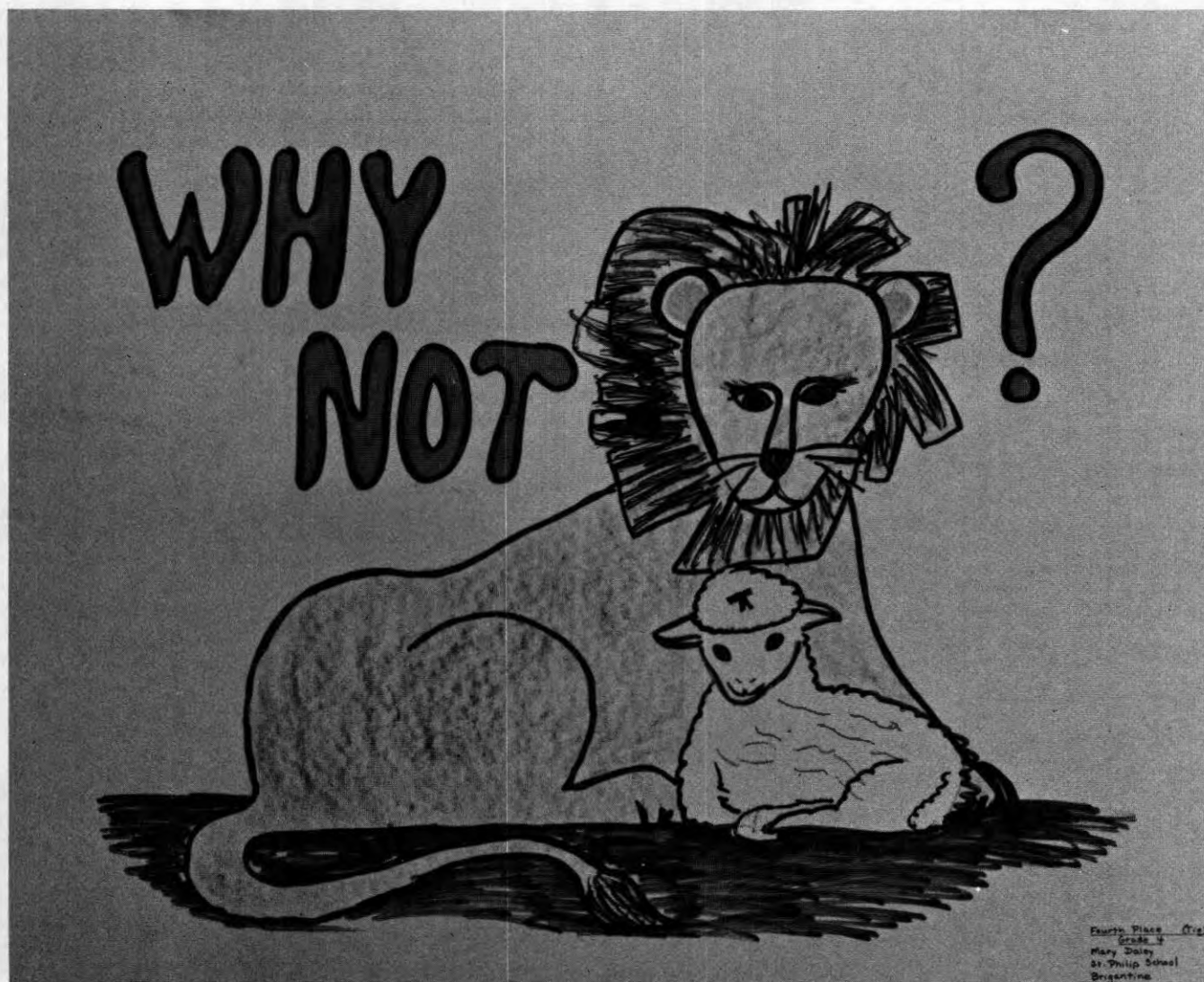


August 1/15, 1971

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# FRIENDS JOURNAL

*Quaker Thought and Life Today*





# FRIENDS JOURNAL

August 1/15, 1971  
Volume 17, Number 13

Friends Journal is published the first and fifteenth of each month (except in June, July, and August, when it is published monthly) by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 563-7669. Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

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CONTRIBUTING EDITORS  
Frances Williams Brown  
William Hubben  
Richard R. Wood

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

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

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## The contributors to this issue

NANCY BROCK is the professional name of Nancy Beck, dancer, choreographer, and teacher. She studied modern dance with leading artists in this country and with Mary Wigman in Berlin. She danced in West Germany as guest artist at the National Theater of Mannheim. She has taught in several colleges and universities and is on the faculty of Roanoke College in Salem, Virginia, where she directs a dance choir in the college chapel.

Her solo program, "The Dance in Worship," is the culmination of a research project supported by a grant from the Board of Higher Education and Church Vocations of the Lutheran Church in America. The program has been presented in schools, colleges, and Meetings in Maryland, Virginia, North Carolina, and Washington, D. C. She is a founding member of Roanoke-Blacksburg Friends Meeting.

JUNE MELLIES ROBBINS lives in Roxbury, Connecticut, and is a member of Wilton, Connecticut, Monthly Meeting. She has been teacher and director of First-day School, has been active in the Peace and Service Committee, and has edited the Meeting newsletter. Among her published works are *Eight Weeks to Live—The Last Days of Senator Taft* and (with her husband, Jhan Robbins) *An Analysis of Human Sexual Inadequacy*. She has received the American Medical Association Annual Award for Scientific Reporting and an award for reporting from the National Conference of Christians and Jews.

THE AUTHORS of "Two Letters" have requested that their family name not be used. They write: "Police repression is constant and aggressive. The less our names are obtainable by the state and national police surveillance organizations, the better."

WILLIAM P. McDONALD is director of public relations of Wilmington College. He is engaged in a statistical research project on the attitudes on foreign policy of Quakers in Wilmington Yearly Meeting. An attender of Campus Monthly Meeting, Wilmington, Ohio, he has published *The Peasants' Revolt: McCarthy 1968*.

HENRY T. WILT, professor of Greek in Adelphi University, is a member of Matinecock Monthly Meeting, Long Island. He comments: "In my opinion, W. Fay Luder, in his 'The Children of God as Citizens of the Universe' (Friends Journal, November 1, 1970), missed a very important aspect of the interpretation of Matthew 5: 48. When he changed the word 'perfect' to 'universal,' however, he did approach what Matthew undoubtedly had in mind. Still, there is something missing that leaves his discussion a bit vague, which I am trying to clarify."

THE PHOTOGRAPH ON THE COVER is of a prize-winning poster by Mary Daley, a fourth-grade pupil in St. Philip's School, Brigantine, New Jersey, which she submitted to the eighth annual peace poster contest sponsored by the South Jersey Peace Center, 41 East Main Street, Moorestown, New Jersey.

More than a hundred posters, of the thousand entries from students in sixty-four public, private, and parochial schools, received prizes or honorable mention and were exhibited in the concourse of the Moorestown Mall in May.



## Today and Tomorrow

### Little Problems: Big Problems

THE BIG maladjustments (war, crime, poverty, hatred, drugs, loneliness, and suspicion), we have often said and thought, are an amalgam of problems and situations we prefer to sweep under the carpet and consider too small to warrant a march on Washington or a vigil.

One of these major-minor problems is alcoholism, a disease whose victims have an uncontrollable urge to drink to excess; it is not synonymous with the cocktail before dinner or an occasional highball; it is a craving for a drug or anodyne, a craving (we *think*, not being expert in the matter) based on bodily metabolism and on a deep need and inability to face problems of love and human contact and the American bitch goddess.

The Health Services Administration of New York City says there may be three hundred thousand alcoholics in the city, alcoholism is the fifth leading cause of death, a high percentage of young narcotics addicts are the products of alcoholic homes, and many heroin addicts are cross-addicted to alcohol.

The Health Services Administration suggests that the alcoholic should be referred to Alcoholics Anonymous, an outpatient treatment center, or a therapeutic halfway house where he would receive residential care and job training. It says also that the public should be informed about the dangers of alcohol. Because alcohol will always be toxic to the alcoholic, the disease must be regarded as chronic.

The simple advice a friend gave an alcoholic neighbor was to attend church regularly. She did, and—with faithful participation in Alcoholics Anonymous—it worked. In matters as complex and serious as this, it would not do for the inexpert and inexperienced to be too glib with analyses and advice and judgments, but it does seem that many problems, big and little, are due to a lack of love, understanding, and a feeling of belonging. If that is so, love and understanding and humaneness can help cure them.

### Imagination

REALLY, NOW, we said, not so much in expostulation as by way of encouragement that he go on. Theophilus had said, in an exploratory, tentative way, that what the Society of Friends actually needs is some imagination in its establishment.

We felt he was at the threshold, if not the actual formulation, of a Great Thought.

"Here we sit, contemplating our navels," he said, apparently needing little encouragement. "We say the same things in the same words in our Yearly Meeting sessions and our conferences—I can write with no difficulty an all-purpose speech for a Yearly Meeting program of

Ministry and Counsel on—you name it—peace, the Future of the Society of Friends, Whither Are We Going?, sensitivity, youth. An Epistle to Friends Everywhere, too.

"Scarcely a Yearly Meeting or Monthly Meeting that has not written a letter to the President lamenting negatively that a Quaker can continue a war. They use the same words; I am waiting for a Meeting or a Friend to write a fresh, hopeful letter of love: 'Dear Mr. President: I love thee as I love all people. I pray thy problems will be lessened.'

"And committee meetings and meetings for business! The clerks, I daresay, know (or can easily get) the suggestions companies and organizations put out on how to conduct meetings.

"It's the fault, though, of the others that the sessions last four hours—Aunt Minnie, who has quoted George Fox in and out of season for forty years now; Cousin Rebecca, who reminds us of our concern for Indians and the Malagasi, regardless of the point at hand; Sister Sadie, who reports each time on the overseers' problems; Mabel, whose only concern (bless her kind soul) is First-day school. And the Committee on Finance and Property. Let's skip that."

We have heard all that many times, we reminded Theophilus mildly. "What's the pitch?" We love Theophilus, who comes into our office every three weeks or so—a kindly, pleasant Friend but one given to words, if we do not rein him in.

"Just this—imagination.

"Let's stop talking for a while about unity in Quakerism, our future, our past, the *great things* we are called to do.

"Friends United Meeting will meet in 1972. Friends General Conference also will meet in 1972. Friends World Committee is planning its twelfth triennial meeting in 1973 in Australia (what will the cost of that junket be?). One organization I know has three thousand dollars to spend for some Quaker purpose; they are thinking of spending the money on another talk session. Chances are they all will be examining their navels the whole time and find them good.

"Now I propose that thee invite thy readers to submit (and thee will publish, within reason, of course) suggestions for really significant speeches at our major gatherings; proposals for effective substitutes for gatherings in Ithaca and Sydney; programs for Young Friends' gatherings (they need all the help they can get, although they do not realize it); how to reduce the size and outlay of the Quaker establishment; how to make Monthly, Quarterly, and Yearly Meetings meet the needs of Friends."

### Miscellany

✓ "We must realize that we can no longer throw our wastes away because there is no 'away.'"—Governor William T. Cahill.

# To Worship God with Hands and Feet in Motion

by Nancy Brock

IN MOVEMENTS of the dance, man from earliest times has glorified God.

Primitive people regarded all dance as essentially religious. They believed trees and rivers and rocks were animated by gods or spirits, and they had special dances to honor and propitiate each of them.

Every significant occasion in tribal life was marked by dancing: Planting and harvest festivals, celebration of victory in the hunt or in battle, initiation ceremonies, weddings, births, and deaths.

As civilizations developed, the patterns of the dances changed little. The people of each nation or society held their own dances sacred, believing that the movements had been taught to their forefathers by the gods themselves or by their animal ancestors.

Among ancient peoples the dance was not a separate art as we know it today. Poetry and music and dance were experienced together as one form. Only in comparatively modern times have they become independent.

Dancing was such an integral part of the ceremonies and celebrations of the Israelites that the Old Testament seldom referred to it specifically. The two commonest types of dance in Biblical times were the ring or encircling dance around the sacred object—a tree, a well, or an altar—and the processional dance, which moved along a straight path. Such a processional dance was led by King David when the Ark of the Covenant was brought into Jerusalem.

The dance of the prophets was of a different kind. They did lively jumping and whirling movements to induce a state of trance or ecstasy, during which the spirit of God would enter their bodies, and, thus possessed, they would prophesy. In the First Book of Samuel, Saul is described as joining a band of prophets, "so that he too was filled with prophetic rapture," much to the surprise of the people who knew him. The First Book of Kings recounts how the prophets of Baal encircled the altar of Baal in an ecstatic dance while slashing themselves with knives, but they felt no pain.

The early Christians were exhorted in writings of the church fathers to follow the example of David in maintaining an attitude of reverent piety in their dancing. Probably the earliest Christian ritual to come down to us is the Gnostic Hymn of Jesus from the Apocryphal Acts of John.

Dating from about year A.D. 130, it pictures Jesus as leading the dance from the center of a circle while the



Photograph by Michael R. Good

Nancy Brock: "Are You Running with Me, Jesus?"

apostles dance around him, and he sings, "Whosoever danceth not, knoweth not the way of life."

During the Middle Ages, as the structure of the mass was formalized gradually, opportunities for active participation in the service by the congregation became fewer. When the clergy began to prohibit general dancing inside the churches, they permitted it to continue in the church porches and yards, with elaborate processions through the streets of the towns on festival days. The Reformation and the Counter Reformation, however, put an end to officially sanctioned dancing in the churches, except for the few localities that escaped the ban. Effectively barred from Protestant and Catholic churches for nearly four hundred years, the sacred dances mostly were transformed into secular dances.

The strong bias against dancing that the Puritans brought to this country has persisted up to now in some areas. Even among denominations where there is no overt opposition, Puritan influence lingers and inhibits full acceptance of sacred dance in contemporary Christian practice. Some sects, or cults, like the Holy Rollers, however, have considered movement essential to the act of worship. One such sect was the Shakers—more properly, the United Society of Believers in Christ's Second Appearing.

The first Shakers, or Shaking Quakers as they were sometimes known, were English Quakers who were influenced by certain Huguenot ideas. Their leader and eight others came to this country in 1774 and settled near Albany, New York. They were persecuted and imprisoned during the Revolution for their pacifism, but after 1780 they made many converts in New York and New England, and later sent missionaries into Ohio, Indiana, and Ken-



tucky. At one time they numbered as many as six thousand members, and they constructed eighteen communities separated from "the world." There they lived a communal, celibate life and practiced strict adherence to teachings of pacifism, simplicity, the value of work, and the equality of men and women.

Dance was central to the Shakers' worship. They moved vigorously and got rid of the sins of the world by literally shaking them away. At first, they danced spontaneously, seeking in ecstasy to be possessed by the Holy Spirit, like the early prophets. Later, as the dancing attracted visitors, who often became converts, it was formally organized and carefully rehearsed.

