

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

VOLUME 13

OCTOBER 15, 1967

NUMBER 20



*At a Green Circle program  
(See page 537)*

*Denver Post photo by Ira Gay Sealy*

THIRTY CENTS  
\$5.00 A YEAR

*THE world needs something  
deeper than pity; it needs love.  
—THOMAS KELLY*

# 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. 20, October 15, 1967

Editor and Manager

FRANCES WILLIAMS BROWIN

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

Carol P. Brainerd  
Arthur M. Dewees  
Miriam E. Jones

Alfred Stefferud  
Daniel D. Test, Jr.  
Eleanor B. Webb

Mildred Binns Young

1966—1969

Benjamin R. Burdsall  
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

Quakeriana, Rare and Not So Rare—Edwin B. Bronner .....	534
Editorial Comments .....	535
Toward a Perilous Balance—Carol Murphy .....	536
The Green Circle Program—What It Is—JoAnna L. Wagner ..	537
How It is Expanding—Edith F. Bacon ..	537
Fair Housing: What Can Friends Do?—Marian S. Hahn and Anthony Edgerton .....	539
Mediterranean Meditations—Dan C. Kinsey .....	540
"I Could Apply the Needle Better"—Joseph Adcock .....	541
Honduras: A Quaker's-Eye View—Abram Coan .....	542
Pussyfooting Through Revolutions—Elisabeth Farr .....	544
Iowa Yearly Meeting (Conservative)—Sidney Henderson .....	545
The Q. M. That Never Was—Jack Shepherd .....	545
YFNA Conference—Francis Scott Beadenkopf .....	546
September Rain—Pollyanna Sedziol .....	546
Outcry—Rita Reemer .....	546
Book Reviews .....	547
Friends and Their Friends .....	549
Letters to the Editor .....	551
Announcements .....	552
Coming Events .....	553

## Quakeriana, Rare and Not So Rare

THE Quaker Collection in the Haverford College Library obtained two important publications by Friends from the sale not long ago at the Parke-Bernet Galleries in New York of the Thomas Winthrop Streeter Collection of Americana. The Haverford curator (who never had attended an important auction before) was slightly overwhelmed by the proceedings. In two days the auctioneers disposed of 685 items for \$874,250; a single volume, the *Cambridge Platform*, printed in New England in 1649, brought \$80,000. The first publication of the "Star Spangled Banner" sold for \$23,000.

There were twenty-eight items in the sale which interested the staff of the Quaker Collection; fortunately we already possessed twenty-one of them. Of the remaining seven, three were not exclusively related to Friends; since they sold for a total of \$10,800, no bid was offered on them. Two others were directly related to Quakers, and one of these had a special relevance for the Quaker Collection, but the bids were very high, and the curator was forced to drop out of the competition.

We did obtain Jonathan Dickenson's *God's Protecting Providence . . .*, printed in London in 1700, and *An Account of East-Florida, with a Journal kept by John Bartram of Philadelphia . . .* (London, 1766). Dickenson's account of a shipwreck off the coast of Florida was first printed in Philadelphia in 1699 by Reinier Jansen, and we have obtained the first London edition. The second purchase—the first printing of John Bartram's journal of his expedition to Florida—complements the other Bartram first editions in the Quaker Collection. These were paid for from the Joseph R. Grundy Foundation grant.

While the twenty-one items already in the Quaker Collection sold for \$25,525, the ones that brought high prices had an importance beyond the Religious Society of Friends. The most expensive, William Penn's *Letter to the Free Society of Traders* (London, 1683), which sold for \$12,000, is of prime importance in Pennsylvania history. (The Quaker Collection copy of this pamphlet was given by Walter C. Janney in 1942, along with several other rare and valuable seventeenth-century publications.) Three other promotional tracts, issued to persuade settlers to come to the Quaker colony, sold for more than \$4,000. The two Bartram volumes (describing the flora and fauna of North America) that were included in this group sold for \$3,250, while the tract by Samuel Groome, *A Glass for the People of New-England . . .* (London, 1676), which brought \$1,800, was an attack on Puritanism.

Tracts of broadsides issued exclusively for Friends brought low prices. Three epistles issued in Philadelphia in 1734, 1755, and 1780 were sold in one lot for \$70. Early Quakers published large quantities of their books, tracts, and broadsides, and, as a result, prices are usually low. A copy of the first edition of Fox's *Journal* (1694) sells today for less than \$50, and many early Quaker tracts are available for less than \$25. It is the scarcity of a publication, in addition to the demand for it, rather than its age, which creates a high price.

All of this is by way of pointing out to readers with old Quaker publications in their attics that they should not gain the impression from these paragraphs that they possess potential gold mines.

EDWIN B. BRONNER



# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, OCTOBER 15, 1967

VOL. 13 — No. 20

## Editorial Comments

### *The Flower People*

CERTAINLY one does not need a vacation trip in order to know that the American religious picture is going through a period of colossal change. But because a tourist usually is more on the lookout for new impressions than is a stay-at-home the vacationer does have the advantage, perhaps, of a sharper perspective. Or so, at least, it seemed to this editor on a recent West Coast holiday that provided a view of one of today's thriving new religious groups: the hippies.

The hippies a religious movement? Bishop Pike said so not long ago in an article in *Psychology Today*, and after observing them in one of their most densely populated habitats, San Francisco's Haight-Ashbury area, we are almost inclined to agree with him.

Such a statement may sound ridiculous to anyone who has observed some of the many aspects of hippies that are distinctly less than endearing—aspects including their glorification of LSD and “pot”; their begging; their filthy dirty feet; their sexual promiscuity; their blatantly show-off hair-dos, beards, beads, toenails, and the like; and their equally show-off clothes, among which our own favorites (as seen in Haight-Ashbury) were the high black leather boots worn with flowing pastel evening gowns by two girls who crossed our dazed field of vision.

The pronouncement above about the hippies as a “religious movement” probably sounds doubly ridiculous to worried parents from all over the United States who keep the Haight-Ashbury “Hip Switchboard” buzzing almost twenty-four hours a day with desperate calls aimed at learning the whereabouts of missing sons and daughters. Yet it is said in all seriousness, not only by Bishop Pike but also by a number of other trustworthy observers. There is, for example, the columnist for the *San Francisco Chronicle*, commenting on “the intensely dedicated Salvation-Army spirit” of the volunteers who man the Hip Switchboard round the clock, and telling how one of them, a middle-aged Catholic nun, on returning to her normal pursuits after several days of such volunteering, wrote to the switchboard's originator that her period of service had had a profound effect upon her life, causing her to ask herself questions about values she never had questioned before.

