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# FRIENDS JOURNAL

*Quaker Thought and Life Today*



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### Contents

No One Should Have to Die. ....	414
A Study of American Quakers-III— <i>Martha Deed Niss</i> ....	415
So Teach Us to Number Our Days— <i>Now and Then</i> ....	417
America's Other Migrant Workers— <i>Clifford Neal Smith</i> ....	418
Building Self-Confidence— <i>Michael J. Breslin</i> ....	419
The Mark of the Mystic— <i>Kenneth Webb</i> ....	419
Prayer and Action— <i>Douglas V. Steere</i> ....	420
Reviews of Books ....	421
Cinema— <i>Robert Steele</i> ....	423
Letters to the Editor ....	424
At Ocean Grove: But What Canst Thou Say? ....	427
Friends and Their Friends Around the World ....	438
Reports by <i>Sam de Back, Anni Sabine Halle, Emelie Hodgdon,</i> <i>Daisy Newman, and AraBelle Patrick</i>	
Coming Events and Announcements ....	445

## From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of Friends gathered in the Auditorium in Ocean Grove for a period of singing before the evening lecture. A new song booklet, *When Friends Sing*, was compiled for the 1970 General Conference for Friends by Olcott Sanders and Lynn Rohrbaugh. Included in the collection is "George Fox," by Sydney Carter, a favorite of young Friends. "The Ballad of William Penn," a song in contemporary style, written by Murray Goldman, Michael Bacon, and Larry Gold and recorded in the album, "Good News," also is in the booklet and was enthusiastically sung at the conference. *When Friends Sing* is available from Friends General Conference, 1520 Race Street, Philadelphia 19102 at twenty-five cents a copy.

This photograph and others of the conference were taken by Takao Akiyama, a free-lance photographer of East Norwalk, Connecticut. He came from Japan to the United States to study at Pendle Hill. He remained there about ten years as buildings and grounds assistant; during that time he often was asked by the Department of State to act as interpreter for visiting dignitaries from Japan. He left Pendle Hill to work for National Educational Television on the exchange of materials with Japan.

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FRIENDS JOURNAL is grateful to several Friends who sent reports about aspects of the 1970 General Conference for Friends: Paul Blanshard, Jr., Wayne Lauser, Rosalie Regen, Susan Hicks Ford, Dorothy Plunkett, Lisa Bieberman, Ross W. Sanderson, Jr., Ingeborg Snipes, Elizabeth W. Ellis, Dianne Marshall, Patricia Ritter, Hanno T. Beck, Peter Beck, Joe Vlaskamp, and Wendy Hammarstrom.



# Today and Tomorrow

## A Testimonial

FROM THE MINUTES of the monthly meeting 6/18/70 of the Board of Managers of Friends Journal:

"Eleanor Stabler Clarke, chairman, as the first order of business called for the report of the committee she had asked to be appointed to bring forward the name of a new chairman. The committee reported that Daniel D. Test, Jr., had agreed to serve for the next two years. Approval was forthcoming, and Eleanor with her usual decisiveness insisted on immediately changing chairs with Dan Test.

"The Board took this occasion to express our warm appreciation of Eleanor's long and exceptional service to Friends Journal. She stepped in nearly twenty years ago, during an illness of Emily Cooper Johnson, who soon afterward retired from the chairmanship, leaving Eleanor at the helm, where she remained through the merger of Friends Intelligencer and The Friend and through the entire lifetime to date of Friends Journal. Long before that, while Sue Yerkes was editor of Friends Intelligencer, Eleanor had been active in helping get out the magazine, and since 1937 she had served on the Board.

"As chairman of the Board of Managers, Eleanor has been far more than a presiding officer, although she has done that with a rare blend of efficiency and grace. She has promoted the magazine early and late; she has reported for it at Yearly Meetings and at annual meetings of Friends Journal Associates and Friends Publishing Corporation; she has been industrious and effective in finding funds for its needs; she has not infrequently written for it; and she has given it a close liaison with American Friends Service Committee in many helpful ways.

"We cannot hope to recall all the kinds of help and support she has given, but we must not fail to mention how generously she has given of her time and spirit in easing stresses in the office, offering encouragement or bestowing praise, counseling prudence or accelerating needed change, cooling frictions and calming storms.

"Eleanor's retirement as chairman feels to us like the end of an era. It may be that we shall not look upon her like again, but with the impetus she has given we move into a new era, happy that she remains on the Board and available for counsel."

## IFSC

IFSC stands for International Friends Service Committee. The initials, or something of equivalent meaning, sometime may become familiar to Friends.

Because of America's position in the world and her

abuse of it, the word "American" in American Friends Service Committee now overshadows the word "Friends." AFSC work in Vietnam is mainly American, but it goes under the name of Quaker Service; the word "American" is not used.

The problem has been discussed in conferences of AFSC, Canadian Friends Service Committee, and Friends Service Council. A related concern is the need to involve Friends of still other nationalities more closely in Friends service work.

In short, a basic issue facing Friends is whether international Friends service may not need to be done under international auspices.

This suggests, first, the creation of an International Friends Service Committee, which could be either a federation of national groups, or a union of them with American, Canadian, British, Swedish, French, and Japanese sections, and maybe others, or either of these possibilities under the auspices of Friends World Committee for Consultation.

It suggests, second, that the headquarters of such an international body should be in a small and relatively neutral nation. Sweden and Switzerland come to mind. One also hears suggestions about locating in Africa. But considering the practical fact that English is the first language of most Friends and the second language of many others, an English-speaking nation may be indicated. It should also be a country located as near as possible to America, where half the Friends in the world live, and where most of the money will have to be raised. It should also be a nation where dollars stretch as far as possible. All this (to us) adds up to Ireland as the ideal headquarters nation. Norway also has much to commend it, aside from consideration of language.

This is not a suggestion to lay down AFSC or its counterparts elsewhere. If being American is now a liability in international service, it is an asset in speaking to Americans on foreign policy issues out of direct experience abroad. Presumably Americans would still be recruited for foreign work in America, and Americans in the international headquarters would still gather reports and send them back to an American national office and return there themselves in time. Special studies could and should continue to be one of the services of AFSC. And, of course, the multitude of nationwide American issues require nationwide coordination of Quaker service.

## Miscellany

✓ Religious Heritage of America, Incorporated, which describes itself as an interfaith organization whose aim is to preserve the Judeo-Christian heritage, designated Richard Nixon as churchman of the year for "creating an atmosphere for a return to the spiritual, moral, and ethical values of the Founding Fathers."

# No One Should Have to Die

IT IS WONDERFUL to become suddenly aware of the Light in another person. It is a special occasion for joy if one sees the Light in one's own child.

A level-headed young woman she is, cool, remote—from me, at least—competent, quick. She has no time for sentimentality, and I thought she put going to Friends Meeting on the list of childhood hangovers.

She had been through a terrible experience, but her voice on the phone was cheerful. She had not called at once, but, thinking we might read about it in a newspaper, she had written to tell us of it and assure us she and her children had escaped without a scratch. I had called her.

She lives in a good neighborhood in an old southern city, but a slum encroaches on her backyard. She had gone one noon to meet her daughter at kindergarten, and a young black man had broken into her house while she was away. He had robbed and raped her at gunpoint.

I felt shock and horror. I was terrified of the traumatic effect it might have for her and the children. She had had the good sense to persuade the man to let her shut the little girls in another room.

We called the following day and the day after that. She joked about the heavy police guard and their disguises—the milkman who turned out to be a detective, the man who spoke to her in the park and told her he was a detective, too—disguised as a wrestler (whatever kind of disguise *that* is).

It was almost two weeks until I could get to her. I felt the strain she had been under. I was alarmed to find the door unlocked, but she assured me that it was all right—the police had caught the man. For two days she said nothing more about it, and I did not ask her.

Then on my last day with her, we were walking to kindergarten to meet little Mary. We walked down a golden, leaf-filled street, with sun streaming through the great trees.

"You think of such inconsequential things," she said. "I could smell my soup cooking downstairs. He stood behind me so I could not see his face. His arm was around my neck, and out of the corner of my eye I could see the gun pointing at my head. I thought, 'Here I am about to die, and my lovely soup will burn!'"

She went on to tell of her anguish over the police line-ups. She knew rape is a capital offence. She was aware of the responsibility this placed on her to make no mistake. Then, when she was sure, she had refused to say so because she could not be part of taking a man's life. Five other women had been victims. All had been beaten and stabbed brutally. Those who lived had identified him without her corroboration.

She said this was what the police could not understand—that she had not been hurt. They had told her that it was the only uninterrupted crime of that sort in their records in which the woman had not been beaten or killed.

She said, "I know why, but I could not tell them. You may think you are far removed from your Quaker training, but it's there. You remember the stories you heard when you were little of the Quakers who escaped the Indian massacres—how you wondered why it happened that way."

She went on: "I had the strange feeling that, all the while, I was inside the man's mind. I knew what he was thinking. I could feel when he was dangerously irritated with the children—you know Mary kept telling him that he must put his gun away because her mother does not allow guns in our house. I could feel that he wanted to hurt me, not because I was white but because I was a woman. He must have been terribly hurt by women as a child."

I asked her if she had been afraid.

"No—except at one point for the children." She felt that what had saved them all had been her ability to see the man as a person to whom she could relate even in these dreadful circumstances, not as a monster to be feared and hated.

Her anxiety now was for the trial. She did not know when it would be or how she could testify. The police had caught her off guard when they flashed a blowup of the man's scarred face on the screen. Her gasp had told them much. "How can I be sure?" she insisted. "I only saw him briefly when I came in the door, and he made me cover my face."

"We know," they had said. "You don't have to say it."

"I try not to brood about it," she told me.

"When the time comes, I will think of something." She set her chin firmly. "No one should have to *die* for an injury he did to me."

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## Demythologizing Christianity

FRIENDS, MORE THAN ANY OTHER Christian denomination, consider the Holy Scripture only as valid if the words of the Scripture are for us, as we call it, a living experience. Christianity, and for that matter Judaism or Quakerism or any other denomination, has to be adapted to our own time, and many statements made two or five thousand years ago are not applicable in our time. The story of the burnt city and of Lot's wife is a myth, and Friends, more than any other denomination, will agree that Christianity at our age has to be demythologized. Only in this way has Christianity any chance to survive. For myself, and I suppose for most Friends, this story is only a myth and not a living experience. Most of the members of our Religious Society are not fundamentalists, but believe in their living experiences.

Morals, to make a last point, can definitely not be forced by law, but only by example and love.

PAUL OESTREICHER



# A Study of American Quakers—III

by Martha Deed Niss

IN TWO PREVIOUS ARTICLES, I presented the background and method of my research on Quakers and summarized attitudes on religious issues and socio-economic factors. The heart of my study, however, involved soliciting and reading the religious autobiographies offered by Friends.

The first page of my questionnaire included questions as to the name and location of Meeting, Meeting activities, and previous religious affiliation, and so on. On page two, the respondents found a blank sheet, except for one paragraph: "On this page, please describe how you came to join the Religious Society of Friends, including such information as your religious background (e.g., the religious training you did or did not receive), how you became acquainted with Friends, aspects which particularly appealed, and your occupation and location (Meeting affiliation) at the time you joined. Finally, please note the approximate date of your membership."

Most responded to this question, if only to write "birth-right Friend" in the middle of the page. Several persons wrote a dozen pages. The rest wrote accounts ranging from several paragraphs to several pages. These autobiographies frequently were provocative and stimulating. Some unusually moving ones recounted religious growth in the context of personal crises, such as serious illness, or against the background of international disasters. Some, for example, recounted their movement toward the Society of Friends while engaged in relief work during the Second World War.

The depth and variety of participants confirmed for me the great potential the Society of Friends has throughout the country—if only this richness could be expressed through the lives of our Meetings.

On the basis of the religious autobiographies, it was possible to describe at least nine ways of being a Quaker, shared by large numbers of Friends. Detailing each style is beyond the scope of this article, but a summary is not.

Basically, all nine groups are arranged along a continuum from intense personal involvement and need to persuade or to interact with others (Self-starters) to those who attempt to lead an upright life because of their religious or ethical convictions (Seekers) to those whose Quakerism is based on acceptance of Quaker beliefs as understood by their Yearly Meeting (Assenters) to those who are Quakers because of marriage or upbringing but are without a specific Quaker commitment (Circumstantial Quakers).

Self-starters have three subgroups based upon such characteristics as need for independence, need for group involvement, or need to persuade others.

Seekers are divided into three groups according to whether they are interested primarily in solitary spiritual growth, spiritual growth within the context of the Meeting, or growth based on philosophical concepts while specifically rejecting a religious motive or feeling.

Assenters were divided into two groups, based on presence or absence of the need for close association with the Meeting. It should be noted that these distinctions were arrived at on the basis of content analysis.

In addition to these nine "types," others could be hypothesized simply on the basis of experience: Hostile Quakers (those who live by opposition to Meeting norms); Indifferent Quakers (who are on the membership list but feel no Quaker identity and have no Quaker involvement); and Separated Quakers (who still identify with Quakers but who have no current Meeting affiliation). Readers may be able to think of still others.

All of the types found in the sample were evident in all branches of the Society of Friends, but there were larger concentrations characteristic of each branch. Thirty percent of Quakers in the study were Self-starters, thirty percent Seekers, and forty percent Assenters or Circumstantial Quakers. If a person belonged to a programed Meeting, the chances were one in five that he would be a Self-starter, one in three that he was a Seeker, and two in five that he was an Assenter or Circumstantial Quaker. If he was from an unprogramed Meeting, however, the chances were nearly one in two that he was a Self-starter, less than one in five that he was a Seeker, and a little more than one in three that he would be an Assenter or Circumstantial Quaker. The differences in frequency between pastoral and nonpastoral Friends were significant.

Henry Fitts (all the names I use here are not the real ones) is the epitome of a religious activist. He is an intense man of strong convictions. He is involved in at least six time-consuming projects simultaneously. His total effort in life is directed toward furthering the cause of Evangelical Quakerism. His inspiration comes from early Quaker history.

"It reminds me of George Fox and his valiant Sixty-six who went all over England seeing about fifty thousand won to God over a period of nearly fifty years," he wrote of his own experiences in an evangelical caravan. He went on: "I came from a broken home—broken because of having a drunkard father. . . . Then there was a divorce and a remarriage. . . . We moved out into the country. A Lutheran pastor used to drive over to our area on a bicycle and hold Sunday afternoon services. He was a good man, but very serious—never smiled and never showed us how to become converted.

"One week, I was invited to go to an old-fashioned

camp meeting. That was forty-three years ago. I went forward—followed their instruction—prayed for forgiveness and found what I had longed for for a long, long time—peace of heart and mind.

"Now, why am I a Friend? Mainly because some Friends took an interest in me, challenged me, and got me off to school to study God's word and to teach and preach that word to others."

That religious style does not necessarily imply a given set of beliefs can be illustrated by quoting the questionnaire of another Self-starter. Martin Brown is from an unprogramed meeting and is engaged in a profession. He is frankly hostile toward the language used in the religious beliefs section of the questionnaire. After affirming his doubts about Jesus's historical existence, he wrote, "And I'm entirely sure words will never recreate him (if he did exist)."

He described his religious background as follows:

"I was born and raised a Methodist Protestant. My father had attended a Roman Catholic Church but never joined any. He was a lawyer and a fundamentalist. My mother was the daughter of a Methodist minister.

"During the 1920's the churches were very antiwar. The Methodists were particularly keen on the Brotherhood of Man. It was disgusting to me to see my church assume nationalism. The prayers for victory were to me like the effluvia from something rotten. . . .

"After Hiroshima we could accept no other dogma but a devotion to all men. . . . We are Quakers to this extent."