Benches in Shaker meetinghouses were placed around the outer walls for visitors and the members of the community who were too young, too old, or too ill to participate actively. As among the ancients, dancing and singing were inseparable; a small group sang while the larger group danced, two hundred or more at a time.

One favorite type of dance was the Square Order Shuffle, in which facing lines of men and women advanced and retreated. Another was a huge wheel formation, with alternating concentric circles of men and women moving in opposite directions. The dancing was not only a focal point of corporate worship but also a benefit to the general health of the individual Shakers, since it provided them a way to release some of the tensions imposed by their otherwise restricted lives.

A stanza of a Shaker song is:

*With ev'ry gift I will unite  
And join in sweet devotion:  
To worship God is my delight,  
With hands and feet in motion.*

The reintroduction of dance into "establishment" churches dates from 1917, when Ted Shawn danced an entire service—even the sermon—in an interdenominational church in San Francisco. This novel experiment was received so well by the large congregation that it was later repeated in churches in thirty cities. Ted Shawn and his partner-wife, Ruth St. Denis, were deeply interested in sacred dance and included dances on religious themes in the repertory of the Denishawn Dancers. Miss Ruth organized dance choirs from among her students in New York as early as 1932. They danced in churches in the East and New England.

Other people in other parts of the country at about this time also began to dance in churches, quite independently, usually not knowing that anyone else was doing it.

After the Second World War, dancing in American churches became more popular. The Sacred Dance Guild was formed in 1955 so that professional artists and devoted amateurs of all faiths could share their experiences and ideas in the common effort to promote dance as a religious art. The Guild now has a constantly enlarging



Photograph by Michael R. Good

"Spirit of God," Nancy Brock

membership of individuals and dance choirs from nearly all Protestant denominations and Roman Catholic and Jewish congregations.

Dance choirs (sometimes called rhythmic choirs or motion choirs) usually are composed of young people who perform in the sanctuary on such occasions as Thanksgiving, Christmas, and Easter.

The opportunity to dance should be available to all, however, regardless of age, size, or previous training. Any sensitive individual, with or without a high degree of physical skill, can enjoy the satisfaction of releasing in movement the inner feelings that cannot be expressed in any other way. For those observing as well as those moving, sacred dance enriches the spiritual experience by adding a new dimension of depth and meaning to the act of worship.

Friends may want to consider whether the dance, which is again at home in Christian churches, might also have a place in our meetings.

Do we recognize and acknowledge our own feelings and impulses toward movement?

Are we responsive to the creative inspiration which impels others to communicate their stirrings of the heart through the medium of movement?

Can sincere seekers for truth assume that the Divine Spirit speaks only in words?

And, when words fail us, do we try painting a picture, singing a tune, or lifting our arms in praise or supplication?

If Friends are open to new ways of action and outreach, innovations in learning and lifestyles, are we equally open to nonverbal expression in the meeting for worship?

Are we ever moved to move?

With ev'ry gift I will unite and join in sweet devotion.

## A Woolman Manuscript Comes to Light

### Letter from the Past—253

ONE OF THE IRONIES of life is that whenever one puts anything in cold type new evidence on the subject turns up unexpectedly. This is probably coincidence, not a matter of cause and effect, except insofar as the mind of the writer is more likely than other minds to notice relevant matter. I once had a colleague who, whenever he published a book, promptly provided himself with a copy interleaved with blank pages ready to receive his later annotations.

In this series of letters I can use a later occasion for such postscripts, afterthoughts, addenda, and corrigenda.

An index of these letters would show that I have dealt a dozen times with some feature of John Woolman's life, death, and writings—not to mention four longer articles published in *Quaker History* in 1965, 1966, and 1968 and in *Friends Quarterly* in 1969.

I have before me as I write page proof of a book of one hundred thirty-six pages on John Woolman in England. It was received from England in 1967 and has not yet been published, but, of course, the newer data have inexorably multiplied. I can trace its evolution in earlier stages going back to before the Second World War by remains of correspondence, handwritten and typewritten drafts, and galley proofs.

In Letter 247 I dealt with some questions raised by an essay of Woolman entitled *A Plea for the Poor, or A Word . . . to the Rich*. Seven months to the day after its publication date (September 15, 1970), there came into my hands a hitherto unknown manuscript of this very item. A Friend who came to see me on a different errand brought with her this and a few other old manuscripts that had come down in her family, thinking that I might like to see them. I recognized at once this essay of uncertain title, written in John Woolman's own hand. She left it with me for a few days to study more carefully.

The first thing I did was to remove it from my house to the fireproof protection of the Quaker Collection in the Haverford College Library, where it still is on loan.

Since this discovery is of considerable interest, I hasten here, pending further study and more technical discussion, to make public at least a tentative description of it. It is on quarto size paper. The only holograph copy known before was in the Historical Society of Pennsylvania, copied by Woolman in the folio manuscript of the *Journal*, commonly called A, in an empty section.

The likenesses and differences of the two handwritten copies are as follows: W (as I shall call the new one,

Photograph by Theodore B. Hetzel

Recently discovered handwritten manuscript by John Woolman

because of the name of the recent owners) ends with chapter 13; A with 16. W has a heavy-paper, blue cover and the heading, "A Word of Remembrance and Caution to the Rich &c. By John Woolman."

In A there have been many erasures and corrections made by Woolman himself. W is neatly written throughout. (The first leaf, unfortunately, is missing—torn out near the stitched binding). The wording where the two manuscripts overlap agrees (for parallel Woolman manuscripts) to an unusual degree. Even the spelling of words that could easily have been spelled differently and the word order share this coincidence.

Neither manuscript gives the date of composition nor the date of copying. A reference to 9, 10 mo. 1769 belongs to the copying of something in chapter sixteen in A. Both were copied by Woolman himself, however, and so ante-date his death in England in October, 1772.

As I mentioned in Letter 247, the first printed editions were separate booklets, issued in Dublin in 1793, and we know of manuscript copies written in Ireland about that year. These all agree with the W holograph in length, text, and title. The form in manuscript A was first printed in 1837 in America by John Comly, who had access to manuscript A, and in 1922 by Amelia M. Gummere, who also used manuscript A. She thought Woolman's choice of title was *A Plea for the Poor* and that the other title was a mistaken and unfortunate change by the "editorial committee"—whatever that means. But, as I indicated, the use of the short title in A looks like a very tentative one, whereas we now know that Woolman himself in W quite formally inscribed the piece "A Word of Remembrance and Caution to the Rich &c." Although either title is suitable, many writers, including non-Friends, have accepted the verdict of Amelia Gummere. At the end of my last preceding letter (252), I quoted this essay but prudently did not identify it by name.

It has been a pleasure to have a reason to consider once more the profound, yet simple, truths therein expressed.

NOW AND THEN



# Carlos Ramirez Gives a Toast

by June Mellies Robbins

THE TELEPHONE rang, and a strange voice identified himself as chairman of Peace and Service Committee of a Meeting some fifty miles away. My husband was asked for.

*My Voice:* "Well, sorry, my husband is in Chicago."

*Quaker:* "Chicago! Oh, gee whiz. . . ."

*My Voice:* "Well, yes, you see he has to. . . ."

*Quaker:* "The thing is, up there near you is Danbury Prison. You know Danbury."

*My Voice:* "Yes, of course. The Federal prison."

*Quaker Voice:* "We've got to help this very nice young man who's going to be released tomorrow. He's been in for eight months, but we've been visiting him, he really needs help, couldn't you possibly. . . ?"

*My Voice:* "What kind of help does he need?"

*Quaker Voice:* "Transportation to New York. That's all. He's got too much gear to put it on the bus and he just needs to be driven to New York."

*My Voice:* "Just a minute." (Aside to grown daughter and two male friends): "It's Quaker concerns. They want me to drive a released prisoner into New York tomorrow. I know you-all are going into New York tomorrow. Could you possibly. . . ?"

*Male visitor:* "What's he in for?"

*My Voice:* (on telephone): "Uh—what's he in for? Draft resistance, I expect?"

*Quaker Voice:* "No. Drugs."

*My Voice:* "Drugs?"

*Quaker Voice:* "Yes, and violation of parole. Mind you, he only had that grass for his own personal use. He'll be released at nine a.m. Main gate, main building. By the way, his name is Carlos Ramirez. Okay?" (Click).

*My Voice:* "Oh, my word! What am I to do? I can't go to Danbury prison alone to pick up a junkie who doesn't even speak English if his name is Ramirez. Quakers are crazy!"

*Male visitor:* "We'll all go along. No sweat."

I set the alarm for seven. We drove to Danbury Prison. I was mumbling my high school Spanish as we drove.

Danbury Prison—where the Berrigans are, among others—is appalling because it is so beautifully kept and so well administered. In the reception office a large mural shows the open wilderness of Lake Tahoe. If you are incoming, it's the last thing you see before the gates shut. One speaks to the reception officer through an electronic hole in the wall and hears him through another. The re-

ception officer looks at you through a thick, glass pane.

I had dressed carefully in a black wool jumper with a white blouse. I had pinned on my dress a white ivory rose my husband had brought me from India. The two young men who were with me were dressed like young men—dungarees and sweat shirts. One had a long, red beard.

Red Beard drew some sharp looks.

I spoke through the hole in the wall: "I'm from the Quaker Meeting, for Carlos Ramirez."

"Oh, yes, getting released this morning. Those other two with you?"

"Yes."

We stood around for half an hour or so, getting more uptight every minute. Lawyers, policemen, and parole officers came and went. It was the supermarket atmosphere of the place that upset us—imprisoning men as matter-of-factly as marketing soap and grapefruit.

Then, in the rear lobby behind the sliding barred doors there was something like a golden flash. I caught it out of the corner of my eye. I saw Red Beard send one of those indefinable signals—an incline of the head, a slight bend of the shoulders, the beginning of a clenched fist—by which young people subtly say, "Friend!"

Then a tall, slender, attractive young man, carrying two heavy valises, came through the barred gates.

"Señor," I said, "yo soy Señora Robbins de Quaker Meeting y aqui esta mes compadres."

The released prisoner said, "Far out, baby!" Then he shook hands with my daughter's two houseguests and said, "Man, this is too much!"

Carlos Ramirez's two valises turned out to be a big steel guitar and appropriate sound equipment. I mean, who but the Quakers could be expected to understand that he just could not risk loading that precious stuff on a bus?

Driving along, he told us, among other things, that Berrigan "stands real tall and strides out" in Danbury. Everybody there respects him, including those who do not have the faintest idea of who he is or what he is in for.

On the way, Carlos spotted a bank. "Stop!" he said. "I got a government check for two hundred dollars. I want to cash it."

So we did.

A few miles farther, Carlos again asked us to stop. "I want to buy some champagne."

So we did.

We stopped for breakfast at our house, and we iced the champagne in a silver bucket my husband and I brought back from a Friends' commitment in the Soviet Union.

The cork popped. Carlos filled our paper cups. He raised his for a toast:

"To absolute freedom!"

## Two Letters

*A commune north of San Francisco*

DEAR FATHER,

You must be back in Algeria by now. Nina and I and Angeline are home alone, since everyone else took off for a weeklong equinox celebration up in the mountains. I'm staying home to tend the house, feed the chickens, water the garden, install the gas stove, fix my house, repair people's trucks, and recycle people's garbage.

My methane fuel tanks are being purged now in the city, and my compressor is coming together. I'm learning a great deal about how to work with compressed gases. I hope to be retrieving free methane from sewage gas, destructive distillation of old tires, decomposed organic waste, and the like. Should be enough to get us around for a while.

Your letter about our people was very interesting, not just to me but to everyone else as well. It was widely read and discussed. We were pleased that you wrote down your impressions. Almost everybody agreed with the substance of the critique; that is, the need for a greater manifestation of order, but everyone felt there was no suggestion of *how*—a practical basis for more order (not that that invalidates the critique).

You suggest that we have seceded from society. This is not quite correct, because our people maintain contacts with a broad range of social situations from film stars to automobile junk dealers. We are by no means sequestered or cut off from society. Rather, we feel we are the portion of society that is opening up a truly viable future by exploring ecologically responsible life forms that will enable human beings to continue to live on this planet without destroying everything else.

The styles we oppose (mass agriculture, mass industry, freeway civilization) are all dead end forms—they destroy wildlife, topsoil, and atmosphere and degrade human beings to the level of inhabitants of a zoo. Urban developments are cages that imprison people in a treadmill of apartment, bus, office, supermarket, death, and taxes. Such people have no real relation to the work they perform, the adulterated food they eat, the paved-over earth under their feet. But *we do*. We have deep involvement with the earth around us.

It is important to see that there is no clear class or economic situation that creates revolutionary youth—rather, it is the total situation of an imperialist culture based on Calvinist theology that stimulates revolutionary consciousness in all kinds of people.

Many glib interpreters suggest that the "youth revolt" (a misconception in itself) arises from young people never having experienced economic deprivation. This is not true. Many of our people have experienced poverty from

early in their lives, but this does not make them long for the money treadmill any more than my college education (grades, classes, sterile dormitories, crummy cafeteria food) makes me want to work for Rand. It is simply that another alternative is clearly available, and it is the alternative marked out by my people—not just the people here in the commune, but *all* of the people: The Indians reclaiming their lands, our black brothers educating themselves *and us* from where they're at, all people who set up active, productive communities in the country, people producing revolutionary publications in the city, drop-outs, activists, pacifists, students—the Whole New Nation.

Nobody says that the New Culture is sure to succeed, nor is our trip an easy one. You are right when you say that a lot of communicating, convincing, and exposing is necessary. But this is happening. Maybe we've done it sloppy. Maybe some guys wreck themselves with bad dope. Maybe some scenes fall apart through disorganization, uncleanness, infectious diseases. Right here we have had scrapes with all of these phenomena *plus* the ever recurring and increasing danger of police repression. But we've met them all and we manage to keep going.

The other thing you said was that we had "to pitch out many of the false values that our (your) generation has left you (us)." Don't be too hard on your generation. These values go back many generations, and each new wave of people does its thing to change wrong ideas and increase consciousness. It doesn't seem to me that revolutionary consciousness is limited to any one generation. I don't buy this crap about a generation gap, because I work with people of all ages and the knowledge involved in building a house, making a compost pile, or even fixing a car is older than any of us.

People working together can be different in a lot of ways, but they must relate to the same fundamentals if they are to finish the job. There are guys we work with who are in their fifties and sixties, and they are highly respected, both in their work and in their ideas. For them to see huge numbers of young people (and we are not a minority here) involved the way we are involved is the fruition of a long period of hard work. May we be strong enough for them to die happy.

We are a conscious, revolutionary people, and any one who can dig that is one of us. We are all fighting for the same thing in different ways. It is the simultaneous differentness of the means of struggle that gives us our strength—the fact that the revolution has a common frame of reference without a centralized authority or a single style of life for everyone. You might see disorder in that—and disorder there is. But for that very reason it cannot be stopped. They can kill and imprison as many of us as they like, but they will never get the leaders because the leaders are *everybody*—or *anybody who can*. So long as it's not formally set up, it can't be defeated.