Or, as it is expressed (also in the *Chronicle*) by Brian

Beedham, foreign editor of *The Economist*: “The problem of providing oneself with food and shelter no longer necessarily takes up much of a man's time. . . . For the first time in history, large numbers of people . . . can afford to turn themselves to interests of a wholly different nature: to nonmaterial values, to the ‘expansion of consciousness’—if you like, to a re-examination of the idea of God. The Flower People have taken a first, and rather stumbling, step along this road.”

Such an upgrading of the hippies' significance can seem little short of outrageous to solid-citizen critics who are disgusted both by hippie exhibitionism and by hippie willingness to accept financial aid from representatives of the very social, economic, and religious systems that they so consistently flout. Yet the fact remains that many of them (perhaps the majority), after they get over the thrill of rebelling just for the sake of rebelling, begin to be concerned with something more than sex, pot, and divergence from conventional standards. To escape such concern is almost impossible for them, living as they do in a world where “peace” and “love” are the prevalent bywords and where the most popular reading matter is an array of weirdly printed journals that are a strange mixture of idealism, pornography, tripe, and highbrow thinking—journals which, although in part almost unreadable, carry persistently the messages “We are all one,” “Share with your brother—do not kill him,” “Live only on what you need,” and (in effect) “Lay not up for yourselves treasures upon earth.”

One of the two largest of these hippie mouthpieces, the *Haight-Ashbury Tribune*, says that its clientele “hopes to provide a design for living for people who would like to become more involved in doing.” The other, the *San Francisco Oracle*, in telling about where the thousands of young hippies come from, says: “They leave jobs, armies, and schools to turn their lives and psyches inside out, all looking for some material to build a life with. . . . The feeling persists: there must be something greater than this!”

What is all this if it is not basic religious doctrine? It sounds, indeed, very much like primitive Christianity, yet the curious fact is that the hippies bridle at any mention of Christianity; they seem to equate practically all the evils of modern society with what they commonly refer to

as the "white Protestant ethic." At the moment their religious ideal apparently is a somewhat vague form of Hindu (or perhaps Buddhist) mysticism; they enjoy sprinkling their writings with hazy references to "karma" and similar esoteric terms that for their followers presumably are coinage not so cheapened by overfamiliarity as are the "white Protestant" religious expressions on which many of them were bred.

If the hippies are to be of any lasting significance the terms they use matter little provided that—despite all their tawdry trimmings and their frequently misguided zeal—they continue trying to become "more involved in doing" and to seek for "something greater than this." In what Senator Fulbright calls "a sick society" in short, they have certain characteristics that may make them a far less malign symptom of our times than they generally are accused of being.

### *Ethan*

Shock and sorrow spread through Philadelphia's "Quaker Quadrangle" during the last week in September when word came of the death of Ethan Nevin, who until last January was the FRIENDS JOURNAL's assistant editor. Ethan gone! It is hard to believe, not only for everyone connected with the JOURNAL but also for staff members of the American Friends Service Committee, where he served nearly seven years before coming to the JOURNAL in 1962.

He was far too young to die. It is true that for many years he had been handicapped by ill health, but he had surmounted this handicap for so long that probably most of us felt he would continue to surmount it indefinitely. A graduate of Swarthmore College, with a master's degree from Western Reserve University, he came to journalism fairly late in life, having followed earlier a number of vocations, including those of actor, theatrical director, and church organist. (Even those of us who had not known him as an actor could easily visualize him in that capacity, for his was a rare gift of charm.)

Retaining his devotion to the JOURNAL after leaving its staff, Ethan wrote for it both frequently and well. The last of his characteristically whimsical contributions appeared only a few days before his death. In it he said: "Perhaps it is an unfailing portent of approaching senility when one finds himself . . . humming the hymn tunes of his childhood days. More and more of late I have found running through my head: 'Change and decay in all around I see; Help of the helpless, O abide with me!'"

May He abide!

### *A Word of Thanks*

The editor is grateful to William Hubben, the JOURNAL's former editor, for the valuable assistance he gave in the magazine's production during her absence on vacation.

## **Toward a Perilous Balance**

By CAROL MURPHY

THAT such a vehicle as a bicycle could ever stay upright constantly amazed me as I made up for a deficiency of my unathletic childhood by teaching myself to ride. This new venture helped me to discover the difficulty an intellectual person has in trusting to the reality of something felt but not yet understood and labeled with words and concepts. I have been told nobody quite knows why a bicycle stays up; though surely science, which can map the moon, can hardly be baffled by a bicycle.

At an uneducated guess, I would suggest a gyroscopic stability, like that of a spinning top, but to the layman the marvel still remains. In practice, however, it does work. Like an airplane, the bicycle comes alive only when in motion, and this—after the fashion of George Fox—I "knew experimentally." Yet, such is my weakness, a sudden attack of incredulity at what was happening would bring me to a panic stop.

As I sorted out my feet from the pedals to try again for a perilous balance, I meditated further on the thinking man's weakness. There is abroad the so-called "death of God" theology, which seems symptomatic of our inability to believe in God when our concepts fail us. Despairing of defining holiness, we fail to recognize the holy in the texture of daily experience. Perhaps we are putting the cart before the horse. Instead of fashioning the concept before the experience, we should launch out upon the experience and shape the concept as we live. In the midst of a Christendom devoted to elaborate rationalizations for postponing the practice of Christianity to a better world, the early Friends showed their originality not only by their beliefs but also by trusting the power of the Light within them and beginning to live in the Kingdom of God in advance of complete understanding. The Kingdom, like a bicycle, comes alive when put in motion; it is understood through obedience.

Obedience—to the thinking person this has an obscurantist ring. The mind knows no obedience save to follow wherever the argument leads. Morality as obedience to a set of rules seems to us neither honest nor relevant to the complexity of life. But in acquiring increasing control over my bicycle I discovered (through awareness in backbone and hands) a responsive obedience to every requirement of balance and road surface. I remembered that in the best of Quaker tradition morality has meant, not submission to a rule-ridden conscience, but sensitivity to leadings in each concrete situation.

---

Carol R. Murphy is the author of several Pendle Hill Pamphlets, including, most recently, "Many Religions: One God," and of articles in other Quaker publications. She is a member of Swarthmore, (Pa.) Meeting.



Responsiveness is not necessarily a passive experience; it implies involvement, participation, commitment. Unlike the automobile, which shields the driver in a cocoon run by pistons and push buttons, I found the bicycle to be (in the term used by Marshall McLuhan) a "cool" vehicle, calling for investment of one's own sinew and nerve to make it go. Needless to say, religious discipleship is also "cool" in this sense of requiring involvement. It is the committed life, responsive to the divine summons in every event.

