meeting significantly less often than their pastoral counterparts and also are far less interested, as a group, in religious education, which ranked first among pastoral Friends' activities, but a poor third (after ministry and counsel and clerk) among members of unprogramed Meetings.

There was no significant difference between the two

groups in terms of number of Quaker activities or involvement in the Meeting. Surprisingly, in view of the prominence given social testimonies in Quaker literature, only eighteen percent of the participants mentioned any form of social outreach or involvement in peace activities.

Members of programed Meetings are significantly more conservative theologically than members of unprogramed Meetings. Furthermore, programed Friends report conversion experiences significantly more often than unprogramed Friends (seventy-seven percent compared with twenty-six percent).

That American Quakers form two distinct groups is the disturbing but inescapable conclusion of my research. I shall discuss later the questions I asked in order to explore the possibility that the questions were weighted to highlight differences. Briefly, the questions pertained to basic aspects of religious belief, including belief in God, beliefs about Jesus, the Bible, the meaning of life, and specific matters, selected from a standardized questionnaire used to compare and contrast religious groups in the United States.

The research was conducted in the belief that communication barriers still exist within the Society of Friends and the differences among the various groups are great. Much remains to be done to confront the differences and to develop trust among the groups. Empirical research that does not attempt to weigh one group against another but tries to pinpoint differences and similarities could benefit the Society of Friends in its self-evaluation.

At present, on the basis of this research, it can be said that Quakers share a positive response to being called Quakers (except for one EFA woman who rejected the term entirely). The response does not have the same basis for all groups. For instance, members of the Evangelical Friends Alliance may be attracted to early Quakerism because of the founders' evangelical zeal; members of Friends General Conference may be attracted by the founders' attempts at radical social and religious reform.

More specifically, Quakers as a whole differ from the general population in their greater tendency to analyze motives and to try to understand themselves and life around them. They also differ from Protestant groups in their higher incidence of direct, personal experiencing of the presence of God.

The issue of how alike or different we are is a delicate one for many Friends. It is one that needs further exploration in terms of this study. It is a challenge to seek more deeply the spiritual kinship that we sense with Friends of other persuasions at such gatherings as the world conferences.

*(This is the first of three articles by Martha L. Deed that summarize the results of her cross-sectional study of American Quakers.)*

# A Quaker Portrait: Jan de Hartog

by Marian Hahn

EVA DE HARTOG, eight years old, sits on one side of her father and holds up ten fingers to signify she is willing to stay in meeting ten minutes more before going off to First-day school.

Jan de Hartog nods assent, lets his arm fall protectively around the chair of Eva's sister, six-year-old Julia, and sinks into meditation. Jan's wife, Marjorie, is absent on this First-day. Including Jan and the two adopted Korean children, twenty-five Friends are gathered for meeting for worship in the Music Room at New College, Sarasota, Florida.

Jan de Hartog has written four plays and twelve books. Among them are *The Captain*, a Book-of-the-Month Club selection in 1966 and the fourth of the novels to be made into a film, and *The Fourposter*, a play, which was filmed and adapted for the musical stage as *I Do, I Do*. His books have been translated into seventeen languages. The plays have been performed in twenty-three languages.

Jan was born in Haarlem, the Netherlands, in 1914, the son of a minister of the Dutch Reformed Church. He was introduced to Quakerism by his mother, who sometimes attended meeting and had a library on mysticism and Quakerism, which he explored on Sunday afternoons.

The core of Jan's Quaker faith, he says, is "the approach to conflict after the manner of Friends."

He sees this as the young George Fox's approach when he confronted a judge in Derby, who sentenced him to his first prison sentence and whom Fox outraged by addressing as "thou" in an effort to reach the man hiding behind the symbols of office.

He sees it as the approach of Margaret Fell, who wrote letters to King Charles beginning "Dear Heart," and that of John Woolman, who labored with the slave owners, in private and as Friends, that they might see the evil of slavery and free their slaves.

Eva and Julia are the protagonists of his latest book. *The Children*, a guide to adoptive parents of Asian children and a plea for the orphan children of Korea and Vietnam and for children everywhere whose lives have been shattered by war.

In 1967, some time after the adoption of Eva and Julia, Jan went to Vietnam in behalf of Friends Meeting for Sufferings of Vietnamese Children and saw there horrors that haunted him more than any he had known during the Second World War:

"Children lying helplessly on their backs, rolling their



Photograph by William A. Smith

Jan de Hartog

heads from side to side, and flattening their skulls until they ultimately become pointed so that it was possible to estimate the time a given child had spent in the orphanage by the shape of his head."

One function of the Meeting for Sufferings was to set up machinery whereby some of these orphans could be brought to the United States or Holland for adoption.

After a television interview with Jan, during which a photograph of Eva and Julia was shown, a thousand families asked for such children, but the Dutch government refused to admit a single child. Instead, it appointed a commission to study the advisability of interracial adoptions in the Netherlands.

Jan felt un-Friendly frustration, but it is not his way to accept defeat. He collected letters from an association of parents who had adopted Korean children and sent them to the commission. Then he began to write.

Eight times he started a book, seeking a Friendly way of saying the things he had to say. Marjorie saw this as a time of spiritual turmoil: "Jan simply was unable to discuss what he had seen without confronting those responsible for the refusal in anything but anger and outrage, for by so doing they were literally condemning the children to death." The infant mortality in the orphanages of South Vietnam at that time was fifty to seventy percent.

Then one First-day in meeting, Jan emerged from the



almost frightening intensity of his meditation to say that he was no longer consumed by a sense of outrage—that the whole concept of the book had become clear. He must respond to that of God in the authorities by assuming that they would, of course, admit the children the moment they realized that it would be to their true interest. He had to convince them by allowing his love for his own children to overflow and to infect the Dutch authorities so that they would see the admission of the children as a blessing to parents and to children. He would demonstrate from his own experiences and those of his family how a couple of middle-aged white parents and two very disturbed Asian war orphans could become a happy, loving, intimate family. He had found a Friendly way to write the book.

He sent a typescript of the manuscript to each member of the advisory commission to the Ministry of Justice in Amsterdam. Then he went to see them personally. He found them far more concerned than he had imagined.

Eventually, some children were admitted—almost seven hundred to Holland and the United States, and negotiations are continuing between the Welfare Department in Saigon and various agencies in the Netherlands and the United States. Some children have been saved who otherwise would have died. Some have died who might have been saved—children, in Jan's words, "as lovely as our two."

*The Children* was published first in Holland and then, in 1969, in the United States. Implicit is the plea for a world at peace, where children have the opportunity to grow and play and live. Race prejudice dissolves as the reader is invited with dignity and tenderness to become vicariously, or in reality, the parent of an Asian child and moves through the problems of pets and bedwetting, stealing, and nightmares adoptive parents of such children may encounter in them.

Jan and Marjorie de Hartog and the two girls live in Casey Key, off the west coast of Florida. They recently moved from a cottage to a seven-room house. Each girl has a room, which Marjorie decorated to suit their very different personalities.

Sunbrowned, in shorts, sandals, and open shirt, Jan trims the shrubbery or directs the carpenter in making "new house" adjustments on those occasional days when he does not sail his tugboat to a quiet place in the bay, drop anchor, and work on *The Peaceable Kingdom*, a history of Quaker faith and practice.

It was not always so, for Jan de Hartog has a propensity for being where the action is. As a boy he ran away to sea. As a young man, he became a sea captain. One of the first underground resisters in the Second World War, he was sentenced to death in absentia by the Nazis. He escaped through Belgium, France, and Spain, a journey during which he was imprisoned five times, crashed with a plane, and was wounded as he crossed the Spanish border.



Photograph by William A. Smith

"... where children have the opportunity to grow and play..."

The suffering Jan has known and seen may explain the periods when he abandons other activities and devotes himself to the alleviation of suffering. In *The Hospital* he comments: "... As mysterious as the enigma of man's suffering [is] his urge to alleviate it."

One instance of Jan's surrender to this urge was the flood of 1953. Then, a "northwesterly hurricane combined with a spring tide broke the dikes of southwest Holland and a tidal wave eighteen feet high swept across the islands, smashing everything in its way." He responded by transforming his houseboat into a hospital ship and sailing into the flooded areas to pluck people from house-tops and give medical aid where needed.

Soon afterward he wrote *The Little Ark*, a delightful tale of two adopted children lost in the flood with a pet rooster, a rabbit, and a dog, all of whom were eventually rescued by a hospital ship and returned to a world that greeted them with Friendly comfort and philosophy.

Quaker history, faith, and practice are important to Jan, but emphasis is on practice.

One of his favorite stories, which he used in *The Hospital*, is the definition of Quakerism given by a German woman to American Friends who had gone to help feed the children in Germany after the First World War. She observed them at work for a few weeks. Then she asked, "Why are you doing all this?" When the Friend lacked

eloquence in trying to formulate an answer, she cried, "But this is terribly important! You must preach what you practice!" To Jan, the practice comes before the preaching—or the writing.

In Houston, where the de Hartogs were living in 1962, it was Marjorie who initiated the "practice" by becoming a volunteer nurses' aide in Jefferson Davis, a charity hospital that serves primarily the black community. The reality of the suffering and the urgency of the need were reported so vividly by Marjorie that soon Jan and the members of Live Oak Friends Meeting were working on eight-hour shifts, carrying bedpans, washing incontinent patients, ministering to the sick, and comforting the dying.

The time came when Jan and Marjorie and the Friends of Houston knew that they must go beyond the relief of immediate need to find out why the indigent sick of Houston, a rich city, were treated in an understaffed, under-equipped hospital that literally "smelled of the Middle Ages."

Some, like one CBS reporter, wanted Jan to "come clean and name the culprit [because] surely the filthy mess inside the hospital was somebody's fault."

As Jan and Marjorie and members of the Meeting confronted those with varying degrees of authority, however, they discovered that there was no one culprit, but only human beings with their individual prejudices and needs, caught in a maze of authority and responsibility.

*The Hospital* is memorable because of its clarification of concepts of blame and responsibility and its factual description of the complexity of the milieu in which the needless suffering of human beings was accepted by all levels of personnel, including the citizens of Houston.

Jan told me he wrote the book to arouse the conscience of Houston and to support, through its royalties, a program of Red Cross volunteers and orderlies—an economical way to meet the immediate and critical need.

Both aims were accomplished. The city levied a special tax to raise the pay of nurses in the charity hospital. Jan's faith that people respond when they understand the need was justified.

Jan published in 1966 his best known, and probably his finest novel, *The Captain*, an exploration of one man's acceptance and rejection of violence.

The persons and happenings in *The Captain* are creations of the imagination, but the hero's journey toward pacifism is Jan's own spiritual journey. The book is about an earthy and lovable young man who enjoyed a life in which sex, ambition, and expediency brought him into the military. There he came to see the war as massive, impersonal destruction and death plus spiritual corruption—all supported by social man's need for a job and physical man's need for survival.

Martinus stands on the bridge of his ship and responds to the horror of exploding ships and shattered bodies with

a seaman's version of the peace testimony: "I knew then and there that I had had enough of this massacre. All of me, every fiber of me, the sum total of everything that made up my individuality now, finally, rejected the murderous lunacy of it all. . . . I, in my turn, recoiled from unconditional survival, if that was what was involved. I was through adding my own violence to the slaughter; they could shoot the Hell out of me and the Isabel Kwel, but I was no longer going to shoot back."

Martinus at last became part of a "world of peace and decency and creativity" when he stopped trying to survive and began to live by his determination "to leave this life in a manner appropriate to a human being, not as a raving, panting cannibal, drunk with his brother's blood."

He achieved humanity when he pulled an oil-covered German U-boat survivor from the water into his lifeboat and then protected him from a strafing German plane with his own body.