We are expanded outward in service and in action to all people. We have by no means seceded. We create future society by the forms we accept and reject today. We accept the Constitution and the Bill of Rights. We accept anyone who wants to work with us. We accept land-based, people-owned communities. We accept sharing of the means of life, individual pursuit of visionary states, and responsibility to all living things as the basis for our social organism.

We reject the pursuit of money. We reject all economic practices which destroy living things without due respect. We reject all sexual repression. We reject the idea and the fact of police.

We accept you and what you are doing as a part of us.  
We love you.

KENT

*Algiers*

DEAR KENT AND NINA,

It was really great to get your recent letter. What pleased me so much was the precisely thought out and eloquently written exposition of your people—and we felt privileged when you included us among them.

Let me try to respond to some of the principal points. The reason why I did not propose any solutions to some of my criticisms was that I felt that, if you agreed with the criticism, it would be best if your people came up with the solutions themselves. I still think this is best, but at least I'll make one suggestion: Since you agree that there is too much disorder, call periodically a group meeting, designate someone to maintain order, and talk out the problems. You'll find your own solutions, and you'll find out a lot about each other that you never knew and a lot that's bugging the group that can come out only when the whole group feels that it can talk openly of its problems.

I believe that Mother has told you that I have become a Quaker. One of the strengths of the Quakers is precisely this group meeting, where they discuss a problem from all angles and try to come up with a solution that is acceptable to all. One of the real innovations of the Quaker business meetings is that there is no vote. Everybody can have his say and when the chairman senses that all that can usefully be said on a subject has been said, he voices "the sense of the meeting." If there is anyone who cannot, in all conscience, accept the action at this point, then no action is taken, and they go on to the next point. The principle here is that any group will eventually either agree on an action or split apart but that it is not wise to precipitate an action for which all may not be ready.

I also think that not voting on a subject is profound wisdom; voting too often is a means of getting rid of a subject that one has not thoroughly thought out, and many who have voted in a given way feel that they cannot reverse their vote for fear of loss of face. Too often a vote

## Concentration Camp

I see no blood.  
From the jagged paths of a happy childhood  
I stroll to a drizzly field  
where even before my birth  
human splinters faded  
to a trim, clear garden.  
Now, in the afterglow,  
a buzzing stillness of inaction . . .  
I strain to catch  
the last breath of a dying baby.  
But I stand alone above the bone waifs,  
wrapped in the black rustle of summer wind,  
as raindrops scratch the flowers  
that twist through the eyes  
of seven thousand children I never knew.

MARTHA KINGSLEY RITTER

crystallizes a cleavage in an organization which, if left alone, would heal itself in time.

What I find so compelling about your society is the basic brotherhood that exists in it. You all seem to live closely without tensions, without a sense of possession either of goods or of persons and you respect nature, realizing that man is an integral part of it, and not its possessor. I find all this tremendously solid and sound. The other aspect is that, although you are truly revolutionaries, you are simply doing your thing, proving it, letting it be seen, and you are not out to destroy the other guy's thing by violence. This latter is, it seems to me, the essential part, the really living part of what you are doing.

So many radical movements have to be *against* something rather than *for*. I suspect that all successful revolutionary or evolutionary movements—and by successful, I mean those which have fundamentally changed social conditions and attitudes instead of merely replacing the old constraints with new ones with better sounding names—all successful movements, then, are those directed clearly toward a new, working, evolving thought.

I also continue to be impressed by your mechanical doings. How is the methane-driven truck coming along? By the way, would butane do just as well? Here one sees lots of ten-litre butane bottles, which are used for heating and which would go very well in the trunk of a car. They are rather like the propane bottles one sees in camping trailers in the United States.

Thanks a million for sharing so perceptively your views, for helping us to understand your people and way of life. My warmest regards to all of your "family." They did us a lot of good. I'm pleased that you feel that what we are doing makes us a part of you. I feel that you are on the right track and that you know where you are going. Keep positive; stick to your basic principles; keep on telling us your thoughts and your doings.

Love,

FATHER

# A Quaker Portrait:

## Robert E. Hinshaw

by William P. McDonald

THE COMMITTEE that was to choose a man to succeed James Read as president of Wilmington College asked each of more than fifty candidates a stock question:

"What do you think of the current social crisis in America and how does it relate to today's college campus?"

A stock answer—give or take a few qualifying phrases—was: "We are living in a society that has failed to assimilate certain segments of our population and, until we do, we can expect to have continued strife in our communities and on our campuses."

Robert E. Hinshaw's answer was different:

"One of the greatest myths in our national heritage is that of the melting pot. Now that this is becoming widely recognized, I have never seen so many people trying to salvage its remains. People are now saying we should redouble our efforts to make the concept of a melting pot a reality. To me, this is nonsense.

"We seem to have a hangup about ethnic differences. We seem to be saying that the way to rid ourselves of societal conflict is to eliminate our ethnic differences as much as possible. Let's face it: There are many North American Indians who do not want to become carbon copies of urban blacks and whites."

This same attitude is evident in the preachings of the white middle class when it urges young people to turn in their love beads for neckties. It is this fear of pluralism—this dislike of difference—that has caused much turmoil.

The committee thought that made sense, and Robert Hinshaw was appointed the fourteenth president of Wilmington College June 15, 1970.

Robert Hinshaw (he is "Bob" to students and faculty) began at once to put his philosophy to work. He is youngish (thirty-seven years); he knows young people (he and Ardith Hinshaw have three children: Julia, fifteen years old; Kenneth, fourteen years; and Christopher, nine years); he studied the human condition in courses in anthropology at Haverford College (B.A., 1955), Wilmington, and the University of Chicago (master of arts and doctor of philosophy).

"Wilmington, with its Quaker tradition of tolerance for varying lifestyles, is in the perfect position to begin an experiment in cultural pluralism," he said. "We are starting with what is already a fairly good mix. We have more Methodists (sixteen percent) on our campus than we have Quakers (eleven percent). The Catholic enrollment is ten percent.

"We enjoy the benefits of an enrollment of Jews (three percent) that is slightly above the national percentage. Black students make up about six percent of our student body. Geographically, our students come from thirty-five states and twenty countries. And all of this in a small college (nine hundred and seventy-three students) in the small town of Wilmington, Ohio, of eleven thousand population.

"We need Appalachian whites, American Indians, and Chicanos, to name a few," he said. "Then will come the test. Can we make those personal and institutional adjustments that will enable us to maintain our cultural differences and retain our ability to gain an education? We have so much to learn from each other—so much to share—that I think it is well worth the effort."

It may well be that the traditional liberal arts academic setup will not be able to meet the demands of a multicultural student body. Robert Hinshaw knows the risks of such an undertaking and is prepared to suggest alternatives.

For one, the curriculum may have to become increasingly flexible. Interdisciplinary course offerings and cluster majors may become more prevalent. Now in its first year, the cluster major allows students to combine courses from three or four departments and create majors that satisfy such particular career interests as community services, pollution control, and international development.

What type of student will attend a college with a bicultural campus that offers flexibility in academic planning?

"While we can continue to expect a wide variety of students," Robert Hinshaw believes, "we can also expect to see an increase in what can be called the pragmatic idealist—the student who is interested in learning to put humanitarian ideals into action."

He has plans for two programs that could write a new page in the history of Wilmington, which was founded one hundred and one years ago.

By combining the Quaker tradition of social service with the strength of the education department, he hopes to prepare teachers for situations in the inner city and experimental schools and overseas.

The second program is community service. The new president began exploratory talks with men in the University of Chicago in the hope of getting the community development program started by the fall of 1971. The proposed program would permit a student to complete three years of academic work in Wilmington and two years of graduate study in Chicago and then receive the bachelor's and master's degrees simultaneously. Students in the social sciences then could enter positions in community development sooner than is now possible.

As the American college student has become more concerned with off-campus social issues, he has also pressed for a larger stake in the on-campus decision-making process. To many schools, this has posed a problem. Robert





Robert E. Hinshaw

## Mature in Your Own Nature

by Henry T. Wilt

*Be Ye therefore perfect, even as your Father which is in heaven is perfect—Matthew 5:48.*

The King James version given here of this verse is not a mistranslation, but whatever difficulty of understanding arises from this passage must be attributed to rather vague and imprecise meanings in the English words used.

The meaning in the original Greek is quite clear and also quite consistent with the preceding verses. We must remember, of course, that what we have is the Greek of Matthew, supposedly, and not necessarily the Aramaic that Jesus spoke. We are therefore interpreting Matthew.

I quote the Greek here in order to point out the key words that make interpretation a bit difficult:

*Esesthe* oun hümeis *téleioi*, *osper* o Pater hümon  
o en tois ouranois *téleíos* esti.

The italicized words are the critical points.

First of all, *esesthe* is a future imperative. English has no future imperative; to say terms like "you must be" or simply "be" are totally inadequate. The idea in *esesthe* is, "It will be necessary for you to become."

The word *téleioi* does mean "perfect" but in the sense of *mature, complete* in the sense of *fulfilled*.

The word *osper* is perhaps the most difficult. "Even as" is of course a correct translation, but not with the meaning of *full equality*, only with consimilarity; that is, man is expected to mature to the completeness of his nature in the same manner, although not to the same degree, as God is mature in the extent of His nature. The verse then becomes quite understandable, and the difficulty of an impossible task for man disappears. Also, this verse becomes a wonderful concluding statement for the chapter.

The term "universal" that W. Fay Luder used in his article (*Friends Journal*, November 1, 1970) has the merit of suggesting that man should consider himself a *part* of the whole universe rather than *apart from* the universe and an entity unto himself, but to say "Be therefore universal (in your love) even as your heavenly Father is universal," leaves us with the same problem of an impossible comparison.

We must understand *osper*. Then the whole matter is easy, and the verse becomes a clear directive to man's behavior: "It will be necessary for you to become mature in your own nature in the same manner, although not to the same degree, as the Creator of this universe is mature in His nature."

Hinshaw regards the situation as a challenge and not as a frightening risk.

Soon after taking office, he called an all-campus town meeting, a practice he hopes to continue on a regular basis, for it will provide a forum for testing student opinion and ironing out the communication kinks that are bound to arise in administration-faculty-student relations. With Wilmington's diverse student body, it takes more than a monthly listening post to achieve anything that resembles harmonious policy making.

To reach that consensus, he will rely on an experiment in self-governance. Called "the Wilmington Council," it is comprised of seven administrators, seven faculty members, and seven students. The council meets periodically and advises the president on broad campus policy.

Believing that a pluralistic population must take careful steps to preserve minority opinions and rights, the council applies the Quaker practice of seeking a sense of the meeting. A few individuals can block a proposal, but the resolutions that are adopted enjoy a wide base of support. Most members of council realize the power they can wield with a dissenting voice but are more willing to compromise than if there were a straight voting situation.

Robert Hinshaw believes cooperation, constructive student involvement, and innovative academic planning will appeal more and more to students who want an alternative to the sprawling megaversity. Applications for admission have been about ten percent ahead of last year at a time when many schools are facing a downturn in enrollment.

Robert Hinshaw is challenging Wilmington College to quicken its pace. The college has a special challenge to offer him. Wilmington has launched a Centennial II campaign to raise three million dollars.

"We, like many small colleges, are in serious need of strong support. We need money; we need a lot of it; we need it now."

Robert Hinshaw is the second youngest president of an Ohio college. He is one of the few anthropologists in the nation to become a college president. He is one of a few presidents whose father was a college president; Cecil Hinshaw was head of William Penn College in Iowa.



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## Reviews of Books

**Sarah Whitcher's Story.** BY ELIZABETH YATES. Illustrated by Nora S. Unwin. E. P. Dutton & Company. 84 pages. \$4.50

SUNDAY, and in their pioneer cabin in the New Hampshire mountains the noon meal was finished. Pa Whitcher took down the big Bible to read to his brood from the Book of Job. When he finished (skipping much of it) he said, "It's sure enough that the Lord can do great things."

Joseph looked at Pa: "But what did Job do?"

"He trusted, son. No matter what happened, he knew the Lord would make everything come out right."

The closing of the book was the signal for dismissal, but Pa kept it open, so the children waited.

"Ma," he said, looking at her over the boys' heads, each one with hair as red as his own, "let us walk up to the Summit to see Chase and Hannah."

Each was given his tasks. Little John was to mind the ones younger than himself, Betsy, Sarah, and the baby.

"Yes, Pa," the boys chorused. Then they ran out of the cabin to follow their own pursuits. Everybody, except little Sarah, had something to do. She watched a bird hopping along the path in front of her. It stopped and cocked its head at her. "Come along with me," it seemed to say as it flew into the woods. Sarah followed. Sarah got lost.

How she was found is the story told in this entrancing, credible, absorbing story by the distinguished author of many books for children and adults, who is known to readers of *Friends Journal* as Elizabeth Yates McGreal.

Neighbors joined in the search, leaving plows and scythes and carrying horns with which to signal to the others.

The hours of waiting and searching lengthened into days, and the searchers were about to give up. Ma "prayed then, as she had not prayed before; she prayed as she knew her husband had been praying all along; and she remembered what he had said to her, 'The Lord will find a way to help us all.'"

Elizabeth Yates dedicated her book "To all—especially children—who believe in miracles." The publisher's statement described it as the story of a miracle. Maybe so. John Whitcher put it this way: "I didn't know what the Lord was going to do nor how He'd do it, but I knew He'd do something. And He did."

Elizabeth Yates's superlative skill in telling a story and the deft, sure art of her close friend, Nora Unwin, give us a classic that children will read with joy, and—an even tougher test of a good book for children—parents and First-day teachers will read to them happily and with appreciation for its abiding values.

A. S.

**I and Thou.** By MARTIN BUBER. A new translation, with prologue and notes, by WALTER KAUFMANN. Charles Scribner's Sons. 182 pages. \$1.95

WALTER KAUFMANN, professor of philosophy in Princeton University, and a German-born author and translator of many books, undertook the present translation at the request of the Buber family. The copiously annotated book clarifies obscurities. Those who have struggled with the difficult first translation (1937) will enjoy this new work, with its short, enlightening glossary.

WILLIAM M. KANTOR

**Marriage in Black and White.** By JOSEPH R. WASHINGTON, JR. Beacon Press. 358 pages. \$7.50

A BLACK MINISTER has written an emotional, although quite scholarly, plea for the acceptance by all Americans, and particularly religious groups, of black-white marriage as the ultimate test of true equality. He traces the history of interracial relationships from colonial times when concubinage and polygamous households were the standard on Southern plantations to the present, when most Americans view black-white marriage as a threat to social status. It is hypocrisy that has condoned illicit liaisons but prohibited honest relationships leading to marriage, while the inability of the black male to protect his women from white exploitation has contributed to the instability of black marriage. Denial of this basic, most personal human right of marriage to one's choice has increased the feelings of inferiority on the part of black people.