George Bernard Shaw advised the cyclist, after being convinced that a rolling penny can be stood on edge when a stationary one cannot, to "rush the machine and jump on." There is something of the same spirit, perhaps, in the view of theology (recently suggested by Christine Downing as a venture into the unknown) calling us, as Abraham was called, to abandon the familiar and to go forth to meet the presence of God wherever it may be found. "Begin then," says the author of *The Cloud of Unknowing*. "Let me see how you do!"

## The Green Circle Program



*Philadelphia Inquirer Photo*

## What It Is and How It Is Expanding

### *What It Is*

By JOANNA L. WAGNER

**W**HAT is green, shaped in a circle, and full of friendship, faith, and love? It is the insignia of a unique program for children of elementary school age. A Green Circle demonstration, as carried out by a trained volunteer, is a real class-participation program. Children are encouraged to discover the main ideas for themselves and to figure out answers to the questions that arise as the demonstrator arranges on the flannel board six small-to-large circles and cutouts of symbols and people.

"How big has your circle grown?" she asks. "Why is it green?" "Have you ever been kept out of anyone else's circle?" "How did you feel?"

For half an hour demonstrator and children continue their searching together, widening and deepening the

JoAnna L. Wagner, a member of Abington Meeting, Jenkintown, Pa., and supervisor of the primary department of its Sunday School, is a volunteer demonstrator for the Green Circle Program.

### *How It Is Expanding*

By EDITH F. BACON

**W**HEN the Green Circle, a human-relations program for children, was developed in 1957 by the Philadelphia Yearly Meeting Committee on Race Relations for use in Friends Sunday and day schools, no one dreamed that within ten years it would expand to all sections of our nation and to eleven foreign countries.

In 1961 the Philadelphia Board of Education enthusiastically endorsed the Green Circle Program. Over the years trained volunteers have demonstrated the program to approximately 107,000 children in the Greater Philadelphia area, and many requests remain unfilled. In 1967, all Philadelphia school principals received letters from the Board of Education "fully endorsing" continuation

Edith F. Bacon of Lansdowne (Pa.) Meeting, formerly chairman of the Green Circle subcommittee of the Committee on Race Relations of Philadelphia Yearly Meeting, is a faithful volunteer worker in the program.

*What It Is (Continued)*

awareness of their relationships with one another, with family, neighbors, fellow countrymen and fellow human beings around the world. The children begin to realize—perhaps for the first time—that all life is built on differences. To keep the Green Circle growing, the demonstrator points out, we must accept and love one another for our differences because we all belong to the family of man and it is the kind of heart we each have that really matters most.

The children show delight as they hear the story that follows the flannel-board demonstration. This story, accompanied by life-size pictures, is about a bird named a Churkendoose—a colorful, fictitious creature (part chicken, turkey, duck, and goose) who is rejected just because he is different.

"Why must I be a chicken or a goose?" the Churkendoose asks the other barnyard fowl. "Can't you like me as a Churkendoose?"

The demonstrator feels the attention of every child in the audience as she asks, "Have you ever been shut out from friendships that you wanted?"

The eyes of each child say, "Yes, I know how the Churkendoose felt."

On with the story: A fox, a near-tragedy, and a heroic, now-accepted Churkendoose. But wait! The bird is shunning all the cheers and glory accorded him for saving the barnyard inhabitants from the fox. "This is not right," he insists. "Yesterday you caused me tears. Now, today, you give me cheers. I don't want the tears, and I don't want your cheers." (Classroom silence is total.)

"What do you think the Churkendoose wanted?" asks the demonstrator.

The children's answers are explosive: "To be loved!" "To be accepted!" "To be in the Green Circle!"

To conclude the program, everyone joins in singing the Green Circle Song, to the lively, well-known melody of "Nick, Nack, Paddy Wack." This is perhaps the longest song in existence, for school children in every city where the program has been given have added their own stanzas, such as:

Circle Green, grow and grow  
So our neighborhoods will show  
We can make a world that's good  
Through love, peace, and brotherhood.

Circle Green, like a tree,  
Reaches out to you and me.  
Born in palace, house, or stall—  
It will still encircle all.

The rhythm of the song is felt throughout the school as classes go on with their daily schedule, anticipating the

mobiles, puppet shows, the stories contained in the follow-up kits that demonstrators offer to teachers. Children send in letters and pictures telling what the program means to them; and around the lunch table the principal and teachers (and often members of the school PTA, too) may share the inspiration and enthusiasm this fresh approach to human relations has given them. For the continuing revelation of the program is now up to the school itself. Its circle is green, with roots of friendship, faith, and love to help it grow larger and larger.

*How It Is Expanding (Continued)*

of the program, "to help stimulate and reinforce in children positive social attitudes necessary to build a world where all men can live together as brothers and realize their highest potential." The letter added that the Philadelphia Commission on Human Relations also "vigorously endorsed" it.

After the first Friends Conference on Race Relations at Earlham College in 1963, where the Green Circle Program was demonstrated, urgent requests for the program were received from Friends in seven states. Since that time letters of inquiry or requests have come from 155 cities in 37 states. Among the sponsoring groups in large cities and small towns from coast to coast are councils on human relations, branches of the National Conference of Christians and Jews, American Friends Service Committee regional offices, the American Association of University Women, the New York City and Chester (Pa.) Boards of Education, and the South Florida Desegregation Consulting Center in Miami. Representatives of a number of these organizations participated in a five-day Green Circle Workshop in Cleveland last summer cosponsored by Western Reserve University and the Council on Human Relations and partially financed by the Bell Telephone Company.

By 1966 so many outlying areas had become interested in Green Circle that Gladys Rawlins, originator of the program, was asked to devote her full time to it under an independent Green Circle Committee, sponsored temporarily by Philadelphia Yearly Meeting.

The next city after Philadelphia to introduce Green Circle into its public schools was Cleveland, where members of the Friends Meeting secured the interest of the city's Council on Human Relations. This council became so convinced of the value of the program that it is about to establish a National Green Circle Program with headquarters in Cleveland.

Philadelphia, however, will be more than just an area office in the new national organization. From this center Gladys Rawlins will serve as national promotion secretary as well as director of the growing program in Eastern Seaboard states. Materials will also be supplied from Phila-



delphia, their low cost due to the generosity of manufacturers and the services of artists and other volunteers—non-Friends and Friends.

Green Circle activity at a Friends Meeting might follow a pattern similar to that begun at Abington Meeting in Jenkintown, Pa., just a year ago. Each of the primary grades carried on the program with one of the seven follow-up kits. Adults volunteered to make parts of these kits in large quantity for use throughout the area. Later

an adult-class demonstration was held (adults enjoy Green Circle as much as children), with the lower grades displaying their follow-up work and singing their own new stanzas for the Green Circle song. Two persons took the training course and became demonstrators.