Thus Martinus (like Jan) rejects "unconditional survival," has compassion for the suffering, and determines to die like a man if he cannot live like one.

Variations of these themes appear and reappear in most of the books. The protagonists are Friends or men becoming Friends, but not knowing the name or the group. They live through love and fear and cope with their own inadequacies with compassion, courage, humor, and some illumination from what Friends would call the Inner Light.

Jan is able to deal with the themes of human suffering and the tragedy of man's inability to see it and cope with it and at the same time smile at his absurdities—and ours and the world's. A Friend who worked with him in Houston said she remembers him most of all for his gift of seeing daily events with gentle humor. His exuberant wit holds enthralled his lecture audiences, but other attributes have a part as well—his vitality, assurance, rapport.

Being with the de Hartog family nowadays is like stepping into the pages of *The Children* with Eva and Julia a little older and the details somewhat different. You are likely to see one or both of the girls climbing onto Jan's obviously slippery but willing lap, or Jan may stop in the middle of a conversation to give complete attention to the tooth that Eva pulled at kindergarten and will put under her pillow for the fairy. Marjorie, being English, will serve tea to all, whatever the occasion.

Jan and Marjorie were living on their boat, the Rival, in the sixties when they helped organize Sarasota Friends Meeting and traveled sixty miles every First-day to Venice, Florida, where the first meetings were held.

Marjorie is as much dedicated to the philosophy of Friends as Jan. The living, the writing, the family belong to both. As Jan works on *The Peaceable Kingdom* with research help from Marjorie, together they build that other peaceable kingdom in which they live for a while with their children, untouched by conflict and suffering.



# On Being Courteous to Children

by John F. Gummere

FRIENDS BELIEVE in the dignity of the individual regardless of his age.

Family A invites some relatives, and all assemble in the living room. Then Johnny, age ten, arrives or, more likely, is summoned. He finds himself the focus of attention of a pack of adults who very probably are talking about him among themselves.

Such a disgraceful procedure is all right for the family dog, for he can tell that the voices he is hearing are friendly, or at least not hostile. As for the family cat—she could not care less what people are saying.

But Johnny can be embarrassed, unless he is as wise as the little boy in a cartoon who says to the assembly, "My how I've grown! Now may I go?"

He has no escape, usually, until Auntie Frump or Uncle Plethora have uttered some fearful platitudes. Monkeys, in their culture, facilitate a relaxed attitude in social situations by grooming. In our subculture, idle chatter serves. Thus Auntie may ask Johnny what grade he is in. Johnny knows that she is merely doing an adult's "thing" in the presence of young people with whom they haven't the faintest idea how to communicate.

It would be nice if he could reply, "I am afraid I can't tell you that, Auntie. You see, I am in an 'ungraded' school. We are placed in sections according to the level we have reached in a subject. This puts me rather high up in arithmetic, but in a less advanced section in English."

Such a reply would floor Auntie, particularly since she probably doesn't know what he is talking about and also because the young one is not expected to make any significant reply.

Uncle Plethora may have taken center stage with the standard (and utterly contemptible), "Ah, Little Man, and how are we today?"

Little Man knows that Uncle P. hasn't the least interest in how he is but has to make some sort of remark. He might reply, courteously, "I am very well, thank you. I am grateful to you, Uncle Plethora, for having given me a means of getting extra credit in my English class."

"Why, how is this?" Uncle P. must say. He, too, had no expectation of more than a murmured syllable.

"Uncle P., you have used the pronoun *we* as second person, singular. While it is common enough among editors and royalty, and nurses who are making babytalk for patients, it is far less usual in other social situations. I will be the first one in the class, I am sure, to bring back an



Photograph by Chris Byerly

*By the lake at Westtown School*

## June Birth

What did you think when the sun touched you  
This morning, as it slid through  
The leaves to your waiting yellow?  
Did you know that its caress would  
Wipe the dewy blanket from your soft petals  
As a mother her own newborn?  
Clean you are, perfect in your promised form.

Were you waiting discovery by my child's eyes,  
Or do you simply obey God?  
What is your purpose, woodland vagabond,  
Marking no path, feeding none,  
Only answering the call of spring?

No world can ever plumb you, for only I  
Have ever seen you. Does some  
Other eye from some other world  
Know you too?  
I'm glad you celebrated your perfection today,  
For tomorrow you and I'll be gone.

LINNEA JOHNSON

instance of its occurrence. It is a fascinating peculiarity of English grammar, to be sure."

Such happy responses are too much to hope for. Nor can we make any useful suggestions as to what to say or do when one of the pack adults says, "I remember you when you were just a very little boy (girl)." (So what else is new?)

But some courteous action by some sensitive adult is possible. It is her (or his) duty to go to the victim and escort him out of the limelight and into the group with a friendly greeting and a handshake.

Children ought not to be exhibited like prize animals or subjected to discourteous adult scrutiny while being talked about. Let them greet and be greeted and spared embarrassment.

## On Meditation:

### One with the World On a Mountaintop

by Rose Lowe Wardlaw

I DO NOT KNOW how to meditate. I may learn it yet. I am in search of that knowledge, that condition of the soul that will be meditation. It is not a condition of the mind, although it starts with thought. But thought is in the way of stillness, and stillness is the condition of the soul that will allow for meditation.

Although I do not know how to meditate, I have experienced meditation throughout my younger life. It was unexpected, unsought, deeply felt, and rare. At a certain time, in later years, the door fell shut on such experience. And now the conscious search goes on for the lost ability.

What did it mean to me then? Stillness, at first; maybe sitting on top of a mountain, the lungs filled with clear air, clear hearing, clear sight, and the soul filled with the immense beauty of the world; breathing out the stale air of the city, the beclouded sights and discordant noises, the small worries and preoccupations, the confusing self-importance—until with every breath the soul expanded and the self diminished and it was felt no more. Being one with the world on a mountaintop was an experience of meditation.

Hours of walking the woods alone to freedom; that was meditation, too. It started with thought, of course—the thought of all the trials of a young woman. But step by step, on and on, up hill in the mornings, the worries fell behind, and I walked to freedom; down the hill, with the light step of certitude that I can do it, I can be myself, I will win.

What was meditation then? Just this oneness of the senses, the mind, the spirit, the soul, the total person; a person at that particular moment in her life experienced in one glorious recognition of self, the littleness and the oneness of her total being.

This is the search today—the hope to find the way back to the littleness, the oneness of self of meditation.

So my search is directed back to the time when I could meditate. Yet I cannot go back in time, since today I am not what I was then. Oneness cannot be achieved by turning back. It must be today's. It was the day's oneness every time, in childhood, adolescence, and adulthood. Now it must be the oneness of age.

Each age, old age included, has its own goal of perfection; each person has his own image of it.

These are my meditations now—or rather, my search. I am working, in my long hours of idleness, on learning how to meditate.

## Opening the Door To the Light

by Philip Winsor

WE SEEK constantly the illumination that comes through meditation. We know full well that barriers seem always to be closing the avenues to meditation.

We need not be discouraged by the feeling that we are incapable of meditation. We must remember that meditation is of various sorts. Some moments of meditation are easily recognizable as such—the exaltation given us by glorious scenery, the soft fog in the city that lifts the spirit and drives away immediate distractions.

Music, too. My wife, Marion, and I heard Mozart's "Requiem" in Carnegie Hall recently. On such glorious music, our thoughts soar and build, and we reflect that perhaps every serious act or statement of our lives is a requiem—a laying to rest of doubts. Has not each of us in his life the counterpart of the mysterious gray-cloaked stranger who knocked at Mozart's door and commissioned the "Requiem"?

These sorts of meditation appear to come to us as a gift—a bestowal, "serenely arriving, arriving," of an unexpected awareness of true proportions, dimensions, and relationships.

Yet there is the meditation of challenge, the confrontation of the ultimate vacuum, a supremely lonely experience, exceedingly difficult to maintain, and so fleeting, nervous, and isolated that it is not easily recognized as meditation.

We aspire to ascend to this level of meditation—the "seventh degree of concentration" that Shaw's Captain Shotover sought—but few of us have a sense of having attained it.

In our desire for such meditation, we cannot, I think, distinguish between the effort and the attainment:

"O body swayed to music, O brightening glance

How can you know the dancer from the dance?"

All that is given us to do is to open the door. The light is not always perceptible, but it never fails. We do not always see or feel the healing ray. Surely, no true prayer is truly left unanswered; no true act of opening the door to the light fails ultimately to admit the infinite and illuminating beam.

One fears to speak of pain and suffering. They are so huge that any word may be shallow. The theme of Viktor Frankl's book, *The Search for Meaning*, is that there is meaning to be found in every aspect of life, including the most painful, and that the search for that meaning truly determines the quality of our lives. He is right. The more devastating, dreadful, and irrationally cruel the event is, the more illuminating is the search for its essential meaning. This search is at the heart of our meditations.



## Openness to Emptiness

by Winston L. King

EASTERN-STYLE MEDITATION can offer Westerners help in finding a viable mode of personal development and spiritual realization and a renewed way into the depths of their own religious tradition if it can be divested of some of its oriental peculiarities and be related to the Western intellectual-religious heritage and climate.

There is considerable interest and hope (for us) in the fact that the historical meditational disciplines have been somewhat independent of the theologies and cultures by which they have been adopted and interpreted.

Quite similar meditational practices thus have appeared in such traditions as Hinduism, Buddhism, Taoism, Islam—and Christianity. In Christianity, however, what we once knew and practiced has gone so far underground that perhaps it can best be renewed by learning again from the East.

This universal orthodoxy of meditation operates on the basis of one prime assumption: Spiritual reality is encountered most integrally within the depths of the human spirit by disciplined alteration of its ordinary mode of awareness. The word “disciplined” indicates only that such alterations are most effective when they are achieved within some context of ordered spiritual meanings by which they can be related to the rest of life and not by random efforts.

An accepted rule for beginning (and continuing) meditation is the progressive cutting off of things that distract us from our own deep inward centeredness. One begins in physical solitude and silence and with proper bodily posture. The crosslegged Buddha-lotus seated posture is Eastern, yet also effective is any relaxed-but-not-lazy sitting or kneeling position, in which the body may be stabilized and quietened by regular breathing for an extended period of time.

Inward quietness is harder to achieve. Here the goal is “one-pointedness of mind”—that is, total concentration of the attention upon one item without emotional distraction.

The meditator seeks to become autonomous or inner controlled, spiritually independent of the attraction-repulsion of outer stimuli, of the pull-haul of his own variant emotions and tides of bodily feeling—indeed, of anything or anyone external to one's own deepest center of being and will. This ever more deeply centered awareness and independent will comprise the core of the new person whom the method seeks to bring into actuality.

The goal of complete control from within fundamentally differentiates this type of meditation from induced emo-

tionalism, hypnosis, and “drug mysticism”—all of which tend to depend on coercive externals. Bizarre emotional and physical effects are not to be sought, but should they arise they are to be disregarded and passed beyond. The attention and emotions are to be held (by oneself) steadily on a chosen center until the new freely choosing, controlled-from-within self comes to maturity.

On what shall one fix his attention as he meditates? The East is flexible here. Meditation subjects include neutral physical objects, religious themes and symbols, one's own body-mind states, and the paradoxical Zen Koan. In general, it may be said that one moves from without inward, either by the object chosen or the way in which it is used. But the particular choice depends on one's cultural context and his own stage of development—as decided by the meditation master.

Thus, though there are traditional favorites in the East, what particular object of meditation is to be used is in a real sense indifferent—which suggests that every religion may provide its own appropriate subjects for its own meditational discipline. One can think of such patterns that have been employed in Christianity—Loyola's spiritual exercises and Orthodoxy's “Name of Jesus” repetition.