He, however, takes issue with those who advocate the complete mixing of the races to form a coffee-colored society as the solution to racism, because this assumes that blackness and black culture have no value. He is only concerned with creating a climate where such is a free option, believing that the solution to racial problems lies in our learning to accept each other on every level, including the very intimate and



social. He also urges the adoption of black babies into white families.

Feeling that churches should take the lead in the understanding support of black-white unions, he discusses the stand that several major religions have taken. He considers the Religious Society of Friends to have the "most permissive or supportive or open statement" on this subject.

PRISCILLA B. BLANSHARD

**Bird Ambulance.** By ARLINE THOMAS. Charles Scribner's Sons. 128 pages. \$6.95

YOU DO NOT HAVE to work in national parks or zoos or public sanctuaries to be involved with wildlife preservation. You can provide an emergency clinic in your own backyard—for the flicker in shock from flying against your window; for the baby owls plopped by blue jays sixty feet down from their tree home; for the tiny warbler with a wing injured by a windstorm. A cardboard carton or a berry box can be the ambulance for your ill or crippled birds.

The New York author of *Bird Ambulance*, called by her friends "the bird lady of Queens," gives a delightful account of her bird-saving activities—first in her own home town; then, in a wider area, with victims of guns, pollution, and technological disaster, as a volunteer with the bird-saving corps of the Audubon Society. Local newspapers have her telephone number, which frantic callers request when they want information about how to help their own injured birds.

*Bird Ambulance* is a description of ingenious hospital methods for troubled birds and other animal waifs, including gulls, falcons, squirrels, praying mantises, and a baby bat. Also it is a humorous collection of stories that reveal the unique personalities of these interesting creatures and their antic performances when made household pets for a while.

If you read this book, you will know next time what to do when a proud redtailed hawk, shot and stranded by your roadside, pleads for help. Most important, you will receive a new sense of the wide possibilities for entertainment and companionship in the world of wild life close by you.

EDNA PULLINGER

**The Prisoner and the Bomb.** By LAURENS VAN DER POST. William Morrow and Company. 152 pages. \$5.00

AUGUST 6, 1945. If the first atomic bomb had not been dropped on Hiro-

shima and, three days later, on Nagasaki, would the Second World War have dragged on and on to the final harakiri, causing the deaths of many more Japanese and "hundreds of thousands of Americans and their allies . . . as well?" Would up to four hundred thousand prisoners-of-war have been massacred?

These questions Laurens van der Post raises. This well-known South African author approaches the question from a different and personal point of view. As a prisoner-of-war of the Japanese, he had all but forgotten the significance of the date until, entering an American television studio years later, to be interviewed about Africa, he was reminded of it when he saw that his predecessor, an elderly Japanese physician, gave his personal recollection of that fateful day. Laurens van der Post persuaded the studio to alter its plans, and instead of the programed interview on the land of his birth, there followed an impromptu dialog between him and the Japanese survivor.

Thus the prolog. What follows in the story and its postscripts is the author's account of his incarceration in Java, before and after Hiroshima, in spirit a more truthful account, he feels, than a literal transcript of those condensed ten minutes before the television camera.

In itself a tense, gripping narrative filled with the resentments, suspicions, intrigues, agonies, doubts, depressions, and torments of prison life, the book also is the record of a sensitive, disciplined human soul, accustomed to living close to nature, seeking contact with those around him on a deeper level than that of the immediate, temporary situation in which he found himself. He emerged from it all able to believe that "men were their own greatest villain—they themselves the flies in their own ointment . . . I thought that the only hope for the future lay in an all-embracing attitude of forgiveness of the peoples who had been our enemies. Forgiveness, my prison experience had taught me, was not mere religious sentimentality; it was as fundamental a law of the human spirit as the law of gravity.

"If one then broke the law of gravity one broke one's neck; if one broke this law of forgiveness one inflicted a mortal wound on one's spirit and became once again a member of the chain gang of mere cause and effect from which life has labored so long and painfully to escape."

M. C. MORRIS

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**The Theology of Karl Barth.** By HANS  
URS VON BALTHASAR. Translated by  
JOHN DRURY. Holt, Rinehart, and Win-  
ston. 323 pages. \$8.95

KARL BARTH, one of the most influential  
Protestant theologians of modern  
times, left Germany because he refused  
to take an unconditional oath to Hitler.  
He became professor of theology in the  
University of Basel. His widely known  
characterization of God as the "Wholly  
Other" was perhaps a protest against  
an easy liberal attempt to domesticate  
the Almighty. Was it unintentionally a  
source of the "death of God" move-  
ment? In any case, it does scant justice  
to the range and depth of Karl Barth's  
thought.

This closely reasoned book by a  
Roman Catholic theologian is in the  
nature of a dialog. The author finds a  
"deep underlying layer of agreement"  
between Catholicism and Barth's Prot-  
estantism. The main difference is  
"Barth's refusal to grant any trace of  
theological relevance to man's philo-  
sophical knowledge of God." Barth re-  
garded philosophy and natural religion  
as strictly subordinate to theology and  
without independent reality.

This is a theologian's book although  
intelligible to the layman. The author  
concentrates on Barth's doctrine of

God. Barth "was consumed with a pas-  
sion for God." He does not attempt to  
consider the doctrines of the Church  
and the Sacraments, the areas in which  
the Reformation theologians as well as  
Barth split from Catholicism.

ALEXANDER C. PURDY

#### **A Bibliography on Environment**

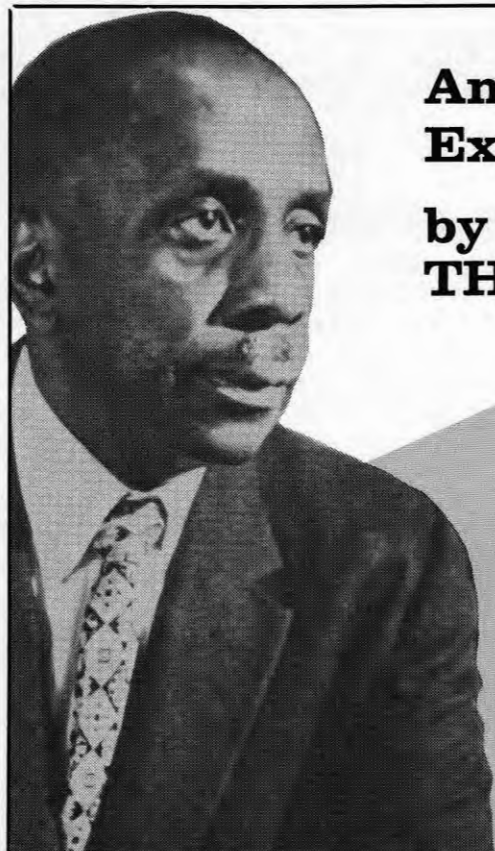
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# Letters to the Editor

## Sex is Fun

I NEVER SEE in articles about sex, written either from the standpoint of religion or psychology, a simple fairly obvious fact—sex is fun. Maybe this is because only serious people write articles, and fun seems to be a lowly word and lowly aspect of so important an experience. This neglect is in part responsible for the lopsided and unrealistic view which most people of my age (fifty-one) seem to have about sex.

Another fact that religious writers, but not psychiatrists, ignore is that sex interest and sex experience are not the same for all people. Even the small child is affected by it, but it means something entirely different to the sixteen-year-old, something else to the young man and woman, and something else again to the man and woman who have created a life (from a union of their two personalities) and lives (from a union of their two bodies).

In each of these experiences fun can be more or less of a factor, depending on the personality of the participants. In the Judeo-Christian tradition, this has certainly been disowned, and we can trace much neurotic behavior directly to this source.

Nor can I agree that we can rely on religious leaders to be very helpful in this area of our lives. I owe much to St. Paul and Gandhi, for instance, but the truth seems clear to me that their attitude toward women was incredibly cruel and based largely on their own personal sexual hangups.

After these general statements, I want to add a few specific suggestions. Francis B. Hall says, "We must have Light, rather than enlightenment." Can't we change "rather than" to "as well as"?

He says, "Experimentation is going on; from it, I can see no sign that there is coming a new spiritual power." I cannot say that new spiritual power is coming from experimentation with new sexual mores, but it is apparent to me that the two aspects of life are not necessarily antagonistic forces. In other words, I do see tremendous evidence of spiritual rebirth among those who are also experimenting with new mores.

In this, as in all other matters, I believe that we should be mindful of tradition, but guided by the Spirit, and that those who trust in It are likely to find themselves at last led forth (not "forced

back") "into a life of disciplined fidelity." This fidelity, however, should come about only through the workings of the Spirit—love, that is—not through tradition or through social or personal pressure.

RUTH TRAVIS BEST  
Pomona, New York

## A Spiritually Vital Sexual Code

I AM MOVED by Francis B. Hall's article to do what I believe we do at best in Meeting—respond to a message that is serious, moving, and eloquent in a manner that will so voice my agreement and disagreement as to lead us toward a deeper spiritual insight.

First, an affirmation. I hope I am a good enough Quaker to believe in the God within-without every man (and woman). This God I believe we experience and express in the receptivity of Meeting, in the forms of social service of Friends, in our day-by-day relations with one another, and in our relations of woman and man—the commitment of each to the God within-without the other.

In woman-man relations especially, we are "filled with the spirit of God and are one with Him." Here most intensely we experience Eternity, which (as I believe Tillich pointed out) is not an extension in time but a quality beyond time. Since we are carnate and not discarnate, this experience of Eternity unites our bodies. Ideally, we attain this experience most completely in a "relationship undertaken with life-long commitment and with a full sense of responsibility to the mate and the children of [this] union."

Having come this far, I must momentarily part company with Francis Hall. To him, only celibacy and total commitment seem spiritually valid. The second I do not feel essential, although ideally, it is desirable. The first I find positively undesirable and unspiritual.

I think we must accept, as spiritually acceptable and valuable, experiences that fall short of "total commitment"—provided they do involve respect for and response to that of God in one another. Such experiences would include spiritually serious affairs that endure months or years or one night of surrender in affection and respect for God in each other. If Eternity is a quality rather than a duration-in-time, then a night can be as spiritually real as a lifetime.

## "Dear George"

George Fox: Man and Prophet



by  
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Darlington  
Monaghan

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—HARRY EMERSON FOSDICK  
From the Foreword

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I cannot do what Francis Hall seems to do—include these experiences together with promiscuous “sleeping around” under a loose and too-all-encompassing term “sexual freedom.”

As for celibacy, I think I would be more drawn than Francis Hall to Wilhelm Reich's *The Murder of Christ*, in which he holds that Jesus, as a real carnate, living example of man, loved women as carnate man does. Or else to what I understand to be the message of D. H. Lawrence's story, “The Man Who Died,” in which the real Easter transcendence of death is Jesus' renunciation of earthly celibacy, a resurrection in which he physically encounters woman. (Without being theologically picayune, I must say that I think that any interpretation other than Reich's and Lawrence's denies the incarnation of Jesus.)

What we must confront is, I think, the tragedy of the halfway “sexual revolution” of our time. Our young people (and we older ones, too) must find a way to reject a false Puritanical sexual repression (with its glorification of a respectable bourgeois sexual morality) and at the same time to reject an equally false mechanical sexual hedonism which holds that any genital connection is about as good as any other.

Only as we grasp sex as the necessary physical expression of the in-dwelling and out-pouring of God in man can we achieve not a false compromise but a spiritually vital sexual code that will affirm sexuality as the carnate presence and culmination of woman's and man's capacity for Eternity.

DONALD W. CALHOUN  
 Coral Gables, Florida

### Sex and the Life of the Spirit

THE ARTICLE by Francis B. Hall (“Sex and the Life of the Spirit” (Friends Journal, May 1) was impressive in its beginning, but the author wandered from his subject and ended by missing the point of the whole thing. I doubt that the time has come to gather a group of Quakers to launch a search for understanding the role of sex in man's life. Rather, it is time to stop looking on “sex” as an activity that is either to be exalted or deplored.

Human relationships are indeed of great importance. We should do all we can to foster the development of such relationships—between people in pairs and among people in groups—if such development seems likely to lead toward

mental, physical, and spiritual health. But whether sexual activity in such relationships occurs at a high or low level of intensity should be of little concern except as it affects the quality of relationships.

When we speak of “sexual freedom,” we must beware of overemphasizing the first word and misunderstanding the second. There should indeed be relationships “undertaken with lifelong commitment and with a sense of full responsibility for the mate and the children.”

It is chilling, however, to read that those who undertake to follow the way of sexual freedom “will eventually find themselves forced back into a life of disciplined fidelity.”

In the same way, one might say that those who assert their right to personal freedom by resisting the draft will find themselves forced to become loyal defenders of our nation. It won't work. You can throw them into jail, or otherwise punish them, but you cannot force them to be loyal or faithful.

It is unlikely that the Light will lead us to better patterns of sexual behavior. It is likely that we might come to understand more fully what is happening in our society and what will constitute a healthy relationship in the future.

OTTO W. STEINHARDT  
 San Francisco

### Vitality Without Fire

I WAS DEEPLY affected by the letter of Pamela Haines to President Nixon (Friends Journal, June 1/15). When Pamela Haines feels that in order to strengthen the Society of Friends she has to ask for the outlawry of the Society, we are hearing a deeply distressed cry from one of our young people. It seems to me that we should feel thoroughly ashamed that we have brought her to such a desperate state. We should look assiduously for a moral substitute for the immoral persecution that early Quakers suffered.

In an earlier issue, the tercentenary, 1972, of George Fox's visit to America was mentioned. Perhaps we could dedicate that year to learning and practicing George Fox's brand of Quakerism and so strengthening the Society by reviving moral determination and fervor.

If there was need of a central place for study and practice, we could make one. If Friends centered all their activities on early Quakerism, perhaps study could show us where we went wrong, and practice confirm us in the



right way. If we could pass a moral testing after this year in terms of the issues of that day, would Pamela Haines and other young, despairing Friends feel that their religion had regained some of its vitality without the necessity of the "fire"? Could we speak more clearly and forcefully if we tried once again to live the Quakerism of the first Quakers? Would Friends sacrifice time, money, comfort to regain a strong, vital religion, and a "freedom of spirit"? How do Friends feel about an answer to Pamela's distressed cry? She is asking for strength through repression. What can Friends offer her instead?

With hope and prayer for the future,  
 AUGUSTA BEADENKOPF  
 Albany, New York

## Gay

AS A PRACTICING—when I get the chance—homosexual and heterosexual, I want to thank you for printing Jim Bradford's article expressing one Quaker's view on homosexuality.

I think Jim Bradford misses a main point: All sexual activity, outside the legal marriage bond, is condemned by our Christian civilization, of which Quakers are a part.

Thus, in my opinion, Jim Bradford is too modest in appealing merely for Quaker toleration or even support of gay people. Quakers have always championed the poor, the oppressed, and the suffering. Not without difficulties, of course: It took them a hundred years to get rid of their own slaves.

