

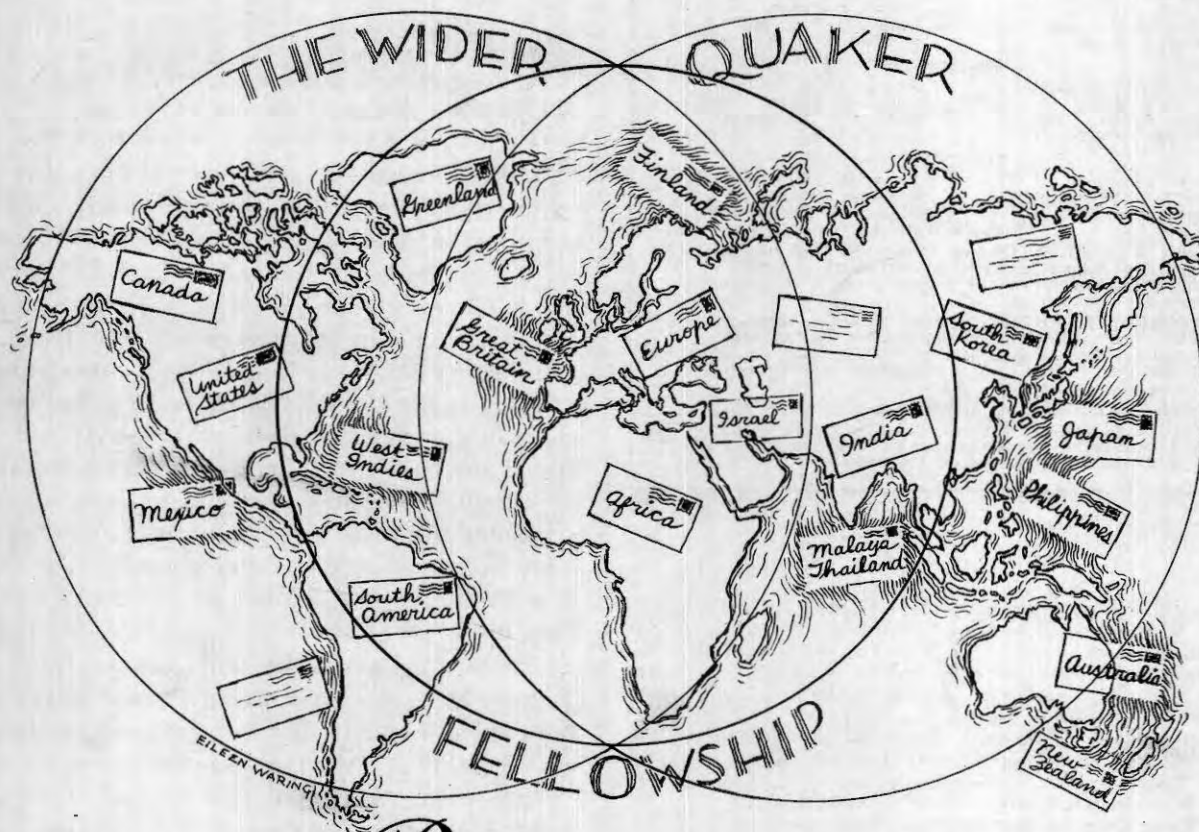
# FRIENDS JOURNAL

*Quaker Thought and Life Today*

VOLUME 13

JULY 1, 1967

NUMBER 13



PRICE OF THIS ISSUE  
40 CENTS  
\$5.00 A YEAR

**R**ELIGION is not dying; it is undergoing a rebirth. Its new embodiment must be world-wide in its fellowship. Its faith must include all the truth that is known to science, and all that is valid in the intuition of the mystic. No earthly organization and no human creed is adequate to these needs. But in the highest common factors of all the faiths—in the creative fellowship of all the seekers after truth and love—the remaking of the world may go forward.

—HORNE LL HART

## FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 152-A North 15th Street, Philadelphia, Pa. 19102, by Friends Publishing Corporation (LO 3-7669).

Vol. 13, No. 13, July 1, 1967

Editor and Manager  
FRANCES WILLIAMS BROWN

Assistant Editors

EMILY L. CONLON RUTH A. MINER

Contributing Editors

WILLIAM HUBBEN RICHARD R. WOOD

Advertising Circulation

MYRTLE M. WALLEN MARIELOUISE HEACOCK

## BOARD OF MANAGERS

1965-1968

Winifred C. Beer  
Carol P. Brainerd  
Arthur M. Dewees  
Miriam E. Jones

Emerson Lamb  
Alfred Stefferud  
Daniel D. Test, Jr.  
Mildred Binns Young

1966-1969

Benjamin R. Burdall  
Laurence Jaeger  
Walter Kahoe  
John Kavanaugh

Ada C. Rose  
Eileen B. Waring  
Gordon D. Whitcraft  
Carl F. Wise

1967-1970

Helen Buckler  
Mary Roberts Calhoun  
Eleanor Stabler Clarke

James R. Frorer  
Francis Hortenstine  
Walter H. Partymiller  
Elizabeth Wells

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

SUBSCRIPTION RATES: United States, possessions: \$5.00 a year, \$2.75 for six months. Foreign countries, including Canada and Mexico: \$6.00 a year. Single copies: thirty cents, unless otherwise noted. Sample copies sent on request.

Second class postage paid at Philadelphia, Pennsylvania. Copyright © 1967 by Friends Publishing Corporation. Requests to reprint excerpts of more than two hundred words should be addressed to the editor.

## Contents

The Delusion of Silence and Simplicity—Wilfred Reynolds ..	346
Dear Dad (Letter from a Soldier in Vietnam) .....	346
Editorial Comments .....	347
Friends and the Trinity—George E. Haynes .....	348
"Ye Do It Unto Me"—Rebecca Timbres Taylor .....	348
A Visit to Olga—Arthur S. Harris, Jr. ....	349
Defusers of Violence—Lawrence S. Apsey and Elinore Atlee ..	351
LSD and Mystical Experience—Robert A. Clark, M.D. ....	353
What Are People For?—E. F. Schumacher .....	354
On Slim Point (at Silver Bay)—Herta Rosenblatt .....	355
With the Peace Corps in Nigeria—Reba Ann Harris .....	356
Queries on Membership—George Nicklin .....	356
A Methodist Looks at Friends Meeting—Elmer F. Suderman ..	357
Conference on Religion and Psychology—Rachel R. Cadbury ..	358
Wider Quaker Fellowship Supplement .....	359
Book Reviews .....	365
Friends and Their Friends .....	366
Letters to the Editor .....	369
Coming Events .....	371
Announcements .....	372
Cover Design—Eileen B. Waring	

## The Delusion of Silence and Simplicity

OVER the years, Friends have shown an interest in a way of life which is free of excessive form and symbolism. Simplicity and directness are implied in the notions of Inner Light, there being that of God in every person, and one's potential for establishing, without go-betweens, a satisfactory relationship with God.

Yet it is necessary to understand that relative formlessness itself is both a form and a symbol. Thus, Friends have contributed their share of symbolism to the world.

One does not go to meeting to worship the quiet and the simplicity. Rather, one goes with the expectation that the quiet and the chance for honest sharing and reflection will aid one's seeking and even finding—will help to produce an impulse that is living and spiritual in nature.

One goes to meeting in anticipation that what is allowed to live there will aid in making the symbol the reality, in transforming one's most creative thoughts and feelings into corresponding actions in the external world.

WILFRED REYNOLDS

## Dear Dad . . .

*Excerpts from a letter received by the father of an American soldier in Vietnam.*

*(Reprinted from the Beacon Journal, Akron, Ohio)*

TODAY we went on a mission and I'm not very proud of myself, my friends, or my country. We burned every hut in sight! . . .

Today a buddy of mine called "La dai" ("Come here") into a hut, and an old man came out of the bomb shelter. My buddy told the old man to get away from the hut, and since we have to move quickly on a sweep, just threw a hand grenade into the shelter. As he pulled the pin the old man got excited and started jabbering and running toward my buddy and the hut. A G.I., not understanding, stopped the old man with a football tackle just as my buddy threw the grenade into the shelter. (There is a four-second delay on a hand grenade.) After he threw it and was running for cover, we all heard a baby crying from inside the shelter!

There was nothing we could do. . . .

After the explosion we found the mother, two children (ages about 6 and 12, boy and girl) and an almost newborn baby. That is what the old man was trying to tell us!

The shelter was small and narrow. They were all huddled together. The three of us dragged out the bodies onto the floor of the hut.

*It was horrible!!* The children's fragile bodies were torn apart. We looked at each other and burned the hut.

My last look was: an old, old man in ragged, torn, dirty clothes on his knees outside the burning hut, praying to Buddha.



# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JULY 1, 1967

VOL. 13 — No. 13

## Editorial Comments

### *Just What Is a Quaker?*

IN the thirty-one years since Rufus Jones founded the Wider Quaker Fellowship there must have been many members who occasionally have been puzzled as to just what a Quaker is, anyway. Some of them, having joined the Fellowship largely because they shared the traditional Friends' testimony for pacifism, have been shocked to find occasional Friends of military persuasion. Others, attracted by the friendly concept of man's direct relationship with God without need for priests and middlemen, are surprised to discover that some Friends' meetings now depend on pastors to lead their religious life. Still others, sharing what they have understood to be the Quaker distaste for creeds and dogmas, are unhappy to encounter Friends who feel that certain rigid evangelical formulas are an essential part of Quakerism. Their confusion is further confounded by the gulf they cannot help witnessing at times between those who look upon their religion as primarily a way of communing with God and those whose concern is chiefly the social gospel—the carrying on of earnest good works.

For the benefit of any "Wider Quakers" who are thus bemused, it may be pointed out that numerous Friends themselves share this puzzlement, marveling that the bounds of their religious society are so elastic as to encompass such a diversity of members and beliefs. Witness to this are the "Letters to the Editor" columns of the *FRIENDS JOURNAL*, which regularly carry on a lively (though generally pacifistic) duel of opposing viewpoints. One of the most extended of these has been that (filling many columns in the last few months) dealing with the question of a man who recently was accepted for membership in a Friends meeting even though he said frankly that, though he was strongly drawn to Friends, he would consider himself a "Jewish Quaker," having no intention of abandoning his Jewish heritage. Many correspondents have applauded both this new Friend and the Meeting that was willing to take him in under these circumstances, while others have been deeply shocked at such disregard for the Christian emphasis that they consider a primary essential of Quakerism. (It all depends, apparently, on which aspects of Quakerism seem to you most important.)

From all of this it might be gathered that, despite

their devotion to corporate responsibility and law-abiding citizenship, one characteristic that practically all Friends have in common is a passion for personal freedom (within the bounds of conscience) and for rugged individualism. But this would not be an entirely accurate assumption, for Quakers can be quite as sheeplike as the next fellow—witness the way they long ago abandoned the idiosyncratic garb of their ancestors and set themselves to keeping up with the Joneses, from whom they have become, to all appearances, indistinguishable.

So where does this leave the Wider Quaker Fellow-shipper in his attempt to find out what a Quaker really is? We should like to think that a Quaker could be defined in the terms laid down in a letter sent to the *JOURNAL* office not long ago by a Canadian subscriber who asked that it be enclosed with a card announcing a gift subscription. In this letter he told the gift's recipients that in the *JOURNAL* they would "find, from time to time, recorded incidents not only of Quakers walking boldly where angels tread fearfully but also of getting their coats off, rolling up their sleeves, and going to work constructively in situations that angels would not even consider."

But alas, this formula, however inspiring, can hardly be adopted as the definitive one, for Friends, like all groups, have their quota of timid souls who would not dream of outdaring angels. However, it is a good one to remember and to aim at when pressures are strong for conformity or for letting someone else meet emergencies.

### *"With Love in My Heart"*

Lest the foregoing account of Quaker diversity sound as if presumably peace-loving Friends are constantly fighting among themselves, it might not be amiss to cite here a recent instance of serious disagreement that was conducted in a spirit of true brotherly forbearance. It came as an aftermath to Philadelphia Yearly Meeting, where the clerk, Albert B. Maris, who happens to be a federal judge, found himself in the position of having to preside over a gathering of Friends who seemed to be predominantly in favor of an action which he could not endorse: the sending of medical supplies to both North and South Vietnam, despite the disapproval of the

United States Government. Albert Maris carried out this difficult assignment with admirable fairness, never letting his personal feelings influence his attitude as presiding officer and his obligation to ascertain the sense of the meeting.

But once Yearly Meeting was over he did what he felt he had to do: he weighed his solemn obligation, as a judge, to support the laws of his country, and decided that the only course he could conscientiously follow was to withdraw from the Yearly Meeting's clerkship "with deep regret and with love in my heart for all our members."

That he will be greatly missed goes without saying. In his letter of resignation, however, he has left a rich legacy: his reminder to all Friends and others that though there are times when, in conscience, they must disagree, the scars will be less deep if they can do it with love in their hearts for those from whom they differ.

### Friends and the Trinity

By GEORGE E. HAYNES

IN my day I learned in grammar school that a noun is the name of a person, place, or thing. Since then I have learned that these names may either unite or divide us, while the objects referred to may remain the same. One example is in the names we use for that one Divine Spirit in which we live and move and have our being. Our friends the Jews called that Spirit "Jahweh," or even (out of reverence) forbore to name it at all. The Moravians and other Christocentric groups more frequently refer to the Spirit as "Jesus Christ," while our Pentecostal brethren exalt the "Holy Spirit." The Catholics, Roman and Orthodox, from whom all our Christian groups are derived, feel that each name must be given credit in the Trinity. The more conservative Protestant denominations follow the Catholics in this respect.

Members of the Religious Society of Friends probably use more frequently the term "Inner Light," sometimes also called "the Christ Within." The content of these terms in its nature approaches more nearly "Holy Spirit" than any other traditional term. While other expressions are also used, probably more Friends find difficulty in accepting "the Trinity" than any of the others. However, in these days of exploring the possibilities of ecumenicity, it may be useful to re-examine our differences and to see if some basis of common understanding can be reached.

I have found it helpful first to recognize that we are talking not about a plurality but rather about One Being,

---

George E. Haynes of Newtown (Pa.) Meeting, who was an ordained minister until he joined the Society of Friends thirty years ago, was formerly clerk of Philadelphia Yearly Meeting on Worship and Ministry.

and that the different names or nouns are only aspects of human experience through which we approach Him. When we think in rational terms (that is, in terms of the necessity of one first and continuing cause), it is natural to think in terms of one God. Jesus, arriving at the same point through an affectional approach, used the words "Our Father." Those who follow what might be called the mystic or the psychological approach can most easily interpret the Divine as a Holy Spirit interpenetrating all things. And it is not strange that those of us who have learned to appreciate the unique spiritual genius of Jesus of Nazareth should find in him an embodiment, or incarnation, of the Divine.

The effect is much as if in turning toward the One Creative Spirit through our different experiences—one emphasizing the rational or affectional, another the mystical or psychological, and still another the human or historical—we were looking through different lenses but all seeing the same universal and infinite Power who offers Himself for appropriation by us all in measure as we are ready to receive Him.

Perhaps if we have been used to looking through only one lens we owe it to ourselves and to our brethren to begin looking through the others.

### "Ye Do It Unto Me!"

(Meditation on Good Friday)

By REBECCA TIMBRES TAYLOR

Christ is in Vietnam.

No human being is without

His living presence in his heart,

Although he may not know

That this is so.

When flaming napalm

Sprays faces and bodies

Of children and their mothers

The voice of Christ rings out:

"Ye do it unto me."

Lies and bitterness of hate

And all that flays

The spirit of a human soul,

Born with innate dignity and grace,

Press the thorns again into his brow—

"Ye do it unto me."

Oh God of love and harmony,

Forgive us, hear our plea

And guide us in this time of trial

To act for thee. A vial

Of water to thy lips—wounds staunch

As thou art crucified again

In Vietnam's throes of pain.



## A Visit to Olga

By ARTHUR S. HARRIS, JR.

IT was March, 1966, and definitely not yet spring in Prague. Under its winter spell the city had a kind of brooding splendor. The smell of coal smoke, which never leaves Prague in the winter, hung over everything. Steam locomotives chuffed out from Praha-Tesnov station, not far from our hotel. Grayness was everywhere—in the dull sky, in the mighty Vltava River sweeping by the majestic city, and in the dirty snow-covered rooftops.

Four of us (I, my wife, and two of our three sons) found Prague to be as appealing as we had been told. Since it had been hardly damaged during the war, it was not a rebuilt city, although scaffolding everywhere showed that façades were deteriorating from time. Unlike Munich and Vienna, which we had just left, Prague was slow of pace. In our downtown hotel it was possible to sleep without night-long traffic noises.

Yet there were questions we could not answer. Why were the pastry shops so crowded? Why was chocolate in such demand and so inferior in quality? "What we need," I said to my wife as we left Prague for Vienna in mid-afternoon on the Vindobona, a fine Czech train, "is somebody in Prague with time to answer all our little questions."

Back in America we easily secured a family pen-pal, a nineteen-year-old Prague girl, Olga Michalcová, who was studying English and was anxious to find correspondents in England or America. We took turns writing to her; the children sent drawings; we even made a long-playing record for her, with all five of us chatting away on it (a little too rapidly, it turned out later, and with too much American slang). We sent copies of *Seventeen*, *Life*, *Time*, and what turned out to be Olga's favorite magazine of all (because of all those fashion ads!), *The New York Times Sunday Magazine*.

Olga's English was marvelous to read. Evidently she was trying hard to write in an informal style, so she would come up with things like "Today I feel fit as a fiddle" or "It has been raining cats and dogs in Prague already lately," and although she begged us to correct any mistakes we found, we could not bear to tamper with her English. When her much-wanted Levis finally arrived, she was happy: "The blue jeans fit me a glove and I am so glad full." We followed up the Levis with some rock-and-roll albums. Only later did we learn that Olga had to pay high duty on these gifts—more duty than the articles

actually cost. Fortunately she had a little money left over from bilberry picking during the summer at her grandmother's house at Týniště on the Orlice River.

### A Chance to Meet Our Pen Pal

We had no idea we would be seeing Olga so soon after our correspondence started, but last December my wife, who is an occasional substitute art teacher in elementary school, got a request to fill in for the whole second term, starting in February. We had planned to take a vacation in late February and March, but that would not fit in with the school calendar, so Phyllis said she would teach, and impetuously we decided to go on vacation right then.

We wanted to return to Czechoslovakia, not only to visit Prague again (my wife felt it was one of the loveliest cities she ever had seen) but also to get out into the countryside more. We cabled a hotel in Špindlerův Mlýn, a ski area on the Czech-Polish border, to reserve a room for five days. And we notified Olga that we would fly directly to Prague from Boston (via Frankfurt) and take a taxi to a hotel where she should call us. (She had written that her family was not lucky enough to have a telephone. The waiting list was long.)