But if the object may vary, Eastern meditational tradition insists that the quality and kind of attention given in meditation are of primary importance. There must be an integral mental-emotional absorption of the meditation object into oneself. This is not a merely pious devotional thinking *about* some religious theme. There must be such a total giving of oneself to the meditational object that the meditator “becomes one” with it. To use an expressive and deeply existential Zen phrasing: The object of meditational attention becomes like a red-hot iron ball in the pit of one's stomach; he can neither assimilate nor disgorge it, but only struggle with it. For achieving such total concentration, I find the Southern Buddhist own-body meditation or the Zen Koan type of object the most helpful.

Such internalized self-meditation, properly used, is not the isolated narcissistic thing that it may seem to be. Such meditation, by turning off the mind from its restless speculations or irresolute meanderings, opens one up to himself at a deeper nonindividualistic level.

Such intensive meditational periods can serve as a kind of battering ram by which the old, prefabricated, compartmentalized, externally determined, and partial selves can be broken up and a new total-organic self be allowed to grow out of one's own true depth and center. The old centers and patterns of fixated emotion, habituated thinking, and blindly reflexive responses are dissolved. A more natural and spontaneous selfhood comes into being, in which thought, feeling, and action are organically united rather than destructively pitted against each other. Every act may then become one of total-personal participation.

At least two major difficulties exist in grafting Eastern meditation on Western spirituality.

One is the lack of competent meditation instructors.

The other is the baffling amorphousness and negativity of the climactic statements of Eastern spirituality—the more final-climactic, the more negative-amorphous! Thus: Taoism speaks of “wu wei” (action by inaction) and Buddhism of Nirvana (going out), or Emptiness, to describe the crowning states of consciousness, the saintly mode of life, and the nature of Ultimate Reality.

Yet whatever theological significance such “concepts” may have or not have, their functional significance is clear: By opening his tightly compartmentalized and conceptualized consciousness to such entities as “Nothingness” or “Nirvana” in an existential-meditative way, one breaks down the hard and fast emotional and intellectual stratifications that tend to characterize the “Western” self. Further, he must now face the possibility—even if with apprehension—of becoming a “new being” of some as-yet-indeterminate sort. Now if we can find Western equivalents, this very indefiniteness of the Eastern “Emptiness”—conceived as a final goal or model of the desired new consciousness—keeps one from coagulating his emotions, thoughts, and will too easily about conventional-limited ideals of personal attainment, from forming emotional fixations of a tradition-bound sort—daunting as this process may seem to the Westerner. Indeed, as Eastern meditators see it, this “openness to emptiness” is the *sine qua non* of the new fluid-organic and open-responsive personal centering that the meditator has been seeking all along.

It is at this point that Eastern “theology” ties on to that Western-Christian mystical spirituality that for some time now has gone underground. Thus reading of the late medieval and early modern mystics (such as Ruysbroeck with his *Cloud of Unknowing* and Meister Eckhart with his “nothingness” and “luminous darkness” that are at the heart of the Godhead) reveals that even in the very center of tightly-structured, conceptually oriented, theistic Christianity, an Eastern-type negativity and indefiniteness can flourish.

Some see such “Eastern” mysticism as a threat to “true” Christianity, but I see in it a possibility for genuine spiritual advancement, one especially significant for a time of theological dislocation and religious uncertainty.

THE CHRISTIAN RELIGION is an oddity. If we glance at other great religions of the world—Buddhism, Hinduism, Taoism—we find a continuing tolerance of divergent beliefs. Religious persecution, with all its murderous consequences, is only to be found in Christianity or its first cousin, Islam. . . . That the infidel might be a fair game for slaughter has been an occasional aberration with other religions, but for centuries it was the compulsive neurosis of Christianity.

J. H. PLUMB

## Our Responsibility for American War Crimes

by John B. Sheerin, C.S.P.

FRIENDS CONSIDER all wars criminal, but many Americans, according to public opinion polls, approved our involvement in Vietnam. Now the polls show that the American public has rationalized the incredible “Vietnamization” of that war but has not quite recovered from the news of the Songmy massacre.

The release of information about this atrocity was particularly disturbing, because it led to the departure from West Point of General Samuel Koster, charged with thirteen other officers of having “wittingly or unwittingly” suppressed reports of massacre. This has given rise to wide suspicion that the Army has suppressed news about other war crimes.

The fact of American war crimes, of course, should have been known by regular readers of the daily press, which has published many dispatches about events that violated international treaties our government signed, such as the Geneva Conventions of 1929 and 1949 and the Hague Convention of 1907. Their purpose is to humanize war, insofar as this is possible, by getting nations to pledge that they will refrain from resorting to military actions abhorrent to our common humanity.

Since General Peers, head of the Army Board of Inquiry into War Crimes, reported that “a tragedy of major proportions” occurred at Songmy, no reasonable person can dismiss all reports of American war crimes as “press propaganda.” We still have with us, however, persons who say that all war is hell and that some atrocities are to be expected in such a messy business.

They would probably have opposed the war crimes trial at Nuremberg on the ground that “crimes against humanity” are inevitable. Again, some seem to think that what happened at Songmy was a glaring exception to an unblemished American record of fair and honest warfare. Most of us, however fear that the Songmy crime may be part and parcel of official policy.

The international conduct-of-war treaties we have signed generally relate to the unjust killing of noncombatants, the maltreatment of prisoners, and wanton destruction of property beyond any reasonable military necessity.

In Vietnam, however, the high percentage of civilian casualties has been phenomenal, perhaps because of the peculiarities of guerrilla warfare in that terrain. It is an immemorial law of war that noncombatants should be spared, but our B-52 operations at high altitudes cannot



possibly distinguish combatants from noncombatants. At that distance, all Vietnamese look alike.

Then there is the American practice of "body count." It seems to be almost the only device we have for obtaining statistics about casualties on the other side, but the absence of weapons on numerous bodies leads us to suspect that many are bodies of noncombatants. Low-flying planes strafe villages where Vietcong leaders are suspected of hiding. It is hard to believe that our gunners would exercise a nice discrimination in distinguishing between noncombatant peasant and Vietcong guerrilla. Neither may be in uniform.

We declare an area a "free bomb zone" and give the peasants no choice but to become refugees or die. Understandably, some peasants are reluctant to leave their homes; the result is obvious.

The use of napalm is particularly abhorrent. It clings to the skin, burns and melts the flesh, and sucks up all the oxygen in confined areas, so that those who escape the blistering chemical suffocate for lack of air.

The South Vietnamese troops, our allies, frequently treat prisoners inhumanly. Many prisoners have been captured by Americans and transferred to the South Vietnamese, and we are therefore responsible for them. Senator Stephen Young of Ohio said that more of these prisoners are executed than are permitted to survive. According to the Geneva Convention of 1949, we are responsible for what happens to these prisoners, for the convention says that if the detaining power fails to obey the convention, the original captors shall either remedy the situation or request the return of the captives.

It is preposterous to conclude that we should forget the distinction between civilian and noncombatant and resign ourselves to "the facts of life in Vietnam." This would mean that the sick in the hospitals and babies in cradles would become valid targets. Such a principle might be more honest than the policy of indiscriminate butchery, but it would be, to say the least, barbaric.

In addition to military actions that bring death to Vietnamese, there are enormous rural operations that ravage their countryside and deprive them of the means of sustaining life. With the aim of starving the guerrillas, we spray with chemicals to kill the crops, but the chief casualties are the children and the aged. These, and other practices, create refugee situations. The peasants are herded into camps, where the sanitation is bad and the sick receive inadequate attention.

The American public finds it hard to believe that an American youth could fall to such savagery as is reported to have occurred at Songmy. Parents of the youths who have committed such crimes are aghast on hearing the shocking news. Said the mother of Paul David Meadlo, "I sent the Army a good boy and they sent home a murderer."

The unique conditions of the Vietnam war seem to induce a killer psychology in certain soldiers. Robert Jay Lifton has said that the sort of thing that happened at Songmy is the result of self-deception. Dr. Lifton, a psychiatrist, studied the psychology of war veterans and declared the American soldier goes to Vietnam believing the official explanation that the original conflict was "an invasion from the North." He soon discovers, however, that he is caught up in a civil war in which he cannot distinguish Vietcong from Arvin, Vietnamese from Vietnamese, or combatants from peasants, and he becomes exasperated when he finds that the South Vietnamese themselves are not anxious to get into the fight. This ugly mood of the American soldier is heightened by a feeling of racial contempt.

This attitude is reflected in the custom of describing the shooting of Vietnamese from low altitudes as "skunk hunting" and in the habit of referring to natives as "gooks."

A military court in March convicted Lieutenant James Duffy of premeditated murder in the killing of an unarmed Vietnamese farmer; when its members found that this would entail a sentence of life imprisonment, they reduced the conviction to involuntary manslaughter, which brought a six-months' sentence.

One legal officer who attended the courtmartial said the reduction of the charge "looks like an example of the 'mere gook rule' being applied." He explained that the expression had been adopted facetiously by some Army legal officers who believed that military courts were lenient to Americans who killed Vietnamese civilians because the Vietnamese were regarded as somehow second-class human beings or "mere gooks."

A young American soldier who sees one of his buddies killed finds it almost impossible to distinguish combatant from noncombatant. In his frustration and confused rage, he may well find some psychological satisfaction in killing any "gook" on the horizon, thinking that in this way he can finally make triumphant contact with the enemy.

However, trials of individuals such as Lieutenant William Calley might give the wrong impression that the offenses are simply isolated instances, in which individuals disobey superior officers. Actually, the greater responsibility lies with those in command. As Chief Justice Stone said, after the end of the war with Japan, in convicting General Yamashita for acts committed by his troops: "Hence the law of war presupposes that its violation is to be avoided through the control of the operation of war by commanders who are to some extent responsible for their subordinates." Although the actual killers cannot evade personal guilt by blaming a superior officer, yet, in a real sense, the administration and the Army will be on trial with Lieutenant Calley.

It is difficult to rouse the American public about the

enormity of our war crime guilt in Vietnam because many feel that criticism of the military is unpatriotic in wartime. Others try to focus on the fact that the Vietcong commit worse crimes, and yet the American doves and peaceniks do not censure them. The obvious answer is that we have no jurisdiction over the Vietcong or the North Vietnamese. Our job is to examine our own conscience, and we must certainly not fall into the trap of accepting Vietcong behavior as our criterion of moral conduct.

American conduct of the war in Vietnam is our problem now and will be our problem in years to come. I do not have another Nuremberg trial in mind, although one may develop.

Rather, I have in mind now the psychological effect on the American public when they learn the extent to which the United States has been violating its pledged word in treaties our own government has signed.

Secondly, there is the psychological effect on our young men when they come back from Vietnam. We already have violence enough on the American scene, but it may become worse when men return home inured to brutality as a way of life. We cannot wait for the war to end before we make an outcry about these crimes.

Above all, it would be a false patriotism to ignore American crimes against the laws of humanity.

### Dead Rattler

"Look," said the ranger,  
And pressed with a stick  
On the glands back of the curved fangs,  
And a drop of the deadly fluid of defense  
Oozed out of the hollow fang and fell  
To the ground, where the dead snake's blood  
Had hardly yet congealed.  
The ranger's heavy boot  
Still pressed on the reptile's neck  
As though he feared the vertebrae he had severed  
With his bullet might grow together again  
And the bit of flesh that still held the head  
To the long, slow-writhing body  
Might heal before his eyes.

What overpowering impulse  
Makes me kneel in the dust  
And take in my hands  
That dead snake's body?

Why, it is warm and dry, like sunned ivory,  
And unrepulsive!  
See how the overlapping horny rings  
Make a smooth white shield for the soft belly.  
With what precision the small ivory scales  
Border dark diamonds on his back and sides.  
To my touch, the echo of life undulates again  
Down the long muscles my fingers are circling.

