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# FRIENDS JOURNAL

*Quaker Thought and Life Today*





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## From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of a class in The Sidwell Friends School, Washington, D. C. Cecilia V. V. Wood, teacher of science in the Lower School, explains principles of zoology.

When Vera V. Dickey, the coordinator of development at Sidwell, sent this picture, with others, to Friends Journal, she wrote: "My first choice is the jawbone of the ? (surely not!)." A subsequent conversation she had with Cecilia Wood revealed that "the jawbone of the 'surely not' is *not*, but almost—a horse, poor dear."

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# Today and Tomorrow

## That All May Be Guided

OUR NOW-AND-THEN THOUGHTS about Quaker Queries moved forward recently when we got two unusual items, which reminded us that others also are thinking about the use and nonuse of these guides for life and living.

Our thoughts usually have been more quantitative than qualitative. Perhaps we do not need the Queries if their only purpose is to be a once-a-month ritual in meetings for business. Much better, we think, to have them handy in pocket or purse for reading and pondering, one a day. How are they explained and vivified in First-day schools?—as a sort of catechism, or not at all, or as lovely generalities? Maybe they could be the basis of a conference session, one Friend examining and sharpening each for this new day. We wonder why Friends do not mention the Queries often in messages and conversation and how many Friends can repeat more than one or two of them (if there is any value in being able to do that). Indeed, we once thought briefly (very briefly!) of suggesting that we abandon all Queries for, say, four years and then convoke under-thirty Friends from everywhere for an assembly that would prepare a whole new set. (We suspect they would huff and puff for ten days and finally approve in essence the Queries we have had these many years.)

Well, six students in Friends University, Wichita, Kansas, have done something like that. As an Ad Hoc Committee, they assert: "We feel that the concept of inquiry into one's life is of value. For if any group is to thrive there is need for self-evaluation and self-improvement. In this age when revolution seems to be the mode of the day, we feel that much of what exists in the Society of Friends is still capable of speaking to contemporary man. However, we do feel there should be an evaluation of what we are doing to further the Kingdom of God. The real problem, of course, exists not in the structure of the Society of Friends, but in the members who make up the body of believers."

The students offer twenty-two Queries—actually, about fifty questions—not "to make light of our Discipline or our heritage but to share our concern, as college students, of the inconsistencies we have as Christians and Quakers."

We quote some of them, as printed in *Quaker Life*:

"Do you know what Quakers believe? Do you really care? Are you careful not to allow your Christianity to interfere with the other six days of the week? Do you follow the still small voice of your wallet? Does your peace testimony extend to having peace within your own Meeting? Is your quiet period really quiet? Are you sure to have three hymns for worship on Sunday? Do you always plan your meeting

carefully so that it will end promptly at noon? Do you welcome all guests with a friendly smile, a warm handshake, and a friendly word? Have the things suggested three years ago at Monthly Meeting been carried out yet? Are you careful not to appoint anyone under twenty-five to Ministry and Counsel? Do your Young Friends do anything? Are all forms of contemporary entertainment closely scrutinized for pre-existing stereotypes of worldliness? Do you consistently support all Christian efforts toward the abolishment of war? Do you include the ghetto in your mission budget? Are you 'hung-up' on tradition? Can you love a 'hippie'?"

Our second item is one of the handsomest books we have ever seen, read, and cherished. It is *The Quaker Queries: New England Queries in Past and Present Forms*. It was designed, handset, and printed by Michael McCurdy at the Penmaen Press, Boston. Only one hundred copies were printed; each (with a signed print of George Fox by Michael McCurdy) sells for twenty-five dollars. Love, we are sure, went into its preparation and production. Another printer long ago said, "Silver and gold have I none, only I prayed that my book would be beautiful."

Elmer Howard Brown, executive secretary of Friends Meeting, Cambridge, Massachusetts, wrote the introduction.

Twelve Queries, as revised in 1965 and printed in *Faith and Practice of New England Yearly Meeting of Friends*, are presented with selected Queries formulated originally in 1742. Four Queries from a 1760 list are omitted as they do not closely parallel the newer ones. They dealt with care for the necessities of the poor; meticulousness in the making of wills, the settling of estates, and the insuring of proper gifts and legacies; concern for the proper forwarding of certificates of membership to other Meetings; and care in dealing with offenders in the spirit of meekness and wisdom.

No query in the early Queries was similar to present-day Query One, which reads: "Do you strive for the constant realization of God's presence in your life? Are you sensitive and obedient to the leading of the Holy Spirit? Do you seek to follow Jesus who shows us the Way? Do you endeavor to advance your spiritual growth by the prayerful study of the Bible and other devotional literature?"

Elmer Howard Brown writes: "The Queries have reflected through these centuries the determination of individual Friends to submit their own lives, those of their families, and the very existence of their church to a constant questioning of the validity of God at work in them. This has been daring and rewarding in no small measure. It is not simply the questioning of superficial conformity to words and specific religious acts but a shaking of Friends' major & minor premises of thought, feeling & action. This questioning constitutes a serious effort to implement Friends' basic belief that all of life is sacred. The Quaker has never acquiesced in the subtleties of a materialistic

secular world. He seeks, rather, to live in the world as it is, with a sense of its Divine creation & its potential redemption!"

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## I Love God

WE PRINTED RECENTLY a poem by nine-year-old Allen Reeder. Now we have another poem by another nine-year-old, Nina Glickman, a pupil in The Friends School, Haverford, Pennsylvania. From both poems we gain an additional measure of reassurance, confidence, and hope.

Nina Glickman's poem follows:

### God and What the World is Like to Me

I love God and the world He made.  
The seas He made are like blue sheets of paper covering unknown land.  
The mountains He made seem like big mounds of rock covering water.  
The sky seems like a thin sheet of paper changed from blue to gray to black.  
The stars are like pieces of gold floating about.  
I love the world all about me from North to South, to East to West.

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## Welcome to Visitors

FRIENDS MEETING OF WASHINGTON has prepared a message of welcome for its many visitors. It is a card that measures three inches by five and is printed in blue on gray paper.

It reads: "As Friends, we settle into worshipful silence with no planned program.

"Each worshipper seeks to communicate directly with God and to feel the Divine Presence in our midst. The communion of quiet—transformed into a living silence—draws us together and nearer to the source of Light and Love. To some may come a spiritual message to share with others.

"Meeting closes with hand clasps with those sitting nearby.

"There will be announcements. After the rise of the meeting you are invited to join us for conversation and refreshments.

"We appreciate knowing who you are and where you are from. You are invited to sign the guest book."

The Meeting will send copies of the message to other Meetings that may wish to adapt it to their needs.

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## Miscellany

✓The United States Court of Appeals for the First Circuit, reversing the convictions of Dr. Benjamin Spock and three others who had been found guilty of conspiring to counsel young men to avoid the draft, ruled that "vigorous criticism of the draft is free speech protected by the First Amend-

ment, even though its effect is to interfere with the war effort."

✓Dr. Michel Crozier, a French sociologist, warned against the dangers of putting too much faith in social engineering: "There is a danger that Americans are becoming as overextended in their intellectual resources as their country has become overextended in its political commitments in the world."

✓Among the hundreds of names citizens suggested for a new sports stadium in Philadelphia were Quaker Bowl, Quaker City Arena, Penns Place, Scrapple Stadium, The Tax-Payers Folly, Penn's Sportium, William Penn Stadium, The Raspberry Park, The Friendly Philly Stadium, and The Anything But Veterans Stadium Stadium.

✓ On August 6, 1945, an atom bomb was dropped on Hiroshima; it killed or injured one hundred sixty thousand persons. On August 6, 1969, the Senate voted, fifty-one to fifty, to authorize the President to set up a costly antibalistic missile system to defend the United States.

✓ Two men arrested as suspects in the armed robbery of a Philadelphia bank had been arrested eleven and seventeen times previously. One was free on bail in six cases dating from 1965.

✓Secretary of Transportation John A. Volpe refused Federal funds for a freeway through the French Quarter of New Orleans. The New York Times commented editorially: "It is good to have an indication from the Secretary of Transportation that we need not, after all, accept the concrete cloverleaf as the national flower."

✓Thirteen countries are thought to have or to be developing chemical and biological weapons that can be delivered by air-dropped bombs, rocket-propelled projectiles, and other means. A United Nations report by fourteen scientists warned of the possibility that worldwide plagues might result from the use of germs bred to withstand existing vaccines and antibiotics.

✓ A large advertisement in twenty-five American newspapers in June and July asserted: "84% of all Americans support an ABM system; a nationwide opinion poll representing adults throughout the continental United States reveals overwhelming support for a U.S. Anti-Ballistic Missile defense system . . . Only 8% believe that no ABM system is needed." Three hundred forty-four persons signed the advertisement. Of them, fifty-five had associations with the defense industries; twenty were connected with companies that have large military contracts; twenty-one were associated with companies that are potential subcontractors; and many more had banking and insurance interests.

✓ More than four million American children have mothers who work. Fewer than seven hundred thousand preschoolers are enrolled in national day-care centers. Six million poor children under six need nutritional and health care and preschool education. More than two million children suffer from severe malnutrition.

# The Validity of Quaker Education

by Lyle Tatum

I AM MORE INTERESTED in Friends schools as expressions of Quakerism than as educational institutions. I share Douglas Heath's concern that, "Friends schools and colleges, succumbing to the forces of a seductive culture, may, in the very act of abandoning their identity as Quaker schools, lose their power to educate for the needs of today."

Among many Friends, the tendency is to give quick, superficial justification of our schools but to avoid serious examination of the issues.

Four basic questions deserve serious answers.

Are there alternatives to Friends schools that might more effectively gain the same objectives?

Are there alternatives for the use of the inputs of Friends schools that might be better used for other objectives of the Society of Friends?

Can Friends justify or compensate for the negative factors inherent in Friends schools?

What are the objective minimum standards that the religious community of Friends has a right to demand so that its schools offer in fact—and not just in name—Quaker education?

*Faith and Practice* of Philadelphia Yearly Meeting states that an objective of Quaker education is "to help the individual develop to the utmost his own potentialities, and to grow in the intelligent acceptance of his responsibility to serve his fellow men in accordance with Christ's teaching and example."

Douglas Heath, in his Pendle Hill Pamphlet, *Why a Friends School?*, calls the educative power of the meeting for worship the most powerful means to mature students. He also lists as educative forces the Quaker community—in which, it seems to me, he is talking largely about the meeting for business—and Quaker outreach.

Since he suggests that the outreach might be done in conjunction with American Friends Service Committee, we seem already to have institutionalized a way outside of Friends schools to use this educational tool.

Although we have nothing unique to offer in educational philosophy, we may have something useful to suggest in implementation. It is not easy to give young people a regular, meaningful meeting for worship experience or a sense of Quaker community, but do Friends schools offer the only opportunity?

I feel that from time to time Friends schools should be called upon to justify their relatively large use of our resources. Westtown School and George School together

spent almost two and one-half million dollars last year.

Friends Central, Germantown Friends, Moorestown Friends, and the other Quaker-related schools (not including colleges) in the Philadelphia area certainly spent several million more. I recognize that much of this was not money provided by Friends, and much of it would not be available for other Quaker causes. Nevertheless, it represents a larger investment of Quaker personnel, money, and capital resources than any other Quaker concern received. The Peace Committee of Philadelphia Yearly Meeting, which has at least five major concerns and lines of action, for example, spent thirty-seven thousand dollars.

How challenging it would be to be able to decide how all of the dollars usually spent to administer Friends schools, all their capital assets, all their staff members, and all the volunteer time of school committee members could best be used to further the objectives of the Society of Friends!

It is valid to ask whether the output from Friends schools justifies the input, and I would like to see an answer derived from something other than an emotional evaluation of subjective material. We need to use standard ways of measuring the output of educational institutions and to develop additional ones for evaluating the impact of Quaker ideas.

It is also valid to ask whether the good being done by Friends schools is standing in the way of the best that might be done with a different allocation of resources.

To the axiom that two objects cannot occupy the same space at the same time, I suggest the corollary that one object cannot occupy two spaces at the same time. Here is one of the negative factors inherent in Friends schools. The Quaker student in Westtown cannot be in Cinnaminson High. The Quaker teacher at George School cannot be on the faculty in Camden. Friends school committee members are not on school boards.

Public schools are essential in this country. Friends need public schools, and public schools need Friends. Those who are active in public education can cite many examples of the significant contribution made by a Quaker youngster or a Quaker teacher. One New Jersey high school displays CO material along with information about the Armed Forces in the school library only because of a Quaker boy who is there.

In terms of numbers of students, Friends schools are a microcosm in education. Most Quaker children will continue to receive public school education. The Queries of Philadelphia Yearly Meeting seem to ignore this.

The fifth Query is: "Do you maintain schools for the education of your youth under the care of teachers of Christian character, in sympathy with the principles of Friends, and supervised by committees of the Meeting? Do you encourage members to send their children to Friends schools, and do you give such financial aid as may be necessary?"

This Query does not mention public education at all.

In the eighth Query we read: "What are you doing as individuals or as a Meeting . . . to assure . . . equal educational opportunities for all?" Is equality for everybody in Friends schools, or everybody in public education?

The advices seem more satisfactory to me: "Friends are advised to watch carefully over the education of their children, and to place them in schools which will not only build them up physically and mentally, but also foster their moral and spiritual life." Presumably such schools might be a part of public education, or they might be under the care of Friends, or even Presbyterians.

Friends schools tend to withdraw their students from normal associations with the ordinary world, which at some point must be accommodated. If our objectives can be obtained out in the world, obviously everyone gains.

Having said all of this, I still expect Friends schools to continue.

There is nothing that is harder to kill than an institution established by those who consider themselves innovators.