More and more workers are now needed from Friends Meetings, Junior Leagues, universities, and other groups to enable the Green Circle to enlarge its circle of service to the coming generation.

## Fair Housing: What Can Friends Do?

By MARIAN S. HAHN and ANTHONY EDGERTON

"IT is better to die than to be crushed by discrimination." These words, from a Friend who belongs to the world of color, added to the sense of urgency that permeated the Sixth National Conference of Friends on Race Relations. In spite of all that has been done, most Negroes must accept high-rent, crowded housing that violates local health regulations and building codes. By low incomes and by discrimination they are shut out from adequate housing.

Must Friends and Friends' meetings do more than they are doing to create a climate of acceptance for open housing? Must Friends work positively to provide low-cost housing within the reach of low-income people? Are Friends generally aware of the conditions Negroes face when they attempt to find a decent home in a stable neighborhood that happens to be white?

The American Friends Service Committee's *Report to the President* last May says:

Prospective buyers have found salesmen who are not authorized to sell, unsold homes that are not for sale, prices that suddenly rise, GI certificates and sales contracts that get lost, routine business transactions that spin out into months of delay, credit companies that find unpaid bills that were never incurred, and questionable expressions of concern by builders and sales agents that their clients not move into a neighborhood where they "wouldn't be happy."

One salesman locked the door and went into a back room when he saw his prospective buyer was colored; another told a Negro buyer that it was a white neighborhood and he "would be given a lot of trouble in securing the home."

What can a meeting do? What can a Friend do?

Marian S. Hahn has been a real estate saleswoman in her home town of Mt. Lebanon, Pa. Anthony Edgerton of Richmond, Indiana, is Community Relations Program Secretary of the American Friends Service Committee's Dayton (O.) Regional Office. They were moved to write this article by discussions at the National Conference of Friends on Race Relations, held near Asheville, N. C., in July.

A meeting can present the facts about integrated housing to its members. We read in the papers about the Negro move-in that is accompanied by rock-throwing, but we know little of the many that have been accompanied by welcoming visits. We hear much of how property values fall if Negroes move in, but do we know of the surveys made by Sherwood Ross showing that the majority of the 1,323,762 houses in forty-seven major cities studied over a ten-year period have risen in value, whether in Negro, white, or integrated areas?

Friends should be familiar with the AFSC publications on housing, with Ennice and George Grier's study on *Privately Developed Interracial Housing*, and with Luigi Laurenti's *Property Values and Race*. They should know about Morris Milgram's successful ventures in building houses and buying apartments for integrated living. Also they should know what the situation is in their own community. If there are no Negroes and hence no apparent problem, is it because there is no opportunity for a Negro to obtain either a job or a house there?

In the space of a year most meetings have some members who, by the act of buying or selling a house, occupy for a time a strategic position in the real-estate industry in their community. The Friend who is selling a house is in a position of power. He can ask the broker he hires to insert a clause in the listing agreement guaranteeing that the home will be shown to buyers without discrimination. He can ask that it be advertised in a Negro newspaper. He can give his home to a Negro broker to sell.

He should not ask for an "open listing" in the belief that this means the house will be shown to Negro buyers. An open listing, in real-estate jargon, is a listing that authorizes a given broker to sell a house but reserves for the owner the right to give the listing to other brokers or to sell the house himself.

A Friend who is a prospective buyer plays an important role, too. The broker, listening respectfully to what he has to say, can learn:

that the buyer would prefer to live in an integrated area;  
 that he would welcome Negro neighbors;  
 that he has Negro friends;  
 that he has white friends who share his views;  
 that he believes in the right of every American citizen  
 to buy any house that is on the public market, regard-  
 less of his race or creed, and would like the National  
 Real Estate Board to take this stand.

It is because the real estate agents believe affluent white buyers will shun an area where Negroes live that they are loath to integrate white areas. A few whites are disproving this theory by finding such areas and living there.

A Friends' meeting can establish a listing service similar to CHOOSE in Pittsburgh. Begun in 1963 by the Public Affairs Committee of the First Unitarian Church, CHOOSE maintains a monthly listing of houses and apartments available for sale or rental on an open-occupancy basis, together with a listing of families desiring such service. It provides aides whose services range from simply giving leads, encouragement, and advice to locating available housing, discovering the suitability of units, and furnishing escort service. During the last three years CHOOSE has helped 144 Negro families to secure units in areas that were ninety-five to a hundred per cent white; others have been aided to find homes in integrated sections.

Friends who are disturbed by ghettos and substandard housing can work with a Negro group in forming a corporation to buy and operate apartments and rental homes for minority families in an all-white community. Far out? Some members of Lancaster (Pa.) Meeting have done this. According to Robert G. Neuhauser's paper at the Conference on Race Relations, a corporation called "Opportunity Housing, Inc.," owning two three-unit apartment buildings, has the following objectives:

- 1) to provide opportunities for minority-group families to move out of crowded, slumlike, segregated areas into locations of their choice;
- 2) to demonstrate that Negroes moving into a previously all-white area do not necessarily either cause property values to fall or cause panic selling;
- 3) to demonstrate to real-estate operators that renting to Negroes is not a loss operation or a risk of financial doom;
- 4) to provide an equitable financial return to investors.

Opportunity Housing, which has been operating successfully for two years, has met a definite need for housing by Negroes about to be displaced by urban renewal. A regular profit-making corporation, it tries to show real-estate people that integrated housing can be a successful venture for all concerned.

Under an FHA program known as 221D3m or Below-

Market Interest Rate it is possible for a nonprofit corporation to obtain hundred per cent mortgage money at three per cent interest for the construction of housing for low-income people. There is also a limited-profit plan under which a corporation pays the market rate of interest but receives graduated rent supplements from the FHA for low-income families.

Despite the risks inherent in these plans, they do offer a quick solution to the present crisis.

The problem is big: it is not only discrimination that must be eliminated, but poverty. Adequate housing is beyond the financial reach of the great mass of urban Negroes. In New York City whole families are living in one room because that is all they can afford. In city after city the situation is getting worse as slums are torn down and replaced with luxury and middle-income apartments. What can Friends do?

Jan de Hartog once said that a Friend is someone who looks about and finds an utterly impossible task for which he is totally unsuited. He then finds others who are equally unsuited and joins with them to do it. This is what Friends must do today.

### Mediterranean Meditations

By DAN C. KINSEY

The cool brisk evening winds  
 swept across the whole of me  
 as I stood there struggling—  
 searching for the meaning of movement  
 in the deep blue swirling water.

So much—so very much never-ever  
 returning loveliness,  
 So much—so very much silent swiftness  
 coming from and going to  
 God's endless bank of beauty.