Invariably, the statements of those characterized as Assenters were simple. They were no less meaningful for their brevity, however.

Philip Madden is a blue-collar worker in his late twenties. He is married, has a child, and lives in a rural area of the South. He attends his pastoral meeting each Sunday, is a member of ministry and counsel, and appears to live in a small Quaker town. He wrote:

"Had always attended Friends church all my life and decided to join them because I liked their ways. I joined at the age of 12. . . . I was always taught by my parents to attend church and perhaps this is the greatest reason why I never lost interest in the church."

A young woman from an urban, unaffiliated meeting expresses many of Philip Madden's sentiments:

"I grew up (since age of approximately six years) in a family where parents became convinced Friends. Thus, it was a natural step for me to become a member, although I delayed joining until 1966, when I was doing work for American Friends Service Committee. My 'religious training' through the Meeting was most incomplete."

These four persons represent the range of experiences reported in the religious autobiographies.

They also suggest one of the important differences between the birthright and convinced Friends who partici-

*A Friends meeting for worship finds no room for debate or for answering (still less for contradicting) one another; if this is desirable, it will be left for another occasion. And if anything should seem to be spoken amiss, the spiritually minded worshipper will have the wit to get at the heart of the message, and so far from giving way to irritation at what seems unprofitable, he will be deeply concerned for his own share in creating the right spiritual atmosphere in which the harm fades out and the good grows. Many a meeting has known this power, transforming what might have been hurtful into a means of grace.*

A. NEAVE BRAYSHAW

pated—the tendency of convinced Friends to be more emotionally and actively involved in their Quaker affiliation than birthright Friends.

Membership is of crucial importance to any religious group, and the factors cited by Friends for joining or remaining in the Society may be of use to Meetings. (A factor is defined as influential if the respondent mentioned it in his autobiography.)

Ninety percent of the participants had had childhood religious training. Seventy percent of those in the study (this includes many of the convinced Friends) had had at least one significant relationship with a Quaker before completing their schooling.

Other factors that were decisive in many cases were marrying a Quaker (in one-sixth of the sample), being widowed or divorced (twelve percent), reactions to war and discovering the peace testimony (eleven percent), and the inability of family (often parents) to agree on religious affiliation and the choice of Quakers as a compromise (nine percent). Revival meetings were decisive for five percent of those in the sample.

I would like to conclude by thanking the many Friends who made this research possible. I began with questions about the Society of Friends and its complex nature. I ended enriched by brief contacts with individual Friends from across the country. In writing about them, I hope I have respected their individuality and anonymity along with thinking about them in terms of their group memberships.

Throughout the project, I have been guided by a statement written by Henry Murray, a personality theorist:

"The profession of psychology is much like living, which has been defined by Samuel Butler as 'the art of drawing sufficient conclusions from insufficient premises.'"

My hope is that all who participated in the study will find themselves accurately represented in some aspect of it and that Friends reading the results will feel that I am writing about them and others in their Meeting. Only then will the purpose of the research have been achieved.

*(This is the third of three articles by Martha Deed Niss, on her cross-sectional study of American Quakers.)*



## So Teach Us to Number Our Days

### Letter from the Past—246

PERSONS WHO GET ELDERLY sometimes tend to be more vocal about their age. Perhaps that is true of Yearly Meetings also. Their annual minutes sometimes begin to insert the number of consecutive sessions when they are aware of a centennial in the near past or near future.

Thus North Carolina Yearly Meeting noted its two hundredth anniversary in 1898, and in 1901 it began referring to its sessions as the two hundred fourth, and so on. Philadelphia Yearly Meeting (Orthodox) referred in 1931 to its two hundred fiftieth anniversary as falling that year, and in 1933 it called its sessions the two hundred fifty-second, and so on. In 1951 the minutes of this Yearly Meeting began "At the 270th\* Yearly Meeting," et cetera, but a footnote reads:

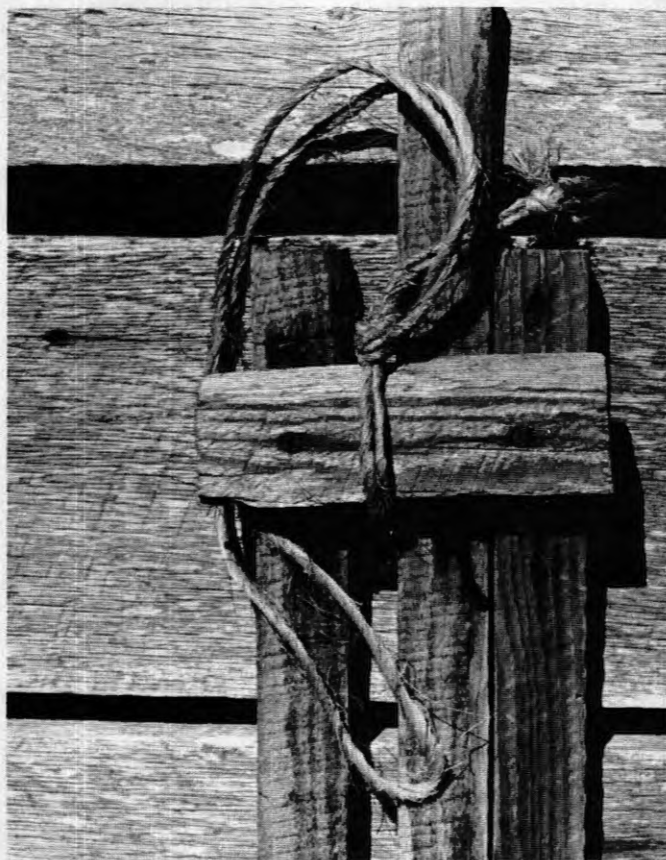
"\*The number should be 271st since this year's session was held at the end of the 270th year. This corrects an error made shortly after the 250th anniversary twenty years ago. Action of Representative Meeting 4-20-1951." Next year the minutes read simply "At the 272nd Yearly Meeting."

The corrected dating continues ever since the two Yearly Meetings in Philadelphia joined in 1955. In 1956 the Meeting is called "its 276th annual sessions," in 1958 "its 278th annual gathering." There are persons still living who can recall the controversy and embarrassment that led to this footnote of 1951.

New York Yearly Meeting celebrated its bicentennial in 1895, but its two divisions, although conscious of that fact, numbered their sessions differently. The General Conference one started numbering its sessions as follows: 1894, . . . two hundredth; 1895, two hundred-first; 1896, two hundred-second. In 1897 it dropped the practice, however, and explained in a minute:

"The subject of numbering the sessions of the Yearly Meeting in the opening minute which has been the custom for the past three years, being brought to the attention of this meeting and a communication from John Cox, Jr. being read, and there being some doubt in the minds of some Friends as to the correct number, it was concluded to omit the insertion of the number hereafter, and the clerk was directed to erase the number in the minutes of the meeting for the past three years. The women's meeting concurred in this action."

The other New York Yearly Meeting, instead of concurring in this action started independently the next year (1898) by numbering the sessions as two hundred-third,



Photograph by William Bliss

and so on. Nearly sixty years later the two Yearly Meetings joined and follow the latter practice. In fact, it was their announcement of their two hundred seventy-fifth session this summer (1970) that brought the whole matter to my attention again. Surely, last year's was the two hundred seventy-fifth session, if the first was in 1695.

Evidently the confusion once mentioned by John Cox, Jr. is pretty general. Since counting the sessions of a Yearly Meeting includes the first, the number of sessions is actually one greater than the number of years between. But several of the Meetings, belatedly beginning to count the sessions, have made the mistake of using the number giving the age of a Meeting as the ordinal number of the latest session. This mistake is less likely in newer Meetings.

If a Meeting met first last year or five years ago, any contemporary member will recognize that its session this year is the second or the sixth, respectively. The error is the same as is so common nowadays of calling 1970 the beginning of a decade instead of the end of one.

Another source of error for persons calculating the number of successive sessions up to the present is when it is assumed that the first mentioned Yearly Meeting actually was the first or that it met every year without intermission. It was only lately (1946) discovered that Dublin Half Year's Meeting met earlier than was formerly supposed. We know that London Yearly Meeting was not always a regular delegated Meeting between 1668 and 1678.

—NOW AND THEN

# America's Other Migrant Workers

by Clifford Neal Smith

ONE OF THE great advantages of an American working-man is said to be his mobility. It may stem from the pioneer ethos that led a man to pick up his belongings and move on when the neighborhood became crowded or his condition uncomfortable. Mobility, however, may be a contributing factor to the country's present social chaos and widespread personal alienation.

The policies of the larger industrial firms of moving at two- or four-year intervals their middle- or upper-management personnel from one company installation to another takes a terrible social and personal toll: Few migrants can afford to develop profound friendships or affiliations; their children grow up with little sense of belonging to stable social or religious groups; the unitary family is forced to abandon its older members.

The children of the migrant American business executive are affected more than the executive himself. He at least has the sense of belonging to the same firm, wherever he moves, but his children have lost their roots—their school friends and the familiar, sheltering places that one finds in childhood but rarely again. Children may lose also the sense of family. Without grandparents, aunts, uncles, or cousins to experience when young, little sense of love can develop across the generations.

For the polity, there also is an incalculable loss. Business executives are well educated and capable, yet because of the periodic need to move, they become disenfranchised. The one-year residency requirement for voting actually makes it unlawful for even the most conscientious executive to fulfill his civic obligations.

As the mayor of a "bedroom suburb" of Chicago remarked, perhaps twenty percent of the nominal homeowners in his town had not lived there long enough to vote and an even larger portion were so impermanent as to be indifferent to local affairs.

In Germany and Japan, high mobility of the working force is not considered particularly desirable. Because companies usually must provide housing for their employees, managers think twice before moving an employee from one installation to another.

In the United States, where most firms avoid housing obligations and company-paid moving expenses are tax deductible, the government could discourage the excessive moving of business executives simply by refusing to recognize moving expenses as a tax deduction.

A second measure might be to require the employer

*The believing soul is prideless and without vanity; the invisibles of hope, faith, and trust are the soul's means of revealing our proper response to people, institutions, and environment.*

*So long as we believe social reform and self-reform may be gained strictly on our own, our yearning for righteousness may get little relief, since self-seeking pride appears to be the principal basis of our own efforts.*

*It is the nature of our pride to anticipate, and even will, those painful conditions which enable further our proud resistance to imperfection and injustice.*

*We probably have to learn that sincerity enters our desire for righteousness when we separate from our mind, so to speak, so that our soul may exercise the power of hope, faith, and trust.*

WILFRED REYNOLDS

to indemnify the employee for any losses occurring upon selling his home in the old location and purchasing one in the new location. The government has social and practical financial grounds for inhibiting excessive migration. A family moving into a community causes additional strain upon local public facilities; a family moving away causes a loss of local tax revenue.

As for the pernicious custom of solving company financial exigencies by laying off employees—shifting financial loss from the strongest to the weakest members of society—alternatives exist that are never explored in this country. Germany, for example, makes the layoff of employees automatically subject to review in the labor courts and has strictly prescribed the occasions under which layoffs can take place. Statutory indemnities are heavy. After a trial period, the employee is considered to have a proprietary right of ownership in his job, which, in effect, the employer buys from him upon his dismissal. In Japan, where loyalties of employees and employer are a part of the personal moral code, layoffs seem almost unheard of.

The argument, so often heard in this country, that the employer must have the right to hire and fire at will, is demonstrably inaccurate and self-serving. The economies of Germany and Japan are growing faster than our own without such employer privileges. The Japanese industrial employee is employed for life. His salary is set not by his job or his productivity but almost entirely by his age, education, and length of service. He and the company have mutual obligations and privileges.

Concern for labor evils is not central in the catalog of Quaker programs. It seems to many a matter more appropriate to the labor unions or the Department of Labor. The problem, however, is that labor unions are not concerned with the white-collar employee. Unlike Germany, where by law only about five to fifteen persons in a firm employing thousands would be classified as "management" and exempted from jurisdiction of labor laws, the collective bargaining laws of the United States and union



protection from unfair labor practices are mainly extended only to the "workers"—in some companies, many fewer than half the persons on the payroll. The white-collar employee has no protection against the decisions of supervisors and personnel managers.

Nor has the Department of Labor concerned itself with these matters. It moves mostly along lines established by the Congress, and there have been few questions in the Congress on the subjects of labor mobility or layoffs.

Friends could study the problem, direct public attention to its seriousness, and find solutions for it. After all, we have long recognized the values of stability. Consider as a precedent the exhortation of 1806 from Baltimore Yearly Meeting:

"We feel it our concern to caution friends to be very circumspect how they remove themselves and families. It having been observed, that the dissolving of old, and forming of new connections, have in some instances been attended with effects prejudicial to growth in the truth, both in the heads and younger branches of families, especially where the inclination to such removals hath originated in worldly motives. And as the religious growth and establishment of children, being the most interesting, ought to be the principal engagement of the minds of parents, it is the affectionate desire of the Yearly Meeting, that in putting them forward in a way of life, the probable effect it may have on their minds be the chief object in view. In these cases, we recommend to our members, both young and old, to give close attention to the pointings of divine wisdom, and also timely to consult experienced friends, previously to their fixing a resolution of changing their residence."

## Building Self-Confidence

WE NEED to allow people to acquire a genuine sense of worth—not distorted, not based on economic possessions alone.

We should build more institutions structured so that citizens can get a sense of worth in the evolving quality of their human relationships. We do not have to destroy the economic system to recognize that man essentially stands in relationship to other human beings. It is in the best interests of society for its citizens to attain a high enough level of self-confidence so that they do not feel compelled to prove themselves.

Such an orientation could establish a middle ground on which we could deal more meaningfully with the Communists.

We must recognize that improving the quality of human relationships, rather than pitting people against each other for economic purposes, can lead to solving many of our most pressing problems.

MICHAEL J. BRESLIN

## The Mark of the Mystic

by Kenneth Webb

WINTER LINGERS longer than elsewhere in the mountain country of central Vermont. I noticed, one First-day as we drove to meeting, that the hills and upland pastures were free of snow on one side of the road. The browns and duns were marked in the hollows by a whisper of green.

I turned and looked to my right. Across the Ottauquechee, still rimmed with ice, the snow lay deep on the forested slope. To the left was spring; to the right, winter. Which side should a winter-weary Vermonter look at? One side was as real as the other. It cost no more to turn toward the signs of spring, and it was decidedly pleasanter.

An editorial I had read the night before came to mind: "Despair is definitely the mood of the younger generation . . .," the writer had observed. "They watch the greed of the Establishment plundering our planet; they view the efforts to increase the unbelievable 'over-kill' in our nuclear arsenal. Long before the turn of the century they expect our earth to be a charred cinder whirling through space, lifeless, desolate, dead . . ."

Our situation is indeed frightening. The most alarming aspect of it, perhaps, is the pessimism of our youth. We cannot now afford the inhibiting effect of despair. Why can they not look at the signs of spring on the other side of the road?

The picture in George Fox's *Journal* of a Church that had lost its vision, a judicial system responsive to bribery, of a penal system unspeakably bad must have been discouraging, too. And the conditions during the First World War—to which the founding of American Friends Service Committee was a response—also were cause for despair.

William Lederer, the author of *The Ugly American*, once remarked to me that he was attracted to Friends because the corners of their mouths turned up.

"Can you always spot a Friend that way?" I asked.

"Always; it's infallible."

This tongue-in-cheek reply deserves some pondering. If Quakers are inclined toward a more optimistic view of the passing scene than many others, what is the reason? Could it be that a realization of the immanence of the "Inner Light" has had a benign influence, even when the words themselves convey no personal meaning?