What kind of standards may we expect of Friends schools? I would like to see a group like the Friends Council on Education, with representatives of our schools, work out objective standards for Friends schools. The Friends Council on Education might then accredit as approved Friends Schools those that meet the standards and deny accreditation to others. We are used to having our colleges accredited by educational associations, and I see no reason why the community of Friends Schools should shirk the responsibility of telling us and telling the public which schools do, in effect, offer *Quaker* education.

A Friends school that makes a Quaker impact on society is one that justifies both its means and the use of our resources.

Douglas Heath says: "What makes a coherent educational community is a basic core of respected teachers and students who share common values and attitudes about the means and goals of the community. *Most* Friends schools do not have enough dedicated and qualified Quaker educators and students to serve as the 'critical mass' that brings that communal coherence into being."

Here is one objective standard: How many Friends are on the staff and in the student body? Scattergood School (which in the past has been too authoritarian for my taste) and the Meeting School (which has been too permissive for my taste) will continue to use quite diverse means to turn out useful Quaker citizens, because they are dealing largely with Friends. It is hard to be short of creativity when you have a good bunch of Quaker kids together.

2- Outreach may be another standard. Douglas Heath speaks of outreach in terms of service beyond the school. I think outreach also includes articulate verbalization of Quaker faith to the larger community—particularly to the non-Quaker students and parents, but to the Quakers, too.

Service and verbalization can be judged both quantitatively and qualitatively.

3- There may be some shockingly sectarian standards, such as what percentage of the faculty are pacifists or at least conscientious objectors to war? Do we really think we can do an effective job of Quaker education with staff that rejects our testimonies?

I urge the full witness of Quakerism, not just the peace testimony. But in today's world, it is the peace testimony that really sets us apart. Boy Scouts love one another and collect scrap iron. Methodists love one another and give parties for those in the youth fellowship going off to Vietnam. Catholics love one another and have Marine recruiters speak in assemblies. Friends are conscientious objectors, draft card burners, sponsors of educational institutions that welcome tax refusers as staff members, demonstrators in front of the White House, protestors of civil defense drills, and insisters with no humility at all that we are told to love the North Vietnamese. If we quietly avoid the issue, how are we better than the Gentiles? Do they not love one another? Friends schools must give articulate verbalization to our faith.

There is a difference between a Friends school and a school run by Friends. Friends that run a school, meeting community needs and student needs in a helpful way without specific Quaker impact, need make no apology for this service. But let us not confuse it with Quaker education.

I am a special pleader for Quakerism, a gut-gripping, mind-moving, society-shaking faith, with our schools out in front offering the world an opportunity of learning about Quakerism while seeing it in action. Are Friends vigorous enough to take up this challenge? The sense of mission within the Society has become eroded by cultural developments.

It is difficult for the limb of the tree to be healthier than the trunk.

If a student from a Quaker college were to look for "where the action is," would it occur to him to go to a session of a nearby Monthly Meeting?

If staff of a Friends elementary school looks for inspiration in dynamic Quaker living, will they find it in the Monthly Meeting of which they are a part?

If George School students had been looking for creative ways to grapple with change, some of the recent sessions of Philadelphia Yearly Meeting would have been a deadening experience.

Our communal traditions are falling by the wayside, as we are beset by a secular, materialistic society that has a superficial acceptance of a homogenized value system. Friends schools are communal efforts that can flower only if sustained by spiritual power generated by the total community of Friends.

Our schools are condemned to mediocrity unless there is more faith, more vision, more courage at the roots.

# The Struggle to Move Forward

by Elizabeth Cattell

WE CANNOT LEARN only from others. We have to learn also from ourselves—by pondering, considering, and processing our ideas and views. Perhaps I can learn something by trying to put into my own words the answer to the question, "To what do I say yes?"

I believe we all participate in a shared struggle to make life move forward—an incessant struggle of the constructive, ongoing, creative forces against the obstructing, diverting, limiting, missing-the-mark forces.

It is the same struggle, whether within the life of the individual or within history. Often it is a conflict between new possibilities and past precedents, which have become anachronistic and are appealing because they seem to offer security. Dependence on them may cause a kind of tunnel vision that blocks out new factors in ourselves and in the world.

I believe that creation is good and that evil is a necessary part of a good process. That is, I believe that danger, ignorance, blindness, and suffering serve to "summon the rescuing power." I believe that we grow through increase of awareness, and that this often involves crisis. Increase of awareness that leads to our changing ourselves and the world takes place by our confronting difficulty and limitation and by finally taking the steps to realize new possibilities.

I believe that we all, wittingly or unwittingly, are involved in this struggle, which Tielhard de Chardin, Lecomte du Noüy, and others have described as evolution becoming conscious in man. Some contribute principally their plights, some their labor, some their skills, and some their vision. Most contribute a blend of all of these.

I believe that we all belong to the Fellowship of Pain. Most of us belong to a Fellowship of Effort. A few belong to a Fellowship of Creativity. But we all belong in the evolutionary fellowship even if we contribute only cancer or an evil act. The plagues of Europe gave rise to medicine, so to speak. As Martin Buber said, the evil man is simply someone who demands of us more love and responsibility.

Sometimes the struggle is in terms of the facile, the shallow, and the line of least resistance in whatever form it appears, and against the essential. It can be the exhilaration of opportunism against responsibility.

Most of the ways we defeat ourselves can be pleasant and seductive, be they alcohol, dope, daydreaming, conformity, or profiting by the "tricks of the trade." I believe that we are all tempted over and over by the enticing ease,



relatively speaking, of pseudosolutions. We can be won by drifting and dreaming and maybe theologizing and relating to symbols. Or by "making it" with a high standard of living, achieved according to the dubious methods that our culture rewards.

The "devil" in today's world often tempts us into withdrawal, illness, and giving up in death and to the adolescent exaltation of personal victories. To give all our working hours to small-ego drives and our afterhours to altruisms does not build either us or the world.

I believe that although history has been a bloody business, life has been advancing. Primitive man felt small and helpless in the vast impersonality of nature, which threatened him with cold, hunger, thirst, and wild beasts; with deserts in which he died; with mountains and seas that blocked him; with vast space; and with his own ignorance. He was vulnerable. Man struggled aggressively to dominate the physical world, and he succeeded. When children grow up in a harsh environment they develop a power drive and become killers. Man has relied on his power drive and on killing.

Now man faces dangers, which he has created and are greater than any nature placed before him. One is the danger of nuclear annihilation.

Science gave man control of the material world. Now he has to confront himself and learn the laws of the human domain.

We are beginning to see the relationship between the love we have received and the love we are able to give and between our hopes and our efforts. We are beginning to look to limitations that have been built in us, to see their consequences, and to see the possibility of pulling energy out of them and putting it into the service of growth.

These are challenges to which I say yes.

# Profits for War, Profits for Peace

by Jerome Davis

WE IN THE UNITED STATES believe in liberty and in the constitutional rights of the individual. In practice, we often seem to believe just the reverse.

Our government is conscripting our boys for an undeclared war in Vietnam, but does not conscript military supplies. If we conscript our youth and send them to jail if they refuse to serve, why not conscript supplies at cost? If we had such a policy, very likely we would not even go into war in Vietnam for it would be unprofitable for the financial interests.

One reason the United States becomes involved militarily in countries far away is that it is profitable for our industrial-military complex. The military can have more generals and admirals, and the industrialists can supply billions of dollars worth of supplies to the military and perhaps even gain control over valuable natural resources.

Raymond C. Baumgardner, in his book *Our World Without Money*, says the reason we are fighting in Vietnam is the rich resources our corporations covet. He writes:

"That country contains some of the most valuable forests in the world—bamboo, evergreen oak, Japan cedar and teak. In the central plains where some of the heaviest fighting is centered, there are five million rubber trees each yielding fifty dollars worth of latex every year . . . Vietnam is especially rich in minerals, as yet very little exploited. Vietnam abounds in rich deposits of coal, gold, tin (a rare mineral today), manganese, tungsten and zinc. That is why American troops are in Vietnam."

He quotes from Brigadier General Smedley F. Butler to prove the reality of the industrial-military complex:

"I spent thirty-three years (in the Marines) . . . most of my time being a high-class muscle man for Big Business, for Wall Street and the bankers. In short, I was a racketeer for capitalism . . . I helped purify Nicaragua for the international banking house of Brown Brothers in 1909-1912. I helped make Mexico and especially Tampico safe for American oil interests in 1914. I brought light to the Dominican Republic for the American sugar interests in 1916. I helped make Haiti and Cuba a decent place for the National City Bank boys to collect revenue in. I helped in the rape of half a dozen American Republics for the benefit of Wall Street. In China in 1927 I helped see to it that Standard Oil went its way unmolested . . ."

Senator McGovern and Senator Nelson and eight Representatives say that five hundred billion dollars have been

"sunk in military expenditures, a disastrous war in Vietnam, a senseless intervention in the Dominican Republic, more than forty-two treaty commitments to as many countries to intervene 'in case of aggression'—all this while acute poverty and distress persist within the United States itself."

General David M. Shoup, former Commandant of the Marine Corps, points out that we maintain more than 1,517,000 Americans in uniform in one hundred nineteen countries. He says that in 1968 the total living veterans of United States military service numbered over twenty-three million—about twenty percent of the adult population. There are over 410,000 commissioned officers on active duty in the armed forces. High-ranking Pentagon brass often go into retirement with the corporations that make military supplies. One hundred of the biggest defense contractors now employ 2,072 former officers from colonel up. Lockheed Aircraft employs more than any other, and in 1968 got contracts of \$1.9 billion from the military. No wonder General Dwight D. Eisenhower warned us against the military-industrial power complex.

Because we do not conscript military supplies at cost, we allow companies to make billions of dollars worth of unjustified profits. Vice Admiral Rickover told the House Banking and Currency Committee that profits on defense contracts were now twenty-five percent higher in the past three years than they had been before. Senator Douglas stated that the United States was paying twenty-five dollars for one military article that could be bought in the store for twenty-five cents. Because of all this the total cost of the Vietnam conflict is over the \$110 billion mark. This makes it the most expensive war in American history with the exception of the Second World War. James L. Clayton, professor of history at the University of Utah, told a Senate Committee that if veterans' benefits and interest costs on the war debt were included, the cost of supporting one GI in Vietnam would be about \$75,000 per year.

In May 1969 the Joint Economic Committee of the Congress of the United States published a report on "The Economics of Military Procurement." It shows the colossal waste and the terrific profits that go to United States companies. The basic answer is to conscript all military supplies at cost. The report says:

"In the past, literally billions of dollars have been wasted on weapon systems that have had to be cancelled because they did not work. For example, one study referred to in the hearings shows that of a sample of thirteen major Air Force and Navy aircraft and missile programs initiated since 1955 at a total cost of forty billion dollars, less than forty percent produced systems with acceptable electronic performance. Two of the programs were cancelled after total program costs of two billion were paid. Two programs costing ten billion were phased out after three years for low reliability. Five programs costing thirteen billion dollars



### Openness with Friends and Relatives

WE COUNSEL less mystery and more openness towards those who are worthy of confidence. If men conceal from their nearest connections in life a knowledge of the actual state of their affairs, they may deprive themselves of helpful advice, and kind participation in trouble; expenses may be incurred, and subsequent distress may ensue, which might have been avoided.

*Christian Practice, 1911*

give poor performance; that is, their electronic reliability is less than seventy-five percent of initial specifications."

Today there is very little competitive bidding; according to the report, "most contracts are awarded through negotiation instead of competition." Some experts believe that in the absence of effective competition, procurement costs are twenty-five percent to fifty percent higher than they would be under competitive conditions. The Pentagon often accepts higher costs and late delivery.

There is often favoritism in the contracts. A relatively small number of contractors receive most of the dollar value of defense contract awards. In 1968, the hundred largest contractors were awarded 67.4 percent of total defense contracts. Five companies received prime contract awards of more than one billion each.

The report says, "In addition to the lack of competition for defense contracts, the Defense Department's policy of providing government-owned property and working capital to defense contractors constitutes a government subsidy and contributes to concentration within the industry." In 1967 the value of government-owned property in the hands of contractors was \$14.6 billion. The government will also supply advance payments. For instance, Lockheed received payments of \$1.207 billion in advance on "reported incurred costs of \$1.278 billions." Often times the government even waives the requirements for cost data.

The profits in sales to the Defense Department are terrific. In the case of North American Aviation, the tax court found that in two succeeding years the contracts returned 612 percent and 802 percent profit on the contractor's investment. Colonel A. W. Buesking testified that profits based on investment in the Minuteman program, from 1958 to 1966, were forty-three percent. Often there is an increased cost over the original contract. For instance, in contracts for airplanes there was a "cost overrun" which totalled as much as \$2 billion.

If the five billion or more spent in Vietnam every two months were used for peace, we could end the \$53.3 million peacekeeping deficit of the United Nations, we could provide starving countries with nine million tons of wheat, we could double the Peace Corps, give a billion to the International Development Association, and wage an aggressive \$3.7 billion annual war against hunger around the world.

## What of Christ?

by Glad de Groff Schwantes

THE EARLY FRIENDS believed that Christ was universal—that he has always existed.

They believed that it was Christ who spoke to Abraham, to Noah and Moses, and to all the great souls who transmitted messages that were needed at a particular moment by people who were facing problems beyond themselves.

God did not start to love the world when Christ came two thousand years ago. He already was loving it. He had created it. His love was made available to everyone who could receive it, whenever they could receive it. In times of particular crisis His love outpoured through whatever channel was available, to meet specific needs.

Truth grows as civilization changes. In the Bible we are told that there are four corners to the earth. People in those days did not need to know the world was round. Their truth was a working knowledge. It was all they needed. This did not mean that that was all there was of truth, but rather all that they could use or understand at the time. It has never been otherwise.

The Christ has always spoken to those who would listen. Surely it does not matter to Him what anybody calls Him. That spirit which speaks within, that people feel and know—that does not need a name. We know when it comes that we are comforted, that we have been met in that which is Eternal. We know there is Something that loves us.