Rest, rest, little brother,  
And forgive us (as I forgive you)  
Our violence, and our poison.

MERLE PERRY

## Pole-Vaulting Friends Who Stayed Up There

by Moses Bailey

SAYS THE GENESIS STORY: "Let the waters bring forth swarms of living creatures." So they swarmed and they multiplied and they crowded beyond counting or naming. Then, more dramatic than their numbers and their variety, at a remote time some made their way up on shore. They lived in rarified air. To break the barrier between water and air, thinner than a dime, was the farthest leap in the story of life. Way up here, the path toward humanity accelerated.

Man nevertheless remains an animal, seeking his prey, sometimes alone, in the Western world usually in packs, until now he is the most dangerously competitive creature living.

Like the mangrove swamp, human society drives away all other species before finally consuming itself. Mercifully, the mangrove dies without pain; man's dying terrifies even his dreams.

Yet, like some old sea-creature that stuck its hoary head above the water only long enough to sense the vast brightness of the upper world, man occasionally and briefly breaks through the thin plane between the cities of scurrying animals into a brighter realm of full humanity.

Like the vaunted flying fish, we leap into rapturous light only to fall back, disenchanted.

We say that man is the animal that talks and laughs, although we know that most of our talk is foolish and much of our laughter is cruelly humorless. When for a moment we rise above the merely animal into that truly human sphere, however, laughter becomes genuine, and we are conscious of something important to say for which our previous speech had no words. Like the meanest watery creatures that could not make the leap into the air, so now the race of mankind is frustrated even to violence that we cannot take one supreme jump into the brighter world in which we *know* we belong and *stay up there!*

Do we with pride claim close relationship to those flying fish that see flashes of celestial brilliance? Wishful thinking: Our noble ancestor who gained and kept to the light was some nasty, creepy-crawly thing that lumbered out of his tidewater ghetto and learned with blind courage to stay up top.

Sometimes a Quaker Meeting is only a school of flight, escaped for an hour into Light. More significantly, it can become the communion of blindly courageous city dwellers to make theirs the City of God.



## Young Voices

### Void of One

I am not lonely.  
I'm just alone.  
I sit without,  
Within a home.  
There is no goal;  
A meadow chase.  
I see no prize.  
Who is to race?  
A laughing room  
Of frigid backs;  
I sense a will  
Which won't relax.  
The empty crowd,  
The crowded space.  
I'm on a peak  
Which has no base.  
I won't reach out,  
I will not moan.  
I am not lonely.  
I'm just alone.

CHARLES H. LONG III  
*William Penn Charter School*

### Silence

Silence is strong; Silence is wonderful.  
Silence is creative; and It's powerful  
It can be constructive, that we  
know,  
It can be destructive, mental illness  
tells us so  
If you go to meeting for a month of  
Sundays  
And go home feeling like a week of  
wet Mondays,  
Then the Silence you must have  
misused it  
Silence is willful, you cannot  
abuse it  
Remember this as you work and play,  
And next week come to meeting for  
just a Day!

JESSIE SHETTER  
*Bloomington Monthly Meeting,  
Indiana*

### The Blue Jay

One day I saw a blue jay  
With pretty, long, blue wings.  
Poor thing, she could not sing.  
I came to see her  
And with my warm hand  
I made her mine.

MARJORIE WACHS  
*The Friends School,  
Haverford, Pennsylvania*

### What Does God Look Like?

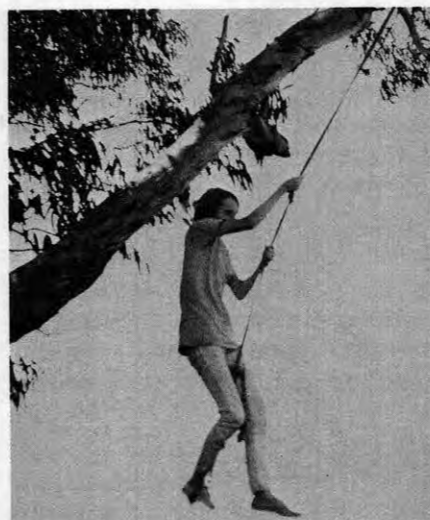
What does God look like?  
Do you know?  
Might he appear like  
Flowers that grow  
In springtime when all  
Is fresh and new?  
Could his eyes be the color of  
The sky so blue?  
Is his appearance similar to  
The grass that's green,  
His face composed of  
Things that have been?  
Could he be compared  
To trees so tall;  
Is he like man,  
At all?  
Is he like  
Insects and bees,  
Or like falling  
Autumn leaves?  
What are His qualities?  
Peace, love, good-will.  
Might His voice be like a lark  
On a windowsill;  
Or like an ocean  
Roaring loud  
Of the earth  
He is so proud?  
What does God look like?  
Nobody knows —  
But in everyman's heart  
God's love grows.

SAMMY SCHWARTZ  
*Virginia Beach Friends School*

### Friends

Friends are people you're glad to see.  
Friends are what's left when everyone  
is against you.  
They are people to share your soul  
with.  
They are people who know your  
thoughts in silence.  
Friends are those who think nice  
thoughts about you.  
Friends are those who can be honest  
with you.  
They are people who come to your  
wedding.  
They are people who wait in line  
when you graduate.  
Friends are those you can't cheat.  
Friends are those you can hug.  
They are people you can cry to.  
They are people who cry with you.  
Friends are people you are glad are  
people.  
Friends are people who take part of  
you with them in goodbyes.

ROBERT S. GAINES III  
*Anderson College*



Photograph by ALISSA CRANDALL  
*Marin Monthly Meeting, California*

### I Am Real

Oh, God to be placed  
here, now, when—  
Sun making diamonds and  
Moon carving snow—  
rewards all my being.  
Gently the answer  
presses warm against my back—  
and can you hear the hum of my living,  
the whirring of my mind,  
the whisper of my breathing?  
Together we swing up over Heaven  
and graze the stars,  
scattering shining dust all over earth  
when we return.  
Oh, blood is not necessary  
to prove I am real.  
I am real in promises kept,  
trust in tomorrow, and  
journeys just beginning.  
Set your pace to the  
drum of laughter  
and wing to your mountain of peace.  
Fond eyes follow a child—  
and love as he smiles in a dream.

BETSY CROM  
*Friends Boarding School,  
Barnesville, Ohio*

### A Child's Short History Lesson

there came a prophet telling green  
spring  
but merchantman with silver hands  
decreed  
fall  
which came

DON MURRAY  
*Argentia Friends School*

## Reviews of Books

**The Christian and His Decisions, An Introduction to Christian Ethics.** By HARMON L. SMITH and LOUIS W. HODGES. Abingdon Press, Nashville and New York. 328 pages. \$7.95

AFTER a short but perceptive introduction to Christian ethics and its relation to morality on the one hand and the metaphysics and theology on the other, the book has three major parts.

The first, on the theological foundations of Christian decision-making, consists of selections from Tillich, both Niebuhrs, John Baillie, Emil Brunner, and others on such topics as revelation, authority, God, Christ, man, church, and eschatology.

The second part again consists of selections, from many of the same thinkers, more directly concerning the principles of Christian decision-making. In the third part, the authors discuss sexuality, abortion, dissent, poverty, and racism. Their own approach, called "principal contextualism," represents "an attempt to preserve a more creative tension between . . . the reality of God on the one hand and the concrete, contingent situation of the actor on the other." The authors have made a praiseworthy at-

tempt to mediate between legalism, with its denial of personhood, and the radical demands of love, which in some modern writers seem to be willing to cast aside all principles but the absoluteness of love itself. The book is solidly grounded in mainstream Protestant theology.

In the discussions of abortion and sexuality, the authors present a rather conservative stance. The remaining practical discussions are quite general and not likely to be helpful to a person faced with such decisions of his own. War, capital punishment, and the other concerns of Friends are not discussed. The doctrine of the Inner Light the authors interpret as a privatizing of revelation, and regard it as an "epistemological error" that tends to moral anarchy. There is no other reference to Friends.

SCOTT E. CROM

**Saint Paul, A Study in the Development of His Thought.** By CHARLES BUCK and GREER TAYLOR. Charles Scribner's Sons, New York. 260 pages plus 15 pages of Scripture and subject indices. \$7.95

THE COLLABORATION of Charles Buck and Greer Taylor gives us the chronology of Paul's writings and the legal theory

as held by Paul. It is a superb blending of these two important factors, based on the Pauline Epistles and the Book of the Acts of the Apostles.

The authors patiently compare their various letters and develop a convincing chronology. They show the shift in Paul's concept of the parousia, or second coming of Christ, from that of immediacy to one that is ultimate. His Christology also undergoes a dramatic change, the humanness, as distinct from divinity, being blended to suggest complete divinity in pre-existence, in his earthly life, and continuing into the life in heaven.

Paul's legalism, as expressed in the letter to the Christians at Rome, suggests a dualism—one law for the flesh and another law for the spirit. This is stated in Romans 7:21-25, and deliverance is suggested in the eighth chapter. In Colossians and Ephesians, Paul accepts the dualism but states that the spiritual nature is now dominant. The "law of sin and death" seems to have been repealed through the death and resurrection of Christ.

This is a book for Bible students and must be approached with an open mind. A new sequence must be adopted for the writings, even granting some separation of particular chapters from a book. They portray Paul as an open-minded disciple

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who first saw his Lord on the Damascus road and expected His early return. The delay in the parousia and his imprisonment mellowed his thinking to offer mankind a redemption from slavery to sin in this present life. His ultimate concept reflects a Christ who lived among men, loving and forgiving and teaching his followers to live similar lives.

I have sympathized with Peter, who wrote that Paul made some things "hard to understand," but I have discovered that this excellent book has removed much of my prejudice against Paul, and I can now read his letters with more enlightenment. I shall need this book at hand for ready reference.

HAROLD N. TOLLEFSON

**Revolutionary Russia: A Symposium.** Edited by RICHARD PIPES. Doubleday Anchor Books, Garden City, New York. 470 pages. \$1.95

THIS COLLECTION of thirteen papers by Western scholars is a lively, detailed analysis of the revolutionary events that gave birth to the Soviet Union half a century ago. Each is followed by comments and a summary of general discussion at the conference in April 1967 where they were presented. The result, now available in paperback, is a volume that provides some fresh perspective on a watershed in human history.

The outcome of these events was neither as inevitable nor as well planned as used to be assumed, on the basis of triumphant accounts or anguished denunciations. The conference participants, major figures in the field of Soviet studies, use detailed evidence to reconstruct a more informed analysis that shows how uncertain many of these developments were.

Reflective Friends may find it intriguing to speculate on the implications of this experience for the present stage of United States development. On a smaller scale, we, too, are in the midst of turbulent events whose cumulative impact may be profound. Whether constructive steps toward reconciliation of clashing interests can prevent extremists on the left and right from causing enormous damage depends in part on what we can learn from history. Seen in this light, the volume repays study.

HOLLAND HUNTER

**Strangers and Exiles. A History of Religious Refugees.** By FREDERICK A. NORWOOD. Volumes I/II, Abingdon Press, Nashville and New York. 496 + 527 pages. \$25

IN THIS HISTORY of Judaeo-Christian refugees is assembled an enormous body of

material, starting with the nomadic wandering of the ancient Jews down to the migrations of the various Christian sects or movements as well as the Jews after the Second World War. Naturally, the Reformation and the subsequent Protestant-Catholic controversies in England supply a rich source of information to the topic in question. Wars and economic changes are factors causing, or contributing to, religious migrations. These two roots of unrest are evaluated and given their share within the tragic panorama of the religious trek inside and beyond the borders of various countries.