Fresh exciting bits of newness  
 merged with quickened movement  
 to frame and to enrich  
 moments of exquisite beauty  
 in full passage.

Fresh exciting bits of newness  
 swished and swirled, hither and yon.  
 Endless endings, without a regret,  
 gave new insight to the meaning  
 of full passage.

As for the shifting hues of blue,  
 can we too pray for dreams,  
 bits of life and time,  
 to come and to go—  
 to come and to go?



## "I Could Apply the Needle Better"

By JOSEPH ADCOCK

*Francis Bosworth retires next month as executive director of the Friends Neighborhood Guild of Philadelphia, where he has spent twenty-four eventful years. This article (abbreviated for the JOURNAL and with its continuity slightly altered) appeared in the October 1st Sunday Bulletin Magazine (Philadelphia). It is reprinted here with the Bulletin's permission. (Copyright 1967, the Bulletin Company.) The author is a member of Powelton Preparative Meeting of Central Philadelphia Monthly Meeting.*

**F**RANCIS BOSWORTH has lived two full lives. Now he's about to embark on a third.

In life number one, Bosworth was a New York journalist. He was a reporter for the old *New York World*, editor of a confession magazine, public relations advisor to St. Patrick's Cathedral and Tallulah Bankhead, author of a Broadway play, *The Fields Beyond*, and music critic of *Newsweek* magazine.

Social work in Philadelphia was his second career. As executive director of the Friends Neighborhood Guild, Bosworth built a slum rehabilitation program years before Federal urban renewal came to town. He won a Bok Award (sometimes called "Philadelphia's Nobel Prize") in 1953 for his efforts. Under his leadership, the Guild has offered programs for culturally deprived children that predate the Office of Economic Opportunity's Get Set, Higher Horizons, Head Start, and Upward Bound programs.

Just what life number three will be like is not yet certain. Bosworth, who is 62, is due to retire from the Guild on November 1. He may do some writing after that. "Whatever I go into next," he says, "it will be something brand new. I'm ready for something different."

Social work was something different for Bosworth when he went into it twenty-four years ago. He was working for *Newsweek* when the United States got into the war. His Selective Service classification was 4-F, because he had low blood pressure. But he wanted to do something to help during that period of suffering and self-sacrifice. It was then that he volunteered to work with the Quakers, tutoring refugees in English and trying to get them positions in their own fields.

This project was so successful that Bosworth came to the attention of Philadelphia Quakers who were looking for an executive director for their settlement house, the Friends Neighborhood Guild, in a deteriorating neighborhood known as "the Poplar area."

"They invited me down to Philadelphia to take a look," Bosworth says. "I knew right away it wasn't my cup of tea. They said, 'Yes, you're right, it is awful. Your job is to make it better. You'll have a free hand.'"

"So I took the job. What could I lose? But I kept my apartment in New York, just in case. I kept it for twelve years, as a matter of fact.

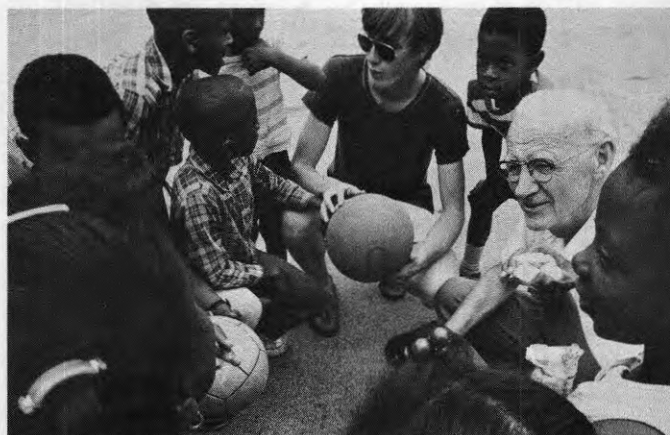


Photo by Francis Laping

"A few hundred people were coming to the Guild to spend a few hours away from their wretched homes, and the Guild was trying to teach people how to live in the slums and like it. We finally realized that part of our job was to fill our neighbors with a mortal discontent before they would begin to search for new goals for living."

So the Guild switched its emphasis from Ping-pong and cookies to community organization. Poplar residents, with Guild encouragement, formed groups to put pressure on negligent landlords and to bring building-code violations to the attention of city inspectors and magistrates. Neighborhood constituents appeared at legislative hearings to testify in favor of public aid to run-down neighborhoods.

In the late 40's the Guild, along with the American Friends Service Committee, devised a housing program that was so radical for its time it intimidated the Federal authorities who were supposed to be encouraging urban renewal. One, the Friends project was to be cooperatively owned by the tenants. Two, it was to be interracial. Three, part of the tenants' down payment was to be in the form of labor. They would sandpaper and plaster and paint. Four, rather than knocking down old buildings, the idea was to renovate them. The houses were structurally sound; they had just fallen on evil times.

"That interracial bit really bothered them at the FHA," Bosworth says, "and the cooperative angle also threw them. You'd think they'd never heard of such a thing, which maybe they hadn't. Now you see FHA-backed co-ops everywhere."

It took four years of legal maneuvering to get approval for this housing proposal. Now the Friends Housing Cooperative is a Philadelphia showplace. Its gardens, courtyard, playground, high-ceilinged rooms, and communal facilities—such as the woodworking shop with power tools for the use of all the tenants—are amenities not often found in urban renewal projects.

In recent years the Guild has increasingly emphasized programs for young people. These concentrate on education, which is now one of Bosworth's main tools for filling his neighbors with the "mortal discontent."

I accompanied him when he visited two of the Guild's educational summer projects: "language arts" day camps at the Germantown Unitarian Church and Penn Charter School. In the office of the Unitarian Church camp we found a boy of about eight who was ministering to a nosebleed.

"Dexter, I liked your poem in the camp magazine," Bosworth said: "'Rooms without their doors in,/Stairs we cannot climb,/We like a house not finished yet,/We go there all the time.' It was you who wrote that, wasn't it?"

"Yes," Dexter answered, taking the Kleenex away from his nose. "But they didn't get it all in. The rest will be in the next magazine."

These camps have the usual agenda of fun and games. But in addition, the kids read and write a lot. Also, they have "cultural enrichment" programs. At Penn Charter, the enrichment that day was a modern dance session. The [watching] children, rapt, sprawled on the floor and did surreptitious slithers and twists.

The visiting artists for these enrichment programs were paid with the proceeds from the sale of an Andrew Wyeth painting. Wyeth, a friend of Bosworth, donated the painting to help raise funds for the Guild. At the end of the summer, all the money was spent. "Well," said Wyeth, "next year you'll be back for another one, then."

The Guild's programs in general are supported by foundation grants, Federal money, a Philadelphia United Fund grant, and membership dues paid by Guild members.