Sometimes we can shut the door on our spiritual growth by trying to pin down ideas and say, "this is the truth, but other people have not got it." Is not God speaking to them just as much as He is speaking to us? No truth has any workable reality, unless we seek to humble ourselves before it and unite ourselves with it, so that it becomes able to express itself through us. Otherwise it is mere words.

### Infiltrators

Eradicated, so you think,  
From plantations laid by your intent,  
The small detachments ever slink  
Under the ground, working beneath the wire  
Back, back again towards your soil  
Where you cannot win  
(If you know what it means to win),  
However hot your fire.  
Couch-grass: will you admire its tenacity?  
Are not its ivory-pointed roots  
Now piking through your soil  
And, skirting mind, into an enemy's territory?  
There, whatever winning means for you,  
Or means to me, it never actually wins.

ROBERT WARD

## The Manner of Friends

BRIGHTNESS. Dazzle of light through long glass doors, partly subdued by green-blue curtains hanging full-length to the floor. Golden floor; small chairs arranged in haphazard rows; a tankard of yellow jasmine on the table.

We are here again. Some sit in clusters; others singly. A disorderly arrangement of molecules.

Opposite me sits Brian, at ease in his thick sweater. Legs stretched out, short socks with an expanse of bare leg between trouser-edge and sock top. He doesn't care. Why should he?

The floor in its glory of new coating. Splendid. Refulgent. The colour of? Yes, honey. Not thick, the runny sort—might have been poured on and painted all over. What a delicious job! And the brush to lick at the end.

Stop. Do you realise? This is a Meeting. One hour only, the week's quota, being wasted. Get on with the job. But how? Where does one start? "Think prayerfully of those around you."

How beautiful young Ruth's face is! Pale, rapt, long strands of brown hair enwrapping her cheeks. Beautiful, beautiful. "So young, my lord, and true." Watch out, she's looking.

Switch over to far side. The heater is making a small glow of red light on the floor. Vermilion on gold. And just in front the air is quivering with the heat. Good heavens. If you look quickly from the heater to Brian, he seems to be vibrating—dancing in his seat. Only for a second; now he's solid again.

This really won't do. Look at Mary. Calm. Serious but serene. Yes. Her peacefulness is catching. The others, too, are becoming transfixed. The red light from the fire. Light.

Now, if I wish, I can hold myself "and all my outward concerns" in the Light. I can look forward through the week, and know how I must tread. What a mess one makes—impatient, disgruntled attempts. Never mind. This is the time to start again, while still the Light is shining.

Rest now. All is quiet. George has gone to sleep, elbows on knees, face cupped in his large hand. A circle has been woven around the Meeting, within which contraries have become resolved. How good, how comfortable to be within it.

\* \* \*

Suddenly a bird speaks in the garden. The spell is broken. There it is again. Piercingly sweet in the sunlight.

People move their feet, their arms. And now, with a patter, the children come in. Little girls smooth their skirts; small boys hold themselves like charged batteries, waiting for release. A baby sits and looks and thinks.

The last minutes of the hour approach and the baby speaks. He tries out his voice and finds it melodious. He does it again, and we are enchanted.

An hour of silence has been broken only by voice of baby and bird. And, in true Quaker manner, each spoke to the same theme. What was it? It was, I confess, a little beyond me. Something about brightness, and newness, and delight. The children, I think, understood. And the older ones almost remembered.

LORNA BOYCE in *The Friend*

## Herta Rosenblatt, A Quaker Poet

HERTA ROSENBLATT was born and educated in Germany and came to the United States in 1935 with her husband, Dr. Edgar F. Rosenblatt, and their three children.

For many years she has written, translated, and pub-



Herta Rosenblatt

lished poetry in English and in German. Her writings have appeared in many literary and religious journals. Some have been set to music.

Herta Rosenblatt, a member of Montclair Monthly Meeting, New Jersey, lives in nearby Peapack. She has led two writers' seminars under the auspices of the New Jersey branch of the American Association of University Women and is planning a third. She has led poetry courses in the adult school in Montclair and given many readings and lectures. New York Yearly Meeting Friends are familiar with her story-telling sessions at Silver Bay.

Herta Rosenblatt is a musician, as well, and plays and teaches the recorder. She has led recorder consorts and played in groups.

Among her Friendly concerns is a Committee on Non-Resident Friends, which she hopes to change into a committee of non-resident Friends. Her three children have married, and she has seven grandchildren.

## Some Poems by Herta Rosenblatt

### Worship

We settle into silence solemnly  
denying both, the song and the lament;  
we do not come with flowers in our arms  
—picked on the way, where chicory, honeysuckle,  
wild asters, chickweedstars tell of a garden  
beyond the fields of our pride and work—  
or wreaths around our heads, wound from the gold  
of autumn maple leaves—  
we've done away with weeping and who mourns  
must do so secretly, imprisoned in his sorrow—  
whose tenderness of joy will open gates  
of loneliness, go with us to the valley  
of song and echo? Tightly folded hands  
reach out to clasp another's, and the waters  
of turmoil, doubt, elation, waste and want  
are still. Together, whole and free, we worship.

### When Sky and Sun

When the sky has become a sapphire  
and the sun has showered gold on gardens and meadows—  
what is man to do?  
Is it then that he learns to pray,  
in wonder and exultation?  
Raising his arms to heaven  
and lowering his eyes to the miracle of smallest weed?  
Learning to see—  
and with the joy and agony in his own heart  
finding love?  
Love that holds the world together?  
God and man and creation  
and the dream of meaning;  
love, that spans spark and bridge  
—of a thousand colors, lovelier than all rainbows—  
from one heart to another?

### Und Hoere Deine Liebe Stimme Wieder

Und hoere deine liebe Stimme wieder  
und weiss die halbvergessnen lieben Lieder—  
ein Blick—ein Haendedruck—und liebe Worte—  
so weit getrennet, doch einer bei dem andern,  
und jeder weiss um Herzweh und um Wandern  
und um die Pforte,

wo Ausgang Eingang ist zu nur geahnten Wegen.  
Ich gruesse dich—geh denn in Gottes Segen  
in diese Stunde, in die naechsten Tage—  
wenn Liebe beides ist, Antwort und Frage,  
dann wird, was auch die Daemmerjahre bringen,  
das Herz bekannt mit seiner Melodie,  
steigend und fallend mit Warum? und Wie?  
und es wird singen, singen.

### Your Harbor Waits

Sail on! Somewhere your harbor waits.  
The dead of wind or storms, too calm a sea  
or house-high waves can never down your ship;  
with compass lost and by the stars forsaken  
you still obey the course set out for you.  
Your harbor waits—where friends watch at the shore  
to help you past the breakers' treachery  
onto the path that leads to your lost garden.  
Your daffodils have vanished; thistles claim  
the place where zinnias glowed; weeds blur the path  
along the rosebed—only graceless sticks,  
barren and spined, are left. You enter slowly.  
The house is warm. Someone turned on a light.  
You are alone, are home.  
Through noises of past perils ringing still  
in you, a voice (to banish them forever):  
Your dog's. Your coming frees him from the prison  
of aimless wandering; inarticulate,  
he knows how to assure you of his love  
and fealty.  
Now let it snow!  
Come spring,  
your daffodils rise golden from their sleep,  
and all your roses bloom.  
Sail on! Your harbor waits.

### Nun Auch Du

Nun bist auch du gestorben—und ein Stueck  
der alten Stadt und der Vergangenheit  
verschwindet wie im Nebel; naechstens schreit  
Erinnerung und sucht den Weg zurueck.  
Die Haeuser sind gefallen, und in Strassen,  
die unsre Schritte kannten, Scherben klirren  
bei jedem Schritt, und hilflos suchend irren  
wir in der Heimat, die wir einst besaessen.

Die Tuerme und die Tempel, die wir bauten,  
das Haus, aus dem wir in die Zukunft schauten,  
zerbrochen. Unkraut waechst zwischen den Steinen,  
wo Gaerten bluehten (ich kann nicht mehr weinen)  
Wann kommt in diese tote Stadt der Pflug?  
ein saatbereites Feld waer' Trost genug.

### Thanks Seems Poor

To thank for giving giving thanks seems poor;  
for joy would always fill the hands that rest  
in ours for the one moment when we are sure  
that gift and taking equally are blest.

Though kiss and glance are fleeter than the bird  
that, passing, brings the fragrance of a rose  
of distant gardens—though the dearest word  
dies in its uttering—yet, a giver knows

of moments kept forever true and bright,  
of smiles and tears that shimmer in the night  
when sleep deserts us (traitor in the dark).  
Both, giver and receiver, bear the mark  
of every gift—God, keep my loving strong  
and let my thanking rise in song, in song.

# Anatomy of a Vigil in Pennsylvania

by Thomas M. Duthie

LANSDOWNE MEETING'S VIGIL developed in a very Quakerly manner. First, an interested Friend presented his concern to a monthly meeting for business. The idea was discussed thoroughly at that time and was referred to the peace committee for final consideration and action. Although some members of the peace committee felt that a vigil was the thing absolutely not to do, they did not block committee approval of the vigil but did abstain from the actions planned.

We decided to read for eighteen consecutive hours from the Congressional Record the names of United States soldiers killed in Vietnam. The selected spot was a bustling crossroads, Lansdowne and Baltimore Avenues.

You may think a sizable number of dedicated persons is needed to staff a project like this. We started with a small group and much faith. We mailed letters to members and attenders of the Meeting to ask their support. The Delaware County Peace Action group, who had conducted a similar vigil, was helpful.

We needed signs to identify ourselves and to inform passersby of our mission. A reverent silence was decided on, except for the reading from the Congressional Record. Rotation was necessary for the few who could be present for the entire vigil. Scheduling of readers and periods of rest were important. Less than three weeks elapsed between the original suggestion of the vigil and its fulfillment.

Shortly before six that morning, three of us arrived on the scene. Another group arrived from another direction. But, best of all, there on the corner was an unannounced volunteer. Our setup was simple. Our professionally made signs announced: "A Vigil in Sorrow for the Dead in Vietnam"; "The Peace Committee of Lansdowne Friends Meeting"; and "Delaware County Peace Action Group." We made a poster from an article in Life Magazine that included pictures of two hundred men killed the previous week.

Three of us read in unison from the Congressional Record. This is something that must be done to be appreciated. It affected me in several ways as the hours went on. The names are arranged by home state. It soon appeared that we were touring the graveyards of the country. In some states, the national backgrounds of the dead were revealed by the names. Our American inclination to name babies after current celebrities came to the surface quickly. I found myself thinking that the high hopes that these parents had at the time of christening now were dashed forever. We even had a George Fox and an Oliver Cromwell.

Someone remarked that in some cases our reading possibly was the only public honor accorded to these men. I also wondered how many of the hundreds of people passing through that busy intersection were having their first exposure to the Congressional Record.

As the evening approached, our group swelled. A "counter" group appeared across the street. They were augmented at times with groups of teenagers apparently looking for excitement. The Lansdowne police performed beautifully; they hindered no one in the pursuit of peaceful activities and found no occasion to make an arrest.

Almost two hundred individuals participated in our vigil. About thirty-five were members and attenders of Lansdowne Meeting. We realized that action like this would not be approved by every member of the Meeting and hoped that our sincere motivation would be understood. Such hopes seem justified.

If Quakers in Lansdowne are identified with a peaceful and reverent expression of conscience—is anything wrong with that?

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## The Whole-Hearted Friend

YOU CAN EXPECT to see him at meeting for business at least every other month. He likes to be in close touch with the life and thought of his Meeting and with the people in it whom he has come to love. Although he may feel that he is inarticulate, he still will be dutybound to assist the Meeting (and his clerk) in the making of decisions when business is under discussion.

He will be a regular helper on one or two Meeting committees, and you will find that he subscribes to at least one Quaker periodical or borrows it from his Meeting library, for he likes to know what goes on in the larger expanse of Quakerism and how his group is faring in its relationship to the contemporary world. He is aware that even the simplest organization needs money for maintenance and outreach and does his best with both advice and cash.

He often will be found at Yearly Meeting, and, boring and tiresome as this can be, he still likes to be present. He is willing to bear and forbear. He enjoys seeing old and new Friends from the wider region. If the arrangements committee has done a good job, he finds at least a couple of the speakers worthy of his full attention. The evening with young Friends always interests him, and he feels a responsibility for the worship group he joins. If it is at all possible for him, the Whole-Hearted Friend accepts some Yearly Meeting committee work for at least a few of his years.

He has informed himself through available channels and stands ready to explain the beliefs of Friends to any who inquire of him. Although at times he may—and does—backslide, he *tries* always to make his life speak.

MARGARET N. MORRISON

# Of Love, Good Order, and Cop-Outs

by Stefano Barragato

JESUS COMMANDED us one thing: Love one another. He said there is one way by which his disciples and followers shall be known: They love one another. He did not institute any forms or formulas. He did not set up any churches or religions. It was not his idea that his followers were to be known by the number or quality of the prayers they recite or the amount of good works they perform. By one criterion are his followers known. They love one another.

In this light must we regard our good works, our prayers, and our religious institutions. We are not to be measured by the fidelity with which we keep our forms. When we hold our forms in the light of the criterion of Jesus, love, we find they are nothing less than recipes which we adopt—recipes that happen to suit our palates.

It is irrelevant whether a person is a Catholic, Muslim, Jew, Buddhist, atheist, Quaker, or whatever. These forms are chosen because of varied cultural and personality differences. They happen to be harmonious with our set of idiosyncrasies.

The different religious or nonreligious forms we practice, considered against the criterion of love, are as significant as a preference for poached eggs. It doesn't matter how many Masses we attend. It doesn't matter how many meetings for worship. It doesn't matter how many Zen sesshins. What does matter is that we love one another.