The real dilemma arises when Quakers themselves are asked to "become as little children," and to throw off the chains of guilt and fear that our repressive antilife civilization has imposed on them as well as their brothers, when they themselves are asked to express Christ's central teaching of "love thy neighbor" by the overt physical actions of love.

One question I would like to have answered is this: Is a gay person, by virtue of his or her sexual orientation, more or less likely to feel free to express his loving feelings than is a heterosexual person? My unverified impression is that both types in this civilization are equally repressed.

JOHN H. DAVENPORT  
 Evanston, Illinois

## A Volunteer Army

THE WRITER of a letter in the April 15 issue on repealing the draft perpetrates

a cheap debaters' trick by presenting a "volunteer army" as the alternative.

Until 1861, a volunteer army was all that this country had to protect itself from its enemies. Even in 1939, when the current draft was started (if my information is correct), the Regular Army had only one hundred thirty-nine thousand souls—or should I say "bodies?"

The only alternative—for Friends, that is—is not a volunteer army, but no army! Or Navy, or Marine Corps, or Air Corps. And, if this alternative be lampooned as "impractical," so be it. The same dirty word can be leveled equally at any other proposal with which the hearer does not agree.

The whole war system—the main and almost exclusive business of national governments these days—is "impractical."

If we are to look only backward at the past history of the race—a favorite intellectual habit of Quakers, but not only of Quakers—we see that it has always been practiced—with the practical results that we see today.

And having no "practical" (i.e., practiced) alternative to propose for the future, we find our younger generation determined to live in the joyous present, as best they can. Because the darkness of the future seems to be illumined not by an ocean of light but only by the brief atomic flash "brighter than a thousand suns," of which the atomic scientists spoke.

JOHN H. DAVENPORT  
 Evanston, Illinois

## War and Murder

WHEN ANY individual allows himself to serve as a part of the machinery that conscripts men to wage a war in which some of these men are bound to be killed, he must be regarded as a murderer. He is, of course, a random murderer, yet all the same a murderer, and a murderer by premeditation.

Among American random murderers by premeditation are draft board personnel, legislators who voted for the draft, and the Chief Executive, who signed the conscription law. It can be argued that those of the general public who have not opposed the draft are accessories to the crime, and there is no denying that those of the general public who have supported conscription are guilty. Everyone may construct his own schedule of guilt. Draft board personnel are pretty high on my own scale because of their immediacy to the atrocity.

We can work to the one end, as we do in all cases of criminal conduct, that

the offender be prevented from repeating his crime. And this, I think, means voting our convictions in the elections of 1972.

HUGH J. HAMILTON  
 Claremont, California



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# Friends Around the World



*Woodworking group at Quaker House, Washington, D. C., led by master craftsman-engineer, Everett S. Lank (extreme left)*

## Quaker House in the District of Columbia

by Grace S. Yaukey

IT WAS ONCE the adjunct of an embassy and housed staff, laundry facilities, and the detritus of years. The two-story brick structure is next to the Florida Avenue Meetinghouse, and in the rear is a spacious garden with magnificent trees. The property, 2121 Decatur Place, N. W., is on the edge of downtown Washington in an area of new office buildings and hotels on Connecticut Avenue and, close by, slums.

It came on the market in 1969. Friends Meeting of Washington, which in its forty years has mothered five preparative and Monthly Meetings and worship groups and is growing apace, bought it with strong faith and a healthy mortgage. The choice was like the ones other Meetings have faced: Make do with cramped quarters for many activities, or sell and move to the suburbs, or stay and expand the Quaker witness where the action and the challenge are. The decision in August, 1970 to undertake a heavy financial obligation was a hard one for, without bequests and endowments, the Meeting barely balances its annual budgets.

There followed months of tedious negotiations for building and other permits, program planning, and searching

for staff. Fresh paint brightened one quarter after another as volunteers from the Meetings in the area applied muscle power to brushes and rollers. A partition shifted here and a door cut there. Donated furniture was sorted out, and some appropriate new pieces were added. A large garage beneath the resident custodians' quarters needed changes to make it usable for an inner city neighborhood preschool group five days a week and for other uses evenings and weekends. The enclosed garden had a small, sunny patch reserved for the preschool children to discover what happens to seeds.

The coordinator of administrative and volunteer services began her work in April. She is Joan Oehser, a member of the Meeting and a graduate of Swarthmore. She is acquainted with the ways of the national capital and Friends concerns. Her office, in what was a dining room, is alive with activity as she helps set up a fresh center of Quaker focus for the area Meetings as well as for Friends across the country.

In what was a storage room, fluorescent lights now shine down on work tables and wall shelves. Here on Saturday mornings a skilled member of the Meeting holds woodworking classes with young boys of a nearby low-income neighborhood. Former laundry space is now a mimeograph corner.

Re-evaluation counseling groups meet several times a week. First-day school

and an adult discussion group take over the whole house on First-day. Committees and small groups increasingly ask to meet at Quaker House, and sometimes the schedule gets tight. The large drawing room attracts many special gatherings, including wedding receptions. Out-of-town intermeeting groups and groups with special concerns use Quaker House space when available and appropriate. A program committee sorts out priorities and goes forward with initiating other undertakings. All those things had come to be considered "normal" in just a few months.

No one could have foreseen the demands that were to be made on Quaker House when the nationwide peace demonstrations in Washington began to take shape. A Quaker group for non-violent training asked to use Quaker House as a base. The dates they requested overlapped a high school group from Philadelphia. Nonviolent training would be crucial. Come! How many people? Not sure. Some of the leaders arrived before they were scheduled. From then on flexibility was the byword.

Nothing was or could be certain and fixed between April 18 and May 8 except that those responsible for Quaker House were thankful that the doors could be open to Quakers and to others who made the place a rest spot to which they could come after working desperately in other centers to keep the thousands converging on the city nonviolent in their demonstrations. Another part of Quaker House service was to give space for a housing-placement center; six telephones were manned around the clock. The garage was a temporary food-storage center. Space was also assigned for a small medical facility.

The mass arrests brought on new complications and greater need to keep cool. Fifty Friends from all the area Meetings took duty turns day and night, many of them more than once, to help as they could the cold, tired, hungry young people searching for lost friends and lost belongings. All this was in addition to the twenty-four hour activities, including preparation of hot food, which went on at the meetinghouse next door.

Sometimes the Committee of Management for Quaker House wondered at the world into which events had swirled them, but one thing remained clear. It was a time to be of service, to minister to human need. When the committee held its next scheduled meeting it was with a sense of new unity brought about by common effort and experience.



Quaker House had been challenged to serve in an unexpected way. Had it even in its infancy been able to meet that first challenge?

The demonstrators left the city, but the recent past could only be a beginning for Quaker House. In three weeks, Quaker House had sustained about three years of normal use and had accumulated unbudgeted bills for electricity, heat, and hot water. Contributions by the visitors to meet these unplanned expenses were minimal.

Building permits to complete the planned renovations had finally been approved, and work began before the last demonstrators found their lost gear. The opportunity for finding financial resources to underwrite the long range program of Quaker House could be taken up again.

Quaker House has come far since August, 1970. Of greatest significance is that Quaker House has been born into the widespread family of Quaker service. As a young child of that family, it needs encouragement and steady support from all who see its potentials—all who helped create it.

#### Friendly Crafters

LEATHER SCRAPS, string, yarn, cloth, candles, and trim are welcomed by Friendly Crafters, who use them to make articles that are sold for the benefit of the Combined Appeal of Philadelphia Yearly Meeting. They should be sent to Peg Brinton (Cheltenham Meeting), 8210 Jenkintown Road, Elkins Park, Pennsylvania 19117.

Young Friends who may have extra time in the summer to be Friendly Crafters are encouraged to send carved, woven, knitted, tie-dyed, or otherwise-created items to Jean LaRue (Wrightstown Meeting), Newtown, R.D. #2, Pennsylvania 18940.

A Friendly Crafters Workshop is being planned for the fall. Suggestions should be sent to Dorothy Taylor (Cheltenham Meeting), 999 Woods Road, Southampton, Pennsylvania 18966.

#### They Also Serve

LANSDOWNE MEETING reported on the accomplishments of its sewing circle during the year, the fifty-third year of its existence: Ninety-eight hand-knit sweaters, one hundred fifty-six shirts, and one hundred fifty-six pairs of pants were sent to the AFSC day-care center in Vietnam. Scarves, skirts, blouses, and other articles brought the list for the year up to four hundred twenty-six articles.

#### Quaker House, Atlanta

DONALD R. BENDER, who has headed a draft counseling program at Quaker House, the social action arm of Atlanta, Georgia, Monthly Meeting, has become program coordinator to expand activities of Quaker House in the community.

He also teaches basic education part-time in the Atlanta Federal Penitentiary. He has circulated a questionnaire designed to help organize interest groups around crime and punishment, war and peace, racism and new identity,

ecology, youth and age, and prison reform. He hopes to develop a nonviolent center in Atlanta.

#### Plans for Friends United Meeting

THE 1972 triennial sessions of Friends United Meeting was held at American Baptist Assembly, Green Lake, Wisconsin, July 8-15. Among these speakers were Landrum Bolling, D. Elton Trueblood, Bernard Boyd, and Lorton Heusel. Wayne Carter is chairman of the Program Planning Committee.



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McKAY

## The Annual Meeting of German Friends

by Martin Stamm

GERMAN FRIENDS met, as usual, for their yearly sessions in Bad Pyrmont, a beautiful spa in the northern part of West Germany.

Since the separation of the East from the West German Quakers, Friends House in Pyrmont, a squat, square, stone building in a small garden, has been regarded as the headquarters, with office and library as well as meeting rooms.

That is the reason why we discussed at length the future of the meeting-house, which is expensive to maintain, too seldom used, and inadequate in size for a Yearly Meeting. We wondered if the cost was justified and if

we should cut our financial losses by selling or trying to rebuild it so that more use could be made of it. We hope a committee set up to consider this will find a solution before our next annual gathering.

German Friends have another problem. They are too few in number and are scattered throughout the country, so that they are isolated and have the opportunity to meet only very seldom and for a brief time. Programs at the annual sessions are overfilled, and Friends feel the need to meet each other to talk.

The office in Bad Pyrmont will cease to exist and the work of the secretary will devolve on the two new clerks of Yearly Meeting—Hans-Konrad Tempel and Karl-Heinz Ulhaas. The committee for parents' and children's work has been dissolved. Young Friends decided to do without administrators.

All the same, children's work will be done by several volunteers, and Young Friends hope to meet once or twice a year as before for special activities. That is, they will meet when there is a reason for meeting, something to do, and not come together just to hold a business meeting. This is a positive development.

It was felt that the administration of Friends in Germany was far too complicated and unnecessary to serve the needs of the few German Quakers who live so scattered all over Germany and Austria.

In contrast to the rather negative attitude to their own organization, I feel there is real hope for a better future in the world.

The title of the Richard L. Cary lecture was "God Needs Man." That was the general theme of the whole of the Meeting and discussions. We expected Ekkehart Stein to read his lecture, but he spoke freely and conversationally.

In the lecture, and in our five discussion circles, we agreed that God does need man and that man exists to complete the work of Divinity.

Thomas Lung'aho, representing East Africa Yearly Meeting, had come from Kenya to tell us about his country, its development, and its needs. We were particularly interested in the work in the Quaker schools.

Another topic, "Strangers in Our Midst," was of special importance to us, since we have such a large proportion of "guest workers" from Italy, Turkey, Greece, and Spain, and their integration into the social and cultural life of the country is made difficult mainly because of the language barrier.

Another group discussed "The Generation Conflict," a topic I personally cannot take seriously, since, honestly, there does not seem to be any conflict, especially among like-thinking people, and the so-called problem of age differences seems to me to be one made up by journalists and people who like to talk. These people who make up the problem I consider rather dangerous: Young people and old people are placed on two sides of a false frontier and believe they are in their right place, fighting against real enemies.

Naturally enough, the East/West problem was also a discussion theme. It always is included in any gathering of Germans.

Some American Friends with whom I spoke seemed disappointed that no really serious problems were discussed



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and felt that they were wasting their time with us. True, our problems are not important to Americans, for Americans have different ones. Our consideration of man in relation to God, however, and our understanding of God is important to all Friends everywhere.

German Friends sent the following epistle to Friends in all the world:

In a world that is moved by the conflicts of social tensions, Friends are shocked by the powerlessness of man. Their restlessness is seen in many ways: The turning away from outmoded forms; the searching for a new understanding of God; the condemnation of those who keep silent and remain unmoved by the cries for help from all parts of the earth; the unwillingness to accept our blindness toward the needs of our time. The action of the individual is never without some effect. His decision, his personal "yes" or "no," concerns the fortunes of all. The Richard Cary lecture ended: "God needs us now. Why should we have an easier time of it than those who had to endure hard crises in the past? In the further development of the whole, in spite of all difficulties, we see the purpose of life." Much was rejected in the past few days, many things were questioned—the solution was not always found. The passing of our world of yesterday, the search, the struggle for a better new world are reflected in the narrow sphere of our own small Society.

*(Martin Stamm is eighteen years old and is a recent graduate of the Solingen Grammar School. He took part in the full program in Bad Pyrmont, especially in the study group, "Ourselves and Our Understanding of God." After a visit to the United States as a participant in the Quaker Youth Pilgrimage this summer, he will attend a university in Germany to study history, political science, and languages.)*

#### Ralph Kerman Moves

RALPH O. KERMAN, head of the American Friends Service Committee area office in Ann Arbor, Michigan, since 1962, has been appointed executive secretary of the Middle Atlantic Regional Office, 319 East 25th Street, Baltimore. The office serves: Maryland, New York, New Jersey, Delaware, Pennsylvania, West Virginia, Washington, D. C., fourteen Virginia counties.

Ralph Kerman formerly taught physics in the American University of Beirut and Kalamazoo College.

## Sessions Held "In the Life"

by Gerald A. J. Hodgett

LONDON YEARLY MEETING convened at its traditional time and place—in May at Friends House—on one of those typical English late-spring days which are, by turn, overcast and sunny, with a chill wind blowing and threatening rain. Six days later members separated under a warm sun.

Yearly Meeting was rather like the weather: It started rather tepidly and finished in the warmth of the satisfaction that, by facing difficulties honestly, it had reached deep places. We did not find a solution to the problems that face us, but we did try in a spirit of Christian love and forbearance to look them squarely in the face.

Two sessions were devoted to consideration of our testimony against oppression. This is no new subject for Friends, but the difficulties of speaking to the oppressor while sympathising with the oppressed is a concern that came up in 1968 and again last year in Exeter and one that will, I think, continue to exercise the Society in this country for some years to come.

William G. Sewell spoke out of his long experience in China and in Japanese camps and recalled how many actions that are repellent in themselves are part of the fight against injustice, which Christians have condoned too long. To be silent was to support the oppressor, and he pleaded that Christians should become committed. Eva I. Pinthus looked at the faith out of which we speak and act in this oppressor-oppressed situation and affirmed that we must know something of suffering in order to be able to endure the suffering involved and to act.