Two Quaker concepts can speak to this tragic age. One is that of God in every man. The other: "The light that lighteth every man his way." *Every man*. Can we all come to see this Light?

Thomas Kelly, in *A Testament of Devotion*, declared through the discipline of meditation we can orient ourselves toward this Light, until we may "always look out upon all the world through the sheen of the Inward Light, and react toward men spontaneously and joyously from this Inward Center."

"This practice," he continued, "is the heart of religion. It is the secret, I am persuaded, of the inner life of the Master of Galilee. He expected the secret to be freshly discovered in everyone who would be his follower."

For many of us, this is supremely difficult. Perhaps the tares in this exciting life of ours crowd out the seed, and it gets no chance to grow. So we stand, cap in hand, as we have for many a year, in the anteroom of the Presence, yearning to see the door open. But it does not. Our yearning is fitful, confined to these special occasions—not an integral part of our consciousness. Perhaps it is not for us.

Yet, when our yearning is deep enough and sustained long enough, we may have the experience of realizing that a radiance is "shining" through the door. It becomes so brilliant that we sense it, even though the door seems closed.

As it lights up the scene, for a very brief moment we no longer stand holding our cap, symbol of our humility, our unworthiness. The brightness is as great as our eyes can stand. We must be in the Presence. Yet we are still in the anteroom. We realize that before us in our Father's house are many rooms.

And here we are still standing, cap in hand, yearning, humiliated by a contrast we have become aware of, a contrast we all can recognize. The precious moments in which we are able to center down, to come closer to the Sanctuary, bring a quality of undeserved joy to our lives. We know we cannot be entirely unworthy, but we need desperately the encouragement of this realization.

After the experience of a gathered meeting, a college student came up to a participant who had expressed this joy.

"Have you always known the kind of joy you spoke of?" the boy asked.

The other reflected. "No, I guess not always, but for many years now." He added hopefully, "And you?"

"For about a year. Ever since I began getting up early to keep the morning watch. I found Brother Lawrence's *Practice of the Presence of God*."

Joy—a characteristic mark of the mystic. An undiscourageable joy, which occasionally mounts to ecstasy. Usually it is just a positive, affirmative, and confident way of looking at life, a belief that sustained effort on a concern will bring results.

This very special joy may be the only evidence one is vouchsafed of having seen the Inner Light, but it is enough to cause one to persevere in the lifelong search that may be the most important of all life's endeavors.

## Prayer and Action

by Douglas V. Steere

ACTS ALONE are not enough, even apparently selfless acts, to win justice for the deprived. Acts require vision and being lifted to their frame of meaning, or they themselves become loveless and bitter and lifeless. In a Talmudic tale, when Moses struck the Red Sea with his wand, nothing happened. The Red Sea opened only when the first man plunged in. But without the frame, the vision, the encouragement that came in his time apart, Moses would not have had the faith to lead them to the sea. Prayer is the restorer of the frame, the meaning, the restorer of human faces, the inward cleanser of the distortions of action, just as action is the clarifier and tester of the real intent and genuine commitment of the prayers.

Many may with proper encouragement come into the life of prayer and worship through disillusionment with action alone, just as the hippie contemplatives are staggering their way by all kinds of routes to something that will transcend the highly disciplined industrial society which seems to them to be harnessed to values which they, like the earlier Franciscans, find not worth the effort. Others may be won to it by experiences of decisive action, by moments when they are swept beyond themselves, and still others may be drawn to pause when they find that at last they belong to mankind by having identified themselves with groups that until now they have never even faintly understood.

For those who are determined to take the nonviolent approach to help the deprived to find their way to put a floor under their poverty and to lessen the disparity in income, health, longevity, educational opportunities in our relations with each other, prayer becomes even more of an indispensable agency of recovering the center of strength and love for both the deprived and for those cast in the role of the depriver. For without this center of renewal there can be little hope of resisting the temptations to drop back into the violent way, and to help to build up the walls of hatred and contempt that the future will inherit for its destruction. It was not by accident that Jesus resisted those temptations in the desert and their repetition every day of his life.

Action continues to crave a frame of meaning, to require a living cambian layer through which the sap may flow up from the roots and refresh the tree of one's life. As an agency of the deepest humanity, man is not likely to be deprived of prayer for long. Yet to the vast throng of those, even in our own ranks, it must be reinterpreted and must be seen as a part of the built-in equipment of a man who would come to his full stature in all of his relationships.



## Reviews of Books

**Hark Back With Love.** By FRANCES RICHARDSON. Dorrance and Company, Philadelphia. 205 pages. \$4.95

FRANCES RICHARDSON tells of her childhood and growing years at Chestnut Glen, the home of her aunts, where she and her sisters and brothers were brought to live after the death of their parents. "To this idyllic spot," she writes, "this paradise for children, this home of simple living and high thinking we five little orphans came to live in the spring of the year 1889."

This story of a childhood is lovely and dear. Those who are interested in early Philadelphia and concerned with the early Quakers of this area will become enveloped in the charm of this narrative.

The author sees with an artist's eye for interesting detail and with the inner eye of the spirit. This story is rich in anecdote—informative, humorous, by turns sad or touching, and sometimes deeply moving.

Let us look with the author at the laboratory, at some distance from the home, where the uncles worked in the family business of manufacturing Husband's Calcined Magnesia:

"The most interesting part of the laboratory to us children was the water-wheel in the creek behind the laboratory. We spent many happy hours watching it; we loved the dip, dip, dip as the wheel turned and we loved to watch the smooth flow of water over the dam. From the water-wheel we could look into the woods where tall beech trees arched over the stream and where, through rifts in the foliage, rays of sunlight slanted down into the shadows, picking out a bird in flight, a drifting leaf or a patch of bright red toadstools beneath the hemlock trees upon the farther bank. On a hot day, it was always cool there, with water flowing and gurgling everywhere and the resinous fragrance of the hemlocks perfuming the still air."

There is much to be savored in this book. One soon finds oneself loving the author—the child of whom the story is told and the adult who tells the story.

HEBE BULLEY

**George Fox and the Purefeyes.** By T. JOSEPH PICKVANCE. Friends Historical Society. 35 pages. \$1.00

JOSEPH PICKVANCE says he has done "little more than open a furrow in a field that has received little attention from

students of Quaker origins," but it is one that undoubtedly will assist subsequent research plowmen to keep their straight and true. It is the author's thesis that if Fox's thought "leaped far beyond Puritanism," the springboard of its local, radical form, from which he took off, is also important. Joseph Pickvance has therefore drawn largely upon court records, parish registers, and Bishops' Transcripts for source material with which to confirm certain common conjectures and to construct this study of the reformist ideas current in the community within which George Fox was reared.

M. C. MORRIS

**The Religion Bu\$iness.** By ALFRED BALK. John Knox Press, Richmond, Virginia. 96 pages. \$3.00

CONSIDERING THE QUAKERS' history and reputation for strict honesty in financial matters, Friends should be ashamed not to be in the forefront of those who argue that the law is unethical when it exempts from taxation even the income from church-owned commercial enterprises that are "unrelated" to worship of God or to testimony for God's will.

Nevertheless, this book, which consists largely of quotations from policies and positions published by organizations or conferences of Lutherans, Presbyterians, Roman Catholics, and others, contains no mention of, citation to, or quotation from the Religious Society of Friends at any point. Surely we, too, feel it only right and proper that we pay for services received by our Meetings as well as for those received by ourselves as individuals. Such services are highways constructed and maintained by the state, and fire, police, and public-health protection. Do we proclaim our principles in justification of refusal to pay national taxes that include support of warfare and then forget our principles when they might require us to pay other taxes that support our meetingplaces and access to them?

Granted that donations for charitable or worship uses could well not be taxed, Friends ought at least to go along with spokesmen for other Christian religions in urging payments to local towns, in lieu of property taxes, and payments to states on all income from church-owned competitive commercial enterprises, in lieu of income taxes, and sales tax payments when goods are bought, until the law provides for these taxes. Only when we

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by HAL BRIDGES

University of California, Riverside

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pay for the government services we gladly accept can we feel quite free to disobey the government when so required by our obedience to God's higher law. As long as we accept government services without payment, we are accepting the government as our patron and we then have placed the Meeting in the position of owning an allegiance to both the state and God.

FRANCIS HOLMES

**Numbers; A Commentary.** By MARTIN NOTH. Translated by JAMES D. MARTIN. The Westminster Press, Philadelphia. 258 pages. \$6.50

WHO HAS NOT KNOWN some member of the Body of Christ, grown old in good works, and renowned for his piety, whose reputation rests in part on his having read the Bible "from cover to cover" once, or even several times? There is within my heart a dark corner of doubt which will not turn loose the suspicion that the most disciplined and most faithful of these worthies cheated somewhere in the book of *Numbers*. It is, quite literally, a book to try the patience of a saint. It is a repetitious, tedious work (e.g., census lists, lists of temple furnishings, cultic minutiae), full of textual corruptions.

Yet *Numbers* is an integral part of the Pentateuch. It reflects several of the issues that grew out of Israel's interpretation of her past: The evaluation of Moses; the struggle between Aaronic and Levitical priests; the nature of sacrificial worship, the pre-exilic and post-exilic conceptions of law. A commentary could open these issues to the student. Instead, Professor Noth has elected to deal almost entirely with textual matters. He has written commentaries on Exodus and Leviticus that deal with these other issues more fully. He refers to these. The result is a commentary on *Numbers* that is useful only to the fairly knowledgeable student. It is an unsatisfying work.

ELLIS RECE

**The Secular Search for a New Christ.** By GUSTAVE H. TODRANK. The Westminster Press, Philadelphia. 174 pages. \$2.65 paperback

PROFESSOR TODRANK points out that traditional Christianity is largely irrelevant in the current world situation. He offers a conception of Christ and God acceptable to modern man. Those who cling to orthodox conceptions of Christianity and get comfort and support from them may not like this book. It is meant for the searcher who finds little nourishment in the old religion.

BESS LANE



**Cinema**  
by Robert Steele

ONCE UPON A WAR, a film of the work of the Quaker Service Rehabilitation Center in Quang Ngai, South Vietnam, seems to me like an addendum to Francisco Goya's series of etchings, "The Disasters of the War." Goya graphically depicted the horrors of the aftermath of the invasion of Spain by France. In this film, the horrors seem intensified by the fact that we are seeing children, women, and elderly victims who are our contemporaries and probably still are living.

In its quiet way, the film dismays a spectator by the burning and maiming that result from modern methods of warfare.

The main work of the center is to make and fit artificial limbs and to rehabilitate the injured when possible. Able Vietnamese are being trained to carry on the work when the AFSC staff leaves.

"We will be leaving," states an AFSC woman staff member, "as soon as a stable government is established, whatever that government is."

Most Quakers will agree with the narration, but some donors to AFSC may object:

"As a pacifist I feel that war is wrong. We are here because we are opposed to wars as a means of solving problems, but we must help the people who suffer as a consequence. . . . We carry on this work by accepting gifts, voluntary contributions, but we accept no money from government sources because that might control policy. . . . We wish to give aid to all victims on both sides."

The film serves a fundraising purpose, but, happily, the slickness and push of most commercially made fundraising films are absent.

An obvious effort has been made to

include shots of children who are smiling and playing despite their losses. Good old-fashioned Quaker positiveness is sounded: "Things aren't good but, believe me, they're much better than they were two years ago." Still, the hospital, which is the locale for most of the film, has five hundred fifty beds, more than seven hundred patients, three doctors, and insufficient nurses.

The film is politically silent. It does not ask why all this carnage has taken place or who is responsible. Workers simply make their loving concern visible.

The film is slightly marred by some fancy editing. "Flash frames"—closeups of children's faces that are inserted out of the film's continuity before the titles come on and midway through the film—are flashed at the spectator.

No cinematography credit is given, but the film is credited as made by Patricia Penn, so I assume that she shot it. Her approach was to shoot everything she could find that might be used in a film. The shape, design, and continuity are provided by the editing. The film was shot without sound equipment, so music and narration were conceived and added later.

Patricia Penn was assisted with the music by Trinh Cong Son. Robert Gibson did the editing, and Richard Morse was responsible for the music and narration. Brian Adams was the production consultant. The film is in black and white, sixteen-millimeter, runs for thirty minutes, and is available for rental from AFSC regional offices.

**A Tanka on Missing**

Stretching our fingertips to touch can miss the heart. They say another way's easy—*gellassenheit*—and rest in each other's love.

STEFANO BARRAGATO

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# Letters to the Editor

## The Cost of the War

UNITED STATES TROOPS might be withdrawn from Vietnam and Cambodia more rapidly if the economic consequences of the war were known more widely.

The Vietnam War is estimated to have cost this country more than one hundred billion so far. The decline in stock market values of about three hundred billion dollars between November, 1968 and June, 1970 reflects uncontrolled inflation, high interest rates, and reduced profits. All are results of the war.

Unemployment as a percentage of the United States civilian labor force increased thirty-nine percent in consequence of a restrictive monetary policy, invoked to control war-caused inflationary pressures. Housing starts declined twenty-one percent in the first quarter of 1970 and a further fifteen percent in the second quarter of this year, the lowest level since 1946. The United States balance of payments worsened from a surplus of one hundred sixty-eight million dollars in 1968 to a deficit of seven billion in 1969. The cost of living rose at an annual rate of 5.4 percent in 1969, accelerating to 7.2

percent in April, 1970, despite record high interest rates and rising unemployment.

A projected United States government budget surplus of nearly two billion dollars is expected to turn to a budget deficit of that amount or more in fiscal 1971. The additional Treasury borrowing that may be required may fuel inflationary fires, maintain a tight credit supply, and make higher taxes necessary.

The war, for all its cost, has no connection with the defense of the United States or its vital economic interests.

ARNOLD E. SMOLENS  
Princeton, New Jersey

## Ultimatums and Demands

SOME OF THE LEADERS of minority groups are not tall enough to fill the shoes of Martin L. King, Jr. Their methods of violent protest are contrary to all normal American concepts. The printed and spoken words of the Black Manifesto leaders are out of place in Friends' procedures. We, as Friends, must not offer support to any organization that has published statements that are in conflict with our ideals and the laws of the land.

We must continue to recognize in others the same traits that we have used so well in the past—that is, our non-violent methods that have accomplished so much for Friends' work in the past and have been successfully emulated by others. Recognition of violence by others as a means to an end will only perpetuate violence.

We should continue to minister to the needs of those less fortunate through all normal past methods and through new avenues of information that might open the requirements for added needs not explored in the past. We should *not* honor ultimatums and demands of destructive militant groups.

FREDA B. COOPER, CLERK  
Camden (Delaware) Monthly Meeting

## Property and Personality

AT A PUBLIC GATHERING sponsored by young Friends, I was disturbed that advertising was being sponsored or condoned for a poster bearing the statement, "Some property has no right to exist." At the same time I was grateful for Alfred Hassler's sensitive editorial on this subject in the May issue of Fellowship.

Suggesting that someone apparently believed Women's International League records (destroyed by fire in Philadel-

# PENDLE HILL

## Quaker Center for Study and Contemplation

### Coming Events . . .

- September 18-20 Meeting Workshop, Creative Uses of Quaker Facilities, Charles K. Brown III, Chairman.
- October 2 Opening of Pendle Hill Autumn Term.
- October 5 Creative Quakerism, Kenneth Barnes. First in series of ten public lectures, Monday evenings at 8:00.
- October 6 Prophetic Art, Dorothea Blom. First session of nonresident course, Tuesday mornings at 9:30.
- October 9-11 Weekend Conference on Nonviolent Social Change, with Danilo Dolci.
- November 6-8 Marathon in Honesty-Responsibility-Involvement, led by Keith Irwin of Kirkridge.
- November 6-8 Parent-Teen Weekend, led by Bob and Margaret Blood.
- November 20-22 Sensitivity Training Weekend, led by Bob Blood.

for further details, write  
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our next pamphlet . . .