In fact, strict adherence to these practices without love becomes an abomination. Sitting in Quaker meeting for worship and bearing ill will toward a fellow worshiper is an abomination. The practice of Zen and other refined forms of meditation, without love, is an abomination. A scrupulous adherence to Quaker procedure—to Quaker good order—without love is an abomination. I have never understood what Jesus meant by sin against the Holy Spirit—which cannot be forgiven. These things may be close to that sin.

Let's take an example, to see what Quaker good order, without love, can do.

In a recent monthly meeting for business we had to discuss the nomination to one of our committees of someone who had participated in the burning of draft files. Our nominating committee had met and discussed this person and were unable to arrive at unity. They reported to monthly meeting asking that the consideration—in good Quaker order—be held over for another month. It was.

Nominating met again but was still unable to arrive at unity and reported that to monthly meeting. Monthly

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*Our highest truths are but half-truths. Think not to settle down for ever in any truth. Make use of it as a tent in which to pass a summer's night. But build no house of it, or it will be your tomb. When you first have an inkling of its insufficiency and begin to descry a dim counter-truth looming up beyond, then weep not, but give thanks. It is the Lord's voice whispering: "Take up thy bed and walk."*

A. J. BALFOUR

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meeting was in July. The next meeting was to be in September, perhaps sooner, if the need arose.

Many expressions were raised in the July meeting regarding the love felt for our young draft file burner, of separating the act from the person, and of not judging the whole person by one act (Who are we to judge anyhow?). Monthly meeting was hungup. Nominating Committee was not in unity. The proposal was therefore made that the nomination be reconsidered again by nominating committee and brought to the next monthly meeting.

Good Quaker order. Good Quaker procedure. But two months already had passed; and during those months a lot of heat and concern and talk, talk, talk. The next monthly meeting was scheduled for two months later. Good order becomes a vehicle by which we avoid our responsibility to thresh out the matter of support and endorsement of a person while not endorsing every act of that person.

Then, one member of the nominating committee rose and asked the clerk for permission for the committee to be excused in order to reconsider immediately.

"I know this is unusual and not in good order," said that member, "but I feel this is what we must do."

And so procedure, good order was broken. Nominating absented itself and returned a little later, with the unanimous recommendation that our draft file burner be on our committee.

This is an example of how love can cut through our forms and procedures and how our procedure, our good order, was avoiding the issue. Strict adherence to good order would have been an abomination, a cop-out.

Let us not be seduced by our forms. Let us not be misled by them. Let us not allow any substitute for love. Love is self-generative. Love is prompted by love. Love takes precedence over all. Nothing dare stand in the way of love. Not our forms or formulas. Not our prayers or good works. Not our religious faiths. Not our prayers to Allah, our Masses and Holy Communion, our Zen sesshins. Not our meetings for business or our meetings for worship. Without love all these beautiful acts become travesties.

But with love there is nothing like prayer, a solemn High Mass, the cry of a muezzin, the penetrating meditation of Zen.

And for us Quakers, what can compare with sitting in silent worship—with our hearts brimming with love for one another.

# A Quaker Portrait: Rachel Conrad Nason

by Opal Gooden

TO HER ASSOCIATES Rachel Nason is "Madam Human Rights."

She is identified as "Nason, Rachel Conrad, govt. ofcl." in a terse, two-inch summary in *Who's Who of American Women* and as a "fgn affairs officer Dept. of State."

The citation accompanying a distinguished service award presented to her by the Department of State fills in some details:

"Rachel Conrad Nason: For distinguished service over two decades in promoting our foreign policy in the field of human rights. Her role as adviser to United States representatives on United Nations and Inter-American bodies concerned with human rights and the status of women, and as the officer in the Department with primary responsibility for the coordination and development of human rights policy has been outstanding."

She was the only woman in 1968 to receive this award—the highest given by the Department of State. Three men received it also.

Rachel Nason was pleased to have the value of her work recognized thus, but she considers herself "plain lucky" because "too few men and even fewer women have a chance in their paid jobs to work at their convictions in any substantive way; I've had that chance."

What Rachel calls luck others would be more inclined to call readiness. After she was graduated from Wellesley College, she took a master's degree in economics. That was before the importance of economics was recognized in national and international affairs and at a time when women rarely majored in economics.

Between the two world wars she found many ways to express her convictions about the value of human beings: As a teacher in Friends School in Moorestown, New Jersey; as executive secretary of Young Friends Movement of Philadelphia Yearly Meeting; as an on-the-spot investigator of the Polish Corridor problem; in a brief interlude of unexpected Quaker service in the Soviet Union; and as dean of women in Hillyer College, Hartford.

She has been a constant advocate of not always popular ideas of international cooperation.

At the age of forty, with two daughters to support, Rachel Nason "re-entered the labor market," as the economists say, on a full-time basis. She served as a government personnel officer in Washington and later worked with the National League of Women Voters and the Women's Bureau of the United States Department of Labor. Then



*Dean Rusk, when he was Secretary of State, presented the Distinguished Service Award to Rachel Conrad Nason, December 5, 1968.*

she moved to the Department of State, where, as an international organization affairs specialist until her retirement in June 1969, all her professional and volunteer experience came into focus.

Stereotypes about work in the Department of State crumble on close examination of Rachel Nason's twenty years as a foreign affairs officer. She feels she was in the right place at the right time—that is her description of "luck."

During the formative years of the United Nations, when Eleanor Roosevelt was a hard-working delegate from the United States, Rachel Nason found her true vocation in doing the staff work that is essential to official delegations.

While Mrs. Roosevelt was chairman of the Human Rights Commission, it was Rachel Nason who prepared many of the United States drafts for what was eventually adopted by the United Nations as the Universal Declaration of Human Rights. The exacting editor of that project was René Cassin, who won the Nobel Peace Prize in 1968.

Among her human rights concerns have been assignments as adviser to the United States delegates to the United Nations Commission on the Status of Women and the Inter-American Commission of Women, both governmental bodies within the United Nations and the Organization of American States.

Each year since the founding of the United Nations has seen her in New York or Geneva for meetings also of the Subcommittee on the Prevention of Discrimination and Protection of Minorities, the Commission on Human Rights, and the General Assembly. Some meetings have taken her to South America and Asia. She attended the first World Conference on Human Rights in Iran in 1968.

No activity on the international scene is a solo perfor-

mance no matter how many big names are on stage as delegates. Almost unknown except to other professionals in their field, career specialists like Rachel Nason provide the continuity and substance for international conferences and commissions on which the United States is represented.

They are the back-up team who prepare background information and position papers, brief the delegates on policy and tactics, remain near at hand during conference working sessions in case a crisis arises, and pick up the pieces for followthrough. That followthrough sometimes means the frustration of trying to get a treaty or convention approved by the United States Senate. Rachel and her colleagues are heavily endowed with patience, fortitude, and ability to absorb shock waves of clashing personalities and purposes. They also need knowledge of many subjects.

Rachel Nason's Quaker background seems naturally melded into her professional achievements, although she insists she is not a "weighty" Friend, just a "semi-birthright, convinced" Friend. Her father was a birthright Friend who found his association with the Meeting doubly meaningful after his daughters became interested in Young Friends Movement and American Friends Service Committee. Her mother, although she remained a member of the Episcopal Church, shared deeply in her daughters' Quaker service.

Born in Conshohocken, Pennsylvania, Rachel became a member of nearby Plymouth Meeting and later helped build the Quaker group in Hartford, Connecticut. She has been a member of the Friends Meeting of Washington since the 1940s.

Except when her job kept her out of the country or at the United Nations in New York for weeks or months, Rachel has carried her share of committee responsibilities in Washington Meeting. She consistently associates herself with Friends' concerns. Persons who have served with Rachel Nason on committees or sought her judgment or her help in forwarding a concern especially appreciate the strengths and insights she brings to her friends, to her Meeting, and to the Society.



*At the General Assembly of the United Nations: From left to right: Eleanor Roosevelt, Rachel Conrad Nason, Edith Sampson.*

## A Welcome In Leningrad

by David S. Richie

A FINNISH QUAKER, Deryck Siven, had given my wife, our daughter, and me the address of the Baptist Church on the outskirts of Leningrad on the chance that on our overnight stopover in that city we might be able to visit it and deliver a Russian Bible he left with us.

He warned us that nobody there could speak English. We had no adequate maps. We could not read the Russian street names. Undaunted, however, we set off from our campsite, about thirty miles from the city, at five in the afternoon.

With the well-meaning, but almost futile, efforts of three Russian policemen to help us (none spoke English), we

### Poland Again, After Twenty-three Years

A cross at every crossroad.  
A cross of wood or stone,  
Each a stark reminder  
Of Christ's prayer: Thy will be done.  
O God, dear God of Jesus,  
Help us to pray this prayer:  
Thy will be done, our Father;  
Thy cross we'll try to bear.

DAVID S. RICHIE

zigzagged across the city to find what once was a Greek Orthodox Church. It was jam-packed with people. The third service of the day already had begun.

To our amazement, an English-speaking young Russian, also a late arrival, immediately stepped up to greet us. Without hesitation he ushered us through the crowded rear entrance on to the almost overflowing platform behind the pulpit. At once three chairs were vacated for us.

Sober sermons and prayer were intermingled with beautiful singing by the choir and the congregation, many of whom had to stand inside and outside the doors.

We and a group of Finnish Lutheran guests, also on the platform, were warmly invited to share in the simple communion service and asked to introduce ourselves. As a climax everyone on the platform, including us, joined in the singing, each in his own language, as a response to the sea of waving white handkerchiefs beneath us. The song we sang: "God Be With You Till We Meet Again."

For that moment, at least, we were at one in the spirit of Christ.

## Reviews of Books

**Quakers in California: The Effects of 19th Century Revivalism on Western Quakerism.** By DAVID C. LESHANA. Foreword by D. ELTON TRUEBLOOD. The Barclay Press, Newberg, Oregon. 186 pages. \$4.95

THIS STUDY is notable on several counts. It is one of the few books about Western Quakerism—which might be called the step-child of Quaker history. It may be put with Louis T. Jones' *The Quakers of Iowa*, to which, in a real sense, it is a sequel. Errol T. Elliott's new book, *Quakers on the American Frontier*, may now happily be added to Western Quaker literature.

*Quakers in California* attempts to deal sympathetically with two very divergent brands of Quakerism. Friends tend to shy away from any such effort. Finally, it suggests the need for Friends of all sorts to try to understand better the relations of Quakerism in America to American culture in general and to the Christian movement as a whole.

The author comes to this study from the evangelical side of Christianity and Quakerism. Born in India of missionary parents he has been a pastor of California Yearly Meeting and has recently been elected president of George Fox College. To a Pacific Yearly Meeting Friend, it is interesting that a writer of this background should be the first to trace the beginnings of Pacific Yearly Meeting. The chief individual figures of this book are Joel and Hannah Bean, forerunners of Pacific Yearly Meeting.

The main thesis of the study is quite clear. It was 19th Century revivalism, as expressed in the "Great Awakening" of 1868, which changed the course of Western Quakerism. It drew many new people into Friends Meetings, brought the pastoral system to Iowa, caused a split in Iowa Yearly Meeting, and led Joel and Hannah Bean to move west to try to avoid being part of the split.

Ironically, the division followed Joel and Hannah Bean and resulted in their disownment by Iowa Yearly Meeting, in spite of the respect in which they were held by eminent Quakers in England and the East. The further result was the founding by Joel Bean in San Jose, California, of College Park Association of Friends. This was an independent body which, in the 20th century, became the seed of Pacific Coast Association of Friends, and then of Pacific Yearly

Meeting. An added personal touch is that a granddaughter of Joel Bean, Anna Cox Brinton, and her husband, Howard H. Brinton, were co-founders of the organization which led to Pacific Yearly Meeting.

Meanwhile, California Yearly Meeting was formed as a result of the westward migration of Friends, most of whom came from pastoral Meetings and were generally (though not entirely) of an evangelical persuasion. The revivalist origins of this Yearly Meeting are evident, even though, as the author notes, the "revival movement largely ceased with the advent of institutionalism."

The author, I believe, could develop somewhat more than he does some of the factors entering into the rise of Pacific Yearly Meeting, aside from its representing historically some reaction against revivalism. Yet his main thesis is obviously a valid one.

The result, then, is that we find in California—that magnifier of all things—examples of a very wide spread in the varieties of Quakerism. The one Yearly Meeting, California, seems to represent to a strong degree the assimilation of Quakerism with certain broad American religious and cultural trends. In a foreword, D. Elton Trueblood notes that the two men of "Quaker culture" who have been elected to the American presidency have come out of western (pastoral) Quakerism. Yet, also on the West Coast, is Pacific Yearly Meeting, one of the most "independent" of Quaker bodies, one which stresses, and perhaps over-stresses, the unique, "go-it-alone" elements in Quakerism and has been an innovator in the formation of new bodies of Friends in the present century.

All Friends should be grateful to David LeShana for opening a dialogue long overdue.

FERNER NUHN

**The Black Power Revolt. A Collection of Essays.** Edited by FLOYD BARBOUR. Porter Sargent, Boston. Paperback.

I WAS STRUCK by the poignancy of an essay by a black girl named Jean Smith.

"I think that once you knew me . . . I felt sure that when America was made aware that some of its Negro citizens were being deprived of very basic rights . . . then our society would correct that oppression . . . Since, in a sense, I was once a friend of yours, perhaps

you'll invest a little time in trying to understand what happened!"

What happened? The appeal to America's conscience known as the civil rights movement *did* achieve, in many minds and hearts, an increased awareness of what it means to be black in America. However, such individual transformations were either not numerous or not courageous enough to affect the social norm—the basic racial predisposition of most white Americans.

Then what happened? The black power revolt—a revolt in black ways of seeing, thinking, and hoping. Since most white Americans couldn't accept blacks as equals, the black movement turned from appeals to conscience to the politics of pressure and force. Concurrently, since the Southern voting rights drives didn't achieve improvement in the everyday lives of the new voters, the black movement turned to much more direct confrontations with the white power structure.