In both sessions some Friends were fearful that sympathy for the oppressed might lead the Society into condonation of violence and even into support for it, and the action of the World Council of Churches was mentioned several times. Some Friends, mostly younger ones, were glad of such support even to guerrilla groups; others wanted to soft-pedal such assistance on the grounds that our influence with the oppressors would thereby be increased. Much was heard about "coming off the fence" and "taking sides," but Friends were united in realizing that they could and should bind up the wounds of the victims of oppression; that while under-

standing violence we could not condone it; and that we should work for changes in society that would take away the need for revolting.

On Sunday afternoon, Harold Loukes and Ann P. Loveridge attempted to plumb "the ground of our unity." Despite our differences, we recognise that a Friends group is a loving group. That we should have divergent views within that group is only natural and to be welcomed. Some members stressed the centrality of Christ, others that the Society would only come of age when it accepted non-Christians into membership as one American Yearly Meeting had.

Out of such extremes we reached the conclusion that, within the nexus of loving relationships, our unity was there, deep and beyond words. From a session, which might have caused despair, the Meeting emerged determined to go back and carry on this discussion and to act as a bridge between Christian and non-Christian.

This theme of unity in diversity was taken up in our consideration of the work of the Friends World Committee for Consultation. David M. Blamires showed us a huge paper sunflower which he had bought on nearby Tottenham Court Road and which had forty-eight petals—about the same number of petals as Yearly Meetings in the world. We were reminded that London Yearly Meeting, although senior, was only one of these and that more consultation should take place between Yearly Meetings regardless of fears of "Quaker bureaucracy."

"Young and Black," spoken to by N. Guy Barnett, highlighted the problems of the young coloured immigrants in our midst: Again the question of oppression, this time in our own country, aroused Friends to seek a solution to the problems of these black young people, some of whom thought black power was the only way to assert their presence and their dignity. Long-term education seems to be the best solution, and much active work is underway, but we must press education authorities to spend more money on immigrant children. We must identify with the immigrant community: We must seek to build bridges across racial barriers.

The Swarthmore lecture was given by Charles F. Carter, vice chancellor of Lancaster University. Despite two heavy and searching sessions, few present felt exhausted as he riveted our attention on sensitivity to others. Under the title, "On Having A Sense of All Conditions,"

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he regarded some Christian doctrines as assumptions that could not be validated by personal experience and which were, therefore, inessentials. He defined God as that quality and power that a person conceived in his own experience, a knowledge of good, and a source of strength urging toward good. A simple belief in the Bible, the Church, or in a secular creed such as Marxism was not true faith. Quakerism has a special affinity to the world of science—both are sensitive to new truth. New experiences of truth do not come easily to those who are overcertain.

Early friends made themselves sensitive by emptying their minds and adopting a waiting mystical approach: Suffering also has something to do with arousing sensitivity. Christianity declined through lack of sensitivity. Do we spend too much time on our Meetings? Should we not care more for those outside? If we care more, our Meetings will grow. Like George Fox, we should be meek, modest, steady, tender, and, above all, excel in prayer, which we could offer if we were sensitive to all conditions.

Many Friends felt that the sessions had been "held in the Life" to a greater extent than has been the case in recent years. The clear messages were that it was as important to listen as to be heard, to understand as to be understood. These messages were oft repeated, and when Friends separated it was with thankfulness that God had guided them thus far, although they realized that a long spiritual journey had still to be traversed.

*(Gerald A. J. Hodgett, an elder of Westminster Meeting, is a reader in history in the University of London.)*

### Pastoral Care

THE COMMITTEE of Overseers of Baltimore Monthly Meeting (Stony Run), in considering pastoral care of the membership, decided among other things to sponsor a special day when all members of the Meeting would be invited to meet all new members who had joined during the year, hold a dinner with members who had written to express their disenchantment with the Meeting, and arrange for Friends to meet oftener in small groups in homes.

### A Faithful Friend

ROBERT BRAXTON, of South Fork Monthly Meeting, Snow Camp, North Carolina, has missed only two sessions of Western Quarterly Meeting in sixty years.

## At Netherlands Yearly Meeting: "Discipline" and "Freedom"

by Sam de Back

THE ANNUAL SESSIONS of Netherlands Yearly Meeting were held this year in Peppelhoeve at Putten. The place, a bit more plain and remote than usual, was chosen so as to keep the costs within reach of young families.

First we were confronted with a deep concern for East Pakistan, where the suffering is as immense as the number of people involved, and the need for qualified relief workers is commensurate with the catastrophic situation.

The main theme, "Discipline and Freedom," evoked hosts of considerations and questions: "What sort of discipline?" "What kind of freedom?" During a preliminary session it soon emerged that, next to our own cherished interpretation of faith, all of us do adhere to our own brand of discipline and freedom. Exchange of views about these issues is difficult, because every individual has different notions on the terms—gathered Quakers are no exception.

In seven roundtables, the subject—in its threefold relationship to meeting for worship, business meeting, and society as a whole—was explored further and brought to shared tentative conclusions. These findings were ultimately put down on a big sheet. The result was seven telegramlike messages put up on a wall, like posters.

Here are some pickings without comment:

Freedom—listening humbly and obediently to inner stirrings, coupled with the discipline to direct and "tune" this to the condition of the group.

Discipline is discipleship.

Self-discipline has to imply freedom for our fellow beings; attaining freedom may be seen as a process of maturing.

The difficulties of a group can become riches if we accept them with love; mutual sensitivity protects freedom.

A new evangelical—maybe for others humanistic—inspired discipline is diametric to established disciplines. Now we need a breakthrough to a new concept of society, so that each has the possibility to realize his own freedom. This implies a clash with our consumer-producer society. How do we meet this challenge?

In brevity and clarity, the children



five to fifteen years old stole the show by performing a puppet show based on John Woolman's life. Some bright, young, social workers helped them make the puppets and requisites and put their notions on faith into words.

Here's a tiny bunch out of fifteen statements:

"God is the good that is to be found in every man."

"God is for me *something* being forever, whether you want it or not. A kind of light you *cannot* put out."

"To me God is all that's alive."

The gist of the epistle: "Considering discipline and freedom in its connection with meeting for worship and examining our deeper motives made us recognize that mutual sensitivity is needed as well as a deeper personal concern about our fellow worshippers."

"Being aware that we are part of a society that determines to a large extent our daily life, we feel the necessity to oppose and countervail the 'consumer attitude.' This may lead us to a more real freedom."

*(Sam de Back was born in Amsterdam in 1905. He studied art and literature and in 1947 exchanged an administrative job for a more independent position as typographical adviser and graphic designer with the National Co-operative Council, The Hague. He retired in 1970 and takes care of his household, an occasional graphic assignment, and a piece of woodland.)*

#### **A Life-Renewal Center**

TO SERVE as a "life-enriching and life-serving experience . . . which allows for self-fulfillment and the pursuit of a spiritual life," Madison Monthly Meeting (Wisconsin) hopes to set up an adult study program and develop a facility to accommodate such activities.

The inspiration came from "an acquaintance with the spiritual fulfillment and joy that some of us have been fortunate enough to have experienced at Pendle Hill," said Eldon Kelley and Betty Boardman, who constitute a core staff, which is to "explore the possibilities in terms of program, facilities, and finance."

Two adjacent houses have been found in west Madison. They could accommodate study programs that do not require lodging and kitchen facilities. A YMCA camp and a retreat center on Lake Mendota are being considered. A member of the Meeting has offered the use of part of a large tract thirty-five miles west of Madison; a Quaker life-renewal center might be constructed there.

#### **At SAYMA Sessions: "Our Quaker Roots"**

by Bob Welsh

THE MESSAGE of Dorothy Hutchinson to the annual sessions of Southern Appalachian Yearly Meeting and Association (SAYMA) was an arrow straight to the mark of our meditation topic, "Our Quaker Roots: From Inward Light to Outward Action." Her very presence and her words were simple and penetrating, and their settling in us was a kind of shaking of Light.

The toughest roots at the bottom were touched and nourished, and the whole inner network of intellect and emotion that draws on those roots was quickened.

Our worship, as Dorothy Hutchinson said, is an inward experience of Light and the forming within us of insight into a right way of walking. Whatever measure of Light we have, there is enough to light our next step. The faithful taking of that step readies us to sit again in worship with expectation of further instruction from God. We earn the right to more Light by acting faithfully on the Light we have. The deeper the bow is drawn within, the truer flies the arrow of social testimony. Arrows of Light reach deeper in us, ready us to shoot true.

Looking to the larger world of Friends of which we are a part, we felt ready to establish formal relationships with Friends World Committee, Friends Committee on National Legislation, and American Friends Service Committee (High Point, North Carolina) and to continue to reach out to Friends General Conference and Friends United Meeting.

With proceeds from the sale of donated handicrafts, we established an enabling fund, to help make it possible for Friends among us to overcome financial barriers to the carrying out of their concerns.

We found Warren Wilson College, Swannanoa, North Carolina, a gracious host on this first occasion of our meeting there, and we decided tentatively to return there for our annual sessions next spring.

We find this annual gathering so nourishing and necessary that we decided we need similar meetings for sharing at other times during the year. A few eager ones among us are trying to arrange an informal gathering of SAYMA-area Friends in the fall.

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## Classified Advertisements

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

### Positions Wanted

FUNDRAISING position wanted by Quaker for nonprofit institution. Philadelphia-New York area preferred. Box D-525, Friends Journal.

STABLE, PATIENT WOMAN to care for two tiny persons ages one and three. Small salary, simple room and board, love. 215-348-9567.

ACCOUNTANT to assume varied business responsibilities for Friends college on Long Island. Approved for alternative service. Write James Truex, Friends World College, Mitchel Gardens, Westbury, New York 11590.

ORTHOPEDIC SURGEON, finishing residency July, looking for partnership/association, preferably in North Carolina or Virginia, but is open-minded. University-trained, veteran, 33, married, family of six. Wants location near Friends Meeting. A. R. Glock, M.D., 12204 Davidson Drive, Louisville, Kentucky 40243.

COLLEGE TEACHER, Friend, Ph.D., religion. Eight years' teaching, three administrative experience. Interested in using outdoor activities, especially food raising, to develop self-awareness. Teaching or other interesting job. Box E-516, Friends Journal.

### Positions Vacant

TWIN CITIES Friends Meeting seeks by August 1 a couple or group, preferably members or attenders, to live in Friends House, 295 Summit Avenue, Saint Paul, to maintain the meeting-house and its grounds and provide an informed and welcoming presence to seekers and others who want information about Friends. For details, write Robert H. Beach, P. O. Box 14064, Minneapolis 55414.

SCATTERGOOD SCHOOL, West Branch, Iowa 52358 invites applications from single, mature, dependable persons to teach Spanish, German, and drama and supervise girls' dormitory. Alternative service is possible. Thomas R. Schaefer, Head.

HARD WORK, long hours—but fellowship, happiness, satisfaction. See "Becoming Thy Own Released Friend" by Peter Blood in Friends Around The World section, this issue.

### Accommodations Abroad

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays, 11 a.m.

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.

### Books and Publications

DISARMAMENT NEWSLETTER provides focused reporting; convenient library record. For samples, write Cullinan, 211 E. 43rd, New York 10017.

R. W. Tucker's essay, THE LAMB'S RULE on apostolic authority and how to lay hold of it (Lake Erie Yearly Meeting Lecture, reprinted from Friends Quarterly), and "The Centrality of the Sacraments" (from Friends Journal) available in readable homemade reprint from author: 1016 Addison Street, Philadelphia 19147. Price, \$1 (includes United States or Canadian postage); ten percent discount for ten or more.

## Services Offered

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### Schools

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### Wanted

HUMPHREY MARSHALL items. Also photos, letters, old deeds, books, memorabilia, etcetera, relating to village of Marshalltown and Bradford Meeting. Write William C. Baldwin, 865 Lenape Road, West Chester, Pennsylvania 19380; or telephone 696-0816.

SMALL APARTMENT, preferably unfurnished, in Lansdowne, Media, or Swarthmore, for woman. Available September 1. Box W-523, Friends Journal.

### Retirement Homes

THE TAYLOR Friends Boarding home, 4608 Roland Avenue, Baltimore, Maryland 21210, has vacancies. Write Elsie Kampe at the home, or telephone 467-8308.

### Available

FOR RENT BY RETIRED FRIENDS FAMILY. Small apartment suitable for one or two adults. Quiet rural community. Excellent road. Inspirational view. Best of deep well water. No smokers or dogs. Available August 1. Centrally located between Doylestown, Newtown, and New Hope, Bucks County, Pennsylvania. Moderate rental. Write Box S-524, Friends Journal, or phone 215-598-3704.

### Opportunities

CO's are invited to attend Annual Reunion of Conscientious Objectors of First World War, Sunday, August 8, 10:15 a.m., Black Rock Retreat, four miles south of Quarryville, Pennsylvania, via route 472. Information from Clair J. Bange, 815 Broadway, Hanover, Pennsylvania 17331.

GIVING FOR INCOME. The American Friends (Quaker) Service Committee has a variety of life income and annuity plans whereby you can transfer assets, then (1) receive a regular income for life; (2) be assured that the capital remaining at your death will go to support AFSC's worldwide efforts to promote peace and justice; (3) take an immediate charitable income tax deduction; and (4) be relieved of management responsibility. Inquiries kept confidential and involve no obligation. WRITE: AFSC Life Income Plans, 160 North Fifteenth Street, Philadelphia 19102.

HELP tired, overburdened small dog breeder—Quaker family in need of extra income. Take six or eight dogs into your home for breeding purposes. No cash outlay. Call 212-298-2099, or write M. Healy, 2644 Decatur Avenue, Bronx, New York 10458.

### For Sale

INQUIRIES INVITED: A few individual lots in a Pocono Mountain lake family community, Box M-518, Friends Journal.

FURNITURE. Friends Journal (152-A North Fifteenth Street; Philadelphia 19102) offers for sale before September 1: Victorian bookcase, walnut, two glass doors, four shelves in top, one drawer in base, \$100; large kneehole office desk, ca. 1840, walnut, once had green felt top, \$150; Empire, mahogany veneer bookcase, three glass doors separated by Ionic columns, \$35; rolltop desk, veneer, ca. 1890, \$35; two oldfashioned secretarial desks, \$10 each; two meeting benches, each \$40. Prices do not include delivery charges.

## Becoming Thy Own Released Friend

by Peter Blood

MID-SEPTEMBER will see about fifty younger (and some not-so-young Friends) moving out into apple orchards in New Hampshire and upstate New York with long wooden ladders under their arms and picking baskets slung over their shoulders. A growing number of Friends have felt drawn to this work over the past few years as an enjoyable, productive way of earning support for the following winter and spring.

A deep sense of fellowship has often developed within these crews in past seasons, where a group has shared six weeks of outdoor work and living together and a common outlook on life as well.