Friends have been given due attention within this vast and disturbing drama. Interesting as their vicissitudes will always be to us, the story of the Mennonites, our spiritual relatives, is even more dramatic. Their geographic zigzag course has been tragic, as were also some surprising changes of loyalty that have occurred within the Mennonite fold.

The author describes the political and religious agencies assisting the refugees at various stages of their migration. In retrospect, it is hard to comprehend the reluctance of some nations to give assistance to refugees, not to speak of their outright rejection to do so. Of late, the international climate has certainly undergone desirable changes, which, nevertheless, have even now not become as universal as one might wish.

These volumes are of lasting value and should be in our school and college libraries. They are a masterpiece of historical research of the kind that "imagines the past and remembers the future" in the manner which according to the British scholar Geoffrey Barraclough characterizes the task of the historian.

WILLIAM HUBBEN

**Celebrating Nature: Rites and Ceremonies Around the World.** By ELIZABETH S. HELFMAN. Seabury Press, New York. Drawings by CAROLYN CATHER. 165 pages. \$5.95

MAN'S RELATIONSHIP to the animals he hunted for food, the crops he grew for food, the effects of the seasons on his comfort and food supply, and his own experiences of birth, reproduction, and death inevitably required that he organize his attitudes toward nature. This little book traces these efforts from paintings on cave walls through the various more formal religions of different eras and different parts of the world.

The publishers consider it suitable for grades four and up, and the vocabulary is not difficult, but children are likely to read it only as a required



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reference or text because at such ages they prefer to read for relaxation something with plot, conversation, and characters who live as individuals and face individual problems.

FRANCIS HOLMES

**A Relevant War Against Poverty.** *A Study of Community Action Programs and Observable Social Change.* By KENNETH B. CLARK and JEANNETTE HOPKINS. Harper & Row, New York and Evanston. 275 pages. \$6.95

**Black and White Power Subreption.** By JOSEPH R. WASHINGTON, JR. Beacon Press, Boston. 228 pages. \$6.00

WHITES, well-intentioned perhaps, but bewildered by what little they can see from the sidelines of the current scene, should find these two books enlightening and motivating perhaps toward more intelligent and responsible relationships.

Both books are written by highly qualified black intellectuals. Joseph R. Washington, Jr., professor of religious studies in Beloit College, wrote two works on black religion in the United States. Kenneth B. Clark, the well-known psychologist, since 1967 has been president of the Metropolitan Applied Research Center and wrote and edited four volumes dealing with black-white relationships. Jeannette Hopkins is the executive editor of the Urban Affairs Program at Harper & Row and author of *Racial Justice and the Press*.

These books search out facts not discernible in the daily press, dig into the murky obscurity of human (or inhuman) behavior, and ably tell it the way it is and in perspective. They are honest books, written without polemics, equivocation, wishful thinking, or sentimentality.

They take hold of words like *revolution* without gloves. They show us how little social change has been effected, how people still suffer great want and indignity, how unable whites are to see the necessity for change, how we do not yet want to change but keep wishing for a quiet leveling off and covering up, with things not very different from what they have always been, with power and possession still in the same hands—ours.

After a review of the futile precursors and the inadequate substitutes of a just society, Dr. Washington sees all alternatives exhausted and only black power able to bring about the emergence of a common consciousness of a single destiny. Whether this will come about by violence is the challenge he throws to the majority society.



Dr. Clark and Miss Hopkins marshal their evidence dispassionately and inexorably, city by city. They write with a lucidity that is a delight to read despite the unhappy content. They conclude that antipoverty efforts have been a "charade," never intended to bring about fundamental social reorganization or to respond to elementary demands for justice in education, housing, police protection, employment, union membership, and civic services generally.

"Whether rising political involvement [of Negroes, South and North] will lead to effective power and whether that will lead to positive social change is still to be seen. In part, particularly in Northern cities, Negro political success is a function of white default—the abandonment of the central city to minority poor. To the extent this continues, Negro leadership will increasingly preside over decaying, impoverished, and segregated cities; the power earned will be of dubious value. . . ."

The authors go on to say: "There is still hope . . . if the majority society acknowledges the negative influence of racial determinations . . . and comes to perceive that the self-interest of the whole society depends on establishing conditions [of justice] . . . without regard to irrelevant criteria of race. Only if this is so will economic and class mobility operate in accordance with individual capacity as they must do if the society is to progress. . . . It is in the clear self-interest of the affluent and the majority that conditions insuring orderly change exists. . . . A genuine war on poverty is possible. This nation has the intellectual and material resources to plan and win this war. It must now find the commitment, since urban stability and national survival are both at stake."

HELEN BUCKLER

**Understanding Alcoholism: For the Patient, Family, and Employer.** By THE CHRISTOPHER D. SMITHERS FOUNDATION. Charles Scribner's Sons, New York. 257 pages. \$2.65

MORE THAN five million alcoholics in the United States make alcoholism one of our four major health problems. Twenty million other persons are affected adversely by this malady—family, friends, business associates, employers.

The Smithers Foundation, a charitable organization whose primary objective is to create awareness and knowledge of alcoholism, presents its material clearly and concisely. We learn that the alcoholic is not aware that alcoholism is an insidious, progressive illness, it never gets

better, only worse, and will eventually lead to insanity or death. Men and women of all social and economic backgrounds may be afflicted. Some alcoholics are daily drinkers; others go on periodic binges.

The impact of alcoholism on the family and on management in business and industry is developed in detail. Suggestions are given for dealing with the many and varied crises. Today's treatments are explored with an open mind, and we are told where the treatments can be obtained.

The causes of alcoholism known to date are delineated. The spiritual and psychological aspects are covered, as are the physiological explanations of the medical phenomenon of alcoholism, including the possibility of off-base metabolisms.

As yet there are no absolutes, either in defining alcoholism or the treatments for it. Total abstinence is the only known method of arresting the illness.

Underscored throughout is the knowledge that although there is no known cure for alcoholism, this baffling illness can be arrested and the alcoholic can be returned to a useful, productive life.

One imperative is obvious. We Friends must wake up to the gravity of this illness, and grow up to the established fact that alcoholism is an illness. The question is—where do we go from there, individually and collectively?

MAEVE S. SOUTHGATE

**The Divine Animal: An Exploration of Human Potentiality.** By ROGER W. WESCOTT. Funk & Wagnalls, New York. 340 pages. \$6.95

ROGER WESCOTT undertook a fascinating assignment—the exploration of human potentiality—but somewhere in the process he began stumbling over his ideas, and by the time his work was concluded the reader was stumbling with him.

It is a difficult book to read; it contains many scientific terms and much jargon; the many ideas it contains are not logically developed.

Man, according to Roger Wescott, is a potentially divine animal. To attain his potentiality, he must develop some of the superiority of children (especially in innovation), learn to communicate beyond the merely verbal level, rediscover some of his creative instincts, and adjust to the coming "globalization." These are but a few of the things that need to be done, and they only hint at the scope of the book.

LARRY GARA

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ROBERT L. SMITH, Headmaster

**Cinema**  
by Robert Steele

THE MANAGER of the cinema where *Patton* opened said that he had thought that nobody wants to see serious war films today. But *Patton: A Salute to a Rebel* is doing great business. What is more astonishing is that the film is a worthwhile one.

The opening moments are stunning and set the "no-holds-barred" tenor of this gigantic film. The background is filled with the American flag. Patton, dwarfed by the size of the flag, stands downstage center, faces the audience, and says: "No bastard ever won by dying for his country. He won it by making the other poor dumb bastard die for his country."

This movie is in the conventional Hollywood blockbuster tradition and cost fifteen million dollars. It is not a war film despite all its warring rationale. It is a painting of a man and a

warrior named Patton. It is instructional and gives a pictorial documentation to the frightfulness of war.

Most surprising is the nondoctoring of Patton. His being a prima donna is paraded and even is admitted by him. His swaggering, eccentric, and pistol-packing character is not ducked. His piety and profanity are exposed nakedly. The man in a seat out front must make up his mind if Patton was a courageous, dedicated, and fearless soldier, who did superbly all that he was given a chance to do to win the war for God and country, or whether he was a violent and raving psychopath.

Psychopaths, I think, are cut out to be ideal warriors. In this film one sees all that one cares ever to see of a professional, career warrior. Because one sees clearly the unrelatedness to humanity, the vanity, mindlessness, and heartlessness of the man, one can understand a Patton who felt that the gods and history destined him to be, in his words, "the last of the true, pure warriors."

We understand by way of *Patton* a

war hero whose driving concern was to become more celebrated than his rival (despite his being an ally), General Montgomery. Patton was responsible for a needless waste of American lives in order to "free" a region of Messina, Sicily, before Montgomery did. Patton's concern was not the suffering of the Sicilians caused by the Axis but his getting more glory by getting there ahead of Montgomery.

Hitler's generals seem less monstrous than Patton. They are doing their jobs, and their jobs, like those of the American generals, have no connection with the idealogy of a Hitler or Roosevelt, or the horror of concentration camps, or love for a "free world." If such feelings ever were present in these men, they become submerged in the heat and gamesmanship of the war.

General Bradley, according to a line of his dialogue, may be an exception. (The role is played well by Karl Malden, who repeats his good-guy priest characterization from *On the Waterfront*. Bradley tells Patton that the difference between them is that he, Bradley, does the job that has to be done, but Patton does his job because he wants to do it. We might ask was it only duty that sent Bradley to West Point? Was it duty that made him stick with a professional career in the military service?

At no time in this long film is one reminded of the cause of the debacle. That is of interest to the politicians and government heads but not to generals. The means of solving national conflicts (the warring) is absolutely independent from the cause of the war.

The solemn film is not without humor. The weather has been lousy, and Patton is being delayed. It was the worst weather in the snow-covered Ardennes in thirty-eight years. Patton calls for the chaplain and commands him to make a prayer for good weather. Patton says the prayer had better work; he implies that the chaplain will get it in the neck if it doesn't, and, lo and behold, the prayer works! Patton, being a Bible-reading man, succeeded in putting a godly fear of Patton into his chaplain. He made history in another way by having a chaplain who was on such intimate terms with God that God could not be silent if a Patton spoke. He may have made religious history when he showed what a megalomaniac general can do to change the weather if he is backed up by a chaplain who has the blood and guts to tell God he's got to change the weather!



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# Letters to the Editor

## No Grounds for Complacency

I AM DISTURBED by Charles A. Wells's optimistic tone in regard to the Negro (Friends Journal, February 1). It is surprising to be told that approximately half of our Negro population have now moved into the prosperous middle class. It is evident, of course, that there have been vast improvements in the Negro situation, especially in the past decade—but what of the half who are still living, for the most part, in urban and rural slums?

To dwell on the prosperous middle-class Negro and to speak with satisfaction of the barely five percent of our population who are "deprived and exploited" is to foster a spirit of complacency, which is a besetting sin among those of us who belong among the prosperous "haves." Even if the surprising figure of five percent is correct, it means that some nine million persons are "deprived." This, in the richest country in the world, is not something to be complacent over, even if "our economy is still more changing and fluid than any nation in history."

I realize that Charles Wells is trying to show up the extremism of the Black Manifesto and its unrealistic reliance on violence if worst comes to worst. But he is arguing his points to a readership almost entirely made up of comfortable white people, who are all too easily persuaded that the progress achieved in the past decade is so phenomenal that we should "point with pride" rather than "view with alarm" our present situation.

Charles Wells may be more aware than he sounds of the seriousness of the status quo, but he is evidently not sufficiently aware of how eagerly most white people, even those of good will and liberal tendencies, tend to ease their concern by eagerly and uncritically seizing on optimistic reports and statistics. Our concern is weak enough at best.