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phia) had no right to exist, he writes: "Not only are the psychological links between property and personality complex and subtle, but the tactics of such actions are self-defeating. . . . Acts of violence against property will inevitably have consequences against persons as well. . . . (Pacifists) must recognize that their best chances of redeeming and reforming society exist within the context of a society which, however imperfectly, protects and defends their right to express their minority point of view."

I hope young Friends and others will not write off the Fellowship of Reconciliation as decadently liberal for a thoughtful commentary that well speaks to the condition of this aging Friend.

ROSS SANDERSON, JR.  
Baltimore

### Churchmen Should Speak Out

IN AN EDITORIAL in *The Catholic World*, the Rev. John B. Sheerin, C.S.P., pounces on the churches for their silence, which is said to be due to the inexpertness on the technical aspects of modern warfare. He will not buy this or the red tape that keeps churches silent: "Churchmen should speak out not only as individuals but as official church bodies, having formed their consciences on the technical as well as broad details of all facets of the issues they discuss."

Father Sheerin concludes:

"While Catholics and classical Protestants debate the protocol of official pronouncements, the Quakers put their concern into action. They send to North Vietnam medical supplies intended for noncombatants, which we more legalistic Christians condemn as a violation of the 'Trading with the Enemy Act.'"

ROBERT STEELE  
Boston

### Infrastructure

MR. WEIGHTY CALIFORNIA FRIEND asks ("An Infrastructure for Quaker Meetings," *Friends Journal*, May 15, 1970) how Friends are to assimilate Mr. Young American Friend who "drifts from one commune to another, one place to another, one girl to another, one Meeting to another."

He suggests forming "primary groups" of from eight to twenty persons which, i.e., would accomplish "all the old functions of oversight . . . but in a context of intimate trust and self-respect."

So far, Mr. W. California Friend, I am with you, even though I see a danger that these groups could degenerate into cliques or factions in the Meeting if the

"context of intimate trust and self-respect" is not carefully nurtured.

What I should like to ask, however, is whether you really think the way to begin the nurturing process is by accusing Mr. Y. American Friend of "always looking to get more, give less?" Is this even a fair statement of fact? And if so, does it apply only to Mr. YAF? Above all, does it exemplify to him the "intimate trust and self-respect" (this includes respect for others, does it not?) which is your common goal?

M. C. MORRIS  
Moorestown, New Jersey

### Golden Age in Spain

REGARDING THE REPORT in *Friends Journal* of March 15, I should like to say that Protestant and other religious minorities never enjoyed such a golden age in Spain since 1492. Churches keep growing. A Friend who is alone in Madrid gets no threat of imprisonment or has mail censorship. I can assure you it is more difficult to be a Friend, a real committed Friend, in the United States than it is to be a Friend here.

JOSEFINA FERNANDEZ  
Madrid, Spain

### The Priority of the Kingdom

UNTIL WE ACQUIRE a real and intimate knowledge of the Inner Light, the Seed, the Spirit of God, until we learn to walk with, to work with, to surrender to this wonder-working Spirit, we shall remain strangers to the Kingdom of God within.

There is much talk today about reordering our priorities. This is where the reordering must begin if we are to save ourselves from a life that is only distinguished from death by locomotion and commotion.

Unfortunately, we are diverted almost from the beginning of our lives from the main task of solving the mystery of self and our relationship to the world.

Our paramount desire must be to seek this Kingdom of God within. Then, truly, all else shall be added thereunto: Living then is no longer lonesome and burdensome but wonderful and miraculous.

ELDON KELLEY  
Mito-shi, Ibaraki-Ken  
Japan

### Patience Is a Game

THERE ARE A LOT of voices these days urging patience.

Patience does not seem to me to be a Quaker virtue. Patience is a game played mostly by old folks, and my observation is that they usually cheat, too.

I had a dear old Auntie who came to

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visit at our house, broke her hip, and  
sat out the whole depression putting  
black jacks on red queens. That's pa-  
tience.

Of course she could afford to do that,  
because all her money was invested in  
ground rents in Baltimore. As she was  
an extremely strict and moralistic old  
lady, I suppose it would have been con-  
trary to the rules of the game for her at-  
torneys to have suggested the distinct  
possibility that she was also lifting her  
jacks from some black queens some-  
where.

**J. H. MCCANDLESS**  
Alburtis, Pennsylvania

## News from Vienna

STUDENTS in Vienna seem more or less  
unconcerned and not involved by world-  
wide happenings. They are theoretically  
not equipped to be informed. I was  
aware of a similar state of mind when  
I was in the United States in 1937. We  
all were unaware of the problems ahead.

The majority may even now share  
President Nixon's view on Vietnam and  
its consequences rather than build their  
own concepts. Communism remains a  
routine refusal for seeing above it.

We have here a small, brave group  
of pacifists. The present socialist Gov-  
ernment—I am grateful for it—is now  
working on a CO stand for the first  
time.

Our Meeting is sometimes crowded  
with young Friends from England and  
the United States who are studying  
German or traveling.

We have representatives from Lon-  
don, sponsored by Friends Service Coun-  
cil, who direct luncheons for diplomats  
in Vienna and seminars to bring to-  
gether students and interested young  
people from the East and West. This is  
good, but the best and most hopeful  
part, to me, is that Austria is a neutral  
country. I am grateful for the blessings  
to live again in a small country.

Outsiders are fond of Austria. The  
people are friendly and pleasant—es-  
pecially if the visitors do not under-  
stand German and the particular dialect.

I shall be happy to greet any Friends  
who come to Vienna and guide them  
around.

**ERNA LOWENBERG**  
Vienna, Austria

*Friends Journal welcomes signed letters  
that deal with subjects of value and in-  
terest to its readers, take issue with view-  
points expressed in its articles, and advance  
provocative opinions, with which the edi-  
tors may or may not agree.*



## At Ocean Grove: But What Canst Thou Say?



Photograph by Takao Akiyama

*A discussion group meets near the pavilion, headquarters for the 1970 General Conference for Friends. Unique tent homes are in the background.*

IT WAS A TIME of worship, fellowship, speeches, concerns, relaxation, and re-examination of self and society. The 1970 General Conference for Friends in Ocean Grove, New Jersey (for years it was "the Cape May Conference"), was also a time of withdrawal to a sort of Shangri-La and of renewal of dedication and conviction. It was not all sweetness and light, but nobody expected that.

The 1,987 Friends (1,084 adults, 210 persons of college age, 269 highschoolers, 398 juniors, and twenty-six babies) who registered could attend thirty-three worship and worship-sharing meetings; hear lectures about ambiguities on Quakerism, race and welfare, contemporary poetry, and environmental control; listen to panel discussions of activities of seven Friends organizations; participate in twelve workshops on Quaker outreach, ecology, Ta'i Chi Chuan, Quaker dialog, music, corporate action, nonverbal communication, adventuring with youth, reevaluation counseling, guerrilla theater, and audiovisual aids; and discuss, in one or another of fifteen groups, concerns as to simplicity, stewardship, political action, modern art, interpersonal tension, sharing religious experiences, draft reform, the future of Friends General Conference, tax avoidance, extrasensory perception, urban problems, white racism and black separation, marriage, and drugs. There were showings of movies, square dancing, fun

and games for the young, music, coffee houses, displays of printed things, and special arrangements for Young Friends, a Junior Conference, and a Senior High School Conference.

The theme was George Fox's words: "You will say, Christ saith this, and the apostles say this; but what canst thou say? Art thou a child of Light and hast walked in the Light, and what thou speakest, is it inwardly from God?"

The reports that follow present some of the flavor and multifarious aspects of the convention—not all, by any means. A full account would be a book written by the 1,961 attenders who were more than three years old.

### Timing, Testing, and Speaking Truth to Power

THE IMPORTANT THING about the conference may be that it was not just a test of timing, of squeezing into five days what once took longer. It was a time of testing.

We gained from the usual confrontation of Friends who tend to espouse more prayer as the answer to personal concerns and Friends who tend to champion more social action. All of us ended up better off for the dialog.

A vital communication was across the generation gap. Here were older Friends in customary attire, at ease in the sun, near the surging sea. Here also were the

young, barefoot, blue-jeaned, wide-hatted and bonneted, long-haired, simple, "beautiful" people. They came in greater numbers than they have to previous General Conferences. Casual in lifestyle, they were vigilantly alert to personal witness—creative participants in the exercise of deepening and strengthening their religion.

The "revolutionarily faithful" were clearly at a point of discouragement over "Quaker bureaucracy"—those common things we do, like group editing of committee draft reports by a thousand persons and falling victim to overspeak when the ground rules call for a business meeting with concerns growing out of silence. (One speaker gave a fifteen-minute lecture on economics at a plenary session designed for worship and business; at another, a Friend felt moved to share in the ministry three times). Some under-thirty-year-olds and members of the Peace Committee of Philadelphia Yearly Meeting satirized our "locked-in" methods of Quaker business in a sound and light show one evening in the arklike auditorium. This concatenation of slides, film, live music, taped sound effects, and skits should be filmed and bicycled to Monthly Meetings for its depth of feeling about the individual Quaker confronting today's world. A dramatic highlight was a satire on how we may, in lockstep fashion, conduct our meetings for business as if guided by a squeaky metronome, denying individuality and creativity of response.

Ocean Grove did not appear used to the lifestyle of many young Friends but seemed to respond gamely, even warmly. Zip 07756 does not appear on most maps. It does exist, however—a mile-long stretch along the Atlantic Ocean, which here borders on pollution from New York's spreading red tide. Ocean Grove is bounded by Asbury Park, Neptune, and Bradley's Beach. It is a comfortable Cape May-like community owned by a Methodist corporation; no property rights are held longer than ninety-nine years.

No gulls wheeled over the beach. No sandpipers minced above the curling tide. No shellfish tumbled in the foam. Omen of things to come in sea pollution and beach pollution, this beach could not even yield enough flora for demonstration purposes by the workshop in ecology that Euell Gibbons led.

The one hundred fifty lodging places were in the style to which Friends are accustomed. In fact, on Friday, when young Friends summed up their stay, they were glowing in praise of friendly



*Sand sculpture on the beach in Ocean Grove*

Photograph by Ed Lucash

hotelkeepers, "even though these people may not have been used to our way of doing things."

As usual at any Quaker conference, a certain number of bystanders got eldred. When a lifeguard one day leveled a child's sand castle, probably in fear that it could be a pedestrian hazard, the child's mother said to him: "Peace to you, brother." Thinking more about it, the mother decided to counsel him some more. She approached his high beach chair and asked him to descend for conversation. He waved her off. She determinedly began climbing up the rungs of his seat, and he admonished: "You can't do that!" Finally he came down so truth could speak to power.

Comment overheard in a cafeteria: One Ocean Grover, replying to query by another as to why the Quakers were there: "I've been trying for years to get them here. They finally got tired of being bossed around by Carl McIntire." Carl McIntire is a fundamentalist preacher whose property acquisitions in Cape May deprived Friends of enough housing to accommodate two thousand or more.

One of the deepest yields of the week, June 22-27, was in the worship-sharing groups for seventy-five minutes at the start of the day, when mind and heart are open. Generally, these sessions were less structured than ever. In a typical worship-sharing group, we went through four days without ever formally stating name, address, and kind of work. Examined with great sensitivity, however, were such personal things as family life, our attitude toward friendships, and personal goals. Again and again, our members

commented how real and rewarding was the worship-sharing technique when compared with the curt, and-how-are-you-today? way in which we often relate to Friends at meeting back home.

The hard-working staff, besides their other tasks, had many questions to answer.

The most difficult request was to find a young woman who had been married in the past two months; the inquirer did not know the bride's maiden name, married name, or hometown. They found her.

The Ocean Grove police force included several students from Michigan State University, who were in training for nonviolent law enforcement. They wore high-visibility blue uniforms and carried revolvers, billy sticks, handcuffs, and walkie-talkies. They were quoted as being "surprised" by the relative orderliness and tact of the young Friends.

Among the disappointments was that few Negro Friends attended. There is an anomaly in the practice of inviting candid people like Will D. Campbell, director, Committee of Southern Churchmen, to address us on "If We Should Get Serious about Racism," and then having few blacks in the Society. Will Campbell spoke the truth, but in a corporate way we did not seem very serious about racism.

Poignant was the time when young Friends spent a lunch period with C. Lloyd Bailey, the clerk and chairman of Friends General Conference. They asked him to run the Friday plenary session as a business meeting, with concerns spoken out of the silence.

A circle of twenty-five young Friends and a few older ones surrounded him. When things hotted up (older passersby were anxious lest we skip formal analysis of committee reports by this different procedure), the group waited on the Lord to counsel the clerk. Eyes closed, heads bowed, palms open to the sky, they invoked an enveloping silence amid the swirl of people arriving for the afternoon session.

Then it was over. They laid hands on the clerk before they took their seats. The first thing he did was to declare the afternoon session open to the leading of the Spirit; committee reports were to be read for information. Lloyd Bailey had been reached, and he tried hard to help one thousand Friends be more open. He failed, but this was so, one felt, because Friends in general lack the discipline and economy of ministry to let the light shine on large gatherings.

In the end, the young Friends who had provided the Conference with a time of testing announced that, by frugal living, they had saved about one thousand dollars from the funds Friends General Conference had allocated for them. They wanted shares to go to various causes. Then, pausing and confessing this last share had caused the most discussion, Geoffrey D. Kaiser, chairman of the college-age group, awarded it to FGC.

PAUL BLANSHARD, JR.

## **Affirmations and Challenges**

A PANEL PRESENTATION on Monday evening, "Art thou a child of Light and hast walked in the Light?"—some stirrings of the spirit in Friends General Conference Yearly Meetings, got the Conference off to a good start.

Charles K. Brown, III, clerk of Philadelphia Yearly Meeting, mentioned the extraordinary sessions of Philadelphia Friends in the past year and the growth that he could observe from session to session in the struggle to grapple with the challenge of the Black Manifesto. He mentioned the many ways God speaks to us. We live for God; He is our neighbor.

Shirley Bechill, Lake Erie Yearly Meeting, referred to the spirit of the gathering in 1968. She recalled returning from Cape May by way of Washington to the completely different atmosphere of the gathered community of her small Meeting. There are many approaches to involvement. She referred to a song popular among Young Friends, "The Lord of the Dance," as a moving expression of the Spirit.



Demi Miller, Illinois Yearly Meeting, speaking as a Young Friend, described the physical difficulties of the group living in New Swarthmoor but emphasized that these were not really important. The group also experiences unusual joys and the moving of the Holy Spirit. We should not fall into the trap of becoming crusaders. We must affirm what is beautiful in ourselves and in others.

Francis B. Hall, New York Yearly Meeting, spoke of the "good news"—the power of God working in man. The light is found everywhere. When people turn to us for help, we too must turn to the Spirit. Nonviolent action is not just a technique; it must be grounded in the power of God. There is that of God even in "hard hats," and we must walk cheerfully to answer it.

M. Mainze Chona, Ambassador to the United States from the Republic of Zambia, was the speaker Wednesday evening. He spoke on "International Relations and Human Development" from his viewpoint as a citizen in a "third world" nation.

He reminded Friends of the emphasis in the United Nations charter on mutual assistance and the injunction against force or the threat of force. He mentioned the difficulties of developing countries, like his own, that are trying to make full use of their own resources but at the same time are being offered aid from big powers with "strings attached." Multilateral institutions like the World Bank help to alleviate this situation, but the aid available from such sources is not nearly enough.