The black power revolt is the story of an historic change in black seeing, thinking, hoping written by key figures from the midst of their involvement. Essays were done especially for this book by Dr. Charles V. Hamilton, Dr. Nathan Hare, Floyd McKissick, and eight others. After reading it, I find myself finally accepting the inevitability of the movement's turn from conscience to force.

F. P. SALSTROM

**The Coming of the Black Man.** By BENJAMIN SCOTT. Beacon Press, Boston. 82 pages. \$3.95

BENJAMIN SCOTT, a Unitarian, is committed to black power as the only decent way for Afro-Americans to free themselves from white, imposed values. From whites, the author is willing to accept only support of the consequences of black power.

These consequences must be independence (not physical separation as in the case of the United States from Britain) in economic institutions, benevolent institutions (schools and churches), and in law enforcement. Since the chapters in this book grew out of the establishment of a Black Affairs Council within the Unitarian Universalist Association, it seems that this group within Unitarianism may be an example of what Benjamin Scott means by independence without separation. It is too soon to assess the Black Affairs Council, but obviously it has already educated many liberals to the deep wounds their black Unitarian friends feel.



Quakers will regret the author's acceptance of violence as a possible means of bringing genuine independence for blacks, and some will be shocked by his intense feeling that "integration" and "brotherhood" were devised by the white power structure to maintain dominance. Humanism he sees as bedrock in both liberalism and black revolution.

If the publishers had printed Benjamin Scott's essays in the form of an inexpensive pamphlet, he might well have more readers. This sincere black leader deserves to be heard.

FERN ELIZABETH STOWE

**Disturbed About Man.** By BENJAMIN E. MAYS. John Knox Press, Richmond, Virginia. 143 pages. \$3.95

DR. MAYS is a distinguished educator who recently retired as president of Morehouse College (1940-1967). Humane and liberal, he speaks in this collection of addresses for Christian commitment and racial harmony. He is, above all, a practicing Christian.

"The man who is in need is one's neighbor . . . We cannot extricate ourselves from kinship with the man in need." Included is the eulogy that he gave for Dr. King at the funeral services in Atlanta in April, 1968. He shares King's dream of "black and white together." Therefore, he deplors the better-than-thou attitude of some advocates of Black Power and the Black Muslims.

Dr. Mays tells us the hard truth that, when we train a man's mind, we do not necessarily enlighten his heart. And he fears for man because of "the paradoxical, diabolical, contradictory nature of man."

However, for him, the transforming life is the Christian life.

SAM BRADLEY

**The Centering Moment.** By HOWARD THURMAN. Harper and Row, New York. 125 pages. \$3.95

IN THIS BOOK of prayer-meditations, about one hundred "centering moments" are lifted from meetings for worship that Dr. Thurman has led over the years.

The rhythm of the phrasing, the variety and depth of human experience, the mingling of concern about contemporary events with the sense of the presence of God, combine to form a response to world problems with mysticism.

Rufus Jones gave Thurman confidence in the insight that the religion of the inner life could deal with the empiri-

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cal experiences of man without retreat-  
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his selection by Life Magazine as one of  
America's ten great preachers.

EVERETT HUNT

**Frontiers in Adoption: Finding Homes  
for the "Hard to Place."** Prepared by  
JOYCE L. FORSYTHE. Printed by the  
Michigan Department of Social Services.  
Distributed by Council on Adoptable  
Children, 1205 Olivia, Ann Arbor,  
Michigan 48104. 136 pages. \$1.00

FRONTIERS IN ADOPTION is unique in ways  
that promise valuable reading for pro-  
fessional and layman alike. The purpose  
of the institute on which this book is  
based was to take a searching look at  
current adoptive practices that now deny  
thousands of parentless children the  
chance for permanent homes. Without  
innovative, efficient adoption services,  
these children who flood agencies in ever-  
increasing numbers won't find parents.

Clayton Hagen, supervisor of adop-  
tions for Lutheran Social Services of  
Minnesota, and Mrs. Muriel McCrea,  
director of Children's Service Centre in  
Montreal, both well known for their suc-  
cess with placement of "hard to place"  
youngsters, tell how their programs  
developed. Judge William Downs put be-  
fore the five hundred registrants the  
"sacred cow" traditional requirements,  
such as proof of infertility and nonwork-  
ing mother.

Workshops are offered in playlike  
form, so actual excuses by professionals  
as to why they cannot adopt Hagen-  
McCrea methods are heard: "As social  
workers we feel more comfortable with  
a couple that is infertile. We know we  
can control the situation. We don't want  
to play God, but we can keep their  
family the size we want it."

Mrs. McCrea has placed three hun-  
dred fifty black children in white homes  
and reports in interracial adoption she  
has found the blacker the child the more  
solid the adoption.

Mrs. McCrea's program grew out of a  
conviction that a non-matched home was  
better than a child having no one who  
cares if he lives or dies. Hagen claims  
"you cannot build a good program on a  
belief that it is just the better of two  
evils." He goes on, "This assumption

means that interracial adoption is not  
valid in itself. White parents can be ex-  
pected to be told they have done a won-  
derful thing for a child. They cannot be  
expected to be called real and valid par-  
ents. They are on the defensive, and  
their defense is that their child is with  
them because there were no black  
parents for him." Hagen feels that being  
a parent is different from giving birth to  
a child; in fact, parents who expect their  
children to identify closely with them  
may stifle their children's personalities.

Parents should see their child as an  
individual with his racial characteristics  
as part of his unique individuality rather  
than a denial of that individuality."

BARBARA SALIVE

**Audience Criticism and the Historical  
Jesus.** By J. ARTHUR BAIRD. The West-  
minster Press, Philadelphia. 208 pages.  
\$6.50

DR. BAIRD HAS APPLIED the computer to  
the Gospels, with some interesting re-  
sults. The computer was programed to  
identify certain patterns in the words  
used in the *logia* of the Synoptic Gospels  
and their relationships to the audiences  
to whom the *logia* were addressed.

Out of the resultant patterns, Dr.  
Baird draws the conclusions that Jesus  
was a selective teacher, speaking in dif-  
ferent ways to different audiences; that  
he told much to the Disciples that was  
not said to the general public or the peo-  
ple who opposed him; and that he was  
critical of many things, including the  
disciples themselves.

Most interesting of all is the evidence  
that there is verbal uniformity in the  
*logia*, from one text to another, in suffi-  
cient degree to indicate that we may well  
have the "very words" of Christ in the  
Gospels.

For the lay reader, *Audience Criticism  
and the Historical Jesus* presents some  
problems. Because Dr. Baird does most  
of his correlations with words in trans-  
literated Greek, it is a bit difficult for the  
nonspecialist to draw any conclusions  
from the words that recur in the patterns,  
much less to see the direction that some  
patterns are taking. Translations or a  
glossary would aid the reader greatly.

Despite some rough going through  
charts and tables, through strings of  
Greek words, and through some highly  
theoretical discussions of past Synoptic  
scholarship, Dr. Baird's work is well  
worth reading for those who are inter-  
ested in the basis of Christianity.

GALEN RICHARD KLINE

# Letters to the Editor

## Aggressive, Imaginative Pacifists

I FEEL a deep concern over the list of "Action Suggestions About Draft Boards" recently sent to Monthly Meetings by the Friends Peace Committee of Philadelphia Yearly Meeting.

Some of the "more aggressive or more imaginative" suggestions seem to me to be not only unFriendly but potentially harmful to the cause of ending the war and gaining fair treatment for those who resist conscription on conscientious grounds.

I am thoroughly in favor of an end to the Vietnam War and the withdrawal of American forces. I am equally convinced that Selective Service should be abolished at the earliest possible time.

However, the kind of action advocated in the Peace Committee letter surely would antagonize Draft Board members rather than create an understanding attitude. Such acts as "renting an old hearse," parking it in front of the Draft Board office, and using it as a platform for reading out the names of local war dead would hardly gain the cooperation of Selective Service or the backing of the general public.

Over the years I have known personally a number of Draft Board members. As a rule I have found them to be decent men, doing a difficult and unpopular job because they feel it is their duty. Some may have a narrow point of view, but they are neither vindictive nor bloodthirsty. When I have approached them regarding individual cases of young Friends opposed to war, I have been heard with sympathetic attention and real understanding. And each time the approach has gotten results.

Is it perhaps time for the "aggressive and imaginative" young pacifists among Friends to take counsel with their elders in such matters?

STEPHEN W. MEADER  
Stone Harbor, New Jersey

## Change

I AM LED TO several opinions that a few years ago I would have dismissed as fuddy-duddy.

First, I am now opposed to the trend toward eliminating facing benches. I speak as a Friend primarily responsible for eliminating them in the Cambridge Meeting some years ago. The benches had been taken up so the floor could be waxed. I and another were asked to put

them back, and we put them back the way we thought they ought to go.

I now subscribe to Philip Stoughton's physiognomical theory of facing benches, which goes something like this: Older people's faces, in repose, tend to fall into expressions of disapproval; a row of disapproving faces up front has a repressing effect on meeting for worship; this is highly desirable.

Second, I feel that Meetings should make clear their disapproval of Friends' not rising when they speak. Having to rise makes it less easy to speak.

Third, I believe that ministers and elders are a better system than committees on worship and ministry, now the predominant system in Eastern Meetings. I was reared under the committee system and once strongly approved of it for the usual reason, that it encourages a diffusion of the ministry among all the members. Unfortunately, what it does not encourage is a diffusion of *responsibility* for the ministry.

The question we need to ask ourselves about this issue is not the usual question of which works better. Either system works equally well when it works. The question, rather, is: What happens under each system when it does not work well?

Under the system of ministers and elders, the effect when it did not work well was to create a ministerium and a congregation and to repress the diffusion of speaking among the general membership. But in more and more unprogrammed Meetings today, this is the last problem we need worry about; we could use a little repression.

The committee system, when it does not work well, creates an environment in which the very concept of the ministry, as something a Friend may feel a concern in, gets lost.

We desperately need more Friends with a concern in the ministry. Howard H. Brinton has said that a Meeting needs at least four or five such Friends if it is to succeed.

The most gifted Friend in ministry in my memory was the late William Bacon Evans. I never once heard him preach a memorable sermon or speak at very great length. He had a genius for the apt and the pithy, however, and when a meeting for worship was disturbed, he knew how to bring to it the healing gift of laughter.

I think William Bacon Evans today would never even be put on a committee

on worship and ministry, since, like most Friends with a concern in the ministry, he was highly opinionated and had several eccentricities. The Friends I know of who seem most gifted in the ministry are not on their local committees for worship and ministry—or on the Yearly Meeting field committee that supposedly exists to harness and direct the efforts of Friends with a concern to visit other Meetings. This is because they are idiosyncratic types who do not function well in committees; so, they never work their way up through committeeized structures to get to the official place where their gifts can be best used corporately.

Those who know me may say that I am talking about myself. I am. But I am talking even more about a dozen or so others, and I am talking most of all of the many unknowns who might develop a useful concern in the ministry if their environment encouraged them. It took me years to recognize my role in the Society of Friends and more years to get over timidity about it in the face of what seemed like official discouragement. How many talents have we buried?

R. W. TUCKER  
Philadelphia

## The Burden of Taxation

FIFTEEN SENATORS and twenty-two representatives cosponsored bills to apply excess profit taxes to war contractors—the same kind of tax levied in the world wars and the Korean War. This would serve as an alternative to the ten percent income tax surcharge and bring in a comparable amount of revenue, about ten billion dollars a year.

Is it not reasonable to ask a higher tax from those corporations whom the war benefits the most? Senator Proxmire said on the last day of his Joint Economic Committee hearings that these corporations "are sheltered from competition by negotiated and sole source contracts. Among them are some who operate in plants (thirteen billion dollars' worth) built by the government, who use government-owned machinery, whose working capital (up to ninety percent) is provided through progress payments, and whose profits are guaranteed through change orders . . ."

General Dynamics, one of the ten largest Defense Department contractors, enjoyed a twenty-two percent profit increase between 1963-1965 and 1966-1967. Last December The Washington Post reported that the Vice President of General Dynamics, Edward J. LeFevre, said, "Over 90 percent of our business

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is military. We're in the business to stay."

Senator Gaylord Nelson said: "An excess war profits tax on the unprecedented profits of a war economy would be a fair tax. It would help distribute the burden of this war among those who are making profits from it and who are therefore best able to pay. The surtax is not felt by the affluent or wealthy. It hits only those on low and middle incomes who are already struggling to balance their budgets and keep up with inflation."

Do we not have the responsibility to help build up pressure for reform by letting our senators and representatives know how we feel about present tax injustices?

PEARL EWALD  
Delray Beach, Florida

### Prison Visitation Service

INCREASINGLY, as young men become conscious of the evils inherent not only in the military system but in the draft itself, they become resisters or non-cooperators with the Selective Service System or the military.

In an effort to respond to the needs of these prisoners of conscience, representatives of the historic peace churches and other agencies have formed the Prison Visitation Service, which endeavors to see that all such men who desire to be visited are contacted in prison. The Rev. Robert Horton is the principal staff member, and does a great amount of prison visiting. In addition, the PVS is attempting to arrange visiting rights for other concerned persons.

The National Service Board for Religious Objectors administers PVS. Its address is 550 Washington Building, 15th and New York Avenue, N.W., Washington, D.C. 20005.

JAMES P. ESTES  
Philadelphia

### New Responsibilities

IN CONTRAST to all the ballyhoo about getting to the moon and getting a handful of its stones and sand at a cost of more than thirty billion dollars, here is part of a statement by Lord Russell, published in *The Wall Street Journal*:

"There is no reason to suppose that the new responsibilities of travel will do anything to promote wisdom. On the contrary they will, as air travel has already done, cause people to spend more time in locomotion and, therefore, less in thought. Already, the foreign ministers of the great powers spend so much time in visiting each others' countries,

and also those smaller countries which they hope to influence, that they have become unable to acquire even those elements of knowledge which are of most importance if their policies are to have even a modicum of good sense . . .