Though a bachelor with no surviving blood relatives, Bosworth has a family. He has provided a home for homeless boys. Two of these "sons" are now married and have children of their own. Another is in the Army in Germany, and the fourth is a senior at Haverford.

"I may become a Friend after I retire if they'll have me," says Bosworth, an Episcopalian. "But I've always thought that as director of the Guild it was wiser for me not to be a Quaker. That way I could apply the needle better. I could remind Friends of their lofty ideals and the great humanitarian achievements of their forebears. But if I were a Quaker myself, well, then they'd expect me to recognize that Quakers are only human."

He finds that a special urgency and energy goes into social work among Friends and their friends. He explains this special something with a quote from the late Clarence Pickett of the American Friends Service Committee: "The central core of any religious belief is the reconciliation of conduct and confession. This is especially true of Quakers, as they have no clergy to carry the laity along; we are at once clergy and laity. Either we practice our religion or it dies."

"I guess that's my religion too," Bosworth says.

## Honduras: A Quaker's-Eye View

By ABRAM COAN

AS you fly over Honduras, the second-largest country in Central America, it appears to be practically uninhabited mountain ranges; but if you travel the very bad roads on foot or by burro or four-wheel-drive car you will discover, almost hidden from the air, many small villages where people struggle to stay alive in just about the same way they struggled four hundred years ago.

One such village is Sabanagrande, 3500 feet above sea level, fifty miles from the nearest market, and without rain for eight months in the year. (Only two villages in Honduras have less rainfall.) It is fortunate enough to be near a hard-surfaced road, of which there are only three hundred miles in the country. A handful of its population of about a thousand find work at a small turpentine mill and a nearby sawmill; a few with Spanish blood have gotten an education and work in Tegucigalpa, fifty miles north, or in Choluteca, a hundred miles south; but the great majority never have gone beyond the second grade, and 75¢ a day is their usual rate of pay.

Here eleven men banded together in a co-operative attempt to better their living conditions. They dug a fish pond, but there was no water, so it is still a dry hole. They dug forty feet, hoping for a well, but a cave-in dropped twenty-one feet of dirt into it. The Catholic Relief Organization gave them the money to raise a thousand chickens, but without supervision it was a complete and miserable failure.

There are over fifty religious and other relief organizations in Honduras, and most of them have young volunteers. One such volunteer, disturbed by these failures, wrote a letter to me, asking for help and offering to give his services as resident supervisor. In connection with my poultry work with the Government and with commercial poultrymen, two young men near the Nicaraguan frontier had been thoroughly trained in modern

---

Abram Coan, a member of Solebury (Pa.) Meeting, is now working as Poultry Adviser in Tegucigalpa, Honduras, Central America, with the Agency for International Development of the United States Department of State.



chicken production; after this training they had developed a 12,000-bird broiler farm. Grateful for the help they had received, they agreed to take the young volunteer for a week's training on their farm. After that, he returned to Sabanagrande to direct the cleaning up and disinfecting of the chicken-farm premises in preparation for the Association's fourth attempt to succeed.

Soon five hundred leghorn cockerels—the hardest kind of chicks to raise but costing only two and a half cents each—were started without heat, as brooders in Honduras cost more than these men could afford. So for ten days the chicks were put back into boxes at night; twice they were vaccinated against the deadly Newcastle disease. At six weeks of age, none had been lost other than four that happened to get under the foot of the old man who fed and watered them.

Disaster struck with the outbreak of chicken pox (not the human kind), but a mild form of vaccine was waiting in the Coan refrigerator for just such an occurrence. With the help of two other young volunteers (picked up in Tegucigalpa), the chickens were vaccinated in an hour and a half, and none died.

About ten days later sixty-five people ate barbecued chicken in the Cathedral courtyard, which had been completely renovated by the members of the association for this unusual occasion. A girl volunteer who lived in the village made potato salad to go with the chicken, broiled by the men on a large brick grill they had made.

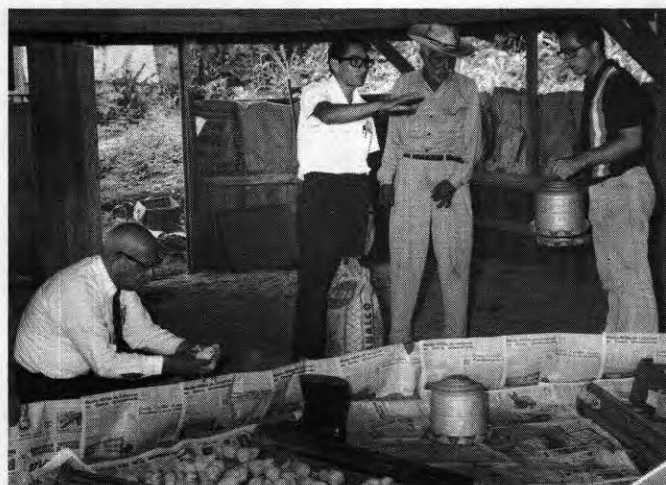
Poultry generates its own market, so the project ended successfully with all five hundred chickens marketed right in Sabanagrande, where no market was supposed to exist. The glow in the faces of the Association's members was good to see; they had acquired something new to them—human dignity and the respect of the community. According to the padre whose courtyard was used for the barbecue, never before had anything like this taken place in Sabanagrande; he hoped that it would become a regular occurrence.

The small farmer associations, of which I have started twenty-six, usually have ended each project with a barbecue. And the padre's hopes will probably be fulfilled, because five hundred new chicks are now eating and drinking at Sabanagrande. And the Association had the money to buy better chicks that should make more money for them. When these chicks are three weeks old, the men start five hundred more in a newly built house. At this level of operations they will be increasing their income threefold. This is important, for spiritual food is not absorbed very well by people with empty stomachs, whereas people with enough to eat have been known (even without outside guidance) to ponder on life's purpose.

There are many potential Sabanagrandes in Honduras. Some are five or six thousand feet above sea level;

others are in the swamps and jungles of the Mosquitia, much of which is still unexplored.

Obviously my wife and I have seen or hope to see many things of great interest other than poultry. Black widows and tarantulas are quite common. I was stung



*Abram Coan (left) with leghorn cockerel chicks*

by a scorpion right in the house and Elsie caught one late at night while she was reading in the living room. Eighteen-foot boas and very poisonous barba amarillos (yellow-beards) have been killed trying to get into chicken houses. Mountain lions and pumas are quite common; their skins are often sold in city markets.

In the rivers and large lagoons near Nicaragua, some people earn a living selling alligator skins. Others sell huge sea turtles (found along the Caribbean Sea) to a boneless-meat packing plant, which cans the meat and sells the flipper skin for choice leather products.