"Grayness was everywhere"

Sure enough, within an hour after our arrival in gray Prague last January the desk clerk gave us a message: Miss Michalcová would come to the hotel around nineteen hours.

We met her in the hallway outside our room. She apparently had been working on a little speech and was not quite prepared for the usual give-and-take of a first meeting. "I hope you understand my English which is

Arthur Harris, a member of the Wider Quaker Fellowship who wrote "Voices from Eastern Europe" in the March 15th FRIENDS JOURNAL, is a former teacher. He is now associated with the General Electric Broadcasting Company in Schenectady, New York.

not very good," she began in a soft and hesitant voice. We noticed she had a small Czech-English dictionary in her hand. "I am so pleased to be meeting my American friends."

Fortunately Phyllis is a naturally affectionate woman, and since there was something so poignantly appealing about this slender, soft-voiced, ruddy-cheeked girl and her little prepared text, my wife did what comes spontaneously to her: she embraced Olga, then brought her into our room. I noticed that both of them were tearful.

In addition to the pocket dictionary, Olga had a fish-net bag with bottles, which she put on the table. "I write you already about our famous beer from Pilsen," she said, "and so I have small gift for you." (We had learned on our previous visit to Czechoslovakia that beer was a national drink and that young people consumed it agreeably, so we were not surprised at this nineteen-year-old's present.)

### *Hers to Keep!*

We had a gift for Olga, too: a transistor radio with a short-wave band, but it was difficult for her to comprehend that it was actually hers to keep. (Later we learned that she was awake most of the night with her radio.) Phyllis had also brought along an assortment of small things such as toilet articles and stockings, and Olga was delighted with these and fascinated with the labels. "Oh," she would say suddenly with surprise, "I think I understand: for the teeth, eh? Your word is toothpaste?" Sometimes there would be a quick reference to her dictionary.

Before taking the bus for Spindleruv Mlyn we stayed several days in Prague, and Olga and her mother entertained us at their lovely apartment (with balcony) near the Vltava River. There we ate and talked. Since the mother did not know any English, Olga, whose English was getting better by the minute, translated. Now and then, perhaps because of the German occupation during the war or the nearness to German-speaking areas, her mother would come up with a few German words that we recognized. Phyllis and I, anxious to learn at least some Czech, were stumbling over our new words—and a strange assortment they were, too.

You might expect that we would have had long ideological discussions with our new friends—a dialogue

between East and West, so to speak, with references to the scarcity of Western publications available in Czechoslovakia or to their country's ties with the USSR. Actually we did not. We did state our unqualified opposition to American intervention in Vietnam, but even this did not bring a response from Olga, who quite apparently did not want to get into a political discussion. Since we were guests in her home, we respected her wish.

She did talk about the William Manchester book on Kennedy's death and translated part of a front-page article from *Rudé Právo* for us. And she told us that on the day after Kennedy's death she, along with thousands of others, had silently visited the United States Embassy in Prague and had signed a memorial book. She seemed astonished that we actually had seen the Kennedys on several occasions until I asked her whether she herself hadn't often seen President Novotny. Of course she had, many times.

We soon discovered that Olga and her mother enjoyed nothing quite so much as a taxi ride. Prague has a dense network of tram lines, and trolley cars grind through the streets all night. But with four of us headed for the Moskva Restaurant, for instance, or to see Olga's school, a taxi was inexpensive enough. We knew that a ride in a car or a taxi was a relatively rare thing, for although Czechoslovakia was one of the first countries in Europe (or, in fact, in the world) to produce cars and is the only Eastern European country with a truly modern automobile factory, the car-to-person ratio, even in Prague, is small.

### *Sparkling America (Magazine Version)*

The cliché that Czechoslovakia is torn between East and West, with the young people unmistakably impressed with Western culture, is certainly true. We are reasonably loyal Americans, but we are not blindly loyal, so the dirt in American cities, the paper-strewn sidewalks and gutters, and the indescribable ugliness of gas stations smothered with signs—these things have always bothered us. Perhaps as an artist Phyllis sees this more keenly than I do. So we tried, walking the immaculate cobblestone streets of Olga's Prague, to explain this to her, but we felt we simply were not getting through. It was not a question of language, for we understood each other well enough. It was simply that Olga had been looking at all those pictures of America in the magazines we had been sending her, and as far as she was concerned America was unshakably a glittering, clean country.

We did not press the point, but as we walked at dusk through Letná Park and saw the lights of Prague across the Vltava and the almost unbelievably thin traffic crossing the bridges at that hour, we could not help but tell Olga that her city did not have to be golden to be

**In this special issue** (which is going to all Wider Quaker Fellowship members), not only the six-page supplement but also two articles ("A Visit to Olga" and "Defusers of Violence") are either written or co-authored by WQF members.

Information about the Fellowship and its work may be obtained from the WQF office at 152-A North 15th Street, Philadelphia.



beautiful—that here now, at dusk, with the smell of soft coal in the air and the full, brightly-lit tram cars moving out to the suburbs, this city curving along the banks of the river was unmistakably one of the great cities of Europe. This she understood.

Later, on our way back from a week's skiing at the Giant Mountains, we saw Olga briefly and stayed up late talking. She explained to us that the pastry shops had been crowded because sweets had been restricted for years after the war and only now were coming into full supply. Until a short time ago chocolate had been rationed; perhaps the quality would improve as supply caught up with the sudden demand. And she asked us to help her. Now that her ninety-nine year old grandmother had died, she would not be going to the country in summers to pick bilberries. So that she could improve her English and see

something of the world, she wanted to go to England in July and August to live with an English family and be a mother's helper. Except for the sixty-mile trip to her grandmother's house, she never had traveled anywhere.

We placed an ad in a British newspaper for her, and she writes us that she has had a number of replies to this and hopes to be in England soon. (In order to get her passport she had to have a definite appointment.) We know some English family will be fortunate to have our pen pal watching over their children this summer.

In a few more years we hope she will come to the United States, where we shall show her, somewhat sadly, the littered sidewalks we tried to explain. But we shall also show her the mountain right behind our weekend house in Vermont, and the patches of scrub where blueberries grow in summer.

## Defusers of Violence

By LAWRENCE S. APSEY and ELINORE ATLEE

**A**MONG the hundreds of thousands in New York City for the Spring Mobilization to End the War in Vietnam were thirteen men and women, all deeply committed to nonviolence, who had accepted the invitation of American Patriots for Freedom to attend the rightists' simultaneous counterdemonstration—a rally and prayer service for victory in Vietnam held in the shadow of the United Nations.

Who were these pacifists? And why had they accepted such an invitation? How, in fact, had the invitation come to be extended to them in the first place?

To answer these questions is to tell the story of what may well be a pioneering project in the search for effective ways to defuse violence—the story of the Quaker Project on Community Conflict (QPCC), which came into existence in 1965 as a rallying point for Friends and other pacifists in the New York Yearly Meeting area who were seeking active ways to speak nonviolence to conflict. For two years workshops had explored this concern through seminar discussions and role-playing training sessions. Then at Silver Bay in 1965 the Yearly Meeting experienced in “a moment of illumination” a vision of a society wherein the fires of violence are quenched by that spirit of which James Nayler wrote: “. . . it takes its kingdom with entreaty and not with contention.”

Those wishing further information about the work described here may address the Secretary, Quaker Project on Community Conflict, 218 East 18th Street, New York City.

Lawrence S. Apsey of New York Monthly Meeting is chairman of the QPCC's Committee of Oversight (a subcommittee of New York Yearly Meeting's Peace and Social Action Steering Committee).

Elinore Atlee, a member of the Wider Quaker Fellowship who is active in the field of adult education, now attends Friends meeting in New York, as she formerly did in Pittsburgh.

Seeking to express in action this inspired statement, the QPCC is open to the formation of groups around any concern involving community conflict to which enough persons will commit themselves. A QPCC group prepares for its on-the-spot involvement by holding training sessions built around role-playing in conflict situations.

Until last February, when a group met to form a community peace squad, QPCC projects had been focused mainly on finding ways to help change attitudes before violence erupted. The Peace Squad concerns itself with situations already erupting in verbal or physical violence—specifically those where extremist groups of right and left meet pacifists and other minority groups.

In March eleven Peace Squad members journeyed to a prearranged meeting in Brooklyn at the storefront headquarters of the American Patriots for Freedom, an admitted front group for the John Birch Society. Its members—mostly small tradesmen—included followers of all religious faiths (one of them had Quaker parents).

To start the meeting, the Patriots' leader opened with a prayer invoking the aid of the Deity against the communists. Members then repeated the pledge of allegiance to the flag. Pointing out that Quaker pacifists, too, normally started their meetings with a prayer, the Peace Squad visitors asked for two minutes of silence.

As all sat in a circle, with overflow in the background, each person gave his or her name and occupation and told in brief how he or she came to be a pacifist or a member of American Patriots. This helped to identify both sides as human beings and involved some moving testimonies.

Pointing to a map on the wall, one of the Patriots

then explained that all communist countries were red. Practically all the other countries in the world had red streaks, signifying indirect communist domination through conspiracy.

The subject to be discussed was "What is the best way to deal with communists?" Gradually there came from both sides such suggestions as "Jail them," "Educate them," "Expose them," "Work in coalition with them," "Promote dialogue and exchange." Then the proponents discussed their suggestions more fully.

### *A Search for Common Ground*

As the two-hour discussion (led first by one of the Peace Squad and then by one of the Patriots) grew warmer, the pacifists dealt with complaints and accusations in three ways. (1) They did not directly challenge startling accusations or illogical factual statements, believing that by listening to the speaker they might help him to release the fears that perhaps prompted the charges. (2) They made it clear that their concern for peaceful behavior was not just for the United States but for the Vietcong and other communists as well—always reiterating the need for peaceful solutions in all situations. (3) In dealing with problems of community violence, working with police, and improving the spirit of the community, they stressed whatever common ground the two groups shared.

Near the close of the confrontation one of the Peace Squad members said, "I am sure no one has changed his mind tonight, but at least we have gotten together and have spoken to each other. I am glad to have met you and hope we shall part as friends and be able to meet together again." She then went and shook hands with one of the other group's leaders. This completely natural gesture had a wonderful response from the Patriots. Many of them said, "Yes, we want to have more meetings."

When the Peace Squad received an invitation to the Patriots' counterdemonstration at the April Mobilization for Peace they accepted for the purpose of helping maintain law and order. On the way to the rally they tested themselves with varying success.

In one situation a Patriot was arguing so heatedly with a woman and threatening her so violently that a policeman approached them. As the Patriot was shouting obscene curses at her, some Peace Squad members intercepted him in a friendly way, reminded him that they had met him in March, and shook hands. This turned off his hostility.

Before any general rapport could be established, however, a radical peace-parade group that had deviated from the official march route came charging down the street toward the rightist rally, shouting and waving Vietcong flags. Angry slogans were exchanged. The Peace Squad quietly moved into the area between the two groups and

seized hands, forming a cordon to hold back the rightists. In the melee the pacifists noticed two Patriots pleading with their own people to be peaceful, telling them, "Don't yell at communists. That's just what they want."

One Patriot replied, "Then we'll give them what they want!" But their attention was temporarily deflected from the leftists when they stopped to talk back at the Peace Squad members, who talked in unexcited tones, and when not talking stood there silently, looking calm. All this seemed to have a soothing effect.

At one point the Peace Squad itself was the target. One man at the Patriots' prayer-rally who recognized them turned on them. "Get out!" he said. "You're communists. Go back with the others."

"We paid no attention," one Peace Squad member reports. "He gathered several supporters and returned, pointing us out to them and saying we were communists. They began to gang up on us. We said we'd been invited, adding, 'We've come to worship with you.'"

"The police began to order us out and were conducting us to the barrier, with us protesting all the way that we'd been invited and were guests of the Patriots' leader. At this point one of the Patriots said to the police, 'If he invited them, it's O.K. Let them go back.' This settled it, and we weren't molested any more."

On leaving the prayer rally, the Peace Squad encountered a crowd of young people they had seen earlier in the day picking fights with stray peace demonstrators. Although police had been assigned to this crowd, the Peace Squad decided to join it in order to be on the spot at the beginning of troubles. At one point, by squeezing between the crowd and a peace marcher they were arguing with, two Squad members were able to delay the attack just long enough to allow the victim to escape and run across the street. Next they persuaded a woman who was talking back to her hecklers not to say anything more unless she wanted the antipeace gang to beat her up. She took the advice, and no trouble followed.

### *What Next?*

Next steps for the Community Peace Squad (and for all groups working through the Quaker Project on Community Conflict) include deeper study of their areas of concern, fuller mastery of the techniques of nonviolence through role-playing and community action, and an ongoing evaluation of accomplishments, errors, and shortcomings. Other groups who share their commitment to nonviolence are invited to consider acting on QPCC secretary Ross Flanagan's statement that we must "move out of the security of our meeting houses and into the areas of controversy and crisis where violence in society is bred. Surely we cannot hope to change and improve our communities unless we are first willing to stretch and change our own lives and patterns of responses."



## LSD and Mystical Experience

By ROBERT A. CLARK, M.D.

**R**ECENTLY a young patient at the Northeast Mental Clinic in Philadelphia came in looking depressed. When I asked her what was wrong she said that a friend of hers, a fifteen-year-old boy, had killed himself a few days before by jumping out the window of his family's apartment while under the influence of LSD. Within the week a front-page story appeared in Philadelphia papers concerning the arrest of an instructor at a nearby college who, while under LSD, had gone out on a public street naked except for an unbuttoned raincoat. During the same period a report in the papers told of the founding by Dr. Timothy Leary of a new religious cult centered around the use of LSD and similar substances to induce mystical experiences. Another news story told of the authorization at Norristown State Hospital (near Philadelphia) of a research project on treatment of alcoholics by use of LSD.

For a variety of reasons Quaker physicians should be interested in LSD and like substances. As physicians they should be concerned about the maleficent effect of LSD in bringing on temporary psychosis which may result in loss of life and reputation. They should be aware that many of the people who take it, especially younger ones, are superior in intelligence and ability, are disillusioned and rebellious, and are seeking a way out of their confusion. They are often idealists at heart. The boy who killed himself wrote poetry. His friend (my patient) was a pacifist who took part in demonstrations against the Vietnam war. She never had taken LSD, she said, but she had taken a "trip" on another chemical with similar effects.

Physicians should also be informed about the positive side of the effects of LSD. In many people it has the peculiar effect of widening the range of consciousness. Under medical supervision, preferably in a hospital, it can be used to treat personality problems which may be unapproachable by psychotherapy alone. It has been employed in the treatment of chronic alcoholism, chronic psychoneurosis, and homosexuality. Because of the risks involved, it should be taken only under the care of experienced physicians, with antidotes at hand in case psychotic symptoms arise. It should not be given to sociopathic and depressive personalities (where violence toward others or toward oneself may be unleashed), except in carefully graduated doses short of the psychotic level.

Most fascinating of all is LSD's property of bringing on a mystical experience in those personalities capable of it. Since the Society of Friends is one of the few Chris-

tian denominations that has a tradition of mysticism, this makes LSD of particular interest to us. Remembering James Nayler, who lost his way (without benefit of drugs) in the seventeenth century, we should be wary of quick and easy roads to spiritual deepening.

We should not close the way out of fear, however. If medieval saints and Plains Indians brought on mystical experiences by fasting, and Pueblo Indians encouraged them with peyote, it may be legitimate to have a religious experience by chemical stimulation. Walter Pahnke, a physician (with a theological degree) on the staff of the Massachusetts Mental Health Center in Boston, has pointed out (in the *Journal of Religion and Health*) many parallels between mystical and LSD experience. Yet such experience will be shallow indeed, or, if deeper, unrelated to need for spiritual development, unless along with it one has religious tradition and knowledge. Mere thrill-seeking will lead nowhere. Confused seeking for a more satisfactory level of experience may lead by chance, in those open to it, to genuine religious experience.

If LSD has any place in the encouragement of religious growth it is only as an adjunct to genuine spiritual training and growth through the well-tried methods of study, meditation, prayer, and group worship.



FOR WQF's ONLY . . .

**WISER** Quaker Fellows will

want to take advantage of our special introductory offer to members of the Wider Quaker Fellowship:

## Enjoy Friends Journal

twice a month for a full year for only \$4.00 in the USA (regular subscription price \$5). Foreign subscriptions, \$5 (regularly \$6).

**YES,** I am a member of the Wider Quaker Fellowship. Please send me the **FRIENDS JOURNAL** for a year at your special price. Payment of \$4 (USA) or \$5 (foreign) is enclosed ☐.

Bill me ☐. (Check one.)

NAME: .....

ADDRESS: .....

(including zip code)

Dr. Robert Clark of Frankford (Philadelphia) Monthly Meeting is a psychiatrist on the staffs of Friends Hospital and the Northeast Medical Clinic in Philadelphia.

## "What Are People For?"

By E. F. SCHUMACHER

WE are told that men must adapt themselves to technological change, but no one tells us why; everybody behaves as if change could never be other than beneficial. We are told that everybody must be prepared to change his occupation several times during his working life—as if steadiness, reliability, faithfulness, and pride in real competence were virtues which could be suppressed or abandoned without loss to individuals and to society. We are told that mothers of young children should go into factories in ever greater numbers—as if the production of goods or services was, ipso facto, more important than the bringing up of children. Men, they say, must be withdrawn from agricultural work to be available for factory employment because productivity in the latter is said to be higher than productivity in the former—as if there was no need to look after the land, to keep it beautiful and fertile!

In all these injunctions there is, of course, a possible element of truth. It is the same with the incessant call for economic growth. No one would be against growth as a matter of principle. Equally, however, no one still capable of realistic thinking could be in *favor* of growth as a matter of principle. Some growths are healthy, others are unhealthy—even deadly. Cancer is growth without meaning and purpose. A modern weedkiller feeds growth hormones to unwanted plants, so that they *grow to death*. Spiritual discernment is needed to distinguish between healthy and unhealthy growth, but the economic calculus has no spiritual discernment.

Christians in industry find themselves in an almost hopeless position. They struggle on as best they can, without help or guidance from any source outside their own conscience. In all other respects they can call on expert advice, but not when it comes to the most central and difficult problems of all: how to promote or protect the spiritual well-being of their work people, their colleagues, and themselves, when they know that every important action they take may have far-reaching effects on the souls of many people.

Is work a necessary and indispensable requirement of human fulfillment, or is it merely an unpleasant condition of survival? Is leisure preferable to work? If a man without work cannot be a real man, what kind of work is in accordance with his true inner needs and what kind is

incompatible with them? How can industrial society do without a "theology" of work?

It cannot and it does not. Its current philosophy of work is the most primitive imaginable: work is an unpleasant necessity which people will accept only because of economic need; they would much prefer to be relieved of it; society as a whole will benefit from any measure that reduces the "workload" without reducing the availability of goods and services; in short, the best life is one of maximum consumption with a minimum of work.