"For my part, I should wish to see a little more wisdom in the conduct of affairs on earth before we extend our strident and deadly disputes to other parts. Mars and Venus shine very effectively and are a joy to behold in the night sky. I should not derive more pleasure from their brightness if debates were being conducted in Congress as to which of the two should be admitted to statehood, to being understood that one of them favors Republicans and the other the Democrats. It is for us to grow to the stature of the cosmos from the level of our futile squabbles."

HUGO VAN ARX  
Patzcuaro, Mexico

### A Group of Seekers

JAMES A. PIKE, former Episcopalian bishop, is one of a group who has established the Foundation for Religious Transition (P. O. Box 5146, Santa Barbara, California 93103) Their publication, "New Focus—for Church Alumni and Those on the 'Inside Edge,'" contains news from the caves of Qumran to experimental education groups, to accounts of individual church drop-outs—what their thing is and how they are doing.

"The focus," they write, "is the quest for meaning by persons in religious transition (clergy and laity) . . . The fastest growing religious group today is the Church alumni and, in addition, an increasing number of those who are still church members, just on the inside edge of an invisible line which separates them from the category of Church alumni. With the decline of the Church at an accelerating rate, the quest for meaning has been increasing—likewise at an accelerating rate."

I think of Father Groppi, of the Baltimore Nine, the Milwaukee Fourteen (my numerals may be wrong), and of others too many, thank God, to name here, and more standing up every day. I think the first break-through came on the Selma March, that day when the sky opened and the sun came through—and a short, black man led the way. Many were ready for that day. Many lives were never the same after that day. And each day still, more lives are being changed.

IRENE M. KOCH  
Chicago, Illinois

# Friends and Their Friends Around the World



David Martin, from Australia, addresses New Zealand Yearly Meeting.

## Search for Identity in New Zealand

by Lawrence and Marion Jones

SINCE THE FORMATION of our independent Yearly Meeting in 1964, New Zealand Friends have been seeking identity, tasks, and methods. At our annual session in Wellington, this search was especially evident in reports of Friends Service Committee, Friends' School, the Peace Committee, and the Home Committee.

Michael Payne presented the concept of a New Zealand identity within World Quaker Service. Greater unity is needed between the activities of our religious service and our social service, since they came from the same source, he said. New Zealand Friends have not felt connected to the work for which they have given money. "Friends have reached a turning point," a minute read. "We are now ready to use our resources, as way opens, for service nearer at hand."

Friends with particular knowledge, or experience, and contacts in New Zealand were asked to share their special aptitudes with New Zealand Friends Service Committee. Quaker teachers are encouraged to apply for teaching positions in the growing Polynesian population areas near Auckland, which might lead to community work by Friends.

Friends School, founded in 1920 in Wanganui, a coeducational, residential boarding school for primary pupils, will close at the end of this year. Friends were asked to present concerns regarding the future use of the school property. Many Friends have expressed regret that this concern should be laid down, but we were reminded that the closing does not indicate failure, for lasting values continue in the lives of all who have been connected with the school.

In response to a minute from Auckland Monthly Meeting that "our peace testimony in terms of the contemporary situation be adequately dealt with," the Peace Committee brought before Yearly Meeting a draft statement on New Zealand foreign policy and questions concerning future action. Friends still are uncertain as to what new approaches our situation may demand of us. We are coming to understand that our task is to practice, encourage, and publicize individual refusal to participate in war. We should "strive to remove the causes of war" in our own lives and in our society by influencing the populace and government to move away from the cold-war alliance policy that has led to New Zealand's participation in the Vietnam War and move toward a policy of foreign aid, disarmament, nonalignment, and mediation.

Ruth Fawell, an English Friend, who

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C. THORNTON BROWN, JR., Headmaster



Doris Addis-Smith, of the Home Committee.

plans to return to England, has helped us establish the working nucleus of a Home Committee with correspondents in each Meeting.

From the Epistle: "Opening up our lives to the purposes of God, accepting the grains of truth that are given us, wanting light enough to wait for it: these are hard inner disciplines.

"What do we hope for?"

"We hope for trust—trust in God and in one another. We hope that if we acquire the practical skills that will help us to fulfill our duties faithfully we do not deny the Inner Light.

"We feel that we may be entering on a new period in the life of our Society, and we are anxious to use the tools that our time offers us.

"God is creator as well as redeemer; able to bring out of our lives and our situation the new and the unexpected."

(Lawrence and Marion Jones formerly lived in western United States. Lawrence Jones is clerk of the peace committee of New Zealand Yearly Meeting and Marion Jones writes poetry.)

### An Experiment with Folk Music

by Vera Mae Duerksen

EACH TIME I LISTEN TO my recordings of folksongs, I am impressed with the great number that have themes similar to certain basic Quaker beliefs. Some of these songs I have classified according to the testimonies they illustrate and have recorded them on tape for the use of Friends groups.

I selected songs that are easy to sing along with. I tried to avoid commercial fads and chose original modern folksongs sung by their composers and traditional folksongs sung by serious stu-

dents of folksongs. The folksong, like a living newspaper, preserves history for us and comments on it. Folksongs, traditional and modern, were written to be sung by ordinary people.

I grouped the selections in categories that correspond to concerns about simplicity, the basic good in man, peace, brotherhood, individualism, the spirit of God, and poverty. Several songs illustrate each section.

As an example, one of those in "Simplicity of Living," my first section, is the Shaker song, "Simple Gifts":

"'Tis the gift to be simple; 'Tis the gift to be free; 'Tis the gift to come down where we ought to be./And when we find ourselves in the place just right/It will be in the valley of love and delight."

Some of the artists represented on my tape are Pete Seeger, Buffy Saint-Marie, Arthur Samuels, Malvina Reynolds, Robert Edwin, Theodore Bikel, The Young Tradition, and Woody Guthrie. Woody Guthrie I regard as the father of the topical songwriters and singers. His songs point up the inequities of our society and inspired Bob Dylan (whose style at one time copied Woody's), Pete Seeger, Malvina Reynolds, and others.

The tape includes introductory material and twenty songs. The entire presentation, which I have given at several Quaker gatherings, takes about an hour. It is most effective if the listener-participants sit in a circle and are encouraged to sing with the tape. It should be especially appealing to young people.

A similar but more challenging experience is to find folksongs that express thoughts and yearnings that are similar to those in the Queries in a Book of Discipline. I have found some of the modern religious folksongs from the Episcopal and Catholic churches particularly suitable. Richard Broadbent, of Adelphi Monthly Meeting, Maryland, has correlated folk rock songs with hymns from *A Hymnal for Friends* in his series, "I Will Sing Unto the Lord a New Song."

After I had put together the material on my tape, I discovered a song, "My Church," by Jimmie Driftwood, that seems to express elements of Quakerism: ". . . deep in my mind may I always find my church in the heart of me."

(Vera Mae Duerksen, a member of Friends Meeting of Washington, has presented her program of recorded folksongs and discussion at Southern Virginia Quarterly Meeting, Bethesda Preparative Meeting, Maryland, and at a roundtable group at Baltimore Yearly Meeting.)

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## Challenges and Concerns at Canada Yearly Meeting

by John H. Hobart

I HAD NOT ATTENDED Canada Yearly Meeting since 1946.

For more than thirty years the Yearly Meeting has been held at Pickering College, Newmarket, which is about twenty miles north of Toronto.

The changes in Newmarket itself appear to be limited to the outskirts of the town: New highways, housing developments, and the inevitable shopping center. The older part of the town is much as I remembered it, with small and often quaint shops, and narrow streets accentuating the ever-present traffic problem.

Pickering College is a Quaker-sponsored boys' school, sitting atop a hill overlooking the town. Over the years it has been added to judiciously. Its latest addition is a magnificent new dining hall with concomitant kitchen facilities.

Attendance at the Yearly Meeting appears to have remained about the same. My estimate is that between two hundred and two hundred fifty Friends attended. However, the character of the Yearly Meeting has changed. Twenty-five years ago a high percentage of those attending were from small rural Meetings; now rural Friends are in a minority. As rural Meetings have declined, city Meetings are showing a small increase, particularly in university towns.

I felt that while the intellectual content of the discussions had increased, I missed sometimes that rare spirit and true insight which was the unique contribution of those older rural Friends. Many times in the past they saved us with their quiet wisdom when we became bogged down.

The Yearly Meeting began on Friday afternoon, June 20th. C. LeRoy Jones presided. This is his eighth year as clerk and he feels it must be his last, for a while, at least. He brings to the clerkship great gifts both of mind and spirit; he will be sorely missed.

All the interior problems that trouble Friends in Philadelphia Yearly Meeting are present to a degree in Canada Yearly Meeting, and all the concerns, national and worldwide, that claim the attention of American Friends are equally on the minds and hearts of Canadian Friends.

A great deal of time was given to discussing the situation of the young Friends in Canada. Sometimes the young Friends were present at these discussions and sometimes they were absent, hold-

ing their own meetings under the trees. The Canadian young Friends are troubled and are seeking. They probably feel that we, the older members, have failed them. We know that in many ways we have, and perhaps we are equally troubled and seeking for light and guidance.

The Sunderland P. Gardiner Memorial Lecture was given in the evening session Saturday, June 21. A number of Friends usually drive up to Newmarket specifically to hear the lecture and this year was no exception. The speaker was T. Canby Jones, who chose as his subject "Freedom Through Obedience." Acknowledging his debt to Thomas Kelly and to *A Testament of Devotion*, Canby Jones traced the concept of freedom gained by obedience to the Divine will, identifying it with the practice of the presence of God as understood by Brother Lawrence, and to Thomas a Kempis' *Imitation of Christ*. These two were among a plentitude of examples.

Among the wider concerns upon which the Yearly Meeting focused its attention were three great issues: Friends peace testimony, the ecumenical movement, and the call to give one per cent more. This last concern was presented by Herbert Nichols on behalf of Friends World Committee.

Canadian Friends expressed their sympathy and support for the program of Quaker witness and protest in Washington against the war in Vietnam. The Yearly Meeting will assist financially to make it possible for several Friends to participate in these demonstrations and will also try to bring pressure for peace now, and the call to give one percent through their own government.

T. E. Floyd Honey, General Secretary of the Canadian Council of Churches, was the first to speak on the ecumenical movement. He was followed by Fred Haslam, secretary-treasurer of Canada Yearly Meeting, who spoke on the role of Friends in the movement. Perhaps no one more than Fred Haslam has devoted his life to the message of Quakerism in Canada, and a concern for ecumenic progress is close to his heart. However, Floyd Honey seemed to feel that the ecumenical emphasis is now less on doctrinal agreement and more upon a cooperative attack by the churches on some of the world's worst economic and social inequities.

Canadian Friends were also fully in sympathy with the "Give One Percent More" program. They endorsed it strongly in principle and will urge its adoption by constituent Meetings.



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—Alfred North Whitehead

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YOUNG Quaker Economists, husband and wife, Harvard degrees, interested in exploring employment possibilities for September, 1970. Social relevance, exurban setting desired. Present research: natural resources, medical care. Russell, 3051 Idaho N.W., Washington, D.C. 20016.

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Despite the apparent lack of any significant numerical growth, I sense considerable and perhaps growing strength in Canadian Quakerism. Aware of their own particular problems, these Friends also are facing up to the great challenges of our times with quiet courage and determination. Although they may have suffered somewhat from the loss of potential leadership to positions in the United States, Quakerism still is deeply rooted in Canadian soil. Just so long as it avoids the ever-present temptation of spreading itself too thinly, I feel that it will continue to grow in strength and purpose.

It remains to say that Enid Hobart and I were made to feel most welcome. For us the occasion had many aspects of a "homecoming"; it was indeed an enjoyable and rewarding experience.

(John H. Hobart is a member of Moorestown Monthly Meeting, New Jersey, and is the author of Quaker by Conviction. He lived in Canada from 1926 to 1947.)

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### I Take My Conferences With a Grain of Salt

by Rothwell Bishop

IT WAS A GOOD GATHERING—the Third Conference of European and Near East Friends in Birmingham, England (on which Friends Journal printed a report September 1)—but for personal reasons I was in no shape to sit for hours every day listening to a lot of Quakers.

Instead of exercising a discreet moderation and deciding between attendance at a session or a game of tennis, a swim, a snooze, or even ducking out to a county cricket match at Edgbaston, I had to attend as many sessions as I possibly could and moreover I had to stay awake—a feat accomplished only by the appointment of an official nudger, who now is probably undergoing a skin graft on her left elbow.

Even so, she was singularly unsuccessful on occasions, because the weather was unexpectedly hot. Friends tend to be tediously soporific even at their best and, although some of them may have spoken in tongues, sometimes the tongues were foreign tongues. German have I none, and my French is such that when one morning at breakfast I asked a French Friend, "Have you slept well?" he replied, "Yes, I do think it is a nice day."

There were representatives from Scandinavia (including Finland), Germany, East Germany, France, Czechoslovakia

(one Friend had accepted a work permit, although she declared she did not want one, as the sole means of leaving the country), Austria, Greece, Italy, and Spain. Here also were some sad<sup>1</sup> but disturbingly beautiful Lebanese.<sup>2</sup> And, of course, we had about one hundred and forty English Friends,<sup>3</sup> all politely non-committal and determined not to be shaken by rhetoric, oratory, or any other form of verbal pyrotechnics. This was not easy. Some of the things we heard from the unfortunately placed were difficult to take without being too obviously moved, but we managed it.

The most moving and most satisfying moments for me came in study-worship groups. Ours was led by a Japanese, who refuted the notion that her name in translation might be picturesque, as it merely meant "The Rivers of Civilization" and "Three Treasures." Not at all picturesque, as you can see. She usually began with some searching question, such as what did it mean to us to belong to the Society of Friends or when did we first begin to be aware of God, and the contributions and the deep silences bound us together so closely that we met for an unscheduled half hour of worship the last morning. No one said anything then. The silence was enough.