HELEN H. CORSON  
Kennett Square, Pennsylvania

## Alaskan Land Claims

THE MATTER of just compensation of the land claims of the Eskimos, Indians, and Aleuts of Alaska is still before the Congress. The bills in support of native land claims are Senate 3041 and H. R. 14212.

On December 3, 1969 the General Assembly of the National Council of

Churches suspended its agenda to hear Emil Notti, president of the Alaska Federation of Natives. The Assembly unanimously adopted a resolution supporting Alaska Native Land rights.

Senator Muskie has introduced S. 3135 to extend Federal benefits to Indian tribes living on reservations established under state law. Connecticut, Maine, New York, Pennsylvania, Rhode Island, South Carolina, Texas, and Virginia have a total of some twenty-seven thousand Indians residing on non-Federal reservations. The Senator said, "The numbers involved here are small but the needs are urgent and unmet."

A. DAY BRADLEY  
Hastings-on-Hudson, New York

## Opening Our Ears

FOR CENTURIES Christian theologians have talked rather glibly about the universality of the Gospel, and in a general way they were right.

We believe that the law of love as shown in Christ can operate in any sort of civilisation or social group, but I am not at all sure that we can apply the phrase to every individual.

Not every man responds to the words of Jesus, and on one occasion, when Our Lord had finished teaching, one of the crowd called out, "Master, bid my brother divide the inheritance between us." Where had *his* thoughts been while Jesus was speaking? Nor did Jesus himself expect to make the same impression on all his hearers. "He that hath ears to hear, let him hear" is an expression that occurs more than once as the conclusion to Christ's words.

And what if our ears are not open? There does not seem to be a great deal that anyone can do about it. If we do not understand, we do not understand. If we do not see something richly comic in Mr. Collins declaring to Elizabeth Bennet that he is about to be run away with by his feelings and then going on to talk about *his* happiness in marriage, her father's death, and the paltry one thousand pounds she will inherit, then we do not see it.

If we are not moved by feelings of compassion when little Oliver Twist timorously asks for more, then we are not moved.

We may pity those who are so strangely blunt in the mind, but we may not judge. After all, those who are farther along the road to God than we are likely to get can only feel pity for our blindness

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when they see how little we understand of the words of Christ, which to them are plain enough. And even they will admit that some of his sayings are hidden from them. No man ever understood all that Christ spoke.

So we sit and listen in meeting, that we may in time have ears to hear. They can only be opened from within.

ROTHWELL BISHOP  
Slough, Buckinghamshire

### The Need for Doctors

DURING the last thirty minutes of monthly meeting, our business was carried on amid sounds of rioting as a background. Three hundred or more students at Columbia University were screaming, roaring, beating on a sheet of metal, and breaking windows.

Our meeting was held in one of the buildings of Columbia University. Two blocks away is a hospital, and my thoughts were there, in the emergency room, where I work as a volunteer.

The emergency room is a wonderful place. The nurses, doctors, and clerks work quietly, steadily. Even I have learned to change the paper sheets on the doctors' tables in the quickest possible manner and do other things.

Only one thing there distresses me.

It is that people sometimes have to wait a long time between their arrival and first contact with a nurse or a doctor. This is not the fault of the doctors or of anyone. The reason is a tragic, simple fact. There are not enough doctors.

As I listened to the rioting students and to our steadily unfolding Quaker business meeting, I prayed that more young men and women who want to change the way things are would be led to become doctors.

VIRGINIA APSEY  
New York

### Quaker Junk Mail

I EXPRESS SYMPATHY for Joseph W. Lucas, who has lost patience with Quaker junk mail. I, too, recently allowed to accumulate on my desk an unprecedented eight "begging" letters from Friends who are organizing worthwhile projects while I sought prayerfully for guidance and inspiration in deciding how much I could afford to contribute. Failing to answer most of them, I have been haunted ever since by my inadequacy.

But I am concerned that a proud history of modesty in proselytizing and fund raising, as ours has been, has evolved into such glittering Madison Avenue techniques.

Are we being careful to live within our means? Have our institutions and manner of living lost their simplicity to the neglect of our spiritual life? Does "proceed as way opens" mean burn the bridges to every harsh tenet of the quiet past, so that we add to, rather than detract from, the pollution?

RICHARD H. FARQUHAR  
Ashton, Maryland

### The Movement and the Movers

A VERY ENTHUSIASTIC new member of the Society of Friends, I joined the Santa Barbara Meeting recently with my husband. In this day of a world hungry for peace, I think the Quaker message should be shouted from the housetops, not hidden in closed little bodies. Like so many good things, the movement is ahead of the movers, it seems.

CONSTANCE BROWN  
Santa Maria, California

### E Pluribus Unum

ELLEN PAULLIN'S "Witness" (March 15) is lively and delightful. If a postscript were in order, I would like to suggest this one: "Some Quakers place the preachers, Billy Graham and Norman Vincent Peale, on high pedestals."

EUBANKS CARNSER  
Riverside, California

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# Friends and Their Friends Around the World

## Two Happenings at Philadelphia Yearly Meeting

DURING YEARLY MEETING WEEK this year, Arch Street Meetinghouse was a temporary home for an assortment of people, most of them under thirty. With several exceptions, it was a different group—twenty to thirty in number—each day. No one really knew who was where or when they were there.

Meals were haphazard, yet remarkably free of questions about chores. Food just happened. Some people brought food, and some made donations so that others, those who felt responsible for the good order of things, could see that additional supplies were on hand. They seemed remarkably free from concern about traditional good order.

Dancing and worship and singing also just happened. A master plan on a yellow sheet of paper was someplace. I think it listed things about meetings and activities; nobody bothered with it much.

We did all kinds of dances and games that we played in a circle.

One evening a group arrived, a man and his First-day class of fourteen-year-olds, who had ridden all day from Indiana to Arch Street. They were to spend a meetinghouse night and the next day visit local Quaker places of interest. These visitors seemed a bit confused at first. No one had been appointed to tell them where to eat or sleep. I told them where to store their sleeping bags and took them on a tour of the meetinghouse. Others gave them warm greetings of welcome; nothing definite like, "Here are the towels and ice and sanitized drinking glasses," but an all-embracing, "join us, let's continue as before."

Sleeping just happened, too. I had a lively conversation with an older Friend about chaperones and sex. I really had not given much thought to either at the time of Yearly Meeting. She apparently had. Sleeping just happened there, usually not until late because most of us sang or talked or ate popcorn into the night. My bed was a sleeping bag, half under a balcony bench.

There was something very much alone about sleeping on the balcony of that huge, austere, yet warm, room. It was something like pitching a tent in the wilderness. Even the family with a small infant and those who shared a blanket



Photograph by Wayne Lauser  
"Sleeping just happened . . ."

somehow also each seemed alone in this very quiet Yearly Meeting room.

I spent a lot of time each day talking and laughing and singing and eating with others—there was much joy and love in this sharing—and yet I sensed the ultimate aloneness with God of all.

Living at the meetinghouse during Yearly Meeting provided a new dimension to my Quakerism, one not easily articulated, but one that is close to the dynamic source of religion.

BARBARA NORCROSS

I ARRIVED EARLY for the Easter morning "family folk service" scheduled for Race Street Meetinghouse.

Only a few people had gathered in the audience, but the orchestra, mostly guitars, was there and provided plenty of human interest for my curious eyes. The players ranged from young girls entering their teens to fathers who had brought young children with them. In between were students with the customary display of hair and beard. It was, in fact, an expression of life—1970 style.

A little boy, probably about four, moved about freely but never far from his father, who was playing a guitar. He was never disturbing. Sometimes he became interested in the wide band over his father's shoulder that held the guitar in place. He moved his little fingers up and down over it. A little girl, probably his sister, stayed close to the father. At times she leaned against his arm, and he had to nudge her away in order to play more freely.

The audience had gathered. It was time to begin. George Britton stood up with his guitar, stroking it with dignity and firmness. He welcomed us and urged us to accept this form of worship with appreciation and joy and to par-

ticipate in the service at times indicated on the program.

The well-trained chorus began to sing, "Go Tell It on the Mountain."

They moved on with another song in which the audience was invited to join: "Spirit of Love, accept us with compassion; Accept us, accept us with compassion."

There followed a beautiful musical credo: "I believe; I believe in one ultimate reality, source of all existence . . ."

At this point I noticed a boy in the chorus, wearing glasses—he may have been eleven—who was singing the words with utmost intensity and dedication. Just watching him, I became enraptured, too.

There followed a series of lovely songs and choruses, all with a theme of love and peace. The feeling of inspiration mounted. We could hardly contain the joy that welled up in us. After a solo: "O Source of Life," the service ended with the stirring chorus:

Amen. Amen.

Amen, Amen, Amen.

Over and over again we sang it, as we could not bear to stop. Faces everywhere were flushed with the joy of loving and sharing. Hearts were touched profoundly. Eyes were moist. We clasped each others' hands. It had been a true meeting for worship.

WINIFRED HEALEY

(Barbara Norcross, a member of Providence Monthly Meeting, Media, Pennsylvania, is on the staff of Friends Suburban Project. She is editor of *The Friendly Agitator*.

Winifred Healey is a retired teacher who plans to teach remedial reading and to teach English to disadvantaged persons. She is a member of Lansdowne Monthly Meeting, Pennsylvania.)

## Quaker Theological Discussion Group

THE 1970 SUMMER CONFERENCE of the Quaker Theological Discussion Group is scheduled for July 3-5 at the Earlham School of Religion, Richmond, Indiana. The theme, "Called to Stand: Alone or Together," refers to the dilemma faced by many Monthly and Yearly Meetings over whether corporate commitment to a concern should supplement traditional individual witness.

Formal presentations will be made by Robert Hess, of Malone College; Demi Miller, of Chicago; Russell Johnson, of Philadelphia; and Ross Flanagan, now at Pendle Hill. Wilmer A. Cooper, Earlham School of Religion, Richmond, Indiana 47374, will be glad to send further details on request.

## Plans for Sigtuna Gathering

MATTERS to be considered at the eleventh triennial meeting of Friends World Committee for Consultation, August 1-8, in Sigtuna, Sweden, include the future of

Quakerism, sharing world resources, United Nations affairs, consultation between service and mission bodies, and ecumenical relations.

Among the speakers are William E. Barton, Pierre Lacout, Douglas V. Steere and Gunnar Myrdal.

## In 1902: "Strong to Do The Work of God"

by Henry F. Shaw

HOWARD M. JENKINS opened the first session of the General Conference for Friends in Asbury Park, New Jersey, Ninth-month 5-11, 1902, with these words:

"If we say, and believe, that religion—conscious aspiration and endeavor to be in accord with God—is the foundation stone of human duty, then this company may appropriately ask how, and how much, does the Society of Friends answer the demands of religion?"

After almost seventy years, this seems to be the query of the 1970 Conference—"What Canst Thou Say"—in Ocean Grove, which adjoins Asbury Park, Sixth-month 22-27.

Then, as now, crises were present, as pointed out in the address of welcome by Acting Mayor T. Frank Appleby: "A coal strike in Pennsylvania, Morgan and Gould fighting for control of the Reading Railroad, and a mad rush for wealth in every phase of life, it would be well for our people to emulate the doctrines of your Society."

A sense of nostalgia comes to us as we read some of the papers given at that conference: "The Ministry," by Elizabeth Powell Bond and John William Graham; "Peace," Henry M. Haviland, Allan Flitcraft, and Elizabeth Lloyd; "The Treatment of Criminals by Society," Charlton T. Lewis, and Henry W. Wilbur; "The Ethics of the Negro Question," by Anna J. Cooper and Anna M. Jackson; "Equal Rights for Women," by Marianna Chapman, Carrie Chapman Catt, Henry W. Wilbur; "What is the greatest need of the Society of Friends": John J. Cornell, Barclay R. Spicer, Elizabeth Stover, William W. Cocks, Isaac Wilson, Edward B. Rawson, Anna M. Jackson, Rachel Dakin, and Anna Way; (finally Marianna Chapman suggested that the next scheduled speaker be introduced); "How to Influence the Press," Margaret W. Matthews, Jane P. Rushmore, and John William Graham; "Isaac Penington, a Quaker Mystic," John William Graham, of England; "William Penn and his influence in America," George H. Knight.