He analyzed some of the weaknesses of the structure of the United Nations but added that nations like his own regard it as a better safeguard than none at all. He referred to the role of the United States in the United Nations in its positive and negative aspects.

He explained the situation in South Africa in some detail and made suggestions of ways the United States could show its disapproval of the policy of apartheid. The United States is in a position of leadership, and we should use this position to increase the mutual respect of nations on this earth for each other.

Will D. Campbell, a former Baptist minister who is director of the Committee of Southern Churchmen, spoke Thursday evening on "If We Should Get Serious About Racism." He confronted Friends with their own racism, which is often unconscious. We are racist when we support racist institutions, he said. He left the institutional church because

he feels that institutions cannot progress. He does not see the Society of Friends as much less institutional than other churches.

He spoke of the "tyranny of privilege" and explained that racism was a two-edged sword. The Ku Klux Klan is as much a product of the tyranny of privilege and the violence of our society as are the Black Panthers.

Will Campbell left many Friends feeling that our only hope is to deal realistically with our own racism if we want to affect the rest of society.

Theodor Benfey, professor of chemistry in Earlham College, inspired and uplifted Friends in the final evening lecture as he posed the question, "Quakerism? In the Technological Age?" He used the theme of the conference to help develop an affirmative approach to it.

Henry J. Cadbury delighted and informed attenders of his morning lecture series, "Ambiguities in Contemporary Quakerism." He dealt with questions many individuals and Meetings have been asking themselves in the face of contemporary crises: "Uniform or Diverse?" "Corporate or Individual?" and "Historical or Updated?"

The fascinating but often obscure world of modern poetry was elucidated for some Friends by Paul A. Lacey, associate professor of English in Earlham College, in an afternoon lecture series. Some of the poets he spoke on were Robert Bly, James Wright, and Brother Antonius.

The concern of many Friends for ecology was well expressed by Thomas W. Findley, of Friends World College, who spoke on "Earth as Man's Environment," "Energy Balance," and "Looking to the Future." The many Friends, young and old, who gathered around him on the grass alongside the auditorium were fortified to continue working in their own communities for an awareness of the environment.

JOYCE R. ENNIS

### Radical Obedience in a Reluctant World

THE LIGHT AND SOUND show Tuesday evening was conceived as a way to enable us to speak to the old and new questions raised by resistance to the conscription of men and money for war. We realized that the roots for this resistance are at the center of what we call Quakerism. Some call it holy obedience. Others call it revolutionary faithfulness. The emphasis, however, remains in the union of faith and practice—the hope that



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Photographs by Takao Akiyama

*Above: A Scene from "Radical Obedience in a Reluctant World."*

*Below: Friends join with cast of sound and light show in singing "Carry It On."*



people will let their beliefs permeate their actions so that their lives become models of the Kingdom and thus quite radical in the context of contemporary society.

Although radical obedience can be observed by cameras and projectors, we

also used live actors because the term "radical obedience" refers to live people. It refers to people who live obedient lives and who accept the command to be their brother's keeper, whether their brother is being murdered in the streets of New York or on the battlefields of

Vietnam; whether their brother is being starved in the ghettos of a city or the vineyards of California.

Another concept that we tried to share is the growing realization that we are again a part of a slavery system, but we are the slaves this time, not the masters. As American citizens, we are told that we owe our government the bodies to fight wars, the technical skills to equip them, and our money to pay for them. Some Friends have broken these bonds of slavery, and through this multimedia presentation we told parts of their story and the communities of resistance and support they are building.

The ways to communicate these ideas grew and changed from the work of several young staff members of Friends Peace Committee to the efforts of more than fifty persons for the performance. In six weeks or so of work we pulled together the concerns and the techniques.

We knew that our efforts were worthwhile when Friends supported the draft resister on stage with a roaring round of applause that Bob Eaton might have been able to hear in Allenwood Prison. When Friends joined the actors in the aisles for the demonstration and everyone sang, "Carry It On," we knew that our show had gone beyond entertainment to being an occasion for real sharing. At one point our antics drove some Ocean Grove residents out of the building, but when Friends left, we left together singing: "When you can't go on any longer/ take the hand held by your brother/ Every victory's gonna bring another/ carry it on, carry it on."

This multimedia show will be shortened and simplified and will be similar to the draft resistance show. Both will be available to Friends Meetings and other interested groups at a nominal charge from Friends Peace Committee in Philadelphia.

WAYNE LAUSER

### Statements Presented to the Conference

STATEMENT OF AN INTEREST GROUP ON SEX AND THE NEW MORALITY:

We call to the attention of Friends the work of members of St. Louis Monthly Meeting in developing queries in the area of sexual relations, contraception, homosexuality, and sex education.

Recognizing the changing relations between men and women and the tension between old culture and new culture, as well as the need of individuals for counsel and support, we encourage Yearly and Monthly Meetings to formulate new



queries, advices, and practices (including counseling and threshing sessions) in the area of interpersonal and sexual relations, recognizing that queries alone will not be enough, in and of themselves, to deal with this important subject.

#### STATEMENT OF THE DISCUSSION GROUP ON FRIENDS RESPONSE TO WHITE RACISM AND BLACK SEPARATISM:

The discussion group invites the members of the conference to look around them and take note of the near uniformity of our white color. We do this not to suggest some artificial recruitment of nonwhites but to point to the probability that if Quaker concerns were not so overwhelmingly white our group would naturally appear more mixed in color.

We see the failure by and large of Quaker groups to respond urgently and sacrificially to the violence of white racism—to the poverty, frustration, anger, and moral decay it has caused, a loss of opportunity as well as a breach of our religious obligation as Friends.

We noted the stirring of individual Friends in a few scattered Meetings whose awareness has led them to become involved in community action such as court-watching—to help protect the poor from the violence of the police and the courts. Other examples of community projects reported are the Black Development Fund of New York Yearly Meeting; the approval by the Yearly Meeting of the sum of fifty thousand dollars to provide seed money to encourage the development of worthwhile programs in the black community; and the Chester Project, which coordinates social services in a predominately black community in Chester, Pennsylvania. Friends of the Philadelphia Yearly Meeting contribute to the operating budget of the project, and the Yearly Meeting is ready to turn over the full administration of the project, building and all, to a group of black sponsors.

The group felt, however, that these efforts are minimal and do not represent involvement of the Society of Friends in the most vital social issues of our times—the struggle of nonwhite citizens for freedom and justice. We see the Society of Friends as losing its lifeblood, becoming dead and joyless because of its failure to challenge its members to the war against poverty and racism through a vigorous attack on the social injustice to be found in every community. Because we are not challenging our youth to revolutionary faithfulness, they must find other means to express the disillusionment and frustration they experi-

ence resulting from social and spiritual inertia.

Friends profess to be guided by the Light. We began these sessions emphasizing the reality of the light we experience as we meet for fellowship together. Does the Light we see so overshadow the darkness that we fail to see the ugliness and travail of the world in which we live? Living in the Light provides Friends an unparalleled opportunity to be aware of our own transgressions, to be penitent and thus rediscover our humanity, and to reach out beyond the confines of our Meeting to share our discovery with suffering mankind.

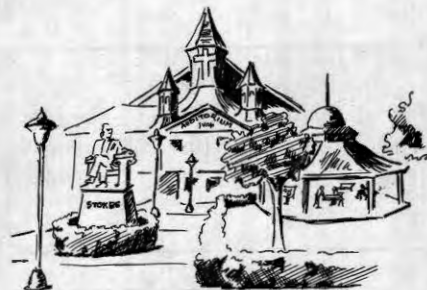
The group felt that Friends have allowed the stance of separatism and black power, and the violence that sometimes erupts from the pent-up anger in the black community to serve as a justification for inaction. We say they really do not want our help any longer. It was pointed out that committed Friends in spite of the violence of our times can yet find ways of working in their Meetings, in their own communities, and in the wider community to change the conditions under which our nonwhite neighbors live in every community.

We were reminded that the violence of racism and poverty is as violent as the violence of war and that we are all products and victims of this evil. It was the consensus of the members of our group that Friends General Conference have a continuing program on Friends response to white racism and black separatism, implemented by a paid secretary who will work with Yearly Meetings and Monthly Meetings and that the focus of the next Friends General Conference be built around the consideration of positive programs pertaining to questions of Friends response to white racism and black separatism.

(The recommendations were considered by the Friends General Conference Central Committee at its meeting June 27 and in part acted upon.)

#### QUERY SUGGESTED BY DISCUSSION GROUP ON TAX REFUSAL AND TAX AVOIDANCE:

Have Friends considered their implication in the immoral war system through the payment of telephone excise and Federal income taxes, which are largely used for military purposes, and have they sought ways in which to make clear their testimony against such immorality by refusing, when possible, payment of such taxes and/or avoiding tax payments by changing their life style to live below or at a lower level of tax liability, bearing in mind that the spirit



Barbara Kaufmann

Founders' Park, Ocean Grove, New Jersey

in which such action is taken is crucial and that divine guidance should undergird the individual's response?

#### STATEMENT OF THE DISCUSSION GROUP ON STEWARDSHIP AND SIMPLICITY—INCREASING THE RESOURCES FOR QUAKER SERVICE:

The group believes that stewardship and simplicity should be the subject of a major study spread across as wide a sector of Quakerism as possible.

We suspect that in many Meetings money and property are subjects with which ordinary members are not overly encouraged to concern themselves, except to contribute to the budget. We feel a need for help to enable Friends to see financial giving more clearly as a real extension of loving concern for their fellow men, as an act of the spirit secondary to personal service and yet comparable to it.

We suspect that many of us as individual Friends would resent even the most loving and Christian inquiry into our property and our investments, our incomes and our philanthropies, perhaps even more than we would resent an inquiry into our sex lives. We wonder if there is not a better way to raise money for Quaker concerns than the present multiplicity of appeals.

Altogether, we suggest that this whole economic aspect of life, individual and corporate, needs to be brought much more out into the open, and studied in the light of our Christian responsibilities. We recognize that some would argue that the whole institution of private property should be abolished or that at the least Friends should live at such a low level of income that they pay no income taxes. Nevertheless, most Friends will have incomes on which they pay taxes, will give more or less generously, will wonder how to provide for their own old age, will invest more or less constructively, will die and leave property more or less wisely. We are asking here for an approach which will seek to develop practical guidelines for self-examination and corporate action.

*Friends Journal will be issued monthly rather than semimonthly during July and August. Advertising contracts will be adjusted accordingly.*

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The end product of a process of serious discussion and study might well be a pamphlet or a series of pamphlets on such topics as: A philosophy of stewardship and giving—guidelines for new and old members; guidelines for leaving one's estate; for Meetings, the acceptance of bequests; a guide to socially useful investments; how can we tackle the problem of simplicity today in the light of such widely varied individual circumstances?; investment and endowment policies for Friends Meetings and institutions; children and stewardship—introducing concepts of responsibility and sharing in religious education.

We suggest that, as one possibility, a task force of concerned Friends with a variety of relevant backgrounds be invited to meet together for several days, probably to outline a series of questions to be widely circulated for discussion among Friends. Some time later, the same group could return to review the results and suggestions, and to prepare outlines for drafting the final product. Incorporated in this process should be the follow-up on the recent Pendle Hill conference on meeting property and investments.

Clearly this is not a concern only of Friends General Conference members. However, we ask the officers of the conference to see that this concern is not dropped but is steered into channels appropriate for action.

BY THE DISCUSSION GROUP ON THE USE  
OF DRUGS:

Friends assembled for this discussion group are agreed that punishment by prison sentence is not the proper response of society to the use of drugs.

We believe it is the duty of Friends to undertake a study of the legal, medical, social, and religious issues related to drug usage and to urge professional and legal bodies to acquire as much information in this difficult subject as possible. We can only hope to help both the drug user and society by asking for more light and less heat. (Although the individual views regarding drugs of members of this discussion group ranged from total acceptance to total rejection, all members of the group were unanimous about the acceptance of this minute.)

MINUTE OF A CALLED MEETING OF CON-  
CERN ON JUNE 25:

We recommend that the General Conference not indicate its endorsement of any of the literature appearing on the literature table, and we recommend to the Central Committee that by whatever



Eileen Waring

*Cottage in Ocean Grove*

means seem most appropriate to it, guidelines be developed for the selection of materials that will appear on the literature table, and that these guidelines be as minimal as possible within the general purposes of Friends General Conference.

This recommendation was discussed by the Central Committee at its meeting on June 27 and was referred with suggestions to the Conference Planning Committee (an FGC standing committee), with instructions to report back to the Central Committee.

C. LLOYD BAILEY, CHAIRMAN, SENT SIMILAR LETTERS TO PRESIDENT NIXON AND TO SENATORS AND REPRESENTATIVES IN THE CONGRESS. THOSE TO CONGRESSMEN READ:

"The nearly two thousand Friends from across the country gathered at Ocean Grove, New Jersey, June 22-27, 1970, feel deeply that conscription is contrary to the fundamental values of individual freedom on which our country was founded. We reject the Selective Service System as a major contributor to the brutalization and militarization of our society. We further believe that the ready availability of large numbers of men to armed service has enabled Presidents to engage our country in military pursuits in Vietnam and elsewhere without the consent of the American people or their elected representatives in Congress.

"Therefore, we appeal to you as our elected representatives to support legislation for the repeal of the Selective Service Act of 1967, as recommended by the Gates Commission. We oppose all forms of compulsory national service, including proposals to maintain universal male registration for standby purposes.

"We call for a foreign policy based not on war and the balance of terror but on support for the development of the nonviolent peacemaking and peacekeeping functions of the United Nations. Wholehearted leadership should be given



to the Strategic Arms Limitation Talks (SALT) and for rapid steps toward general disarmament. The war in Indo-China should be ended now, and the troops brought home from foreign lands. We believe that a system of international security can be developed that does not rest on national armaments but on peaceful cooperation, on international settlements of disputes, and on world disarmament."

LLOYD BAILEY WAS ALSO ASKED TO SEND THE FOLLOWING STATEMENT:

To Friends Everywhere:

Friends gathered in the General Conference at Ocean Grove, New Jersey, in June, 1970, call on Friends everywhere to reaffirm the Richmond Declaration on the Draft and Conscription of October, 1968, which calls for abolition of the Selective Service System. We ask individual Friends and all Friends groups to urge their elected representatives to repeal the present draft law, which is to expire in June, 1971. We urge Friends to make draft repeal an issue in the fall elections. We commend to Friends' attention the report of the Gates Commission as an important source of information on the issue of draft repeal. We recognize the valuable work in this field of the National Council to Repeal the Draft and Friends Committee on National Legislation, and we urge Friends to support these efforts.

### Discussions of Marriage Enrichment

TWO MARRIAGE ENRICHMENT GROUPS, modifications of the weekend retreats started around the country this year as a result of David Mace's inspiration and training, met at Ocean Grove.

Shirley and Verne Bechill led a group of eight couples in some of the sharing experiences and exercises in the weekend retreats. Dottie and Will Samuel led a group of fourteen, most of whom had to attend without their spouses. Because of the absence of partners, it had to be more of a discussion group.

We shared insights on marriage as vocation, based on a pamphlet by David Mace. Most valuable was the suggestion that each couple talk out the priorities in their marriage and agree on what is most important to them. If the marriage relationship is supreme in their lives, then either husband or wife might feel moved to give up a job which seriously interfered with the success of the marriage.

Several women in the group were dis-

turbed about their roles and expressed guilt if their husbands cooked, did housework, or performed what are considered women's jobs.

ROSALIE REGEN

### Quaker Dialog and Sharing Experiences

OF THE EIGHTEEN MEETINGS informally represented by the thirty participants in the workshop on Quaker dialog, fourteen listed their problem as being the increasing polarization of members in those Meetings. The Quaker Dialog, with its three two-hour sessions, since its start in 1959 has helped to prevent and overcome that condition in the several hundred Quaker groups in which it has been used.