After a break for coffee, a trifle better than the usual English cough mixture, we dispersed to one of four discussion groups: Sharing the world's resources; violence or nonviolence in a just revolution; the stranger in our midst; and spiritual roots in a secular society.

Mine was number two. After some difficult sessions, by Saturday we had decided that ours is an unjust society; that there has been a revolution underway since 1945—anything before that date is quite irrelevant to the young; that we as Quakers must be part of it and help to bring it about as peacefully as possible; that to mitigate its violence we must work constantly to remove social injustices; and that this is becoming more and more difficult because, as society becomes more bureaucratic, the channels of protest dry up.

The final session gave us reports from other discussion groups, but how accurate these were I cannot tell. Certainly some Friends were by no means pleased.

The exchange of ideas is always desirable and, as a result of our seminars on violence or nonviolence, I find myself irked by the germ of a concern that is going to be a nuisance to myself and possibly my Preparative Meeting for some time to come, perhaps years. That is odd, because the South African who



spoke to us on the subject of race relations was not a Friend, and his methods of rousing us to a higher pitch of awareness were really not suitable to a Friends gathering. A pity! If he had simply asked us, "Are you sure that you are doing enough?" he would have been much more effective. As it is, I, for one, am still wrestling with my own annoyance—and a state of annoyance is no state from which to start a concern.

Perhaps I am too easily disturbed, but then we all differ. On Saturday night we had a concert of psalms and hymns in the modern style. The ear-catching tunes were so lively that we spontaneously applauded their performance and insisted on singing the West Indian setting of the Lord's Prayer twice. I thought the whole programme showed a refreshingly new approach to the vexing problems of old hymn tunes and of words that rarely reveal any sign of a social conscience, but some of our Friends from the Continent were far from delighted, and at least one walked out at the interval in sheer disgust. We are all conservative in our own peculiar fashion.

Somewhat to my surprise, I found that I was just a bit piqued by the attitude of continental Friends toward the sacred British institution of the Garden Party.<sup>4</sup> On Thursday afternoon, six coach loads of us set off for Malvern, where Friends had opened their house and garden to us all.

For once I looked almost respectable, but only because that morning an Irish Friend had glanced disparagingly at my comfortable rags and said, "You're not going like *that*, are you?" I realised that this was to be an Occasion, when true-bred Britons render themselves stickily uncomfortable just to please their females. Unfortunately, I hadn't a tie with me, and I had to borrow one. Our amiable Italian couple were first puzzled and then incredulous and finally hilarious when I begged the loan of *una cravatta*. I could not make them understand that a Garden Party is a Garden Party is a Garden Party and no matter for hilarity—if you are English and a male. They laughed then. It was my turn when we finally arrived.

A good many continental Friends obviously were puzzled by the arrangements, and for some minutes I stood directing traffic to one tea queue or the other and pointing out where one helped oneself to (a) sandwiches, (b) fancy cakes, and (c) raspberries and cream. I noted with un-Christian satisfaction that few of them were capable of handling a

plate of sandwiches and a dish of raspberries and a cup of tea.

Then I noticed that if I were not quick I should be left at the post and rapidly switched from aspiring Christian to perspiring pagan and with a polite but ruthless elbow grabbed my share of the goodies. At that, I was luckier than one colourful Friend who helped himself four times to raspberries and four times courteously complied with a request to have his photograph taken with other colourful Friends. Four times he put his raspberries down (the chump should have taken at least one lot with him) and naturally after the fourth occasion the raspberries had all gone. The meek may inherit the earth in other contexts—but *not* at an English Garden Party.

So, the strangers in our midst learnt something of English customs and I, for one, learnt much of their condition, particularly that of isolated Friends abroad, a number of whom (quite rightly) were rather distressed that some English Friends seemed to think they needed instruction in Quakerism, whereas what they need is support in their efforts to find out how best the spirit that imbues us all should grow in their countries.

How long I should remain a Friend if I belonged to a Yearly Meeting like that of the Danes, which numbers just under fifty, or if I had to travel continuously for twelve hours to reach the nearest Quaker, I simply do not know. Perhaps not for very long. If the conference did nothing else for me, it made me realise just how lucky I am. I went to it reluctantly as something of a chore that no one else seemed to want. I left it very reluctantly, indeed. Such an experience as I had over the eight days of the conference is rarely given to any of us.

1. Sad because they see no hope at all for a Near Eastern settlement.

2. We had some simply splendid women amongst us and—my wife has censored the rest of this footnote.

3. I suppose I had better mention the one cheerful Welshman, a rookery of silk-skinned Irish, and several unavoidable Scots or I shall be accused of race prejudice. Quite right, too, I'm a natural bother-maker.

4. After the Black Death in 1348/9, when the official clergy for the most part fled, parishioners took over the care of their own churches. To do so, they organize "church ales," open-air money-raising affairs which included wrestling. If these were the original garden parties (and please don't quote me; I'm no authority), they have sadly degenerated down the centuries; the omission nowadays of the wrestling is especially regrettable. Certain weighty Friends I know. . . .

(Rothwell Bishop, of Slough, Bucks County, describes himself as "neither a prophet nor the son of a prophet, but merely one who aspires to be counted among les jongleurs de Dieu—an animal far to seek amongst English Friends.")

## A Tarheel at a Working Party

by John M. Pipkin

DANIEL BOONE ONCE was asked if he had ever been lost in the woods. His answer: "No, but I was once confused for three days." This is a fairly apt description of what happened to me during a conference of The Working Party for the Future of Quakerism at Pendle Hill June 27 to July 7.

I almost called it the UNworking party—because what we did can hardly be called work (although sixteen hours a day of whatever it was we did can begin to wear on you) and because at first we did not seem to be getting anywhere. Consider the disabilities, if you will, and then try to compute the chances for success—almost nil.

The disabilities: A small cell group, which had already spent four years meeting and "blowing its own mind" by exhausting almost all academic and other "tangible" approaches to the subject; the sudden expansion of the group by the addition of more than a score of wildly diverse Quakers (from Back-Benchers to Mystical Humanists to Transcendental Meditators to soldiers of the Lamb's War) drawn from the theological and methodological hinterlands of Quakerism; the mixing of all this diversity and attempting to maintain an unstructured conference for ten days.

Add to that the manifest desire of some to fulfil the mission of the traditional Quaker committee to get going, get something done, find some answers.

Add also the equally obvious reluctance of others not to give answers too soon or perhaps at all, and you have the ingredients and blueprint for failure.

However, like the bumblebee, which has to violate all the laws of aerodynamics to fly, but flies anyway, this conference did get off the ground. Its flight may have been as brief by comparison as that of the Wright brothers at Kitty Hawk, but its aim is equally unlimited.

In attempting to gauge the success of the venture, I, as one of the expanded group, has looked for in-depth reasons for the success. My half-humorous recital of the disabilities besetting the conference may suggest that it succeeded in spite of them. This is only part of the truth, if truth it be. It is probably more accurate to say that the conference succeeded *because* of the disabilities inherent in the situation.

The very diversity lent a spontaneity that kept us on tiptoe right to the end. There were undoubtedly points at which any one of us might have been tempted to drop out of this "fruitless" experiment. Not even a working hypothesis was apparent. But how tear oneself away from such a happening? After bits of imaging, blind-leading-the-blind, transcendental meditation, Diads, and the like, it was hard to predict what might come next. Who would want to miss out on such possibilities?

The essential cohesive ingredient was the trust and openness which was evident for the most part. This emerged as the magnetic focus of community, as understood and practiced by Friends. The Working Party conference was a laboratory experiment designed to test the Quaker idea in situations of personal encounter. This experiment was successful, to the immediate profit of those present. We hope its shock waves will reach out to an ever-expanding working party of the future.

*(John M. Pipkin is assistant professor of religion and director of church relations in Guilford College. A writer of poetry, he has won several awards and is president of Greensboro Writers, in North Carolina.)*

#### **Quaker Dialogues in Europe**

RACHEL DAVIS DUBOIS this fall is leading Quaker dialogues in Switzerland, France, Holland, Norway, Denmark, England, and Ireland. She is traveling under the auspices of Friends World Committee.

Bernice Cofer, a retired teacher, will be in charge of the Friends Training Workshops while Rachel DuBois is away. David Samuel will be her assistant.

Concerning her trip Rachel DuBois, a member of New York Monthly Meeting, writes, "Like the busman's holiday, I will want to learn as much as I can about how minority groups, especially those of darker skin, feel in those countries."

#### **Changes in Sandy Spring School**

SANDY SPRING FRIENDS SCHOOL has adopted innovations that include more effective means of handling attendance records and more effective study halls with more alternatives available for those students who benefit least from organized study time. The changes resulted from the introduction of a new type of faculty meeting, in which teachers exchange ideas about goals.

## **Young Friends Go West**

by Robin Latimer

I WAS ONE of four young Friends in the Young Friends of North America Western Caravan, which traveled on the West Coast during July and August. We visited and talked with Friends in Pacific, California, and Oregon Yearly Meetings.

The other participants were Neil Stoddard and Susan Meyerding, of Philadelphia, and Marilyn Thomas, of Barnesville, Ohio. I am from Washington, D. C.

We had problems with our car. On our way to our last visit in Los Angeles it swallowed a valve and then stopped. That affected our schedule and our finances. We paid some of our own expenses and raised money in places we visited, but Y.F.N.A. provided most of the financial backing.

For me, at least, the caravan was a useful experience. The most difficult and worthwhile part was living, speaking, and traveling with three other persons. I found meeting with West Coast Friends an interesting, but not soul-shaking experience, and I think my soul could do with a little more shaking than it has been getting.

I am afraid that our concerns were met with rather a lot of the not unusual attitude: "Isn't it nice that young Friends are so radical and concerned? They will lose their idealism all in good time. We mustn't be too hard on them."

As a result, neither we nor the Meetings gained anything from our visits. All we can do is to try a little harder to communicate.

*(Robin Latimer, before he came to the United States, was a member of London Yearly Meeting.)*

#### **Friends Directory Available**

FRIENDS WORLD COMMITTEE has available for one dollar the 1969-70 "Directory of Friends Meetings for Worship in North and South America" from 152-A North 15th Street, Philadelphia 19102 or from its Midwest Office, 203 South East Street, Plainfield, Indiana 46168.

This biennial directory lists thirteen countries in the Caribbean area and Latin America with appropriate information about schools and colleges under the direction of Friends, more than fifty Friends Information Centers, and the addresses of homes for the aging.

## **Phoenix Reaches China**

by Earle Reynolds

PHOENIX SAILED from Nagasaki June 12. We reached the coast of China June 16 and were stopped well offshore by Patrol Boat 375. In a meeting that lasted five hours, they refused us permission to enter. We hove to and drifted offshore four days.

We had four visitors. They were quite specific about why we could not visit China. We were Americans. They knew Phoenix; they knew the captain; they seemed to know about our background, activities, and preparations. It made no difference. They had orders from Peking: "Until the United States changes its imperialist policies toward China, particularly with regard to the province of Taiwan, no American enters China!"

So, on June 20 we reluctantly put about and sailed back to Japan. Our reception by officials was not friendly. The three of us who live in Japan were refused entrance and held on the boat for fourteen days. Only then, after much effort, including help by two Diet members, were we given "departure" visas, good for sixty days. We decided to appeal this decision. The United States Embassy declared itself "neutral" and remained aloof from all proceedings.

I found it hard to distinguish the attitude of the Chinese from that of Americans, Japanese, and Russians, who also, in the past, have stopped Phoenix on the high seas. I am discouraged by the evident inability of the Chinese to distinguish between the actions of human beings, acting in their own right, and agents of a foreign power. When Phoenix sailed to North Vietnam in 1967, the Vietnamese had no difficulty in differentiating between Americans who came as friends and Americans who dropped bombs on them.

I really do not know how to evaluate the China II trip. We worked hard. Our crew—a fine one—went to a lot of trouble and expense, and didn't get much for their time and money. However, in 1968, we barely got out of Japan; in 1969, we at least saw China. Progress? At this moment, I am awed and a bit intimidated by the vast gulf between China and America, caused, I must insist, very largely by the policy of the United States. How can this gulf be bridged? Our little efforts seem so puny.

It brings home to me strongly my responsibility for what is done in my name. Whether I like it or not, when

wrong things are done by the people who represent me, I'm responsible, and just saying, "I don't like it" or "I'm against it" isn't enough. We can't wash our hands of our responsibilities; we can't walk away from them. So what does one do—and what are the limits to the opposition one can conscientiously make?

*(Earle Reynolds, a member of Honolulu Monthly Meeting, lives in Hiroshima, Japan. He is an anthropologist and teacher. He owns the yacht Phoenix and hopes in 1970 again to sail to China.)*

**Citation of Merit to Rachael Gross**

RACHAEL C. GROSS, of Huntingdon Valley, Pennsylvania, a member of Abington Monthly Meeting, received the citation of merit of the American Library Trustee Association of the American Library Association at its eighty-eighth annual conference.

Rachael is a trustee of the Huntingdon Valley Library and former president of the Pennsylvania Library Trustee Association. The citation for her read: "For her guidance in the destiny of the Huntingdon Valley, Pennsylvania, Public Library from its inception, continuing through stages of community interest and action, and culminating in permanent local tax support; for her vision in inspiring library trustees throughout her home state to assume roles of vital activity."

**News from Friends World College**

THREE FRIENDS have been appointed to the Board of Trustees of Friends World College, Westbury, New York: George I. Bliss, of the Friends Committee on National Legislation; Stewart Meacham, Peace Education Secretary of the American Friends Service Committee; and Norval D. Reece, of Philadelphia, Consultant on Urban Affairs, who served with American Friends Service Committee and was formerly Executive Director of Americans for Democratic Action.