Two thousand Friends attended that conference. Surely many of them went back to their Meetings with fuel to re-light the individual consecration of heart and life to the principles of our Society and the worth of the meeting

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for worship and participation in the vocal ministry and service to their neighbors in their community, their nation, and their world.

And so, in the closing words of Mary Travilla at that conference sixty-eight years ago: "We have heard the clarion calls and may we go home and discipline our minds so that when the time comes to go forth in our individual fields we shall be strong to do the work of God."

(Henry F. Shaw belongs to Richland Meeting, Quakertown, Pennsylvania.)



Photograph by Theodore B. Hetzel

A member of "White Roots of Peace" visits Philadelphia Young Friends.

### Traveling Mohawks

THE WHITE ROOTS OF PEACE group of Mohawk Indians, which has been traveling extensively across the United States visiting college campuses and Indian tribes, was the guest of a number of Friends Schools and Quaker families along the eastern seaboard. The group hopes to bring about greater understanding in regard to Indian ways of peace and to educate the public in the way it should treat the earth, the "mother of us all."

### The Joy of Sharing

"TO DEVELOP a joy of sharing in community living through learning and playing together," Abington Friends School, Pennsylvania, is organizing a new "summer enrichment program" for boys and girls from six through twelve years of age to open on June 29. Dale K. Miller, head of the biology department of George School, biological consultant for the Delaware River Basin, and longtime member of the American Camping Association, will direct the program. Elementary geology, astronomy, nature study, and ecology will be introduced through study of environmental science, and effects of pollution on animal and plant life will be emphasized. Four groups limited to twenty children each are envisioned, and it is hoped that forty can also be in the preschool group.

### Psychoanalytic Insight

BOGOTA FRIENDS MEETING (Colombia, South America) and the Colombia Psychoanalytic Society held a joint meeting in March in Bogota. George Nicklin, assistant clinical professor of psychiatry in New York University, presented a paper on the interrelationship between psychoanalytic insight and the insight of the mystical phenomenon. Psychoanalysts, Friends, and a Jesuit priest attended the meeting. George Nicklin is a member of Westbury Monthly Meeting, New York, and the American Academy of Psychoanalysis.

### News of Swarthmore

SWARTHMORE COLLEGE has an enrollment of eleven hundred students, of whom about sixty-five are black. The college published a booklet of soul poetry, hip language, and photographs, designed by Don Mizell, a junior and a member of the Swarthmore Afro-American Students' Society, in an effort to attract more black students.

### For Travelers

FRIENDS planning to travel abroad this summer will appreciate the *Friends Book of Meetings 1970*, which also lists Friends schools and centers. The pocket-size, paperback publication is available at six shillings from Friends Book Centre, Friends House, Euston Road, N. W. 1, England.

### From a Facing Bench

(Continued from page 316)

JOHN B. SHEERIN, C. S. P., is one of the coauthors of *In the Name of America*, published by Clergy and Laymen Concerned About Vietnam. He is editor of Catholic World. He was an observer at the Fourth World Conference of Friends, Guilford, North Carolina.

MOSES BAILEY is professor emeritus of the Hartford Seminary Foundation, where for thirty years he was on the faculty.

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## News of Meetings

ALBANY, New York, Friends organized a Black Development Fund Pledging Day in their meetinghouse. The all-day affair included lunch and a soul food dinner.

The funds raised are being used in New York State and northern New Jersey for black self-help projects.

FRIENDS MEETING AT CAMBRIDGE, Massachusetts, reports "good attendance and valuable communication" at its "cross-generational worship and discussion" sessions held occasionally on Wednesdays with a supper. Members of Meeting committees are invited as guests.

WELLESLEY FRIENDS MEETING, Massachusetts, has published an outline for use by dinner-discussion groups interested in improving their Meeting. Groups are advised to consider their own needs, what the Meeting means to them, what they would like to see changed, and how much time and effort they would be willing to give to effect changes.

LOUISVILLE MEETING (Kentucky), during one of its Saturday evening discussion sessions, attempted to find ways of improving its meetings for business by a role-playing program. Everyone did or said something different from his usual participation in the meetings. The changing of hats was fun and gave greater insight into the way the group functioned.

*It is noon—time for the three-hour lunch break—in the Saigon market. Peddlers sleep in the shade of their stalls. Children squat in clusters nearby. The market is empty and peaceful. There is put-put of a motorbike, the scuff of a tourist's shoes, the faint rustle of a silk dress, the padding of bare feet—then silence.*

*Then, barely audible, is heard the sound of cloth dragging on concrete. It is Hung—Hung of the sidewalks. Nine-year-old Hung drags his pencil-thin legs behind him. He crawls fifty feet, then stops to watch the passersby. A tourist hesitates, gives him twenty piasters, and is gone. Hung stares at the money in his lap and says nothing.*

*Wordlessly, Hung gives and receives charity in the peace of the afternoon. When three o'clock comes, he will be lost in the crowd.*

(Text and photographs by Tom Martin)





## A Glorious Flop

by Deborah Dodd

THE PACIFIST MOVEMENT in Britain is a glorious flop. Small groups collect all over the country to intellectualize about pacifism and its implications, but few agree on anything. Fewer still do anything.

Why is this? Perhaps we are too contented with our way of life to bother—although why we should be I can't think. Perhaps it is because we have no draft to goad us into action—but this is almost as bad as saying: "what the pacifists need is a war." It is a poor excuse regardless, because there are plenty of other things to initiate action within our country, let alone outside of it. Maybe we are simply apathetic as a nation—except when it comes to football.

As I see it, the pacifist movement in this country has three weaknesses. The most basic one is the lack of cohesion between groups. The second weakness lies in our inability to agree over important issues. This factor is necessarily linked with our lack of communication. The third weakness is our hesitance to act. This, too, springs partly from the same basic cause, but its mainspring is what George Lakey calls "an extraordinary lack of interest in developing our ideas to a point of cogency."

But even considering these weaknesses, there is yet hope for the British pacifist movement. New enthusiasm and fresh ideas have been planted in us by George Lakey's tour of the country, and we hope for more when Ira Sandperl visits Britain this summer. The presence of such well-known pacifist leaders draws the various organizations together, and ideas and strategies are discussed. Out of these meetings has come the realization that our movement is more or less impotent. This awareness alone is a step in the right direction. We have seen the necessity for further meetings and discussions to catalyze our ideas. We have also realized the indispensability of community spirit, group action, and the need for a definite strategy.

If we act on our awareness of these factors, pacifism in Britain will undergo a dynamic change and will cease to be a flop.

*(Deborah Dodd, a free-lance journalist and writer of books for children lives in Ringmer, Sussex, England. She is a member of Brighton Pacifist Action.)*

## Classified Advertisements

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

*The rate is 13 cents a word for at least 12 words: discounts are offered for 6-11 and 12-24 insertions within a year.*

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### Position Vacant

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### Positions Wanted

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FRIENDS JOURNAL needs a volunteer two or more days a week to help with various tasks, in which moderate typing skill and interest in detail work are helpful. Write to Friends Journal, or telephone LO 3-7669, extension five.

## Books and Publications

THE POWELL HOUSE COOK BOOK is full of good things! Order it from: Powell House, Box 101 (P) Old Chatham, New York 12136. \$3.50 postpaid.

"McNeil" (McNeil Island, Washington, Federal Prison)—a booklet of pacifist Mel Acheson's prison experiences in 1967-69. Valuable for conscription-age youth and draft counselors. 58¢ postpaid; two for \$1.00. Whittier Print Shop, Springville, Iowa 52336.

THE CRUCIAL POINT and other poems by William R. Lamma, Special pre-publication \$3.95, plus 30¢ for postage & handling. Order from: Windfall Press, 1814 E. Norwood Street, Chicago, Illinois 60626.

BRAIN BRUSHING—25¢. Robert L. James will help you brush, anyway, in his "Friends for the Next 300 Years." This Rufus Jones Lecture is designed to help Friends and groups of Friends overcome their "resistance" to mental growth and to taking an active part in the "public world." In pamphlet form it outlines a five-year program of study of the topic: How can Friends play a creative role in the next 30(0) years? Write: Friends General Conference, 1520 Race Street, Philadelphia 19102.

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# MEETING ANNOUNCEMENTS

## Argentina

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

## Arizona

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

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

**TUCSON**—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevot, 297-0394.

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

## California

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

**CLAREMONT**—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Martha Dart, 421 West 8th Street, Claremont 91711.

**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 second, third, and fourth Sundays, 10 a.m. 847 Waterman Avenue. Phone 264-2919.

**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.

**MARIN**—Meeting for worship, Sunday 10 a.m., Mill Valley Community Church annex, Olive and Lovell. Phone (415) 388-9475.

**MONTEREY PENINSULA**—Friends Meeting for worship, Sunday, 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: 792-9218.

**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.

**VISTA**—Palomar Worship Group, 10 a.m., 720 Alta Vista Drive. Call 724-4966 or 728-2666.

**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.

## Canada

**HALIFAX (Nova Scotia)** Monthly Meeting. Visitors welcome. Clerk: John Osborne, 18 Harbour Drive, Dartmouth, Nova Scotia 469-8985.

## Colorado

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

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

## Connecticut

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

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

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

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

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

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

**WILTON**—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. Margaret Pickett, Clerk. Phone 259-9451.

## Delaware

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

**CENTERVILLE**—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 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.

**WASHINGTON**—Sidwell Friends Library—Meeting, Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N. W.

## Florida

**CLEARWATER**—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 733-9315.

**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 Corisca, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.

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

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

**SARASOTA**—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 955-3293.

**ST. PETERSBURG**—Meeting 11 a.m. 130 19th Avenue, S. E.



Plainfield, New Jersey, Meetinghouse

## Georgia

**ATLANTA**—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Tom Kenworthy, Clerk. Phone 288-1490. Quaker House. Telephone 373-7986.

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

## Hawaii

**HONOLULU**—Sundays, 2426 Oahu Avenue. 9:30, Hymn sing; 9:45, Worship; 11, Adult Study Group. Babysitting, 10 to 10:45. 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 Mrs. Charles Wright, 877-2914, 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 968-3861 or 665-0864.

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

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

**PEORIA-GALESBURG**—In Peoria, telephone Cecil Smith, Dunlap 243-7821. In Galesburg, telephone George Dimitroff, 342-0602.

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

**ROCKFORD**—Rock Valley Meeting. Classes and Adult Discussion 10:15 a.m. Worship 11:15 a.m. Booker T. Washington Center, 524 Kent 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 10 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. Semi-Programmed Meeting for Worship 8:30 a.m., First-day School 9:45 a.m., Programed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

## 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**—Meeting each Sunday, 10 a.m., in Friends' homes. For information, telephone UN 1-8022 or 891-2584.

## Maine

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

## Maryland

**ADELPHI**—Near University of Maryland, 2303 Metzert Road. First-day School 11 a.m., worship 10 a.m. George Bliss, Clerk. Phone 277-5138.

**ANNAPOLIS**—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 267-8415 or 268-2469.

**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.

**AMHERST-NORTHAMPTON-GREENFIELD**—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 549-3529.

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

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

**NANTUCKET**—At 10:45 a.m. in Old Meeting House on Fair St., from June 14 to Sept. 13.

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

**SPRINGFIELD**—Meeting for worship 10:30. Council of Churches Building, 152 Summer Avenue. Phone 567-0490.

**WELLESLEY**—Meeting for worship and Sunday School, 10:30 a.m., at 26 Benvenue Street. 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.