Man has been made for work, but not for mindless toil. More urgent than a philosophy of leisure is a philosophy of work that distinguishes the good and wholesome work from the unwholesome and degrading. To talk merely about the impact of technology and man's need to adapt himself to anything the technologists may offer means to sell out to anonymous, irresponsible, and totally unspiritual forces.

### *Why Work?*

A genuine philosophy of work, I suppose, would insist that the purpose of work is threefold: to enable a man to develop the gifts and aptitudes with which he has been endowed; to put man into a social context so as to help him overcome his inborn egocentricity; and to provide the goods and services needed for a becoming existence. Present-day industrial society, of course, recognizes only the third of these purposes. Yet people find nothing strange or disturbing in the fact that most people in our factories, offices, and shops work for nothing but the pay envelope, and they never tire of devising ingenious schemes of incentive payment so that workers should work harder or better.

True wisdom and spiritual guidance would help us to discover another road—not to abolish work, but to make it again worthy of man, joyful and creative of good. "Ah," they say, "but this would mean a loss of productivity and reduction in the standard of life!"

How can anyone be certain that mindless and joyless toil is necessarily more productive than joyful and creative work? Why jump to a conclusion which is no more soundly based than were the protests of industrialists a hundred and fifty years ago that any limitation of child labor would produce economic collapse?

Research and experimentation are supposed to be the master keys to what is called "a better life." Then why not have research and experimentation with the object of re-establishing the joy and dignity of work? Is space research more urgent?

While we are daily urged to achieve an annual growth

E. F. Schumacher, economic adviser to the National Coal Board of England, has acted as consultant at a number of European conferences for diplomats held under the joint sponsorship of the American Friends Service Committee and the Friends Service Council (of London). This article is an abridgment (made with Dr. Schumacher's permission) of an address he gave several months ago.



rate of four per cent in industrial output and productivity, our industrial society, without the slightest difficulty, achieves an annual rate of growth in crime of eight per cent, with even higher rates in the growth of juvenile delinquency. The rates of growth in other symptoms of frustration and escapism—vandalism, drug addiction, mental breakdown, etc.—have rarely been compiled but are undoubtedly impressive. Are we to pretend to ourselves that these are not disturbing symptoms, that they are unconnected with the kind of work people have to do?

### *Churches Must Help*

No one should imagine that the men of industry and commerce can put their house in order without help from the rest of society and, in particular, from the churches. The search must be for nothing less than a new way of life. There is no room on this earth for continuous growth. Extrapolate the established growth curves only to the end of this century and you arrive at a situation which ceases to make sense. Something will *have* to give. Anyone who attempts to detail this now will be accused of indulging in pessimism. But it is not a matter of optimism or pessimism; if someone is on the wrong road, the man who tells him that the road leads to an abyss is not a pessimist.

"But"—it will be objected—"how can you be sure there is an abyss at the end of the road?" How does one read the signs of the times?

The intellectual leaders of industrial society are the scientists. What do they have to say?

Biological research is in a ferment, says *Man and His Future*, published in 1963 under the auspices of the Ciba Foundation. It is "creating and promising methods of interference with 'natural processes' which could destroy or could transform nearly every aspect of human life which we value."

"What are people for?" asks Sir Julian Huxley, suggesting that most of them are for nothing. He recommends the "exciting possibilities being opened up by drugs which can produce astonishing results in minute doses. They . . . reveal new capacities of the human psyche." Drugs are going to show us the way to fulfilment, and eugenics will do even more: "Eugenics will eventually have to have recourse to methods like multiple artificial insemination by preferred donors of high genetic quality." [And Nobel prize winners Lederberg and Crick suggest manipulating chromosomes and scientifically preventing anyone from having children except those who are licensed to do so.]

So much for the biologists. The utterances of the nuclear physicists are hardly less ominous. E. Rabinowitch, editor of the highly influential *Bulletin of Atomic Scientists*, says "The human race as a whole is but a tiny

and expendable constituent of the evolving universe. It has no right to imagine its own demise to be the 'end of the world' any more than the death of one man can be the death of the nation."

Scientific progress, we are told, must on no account be impeded or even controlled in any way. It is assumed to be the indispensable means of raising productivity, the highest aim of a generation too greedy to be concerned with the ultimate ends of human existence or even with the preservation of this existence itself.

It is far from my intention to attack science as such or any particular scientists. "The dream which human research obscurely fosters [according to Teilhard de Chardin] is fundamentally that of mastering . . . the ultimate energy of which all other energies are merely servants; and thus, by grasping the very mainspring of evolution, seizing the tiller of the world. . . . There is less difference than people think between research and adoration."

To the layman it would seem that confusion cannot be carried any further. Something will have to change. Insight may be gained by wisdom or by suffering. The suffering that may be in store is enough to frighten even the most stout-hearted. The history of industrial society does not suggest that the required insight will be gained in time, unless there comes help from a spiritual wisdom older and more secure than the wisdom of industrial society.

### **On Slim Point (at Silver Bay)**

By HERTA ROSENBLATT

Just stones and pebbles at my shore—  
seashells come from greater depth.  
Is life here younger, later, then?  
I ask the waves that touch my shore.

Which one was first: the stream? the sea?  
Water flows down, and life flows up,  
rising from sea to land to air,  
changing from mollusk into me.

Waters and waves, breakers and beach—  
pasture and grove and wooded hill—  
just stones and pebbles at my shore;  
seashell-less coast, what do you teach?

What is your secret, what do you tell,  
water-smoothed pebbles under my feet?  
Stone in my hand, how old are you?  
When did you break from your mountain shell?

Once I was you—now we are two;  
changes have changed us—lives apart.  
Where is the shore where I shall rest,  
polished and smoothed by life like you?

*From The Friendly Round robin*

## With the Peace Corps in Nigeria

By REBA ANN HARRIS

A MUD wall begun in the thirteenth century still surrounds the old city of Kano in northern Nigeria, my Peace Corps station. To live within its bounds one must have been born there. Newcomers must live in the new town. Market stalls in the open air form the central hub. Nearby is the mosque, a picturesque structure of cement with a copper dome, balanced on each side by minarets where the Moslem call to prayer is heard five times a day. (Most of the people here are Moslem, although Christian holidays are celebrated as well.) On Fridays at 1 p.m. the square is crowded with men attending service. Camel trains are a frequent sight.

I am teaching English, geography, art, and physical education at a girls' secondary school. There are 240 students from the thirteen provinces in the north, all boarding on the compound. During the hottest period of the three-part school year, April and May, these students go on holiday, so then I teach English six days a week to forty-five primary school teachers (only three of them women) who will try to pass a test next fall to raise their standards of proficiency. Their ages range from 20 to 55. Ours is the first class to use the facilities of the new Advanced Teachers College campus. Many staff members are sponsored by U.S. Aid from Ohio University.

My day begins with a four-mile motorbike ride through narrow streets, dodging people, goats, and donkeys with heavy loads. Part of the way I travel on sand and corrugated dirt tracks. My men students wear the native *riga*, a large cloak with designs stitched on as decoration; the women wear a wrapper or skirt and a *booba* (blouse). In the middle of the morning there is a one-hour break for breakfast, but I prefer eating early, when I arise. By midday, when we finish, it is 95° indoors and 125° outside. There has been no rain for months, so the terrain is brown and dusty.

Hausa, the local language, is most helpful when bargaining in the market, where there is never a set price for anything. A trader likes and expects the sociability of dickering for payment and laughs if you pay his high original asking price. A dozen eggs can be bought for a shilling (14 cents), bananas for a penny, oranges for two pennies, a pineapple for twenty cents, and fish for forty-two cents. The price for a sizable piece of beef is six shillings, but if you have seen it slaughtered and then left unrefrigerated, exposed to dust and flies, you do not find it appetizing.

The political situation is tense. Since October 1, 1961,

Reba Ann Harris is a member of Gwynedd (Pa.) Meeting. Her article was written before recent political changes in Nigeria.

when the British relinquished their control, there have been four regions in Nigeria making up a federation. Since a coup a year ago Lieutenant-Colonel Gowon has been at the head of the Government, but Ojukwu, military governor of the eastern region, has threatened secession. No airplanes or trains are leaving the eastern region for other parts of Nigeria. Armed guards at the border question travelers intensely and often do not allow them to pass. Many products from the north are stranded without transport. In April, for example, there were \$41½ million worth of ground nuts (peanuts) stacked in pyramids and covered with tarpaulins to protect them from the anticipated rains. Other cash crops are palm oil, cotton, hides, skins, and cocoa. Naturally this dissension has hurt the economy. Many farmers still operate on a subsistence basis, toiling with hand tools. Although many Nigerians, whose diet is basically rice, garri, and yams, are suffering from lack of protein, nobody starves.

I have found some satisfaction in attending the Sudan Interior Mission Church, though nothing can replace the feeling I have for Gwynedd Meeting.

## Queries on Membership

By GEORGE NICKLIN

IN the 1660's any person who attended a Friends meeting was automatically considered a member, since the hardships such attendance involved meant that one was either devoutly committed to the principles of Friends or highly disturbed psychologically. The attitude was: "Let all those who travel with us be called Friend."

By the nineteenth century the concept of a letter of application had come into being, and the potential applicant was interviewed by a committee. During this time more than a hundred thousand Friends were expelled from membership and the size of the Society shrank markedly.

Is it possible that some renovation of the concept of membership should take place now? To my mind there is no Friend who sooner or later does not develop an aversion to other Friends' concepts of the practice of Quakerism, or even an aversion to his own practice. Would it be of benefit if membership were like a driver's license—if it expired every three years and then required renewal or re-examination? How many Friends in your Meeting would submit to or benefit from such re-examination? Would you?

Have you ever considered how many members of your Meeting you would be willing to admit into membership if you were the sole person on the Overseers Com-

George Nicklin is a member of Westbury (L. I.) Meeting and of the Central Committee of Friends General Conference.



mittee and they were all applying for membership at one time? If this test were applied by each Friend in the Society, how many Friends might be excluded?

Conversely, would it be helpful to create a category of "participating membership" to which Meetings could invite those who had attended three years or more without formally applying for membership? Could this category include service on all committees except Ministry and Counsel, Overseers, and Trustees?

One strength rises above all others and holds the official and unofficial Society of Friends together. This strength is in constant conflict with and resistance against the many negative factors. It is aptly summarized in Edwin Markham's

He drew a circle that kept me out,  
Heretic, rebel, a thing to flout.  
But love and I had the wit to win:  
We drew a circle that took him in!

## A Methodist Looks at Friends Meeting

By ELMER F. SUDERMAN

**T**HOUGH I am a college English teacher, my own worship experience in the last fifteen years has been as a regularly appointed local preacher in the Methodist Church. Not infrequently, then, I have begun worship services with the call to worship: "The Lord is in His holy temple; let all the earth keep silent before Him," and then filled the hour with hymns, prayers, Scripture, and sermon.

I welcomed, therefore, the opportunity to spend the academic year 1964-65 at Earlham College (Richmond, Ind.), and I wisely chose not to accept a preaching appointment during this year but to worship at Clear Creek Friends Meeting.

The College meeting house has high ceilings, supported by heavy, open beams. The walls are bare and whitewashed. Since all symbols are considered superfluous, Clear Creek has no altar, cross, chancel, pulpit, organ, hymnbooks—not even a Bible. The benches are placed parallel along all four walls. They face the center of the room, which is absolutely empty.

The Friends assemble at the appointed hour and quietly take their places. They dress very simply, usually—a distinct contrast to the often ostentatious dress of other Protestant churches.

No order of service, no liturgy follows. Based on intuition, feeling, and reflection, rather than on intellect, thought, and reasoning, Quaker worship is grounded in quietness. It is not unusual for a meeting to consist of an hour of unbroken silence. It is surprising how quietly Quaker children can sit and how readily our teen-agers adapt to the quiet meeting.

In the silence each worshiper attempts to lose, or at least to hold in abeyance, his awareness of self and to escape from the whirl and eddy of external events which strain the attention, in order to center down on essential

questions. The silence is not a thoughtless, sleepy condition of mind, but a withdrawing of the mind from all visible objects and temporary distractions. God, the Friend holds, is not to be found at the end of a syllogism, but in the heart, for He is a spirit who, surrounding and encompassing all men, manifests himself directly and intuitively to man's spirit. God . . . is not remote, or absent, but close as breathing, and thus a real presence to be found, known, and loved.

The silence is broken only when a Friend feels moved to speak of a concern laid upon him or to test an insight with others.

It is not unusual for the meeting—unorganized, unplanned, spontaneous—to take on an uncanny unity. One speaker's comment gives rise to another's, and the result is often a thesis, followed by an antithesis, and concluded by a synthesis. If a man's vision is untenable, other Quakers, speaking the truth in love, will point out its fallacies.

At the end of an hour everyone shakes hands with his neighbor and the meeting for worship is over.

The striking aspect of the meeting is that it eliminates the elements we usually consider essential for worship: preacher, liturgy, congregational singing, choir, creed, Scripture. There isn't even an offering. It is the Protestant reformation carried to its extreme conclusion. Every man is indeed his own priest, his own preacher, and he has only himself to blame if the service is dull.

We did not always, or even often, lose our awareness of self and others and achieve the corporate unity in which our isolated selves were merged into a corporate awareness, but there were times when we felt caught up in a mystical unity. Quakers, Jews, Buddhists, Unitarians, Catholics, Methodists, Baptists, Mennonites, and Lutherans—all of whom joined in the meeting—sometimes became aware of their oneness as children of the same Father.

Often the silence seemed irreverent and the meeting was just plain dull, or perhaps the Friends were, and we snored—literally as well as figuratively—or we were dis-

Elmer F. Suderman, associate professor of English at Gustavus Adolphus College, St. Peter, Minnesota, is supply pastor of two Methodist churches in Minnesota. This article is reprinted by permission from *The Christian Advocate*, December 29, 1966. (Copyright © 1966 by The Methodist Publishing House.)

mayed at the poverty of our inner lives. When this dullness took over and our emptiness and sham became apparent, time held its breath, the hour seemed an eternity; God revealed himself, if at all, as the *Deus Absconditus*.

But even on the sluggish days the quietness was worth while. In a feverish and noisy world, where we spend our days genuflecting to St. Vitus and are threatened by even a second of stillness, it is salutary, though frightening, to sit quietly for an hour experiencing the agony of naked unanesthesiable nerve ends and attempting to confront honestly our reckless and meaningless haste.

It is wholesome to be silent long enough to be able to hear a squirrel's chatter sting the silence; to hear pears drop on the ground outside the meeting house and to smell their fermenting odor; to study the changing geometric designs made by the sunshine on the clean oak floor; to catch a gray-white bird flying past the window or to hear the rain splashing against the window.

I am not a mystic. The door to the ineffable realm where time and space are obliterated and man becomes one with God is closed and padlocked for me. I am not as sure as the Quakers are that "there is that of God in every man," an inward light that can illuminate the whole of his being.

Yet I think I can appreciate the genius of the Quakers a little more after attending meeting with them for nine months. Perhaps they are correct in holding that our hurrying, cogitating, busy souls shut out the voice of God, that in quietness lies our strength.

In a day when the authority of the church has lost its force for many; when the Bible seems archaic and obscure; when theology is characterized by successive retreats from positions which were proclaimed to be vital; when even theologians are announcing the death of God, certainly of God as a dead issue for an increasingly large number of people; in such a day we desperately need people who [as Rufus Jones said] still find "direct, joyous, personal experience with and practice of the presence of God."

### Conference on Religion and Psychology

**T**WENTY-FIVE years ago a small group of Friends were drawn together by their concern for fostering the spiritual growth of their meetings through sharing some of the insights of Dr. Carl Jung that had proved valuable to them. The first few annual meetings—explorations into "The Nature and Laws of the Spiritual Life"—were under wise and stimulating leadership chosen from among such eminent religious leaders and professional psychologists and psychiatrists as Gerald Heard, Fritz Kunkel, Carl Rogers, Martha Jaeger, and Harmon Bro. Under the realistic name of "Friends Conference on Religion and Psychology" the group has increased in size and value.

Over two hundred were present at this year's gathering, held in June at Haverford College, Haverford, Pa. The leader-

ship was divided between Dr. Chris Downing, a Friend, assistant professor of religion at Douglass College of Rutgers University, and Dr. Richard Underwood, associate professor of philosophy of religion at Hartford Seminary Foundation. Under the sympathetic chairmanship of Virginia Davis they ably complemented each other in presentation of the subject "Male and Female: Journey to Self through Meeting, Myth, and Dream." Both leaders made excellent and provocative use of myths and occasionally of dreams, with emphasis on masculine and feminine qualities and functions as they supplement and complement each other. A synthesis of opposites is probably essential to "wholeness." Real "meeting" may more easily take place when the differences between male and female are recognized, accepted, and made productive in heightened creativity and spiritual awareness.

Supplementing the more formal presentations were seventeen discussion groups which, under carefully chosen leaders, drew members into more intimate personal relationship.

Chris Downing, in her Friday-night introduction, suggested three channels through which dynamic relationships may be developed between men and women. One may search within and face one's own femininity or masculinity; one may consider deeply and evaluate the relationship one has, or may have, with the opposite sex, as well as the invaluable contributions made to understanding by the inherent differences between the sexes; and one may experience a transpersonal relationship with the transcendent spirit that answers one's need in the realm of the religious. On Saturday, among much perceptive and provocative comment, she made an appeal for honesty in our approach to one another. Are we willing to offer our personal experiences—to speak openly and publicly? This may be one of the many ways of being a woman!

Richard Underwood quoted Carl Jung's observation that in the second half of life one senses many errors in what one has taken for truth in the earlier years. He spoke of the universal quest for reality upon which we are all engaged (differentiating between quest and questioning) and emphasized the value of turning back to those who have passed this way before us, leaving a great residue of wisdom for us to draw upon. There was much food for thought in what he said about the current rebellion among many young members of our society as a result of our rapidly and cataclysmically changing culture. Having lost through our technological inventions the need for actual hard manual labor, we all have been forced to turn our energies to the more mentally and spiritually experimental.

Through the moving meeting for worship which closed the conference there ran deep acceptance of the common quest for reality, of the turbulence of the times in which we live, of our deep need for one another and for recognition of our differences, and of the undergirding faith that we shall know the truth and the truth will make us free.

This brief report of the conference may be supplemented by the autumn number of *Inward Light*, published twice a year for subscribers and conference members. (Subscriptions are \$2.00 a year from the editor, Elined Prys Kotschnig, 3518 Bradley Lane, Washington, D. C. 20015.)

RACHEL R. CADBURY



# Wider Quaker Fellowship Supplement

## What WQF Means to One Traveler

By EMMA L. BOLZAU

**W**HAT does "Wider Quaker Fellowship" mean after one has traveled around the world? For me it means fellowship with dedicated Friends who are serving their fellow men, regardless of race and creed, in far distant places.