This work has required steadfastness, a readiness to work long hours, and extra effort when the apples are dropping. The hard work and the crisp autumn mornings also have had a tremendous healing effect on many a Friend's soul, which was dried up by an overdose of Academe, urban living, or organizing around Friendly concerns.

By living very simply, many Friends have been able to devote the bulk of their time during the following year to work in areas of concern, without having to rely on others for their support.

New Swarthmore has made arrangements for Quaker-oriented crews to pick at three orchards this fall. Interested Friends should write immediately to Applepicking, c/o New Swarthmore, Clinton, New York 13323.

### Meaningful Peace

ANNA D. FRANCE, on behalf of St. Petersburg (Florida) Meeting, sent the following letter to the President:

"Dear Friend Richard Nixon:

"On Sunday, May 23rd, the citizens of the Tampa Bay area observed a 'minute of prayer' for prisoners of war and their families. The civil defense sirens sounded the signal at the appointed minute.

"The St. Petersburg Friends Meeting joined in the observance.

"Our prayer was that Friend Richard Nixon be given the light, grace, and the quiet mind to stop this evil war; to declare a 'cease-fire' immediately, to negotiate freeing all prisoners of war promptly, and also to negotiate a meaningful peace for Indochina."



## MEETING ANNOUNCEMENTS

### Alaska

**FAIRBANKS**—Unprogramed worship, First-days, 9 a.m., Upper Commons Lounge, University of Alaska campus. Discussion follows. Phone: 479-6801.

### Argentina

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

### Arizona

**FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

**PHOENIX**—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 1702 E. Glendale Avenue, 85020. Mary Lou Coppock, clerk, 6620 E. Culver, Scottsdale, 85257.

**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, 10:00 a.m., Barbara Fritts, Clerk, 5703 N. Lady Lane, 887-7291.

### 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: Clifford Cole, 339 West 10th 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**—Meeting every Sunday, 10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. Phone, 237-3030.

**HAYWARD**—Unprogramed meeting 11 a.m. First-days. Clerk 582-9632.

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

**LONG BEACH**—Marloma Meeting and Sunday School, 10:30 a.m., 647 Locust. 424-5735.

**LOS ANGELES**—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 754-5994.

**MARIN**—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell, 924-2777.

**MONTEREY PENINSULA**—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-9991 or 375-1776.

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

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

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

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

**SAN FERNANDO**—Family sharing 10 a.m. Unprogramed worship, 10:20 a.m. 15056 Bledsoe St. 367-5288.

**SAN FRANCISCO**—Meeting for worship, First-days, 10 a.m. 2160 Lake Street, 752-7440.

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

**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 Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. 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 Street (YMCA). Meeting, 10 a.m.; discussion, 11 a.m.

### 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.

**NEW MILFORD**—HOUSATONIC MEETING: Worship 11 a.m. Route 7 at Lanesville Road.

**STORRS**—Meeting for worship, 10:45, corner North Eagleville and Hunting Lodge Roads. 429-4459.

**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. George Corwin, Clerk. Phone 853-1521.

### Delaware

**CAMDEN**—2 miles south of Dover. Meeting and First-day School 11 a.m.

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

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

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

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

**WILMINGTON**—Meeting for worship at Fourth and West Sts., 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.; adult discussion and alternate activity, 10 a.m. - 11 a.m.; babysitting, 10 a.m. - 12 noon; First-day School, 11 a.m. - 12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

**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 677-0457.

**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-CORAL GABLES**—Meeting, 10 a.m., 1185 Sunset Road. Thyrza Allen Jacocks, clerk, 361-2862 AFSC Peace Center, 443-9836.

**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. 9:45, hymn sing; 10, worship; 11:15, adult study group. Babysitting, 10:15 to 11. 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.

**CHICAGO**—Northside (unprogramed). Worship 10 a.m. For information and meeting location, phone 477-5660 or 327-6398.

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**DECATUR**—Worship, 10 a.m. Phone Agnita Wright, 877-2914, for meeting location.

**DEKALB**—Meeting, 10:30 a.m., 424 Normal Road. Phone 758-2561 or 758-1985.

**DOWNERS GROVE**—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone 968-3861 or 665-0864.

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

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

**PEORIA-GALESBURG**—Unprogrammed meeting 10 a.m. in Galesburg. Phone 343-7097 or 245-2959 for location.

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

**ROCKFORD**—Rock Valley Friends Meeting. Worship, 10:30 a.m. in members' homes. Phone Hans Peters: 964-0716.

**SPRINGFIELD**—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2083 for meeting location.

**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.

**INDIANAPOLIS**—Lantern Meeting and Sugar Grove Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

**RICHMOND**—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10:00.)

### Iowa

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

**WEST BRANCH**—Scattergood School. Worship, 10:30 a.m. Phone 319-643-5636.

### Kansas

**WICHITA**—University Friends Meeting, 1840 University Avenue. Semi-Programmed Meeting for Worship 8:30 a.m., First-day School 9:45 a.m., Programed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

### Kentucky

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

**LEXINGTON**—Unprogrammed meeting. For time and place call 266-2653.

**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

**BATON ROUGE**—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Stuart Gilmore; telephone 766-4704.

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

### Maine

**CAPE NEDDICK**—Worship, 4 p.m. June 20 through September 5. Kuhnhouse: Phone 363-4139.

**DAMARISCOTTA**—Worship 10 a.m., Public Library, Route 1, Main Street. (See Mid-coast listing)

**EAST VASSALBORO**—Worship 9 a.m., Paul Cates, pastor. Phone: 923-3078.

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

**NORTH FAIRFIELD**—Lelia Taylor, pastor. Worship 10:30 a.m. Phone: 453-6812.

**ORONO**—Worship 10 a.m. For place, call 942-7255.

**PORTLAND**—Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone 839-3288. Adult discussion, 11:00.

**SOUTH CHINA**—David van Strien, pastor. Worship 10 a.m. Phone: 445-2496.

**WATERVILLE**—Meeting discontinued for the summer.

**WINTHROP CENTER**—Paul Cates, pastor. Worship 11 a.m. Phone: 395-4724.

### 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., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Alice Ayres, clerk (301-263-5719).

**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 10:15; worship 11 a.m. Phone 332-1156.

**EASTON**—Third Haven Meeting, South Washington Street. Worship 9:30 a.m. through August. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669.

# PENDLE HILL

## Quaker Center for Study and Contemplation

### Special Autumn Events at Pendle Hill . . .

September 17-19

*A Conference for Formerly Married Men and Women, led by Bob Blood*

October 4

*Martin Buber: Encounter on the Narrow Ridge, Maurice Friedman. First in a series of ten public lectures. No charge. Monday evenings at 8:00.*

October 6

*Man's Effect on Nature's Self-Regeneration: Ecology and Contemporary Environmental Problems, Janette Shetter. First session of ten-week course for nonresidents. Wednesday evenings at 8:00.*

October 7

*The First and Second Renaissance of the West, Dorothea Blom. First session of ten-week course for nonresidents, Thursdays at 9:30 a.m.*

November 5-7

*Ministry of Awareness and Expectancy, 1971 Meeting Workshop. With Douglas Steere and Barbara Sprogell.*

The regular Pendle Hill residential Autumn Term will open October 1.

for further details, write:

COLIN W. BELL, Pendle Hill, Wallingford, Pennsylvania 19086

our next pamphlet . . .

### WOOLMAN AND BLAKE: PROPHETS FOR TODAY

by

Mildred Binns Young

What prophetic insights and social concerns did John Woolman, Quaker saint, and William Blake, poet/artist, have in common? A pamphlet with some interesting answers.

Pamphlet No. 177 70c

Write: Bookstore  
Pendle Hill

Wallingford, Pennsylvania 19086



**SANDY SPRING**—Meetinghouse Road, at Rte. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30.

**UNION BRIDGE—PIPE CREEK MEETING** (near)—Worship, 11 a.m.

### Massachusetts

**ACTON**—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street. Patricia Lyon, clerk, (617) 897-4668.

**AMHERST-NORTHAMPTON-GREENFIELD**—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 549-0287.

**BOSTON**—Worship 11:00 a.m.; fellowship hour 12:00. First-day. Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone 227-9118.

**CAMBRIDGE**—5 Longfellow Park (near Harvard Square, just off Brattle Street). One meeting, 10 a.m. each First-day during the summer. 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 Meetinghouse on Fair Street, from June 13 to September 19.

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

**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**—Worship and First-day School, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. 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.

**TRAVERSE CITY-GRAND TRAVERSE AREA**—Manitou Meeting. Unorganized group meets 1st and 3rd Sundays for silent worship and potluck in homes. Phone Lucia Billman, 616-334-4473.

### 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 931-3807.

**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., 1101 N. Virginia Street, in the Rapp Room of The Center. Telephone 322-3013. Mail address, P. O. Box 602, Reno 89504.

### New Hampshire

**HANOVER**—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone 643-4138.

**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, 11:15 a.m.; worship 11 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. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m.

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

**MONTCLAIR**—Park Street & Gordonhurst Avenue. Meeting for worship 10:00 a.m. in July and August. Visitors welcome.

**MOUNT HOLLY**—High and Garden Streets, meeting for worship 10:30 a.m. Visitors welcome.

**MULLICA HILL**—First-day school, 10 a.m.; worship, 11 (July, August, 10 a.m.) North Main Street, Mullica Hill. Phone: 478-2664. Visitors welcome.

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

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

**PRINCETON**—Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker Road 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**—First-day School, 10 a.m., meeting for worship, 11 a.m.

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

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

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

**SUMMIT**—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

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

**WOODSTOWN**—Meeting for worship, 10:30 a.m. during July and August, N. Main St., Woodstown, N. J. Phone 358-2532.

### New Mexico

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

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

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

**WEST LAS VEGAS**—Las Vegas Monthly Meeting, 9:30 a.m., 1216 S. Pacific.

### New York

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

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

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

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

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

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

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

**GRAHAMSVILLE**—Greenfield and Neversink Meeting. Worship, First-days, 10:30 a.m.

**HAMILTON**—Meeting for worship Sunday, 10 a.m. Chapel House, Colgate.

**JERICHO, LONG ISLAND**—Unprogrammed worship, 11 a.m., Old Jericho Turnpike.

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

**NEW YORK**—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (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, Julia K. Lyman, 1 Sherman Avenue, White Plains, New York 10605. 914-946-8887.

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

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

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

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

**SCHENECTADY**—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 438-7515.

**ST. JAMES, LONG ISLAND**—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

**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, 11 a.m. Clerk: Robert Mayer, phone 942-3318.

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

**DURHAM**—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

**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. Martha G. Meredith, Clerk, Jack Kirk, Pastor.

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

### Ohio

**CINCINNATI—COMMUNITY FRIENDS MEETING** (United), FUM & FGC. Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Edwin O. Moon, Clerk, (513) 321-2803.

**CLEVELAND**—Community Meeting for worship 7:00 at the "Olive Tree" on Case-W.R.U. campus 283-0410; 268-4822.

**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**—Allowed Meeting, unprogrammed. Sundays, 10 a.m. downtown YWCA, Jefferson at 11th. Information: David Taber, 419-878-6641.

**WAYNESVILLE**—Friends Meeting, Fourth and High Streets. First-day School, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

**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; meeting for worship, 9:30 a.m.



Linoleum print by Ed Boyd

Goose Creek Meetinghouse, near Purcellville, Virginia

**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**—Sunnewtown 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. Meeting for worship 10:30 a.m. followed by Forum.

**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.

**LANSDDWNE**—Lansdowne and Stewart Aves., First-day School and Adult Forum, 10 a.m.; worship, 11.

**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. Worship 10 a.m.; First-day School 11 a.m. H. Kester, 458-6006.

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

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

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

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

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

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

Central Philadelphia, 20 S. 12th St.

Cheltenham, Jeanes Hospital Grounds, Fox Chase, 10:30 a.m.

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

Fair Hill, closed 5/30 to 10/3.

Fourth and Arch Sts. First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3309 Baring St., 10 a.m.

University City Worship Group, 3907 Spruce St. (Enter rear.) 11 a.m.

**PHOENIXVILLE—SCHUYLKILL MEETING**—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10 a.m. 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.

**STROUDSBURG** in the Poconos—Worship group meets every first and third Sunday at 10:00 a.m. Strouds Mansion, 900 Main Street. Visitors welcome.

**SUNNEWTOWN-GREEN LANE AREA**—Worship first First-days, 10 a.m.; 6:30 p.m. Call 215-234-8424 for location.

**SWARTHMORE**—Whittier Place, college campus. Adult forum, 9:45 a.m.; First-day school and worship, 11.

**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, Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort Sunday School, 10:15 a.m.; Meeting, 11:00, through May.

**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.

**WRIGHTSTOWN**—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

**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

**AMARILLO**—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

**AUSTIN**—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Eugene Ivash, Clerk, 453-4916.

**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, Sunday, 3 p.m., 2412 13th. Patty Martin, clerk, 762-5539.

## 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 802-985-2819.

**MIDDLEBURY**—Meeting for worship, Sunday 11 a.m., St. Mary's School, Shannon Street.

**PUTNEY**—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

## 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.

**WINCHESTER**—Centre Meeting—203 N. Washington. Worship, 10:15. Phone 667-8947 or 667-0500.

## Washington

**SEATTLE**—University Friends Meeting, 4001 9th Ave. N.E. Worship, 11 a.m. Phone: ME-2-7006.

## Wisconsin

**BELOIT**—See Rockford, Illinois.

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

**MILWAUKEE**—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 272-0040.

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

## Coming Events

*Entries for this calendar should be submitted at least four weeks before the event is to take place.*

## August

1-7—Northern California Family Camp, John Woolman School, Nevada City, California. Write American Friends Service Committee, 2160 Lake Street, San Francisco, California 94121.

8—Annual Reunion of Conscientious Objectors of the First World War. 10:15 a.m. At Black Rock Retreat, four miles south of Quarryville, Pennsylvania, via Route 472. Sponsors are the Conscientious Objectors of Camp Meade, Maryland. All CO's are invited. Information from Clair J. Bange, 815 Broadway, Hanover, Pennsylvania 17731.

14-15-21—Rocky Mountain Family Camps, Telluride, Colorado. Write American Friends Service Committee, 4211 Grand Avenue, Des Moines, Iowa 50312.

28-September 4—Peace Workers Family Camp, Gull Haven, 7 miles south of Yachats, Oregon. Write American Friends Service Committee, 4312 S. E. Stark Street, Portland, Oregon 97215.

29—Meeting for worship, Old Kennett Meetinghouse, Route 1, one-half mile east of Hamorton, Pennsylvania, 11 a.m.

29-September 5—Young Friends of North America Summer Gathering, Devils Lake State Park, Wisconsin, forty miles north of Madison. Write YFNA Summer Gathering, Box E-1368, Earlham College, Richmond, Indiana 47374.

## Yearly Meetings

5-8—North Carolina (FUM), Guilford College, North Carolina. Write Ruth R. Hockett, Route 1, Box 309, Pleasant Garden, North Carolina 27313.