**GRAND RAPIDS**—Friends Meeting for worship. First-days 10 a.m. For particulars call (616) 363-2043 or (616) 868-6667.

**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.

**ST. PAUL**—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

**LAS VEGAS**—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone 737-1190.

**RENO**—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1029 N. Virginia Street. Telephone 322-3013. Mail address. P.O. Box 602, Reno 89504.

## New Hampshire

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

**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 Ave. Lake St. Meeting for worship 10 a.m. Nursery care. Special First-day school programs and/or social 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.

**MEDFORD**—Main St. 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, Pittstown, N. J. Phone 735-7784.

**RANOCAS**—Meeting for worship 10 a.m., June 14th through Sept. 13th, Main Street.

**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. 158 Southern Boulevard, Chatham Township. Visitors welcome.

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

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

## New Mexico

**ALBUQUERQUE**—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Richard Hicks, Clerk. Phone 877-0735.

**GALLUP**—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeyta, clerk. 863-4697.

**LAS VEGAS**—828-8th. Write for information.

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

## New York

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

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

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

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

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

**ELMIRA**—10:30 a.m. Sundays. 155 West 6th Street.

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

**POUGHKEEPSIE**—249 Hooker Ave., 454-2870. Silent meeting and meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: one 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, Sunday evening 7:00 p.m. Old Chapel, Union College Campus.

**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.

**GREENSBORO**—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00, Cyril Harvey, Clerk.

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

**RALEIGH**—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Lloyd Tyler, 834-2223.

## 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, 9:30 a.m. at the "Olive Tree" on Case—W.R.U. campus. 371-9942; 921-7016.

**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 (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, 10 a.m. First-day School, 11 a.m., in Thomas Kelly Center, Wilmington College. Elizabeth H. MacNutt, Clerk. 513-382-3328.

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

## Oregon

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

## Pennsylvania

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

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

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

**DOLINGTON-Makefield**—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

**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**—Sunneystown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 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.

**LANDOWNE**—Lansdowne and Stewart Aves. Meeting for worship 11 a.m. First-day School and Adult Discussion 10 a.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill, Closed for the summer.

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.

**RAONOR**—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.

**WILKES-BARRE**—Lackawanna-Wyoming Meeting. No First-day School. Monthly picnic meeting, June, July, August, Phone 717-836-1560.

**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.

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

## Tennessee

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

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

## Texas

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

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

**HOUSTON**—Live Oak Meeting, worship and First-day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Allen D. Clark, 729-3756.

**LUBBOCK**—Worship and First-day School, 10:30 a.m., 2412 13th, PO 3-4391. Dale Berry, Clerk, 763-7284.

## Vermont

**BENNINGTON**—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street.

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

**PUTNEY**—Meeting for worship, Sunday, 10:30 a.m., home of Peter and Phyllis Rees, West Hill Road, two miles from village.

## 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 Sunday 10:30 a.m., 1st and 3rd Sunday of month, 202 Clay St. Blacksburg. 2nd and 4th Sunday Y.W.C.A. Salem. Phone Roanoke, 343-6769.



## Washington

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

## Wisconsin

**BELOIT**—See Rockford, Illinois.

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

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

**WAUSAU**—Meetings in members' homes. Write 3320 N. 11th or telephone 842-1130.

*Meetings that wish to be listed are encouraged to send in to Friends Journal the place and time of meetings for worship, First-day School, and so on. The charge is 33 cents a line per insertion.*

## Announcements

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

### Births

**RAMSEY**—On March 3, in Corvallis, Oregon, a son, **MATHEW CARTER RAMSEY**, to Fred and Elizabeth Lane Ramsey. The mother, the maternal grandparents, Richard and Anne Lane, and the maternal great-grandmother, Harriett T. Lane, are members of Poughkeepsie Meeting, New York.

**TREADWAY**—On April 3, a son, **JONATHAN CLAY TREADWAY**, to Roy Clay and Carolyn Wilbur Treadway. The parents are members of New Haven Monthly Meeting, Connecticut, and are living in Ankara, Turkey.

### Marriages

**FOSTER-HOLTON**—On March 7, in Aspen, Colorado, **RACHEL FLITCRAFT HOLTON** and **MERLE FOSTER**, both members of Woodstown Monthly Meeting, New Jersey.

**LORENZ-SMITH**—On February 1, in Monterey Peninsula Meetinghouse, Seaside, California, **JOAN BRAVERMAN SMITH** and **ROGER SHEETZ LORENZ**. The bridegroom is the clerk of Monterey Peninsula Meeting.

**POWELL-MCCURDY**—On March 16, in the Chapel-on-the-Hill, Oak Ridge, Tennessee, **ANN HARRIET MCCURDY**, daughter of Mr. and Mrs. Harold McCurdy, and **GEORGE VAN NOSTRAND POWELL**, son of Fred J. and

**Nina Volkmar Powell**. The bridegroom and his parents are members of Manhasset Monthly Meeting, New York.

**VAN METER-CARTER**—On March 28, under the care of Woodstown Monthly Meeting, New Jersey, **CORNELIA BUZBY CARTER** and **HOWARD VAN METER**.

**WADDINGTON-SCHWIBEL**—On February 27, in Daretown Presbyterian Church, **FAITH SCHWIBEL** and **DAVID WADDINGTON**, son of George and Janet Waddington. The bridegroom and his parents are members of Woodstown Monthly Meeting, New Jersey.

### Deaths

**BARRETT**—On April 5, in Plainfield, Indiana, **LAWRENCE H. BARRETT**, aged 82. He and his late wife, Evelyn, were active and beloved members of Fairfield Meeting, Camby, Indiana. He is survived by three sons: John and Robert, of Indianapolis, and Charles, of Boise, Idaho; and a daughter, Barbara B. Hoskins, of Morristown, New Jersey.

**COLEMAN**—Suddenly, on February 16, in Fresno, California, **GEORGE CALDERWOOD COLEMAN**, aged 41. He is survived by his widow, Rebecca (Nadya) Timbres Coleman, formerly a member of Providence Monthly Meeting, Media, Pennsylvania.

**ENSOR**—On February 27, after a short illness, **WILLIAM LUKE ENSOR**, husband of Dorcas E. Ensor. A devoted and much appreciated member of Springfield Monthly Meeting, Delaware County, Pennsylvania, he was comptroller for American Friends Service Committee from 1943 to 1952. Surviving, besides his widow, are a son, Charles W., and a daughter, Anna D.

**MALLIK**—On April 14, in Bombay, India, **GURDIAL MALLIK**, aged 74, a member of London Yearly Meeting. John Anderson writes from Quaker House, New Delhi: "He was always a jolly person, full of wise cracks and demonstrative affection. Quaker House laments the passing of Gurdial Mallik, remembering him with affection and thankfulness."

Gurdial Mallik wrote concerning the songs that often came to him in meeting for worship: "The songs have built up for me with effortless ease a kind of Jacob's ladder between earth and heaven. . . ."

### Sufferings

**JAMES ("BUD") ALCOTT**, a Friend from Wilmington, Delaware, and graduate of Haverford College, has been released on parole from Allenwood Federal Prison.

**ROBERT W. EATON**, Annapolis Monthly Meeting, Maryland: Federal Prison, Allenwood, Pennsylvania 17810.

**FRANK FEMIA**, an attender of Germantown Monthly Meeting, Philadelphia, is in the Federal Prison, Ashland, Kentucky 41101, for refusal of induction.

**TODD FRIEND III**, Orange Grove Meeting, Pasadena, California, has been transferred to Federal Prison, La Tuna, Texas, P. O. Anthony, New Mexico 88021.

**JAY HARKER**, Adelphi Monthly Meeting, Maryland, has been released on parole from the Federal Prison in Petersburg, Virginia.

**WALTER SKINNER**, attender of Orange Grove Meeting, Pasadena: Federal Prison, Lompoc, California 93436.

**RALPH SQUIRE**, Morgantown Meeting, West Virginia: Federal Prison, Morgantown, West Virginia 26505.

## Coming Events

### June

1—"Sanctions and Emphases in the Future," final lecture by Henry J. Cadbury in Spring Term Series, 8 P.M., The Barn, Pendle Hill, Wallingford, Pennsylvania.

5-7—Friends Conference on Religion and Psychology, Haverford College. Topic: "Touchstones of Reality: Beyond Psychologism and Self-Realization." Speaker: Maurice Friedman. Cost: \$29.00. Write: Susan Yarnall, 5337 Knox Street, Philadelphia 19144.

7—Annual Middletown Day, Middletown Meetinghouse, Lima, Pennsylvania, Route 352. Worship, 11 a.m. followed by covered-dish lunch. All welcome.

14-21—High School World Affairs Camp, Wilmington, Ohio. Information available from American Friends Service Committee, 915 Salem Avenue, Dayton, Ohio 45406.

17-21—California Yearly Meeting, Alamos Friends Church, Garden Grove, California. For information, write to Glen Rinard, P. O. Box 136, Denair, California 95316.

18-21—Rocky Mountain Yearly Meeting, Quaker Ridge Camp, Woodland Park, Colorado. Write to: Olen Ellis, 2460 Orchard Avenue, Grand Junction, Colorado 81501.

19-21—Southern Conference on World Affairs, Millsaps College, Jackson, Mississippi. Write to AFSC, P. O. Box 1791, High Point, North Carolina 27260.

20-27—Camp Sierra World Affairs Conference, Shaver Lake, sixty miles east of Fresno, California. Inquire from AFSC, P. O. Box 991, Pasadena, California 91102.

20-August 1—National Conference on Race Relations—Young Friends Project, Washington, D. C. For details write to Jean Hunt, NCFRR c/o Friends World Committee, 152-A North Fifteenth Street, Philadelphia 19102.

22-27—General Conference for Friends, Ocean Grove, New Jersey. For program and information about accommodations, write to Friends General Conference, 1520 Race Street, Philadelphia 19102.

26-July 1—New England Yearly Meeting, Taft School, Watertown, Connecticut. Information from Ruth F. Osborne, Beacon Hill Friends House, 6 Chestnut Street, Boston, Massachusetts 02108.

26-July 16—Join Cinema and Religion Workshops, Tufts University Summer School. Leaders: Dr. Robert Steele, Dr. Howard Hunter. Write to Dr. Howard Hunter, Miner Hall, Tufts University, Medford, Massachusetts 02155.

27-July 17—Peace Research Seminar for University Students, Grindstone Island, Portland, Ontario. Write to Canadian Friends Service Committee, 60 Lowther Avenue, Toronto 5, Ontario, Canada.

28—Meeting for worship, 11 A.M., Old Kennett Meetinghouse, Route 1, one-half mile east of Hamorton, Pennsylvania.

### For your calendar:

Gathering for All Friends, July 27-31, Washington, D. C., National Conference of Friends on Race Relations. Details from Jean Hunt, NCFRR c/o Friends World Conference, 152-A North Fifteenth Street, Philadelphia 19102.

### Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

*For appointments call counselors  
or call Rachael Gross, WI 7-0855*

Christopher Nicholson, A.C.S.W., Philadelphia, Pa. 19144, call VI 4-7076 between 8 and 10 p.m.

Annemargret L. Osterkamp, A.C.-S.W., 154 N. 15th St., Philadelphia, GE 8-2329 between 8 and 10 p.m.

Holland McSwain, Jr., A.C.S.W., SH 7-1692.

Ruth M. Scheibner, Ph.D., Ambler, Pa., call between 7 and 9 p.m. MI 6-3338.

Ross Roby, M.D., Howard Page Wood, M.D., consultants.

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