It was the Tesdells, Loren and Margaret, at the American University in Cairo whose friendly voices were the first to greet me when I arrived at the Sheppheard Hotel rather late one night, weary and bewildered by the many Arab porters and servants who had besieged me in this awesome, strange country that speaks an entirely different language. Even the English spoken was hardly recognizable. Just as the Tesdells helped me to find my way about Cairo and to become oriented to Egyptian customs, so they also help others, especially the new professors and their families who come to the American University for the first time and are overwhelmed with what seem to be insurmountable problems. Life in Cairo is difficult for Americans. The Tesdells' home offers peace, serenity, and comfort to all who come.

Yoon Gu Lee, a Korean and a Friend, made Jerusalem a friendly city for me. He is now with the World Council of Churches Near East Refugee Committee on an ex-

change basis from Korea. Here is a man dedicated to rehabilitating Arabian refugees through the principle of self-help. Under his direction and that of his co-workers the refugee committee assists villages with the building of roads, schools, playgrounds, water systems, and the like; the villagers supply fifty per cent of the work, money, or materials. I visited one of these villages close to the Israeli border. Through Yoon Gu Lee's efforts I was also able to learn at first hand of the good work that the U.N. Relief and Works Agency was doing with the refugees, especially in schools and vocational training centers.

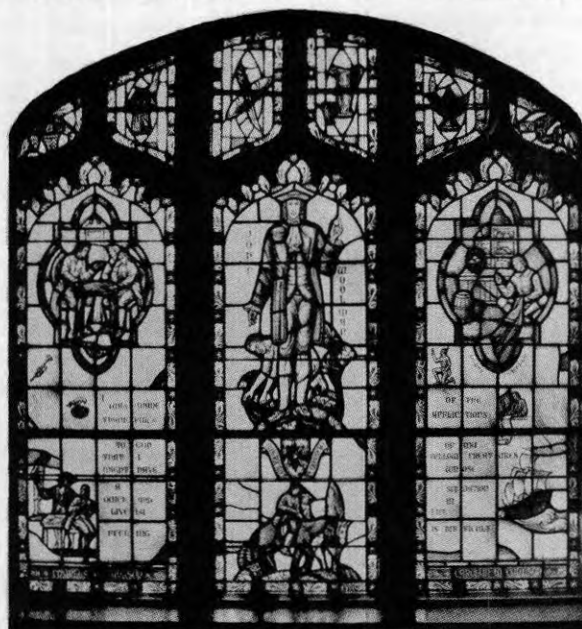
Athens will always mean John Bodourglou, a retired teacher from the Friends Farm School in Salonika who is now giving his time to acquainting visiting Friends and members of the Wider Quaker Fellowship with the glories of his ancient city. It was only a few years ago that he became a Friend. "No one ever asked me," he says.

In Hong Kong I met Paul Lappala, a non-Friend serving as field director of the American Friends Service Committee's Hong Kong Unit. A social studies teacher from Evergreen, Colorado, on a two-year leave, he is rendering real service in the AFSC Li Cheng Uk Friendly Center in the heart of the Resettlement Estates. This cen-

(Continued on page 360)

## John Woolman Window in Minneapolis Church

*Friends' contributions to the ecumenical spirit are suggested by a window honoring John Woolman at Plymouth Congregational Church, Minneapolis—one of that church's series on the devotional classics. Incidents from Woolman's Journal are represented by medallions and symbols reminding us of the sensitivity to human feelings that his life exemplified. Included are his words "I was made thankful to God that I might have a quick and*



*lively Feeling of the Afflictions of my Fellow creatures, whose situation in life is difficult."*

*This memorial (previously reproduced on the cover of the April 1st FRIENDS JOURNAL) was designed and created by Henry Lee Willet of Philadelphia and was planned by Plymouth Church's minister, Dr. Howard Conn, who has been a member of the Wider Quaker Fellowship for nearly thirty years.*

**From a WQF Group in Santiago, Chile:** *"Our meeting grows steadily in numbers, more rapidly in spiritual strength. Our regular attenders are Catholics, Methodists, and Friends. Recently a couple of Peace Corps volunteers and their Chilean fiancés have begun attending. They have fitted right into the spirit of the meeting. We have other people who attend sporadically. Some of our meetings have been held in Spanish recently because of our Chilean attenders."*

### One Traveler (Continued)

ter is a tremendous undertaking, providing a nursery for children of working mothers; a group work program for children, youth, and adults; a social-work training center for students from Chung Chi College; and a library for children and adults. From the Friendly Center a community-development program is extending out to more and more squatter families.

As I climbed with Gertrude Hoppock (formerly of the AFSC School Affiliation Service) and Paul Lappala the fourteen flights of steps to the center's rooftop school, we observed on the way families of four and five living in one-room apartments. For each floor of approximately twenty families there were one or two lavatories and one water tap. As we looked in on the nursery classes, as we listened to the deafening street noises and clatters and breathed the hot, sultry air filled with odors of various sorts, we thought of the quiet mountain town of Evergreen and marveled that Paul Lappala, his family, and his dedicated staff—many of whom, I believe, were also on leave from good positions in the United States—were willing to sacrifice so much for the people of Hong Kong.

There were other Friends too—principals in private and public schools in Greece, Jordan, Hong Kong, and Japan. There was the World Friendship Center in Hiroshima, under the direction of Barbara Reynolds, its Quaker founder, with other Friends assisting her, rendering service to the victims of atomic bombing. The AFSC describes its program in Hong Kong as being based on a belief in the basic worth of each individual and the belief that, "given the proper assistance, persons and groups can and will work toward the solution of their own problems." To these ends the Friends and members of the Wider Quaker Fellowship whom I met around the world are dedicating their lives. To me, Wider Quaker Fellowship means a recognition of one's moral responsibility to help others. The reward may be meager financially, but spiritually it is great, revealing itself in the faces of those who serve.

Dr. Emma L. Bolzau, who has been a member of the Wider Quaker Fellowship since 1939, is director of Senior and Technical High School Curriculum for the Philadelphia public schools system. On the trip described here she was gathering material for a current-affairs project on world understanding. Before she set out she was given (at her request) introductions to Friends and fellow-members of the W.Q.F. in the countries she planned to visit.

### The Laymen's Movement

By ROBERT M. and MARTHA COX

*Members, Wider Quaker Fellowship*

FOR about five years we have had the privilege of close association with, and responsibility to, the Laymen's Movement and its research and training center, Wainwright House, in Rye, New York. These have been years of warm fellowship, deep personal relationships, and stimulating association with the United Nations and many church-related groups. A major satisfaction has been the Movement's acceptance and use, during most of its twenty-five year history, of many Quakerly principles and of the Quaker pattern of silent worship.

The Laymen's Movement has been primarily concerned with the application of religious faith in everyday activities of life, with particular concern for businessmen and the business community. Its central belief is that the lives of men and of society are basically spiritual and cannot be fulfilled by temporal means alone. In this context it has endeavored to encourage and support men in their spiritual development and personal fulfillment.

Many means have been used toward this end, with varied results. An early emphasis was upon meetings of small groups of men for a serious exchange of views on the problems, convictions, and experiences they have had in trying to live and work consciously under the lordship of God. In many cities such groups continue to meet during lunch or at other times. In these fellowships men are led to examine their lives and to pursue their search for meaningful vocation.

A concern for the importance of prayer in the establishment of world order led the Movement to send Dr. Frank Laubach to the Paris Peace Conference in 1946. One result of his work and of the continued effort of the Laymen was the moment of silence that precedes each session of the United Nations General Assembly. Another project related to the Laymen's interests was the establishment of the meditation room at the United Nations.

Interest in retreats and spiritual-growth seminars led the Laymen in 1951 to accept the gift of Wainwright House as their international headquarters and as a center for research and training in the life of the spirit. It has become the site of many outstanding conferences, seminars, retreats, and courses. Seminars or courses on "Spir-

(Continued on page 362)



## Why the Wider Quaker Fellowship?

At least two characteristics attributed to Friends attract persons who take seriously their religious commitment. The first is that the Quaker faith emphasizes response to the leadership of the spirit but minimizes the need to restrict religious experience to creedal formulations. The second is that Quaker social testimonies have been developed by the application in daily life of principles arising from religious faith.

Many find it possible to hold to the faith that is already theirs and to sustain and strengthen it by an alignment with one or more facets of the Quaker faith. Others find that membership in the Wider Quaker Fellowship becomes a step toward formal affiliation with the Religious Society of Friends. A considerable number, even after joining a Friends Meeting, think highly enough of the Fellowship to help support and sustain it because it once nurtured them.

It is crystal clear, however, that the Fellowship's purpose is not to lure persons into full Quaker membership but to lend the strength of Quaker experience to persons of any religious persuasion. To this end each Friend should be ready with information—both in his mind and in the form of available brochures—to introduce his acquaintances, old and new, to the Wider Quaker Fellowship.

HERBERT M. HADLEY, *Executive Secretary*  
Friends World Committee, American Section

## Let Pacifism Be Constructive!

By RICHARD B. GREGG

UP till now most pacifists have been saying No very vigorously and steadily to war, but making little or no definition of or effort to create the kind of society they want in place of the present warlike one. Their action is all rejection and little or no acceptance. If you say that their acceptance is toward a society such as the present one, except with the war removed, that leaves all the factors which make for war untouched, so they come into operation again. Such pacifists forget that war is a symptom and result of something deeper. They operate against the symptom and leave the underlying motives and institutions and causes alone.

*The people of the United States, through the Defense Department of the government, have in the past twenty years spent well over \$782 billion on war or so-called "defense." These figures do not include the cost of interest on the debts from past wars. To make the word "billion" perhaps a little more concrete, there have been a little over one billion minutes since the birth of Christ.*

RICHARD B. GREGG

Twenty years of hate and suspicion and the investment of seven hundred and eighty-two billion dollars in those attitudes on top of the general violence of American folk-feelings and folkways have generated momentum and moral deterioration that cannot be overcome by protests.

The protests should continue, but they will not stop this war or war in general. Not until the American peo-

Richard B. Gregg of the Wider Quaker Fellowship is the author of the well-known book *The Power of Nonviolence*. This is an abridgment (excerpted by his permission) of a longer article published in the March 1st issue of *Manas*.

ple begin to pay for the war by greatly increased taxes or economic inflation or depression, experience the deaths of many more thousands of American soldiers, and feel the abhorrence of the people of practically all other nations toward the United States, will the people admit their folly and compel a stop to this war.

But what can pacifists do to make the world a better place? It won't come automatically.

If we recognize that peace is a result of widespread inner attitudes, we pacifists can try to change our own inner attitudes by thinking more honestly and deeply, by doing many little things that create mutual respect and mutual trust and good will. We can do these things without waiting for organization—try to heal some of the indignities and wounds inflicted by our society on Negroes, Mexicans, Puerto Ricans, American Indians, the poor of all sorts.

Such little deeds are not dramatic or exciting except to sensitive people. If you want more muscular action, there are lots of roads that need building or repair, many poor and run-down houses to be repaired, many littered streets to be cleaned—so many ways of restoring self-respect and good feeling. Such activities generate moral power from which, in time, flows political power. Such constructive action will appeal to many more people than demonstrations and will elicit more money support. Such constructive programs can heal the wounds in society and help build a sounder civilization. At least half the energy of all peace organizations should be in direct, constructive programs.

One thing is clear: the assumption that war is a sound way to settle great disputes no longer applies to the kind of world we live in.

A civilization cannot grow faster than human minds and feelings. Most people follow leaders, especially in times of confusion. Change and growth do not have to be of all people at once, but they must be of a significant minority of clear-minded and courageous people.

If you say that pacifists are too few to do the work and that we must not be presumptuous and foolish, the answer is that every great human movement was begun by a very small group of people, and often when the clouds were dark.

*An unsolicited article in an April issue of Charles Wells's paper Between The Lines produced a small avalanche of letters of inquiry about the Wider Quaker Fellowship. About ten per cent of the new inquiries have joined the Fellowship.*

## A Mormon Teacher Is Taught

By KENT V. BUSSE

**“W**HY do you come to us Christians when you should be in Africa and China?” As a “Mormon missionary” in Switzerland, one of twelve thousand young people in this service, I couldn’t really blame the Swiss for being annoyed by our presence. They are justly proud of their stable society and their centuries of peace, marred only by religious wars long since resolved through state recognition of both the Roman Catholic and the Swiss Reformed Churches. Understandably, these friendly, generously hospitable people do not want to accept anything but trade and technology from America. Few indeed were the families who permitted us to return; still fewer thanked us.

Also, of course, my parents’ burden of supporting me and the delay of my college degree were sacrifices. The required extreme pace of uninterrupted work was often a painful strain. Nevertheless, I have come home grateful for the blessings of dedication to the welfare of others; the richness added to my life by humanities and spiritual values far outweigh my small sacrifice.

A missionary who goes out to teach returns taught; he who intends to give receives; he who obeys our church’s precept of not dating during mission service is spiritually prepared to base his subsequent dating, courtship, and marriage on eternally lasting principles.

Perhaps the most important thing I learned was that a man cannot well bring others to the simple life if, in the hectic attempt, he loses the simplicity of his own.

Kent V. Busse, a 24-year-old student now living in Chicago, became a member of the Wider Quaker Fellowship while serving for two and a half years in Switzerland as a missionary representative of the Church of Jesus Christ of Latter-Day Saints (Mormons).

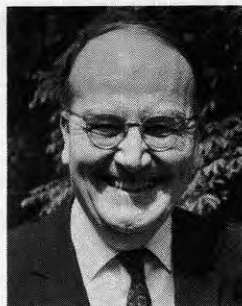


Photo by  
Ted Hetzel

## East and West —

“trying to create  
an interior space  
where the spirit  
may move”

**T**HE Friends World Committee, through the auspices of its national chairman and of Yukio Irie and Ranjit Chetsingh, helped by two Quaker teams, was host in March and April of this year to two ecumenical colloquia. At the first, held at Oiso in Japan and conducted entirely in Japanese, ten leading Zen Buddhist personalities met for five days with ten Christian scholars, both Protestant and Catholic. At the second, held for a week at Ootacamund in Southern India, the invited Hindu scholars and swamis lived with a group of Christian scholars including three Roman Catholics, a Mar Thoma bishop, and a Syrian Orthodox professor, as well as Protestants and Quakers. There were no academic papers, but topics such as “The Inward Journey” and “Social Responsibility for Ordering Our World” were explored in depth.

The experience was astonishingly fresh and moving. Both groups will continue the meetings on their own initiative next year. The Quaker task of trying to create an interior space where the spirit may move as men talk to each other about their deepest experiences is one that must be further explored.

DOUGLAS V. STEERE, *Chairman*

*Friends World Committee for Consultation*

## The Laymen’s Movement (Continued)

itual Healing,” “Science and the Spiritual Nature of Man,” “Fundamental Values and Business Practice,” and “The Art of Receptive Listening” have brought together outstanding leaders of our society and have made deep impressions on many lives. The receptive listening course, integrating religious insights with depth psychology, has been offered at two Quaker centers, Pendle Hill and Powell House, as well as at four other centers. Among those who have contributed generously of themselves and their skills, wisdom, and experience in such activities have been such Friends as Douglas Steere and Robert Greenleaf.

Our concern for humaneness in our society is heightened by our observation that a diminishing number of men either can or will give adequate priority to the spiritual dimension of life.



## This I Believe

By NANCIE HEWITT of Tasmania, Australia

**T**HAT which we call "God" has become the spiritual force it is through the cumulative strength of the love, courage, wisdom, and goodness that has been expressed by man through all stages of his evolution. We touch a switch and release the power we know as electricity; the stillness of our spirits in the attitude of mind known as prayer is the switch that tunes us to God.

God is power, not person, but some find the imagery of personification more acceptable. Does that matter? God still is, no matter where our thinking leads us. Therefore is it out of keeping to believe that we add to the

stature of God by the way we meet adverse circumstances and by the expression of love, unselfishness, and service?

Those of us who are weaker can draw the leaven for our spiritual growth from what has been given before us. Thus every man has a part to play in the ever-continuing creation of that omnipotent, omniscient force to which we give the name of God.

Our immortality is assured because we give to the future all that is good in us, as all those myriads of others in the past have given to us. Thus our lives and what we do with them matter supremely; and the more positively we live, the more we have to give. Does this not give us that comfort of continuity of life after death that so many have been unable to find?

## The "Wider Quakers" Report . . .

—from Australia

**A**DELAIDE, South Australia, has only one meeting house, with a small and very scattered membership of Friends, making it impossible for many to attend regularly. About ten years ago, the Wider Quaker Fellowship was revived by a concerned Friend with a persuasive pen. With the help of other Friends ready with home hospitality, he soon increased our numbers at Sunday morning meeting for worship, and within two years Meeting attendance was trebled, while addition of attenders' children made it necessary for an extra room to be built to facilitate teaching and to accommodate activities of the Young Friends group.

This concerned Friend has now passed on, but his work has been continued by others, and our WQF is now a very vital part of our Meeting. Once again we are faced with the problem of space. We realize that many of our WQF list are interested for the sake of their children and for what Friends as a religious group can give them to hold to in this materialistic day and age. We pray that a way may open for us to acquire the needed space.

\* \* \*

Friends in Australia, with their proximity to the Asian countries, are deeply concerned at the appalling tragedy of the war in Vietnam and are saddened by the involvement of our own country. This close neighbor of ours needed humanitarian aid from us. Had our government asked the people of Australia for help in a program of aid, and had it been prepared to spend even one quarter of the amount already spent in this merciless war, we surely would have gained the love and respect of our neighbor instead of the hatred we are fostering.

To our shame, power and prosperity, which should beget love and wisdom, are breeding a policy of greed, hatred, and fear, and with fear comes the desire to con-

quer by power and strength and to close mind and eye to man's inhumanity to man.

If we felt that the majority of the people of America and Australia were willing followers of their governments' policies we would indeed have reason to feel defeated, but the strength of "that of God" in our neighbor is stronger than even he knows, and it is up to us to strive to bring it to the surface.

The work of the American Friends Service Committee in South Vietnam has stimulated us here in Australia to a fund-raising program. The QSC in Adelaide hopes to make a worthwhile contribution to the valuable work of the team at Quang Ngai. We are anxious, too, to find avenues for aid for North Vietnam.

A Friend in New South Wales, Margaret Watts, has approached our government with a scheme to air-freight some of the badly burnt and maimed children from South Vietnam to our well-organized hospitals in Australia, but so far she has not been successful. We are hopeful of a change of official policy.

It is not right to concentrate our thoughts on the misery and pain of a war-torn country without giving some thought to another tragedy—the training of our youth to find glory in war. So little thought is given by governments in peacetime to the training of youth for service to underdeveloped and backward countries, and so little money is available for this purpose, that it is obvious we are teaching that to maim and kill is a higher service. Our peace testimony requires a steadfast courage to uphold, but the man who can stand firm by this and who sees glory in service to humanity will be secretly envied by his mate with gun on shoulder and dreams of death and destruction.

NGAIRE THORP

Ngaire Thorp is convenor of the Adelaide (Australia) Wider Quaker Fellowship.