In the south, deposits of calcium carbonate mined by families are burned to produce lime for plastering. The limestone is burned underground, producing boiling water that emerges from the ground as springs and runs down to merge with the cold water of the nearby river. This results at one point in just the right temperature to bring people from miles around for a warm bath.

Along the Pacific coastline other small family units produce salt. The incoming tide brings salt water into room-sized vats about sixteen inches high. Below these vats are pits about three feet deep for wood fires; these evaporate the water, leaving layers of salt, which is scraped out and stored in piles six or eight feet high. It is not exactly pure white, but nevertheless it furnishes most of the salt used in the country.

Perhaps most interesting of all is the tree life of Honduras: fruit trees, oil palms, rubber trees, mahogany, rosewood, teak, flowering trees, cup trees—one could name a thousand varieties of hard woods, but that would be a story in itself.

## Pussyfooting Through Revolutions

By ELISABETH FARR

CHARLES A. WELLS recently wrote, in *Between the Lines*, "The main characteristic of our age is that of revolution, and the major miscalculation of our age is that these revolutionary forces are all of one cloth—interwoven with communism—and seek expansion only through military means and thus can only be stopped by military forces."

Arthur Larson diagnosed our revolutionary era in somewhat similar fashion in a recent article in *Saturday Review*. There are, he commented, three major revolutions in progress: the revolution of communism, the revolution of nationalism, and—of much greater import—what he calls "the revolution of human rights."

It would be a better and safer world if the United States would pussyfoot through the first two revolutions and concentrate U.S. attention and its enormous wealth and power on the revolution in human rights.

Unfortunately, the United States is bogged down in the pursuit of an outdated idea. Not much progress can be made toward solving the basic, insistent needs of a clamoring world if the determining factor is not whether *people* need assistance but whether our aid will help or hurt "communism." It is a disillusioning experience to read in the Congressional Record the ardent outpouring of support for a bill that would protect the American flag from "desecration" and to note at the same time how ready most Americans are to label medical aid to the wounded bodies of our "enemies" as treasonous. A piece of material is sacred; a suffering person is an "enemy."

Let's stop pussyfooting through the revolution of human rights! Let's change our priorities and stop worrying so much about our "national image" and our "American way of life"! Let's get rid of the "You can't trust the Russians" syndrome and the heretical "Kill a Commie for Christ" mania!

Of all human rights, the most basic is the right to life. In this century, were we to use the knowledge and resources at our command, we could radically improve the health of the world's next generation. The rich nations could effect a revolutionary change in the quality of life for two billion people if we dared to dream, to plan, to act—if we really cared enough to take the risk of loving instead of fearing and hating.

Of the three babies born into this world every second and a half, one will be adequately fed, housed, clothed,

and educated, but two will live in what Gandhi called "an eternal, compulsory fast." Their chances of living to grow up are far less than one in three, but (even more important) the quality of their lives will be vastly inferior. Disease will ravage them; hunger will haunt their days and their nights.

A revolutionary wind is blowing. Modern communications have made it possible for the hungry, sick two-thirds of the world to know that there could be a better life for them and especially for their children. Millions upon millions of underfed people realize for the first time that hunger is not the inevitable evil they had always thought it to be; that the ravages of disease could be avoided for their children if help could come in time. This revolution of the human right to life is beginning to gain momentum. Woe be it to us if we pussyfoot through this revolution!

Much human suffering could be eradicated if a sufficient amount of money could be diverted from the making of weapons of death to the forging of tools for life. For instance, the total annual budget of the World Health Organization is under \$43 million. In 1966, the United States sold abroad slightly under \$2 billion worth of armaments, or forty-five times the amount spent by this organization that has proved over and over again its worth in the amelioration of the world's health. Every sixteen hours of the war in Vietnam costs more than the total annual budget of the W. H. O.!

And what of those other revolutions of human rights—the revolution of racial equality that smolders and bursts into flame on every continent; the revolution of the young who refuse to accept the values of what they consider to be the hypocritical older generation; the revolution in religion, in morality—the dozens of rising winds of change?

It has been estimated that ninety-five per cent of all man's knowledge has been acquired in the last half-century. But knowledge is not wisdom. Man must still make the ancient choices of life and good or death and evil. The same creature that has learned to soar weightless in space sears the delicate bodies of children with napalm. The deft fingers of a surgeon must repair the violence unleashed by man against man when his skills could be used to combat the ravages of disease. On the one hand our scientists work to eradicate the blighting effects of insects and diseases while on the other hand they perfect the dreadful chemical and biological weapons that can destroy the world.

Why must we tolerate this madness? Why not choose life, so that we and our seed may live?

Elisabeth Farr, executive director of the South Jersey Peace Center, is a former teacher at Haddonfield (N.J.) Friends School and now a teacher of world history at Moorestown Friends School. She is also recording clerk of Haddonfield Meeting and an assistant clerk of Philadelphia Yearly Meeting.



## Iowa Yearly Meeting (Conservative)

Reported by SIDNEY HENDERSON

ALTHOUGH Iowa Yearly Meeting (Conservative), which met from August 15th to 20th at Whittier, Iowa, is becoming more urban with the recent accession of several new independent Meetings, a peaceful rural setting still seems appropriate for its generally deliberate and personal atmosphere.

The Meeting was favored by an unusually large number of visitors from other Yearly Meetings and from other countries, including Japan, England, Rhodesia, Jamaica, and Costa Rica, most of whom were in this country as delegates to the Friends World Conference or as participants in the International Young Friends Summer. The Yearly Meeting's general epistle notes with appreciation that "these visitors have shared their deepest concerns with us, and we have been filled with a sense of the tremendous challenges facing Friends."

In the business sessions, the reading of queries and answers was, as usual, a time of serious appraisal of spiritual growth and shortcomings. Concern was expressed over the tendency of some to substitute relative for absolute standards.

The reading of messages from other yearly meetings and groups led to the decision to send the more important and relevant of such messages directly and immediately to the Monthly Meetings. In this way more people can hear them, they will be more current, and time can be saved.

The committee report on Scattergood Boarding School, supported by the Yearly Meeting, noted some important developments. Under the general initiative and guidance of the school's director, Leanore Goodenow, an amendment was obtained in a new state law that, unamended, would have made the school's continued operation extremely difficult. Leanore Goodenow, retiring after more than twenty years as director, is to be succeeded by Tom Schaefer.

Among activities reported by individual Meetings were the establishment in Des Moines, of Rufus Jones House, a home for men just released from prison, and a summer program under which children of underprivileged city families live for a period with rural families.