Each day we participated in a "mini-dialog." First we shared religious experiences. That led us into looking at the way we function in our regular meetings for worship. The next day came the sharing of experiences that make us sensitive and alert to the way we function in our business meetings. Against that backdrop, our dialog pointed up its strengths.

The group wanted to suggest to the Central Committee that more training workshops for leading Quaker dialogs be set up and that Quarterly Meetings send members for such training.

### The Prophetic Element in Modern Art

TWENTY-FIVE Friends were inspired and enlightened by Dorothea Blom's sessions on the prophetic element in modern art.

To illustrate the thought that the image should educate where reason never reaches, she showed slides and reproductions of many of our favorite artists: Blake, Turner, the impressionists, Chagall, and Pollock. ("Anybody can drip paint, but nobody can drip like Pollock.")

I was able to feel with her that modern art is a process requiring high participation by the viewer; there is more original, fresh, good art today than ever before in history; the world must be made safe for diversity; art is not illustration but an unfinished statement to be finished again and again in the eyes of the viewer; there is value in being shocked by the unfamiliar; art is not great because it is abstract, cubist, expressionist, and so forth, but because it arises out of spiritual necessity; any work of art is basically a microcosm; there is strength and feeling in expressive distortion.

Friends Historical Library and Peace Collection, Swarthmore, Pennsylvania, will be closed during August. From September 1 through September 20, hours will be 9 a.m. to 4:30 p.m., Mondays through Fridays. Beginning September 21, hours will be 9 a.m. to 5 p.m. weekdays and 9 to 12 on Saturdays.

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The modern artist has overcome dichotomies. He no longer belongs to an invisible subculture and he needs no longer sacrifice the inward reality. He does not reject the ugly part of life. He avoids polarization by recognizing the vitality of hell as well as the preciousness of heaven, and he stresses the imaginative, not the antirational.

SUSAN HICKS FORD

## A Workshop on Audiovisual Materials

WE DID NOT file in solemnly and take our seats. Immediate "impressment" of the importance of the visual and the individual was communicated to the registrants—they were thumbprinted as they entered. Each person then placed his thumbprint on a name tag, which read "Ink-Visual of Me."

The content of the workshop was built around the original audio—words—to which were added pictures. The dimensions of music, related art prints, and modern posters were added the second day. Finally, the projected visuals: Slides, filmstrips, motion.

Displays introduced by the leaders had a major role. The displays included periodicals, free literature, records, drama, filmstrips, slides, art prints, posters, curriculum materials, and such crafts as mittenfolk, puppets, and a "peep-and-guess show."

Every phase of the workshop was designed to be useful. We had a box tower for display purposes, a suggestion box ("Tell Us Something"), and a grapheasel ("Write your own comments about the conference and workshop from day to day").

One interesting activity was the use of red balloons, to which were attached little tags bearing messages. The balloons were distributed throughout the conference—sometimes with words of explanation, sometimes in silence. The balloons caused much comment, and some set the discussion for interest-sharing groups. One of the balloons, which was released early one morning, found its way back to the original giver in the evening. Its message was, "Praise does wonders." As a followup, a film, "The Red Balloon," was shown.

DOROTHY PLUNKETT

## Drug Usage—a Challenge For Friends

OUR DISCUSSION GROUP met in a sunny and unventilated passageway in a hotel, but it was not the weather that led us to



*Joseph Havens, leader of a religiously-oriented encounter group*

write, in our minute of the second day, that this was a subject in need of "more light and less heat."

At the start, it looked as though the group, which included two doctors, a pharmacologist, a chemist, two psychologists, teachers, parents, and several college students, might never find a focus. Drug usage turned out to be a broad topic.

One participant came to learn how he could get a methadone clinic established in his community to help heroin addicts. Another was disturbed because a friend was using "speed." Others were concerned to move toward legalization of marijuana. Another felt that religiously oriented programs should be developed for disciplined use of psychedelic drugs. Still others came from curiosity "to find out what Friends would say about drugs."

On the wall was a sheet of paper, on which there gradually accumulated a list of phrases, such as "dependent," "on," "turned on," "turn to," "release from reality," and "artificial." Each time a loaded expression with a hidden assumption was used, it went on the list. We learned to refer to specific chemicals or classes of drugs, not just to "drugs," as if they were all alike.

By the end of the second day, we had reached agreement on at least two points: No one should go to jail for using or possessing any kind of drugs; Friends should do a study of the legal, medical, social, and religious issues related to the use of drugs.

Thursday we had a new issue to discuss, when it was revealed that pamphlets by the resource leader of the group, which dealt with her experiences with psychedelic drugs, had been removed from the conference bookstore. Members of the conference committee had felt that the literature might encourage the use of LSD and that it ought not to have the implied endorsement of the Conference.

Questions of free speech and censorship were raised, along with such problems as: What is responsible drug education? Does it consist in merely presenting the dangers of drug use, or should we try to inform those who may be taking drugs how to use them for the greatest benefit and with the least likelihood of harm? What constitutes professional competence in this area, where doctors and other scientists disagree among themselves?

(After a meeting of concern Thursday evening, the pamphlets were returned to the bookstore table, along with a paper by Dr. William Camp on the medical risks of drug use.)

We did not arrive at solutions to the complex issues that came up. We did learn that, in the midst of heated controversy, Friends could still draw together in mutual respect and warmth, to seek the guidance of the Holy Spirit. We left determined to continue in our Monthly and Yearly Meetings the search for light on this difficult subject.

LISA BIEBERMAN

## Friends and Urban Problems

OUR GROUP attempted to define critical issues confronting our cities, but found it difficult to deal meaningfully with seemingly unending issues. Attention tended to center on housing problems. The belief was expressed that this urban need can be met only with a considerable increased tax commitment, which would inevitably have to come from the Federal government. An increased effort in community organization was thought to be an answer to too much Federal direction. The group dealt inconclusively with the evident resistance in many neighborhoods to new units of housing for families of low or moderate income. The need for more involvement in politics was emphasized.

Bill Strachan, an attender at Housatonic Valley Preparative Meeting and former Vista Volunteer in Danbury, Connecticut, where he works with Breakthrough Harambee, a black student center, led a game to reveal the nature of Friends conscious or unconscious participation in an unjust political and economic system.

Three groups prepared quick "buzz session" answers to four questions in regard to primary changes in housing, employment, police, and schools. The answers were evaluated by one staff supervisor and one elected delegate for each group; the losing groups paid a



small "tax." Because of a precommitment by two supervisors, one group always won. The hope was that participants would feel what it was like to be victims of an unfair system. Suspicion and some hostility were expressed by members of the losing groups, before the predetermined voting was explained. A member of the winning group, however, felt the expressed suspicion was unfounded and that the outcome of the voting reflected the merit of the answers. No members of the winning group expressed suspicion or hostility, at least very loudly. (Some later voluntarily "taxed" themselves to add to the tax fund given to Young Friends.)

After the game was explained, some people expressed anger at the staff; others said they felt what an unjust system does to black people and why white people who benefit are less likely to question it. The inequities, of course, could occur within a common racial group. Interest was expressed in use of this game and others with similar purpose to reveal to groups of people the nature of their reactions.

There is a need for more radical research into the nature of our urban systems. This can be done through games, gathering of data, organizational analysis, and in other ways.

ROSS W. SANDERSON, JR.

### Talking and Listening in Reevaluation Counseling

THE RESPONSES from participants in the workshop on reevaluation counseling ranged from, "An eye-opener of promise for future joy and happiness" to "The Quaker in me wants it less dogmatic."

Following an introductory lecture on theory, participants were instructed in simple counseling techniques, which they then practiced in pairs. "I appreciate how much practice was given in skills," one person said.

A simple exercise, such as looking another person in the eye for a full minute, sometimes was sufficient to release tension through trembling, laughter, or tears.

Continuing eye contact and asking a partner to relate what he was aware of in the room without actually looking around demonstrated the variety and amount of information one can absorb in every situation without being aware of it.

When asked to think of an experience that embarrasses you to remember it, members of the group spontaneously broke into laughter, thereby getting rid



Photograph by Takao Akiyama  
A senior high school group discusses sex.

of the embarrassment. It was not necessary to verbalize in every case. "It's too embarrassing to tell," said one Friend.

A brief opportunity to "co-counsel" (take turns listening with a partner) enabled all to experience the temptations listeners are prey to: Talking instead of listening, giving advice, analyzing, clarifying, seeking information, and sharing the distress of the person talking.

To have to listen for five minutes without saying a word was not easy for some, but to be listened to for five uninterrupted minutes with warm attention was an appreciated experience.

INGEBORG SNIPES

### Sharing Meaningful Religious Experiences

WE STARTED with "how," and we ended with "how," but in between there was a deepening understanding of one another. An attempt to define the term "religious experience" showed us how wide the spectrum is: We experience through nature, art, and music; between individuals and within groups; and, through direct personal encounter, with God. We could not pin down a definition when we realized that each individual's experience had validity for him.

Our concern for the total Meeting family revealed feelings of hostility toward one another's subgroups. We agreed that we must find ways of encountering each other at all age levels.

We searched for ways to make our meetings for worship more meaningful, for Friends are troubled, when there is a lack of depth as we worship together. We sensed that commitment and love are the key. It may take infinite amounts of time and an abundance of love, but a dedicated committee on ministry and worship can make the difference when it acts in love.

ELIZABETH W. ELLIS

### Adventuring With Creative Youth

THE WORKSHOP, "Creative Adventuring with Youth," should have been called "Adventuring with Creative Youth." Important issues arose, such as the fact that many people running youth programs for Quaker Meetings volunteer out of a sense of obligation rather than an interest in young people. The adult in charge, therefore, is apt to feel ill-at-ease and find gimmicks to cope with his or her lack of self-confidence. These gimmicks may be creditable, creative ideas which are gimmicks only because of how they are used. The ideas of the leader frequently are imposed rather than offered as suggestions.

Before being put in charge of a youth program the adults involved should have the opportunity to understand their own attitudes towards the young ones they'll be working with and why they hold those attitudes.

By encouraging us to delve into some of the exercises in Edwin Hinshaw's book, *Adventuring with Youth*, and to discuss our actions and reactions, this workshop enabled many of us to get a clearer picture of what our attitudes really are. The best results will come to those who care to listen to young people, be they two or nineteen.

DIANNE MARSHALL

### Friends and Political Action

FRIENDS WHO DARE enter politics as candidates or workers tend to do so with timidity, reluctance, and embarrassment.

The professional politician maintains his power because he brings a measure of security, vitality, and interest into the lives of his constituents. Politics generally is not issue-centered, although it is

the occasional strong issue that tends to pull Friends into temporary activity. Friends find it difficult to leave behind the intellectual protections (if you can quote from a book you can hide your feelings) and the supportive silence (I know they care, but they don't embarrass me by discussing it) of Friends Meeting.

Expectations, goals, and manners are all different. Politics seems unpalatable to Friends, because it tends toward verbal excess, public noise, secret strategy, conflict, and victory. Is it Quakerly to advertise oneself on billboards and in the newspaper? (Are we putting pride ahead of belief in representative government?) Is it not more Quakerly to witness for the perfect than to compromise and horsetrade within the political system? (Is compromise a defeat or is it one moral alternative in a society where Friends are one group among many?)

The American political structure has worked somehow in the past to allow each group some political power—but when does a group cease to be manageable, to be representative to a meaningful degree? Do more and more problems require more and more government? The growing impotence of elected officials in dealing with entrenched government experts reminds us that expertise is supposed to solve problems and serve the people. When any political group ceases to do so, we must work to reduce, realign, or deflect its influence.

We are reminded that power can be used for good or evil. White power (that's us!) should be raising economic assistance funds for black businesses, making available mortgage loans to assist minority families to move out of the ghetto, and supporting community control of schools, with its new inclusion of paraprofessionals and indigenous persons, in the making of decisions.

White power needs further to consider the definition of violence. We are reminded that nonviolence is not a mystical religion in competition with Quakerism. Nonviolence is a tactic and a means. We live in a violent society that often labels, isolates, brutalizes, ignores, and hates people. Do Friends realize the extent to which we participate in this violence and brutality every day of our lives? An unhealthy environment is violent; so are hunger and drug addiction.

Friends are encouraged to pierce through their defensive middle-class courtesies in order to find common ground with common people in common politics for the common good.

PATRICIA RITTER

## **The Management of Environment**

THE STATEMENT, "Freedom is perfect obedience to perfect law," was made early in the discussion of environment and was restated several times during our meetings.

In the first meeting, a classification of activities within the scope of environmental management was considered. The classification included conservation of renewable and nonrenewable resources, environmental health and well-being, promotion of amenities, and ecological research.

We discussed matters like the need for population control; conservation of forests, soil, and water; education in food and nutrition; communication techniques to get action; disposal of solid wastes; land utilization; weather modification; the environmental problems created by the automobile; and the meaning of management of the environment.

The quality of life, especially as visualized through Quaker religious experience, was a common thread throughout.

## **What the Conference Meant To Me**

I LIKED Friends General Conference very much, especially the trip to Allaire State Park. I was in Section C, grades four and five.

However, I think that Section C ought to be entitled to do some things on its own. All the things were already planned out for us. I also think that Section C ought to have a few discussions.

The most annoying part was how we got separated into groups. We had small slips of paper and we each chose one. The paper was different colors. I chose a yellow one, having no idea that all people who had yellow slips would go into one group, blues into another, and so on. Therefore, as girls choose bright colors like yellow, I ended up with a group of eleven girls and two boys.

HANNO T. BECK

## **Now I'm Older and Understand More**

THIS WAS ONLY my second General Conference, so I can't really say it was the best ever, but it was certainly better than Cape May, partly because now I'm older and understand more of what goes on.

I was a member of the Junior Conference (Section E, Grades eight and nine).

The morning program was really great, but the evening program was kind

of bad, because in the morning program we were treated like people, but in the evening they treated us like children and looked down on us, which made it hard to communicate.

The morning session I liked best was one led by Bill and Ann Woodward, of the Arthur Morgan School. We really had to use our imaginations. For example, Bill Woodward told us to become whatever animal we really felt like, and then, without talking, to find out if anyone else was an animal like you.

I think the age group segregation should be dispensed with, and programs should be planned with everyone in mind. That's the way Baltimore Yearly Meeting did, and I think it worked quite well.

I would like to see a few friends my age on the Conference Planning Committee, as we could probably put together a program that would do us more good than those put upon us by "Wise Old Friends."

PETER BECK

## **For Juniors, the Experience Was Quakerly**

NEARLY FOUR HUNDRED children from three years of age through the ninth grade attended the program of the junior conference. There were forty-three leaders.

The experience can best be summed up by a quotation from the report of one of the section coordinators: "We didn't do much with teaching specific subject matter, but we do feel that the quality of the whole experience was Quakerly."

Use was made of the beach, nearby Allaire State Park, and several buildings. Leaders made contributions in such areas as ecology, social action, sports, "internalizing the sacraments," music, craft work, movies, folk dancing, and discussions of Vietnam and Cambodia.

JOE VLASKAMP

## **A Little Hard To Take**

COLLEGE-AGE FRIENDS slept in sleeping bags scattered across floors, mattresses, and beds in Stokes Hall and nearby hotels. We ate three meals there and shared in preparing of meals and cleaning up. Some were there for sun and water, some for seeing old friends, and some for renewal of strength and spirit.

Bob Blood led a sensitivity session the first evening. I think everyone felt it was valuable in breaking down barriers; that occurs when people can touch and can communicate nonverbally.