### —from New Zealand

**F**OLLOWING a concern arising in Christchurch Monthly Meeting and fostered by Dorothy Johnson and Philip Thorne, the Wider Quaker Fellowship was officially adopted as a responsibility of the New Zealand General Meeting in 1942. Philip Thorne served as clerk of the Committee until 1954, and it was undoubtedly his keen interest that established the Fellowship on a sound foundation, with a core of devoted members.

At present the membership stands at 120, but forty of these members are Friends who have a special interest in the Fellowship. (New Zealand Friends, now an independent Yearly Meeting, number 649.) The eighty non-Friend members are mainly Anglican or Methodist in religious affiliation, and most of them are so dedicated to the service of their own church that, while they value their membership in the Fellowship as (to quote our statement of purpose) "a spiritual movement which is non-sectarian and universal," they cannot find time to attend any more meetings.

We have, therefore, little more than a postal fellowship, united only in the receipt six times yearly of bulletins giving some idea of what Friends are thinking and doing and including notes on changes of membership.

Since Monthly Meeting clerks have WQF lists for their areas, members are notified of any special events in the Quaker world that might be of interest. In the city of Hamilton, members of the Fellowship have given valuable support to a newly established Meeting.

Helensville, Auckland, N. Z. MARGARET WEST

### —from India

**I**N slow, small ways, I have been attempting an integration through the Wider Quaker Fellowship. A few months back I felt that those of us who are in India might help develop Gandhian ideas, as evolved by Vinoba Bhave, in more concrete detail, especially among small village groups of twenty to fifty families. Irrespective of religion, caste, and status, we could advance the cult of Vinoba by encouraging gifts of land.

Some Christian leaders have come forward, and where there are two or more dedicated workers in each group I am seeing helpful results. Villagers are getting expert help—good seeds, technical know-how, fertilizers and so on—to producing more food.

The English or the Europeans seem to understand Asian problems better than Americans. (I hope this assessment is wrong, but that is what I have been inclined to judge in the last few years.) P. M. MANI

P. M. Mani of Ernakulum, South India, is a retired building contractor who recently printed a pamphlet about the Wider Quaker Fellowship on his own hand-operated printing press.

### —from Holland

**T**HE Wider Quaker Fellowship in Holland is a group sponsored by Netherlands Yearly Meeting. Its committee consists of Yearly Meeting members who try to keep the Quaker conception and approach "lively" among the approximately 180 WQF members. Most of the latter are either members of other churches or people with no religious affiliation who wish to maintain some connection with the Quaker world and to learn something of what is happening in Quaker circles.

The committee maintains contact with WQF members in three ways: through a few local WQF groups; by sending to its members Christmas cards and (once or, usually, twice a year) a suitable brochure, Quaker or otherwise; and by personal contact and visits when these can be arranged.

At first glance the work of the WQF committee appears to be quite simple and even easy, but in actual practice it is not; this applies especially to the task of finding suitable pamphlets. If you have any suggestions, will you please communicate with us at 52 Pawenlaan, The Hague, Netherlands? TIA AND DIRK MEYEN

### —from England

**W**HAT I owe to Quakers is colossal. . . . When Tolstoi had dug me out of the customary Christian acceptance of war about 1904, it was some time before I discovered that there already existed a world-wide witness to Christian pacifism. So you can imagine my joy and relief and the feeling of oneness with you Quakers. But I never joined the Society because our family was deeply rooted in the local Baptist Chapel . . . and my brothers and sisters and I felt ourselves to be part of it by nature.

MURIEL LESTER

### —from Italy

**M**ARIA COMBERTI of Florence, who keeps in touch with Wider Quaker Fellowship members in Italy, recently has sent to the Philadelphia WQF office a brief note reporting on the sixteenth annual gathering in Rome of the Amici dei Friends. One of the Wider Quaker Fellowship members there has been instrumental in exploring the possibility of publishing an Italian edition of George Fox's Journal.

*On behalf of the Wider Quaker Fellowship Committee we want to thank all those who have helped us to compile this supplement.*

MARGARET E. JONES, *Chairman*  
PHYLLIS CROCKETT, *Secretary*

152-A North 15th Street  
Philadelphia, Pa. 19102



## Book Reviews

**CONSEQUENCES: TRUTH AND . . .** By DANIEL BERRIGAN, S. J. Macmillan, N. Y. 123 pages. \$3.95

This book is a series of probing glimpses into the soul-struggle of a passionate activist priest in his brave determination to reconcile his faith and the world.

His spiritual journey is a tortuous one without beginning or end, encompassing many peaks of pure insight and some quagmires of obtuseness. Pledging fealty to the mystery of God and total submission to His authority, Father Berrigan finds faith "at its purest precisely when a man is closest to asserting his freedom . . ." His anger at the rigidity and inhumanity of the Church is equalled in intensity only by his devotion to and identification with man. His pacifism, embedded in the testament of Christ, is unequivocal: "Religion in the service of war—a more complete debasement of a life form is hardly imaginable."

Epigrammatic in style, the language is poetically powerful. The first part, "Journey Toward Fidelity," contains gem after gem of imaginatively phrased perceptions. Occasional dips from the abstract to the real, as in the events briefly recounted in the second part, "Journey from Sharpville to Selma," are so stirring that one wishes for more. The third journey, "To Limbo and Back," is more agonized and subjective, reflecting the severe inner turmoil of the author's two-year forced exile to Latin America due to his peace activity.

Apart from the beauty of expression, the appeal of this book lies mainly in its courage. We feel privileged to observe, even to participate in, the spiritual journey of this Catholic friend. Especially welcome to the Quaker reader are some readily recognizable landscapes: concern for conscience, moral affirmation of nonviolence, unity of mankind, confrontation with the real world, and conviction that what really matters is the actual living of the truth. This is implied in the book's provocative title.

KATHERINE L. CAMP

**CALL TO ADVENTURE: *The Retreat as Religious Experience*.** Edited by RAYMOND MAGEE. Abingdon Press, Nashville, Tenn. 160 pages. \$2.25 (paperback)

Since moving aside from everyday life to contemplate—or, as W. H. Davies put it, "to stand and stare"—is more and more difficult for the individual in our time, and more necessary than ever, organized withdrawals of one kind or another are in vogue. Dissatisfied youth organizes be-ins, but tired housewives and businessmen prefer the comfort of carefully programed retreats, and artists, philosophers, and mystics variously crave opportunities to dabble companionably in new media, to collect their thoughts, and to seek feelings of oneness with God and man.

This collection of essays on all kinds of spiritual retreats—silent, dialogue, art, business, psychology, and many others—was planned chiefly for ministers and church leaders who are interested in learning techniques of the popular "renewal" procedure, but laymen too may be interested in the evaluations of the thirteen contributing authors, who have long and varied experience as leaders. (Among them is Douglas V. Steere.)

R. A. M.

**CHRISTIANS IN CONTEMPORARY RUSSIA.** By NIKITA STRUVE. Scribner's, N. Y., 464 pages. \$7.50

This is a thorough and well-documented study of Russian Christianity, starting with its earliest beginnings and leading up to the present time. Russia's secular history, with its political, economic, and cultural aspects, is a necessary part of the dramatic story of the Russian Church, the appalling weaknesses of which before 1917 are as thoroughly dealt with as is its victorious recovery under the Soviets. One section of the book, telling the story of the numerous sects for which Russia has always been a fertile soil, is a welcome supplement to Conybeare's now antiquated material on this subject.

It is touching to read of the loyalty of millions of Russians to their Christian faith. Among the clergy are remarkable men who abandoned their successful careers as physicians or scientists to devote themselves to their church.

The book (written in an unpretentious and appealing manner) ought to be in our meeting libraries, as well as in many a private home.

WILLIAM HUBBEN

**INSIDE OUT.** By JIM CRANE. Harper & Row, N. Y. 128 pages. \$1.95 (paperback)

Many of the French artist Daumier's drawings showed up the foibles, customs, and wrongs of his day; they must often have brought both anger and laughter. His sketch of opposing lawyers plotting together behind the back of a poor client told the story more effectively than a page of print.

*Inside Out*, Jim Crane's fascinating book of cartoons, attempts (according to the artist-author) to probe "the human condition with little line drawings" and also "to push the cartoon to what Tillich might call its religious dimensions."

Although I can catch some of the ideas at once, others bring me back again and again. Jim Crane's world is continually developing cracks, and his little human creature is continually nailing on patches. A monster, just hatched, is pointed to by an anxious man, while another man says, "Come now, that's quite improbable!" As they are all gobbled up, the monster remarks, between burps, "You can always count on people not wanting to become involved."

Again, an army officer is giving a speech: "Little Brown Brothers, we have liberated you!" he says. But when a soldier reports, "There are none of 'em left, sir," he goes off scratching his head, saying, "Can't win 'em all." In another field a man behind a desk is worrying about the latest attack on the cigarette industry. But suddenly he cheers up and announces a multimillion-dollar campaign "to improve the image of cancer."

Humor is needed to break tension, and Jim Crane's line drawings and satire make this a fine book to own. (I have not yet extracted all its meanings.)

EILEEN B. WARING

**Correction:** The review of Katherine Hunn Karsner's *Where's God?* published in the June 1st FRIENDS JOURNAL stated that the book should be ordered from the author. This was incorrect; it should be ordered (at the author's request) from Friends Book Store, 304 Arch Street, Philadelphia 19106. The price is sixty cents.

## Friends and Their Friends

Six hundred-odd volunteers of high-school and college age will be participating in American Friends Service Committee summer programs here and abroad this year, helping farm laborers, city rehabilitators, and members of minority groups, as well as the ill and retarded, in projects ranging from tutoring and community organization to harvesting crops and driving nails in building construction.

The African nations of Ghana, Kenya, Nigeria, and Tunisia will be hosts to more than a score of young volunteers, and work in Eastern European countries will include the installation of a water pipeline in Trebnje, Yugoslavia, in cooperation with the Yugoslav Red Cross, and construction of a home for mentally retarded children in Czechoslovakia—the latter in cooperation with British and Czech volunteers. Jobs at home will include care for the mentally ill, work camps on Indian reservations and a program of nonviolent action with the Chicago Freedom Movement.

"Fraternal observers" at Friends World Conference at Guilford College will represent Conservative and Reform Judaism (one each), the Roman Catholic Church and the World Council of Churches (two each), and the Muslims, the Menonites, and the Church of the Brethren (one each).

If the House passes the "Pool Bill," H.R. 8, expected to come up soon from the House Un-American Activities Committee, anybody sending relief supplies to countries in armed conflict with the United States "whenever any element of the Armed Forces of the United States shall be engaged in armed conflict abroad" would be punishable with up to twenty years of imprisonment and/or \$20,000 fine. Friends wishing to write to their representatives concerning this bill may obtain more information about it from the Friends Committee on National Legislation, 245 2nd Street, N.E., Washington, D.C. 20002.

The Friends Historical Library of Swarthmore College will be closed during the months of July and August because of the work involved in moving into the new McCabe Library building. The library will reopen on September 20th.

Rockland (N.Y.) Friends, being anxious to keep their new meeting house in good condition, have furnished members and attenders with a series of "guideline" suggestions, including the following:

Since it is hard on the screens, no children should be permitted to enter or leave the building through the windows.

Co-chairmanship of the Central Committee for Conscientious Objectors (in which the late A. J. Muste served) is now shared by Dr. Barnett J. Junker, a C.O. imprisoned in World War II, and Philadelphia lawyer J. Barton Harrison. In 1966 the CCCO's Philadelphia office handled (by letter, telephone, and personal interview) 4611 consultations. Hundreds of additional inquiries are taken care of by the San Francisco office.

Sixty Vietnamese orphans under three years of age (many of mixed parentage), who were released five months ago by their government for adoption in the United States, are still waiting in South Vietnamese orphanages for individual studies to be made of them and for visas to be provided.

Friends Meeting for Sufferings of Vietnamese Children (NSVC), P.O. Box 88, Media, Pa. 19063, has issued an appeal for funds to support and care for these children until their entry into the United States. Photographs and information compiled five months ago arrived in May, and two MSVC representatives, Morton Sibbett and Jan de Hartog, now have the task of going to Vietnam, establishing contact with South Vietnam officials, locating the orphans, and arranging for their shelter and care. The Mission to Vietnam will be financed from a grant received from Netherlands Yearly Meeting, custodian of the income in Europe of Jan de Hartog's book *The Hospital*.

Much more money is needed, and needed soon. The basic cost of keeping one child sheltered, clothed, fed and cared for until adoption is estimated at \$20 a month, but the cost of maintaining a reception center in Saigon adds to the expense, while some parents who plan adoption will need help with preliminary costs.

Friends who want to deduct contributions from income tax should make out their checks to their Monthly Meetings, which are tax-exempt. Each check should be accompanied by a note designating it for "Friends Meeting for Sufferings of Vietnamese Children, General Fund."

Spanish and nearby French Friends recently held their first "frontier meeting" at Sète in southern France. According to the *Circular del Grupo de los Amigos en Barcelona y de Amigos y Simpatizantes Españoles* "The experience was rewarding beyond highest hopes, holding the prospect of like meetings in the near future."

Trading with the Enemy. Although the United Kingdom, Japan, and West Germany all traded with North Vietnam and Cuba in 1966, the United States is refusing (says the Friends Committee on National Legislation's *Washington Report*) to help build a \$83 million dam in the Cambodian section of the Mekong River valley because a proviso in our foreign-aid appropriations bill prohibits aid to any country that furnishes economic assistance to those two nations. The same sort of proviso in the Food for Peace law keeps the Administration from selling Yugoslavia 800,000 tons of wheat on long-range credit terms.

Twenty-four or more Friends from Japan will be joining American Friends in a post-World-Conference gathering at Westtown (Pa.) School the weekend of August 12-13. Any Friends interested in getting to know these overseas visitors are invited by Philadelphia Yearly Meeting's Japan Committee (1515 Cherry Street, Philadelphia 2) to join in this informal get-together. Meals will be provided at cost.



**Five approaches to the Friends World Conference** (more specifically, to the round-table discussion groups there or elsewhere) are suggested in the North Carolina Yearly Meeting *Friendly Newsletter*:

1. *The skeptical*, or I'll-go-on-the-chance-that-I-may-hear-something-interesting approach.
2. *The gullible*, or I'm-ready-to-believe-everything-I-hear approach.
3. *The cocky*, or I-already-know-all-there-is-to-know approach.
4. *The missionary*, or I'm-going-to-tell-them-a-thing-or-two approach.
5. *The seeking*, or we're-going-to-search-for-the-Truth approach.

**Virginia Beach (Va.) Friends School** will have a new principal, beginning in August, when W. Carey Reece replaces Louise B. Wilson, principal for the past six years, who will resume her position on the Friends School Committee.

**At Trail's End, Keene Valley, New York**, a small group of Friends and their friends meet for worship and fellowship on Thursday evenings in July and August at 8:30. They would be happy to welcome any Friends staying in the area.

**Theodore W. Robinson** has resigned as general aviation inspector of the Federal Aviation Administration to serve as executive secretary of the Middle Atlantic Regional Office of the American Friends Service Committee, covering Pennsylvania, New York, New Jersey, West Virginia, Maryland, Delaware, and the District of Columbia, with headquarters in Baltimore. He succeeds Dudley Pruitt, who is retiring after five years in this post. A member of Yellow Springs (Ohio) Meeting, Theodore Robinson has had extensive experience with the AFSC.

Summer work camps planned for this year by the Middle Atlantic office are in the Ludlow district of Philadelphia and at Coal Branch Heights, West Virginia. There will also be an institutional-service unit, to be held for the second year at Sheppard and Enoch Pratt Hospital in Baltimore; a world-affairs institute at Camp Pinebrook in the Poconos; and a world-affairs camp for high school students at Pendle Hill, Wallingford, Pa.

**James Upchurch, Jr.**, of Charlotte, N. C., has been appointed field director of the American Friends Service Committee's Youth Services Opportunities project in Mexico. After a month of intensive training in the Spanish language in Mexico City he will supervise sixteen volunteers in a summer building-reconstruction project in the nearby village of Gasco, Celaya, and then assume his duties as field director of nine young men and women who will live and work with several Latin-American young people in another rural community-development project scheduled to begin in the fall. Accompanying him are his wife, the former Betty Rudd, and their six-month-old son, Charles. The Upchurches, members of New Garden (N.C.) Meeting, attend Charlotte Meeting.

**The Friends Social Order Committee of Philadelphia Yearly Meeting** has issued an urgent plea for help in aiding neighbors in the Mantua area of the city (near the Schuylkill River between Spring Garden Street and the Zoo) to "keep their cool" by finding summer recreational opportunities nearby.

The most pressing need is for transportation to get children or grownups out into the country, but residents of Mantua would also welcome invitations for weekend or one-day visits to farms, Meetings, parks, or homes for picnics, swims, or sporting events. The neighborhood's adults would like an evening "out," discussing ghetto problems with concerned Friends.

The Social Order Committee (1515 Cherry Street, Philadelphia—LO 8-4111) needs volunteers to help with its day camp in Fairmount Park, to tutor children, to guide play-street activities, or to advise mothers on shopping; it also needs money for play and craft supplies and for car and bus fare.

Howard Cell, a teacher at Abington Friends School, is coordinator of the summer program.

**"A highlight of the year,"** according to *The Tatler* of Cleveland Meeting, was a weekend visit from the senior class of the Friends Boarding School at Barnesville, Ohio. Thirty-three students and seven faculty members shared with members of the Meeting a program built around the theme "Involvement of Quakers in an Urban Setting." Members believe they themselves gained in understanding of some of the ways individuals are helping with community social problems.

**Christine Downing of Summit (N.J.) Meeting**, assistant professor of religion at Douglass College and assistant editor of *Quaker Religious Thought*, has received a postdoctoral study fellowship awarded by the Society for Religion in Higher Education. She plans to spend part of her year's leave of absence from Douglass studying in Germany, where she was born.

**Recreation available at the meeting's picnic** is listed in the newsletter of Ridgewood (N.J.) Meeting as:

*For the active ones:* tennis, volleyball, tether-ball, croquet, horseshoes, small-fry boating, jungle rides.

*For the quiet ones:* watching the active ones wear themselves out.

**Friends in North Carolina and Virginia** are opening their homes to provide weekend hospitality for more than eight hundred delegates and visitors to the Friends World Conference and the Greensboro Gathering over the weekend of July 29-30, midpoint of the Conference period.

**Use of Office of Economic Opportunity funds** for voluntary sterilization in its family planning programs is still banned by the OEO, although the U.S. Department of Health, Education and Welfare and the Department of Defense have given their approval to such measures under certain circumstances. Hugh Moore, president of the Association for Voluntary Sterilization, has scored the OEO for "surrendering to religious pressure."

**Quaker Brainstorm.** On a sudden inspiration, the treasurer of Westwood (Los Angeles) Preparative Meeting suggested cross-listing the Meeting's name in the telephone book as "Quaker Meeting—Westwood Friends."