8-12—Pacific, Willamette University, Salem, Oregon. Write Edwin Sanders, 6208 Temple City Boulevard, Temple City, California 91780.

10-12—Kansas, Friends University, Wichita, Kansas. Write Maurice A. Roberts, 2011 Arnold Court, Topeka, Kansas 66614.

11-14—North Carolina (Conservative) Woodland, North Carolina. Write George C. Parker, Woodland, North Carolina 27897.

11-15—Iowa (FUM), College Avenue, Oskaloosa, Iowa. Write Lloyd Davis, Albion, Iowa 50005.

14-19—Indiana, Earlham College, Richmond, Indiana. Write Harold C. Cope, Earlham College, Richmond, Indiana 47374.

17-22—Iowa (Conservative), Scattergood School, West Branch, Iowa. Write Mary E. Autenrieth, R.R. 1, Paullina, Iowa 51046.

17-22—Northwest, Newberg, Oregon. Write Dorwin E. Smith, Box 624, Camas, Washington 98607.

18-22—Illinois, Clear Creek, near McNabb, Illinois. Write Clifford L. Haworth, 921 N. Rock Hill Road, St. Louis, Missouri 63119.

18-22—Canadian, Canadian Mennonite Bible College, Tuxedo, Manitoba, Canada. Write Hugh Campbell-Brown, R.R. 4, Vernon, British Columbia, Canada.

19-22—Indiana, Quaker Haven, near

Syracuse, Indiana. Write Richard P. Eastman, Box 262, Yellow Springs, Ohio 45387.

24-29—Ohio (Evangelical), Malone College, Canton, Ohio. Write Harold B. Winn, R.R. 1, Salem, Ohio 44460.

25-29—Ohio (Conservative), Stillwater, near Barnesville, Ohio. Write Edward N. Kirk, R.R. 2, Columbiana, Ohio 44408.

27-29—Cuba, Holguin, Cuba. Write Maulio Ajo, Banes, Oriente, Cuba.

Central, Rector Memorial Camp Grounds, Muncie, Indiana. Write J. Edwin Newby, R. 1, Box 296, Noblesville, Indiana 46060.

Jamaica, Write Ronald Williams, 11 Caledonia Avenue, Kingston 5, Jamaica, West Indies.

*At Grindstone Island, Portland, Ontario, Canada. Write for details to Canadian Friends Service Committee, 60 Lowther Avenue, Toronto 180, Ontario, Canada*

August 6-15—Seminar on Nonviolence.  
August 25-September 5—Youth Seminar.

## 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

**COGHILL**—On June 5, in Oshkosh, Wisconsin, a son, ANDREW LEWIS COGHILL, to George and Susan Coghill. The mother and maternal grandparents, Everett and Myra Lank, are members of Friends Meeting of Washington, D. C. Andrew is the great-grandson of Herbert S. Lewis, also a member of Friends Meeting of Washington.

**INSKEEP**—On May 29, a son, RUSSELL JAMES INSKEEP, to Judith Leeds and Ronald G. Inskeep. The parents are attenders of Purchase Monthly Meeting, New York. The mother and maternal grandparents are members of Friends Meeting of Washington, D. C.

**SHORTLIDGE**—On May 17, a daughter, KAREN LOUISE SHORTLIDGE, to Justice S. and Doris K. Shortlidge. The father and paternal grandmother, Elizabeth J. Shortlidge, are members of Merion Monthly Meeting, Pennsylvania.

**WILLIAMS**—On February 21, in Athens, Ohio, a daughter, ELISABETH AVERILL WILLIAMS, to David Louis and Karen Jackson Williams. The mother and the maternal grandparents, Elmore and Elisabeth Averill Jackson, are members of Fifteenth Street Preparative Meeting of New York.

## Marriages

**ANDERSON-DEWEES**—On March 27, in Middletown, Pennsylvania, Meetinghouse, LINDA B. DEWEES, daughter of Joseph H. and Florence B. Dewees, of West Chester, Pennsylvania, and DOUGLAS W. ANDERSON, son of Johnston H. and Mary T. Anderson, of Wayne, Pennsylvania. The bride and her parents are members of Middletown Monthly Meeting.

**O'BRIEN-MAYER**—On June 19, under the care of Palo Alto Friends Meeting, JUDY MAYER, daughter of Henry and Olive Mayer, and BRADFORD O'BRIEN, son of Hubbert and Jeane O'Brien. The wedding took place in the Mayers' beautiful

garden with about one hundred forty people attending. In poetic language the young couple expressed their plans of working together for a better world.

**PERKINS-ALLEN**—On June 19, in Florida Avenue Meetinghouse, under the care of Friends Meeting of Washington, D. C., MARGARET ALLEN, daughter of James and Margaret Allen, of Bloomfield Hills, Michigan, and PHILLIP JONATHAN PERKINS. The bridegroom and his parents, Mary Lee and Walter M. Perkins, are members of Friends Meeting of Washington.

**SMITH-TOLLES**—On June 12, in Swarthmore, Pennsylvania, Meetinghouse, KATHARINE TOLLES, daughter of Frederick B. and Elizabeth E. Tolles, of Swarthmore, and BRIAN CANTWELL SMITH, son of Wilfred C. and Muriel Smith, of Cambridge, Massachusetts, and Toronto, Ontario, Canada. The bride and her parents are members of Swarthmore Monthly Meeting.

**WALLACE-KENDRA**—On May 29, in Holy Rosary Slovak Church, Wilkes-Barre, Pennsylvania, ANN MARIE KENDRA, daughter of Michael and Josephine Kendra, and EUGENE CAMPBELL WALLACE, son of Albert and Susan Wallace. The bridegroom and his parents are members of Haddonfield, New Jersey, Monthly Meeting.

**XHILONE-REED**—On June 12, at and under the care of Woodstown Monthly Meeting, New Jersey, BARBARA JEAN REED, daughter of Mrs. Fred T. Reed and the late Dr. Reed, and THOMAS GEOFFREY XHILONE, son of Dr. and Mrs. Frank A. Xhilone. The bride and the bridegroom are members of Woodstown Monthly Meeting.

## Deaths

**ALLEN**—On May 24, in Bradenton, Florida, EDITH DARROW ALLEN, a member of Sarasota Monthly Meeting. She is survived by her husband, Leon L. Allen; two daughters, Mrs. Marie Curtis, of Newfoundland, Pennsylvania, and Mrs. Doris Mercer, of Saugerties, New York; two brothers, Dr. George M. Darrow, of Glen Dale, Maryland, and William H. Darrow, of Putney, Vermont; and eleven grandchildren.

**BARROWS**—On May 8, RICHARD L. BARROWS, JR., aged 57, a member of Haverford Monthly Meeting. He is survived by his mother, Gertrude B. Barrows; and two sisters: Mary B. Fultz and Elizabeth B. Off.

**CLOUD**—On June 1, ANNA CONROW BROSIUS CLOUD, a former member of West Grove Monthly Meeting. She was the daughter of Abraham and Minnie B. Atkinson Conrow and after their deaths was adopted at age two by Sumner G. and Marion M. Brosius. She and Jesse, birthright members of the Society of Friends, were married by Friends ceremony in her parents' home at West Grove, Pennsylvania, on February 8, 1919. She was a graduate of George School. She is survived by her husband, Jesse R. Cloud; two sons: Jesse E., of Wilmington, Delaware, and Francis H., of Oxford, Pennsylvania; four daughters: Evalene M. Knotts, of Medical Lake, Washington, Eleanor C. Willis, of Wilmington, Delaware, Betty L. Pierce, of Toughkenamon, Pennsylvania, and Marguerite P. Hastings, of Newark, Delaware; eighteen grandchildren; six great-grandchildren; and a brother, A. Engle Conrow, of Rancocas, New Jersey. The lives of her family and friends were brightened by her

kindness, consideration, and thoughtfulness, and inspired by her great determination and will to live while trying to conquer her long illness.

**CROOKS**—On June 7, in Doylestown Memorial Hospital, Doylestown, Pennsylvania, IRENE P. CROOKS, aged 73, a member of Solebury Monthly Meeting. She served on many Meeting committees and with the sewing group, and was active in Philadelphia Yearly Meeting. She is survived by her husband, Forrest C. Crooks; two sons: F. Corydon, of Bowling Green, Kentucky, and Malcolm, of New Hope, Pennsylvania; seven grandchildren; and one great-granddaughter.

**DARLINGTON**—On May 26, in West Chester, Pennsylvania, HORACE FENELON DARLINGTON, M.D., clerk and active and valued member of Birmingham Monthly Meeting. He is survived by his widow, Pauline C. Darlington; a son, Horace F., Jr.; and a daughter, Robin Lou.

**DOZIER**—On May 2, EDWARD DOZIER, a member of Palo Alto Friends Meeting.

**FREIVOGEL**—On June 5, in Flushing, New York, DR. HANS FREIVOGEL, aged 76, a faithful member of Flushing Monthly Meeting. He is survived by his widow, Stephanie Freivogel; a daughter, Vera M. Crumley; and four grandchildren.

**GEMMEL**—On May 1, in Poughkeepsie, New York, ALMA GEMMEL, aged 50, a member of Friends Meeting, Poughkeepsie. Through her vocation as an elementary school teacher, she truly enriched the lives of many young children. She is survived by her husband, Eugene Gemmel; and two sons, Jerry and Stephen.

**GREEVES**—On May 31, in Suburban Hospital, Bethesda, Maryland, DOROTHY WOODWARD GREEVES, a member of Baltimore Monthly Meeting, Stony Run. She is survived by her husband, William O. Greeves, and a son, Jay D. Greeves, both of Washington, D. C.; three brothers: Americus H. Woodward, of Somerville, New Jersey, J. Donald Woodward, of Bloomfield Hills, Michigan, and Hugh B. Woodward, of Albuquerque, New Mexico; and five sisters: Harriette W. Shelton, of Baltimore, Betty W. Benzon, of Plainview, Texas, Marian W. Shapiro, of Oshkosh, Wisconsin, Judy W. Glover, of Albuquerque, and Josephine W. Zagieboyle, of Norfolk, Massachusetts.

**HOOPES**—On June 8, in Friends Boarding Home, Kennett Square, Pennsylvania, ANABELLE SKELTON HOOPES, aged 91, a member of New Garden Monthly Meeting. She is survived by her husband, W. Penn Hoopes; and a daughter, Ruth H. Mitchell, of Hockessin, Delaware.

**LAMPEL**—On May 20, in Friends Hall, Fox Chase, Pennsylvania, ANNA VOGEL LAMPEL, aged 90. She formerly lived in Philadelphia. She is survived by a son, Anton C. Lampel; and two daughters: Anna M. Meyer and Catherine E. Weber, of Hinsdale, Illinois.

**MOORE**—On June 7, in Lawrenceville Nursing Home, New Jersey, FLORENCE C. MOORE, widow of William Moore, aged 82, a member of Chesterfield Monthly Meeting. She is survived by two sons, two daughters, eight grandchildren, and seventeen great-grandchildren.

**NORMENT**—On May 27, after years of illness, in Baltimore, CAROLINE G. NORMENT, aged 84, a member of Stony Run Monthly Meeting since her youth. After

graduating from Goucher College in 1909, she taught at Eastern High School and Friends School, in Baltimore. She was for a time assistant director of Woolman School, the forerunner of Pendle Hill, and for some years dean of women at Antioch College. After the First World War she participated in American Friends Service Committee relief work in Germany and in Russia. Before and during the Second World War she managed refugee hostels in Nyack, New York, and Haverford, Pennsylvania.

**PENNELL**—On May 10, in Friends Hall, West Chester, Pennsylvania, JAMES R. PENNELL, aged 90, a member of Middletown Monthly Meeting, and for many years a member of Representative Meeting of Philadelphia Yearly Meeting. He is survived by two daughters: Elizabeth P. Fawcett and Elinor P. Briggs; and five grandchildren.

**POST**—On May 26, in Bryn Mawr Hospital, Bryn Mawr, Pennsylvania, L. ARNOLD POST, a member of Haverford Monthly Meeting. He taught in Haverford College for thirty-nine years and retired in 1958, when he received an honorary doctorate in humane letters. He was an eminent authority on the Greek classics, particularly the works of Plato, and many of his books and papers have become standard texts in the teaching of Greek. He was graduated by Haverford College in 1911; received a second master's degree from Harvard University; and went to Oxford University as a Rhodes scholar. In 1932 he studied in Europe on a Guggenheim Fellowship. Among his books are *Thirteen Epistles of Plato*; *Three Plays of Menander*; *The Vatican Plato and Its Relations*; and *From Homer to Menander*. He is survived by his widow, the former Grace H. Lickley; two sons, Dr. Robert L. Post and Arnold R. Post; a daughter, Mrs. Jennifer Goetz; and five grandchildren.

## In Memoriam:

### Ernest Kurkjian

ERNEST KURKJIAN was a man of deep human sympathy and of wide interests. He had a calling to minister to people in their times of depression and uncertainty; an excellent listener, he frequently found the right words of clarification or encouragement for others.

In his all too brief tenure as manager of the Friends Book Store, Ernest brought to his work enthusiasm, a love of both books and their readers, and a dedication to the publication and distribution of truth. His friendly and sympathetic spirit was always evident in his relations with the public, the bookstore staff, and the members of this committee.

Ernest had many plans for increasing the service of the Friends Book Store, both to the Society of Friends and to the larger community. We regret that he could not be spared more time to carry them out. As the Book and Publications Committee and the present staff continue our efforts to make real Ernest's dream of a bookstore ever more vital to Quakerism and ever more relevant to human concerns, we will be strengthened by our memory of his friendship.

ANN W. BLAIR, Chairman, and MARY C. TEST, Secretary, Book and Publications Committee of Philadelphia Yearly Meeting



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# LETTER FROM A FRIEND

Mary Maher, a New England Friend, spent two years in Peru working for the AFSC in a literacy project. Recently she wrote to us, and asked that her letter be published.



Dear AFSC:

The AFSC's work is never done and the needs are always greater than the annual contributions can meet. I think maybe some AFSC friends have not carefully considered the Gift Annuity Plan. I am so delighted with my experience that I would like to share it with others.

Under this plan, you give a specific amount of cash, securities or other property (\$500 or more) and the AFSC guarantees you a fixed annual income for your lifetime. The amount is determined by your age. At my age of 72, a \$1,000 contribution returns \$60 annually for the rest of my life. I pay income tax on only 33% of this and can deduct \$352 of every thousand as "charitable contribution."

It is so easy for me; I just put aside each month whatever I don't need of my current income, and when I have \$500, in it goes! This seems to me to be a safer and saner investment than many of our stocks.

It is fun to get a regular check from your favorite charity instead of the usual solicitation and, when I die, the AFSC goes on doing my work with my money.

I do hope many of you will inquire about these programs for extending the influence of your own resources through AFSC channels in the years to come.

*Mary Maher*  
Mary Maher

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