Photograph by Ed Lucash  
*Stokes Hall, a center for youth.*

A group from New Swarthmoor, a community in upper New York, seemed to be doing a lot of leading. They promoted folk dancing, folk singing, fellowship, community living, and living off the land.

Many were particularly interested in Kenneth Cressman's films and contemporary art films because of their symbolism or lack of symbolism. Some of the films had a message; some were art for art's sake.

There were meetings in Stokes Hall that were not held elsewhere probably because no one thought of them. Birth control, confusion about sex, male-female relationships, male chauvinism, and women's liberation were some of the topics we discussed.

Euell Gibbons, who knows a lot about wildlife, was helpful and inspiring, especially to those of us who think in terms of relating to nature.

The sessions on drugs were perhaps mind-opening to many. The number of Young Friends who take drugs for one or another reason may have been a surprise, but now their reasons are in the open.

The Young Friends differed greatly in their experiences, day-to-day existence, and outlook. Some were heading for the land to grow their own crops, understand the land, and to change society by forming their own loving societies. Some were still concentrating on active day-to-day communication with (or denunciation of) the establishment. Some are committed to Quakerism. Some have given up Quakerism as a means for social change or spiritual strength. Some were naive, some pessimistic.

Ocean Grove was a little hard to take. Maybe sometime natural quiet and strength will surround us. I suggest a conference be held in the mountains. I had fun, though, and I learned.

WENDY HAMMARSTROM



Photographs by Takao Akiyama  
*Mary Carr Maris (left) and Selma T. Steere speak with Henry J. Cadbury.*



*Paul Lacey fills out a registration form with the aid of his wife, Margaret.*



*Kate Jehle inspires second and third graders to be creative.*

# Friends and Their Friends Around the World

## Youth Cries Out in The Netherlands

by Sam de Back

OUR YEARLY MEETING in Woudschoten, located centrally in the Netherlands, was dedicated to the gap between religion and society in general and the clash between the institutionalized old order and the new generation.

Carel Heringa opened our sessions by reminding us of the fundamental harmony between seemingly opposed phenomena like growth and decay. He also defined secularization as planting our Christian concerns in the context of our daily home and professional life.

Otto Boetes, speaking on radical theology and radical politics, suggested that we do away with the old theology lock, stock, and barrel. The sinister facts of our days—Auschwitz, Vietnam, Cambodia, and the extinction of Indians in Brazil—are a token of the death of God. The younger generation tries substitutes, but after they fail to “escape” they harass and tend to lose themselves in atheism. They grasp not for power, but for powerlessness. We can see Jesus wherever we are—but not in church or dogma.

Hans van Willenswaard, staff member of a youth center, Fantasio, which became within a year a “hit” for hippies around the world, made a spontaneous and colorful contribution. This center was visited last year by more than two hundred thousand adolescents between eighteen and twenty-four. They were seeking each other's company, freedom from supervision, freedom to relax, freedom to discuss, freedom to be “void.” This torrent was too much for Fantasio's staff of four. They did not see how they could give content any longer to their gatherings. They had to stop Fantasio, although with great sorrow, as it was felt that visitors were really hungry for a place like this.

A new experimental place was opened under the name Kosmos. Here the number of visitors is limited to four hundred each evening. The activities are Yoga, meditation, discussions of Eastern religions, and sometimes pop music.

The young people in question are “running for their life.” It is difficult to help them, for what they really need and seek is basic trust in life.

Our epistle summarizes our reactions to this cry for help and the other challenges brought before us:

“... The reassuring God-image-of-old is dead; but there is an awakening and regenerating force that calls us up for non-violent resistance. In Jesus, this force is clearly manifest while we may unexpectedly recognize it also in those who perhaps never heard of him.

“However much we feel like fleeing sometimes, it is *this* force which withholds us to escape from the responsibility for what happens in the world.”

## Jahresversammlung in Bad Pyrmont

von Anni Sabine Halle

Die Jahresversammlung 1970 der Freunde in unserem alten Quäkerhaus in Bad Pyrmont mit 193 Teilnehmern (davon Gäste aus den verschiedensten Ländern und 18 Kinder) beschäftigte sich mit der inneren Freiheit.

Anschliessend an zwei Referate über “Die Gefährdung der inneren Freiheit durch gesellschaftliche Beeinflussung” erkannten wir in verschiedenen Arbeitskreisen und in “Gesprächen aus der Stille” die vielfältigen direkten und indirekten Einflüsse, denen der moderne Mensch ausgesetzt ist. So hindern autoritäres Verhalten und traditionelle Leitbilder des Erwachsenen das Kind in seiner Entwicklung, so muss der dem mächtigen Einfluss der Massenmedien ausgesetzte Erwachsene seine innere Freiheit stets neu erwerben.

In diesem Streben hilft uns die innere Einheit im Sinne des Wortes von George Fox, “Begegnet einander in dem, was ewig ist,” worüber die diesjährige Cary-Vorlesung gehalten wurde. In einem Brief an Präsident Nixon brachten wir unsere grosse Sorge über seine gegenwärtige Politik in Südostasien zum Ausdruck. Um einen praktischen Beitrag zum Frieden zu leisten, wollen wir einen grösseren Geldbetrag, den zahlreiche Freunde durch Abgabe von 1% ihres Einkommens für die Entwicklungshilfe zusammenbrachten, für ein Landdienstprojekt in Kenia verwenden.

Als weitere Anliegen von Freunden beschäftigten uns das Indiosterben in Südamerika und die Probleme des “Fremden in unserer Mitte.”

Wir schickten an die anderen Quäker-Jahresversammlungen ein Grüsschrei-

ben mit folgendem Inhalt: “Liebe Freunde in aller Welt! Wir senden Euch in diesem Jahr keine Botschaft, sondern einen kurzen Bericht über unsere Jahresversammlung, denn zu einer Botschaft fühlen wir uns nicht in der Lage und nicht berechtigt. Wir sind weiter Suchende und fühlen uns in diesem Suchen mit Euch verbunden.”

## Spring Meeting of Pacific Northwest Friends

by Emelie Hodgdon

PACIFIC YEARLY MEETING has become so well attended that it has become unwieldy, and the participants have tended to feel depersonalized. Pacific Northwest Quarterly Meeting, in its Spring session in Tacoma, Washington, April 24-26, decided therefore to consider a change in its relationship with the Yearly Meeting.

Constituent Monthly Meetings will be asked to name delegates to a work committee that will prepare recommendations to Pacific Yearly Meeting. Paton Crouse, Quarterly Meeting clerk, and Harold Carson, of Eastside Meeting, were named ex officio members.

About thirty Junior Friends shared Friday evening with the adults. Slides of Hong Kong, India, and activities of Friends in Victoria, British Columbia, and Eastside Meeting were shown. Junior Friends had a “poverty lunch” at noon on Saturday. Margaret McInnes was named clerk at their business session.

John King described work with the Indians in Washington, and Jeff Blom reported on draft counseling in Tacoma. Tribute was paid to the late Benjamin Darling of University Meeting, who had long been active in Friends work in the Northwest.

Members of the congregation of the Unitarian Universalist Church, who made available their facilities to the Friends for their meetings, were the guests of Friends at a meeting for worship Sunday morning. The meeting was followed by a social hour and a lunch provided by Tacoma Friends.

## A Tradition of Flowers

ONE MUST ATTEND a Yearly Meeting in a bilingual country to appreciate the difficulties involved. The clerk of Switzerland Yearly Meeting conducts the sessions in French and in German. The recording clerk reads the minutes, composed on the spot, in both languages. The epistle is written in three, so that it may be sent to



many English-speaking Friends as well.

At the 1970 sessions, held in a beautiful spot on the Lake of Thun within sight of the Jungfrau range, the depth of the meeting for worship testified to the power of the Spirit to overcome barriers of language. It was the Whitsun weekend—Pentecost—that time of year when, almost three and a quarter centuries ago, in England, a young shoemaker standing on Pendle Hill was moved to sound the day of the Lord.

Swiss Friends are deeply concerned. Although many of the conditions that plague Americans—war, widespread hunger, and overcrowding in cities—are comparatively academic for them, they are challenged to reiterate their commitment to nonviolence. Their country is in a state of constant preparedness to meet aggression. All Swiss men are subject to training in the use of deadly weapons. Swiss Friends are appealing to the youth of their nation to evaluate military training in the light of Christian teaching.

The last evening of Yearly Meeting was devoted to music. Following a tradition that exemplifies the warm fellowship these Friends enjoy, flower baskets made by the children were presented to senior members who were entering a new decade, to a very young Friend who had competently taken charge of arrangements, and to George Lakey, who had spoken about A Quaker Action Group.

Quakerism in Switzerland is beginning its second half-century. I would like to offer Swiss Friends a figurative flower basket!

DAISY NEWMAN

### Worship in Summer

THE COMMITTEE on Worship and Ministry of Gwynedd Monthly Meeting, Pennsylvania, circulated the following letter with the Meeting newsletter:

"Our lives flow in varying rhythms during the course of a year. For many adults and most children, summer allows some relaxation from demands and responsibilities. This, together with the freedom of much outdoor living, often makes us feel closer and more sensitive to the center of life.

"At such a time, attendance at Meeting for Worship can be meaningful in a special way. Parents can enjoy the rare privilege of coming into the quiet directly from home as a family group.

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DANIEL BERRIGAN, peace activist priest, reads his own poetry on a long-playing, stereophonic record. On the flip side, a rock mass, by John Hostetter, Allan Servan, and David Turner. Stirring performance, excellent reproduction. Only three dollars each plus 50¢ postage. Available only from Friends Book Store, 302 Arch Street, Philadelphia 19106. Telephone 215 MA 7-3576.

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.

"Self," by Gerald E. Meyers. Provocative study of self-knowledge. Pegasus, 850 Third Avenue, New York 10022. (212-753-8500). Paperback, \$1.95; hardback, \$6.95.

### Personals

WILL YOU JOIN like-minded Friends in devising and effecting economic answers? Write name, address, age, occupation, approximate net worth, ideas to Box 1952.

PACIFIC YOUNG FRIENDS: Bring movies you've made to Yearly Meeting. Bobbie Schutz, Palo Alto.

### For Rent

FOR RENT, ONE OR TWO MONTHS, three bedroom all-year ranch home on 2½ acre secluded lot in Hemlock Farms, a private vacation community in the Pennsylvania Poconos. Fully, attractively furnished, 1½ baths, washer, dryer, dishwasher, fireplace, 15 x 30' deck. Sleeps six. Crib also available. Lakes, golf, tennis, horseback riding, teenage center, etc. \$1300. for two months, \$700. for one month. Phone 212-732-0448; 516-Ed. 4-3184 evenings.

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### Wanted To Rent

FURNISHED HOME for six wanted to rent, near Pendle Hill, for academic year 1970-1971. References furnished. Betty Ann Towle, 78 Front Street, Exeter, New Hampshire 03833.

### Accommodations Abroad

LONDON? Stay at THE PENN CLUB, Bedford Place, London, W. C. 1 Friendly atmosphere. Central for Friends House, West End, concerts, theatres, British Museum, university, and excursions. Telephone 01-636 4718.

### Vacation

VACATION IN UNspoiled UNCOMMERCIALLY SUPERIOR NATIONAL FOREST. Housekeeping cabins on the shore of Lake Superior. Elmer and Mary Alice Harvey, Solbakken Motel and Cabins, Lutsen, Minnesota 55612.

### Positions Vacant

FAMILY DOCTOR wanted, to help develop inner-city group practice in conjunction with black community organization and family medicine group. Will evolve into neighborhood health center. Please write: Eugene S. Farley, Jr., M.D., Family Medicine Program, University of Rochester School of Medicine and Highland Hospital, 335 Mt. Vernon Avenue, Rochester, New York 14620.

CAMP DIRECTOR, Children's International Summer Village (CISV). To be held July, 1971 in Mount Airy, Philadelphia. Person with administrative experience required. Campers will be eleven-year-old boys and girls from ten to twelve countries. International staff. Advance work with local Village Planning Committee requires residence Philadelphia area. Inquire promptly: Stan Kenyon, 826 Carpenter Lane, Philadelphia 19119; or telephone: GE 8-7545 or GE 8-0260.

LIVING COMPANION for retired public school art teacher (Friend). Comfortable house, surrounded by space and greenery. Excellent neighborhood, three blocks from center of town of thirty thousand. Write to Mrs. Robert Rensch, 26 Franklin Drive, Bridgeton, New Jersey 08302.

EXCHANGE BOARD AND ROOM in Friends' home near Fifteenth Street Meetinghouse for care of two children, two and four, eighteen hours per week, mostly weekday evenings. Write or call Lindseys, 34 Gramercy Park East, New York 10003 (212-473-5179).

### Positions Wanted

LIVING-WORKING ARRANGEMENT desired by male library aide retiring on modest annuity in 1971 at age 55. Please send suggestions to William Dailey, 1221 Massachusetts Avenue, N.W., Apartment 406, Washington, D. C. 20005.

EDITOR-WRITER (Friend)—imaginative, innovative, experienced in catalogs, brochures, fund raising, publicity, news, articles, ads, magazine making and production, house organ, desires opportunities. Box D-483, Friends Journal.

PART-TIME POSITION with flexible hours, in the Philadelphia area, wanted by Quaker graduate student (married, one child). Can type and drive and has had experience doing labor, odd jobs, gardening, et cetera, Box J-484, Friends Journal.

WRITER (published), M.A. (English), Quaker, presently New York City. Eleven years' experience in publishing, with heavy editorial responsibilities. Seeks permanent position with hours permitting regular pursuit of writing career. Reply to Box W-482, Friends Journal, 152-A North Fifteenth Street, Philadelphia 19102.

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THREE CAMP OR TRAILER SITES on a 200-acre farm overlooking the Susquehanna River. Undeveloped woodland sites. Excellent free drinking water—carry quarter mile. No sewer, no electricity, no showers. Just shady quiet, interesting woods paths, sheep, Angus cattle. Near Lancaster County's top farms and Amish country. Rent: \$20. per week per site. Personal visit suggested before booking. In southern Lancaster county on Susquehanna River near Maryland line. Riverwood Farm, Paul E. Case, Peach Bottom, Pennsylvania 17563. Phone: 717-548-2156.

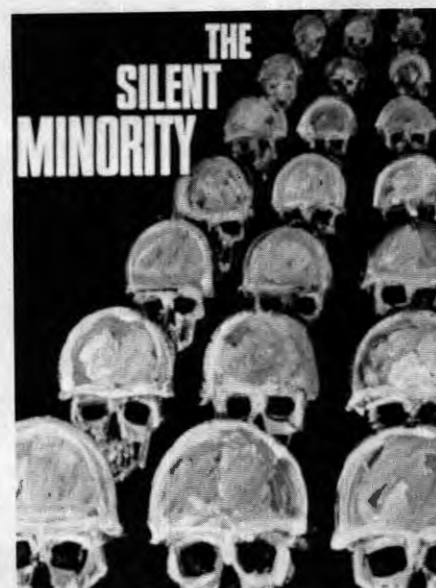
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### Wanted

BOOKS: A Small Town Boy Finds the Trail of Life: Biography, Rufus M. Jones. David Walker, 1500 Massachusetts Avenue, N. W., Washington, D. C. 20005.

MEETINGHOUSE BENCHES. If any meeting has old benches they aren't using and want to sell, write: Len Cadwallader, 424 W. Schoolhouse Lane, Philadelphia 19144.



"The Silent Minority," designed by Mel Klapholz, is available at cost from Friends Peace Committee, 1520 Race Street, Philadelphia 19102. Sizes and formats are suitable for billboards, car cards, wall displays, and other uses. Send for list of sizes and prices.