Reporting that all the Meeting's subsequent phone calls (other than those from its classified ad) seem to emanate from that listing (because apparently only the initiated know that Quakers are more properly called Friends), the Westwood clerk recommends the idea for other Friends' groups and suggests also that phone companies be encouraged to include in their classified directories "CHURCHES—QUAKER: see FRIENDS."

**Religious Heritage Day**—part of Horsham (Pa.) Meeting's celebration of its 250th anniversary on May 21—was an ecumenical occasion attended by more than three hundred persons. Among the Meeting's guests were representatives of the eight other churches in the township and the chaplain of the Willow Grove Naval Air Station; each told of the beginnings and progress of his church.

**Bennington (Vt.) Meeting has approved a \$50 gift** to help the Meeting School at West Rindge, New Hampshire, support its recruitment project for the enrollment of disadvantaged youth. During the academic year just past, the school enrolled three Roxbury (Mass.) boys without charge. A Minute of New England Yearly Meeting in 1965 established a committee to recruit and finance such projects in the Yearly Meeting's schools.

**John H. Burrowes**, former headmaster of Sandy Spring (Md.) Friends School, is the new principal of Atlantic City (N.J.) Friends School, succeeding Kathryn Morgan, who is retiring after twenty-six years of service which saw the school (previously limited to the elementary grades) expanded to include a high school.

**Angeline Myra Keene**, professor of paleontology at Stanford University, recording clerk of Palo Alto Meeting, and one of the world's authorities on sea shells, has been honored by the gift from the Emperor of Japan (an ardent marine biologist) of a copy of his latest monograph describing a new genus of the coral family he discovered.

**A senior seminar replaced final exams** last month for the second successive year at Philadelphia's William Penn Charter School. All seniors with college-certifying grades spent their final week exploring (by way of lectures and discussions) significant topics of their own choosing: legal aspects of the civil rights movement, narcotics and drug addiction, problems of the draft, modern art, and the Opportunities Industrialization Centers, an area program for job retraining.

**"Friends will now kindly stay at their present addresses"** is the concluding request of the editor of Ann Arbor (Mich.) Meeting's newsletter in reporting the publication of a new mailing list of members after long and arduous labor. Probably almost any Meeting recorder will echo this sentiment.

**The Friends Committee on National Legislation**, at its annual meeting in April, adopted a statement of legislative policy which is now available in printed form (paperbound, 11 pages, 8½" x 11"). The publication lists six areas of major emphasis for the FCNL: human needs, U.S. international policy, world disarmament under law, the United Nations, civil rights, and civil liberties; and seven areas of continuing domestic concern affecting the nation's welfare, including personal and social standards (e.g. gambling, mass-media influences, firearms).

The FCNL address is 245 Second Street, N. E., Washington, D. C. 20002.

**Meetings for worship at Woodlawn, Alexandria, Virginia**, have been laid down except for the first Sunday of each month, when meeting will be followed by potluck lunch, according to the June issue of *Washington Friends Newsletter*.

**"College Student Survey,"** a new periodical published three times a year, invites manuscripts and research ideas relating to student attitudes, values, and opinions. Describing itself as an interdisciplinary journal of attitude research, the magazine offers without charge the services of its staff in evaluating ideas and making suggestions to those who submit proposals. Inquiries may be addressed to the *Student Survey's* editor, University of South Dakota, Vermillion, S. D. 57069.

**Richard M. Johnson**, librarian of the Manitowoc Center of the University of Wisconsin, has accepted a two-year assignment as successor to David Stickney, initiator and director of the American Friends Service Committee's Quang Ngai refugee program, who returns to the United States this month. Accompanying Johnson as assistant director will be his wife, the former Cynthia White. The Johnsons are members of Grahamsville (N.Y.) Meeting.

**Recipients of honorary degrees at Swarthmore College** this year included two Friends: author-economist Kenneth Boulding and Claude C. Smith, former chairman of Swarthmore's Board of Managers and a trustee of Philadelphia Yearly Meeting.

**Foreign clergymen in South Africa** may be forced by new legislation to leave the country if they do not stop using the pulpit to criticize the government's policy of racial separation. According to an article in *The New York Times*, government criticism centers on Anglican bishops accused of being "political," on novelist Alan Paton, and on *Pro Veritate*, a religious magazine. A government spokesman warns "people and organizations who invite foreign intervention . . . that we will not suffer such action much longer. We will solve our problems in our own way."

**Correction:** Southeastern Yearly Meeting's executive committee, contrary to the announcement in Caroline Jacob's report in the June 1st JOURNAL, has decided against the appointment of a secretary at this time.



## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted. Opinions expressed in letters are those of the authors, not necessarily of the FRIENDS JOURNAL.*

### U.S.-South Africa Leader Exchange

Members of the Wider Quaker Fellowship might like to know of the United States-South Africa Leader Exchange Program, a channel of communication between South Africans and Americans of all races in which two American Quakers play prominent parts. The U.S. chairman is Lewis M. Hoskins, professor of history at Earlham College and former executive secretary of the American Friends Service Committee; the international general secretary is the undersigned.

US-SALEP, a private, nongovernmental program supported financially by American and South African foundations, corporations, and individuals, exchanges both American and South African leaders. An international management committee of American and South African university, business, religious, and civic leaders makes the policies and selects participants for three-month to one-year study tours. From 1958 through 1966 there have been 120 South African and 45 American exchanges, mostly of couples.

The latest issue of US-SALEP's bulletin, *Exchange* (copies of which can be obtained at 101 South 39th Street, Philadelphia 19104) lists twenty-one South African and fifteen American professional, business, religious, and civic leaders for exchange during the coming year. Albert B. Maris, former clerk of Philadelphia Yearly Meeting of Friends and Senior U.S. Circuit Judge, Third Judicial Circuit, is at present an exchangee in South Africa. Others being exchanged are a newspaper editor from Bloemfontein, a sculptor from Johannesburg, a horticulturist from Pretoria, a hospital administrator from San Diego, and a rancher from Texas, plus businessmen, clergymen, educators, and scientists from both countries.

For the United States in her dealings with other nations John D. Rockefeller III once suggested a code of conduct based on four points: refraining from an effort to impose the American way of life on other peoples; showing as much willingness to learn from them as to help them; acquiring knowledge of their needs, aspirations, and accomplishments; and recognizing that the success or failure of one people increasingly affects all and is the responsibility of all. This is the philosophy of the United States-South Africa Leader Exchange Program.

Philadelphia

FRANK S. LOESCHER

### "The Blurred Spectrum"

In response to the editorial by William Hubben in the June 1st FRIENDS JOURNAL: It is no surprise that several Friends have raised questions about the May 8th *Newsletter* article and similar release in *The New York Times* and *Christian Science Monitor*, and in the Associated Press story by George Cornell. I have not been happy with these news stories and was personally irritated by some of the captions and illustrations used.

The occasion for this nationwide publicity has been the appeal to Friends across the country to participate in the campaign to build financial strength into the newly founded Earlham School of Religion. I was personally interviewed by the religion editors of these papers. I had press counsel on this,

but there is no "newly appointed publicity agent of the Earlham School of Religion," as your editorial stated.

If I had it to do over I doubt if I would undertake these interviews. I found all the religion editors interested in Friends and in the School of Religion; they were concerned to try to understand the diversity of Friends in America, and in each instance I believe they were acting with integrity in the preparation of their stories. But one of the hazards of submitting to such interviews is the likelihood that the emphasis one hopes will come out does not appear in the printed stories.

There are two emphases given in these stories which I did not intend and which I regret. First, none of the writers is able to see Quakers except in relationship to the institutional church. In trying to determine where Friends "fit" they overlook the main reason for our being: our preoccupation not with institutionalism but with the life of the spirit and its implications for a way of life. Second, all the stories implied that the presence of pastoral leadership in Friends meetings constitutes a new phenomenon. Actually the pattern of pastoral leadership began a century ago and was in full force by the turn of the century. The new element is that never before have Friends had a separate degree-granting graduate school concerned with training leadership for Friends meetings. (The only possible exceptions have been the M.A. programs in philosophy and religion offered by three Quaker colleges: Guilford, Haverford, and Earlham.)

It is important to note that one-half to two-thirds of the Friends meetings in the United States either have or want some type of part- or full-time trained leadership. It is doubtful whether the trend is toward more Friends' pastors in the traditional sense, but there is a trend toward more meetings wanting persons educated in the content of Bible and religious subjects and trained in the skills of religious education, counseling, group work, and the deepening of the spiritual life. The Earlham School of Religion is concerned to prepare persons in these areas, whether they serve programmed meetings as pastors and Christian-education workers or unprogrammed meetings as secretaries. It is also concerned to equip persons for teaching religion, directing retreat centers, campus ministry, industrial ministry, and Quaker international service and mission work.

Unfortunately this did not come through in any of the stories released by the press. I regret this even more than do those Friends who felt confused and dismayed about the stories as they appeared.

Richmond, Ind.

WILMER A. COOPER, Dean  
Earlham School of Religion

### "The Quaker Spectrum"

At Westtown School recently I saw again a production of Shakespeare's *Hamlet*. There is a scene near the end of the play where Hamlet and Laertes take weapons, stand back to back, take five steps forward, then turn and begin their duel with swords, while others watch the fight.

This scene came to my mind as I read your June 1st editorial "The Blurred Spectrum" by contributing editor William Hubben and the article that prompted the editorial, "The Quaker Spectrum in America," written by Elton Trueblood for *Friends Quarterly* (London, April). Each of these "com-

batants" in a Quaker duel handles his weapon somewhat awkwardly.

The weapon, of course, should be the sword of truth (tempered with love). Elton allowed his weapon to swing too far and too hard, and what should have been a scholarly article became in part a blow struck for Friends United Meeting and for Earlham College. William mistook some awkward swings of the sword for an attack on Friends General Conference, which to a nonheroic reader seems not to have been the intention. To William's credit let it be said that he used his weapon mainly in self-defense.

I have no urge at all to call up the Shakespeare line "A plague on both your houses." But I remember hearing someone in *Hamlet* saying, "The lady doth protest too much, methinks."

Traditionally, duels have been fought by giants, or hero-figures. Perhaps a little man might walk across the field at this point to tell the spectators quietly that they will be better served by reading *American Quakers Today*, the volume published last year by Friends World Committee.

Philadelphia

HERBERT M. HADLEY

#### "The Blurred Spectrum"

William Hubben has answered Elton Trueblood's article very well [JOURNAL, June 1]. Let us now lay down our differences. Let us respect each person's interpretation of his leading. Let us "travel the earth answering that of God" in each and every man. There are greater problems on which to use our energies. As children of God let us turn outward together to work for peace.

Virginia Beach, Va.

NANCY H. ELSBREE

#### A Telegram

Congratulations on your June William Hubben editorial. Please continue still more forthrightly and detailed. Trueblood philosophy is largely anti-Quaker and self-limiting.

Worcester, Mass.

FRANCIS WHEELER

#### The Language of Money

In the June issue of the Philadelphia Yearly Meeting *News* I read with interest Albert Maris' letter of resignation as clerk. It struck me as a candid, moderate, and well-reasoned message, such as we would expect Judge Maris to write.

On another page I read of the appointment of the special committee on Yearly Meeting financing. My job as treasurer of Abington Quarterly Meeting required me to calculate and pass on to the nine Monthly Meetings in this Quarter the figures of the requested quotas for 1967. Almost immediately I received a call from a member, protesting the increase in the quota, particularly because of the new projects of the Yearly Meeting which made the increase necessary and with which some members of the Monthly Meeting strongly disagreed.

There is nothing in the Quaker form of organization that obliges members who regard the Society as a religious body to subsidize other members who regard it as a social-service organization. Money speaks a language that is understood by even the most rabid promoter of a cause. A member who disapproves of the cause or of the methods of promotion, or both, can get instant attention by declining to increase his or her Meeting contribution. A Monthly Meeting that felt strongly enough along this line could decline to meet the increased quota.

It is hardly likely that any Monthly Meeting would actually adopt this drastic form of dissent, but nevertheless the Committee on Yearly Meeting financing might take this point into careful consideration.

Jenkintown, Pa.

ARTHUR H. JENKINS

#### A Letter from India

I have received your address from one of my friends. I am much fond of Pen-friendship. I want to create friendship with the persons of outer.

This year I am a student of Sardar Patel University of First Year Science. My details are as follows: boy (18 years), c/o Vijay Stores, Station Road, Anand. Guj., India; hobbies: correspondence, friendship, general interest; choice; F.O.E. [sic], U.S.A., Canada. Specially Girls.

UPENDRA KAMDAR

#### The Great Commandment

I should like to add something to Howard Brinton's excellent analysis of the "Arch Street Revolution" in the May 15th JOURNAL. The radical change in the appearance of these facing benches, it seems to me, was due not to a shift from emphasis on the inward life to emphasis on the outward (the secular), but to a deepening of the realization of what the teaching and example of Jesus really was. It was not the seeking of a personal or mystical union with God the Father, but a new spiritual feeling that Jesus taught. When one of the Pharisees asked, "Which is the great commandment?" Jesus answered, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these commandments hang all the law and the prophets."

It was from this admonition of Jesus that the extensive committee work of Friends arose. Friends make a mistake to think this is "outward" or secular; the religious community's concern for "thy neighbor" has ceased to be "creaturely"; it is deeply religious. If Friends fully realized and expressed the inwardness of the "one great commandment" we would no longer bog down in uncertainty over what is "inward" or "religious" and what is "outward" or "secular." They are two sides of the same thing.

Little Deer Isle, Maine

HENRIETTA JAQUETTE

#### "A Jewish Quaker"

To the "Jewish" Quaker: Welcome aboard! Rather too bad it took the Meeting one hour to accept the sincere man.

Too much importance is attached to membership in the Society of Friends. One element of "faith" is magnified out of proportion. Accretions of time have despoiled the grandeur of Jesus; they have deprived him of his essence, his humanity, thus removing him from our ken.

What should Jesus mean to us? Karl Jaspers lists him as the chief of the four greatest philosophers of all time; the others are Socrates, Buddha, and Confucius. These choices are based on the impact made by their lives—the sheer force of their thoughts and personalities. At opposite poles are those who regard the historic reality of Jesus as so extremely important and those who are without interest in the historic reality. His chief claim lies in his having been a man who made man's



greatest discovery: the kingdom of heaven here among men.

Shouldn't Quakers, willing to sit down together in the hush and quiet, facing without reservation the loneliness, the silence, and the illumination attending meditation, grant to each other what each deems valuable or of minor consequence?

Shouldn't our interest be in an intensification of the quest, bringing ever more clearly and convincingly to the hearts of men and women the nature of the kingdom?

*Meshanticut Park, R. I.*

HAROLD MYERS

#### Once Again—Lightly

In reading the published version of my letter (June 1) about "A Jewish Quaker," I now realize that my argument could be taken to mean exactly the opposite of what I intended. Perhaps I should have added: "I think they serve Christ best who are too passionately involved in being instruments of God's love to quibble over terminology and exclusiveness."

It is no use parroting what George Fox said three hundred years ago. Understanding the heart and essence of Fox's words necessitates being able to speculate with confidence on what he might say today.

Bearing in mind Fox's admonition "Friends, be careful how ye set your feet among the tender plants that are springing up out of God's earth," I am concerned for what this controversy may do (or may already have done) to the new member involved. Too often zeal for "right ordering" seems inadvertently to harm individuals who don't quite fit the nice, neat pattern.

An illuminating sidelight on this matter may be found in Galatians 2:6-21, where (ironically) the concern of "primitive Christianity" is whether or not to include *gentiles* in its Judeo-Christian fellowship!

*Philadelphia*

E. A. NEVIN

#### "Haverford's Pari-mutuel Meeting"

George Nicklin's article on "Haverford's Pari-mutuel Meeting" in the April 1st JOURNAL prompts me to put on record that Haverford was not the first Meeting to entertain an arrangement of this kind. In York, England, in the late nineteen twenties, a small group of enthusiasts from Bootham School, in order to enliven their participation in the meeting, introduced a sweepstake with each possible speaker serving, so to say, as a horse. On Sunday morning, names of regular speakers were drawn from a hat, together with one marked "Unknown." Sometimes the longest speaker was designated as the winning horse, sometimes the shortest. In the latter event, "Unknown" would be a strong favorite; for the longest message, on the other hand, he was regarded as an outsider. The idea originated, I think, in a story by P. G. Wodehouse, so it may be said to have Anglican roots. To the best of my recollection, none of our sisters or cousins from The Mount School participated.

On the first few occasions, the participants derived vast amusement from this added spice to the content of the speakers' messages; but, later, interest flagged, which perhaps suggests that the power of the spirit was the stronger and that if authorities at Haverford had exercised patience the pari-mutuel might have died a similar natural death.

*Lusaka, Zambia*

A. C. GILPIN

#### "Inasmuch . . ."

There is a famine in India now—India, the land of Gandhi, Vinoba Bhave, Tagore, and other spiritual leaders who have influenced us and other people. There are also hunger and famine in many other parts of the world.

Every time we eat a meal we could save a penny or five cents or whatever we can afford to save. Every month or so we could use the money thus saved to buy a CARE package for India or for some other place, or we could get food to hungry people in some other way.

In this way we can feel, every time we eat, that we are sharing our food with a hungry person, that we have at our table an unseen guest, Jesus, for whatever is done to the least of his brethren is done to him.

Or we could help prevent future hunger by sending part or all of the money we thus save to some planned-parenthood group.

*Jamestown, N. Y.*

VINCENT BAGLIA

### Coming Events

*Written notice of Yearly and Quarterly Meeting activities and of other events of general interest must be received at least fifteen days before date of publication. Unless otherwise specified, all times given are Daylight Saving.*

#### JULY

4-16—"Venture in Quaker Living," Powell House, Old Chatham, N. Y. Worship, fellowship, discussion, study, work, and recreation.

6—Millville-Muncy Quarterly Meeting members will be hosts to Friends from Hughesville Friends Church and nearby Meetings, Young Friends from other countries, and Young Friends of North America. Afternoon visit to Roaring Creek Meeting. Picnic at Muncy Meeting, Pennsdale, Pa. (three miles north of Muncy), 6 p.m., followed by group discussion.

15—Joint sessions of Concord and Western Quarterly Meetings at London Grove Meeting House, Route 926, four miles northwest of Kennett Square, Pa. Meeting on Worship and Ministry, 2 p.m.; meeting for business, 3; meeting for worship, 4; small-group discussions on "Decision-Making in the Society of Friends," 5; basket supper (beverage and dessert provided by host Meeting), 6:30; group consideration of the afternoon's topic, led by Bernard Haviland, 7:30. Baby sitting and child care provided.

15—New York-Westbury Quarterly Meeting, Westbury Meeting House, Post Ave. and Jericho Turnpike, Westbury, L. I., 10 a.m.; Ministry and Counsel, 10:30, followed by meeting for business. Bring box lunch. Beverages and care of small children provided. Afternoon speaker: Mary Wilkinson of London Yearly Meeting. Topic: "Is Quakerism Attractive Today?"