The college held its first graduation in August. Nine students received the degree of bachelor of arts.

**Friends Holiday Pilgrimage**

FRIENDS HOLIDAY PILGRIMAGE for 1970 is scheduled for July 25 to August 1. The group will be housed in the University of Lancaster. Further information can be gotten from James D. Drummond, Beckside, Easedale Lane, Grasmere, Westmorland, England.

**News of Meetings**

TWIN CITIES MONTHLY MEETING opened its new meetinghouse at 295 Summit Avenue, St. Paul, in July. Regular Sunday meetings for worship begin at 10:15 A.M. Child care is provided.

RALEIGH MONTHLY MEETING, North Carolina, has rented the old Doak Family home on the edge of the campus of the University of North Carolina at Raleigh and will operate Friends House there. Housing is offered graduate students on a cooperative basis at 120 Woodburn Road. In the days when "Mister Charley" Doak taught at State, he provided his own form of "scholarships" by taking in any member of his baseball team who needed a place to stay. The Meeting, which has been growing in many ways, takes up the Doak family tradition a generation later. Friends library, draft counseling services, meeting for worship, and First-day school will be centered there.


NEW YORK YEARLY MEETING has initiated a Quaker Fellowship Fund to raise ten thousand dollars to be used for grants to Quaker workers in need of a period for rest, reflection, study, and spiritual refreshment. George Corwin and Newton Garver oversee the fund. New York Friends hope a wider organization, such as Friends World Committee, Friends General Conference, or Friends United Meeting may, in time, sponsor the fund.

Persons eligible to benefit from this fund will not necessarily be members of New York Yearly Meeting. They should, however, be members of a Meeting, should have been engaged in program work for a Quaker Meeting or service organization for at least five years, and would be expected not to engage in organizational duties during the period in question, for which, however, they should indicate how they intend to make use of the time, as well as what future plans they have in mind.

Persons interested in contributing to the fund should make checks payable to New York Yearly Meeting, earmarked for the Quaker Fellowship Fund, whose address is 217 Second Avenue, New York 10003.

SWARTHMORE MONTHLY MEETING, Pennsylvania: The Draft Advisory Committee has sent a letter to all its members, both male and female, between the ages of 16 and 21. This document points out choices open to those of draft age and encloses pamphlets that may be of help to young people in reaching their own decisions. It quotes the well-known Quaker "Declaration" of 1660 to Charles II of England, by way of reminder of Friends' long-standing testimony against war, and closes with an expression of sympathy and readiness to help on the part of the committee. Copies of this letter may be obtained from Anne Rawson, Chairman, 228 Garrett Avenue, Swarthmore, Pennsylvania 19081.

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# MEETING ANNOUNCEMENTS

## Arizona

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

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

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

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

## California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Colorado

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

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

## Connecticut

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

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

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

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

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

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

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

## Delaware

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

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

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

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

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

## District of Columbia

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

## Florida

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

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

**GAINESVILLE**—1921 N.W. 2nd Ave. Meeting and First-day School, 11 a.m.

**JACKSONVILLE**—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

**MIAMI**—Meeting for worship at Sunset and Corisca, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.

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

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

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

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

## Georgia

**ATLANTA**—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Noyes Collinson, Clerk. Phone 355-8761.

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

## Hawaii

**HONOLULU**—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m. Phone 988-2714.

## Illinois

**CHICAGO**—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: BU 8-3066.

**CHICAGO**—Chicago Monthly Meeting, 10749 S. Artesian. HI 5-8949 or BE 3-2715. Worship 11 a.m.

**DECATUR**—Worship, 10 a.m. Phone 422-4511 for meeting location.

**DOWNERS GROVE**—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone WO 8-3861 or WO 8-2040.

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

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

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

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

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

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

## Indiana

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

**WEST LAFAYETTE**—Meeting for worship 9:30 a.m. 176 E. Stadium Avenue, Clerk, Michael Rossman. Phone 743-9457.

## Iowa

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

## Kansas

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

## Kentucky

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

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

## Louisiana

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

## Maine

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

## Maryland

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

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

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

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

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

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

**UNION BRIDGE**—Meeting 11 a.m.

### Massachusetts

**ACTON**—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

**CAMBRIDGE**—5 Longfellow Park (near Harvard Square, just off Brattle Street.) One meeting for worship each First-day, 10 a.m. June 15 through September 7. Phone 876-6883.

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

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

**WELLESLEY**—Meeting, Sunday, 10:30 a.m. at 26 Benvenue Street. Sunday School, 10:45 a.m. Phone: 235-9782.

**WEST FALMOUTH, CAPE COD**—Rt. 28 A, meeting for worship, Sunday 11 a.m.

**WESTPORT**—Meeting, Sunday, 10:45 a.m. Central Village: Clerk, J. K. Stewart Kirkaldy. Phone 636-4711.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### Michigan

**ANN ARBOR**—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Mabel Hamm, 2122 Geddes Avenue. Phone: 663-5897.

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

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

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

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

### Minnesota

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

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

### Missouri

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

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

### Nebraska

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

### Nevada

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

### New Hampshire

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

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

**MONADNOCK**—Worship 10:45 a.m., Library Hall, Peterborough (Box 301). Enter off parking lot. Visitors welcome.

### New Jersey

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

**CROPWELL**—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

**CROSSWICKS**—Meeting and First-day School, 10 a.m.

**DOVER**—First-day School, 10:45 a.m.; worship 11:15 a.m. Quaker Church Rd., just off Rt. 10.

**GREENWICH**—Friends meeting in historic Greenwich, six miles from Bridgeton. First-day School 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

**HADDONFIELD**—Friends Ave. and Lake St., June to September. Meeting for worship 10 a.m. Nursery provided. No First-day School. Phone 428-6242 or 429-9186.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### New Mexico

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

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

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

### New York

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**SCARSDALE**—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

**SCHENECTADY**—Meeting for worship, 11:15 a.m.; First-day School 10:30 a.m. YWCA, 44 Washington Avenue.

**SYRACUSE**—Meeting for worship at 821 Euclid Avenue, 10:30 a.m. Sunday.

**WESTBURY, LONG ISLAND**—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

### North Carolina

**ASHEVILLE**—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

**CHAPEL HILL**—Meeting for worship and First-day School, 11:00 a.m. Clerk, Robert Gwyn. Phone 929-3458.

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

**DURHAM**—Meeting for worship and First-day School, 10:30 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

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

**RALEIGH**—Meeting and First-day School, 10 a.m., 120 Woodburn Rd. Clerk, Lloyd Tyler, 782-1717.



Quäkerhaus, 328 Bad Pyrmont, Germany

## Ohio

**CINCINNATI**—COMMUNITY FRIENDS MEETING (United), FUM & FGC. Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Byron M. Branson, Clerk, (513) 221-0868.

**CLEVELAND**—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 932-2752; 371-9942.

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

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

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

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

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

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

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

## Oklahoma

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

**STILLWATER**—Correspondent, Clarence Cunningham, 924 Lakeridge Drive.

## Oregon

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

## Pennsylvania

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Fourth and Arch Sts. Meets jointly with Central Philadelphia until further notice.

Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane. Powelton, 3721 Lancaster Ave., 11 a.m.

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

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

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

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

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

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

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

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

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

**VALLEY**—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., except for the first Sunday each month, when First-day School and meeting for worship will be held simultaneously at 10 a.m. and monthly meeting will be at 11:15.

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

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

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

## Tennessee

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

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

### Texas

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

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

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

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

### Vermont

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

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

### Virginia

**CHARLOTTESVILLE**—Meeting and First-day School, 11 a.m., Hope House, 201 E. Garrett Street.

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

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

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

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

### Washington

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

### Wisconsin

**BELOIT**—See Rockford, Illinois.

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

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

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## 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

**KELLER**—On August 13, in West Chester, Pennsylvania, **MICHELLE LYNN KELLER**, daughter of Frederick Cope and Marylou Corcoran Keller. The father is a member of Birmingham Monthly Meeting, in West Chester.

### Marriages

**CORNELIUS-FRENCH**—On August 2, at and under the care of Yardley Monthly Meeting, Pennsylvania, **SUSAN LYNN FRENCH**, daughter of Dorothy French Bootherstone and the late Paul Comly French, and **Richard Marvin Cornelius**, son of Mr. and Mrs. Marvin Cornelius, of Sodus, New York. The bride and her family are members of Yardley Monthly Meeting.

**ROBERTS-MOORE**—On August 16, at Guilford College, under the care of New Garden Monthly Meeting, Greensboro, North Carolina, **ABIGAIL LUCRETIA MOORE**, daughter of J. Floyd and Lucretia J. Moore, and **DAVID OWEN ROBERTS**, son of Muriel and Irvn Roberts, of Harwinton, Connecticut. The bride and her parents are members of New Garden Monthly Meeting; the bridegroom, of Radnor Monthly Meeting, Ithaca, Pennsylvania.

### Deaths

**HAND**—On July 31, at Allandale Nursing Home, Allandale, New Jersey, after a long illness, **ELIZABETH HAND**, aged 67. She was a member of Manasquan Monthly Meeting, New Jersey, and Daytona Beach Monthly Meeting, Florida. She was a valued member of the Representative Board of Daytona Beach at Southeastern Yearly Meeting.

**LEE**—On July 14, at Bridgeton, New Jersey, Hospital, after a short illness, **KATHERINE BUCK LEE**, aged 62, a member of Greenwich Monthly Meeting, New Jersey. She is survived by her husband, Alexander W. Lee; a sister, Olga L. Steele, of Pennsauken, New Jersey; a brother, Edward John Buck, of Cheltenham, Pennsylvania; and several nieces and nephews.

**NEWLIN**—On July 15, in Perry, Iowa, **EDITH NEWLIN**, a member of Providence Monthly Meeting, Media, Pennsylvania, formerly of Bear Creek Monthly Meeting, Earlham, Iowa. A teacher of great skill, she taught in Friends School, Tokyo, Japan, the Overbrook School for the Blind, in Philadelphia, and was principal of Friends Central School. She is survived by two brothers, Jay and Roy Newlin, and several nieces and nephews.

**STONE**—On August 9, in Bethesda-Silver Spring Nursing Home, Maryland, **EDNA L. STONE**, aged 90, a member of Friends Meeting of Washington. She belonged to the Potomac Appalachian Trail Club, the Wild-

flower Preservation Society, the Wilderness Society, and Women's International League for Peace and Freedom. She had been assistant head librarian for the Department of Labor.

## Coming Events

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

### September

19-20—Jeanes Hospital Fair, 7 to 10 P.M. on Friday, 10 A.M. to 10 P.M. on Saturday. On the hospital grounds, Central and Hasbrook Avenues, Philadelphia. Pet show, clothesline art exhibit, chicken barbecue dinner, mart, games, entertainment.

19-21—Meeting Workers' Institute, Pendle Hill, Wallingford, Pa. 19086. Chairman, Herbert M. Hadley.

20—Meeting for worship, Plumstead Meetinghouse, near Gardenville, Pennsylvania, 3 P.M., under the care of Buckingham Monthly Meeting.

21—Meeting at West Nottingham Meetinghouse, near Rising Sun, Maryland, 2 P.M.

22-27—Seminar for Yearly Meeting Youth Secretaries, William Penn House, 515 E. Capitol Street, Washington, D.C. 20003.

26-28—Annual Meeting, Friends World Committee, American Section, Columbus, Ohio.

26-28—Missouri Valley Conference, Rock Springs 4-H Ranch, near Junction City, Kansas. For information write to Martin Cobin, 2125 Eighth Street, Boulder, Colorado 80302.

29-December 1—Mondays, 8 P.M., Pendle Hill, Wallingford, Pennsylvania, "Touchstones of Reality," lecture series by Maurice Freedman.

### October

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

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

#### For Your Calendar:

Pendle Hill Weekend Retreat, November 28-30. Pendle Hill Midwinter Institute, December 31-January 3. Quaker Leadership Seminar, William Penn House, January 19-23.

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| <b>All Things New: Youth Ministry</b> . . . . . .75<br>—Elwood Cronk (1967)   | <b>Graphic Outline (Old Test. Study)</b> . . . . . .50<br>—Katherine B. Davis (1953)                    |
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| <b>To Light Candles in the Dark*</b> . . . . . 1.50<br>—McWhirter, Pineo & Schroeder (1968)                                     | <b>Quest for Dialogue</b> . . . . . .60<br>—Gordon L. Lippitt (1966)                                    |
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| <b>Genesis for Young Seekers</b> . . . . . 1.25<br>—Elisabeth Farr (1958)   | <b>A Study of Mark</b> . . . . . 1.00<br>—Bliss Forbush (1958)  |
| <b>Seekers Long Ago and Now</b> . . . . . 1.25<br>—Louise B. Griffiths (1965)   | <b>A Study of Paul</b> . . . . . 1.00<br>—Bliss Forbush (1961)  |
| <b>A Faith To Live By</b> . . . . . 2.50<br>—Elfrida Vipont (1962)  | <b>Testimony &amp; Practice of the Society of Friends</b> . . . . . 1.50<br>—Rushmore and Swayne (1959) |
| <b>Buddhist &amp; Quaker Experiments with Truth</b> . . . . . 1.50†<br>—Teresina Havens (1955)                                  | <b>Introduction to Quakerism</b> . . . . . 1.00<br>—Christine Taylor (1965)                             |
| †This includes a copy of the Mentor Religious Classic, <i>The Teachings of The Compassionate Buddha</i> , Edited by E. A. Burr. | <b>The Authentic Life</b> . . . . . .75<br>—R. Snyder (1968)  |
| <b>The Choice Before Us</b> . . . . . .50<br>—Rachel R. Cadbury   | <b>My Part in the Quaker Adventure</b> . . . . . \$1.25<br>—Elise Boulding (1964)                       |

\*This is a study guide for the Story Anthology, "Candles in the Dark" (\$1.75.)

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