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## Confidence and Courage: Nebraska Yearly Meeting

by AraBelle Patrick

COUNCIL HOUSE FRIENDS CENTER, Wyandotte, Oklahoma, extended a hearty welcome to Friends gathered for the 1970 sessions of Nebraska Yearly Meeting.

The generous sharing of Council House Friends included delicious Indian frybread, served at coffeetime. Thankfulness to God for friends and food and fellowship frequently was expressed.

Some groups have been studying the challenges of the poverty in our world. Possible avenues of more Christian sharing were discussed, such as the One Percent Fund.

In the calm of ministry and counsel hour, deep concerns were shared that local Meetings need to consider in prayerful seriousness what their vital beliefs are. No uniformity of faith was sought. But Christ's kind of love, and simple trust in the inspired good intent of others, can help develop accepting understanding. Nebraska Yearly Meeting Friends want to work with all Friends in God's service through the testimony of lives committed to His will.

Robert Rumsey, Wilmer Tjossem, Linda Pribbenow, and Fred and Betty Wood helped the middle-states Friends to feel more involved in the planning and programs of the larger Quaker family. Although considerable thought was given to the vital problems facing every Christian today, a warm sense of common purpose, confidence, and courage was felt—and seemed to grow throughout the sessions on April 2-5.

Reports from local Meetings expressed a feeling of urgency that Friends must find ways to speak more usefully to the spiritual interests and human needs of those near them. They cannot afford to ignore God's directive to be His voice in our time. The strength of steadfast members is deeply felt in every Meeting. Gratitude to God was spoken for the breadth of their thinking and the radiance of their spirits.

The opportunity to meet in Oklahoma with members and leaders of the four Indian Centers was deeply appreciated. Nebraskans recommend that other Yearly Meetings occasionally convene in new locations where vital programs are in progress.

(AraBelle Patrick, a retired teacher, is resident hostess in Rockcleft Retreat Center, near Colorado Springs. She is a member of Central City Friends Meeting, Nebraska.)

## MEETING ANNOUNCEMENTS

### Argentina

**BUENOS AIRES**—Worship and Monthly Meeting one Saturday each month in suburbs, Vicente Lopez. Conventor: 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. Chester W. Emmons, Clerk. 9639 N. 17th Street, Phoenix.

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

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship, 10:00 a.m., Barbara Fritts, Clerk, 5703 N. Lady Lane, 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, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 375-7657.

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

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

**REDLANDS**—Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-9218.

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



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**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, 10:30 a.m. Discussion at 11:30 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.

## 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, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

**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.

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

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

## District of Columbia

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

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

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

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

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

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

## Georgia

**ATLANTA**—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 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 Lombard 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. Worship Sunday, 10:30 a.m. in members homes through August. Phone: 964-0716.

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

## Indiana

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

**WEST LAFAYETTE**—Meeting for worship 9 a.m., EDT Shelter 2, Happy Hollow Park, June 7 to Sept. 6. 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., Programmed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

## Kentucky

**BEREA**—Meeting for worship, 1:30 p.m., Sunday, Woods-Penniman Parlor, Berea College Campus. Telephone: 986-8205.

**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

**DAMARISCOTTA**—(unprogramed) Public Library, Route 1, Worship 10 a.m.

**EAST VASSALBORO**—(programed) Paul Cates, pastor. Worship, 9 a.m.

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

**NORTH FAIRFIELD**—(programed) Lelia Taylor, pastor. Worship, 10:30 a.m.

**ORONO**—(unprogramed) Coe Lounge, Memorial Union. Worship, 10 a.m.

**SOUTH CHINA**—(programed) David van Strein, pastor. Worship, 10:30 a.m.

**WINTHROP CENTER**—(programed) Paul Cates, pastor. Worship, 11 a.m.

## 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, Homewood 3107 N. Charles St. 235-4438.

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

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

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

**UNION BRIDGE**—Meeting 11 a.m.

## Massachusetts

**ACTION**—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 737-7040.

**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.



*Twentieth Street Meetinghouse, New York. Drawing by Emilie Walker.*

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

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

**PLAINFIELD**—Meeting for worship 10 a.m. Wat-chung 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, Douglas Meaker, Box 464 Milford, N. J. 08848 Phone 995-2276.

**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., Han-over and Montgomery Streets. Visitors welcome.

**WOODSTOWN**—Meeting for worship, 10:30 a.m. to 11:30 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., Kirk-land 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., 221 East 15th St., Manhattan. Others 11 a.m. only.

2 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St. Brooklyn  
137-16 Northern Blvd. Flushing  
Phone 212-777-8866 (Mon.-Fri. 9-5) 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. Schoomaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

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

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

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

**SCARSDALE**—Meeting for worship and First-day School, 10 a.m., 133 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

**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, 10:00 a.m. Clerk, Adolphe Furth, Phone 544-2197 (Durham).

**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, Mel Zuck, 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. Summer schedule: Unprogrammed worship 10:30; 3960 Winding Way, 45229. Phone (513) 861-4353. Edwin O. Moon, Clerk, (513) 321-2803.

**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, 11 a.m., 10916 Magnolia Dr., University Circle area. 791-2220 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.

**BRISTOL**—Meeting for worship and First-day School, 11 a.m. Market & Wood. 639-6138.

**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.

**FALLSINGTON** (Bucks County)—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. Five miles from Pennsbury, reconstructed manor home of William Penn.

**GWYNEDD**—Sunneytown 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.

**LANSWOWNE**—Lansdowne and Stewart Aves. Meeting for worship 11 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 Pennsboro**—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.

Powerton, 3721 Lancaster Ave., 10 a.m.

University City Worship Group, 32 S. 40th St., at the "Back Bench," 11 a.m.

**PHOENIXVILLE-SCHUYLKILL MEETING**—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10:15; Forum, 11:15.

**PITTSBURGH**—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave.

**PLYMOUTH MEETING**—Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

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

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

**READING**—First-day School, 10 a.m., meeting, 11 a.m. 108 North Sixth Street.

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

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

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

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

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

**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.

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

## Tennessee

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

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

## 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, 10:30 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, 10 a.m. Telephone MEI-rose 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.



## Coming Events

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

### August

9—Burlington Quarterly Meeting, Rancocas, New Jersey, Meetinghouse, beginning at 10 a.m. Caroline Pinco, speaker.

9—Conscientious Objectors of the First World War. Annual reunion, Black Rock Retreat, four miles south of Quarryville, Pennsylvania, via Route 472.

9—Meeting for worship, 2:30 p.m., Parkersville, Pennsylvania, Meetinghouse, South Parkersville Road, off Route 926.

9—Nine Partners Quarterly Meeting, Cornwall, New York, Meetinghouse. 11 a.m.

10—September 30—Open House and display of religious education materials: Curriculum, supplementary resources, audio-visual aids, sample activities. 9:30-4:30, 1515 Cherry Street, Philadelphia. Arrangements for evening or weekends can be made by calling 215-LO 8-4111 or by writing to the Religious Education Committee at the above address. Special counseling can be arranged.

23—Annual Meeting for Sufferings, Quaker Memorial, Shelter Island, Sylvester Manor, N. Y. (north side of Route 114, one and one-half miles north from North Ferry). In case of rain, Union Chapel, Shelter Island. 3:30 to 4:30 P.M.

29-September 4—Family Camp, Camp Sky Meadows, San Bernardino Mountains, California. Open to families from anywhere in United States. Sponsored by Southern California Quarterly Meeting. Leaders: Clarence (Mike) and Margaret Yarrow. Informal search for values using worship, art forms, games, nature walks. For costs and further information, write to: Family Camp, Box 991, Pasadena, California 91102, Attention: Frances Ross.

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

*At Powell House, Old Chatham, New York 12136:*

2-16—Unstructured Quaker living.

9-16—Conference for one-parent families.

20-30—Encounter group and search for personal growth, led by Joseph Havens.

*At Grindstone Island, Portland, Ontario, Canada. Write for details to Canadian Friends Service Committee, 60 Lowther Avenue, Toronto 5, Ontario:*

7-15—Seminar on nonviolence.

16-23—Seminar for high school students.

*Yearly Meetings:*

4-9—Kansas, Friends University, Wichita, Kansas. Write Maurice A. Roberts, 3011 Arnold Court, Topeka, Kansas 66614.

6-9—North Carolina (Conservative), Woodland, North Carolina. Write George C. Parker, George, North Carolina 27833.

6-9—North Carolina (FUM), Guilford College, North Carolina. Write J. Binford

Barlow, 3402 Rockingham Road, Greensboro, North Carolina 24707.

8-9—Missouri Valley Conference, Pine Crest Camp, Palmer Lake, Colorado. Write Edgar Palmer, 2415 Winthrop Road, Lincoln, Nebraska 68502.

11-16—Oregon (Evangelical), Newberg, Oregon. Write Dorwin E. Smith, Box 624, Camas, Washington 98607.

11-16—Iowa (Conservative), Interfaith Spiritual Center, Colfax, Iowa. Write Mary Autenrieth, Paulina, Iowa 51046.

12-16—Iowa (FUM), College Avenue, Oskaloosa, Iowa. Write Lloyd Davis, Albion, Iowa 50005.

15-20—Indiana (FUM), Earlham College, Richmond, Indiana. Write Harold C. Cope, Earlham College, Richmond, Indiana 47374.

20-23—Cuba, Oriente Province. Write Maulio Ajo, Banes, Oriente, Cuba.

16-20—Pacific, Saint Mary's College, Moraga, California. Write Edwin A. Sanders, 6208 Temple City Boulevard, Temple City, California 91780.

18-22—Wilmington, Wesley Woods, Wal-land, Tennessee. Write James Terrell, R. R. 1, New Vienna, Ohio 45159.

19-23—Canadian, University of Saskatchewan, Saskatoon, Canada. Write Hugh Campbell-Brown, Route 4, Vernon, British Columbia.

19-23—Illinois, Clear Creek, near McNabb, Illinois. Write Clifford Haworth, 921 North Rock Hill Road, Saint Louis, Missouri 63119.

19-23—Jamaica, Kingston, Jamaica. Write Ronald Williams, 11 Caledonia Avenue, Kingston 5, Jamaica, West Indies.

19-22—Ohio (Conservative), Stillwater, near Barnesville, Ohio. Write Edward N. Kirk, R. R. 2, Columbiana, Ohio 44408.

20-23—Lake Erie, Bluffton College, Bluffton, Ohio. Write Flora S. McKinney, 3451 Menlo Road, Shaker Heights, Ohio 44120.

20-23—Indiana (FGC), Waynesville, Ohio. Write Margaret Hadley, Waynesville, Ohio 45068. One-hundred-fiftieth anniversary session.

25-30—Ohio (Evangelical), Malone College, Canton, Ohio. Write Harold B. Winn, R. R. 1, Salem, Ohio 44460.

For date and other details about Central Yearly Meeting, write to J. Edwin Newby, R. 1, Box 296, Noblesville, Indiana 46060.

## Announcements

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

### Births

MORRIS—On May 1, in Bloomington, Indiana, a daughter, CELIA JANE MORRIS, to William P. and Judith S. Morris. The father is a member of Bloomington Monthly Meeting, Indiana, and the paternal grandparents, Elliston P. and Anna S. Morris, belong to Southampton Monthly Meeting, Pennsylvania.

HINSHAW—On May 9, a son, PETER HINSHAW, to Floreen W. and Michael Hinshaw. The father is a member of Kent Monthly Meeting, Ohio.

FURNAS—On May 22, a daughter, LAURA CHRISTINE FURNAS, to Richard and Brenda Furnas. The father is a member of Miami Monthly Meeting, Waynesville, Ohio.

SMITH—On May 17, in Warminster, Pennsylvania, a daughter, LEIGH ANN SMITH, to Larry and Lynn Smith. The father and paternal grandparents, Ivins and Esther Smith, are members of Wrightstown Monthly Meeting, Pennsylvania.

### Adoption

COOTE—On May 5, in Wheat Ridge, Colorado, a son, JASON COOTE, born December 23, 1969, by Alan R. and Alice Hegedus Coote. The father and paternal grandparents are members of Poughkeepsie Monthly Meeting, New York.

### Marriages

BODY-CONYNE—On May 16, in Wrightstown, Pennsylvania, Meetinghouse, ANNE LOIS CONYNE, daughter of Richard F. and Bertha Conyne, and JOSEPH BODY, son of Henry and Dorothy Body, of Yellow House, Pennsylvania. The bride and her mother are members of Wrightstown Monthly Meeting.

MOTT-FRANKS—On May 30, at and under the care of Summit Monthly Meeting, New Jersey, JUDITH EVANS FRANKS, daughter of June and Norman Franks, and JEREMY HARDIN MOTT, son of John and Kathryn Mott. The bride is a member of Summit Monthly Meeting; the bridegroom and his parents, of Ridgewood Monthly Meeting, New Jersey.

STEERE-JENSON—On May 16, in Goldsboro, North Carolina, MARCIA JENSON, daughter of John Calvin and Agnes Jakob Jensen, and JONATHAN MOWRY STEERE III, son of Jonathan M., Jr., and Hilda Fletcher Steere, of Philadelphia.

LARSON-VAUGHT—On June 6, in Downers Grove, Illinois, Meetinghouse, VIRGINIA ANN VAUGHT, daughter of Arnold B. and Lois S. Vaught, of Winchester, Virginia, and KENNETH G. LARSON, son of Ragnar and Mary Larson, of Westmont, Illinois. The bride is a member of Homewood Monthly Meeting, Baltimore, and her parents, of Winchester Centre Meeting, Virginia.

### Deaths

ELBON—On April 26, in Kettering Hospital, Dayton, Ohio, MARIA STOUT ELBON, aged 84, a faithful member of Miami Monthly Meeting, Waynesville, Ohio.

HERITAGE—On May 20, RUSSELL HERITAGE, aged 55, a member of Lanthorn Monthly Meeting, Indianapolis. He was a well-known, beloved member and a valued friend and friend. He is survived by his widow, Sara Elizabeth; a daughter, Suzanne Drobnis, and two grandsons.

PETRY—On May 3, in Yarmouthport, Massachusetts, LOREN C. PETRY, a member of Haverford Monthly Meeting, Pennsylvania. He was for thirty years professor of botany in Cornell University and wrote several books on botany. He is survived by his widow, Nellie VonRunkle Petry, and two children.

TAYLOR—On March 28, in Winter Park, Florida, GARRETT AMOS TAYLOR, aged 74, a member of Wilmington Monthly Meeting, Delaware. He is survived by his widow, Nancy Lyne Taylor; a brother, Franklin; and a sister, Ruthanna.

A Student in Mount Holyoke College Writes to Her  
Meeting in Lansdowne, Pennsylvania:

May 9, 1969

Dear Friends,

I just wanted to write to thank you for the subscription to the Friends Journal. When it arrives, I'm always glad to put down my books and read it from cover to cover. Although there is a Quaker group on campus, I have not been as active in it as I could have been. Quakerly ways and ideals are always with me, but the Journal provides a concrete basis from which I can work. In this day and age, when everyone is so concerned with "doing his own thing", I find the thoughts and experiences shared by the contributors very stimulating as well as refreshing.

It is so easy to get caught up in the world of academia - and I welcome the opportunity provided by the Journal to rejoin the world at large. Thank you again. I hope that in future years you will continue to send subscriptions to the Friends Journal to the college-age population of the Meeting.

Sincerely,  
Pam Scott

Parents and Clerks of Meetings: To give *your* students "a concrete basis from which to work," send us their names and college or school addresses. We will enter special nine-months' subscriptions at \$3.50 each and send you the bill.

Friends Journal, 152-A North 15th Street, Philadelphia 19102.