16—Millville-Muncy Quarterly Meeting at Elklands Meeting, near Shunk, on Route 154, Pa. Meeting for worship, 10:30; business meeting, 11:30, covered dish lunch, 12:30 (beverage furnished by host Meeting). Afternoon speaker: David Richie of Friends Social Order Committee.

19—All-Friends Quarterly Meeting at Rockland Meeting House, Upper Leber Road, Blauvelt, N. Y. Committee meetings, 3 p.m.; meeting for business, 4; barbecue supper, 5:45. Evening speaker from Friends World Conference.

21-28—New York Yearly Meeting at Silver Bay. Speakers include John Oliver Nelson, Moses Bailey, and Jesse Stanfield. Theme of Junior Yearly Meeting: "Speak to the God in Every Man." Details from Yearly Meeting Office, 15 Rutherford Place, New York City.

23—Meeting for worship at Brick Meeting House, Calvert, Md., 11 a.m. Bring box lunch.

24-August 3—Friends World Conference at Guilford College, Guilford, N. C. Theme: "Seek, Find, Share—the Time Is This Present."

24-August 3—Greensboro Gathering, at University of North Carolina, for spouses of Friends World Conference delegates, members of FWC not appointed as delegates, and other Friends with letters of identification from their Meetings. Cost: \$20 registration fee, \$50 conference fee. Reservations must be made well in advance with FWC headquarters at Guilford College, Greensboro, N. C. 27410.

30—Chester Quarterly Meeting at Providence Meeting House, Front Street and Providence Road, Media, Pa. Meeting for worship, 11 a.m.; business meeting, 12 noon, followed by picnic lunch.

30—Meeting for worship at Old Kennett Meeting House, Route 1, one-half mile east of Hamorton, Pa., 11 a.m.

**Correction:** Shelter Island meeting for worship on August 20 at the Monument to Quaker Martyrs will be held at 3:30 p.m. instead of at 10:30 a.m., as stated in the June 1st JOURNAL.

## Announcements

*Brief notices of Friends' births, marriages, and deaths are published in the FRIENDS JOURNAL without charge. Such notices (preferably typed, and containing only essential facts) will not be published unless furnished by the family or the Meeting.*

### MARRIAGES

**BALDERSTON-BAIRD**—On February 11, in Downingtown, Pa., ALICE LUCINDA BAIRD, daughter of Mr. and Mrs. D. Curwin Baird of Butler, Pa., and WILLIAM H. BALDERSTON, son of William and Mary Anna Balderston of Exton, Pa. The groom and his parents are members of Middletown Meeting, Lima, Pa.

**BEIDLER-MORRISON**—On June 10 in Baltimore, Md., under the care of Stony Run Meeting, ANNE CORPENING MORRISON (Mrs. Norman R. Morrison), daughter of William Howard Corpening of Granite Falls, N. C., and the late Mrs. Corpening, and WILLIAM BEIDLER, son of the late Mr. and Mrs. William Beidler of Los Angeles. The bride and her children, Benjamin, Tina, and Emily, are members of Stony Run Meeting; the groom is a member of Charlotte (N.C.) Meeting. They will live in Charlotte, where William Beidler is professor of philosophy at Queens College.

**CASINI-PALMER**—On May 13, at the Campidoglio in Rome, Italy, BARBARA JOSEPHINE PALMER and FRANCO CASINI. The bride and her mother, Laura Palmer, are members of Swarthmore (Pa.) Meeting.

**DROUTMAN-SCHULTZ**—On June 3, at Rutherford Place Meeting House, New York City, WALTRAUD SCHULTZ, daughter of Paul and Erika Schultz, and LAWRENCE J. DROUTMAN, son of David

and Jane S. DROUTMAN. The groom is a member of New York Meeting.

**NADEL-NUTE**—On June 3, in New York City, under the care of New York Monthly Meeting, IRINE R. NUTE, daughter of William L., Jr., and Mary C. R. Nute, and ERNEST NADEL of Montreal, Canada. The bride and her parents are members of Central Philadelphia Meeting, sojourning in New York Meeting.

**REDWINE-ONEAL**—On June 3, at Providence Meeting, Media, Pa., FAY ERIN ONEAL, daughter of Glen and Lois Oneal, and WILLIAM JAMES REDWINE, son of Commander and Mrs. W. J. Redwine of McLean, Va. The bride and her parents are members of Providence Meeting.

**SHIPP-WILLITS**—On March 18, in the West Chester (Pa.) Meeting House, BARBARA H. WILLITS of West Chester and JOHN S. SHIPP of Knoxville, Tenn. The bride is a member of West Chester Meeting.

### DEATHS

**COLLINS**—On May 8, in his 92nd year, WILLIAM DENNIS COLLINS of Washington, D.C., a member of Friends Meeting of Washington. He had been a water-chemistry expert for the U.S. Government and before that a member of the Earlham College faculty. Surviving is a sister, Mrs. Guy Robbins of Melrose, Mass.

**GOOD**—On May 21, in Rochester, N. Y., ELEANOR GOOD, aged 85, a founder-member of Rochester Meeting. Surviving is a sister, Elizabeth.

**HAVILAND**—On May 31, EDNA C. HAVILAND of the New England Friends Home, Hingham, Mass., aged 78. She was a member of Cambridge (Mass.) Meeting. Surviving is a sister, Katherine L., also of Hingham.

**HAWORTH**—On March 28, in Greensboro, N. C., EVELYN MARTIN HAWORTH, aged 89. Her husband, Samuel L. Haworth, for many years was clerk of North Carolina Yearly Meeting.

**HOUGHTON**—On June 12, WILLARD FAIRCHILD HOUGHTON, aged 65, a member of Media (Pa.) Meeting, husband of Sara N. H. Houghton. Surviving, besides his wife, are three sons, George L. of Mullica Hill, N. J.; David D. of Boulder, Colo., and Robert W. of Minneapolis, Minn.; a daughter, Eleanor Hurd of Moylan, Pa.; seven grandchildren; three brothers; and a sister.

**KERLIN**—On May 29 in Baltimore, Md., in her 89th year, ADELIN K. KERLIN, wife of the late Robert Thomas Kerlin. She was a member of West Chester (Pa.) Meeting. Surviving are three daughters, Mrs. Charles H. Albertson of Westminster, Md., Constance Lee Kerlin of Baltimore, and Mrs. Anthony G. Shaw of Guildford, England; and three grandchildren.

## MEETING ADVERTISEMENTS

*NOTE: This is not a complete Meeting directory. A directory of all Meetings in the United States and Canada is published by the Friends World Committee, 152A North Fifteenth Street, Philadelphia 19102. (Price 75 cents)*

### Argentina

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

### Arizona

**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. Barbara Elfbrandt, Clerk, 1602 South via Elnora, 624-3024.

**TUCSON**—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

### California

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

**CARMEL**—Meeting for worship, Sundays, 10:30 a.m., Lincoln near 7th.

**CLAREMONT**—Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Isabel F. Smith, 900 E. Harrison Ave., Pomona, California.

**COSTA MESA**—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

**DAVIS**—Unprogrammed meeting, 9:15 a.m., First-days, 4th and L Streets, 753-5437.

**FRESNO**—Meetings 2nd, 3rd & 4th Sundays, 10:30 a.m., 847 Waterman St.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 583-4610 or 454-7459.

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

**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, 11 a.m.

**REDLANDS**—Meeting, 10 a.m., 114 W. Vine St. Clerk, Leslie Pratt Spelman, PY 3-5613.

**SACRAMENTO**—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: GA 8-1522.

**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. Ph. 438-1071.



**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). Clerk, Pat Foreman, 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 Meeting, 9:00 a.m., June through August; 10:45 a.m., September through May; 2026 S. Williams. M. Mowe, 477-2413.

### Connecticut

**HARTFORD**—Meeting for worship, 10 a.m.; First-day School and adult 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 624-3690.

**NEWTOWN**—Meeting for worship during July, August and September will be held second Sunday only at a member's home. For information telephone: Newtown 426-4213 or 426-9413.

**STAMFORD-GREENWICH**—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: George Peck. Phone: Greenwich TO 9-5265.

**WILTON**—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Jhan Robbins, Clerk; phone 762-3687.

### Delaware

**CAMDEN**—2 miles south of Dover. Meeting and First-day School 11:00 a.m.

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

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

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

**WILMINGTON**—Meeting for worship: at Fourth and West Sts., 11:15 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**—Meeting for worship, Sunday 11 a.m., 201 San Juan Avenue.

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

**JACKSONVILLE**—303 Market St., Rm. 201. Meeting 10 a.m. Phone contact 389-4345.

**MIAMI**—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

**ORLANDO-WINTER PARK**—Meeting, 10:30 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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

**SARASOTA**—Meeting, 10 a.m., in The Barn, New College campus. Phone 922-1322.

**ST. PETERSBURG**—First-day School and 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. Phone DR 3-7986. Frank Burford, Clerk. Phone 373-0914.

### Hawaii

**HONOLULU**—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 982-714.

### Illinois

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

**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). Telephone WO 8-3861 or WO 8-2040.

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

**PEORIA**—Meeting, Sundays, 11 a.m., 912 N. University. Phone 674-5704.

**QUINCY**—Meeting for worship, unprogrammed, 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland. Phone 223-3902.

**ROCKFORD**—Meeting for worship. Abbreviated summer schedule. Call 964-0716.

**URBANA-CHAMPAIGN**—Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Clerk, phone 367-2677.

### Indiana

**BLOOMINGTON**—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, William Shetter, 336-5576.

### Iowa

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

### Kentucky

**LEXINGTON**—Unprogrammed meeting for worship 10 a.m., First-day School 11a.m., 475 W. 2nd St. 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

**CAMDEN**—Meeting for worship each Sunday. Contact the clerk for time and place. Ralph E. Cook, clerk. Phone 236-3064.

### Maryland

**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, First-day school 10:15, Meeting for worship 11:00 a.m. DE 2-5772.

**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 11 a.m.

**SPARKS** (suburban Baltimore area)—Gunpowder Meeting, Priceville and Quaker Bottom Roads, near Belfast Road Exit of Route 83. 11:00 a.m. 666-1632.

### Massachusetts

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

**BOSTON**—Village Street Friends, 48 Dwight Street (off Dover), First Day 3:30 p.m.

**CAMBRIDGE**—5 Longfellow Park (near Harvard Square) for the summer, one Meeting each Sunday at 10:00 a.m. Telephone 876-6883.

**NANTUCKET**—In Meeting House on Fair Street, 10:45 a.m., during July and August.

**NORTH DARTMOUTH**—265 State Road. Meeting Sunday, 11 a.m.

**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. Acting Clerk, Cynthia Kerman, 1222 Woodlawn. phone 662-3301.

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

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

### Minnesota

**MINNEAPOLIS**—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Mervyn W. Curran, Minister, 4421 Abbott Avenue S.; phone 926-9675.

**MINNEAPOLIS**—Twin Cities; unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

### Minnesota-Wisconsin

**DULUTH-SUPERIOR**—Unprogrammed worship, biweekly. Phone Don Klaber, 728-3371.

**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; Ph. 488-4178. Worship, 10 a.m.; Sunday schools, 10:45.

**Nevada**

**RENO**—Meeting Sunday, 11:00 a.m., YWCA, 1301 Valley Road. Phone 329-4579.

**New Hampshire**

**DOVER**—Meeting for worship 11 a.m., 141 Central Ave. Eleanor Dryer, Clerk, 868-9600.

**HANOVER**—Meeting for worship, Friends Meeting House, 29 Rope Ferry Road. Summer hours, 9:30 a.m.

**MONADNOCK**—Southwestern N.H. Meeting for worship, 9:45 a.m., East Jaffrey, N.H., at the parish house of the United Church.

**New Jersey**

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

**CROSSWICKS**—Meeting for worship 10 a.m., May 28-Sept. 24 inclusive.

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

**HADDONFIELD**—Meeting for worship, 11 a.m.; First-day School, 9:45 a.m., Lake Street.

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

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

**PLAINFIELD**—Meeting for worship, 11 a.m., Watchung Ave. at E. Third St. 757-5736.

**PRINCETON**—Meeting for worship and First-day School, 11 a.m., Quaker Road near Mercer Street.

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

**RANOCAS**—Meeting for worship 10 a.m., June 18th through Sept. 10th, Main Street.

**RIDGEWOOD**—Meeting for worship 10:30 a.m. and 7:30 p.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. Route 35 and Sycamore Ave. Phone 872-1332 or 671-2651.

**TRENTON**—First-day Education Classes 10 a.m., meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

**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.; worship 10:45; discussion 11:30.

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

**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 MA 8-8127.

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

**CORNWALL**—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914 JO 1-9094.

**EASTON**—Meeting for worship, 11 a.m., Rt. 40 east of Saratoga. 518-692-2031.

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

**ORCHARD PARK**—Meeting for worship and First-day School, 11:00 a.m., E. Quaker St. Phone, Harold Faeth, Buffalo 823-9420.

**PURCHASE**—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m.

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

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

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

**SCARSDALE**—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

**SYRACUSE**—Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 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. & Post Avenue. Phone, 516 ED 3-3178.

**North Carolina**

**ASHEVILLE**—Meeting, Sunday, 11:10 a.m., Fr. Broad YWCA. Phone Philip Neal, 298-0944.

**CHAPEL HILL**—Meeting for worship and First-day School, 11:00 a.m. Clerk, Claude Shotts, Y.M.C.A. Phone: 942-3755.

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

**DURHAM**—Meeting for worship and First-day School, 11 a.m. Clerk, Rebecca Fillmore, 1407 N. Alabama Ave., 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.

**Ohio**

**CLEVELAND**—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., TU 4-2695.

**CLEVELAND**—Community, Meeting for worship, 8 p.m. Lila Cornell, Clerk. JA 6-8648. 371-4277.

**E. CINCINNATI**—Meeting for worship held jointly with 7-Hills Meeting, 10 a.m., at Quaker House, 1828 Dexter Ave. Horatio Wood, Clerk, 751-6486.

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

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

**SALEM**—Sixth Street Monthly Meeting of Friends, unprogrammed. First-day School, 9:30 a.m.; meeting, 10:30 a.m. Franklin D. Henderson, Clerk.

**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. Henrietta Read, clerk. Area code 513—382-3172.

**Oregon**

**PORTLAND-MULTNOMAH**—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 7-9194.

**Pennsylvania**

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

**BIRMINGHAM**—(South of West Chester), on Birmingham Rd., one quarter mile south of Route 926, on second crossroad west of intersection with Route 202. Meeting for worship, 11 a.m.; First-day School, 10:00 a.m.

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

**CONCORD**—at Concordville, south of intersection of Routes 1 and old 322. First-day School, 10:00 a.m.; meeting for worship, 11:15 a.m.

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

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

**GWYNEDD**—Intersection of Sumneytown Pike and Route 202. Meeting for worship, 11:15 a.m. No First-day School, June to September.

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

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day School, 10:30 a.m. Meeting for worship, 11 a.m.

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

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day School, 10 a.m.



**LANSDOWNE**—Meeting for worship, 10 a.m., First-day school & adult forum resume in September. Lansdowne & Stewart Aves.

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

**LONDON GROVE**—On Rt. 926, one mile north of Toughkenamon exit off Rt. 1. Meeting for worship, 10 a.m.; First-day School, 11 a.m.

**MEDIA**—125 West Third Street. 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 provided from 10:15 to noon.

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

**MILLVILLE**—Main and Chestnut Streets. Meeting 10:00 a.m., First-day School, 11:00 a.m.

**MUNCY at Pennsdale**—Meeting for worship, 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-5796.

**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.

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

Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill—No meeting until October 1st.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and

Germantown Avenue, held jointly with Green St., at Coulter St.

Green Street Meeting, 45 W. School House Lane jointly at Coulter Street.

Powelton, 3721 Lancaster Ave., 11 a.m.

**PITTSBURGH**—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave. Mid-week worship session Fourth day 7:30 p.m., at the Meeting House.

**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.

**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., YMCA, N. Gallatin Ave. Phone GE 7-5936.

**VALLEY**—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m.

**WEST CHESTER**—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m. Fourth Day 7:30 p.m., Hickman Home.

**WILLISTOWN**—Goshen and Warren Road, 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.

**YORK** — Conewago Preparative Meeting — YMCA, West Philadelphia and Newberry Sts. Meeting for worship, 11 a.m.

### Tennessee

**KNOXVILLE**—First-day School, 10 a.m.; worship, 11 a.m. D. W. Newton, 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. Ethel Barrow, Clerk, HO 5-6378.

**DALLAS** — Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, First-day School, 10 a.m., meeting 11 a.m. Cora Root Peden Y.W.C.A., 11209 Clematis St., Clerk, Allen D. Clark, Parkview 9-3756.

### 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, 10 a.m., Madison Hall, Univ. YMCA.

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

**MCLEAN**—Langley Hill Meeting, Sunday, 11 a.m., First-day School, 10:30 a.m. Junction old Route 123 and Route 193.

### Washington

**SEATTLE**—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; coffee hour at 11 a.m. Telephone ME1rose 2-7006.

### West Virginia

**CHARLESTON**—Meeting for worship, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 768-4581 or 342-1022.

### Wisconsin

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

**MILWAUKEE**—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 273-8167.

### WANTED—FURNISHED HOUSE

FURNISHED HOUSE IN GEORGETOWN SECTION OF WASHINGTON, D. C., wanted by family of four for one year starting August, 1967. Write Burt Richardson, M.D., Project HOPE, Casilla 629, Trujillo, Peru.

### AVAILABLE

RE-UPHOLSTERY, SLIPCOVERS. Thom Seremba, Ludlow 6-7592. Go within 25 miles Media, Pennsylvania, including Germantown area. (Journal advertiser since 1955.) Member Swarthmore Meeting.

Over 40 years experience.

### VACATION

**MOTEL AND MODERN HOUSEKEEPING CABINS.** North shore of Lake Superior, Superior National Forest. Bird-watching, observation of wildlife, scenic beauty, and relaxation. Elmer and Mary Alice Harvey, Solbakken Motel and Cabins, Lutsen, Minnesota, 55612.

### POSITIONS WANTED

**SOUTHERN COLLEGE GRADUATES** attending special Haverford summer program available for jobs July 26 to mid-September. Child care, clerical, labor, laboratory, household help; willing to accompany families on vacation. Adequate salaries expected. Write: Post-Baccalaureate Program, Haverford College, Haverford, Pa., or call Charlotte Cadbury, Midway 2-0203.

### WANTED

**SECRETARY-BOOKKEEPER FOR FRIENDS GENERAL CONFERENCE OFFICE**, 1520 Race Street, Philadelphia, Pa. Job description available.

**FULL-TIME HOSTESS IN FRIENDS BOARDING HOME FOR ELDERLY.** Perform a service—gain a home. Limited duties; apartment and meals in addition to salary. Time off. Call Meredith MacLaury 201-757-6651 or write Charles A. Varian, 1215 Lenox Ave., Plainfield, N. J. 07060.

### Help us help others!

Can you cook two meals a day for family-type Christian community of ninety devoted to helping those in need of rest from illness and pressure. Salary, room, board, Blue Shield, time off, vacation, kitchen help, etc. Handicapped or retired persons considered. Individual or couple. Rev. Hampton Price, Great Barrington, Mass. 01230.

### URGENTLY NEEDED

**COUPLE TO SHARE HOME WITH 8 TEEN-AGERS AT THE MEETING SCHOOL.** Should be able to manage farm or teach biology, geometry. Work-camp atmosphere, community decisions through student-faculty consensus. Intersession work-study trips. Contact CHRIS RAVNDAL, RINDGE, N. H.

Five Dollars (or more) added to the subscription price admits you to the goodly fellowship of FRIENDS JOURNAL ASSOCIATES

### Advertising Rates

**DISPLAY** — 1 page—\$100; 2 columns—\$68.40; half page (horizontal)—\$52.55; 1 column—\$35.65; 1-column width: 8"—\$33.15; 7"—\$29.60; 6"—\$25.85; 5"—\$22; 4"—\$17.90; 3"—\$13.70; 2"—\$9.30; 1"—\$4.75. Discounts for six or more insertions.

**CLASSIFIED**—10¢ a word. Discounts for six or more insertions. Minimum: 12 words. (A Journal box number counts as three words.)

**MEETING NOTICES**—26¢ per line. No discounts.

**DEADLINE**—15 days before date of issue.

### FRIENDS JOURNAL

152-A N. 15th St., Philadelphia, 19102

## SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MARYLAND 20860

*A Coeducational Boarding School  
10th - 11th - 12th grades, under  
care of Baltimore Yearly Meetings*

For students seeking a college-preparatory curriculum as well as for those interested in a terminal academic program. Twenty-five miles from Washington, D. C., and Baltimore, Md.

**"Let your lives speak"**

C. THORNTON BROWN, JR.  
Acting Headmaster

## The Sidwell Friends School

WASHINGTON, D. C.

A Quaker institution now in its 84th year, offering 14 years of coeducational instruction from Kindergarten through Grade 12.

Active concern for the Quaker spirit stresses academic and personal excellence, in an environment enriched by diversified points of view and backgrounds. We welcome applications of Friends and others who consider important our School's philosophy.

ROBERT L. SMITH, Headmaster

Want to introduce the FRIENDS JOURNAL to someone you know?  
Just send the name and address — we will send a sample copy.

## JOHN WOOLMAN SCHOOL

*under the care of the*

COLLEGE PARK FRIENDS EDUCATIONAL ASSOCIATION

A COEDUCATIONAL BOARDING SCHOOL

for Grades 10, 11, and 12, offering

COLLEGE PREPARATION  
INDIVIDUALIZED INSTRUCTION  
SIMPLE RURAL LIVING

WORK EXPERIENCE  
CONTEMPLATION  
SOCIAL ACTION

*For student and teacher applications write:*

HAROLD BLICKENSTAFF, Principal

ROUTE 1, BOX J-26, NEVADA CITY, CALIFORNIA 95959

## IT'S SO EASY TO OPEN AN INSURED SAVINGS ACCOUNT BY MAIL

Send a check and your name and address; your account will be insured by the Federal Savings and Loan Insurance Corporation up to \$15,000. Legal investment for Trust Funds.

### LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION

126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SK yline 7-5138

To subscribe for the JOURNAL mail the coupon below

FRIENDS JOURNAL

152-A NORTH FIFTEENTH STREET, PHILADELPHIA, PA. 19102

- ☐ This is a new subscription at special rate of \$4.50 for the first year (foreign rate \$5.50).
- ☐ Renew my subscription for a year at \$5 (foreign rate \$6).
- ☐ Enroll me as a Friends Journal Associate, helping to meet publication costs not covered by the subscription price. Associates make tax-deductible contributions of any amount (but not less than \$5) above the subscription price.
- ☐ \$\_\_\_\_\_ (check or money order) enclosed. ☐ Bill me.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_

CODE \_\_\_\_\_

## PLACES CHRIST HALLOWED

by  
Herchel H.  
Sheets

Biblical places come alive through facts and pictures. Excellent resource material. \$1.00 per copy; \$10.00 per doz.



## The Upper Room

World's most widely used daily devotional guide.  
1908 Grand Ave. Nashville, Tenn. 37203

### What Ever Happened to the Old-Fashioned Rocking Chair?

In its compact modern version it fills a real need in helping to improve circulation and to banish leg cramps and insomnia. For details please address  
BOX R-384, FRIENDS JOURNAL

Personal Supervision  
of a Firm Member

## Fyfe & Boyd

FUNERAL HOME

7047 GERMANTOWN AVE.

\* James E. Fyfe

Chestnut Hill 7-8700

Irvin B. Boyd

Immediate cremation service available

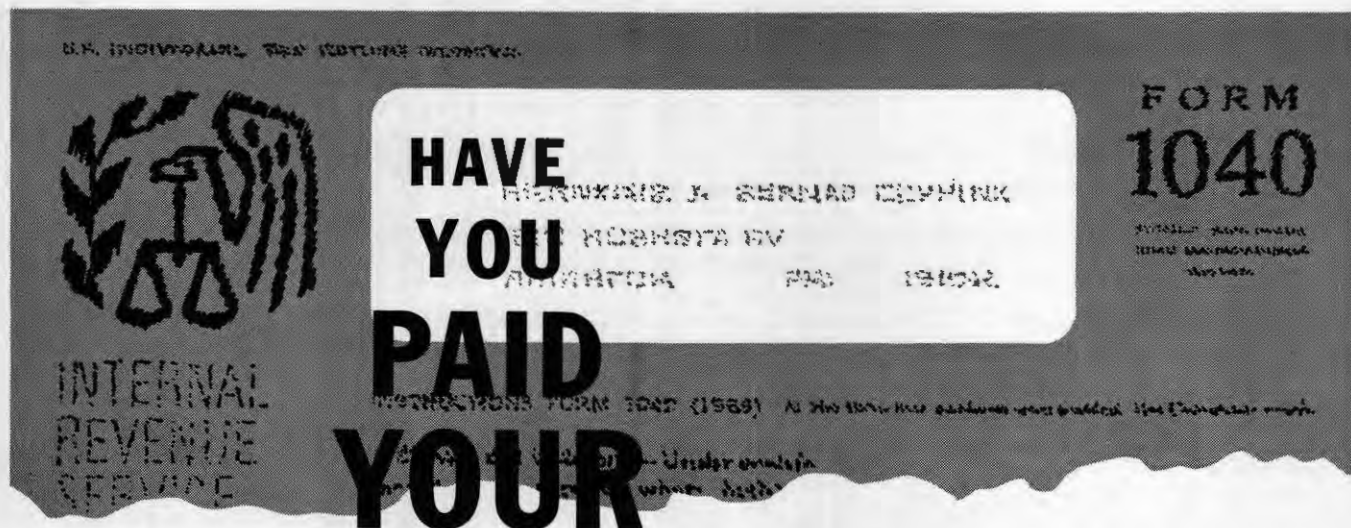
\* Member Germantown Meeting

## STRAWBRIDGE & CLOTHIER



Builders of Confidence  
Since 1868





20 to 30 per cent of your present Federal income tax now supports the Vietnam War.

Since October 1966 concerned individuals including members of the Board of Directors of the American Friends Service Committee have been paying a "Peace Tax" in support of AFSC programs.

These payments, while varied, have amounted in some cases to 30% of the individual's current Federal Income Tax. This Peace Tax is paid over and above regular AFSC contributions.

Will you join the growing numbers now paying this Peace Tax? Funds will support efforts within the United States to stop the war in Vietnam, refugee work in South Vietnam, a continuing effort to begin medical relief work in North Vietnam, the placement of young American volunteers within indigenous Vietnamese agencies, and service programs for young conscientious objectors and others throughout the United States and in Mexico.



American  
Friends  
Service  
Committee

**PEACE TAX  
FORM  
1967**

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

I pledge \$\_\_\_\_\_ as a peace tax during this calendar year. \$\_\_\_\_\_ are enclosed toward this pledge.

(check one) ☐ To be used for Special AFSC Vietnam Program

☐ To be used for either the Special AFSC Vietnam Program or the AFSC's other programs as needed

MAIL TO: American Friends Service Committee, 160 N. 15th St., Phila., Pa. 19102

# 50<sup>th</sup> anniversary record



**\$2.75**

(includes postage and handling)

Hear the voices of • RUFUS JONES  
• CLARENCE PICKETT  
• HENRY CADBURY  
• HAROLD EVANS

► Write: RECORD

American Friends Service Committee  
160 N. 15th St., Philadelphia, Pa. 19102

Have you joined the Friends  
Journal Associates?

## Arthur Morgan School

FOR GRADES 7, 8 AND 9

A boarding and day school for 24 boys and girls in beautiful mountain setting. Informal, non-competitive, experimental; combines academic with work and community experience. . . . Write ARTHUR MORGAN SCHOOL, Burnsville 1, North Carolina.

## The Penington

215 EAST 15TH ST.  
NEW YORK 3, N. Y.

The Quaker residence in a desirable location of New York City—welcomes Friends and friends of Friends. Write or telephone for reservations.

Telephone Code 212 — GRamercy 5-9193

## INVEST IN GROWING MEETINGS

You can invest in the building of meeting houses by purchasing mortgage pool notes of FRIENDS MEETING HOUSE FUND, INC. Interest: 4% payable semiannually. For prospectus and specimen note, write: FRIENDS GENERAL CONFERENCE  
1520 Race Street Philadelphia, Pa. 19102

## Adult Degree Program

for men and women over 25 seeking liberal arts education. B.A. degree may be earned through series of six-month study cycles combining two-week seminars on campus twice yearly with independent study at home. Students may start in July, August, January, or February.

Write Box F, Adult Degree Program, Goddard College, Plainfield, Vermont

In Philadelphia the FRIENDS JOURNAL is on sale at the John Wanamaker store and at the Friends Book Store, 302 Arch Street.

## A Complete, Modern Printing Plant

THE LEGAL INTELLIGENCER  
10 SOUTH 37th STREET, PHILADELPHIA, PA. 19104  
*Telephone EV ergreen 6-1535*

## PENDLE HILL SEMINAR-WORKSHOP

on  
*Informational Writing*  
with  
**ROBERT BURGER**

**August 7-18, 1967**

(Enrollment limited)

For further information or registration write to:  
**Writing Seminar, Pendle Hill, Wallingford, Pa. 19086**

## Belvedere Convalescent Home

2507 Chestnut St., Chester, Pa.  
TR 2-5373

Visit our most recently completed wing . . . private and semiprivate rooms with bath; large solarium overlooking six-acre estate on the edge of Swarthmore. . . . Men, women, and couples . . . 24-hour nursing care under the personal supervision of  
MRS. SADIE P. TURNER

**4¼%** SAVINGS ACCOUNT

SAVINGS CERTIFICATES **5%**



FRED A. WERNER, President

HOME OFFICE . . .  
32 So. Lansdowne Ave., Lansdowne, Pa.  
LAWRENCE PARK OFFICE . . .  
Lawrence Road, Broomall, Pa.



**EXPO ACCOMMODATION**

2 double rooms, Logexpo controlled rates, beautiful garden. Write to MR. AND MRS. C. BLACKIE, 188 WINDWARD CRESCENT, POINTE CLAIRE, MONTREAL, P. Q., CANADA. Phone 514-695-6217.

**LONG ISLAND HOMES**

BALDWIN & VICINITY—1000 LISTINGS

- near Friends Meetings!
- near Friends schools—
- nursery through college!
- convenient to NYC!

MULTIPLE LISTING SERVICE

**WILBUR L. LEW — Realtor**

516-483-4423 1082 Grand Avenue

North Baldwin, N.Y. 11510

See our photo files! May we help you?

**FRIENDS ACADEMY**

A day school for boys and girls from pre-primary through 12th grade. For information about faculty and staff vacancies or admissions write or call:

**FREDERIC B. WITHINGTON**  
HEADMASTER

DUCK POND ROAD, LOCUST VALLEY,  
LONG ISLAND, NEW YORK 11560  
516 ORIOLE 6-0393

**Horizon's Edge****Country-Home School**

A boarding school for girls and boys, ages 6-14. The challenging academic program in small ungraded classes is geared to the maximum interest and ability of each individual within the group. Limited enrollment makes possible a family-like atmosphere conducive to the child's total growth. Work program develops inner standards and responsibility.

**WILLIAM MEEH, Headmaster**  
**CANTERBURY, NEW HAMPSHIRE**

**FRIENDS' SELECT SCHOOL**

THE PARKWAY AT SEVENTEENTH ST.  
PHILADELPHIA 3, PENNSYLVANIA

Established 1689

**Coeducational Day School**

*Kindergarten through Twelfth Grade*

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

**G. Laurence Blauvelt, Headmaster**

**FRIENDS WORLD CONFERENCE REPRESENTATIVES**  
and Attenders at the Greensboro Gathering are invited to visit

**FRIENDS BOOK STORE**

302 ARCH STREET, PHILADELPHIA, PA. 19106

LARGE STOCK OF QUAKER, DEVOTIONAL, RELIGIOUS, BIOGRAPHICAL  
AND CHILDREN'S BOOKS, ENGLISH AND AMERICAN PAMPHLETS.

Mail and telephone orders filled promptly. Call or write.

Telephone: Market 7-3576

Going away for the summer? Keep your Journals coming by  
notifying us now, and again when you return  
home, of your changes of address.

**FOULKEWAYS AT GWYNEDD**

*"For heaven's sake, Alice, while you're making up your mind whether or not to admit we're senior citizens, all the best locations are being taken."*

Reprinted by permission of Saturday Review

You are not too late — yet.

There are still some apartments available. Some of the more desirable ones are being held for Friends for the next 60 days, after which they will be assigned to others on the waiting list.

Come and see the newly furnished two-bedroom, fireplace apartment as well as the other sample apartments. Open weekdays 9 to 5; Saturday and Sunday noon to 5.

For further information write:

**Allen J. White, Executive Director,**  
**FOULKEWAYS, GWYNEDD, PENNSYLVANIA 19436**

MR. CHARLES BARNARD  
BOX 203  
BERWYN, PA.  
19312  
F

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

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

Christopher Nicholson, A.C.S.W., Philadelphia  
44, Pa., call DA 9-7291 between 8 and 10 p.m.  
Annemargret L. Osterkamp, A.C.S.W., 154 N.  
15th St., Phila., GE 8-2329 between 8 and  
10 p.m.  
Barbara Graves, A.C.S.W., 154 N. 15th St.,  
Phila., VI 3-9394 between 8 and 10 p.m.  
Ross Roby, M.D., Howard Page Wood, M.D.,  
consultants.

1896 1967  
**BACK LOG CAMP**  
**SABAE, NEW YORK 12864**  
Telephone 518 Indian Lake — 2497

Back Log Camp's seventy-second year will  
open July 1, 1967, and close September 5.  
Owned and run by Friends, the camp welcomes  
individuals and families to its lakeshore site  
in the heart of the Adirondacks. Comfortable  
living tents. Family meals in open-air pavilion.  
Restful, quiet, remote. For the active, a fleet  
of boats and canoes and trips long or short  
to secluded lakes and mountains. Fishing,  
swimming. All ages. Send for leaflet.

AFTER JUNE 25 WRITE OR TELEPHONE  
THE CAMP DIRECT.

**FRIENDS'  
CENTRAL SCHOOL**

OVERBROOK, PHILADELPHIA, PA. 19151

*A Coeducational Country Day School*

Four-year kindergarten through 12th Grade  
College Preparatory Curriculum

Founded in 1845 by the Society of Friends,  
our school continues to emphasize  
integrity, freedom, simplicity in education  
through concern for the individual student.

MERRILL E. BUSH, Headmaster



**ABINGTON  
FRIENDS  
SCHOOL**

Established 1697  
Jenkintown, Pa. 19046, 886-4350

COLLEGE PREPARATORY  
NURSERY THROUGH 12TH GRADE

Now offering coeducation  
through 5th grade, with plans  
for its continuation throughout  
the school. Girls in all grades.

A development campaign to sup-  
port a new era of growth and com-  
mitment is now in progress.

ADELBERT MASON,  
Headmaster

The insights of Quakerism  
applied to education  
for tomorrow's world...

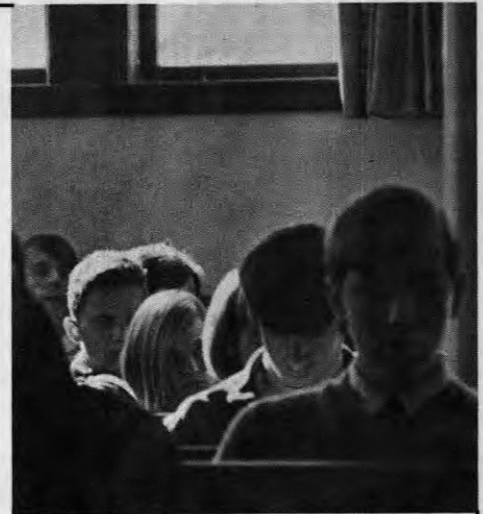
**Oakwood  
School**

POUGHKEEPSIE, NEW YORK 12601

Founded 1796

9th through 12th Grades • Co-ed  
Boarding and Day Students  
College Preparatory

THOMAS E. PURDY, Headmaster



Oakwood Meeting for Worship



**TRAIL'S END KEENE VALLEY,  
NEW YORK**

A SMALL FAMILY INN AND HIKERS' LODGE  
IN THE HEART OF THE ADIRONDACKS

Mountain air. Woodland streams. Expo 67 and  
child care, too.

1967 Season: June 23 to September 5

Send for Folder to Mrs. Elizabeth G. Lehmann  
Keene Valley, N. Y. 12943

Member Westtown Meeting

*For your summer reading, while 900 others  
go to the Friends World Conference:*

**SEEK - FIND - SHARE**

— Responses (of 41 Friends in 16 countries) to the first World Conference Study Book.  
Paperback—\$1.25. Hardback—\$3.00

**AMERICAN QUAKERS TODAY**

— The clearest statements in existence about five principal groupings of Friends in Amer-  
ica, and an explanation of their development. Paperback—\$1.00. Hard cover—\$3.00

**RELIGIOUS SOCIAL CONCERN, A Quaker View,**

by Ferner Nuhn — 25c

**DIRECTORY OF MEETINGS IN NORTH AND SOUTH  
AMERICA — 1967-68 edition — 75c**

**HANDBOOK OF THE RELIGIOUS SOCIETY OF FRIENDS**

(world-wide). 1967 edition. \$1.00 (paperback)

Order from your Friends Book Store or from  
FRIENDS WORLD COMMITTEE, 152-A N. 15th St., Philadelphia, Pa. 19102