Joseph Vlaskamp, a visiting representative of Friends General Conference, told of its current activities. Dayton Olson of the American Friends Service Committee Des Moines office and E. Raymond Wilson of the Friends Committee on National Legislation described activities of their organizations relating to peace and opposition to the Vietnam war. The Meeting was reminded that food shortages and poverty exist in Iowa, too.

Evening meetings, preceded by Bible reading, included a race relations panel, arranged by Eva Stanley, on the local situation in Cedar Rapids and Waterloo, Iowa. This panel was largely composed of Negro teen-agers and two Negro civic leaders. The discussion included comments on nonviolence and "Black Power." The spirited dialogue between the panel and Yearly Meeting members revealed the difficulty in communication that exists.

On another evening two young people from Jamaica and one from England, members of a peace caravan, discussed their lives in their home countries. Still another evening was given over to the showing by Roy and Irene Henson of slides of an

agricultural project in Southern Rhodesia that they direct for the Friends Service Council of London. Their comments on conditions there were informative though not always encouraging. Reports on the Friends World Conference were given by several of the Yearly Meeting delegates and by some of our visitors who had been present at Guilford.

"Young Friends" had their own discussions and other activities, and those still younger had their own "Junior Yearly Meeting." Both groups reported to the adult group.

Important to a successful Yearly Meeting are the social arrangements, including bed and board and opportunity for leisurely personal contacts. Provision for all three was ample. In a community hall near the meeting house local Friends planned and served meals to numbers that ranged usually between 60 and 190. The hall is normally used jointly by Friends and non-Friends for activities such as Sunday schools. One such was held during Yearly Meeting, with Edgar Palmer as leader. Overnight accommodations were generously provided by Friends living in the Whittier neighborhood.

## The Q.M. That Never Was

By JACK SHEPHERD

"EARLY Friends objected to music, but I cannot find that they objected to Ping-pong." This utterance, solemnly made, was perhaps the highlight—on the zany side—of a Quarterly Meeting That Never Was. There was a serious side to it as well, though the rules of the game make impossible the defining of it generally. Only private definitions (private to the players) are allowed in retrospect. The "game" was an apocalypse drama, and the players were Friends assembled for the Meeting Workers Institute in September at Pendle Hill, Wallingford, Pa.

Be warned that, if ever you attend an apocalypse, within five minutes you will find yourself taking part, quite spontaneously, and what you do and say shapes the drama. This "Q.M." was an entirely fictitious affair in which Friends were thinking and responding in identities other than their own. (And to judge from the number of curmudgeons present, Q.M.'s must be rich with amiable souls in real life.) They grappled with such problems as the admission to membership of a retired major of the U.S. Marine Corps, what to do with the piano and the Ping-pong table, whether young Friends should carry a Quaker placard in an open-housing march, what to do about government bonds tied to the cemetery fund, whether to rent the meeting house to the Black Muslims, whether to elder a young man with shoulder-length hair, and others.

The next day some fifty weighty Friends found themselves on "television," required to explain to a cheerful-pagan moderator what this guy George Fox was all about and how they made decisions without getting into a vulgar brawl.

Only the participants will know what conclusions to draw from it all. That's apocalypse for you. All that can be said generally is that there was a lot of laughter and of heart-searching.

Jack Shepherd, a visiting British Friend, has been actor, producer, writer, and director of radio and TV programs for BBC, and has recently served on the staff at Pendle Hill and conducted an English drama project for the American Friends Service Committee's High School Program.

## YFNA Conference

Reported by FRANCIS SCOTT BEADENKOPF

WHAT has happened to community? Did we ever have it? How is the world situation related to this lack? How can we establish community? What does this mean to me? These were the kinds of questions we asked at the conference of the Young Friends of North America, held August 26 to September 2 at Oakwood School, Poughkeepsie, New York.

We also asked less general questions. What should be our response, as Young Friends, to specific problems stemming from this missing community—problems of race relations, of individual and international violence, and of drug abuse? (A thief stole money and articles from the rooms of the early arrivals, and the whole conference was faced with the question of its response to the thief if he should be apprehended.)

Our gaze was turned inward as often as out as we strove to achieve community among ourselves and examined the results mercilessly.

The problems we had to overcome in developing corporate unity were greater than at previous conferences. It was the largest biennial gathering that YFNA had held; three weeks before its convening it had been forced to move to a larger site. Most of the Young Friends there never before had attended a YFNA conference; for many it was their first contact of any kind with YFNA. There was diversity of national backgrounds, for International Young Friends Summer brought representatives from many countries. Our basis of common experience was small. We could not even say that we were all Quakers. We had in common only that we were all religiously oriented human beings concerned with the search for community in a troubled world.

In some measure we failed to establish our own community. Near the middle of the conference we held a gripe session to air unspoken grievances that had been building up. Some felt that we had missed achieving community by splintering the conference into myriads of special interest groups, workshops, and ad hoc committees. Among some of the newer members there was a feeling that the "old pots" formed a countrolling in-group that further divided the body. Others suggested that we were so busy examining community that it had slipped through our fingers. Some said that their worship-sharing groups became so entranced with the various techniques available for their use that they had not really taken the time to get to know one another. Still others felt that the conference had achieved community and that doubters were just scaring themselves with shadows.

Perhaps each of these views had validity. However it was, the spirit of the conference did seem to improve after a few schedule changes were made. We made more room for corporate worship and group singing. As the pace of business meetings and meetings of standing YFNA committees stepped up, more of the new Young Friends became involved.

Probably the most important thing to come out of the conference and out of the International Young Friends Summer was YFNA's feeling of community with Young Friends all over the world. We now foresee cooperation with Japanese Young Friends on a China conference in Japan scheduled for 1970, as

well as cooperation with Canadian and African Young Friends in getting Chinese contacts. The conference saw the beginnings of an International Young Friends Newsletter to carry news and anecdotes from Young Friends everywhere. We hope and pray that out of such an international community of Young Friends will come the seeds of international brotherhood.

## September Rain

By POLLYANNA SEDZIOL

This is the rain we need—

Steady

Drenching

Quenching

Fulfilling.

Only the rain is talking now—

Murmuring

Pattering

Chattering

Whispering.

It understands mission much better than we—

Given freely

Given fully

Cup overflowing

No strings attached.

Here it is, thirsty earth, drink it.

## Outcry

By RITA REEMER

Come, you strong winds of fall,  
dismantlers of trees and exposers  
of naked limbs to the benign indifference of the sky!  
Come,  
help me discard  
the dead weight of unessentials  
obscuring my vision,  
and let me, for an eternal moment,  
see God's face.  
Winds, come, hear my cry!

*No Friend, I think, would say that what he believes today will be necessarily what he will continue to believe tomorrow. What he can assert with confidence is that he is aware of the source of knowledge and belief, and as long as that source remains available, as long as the spring continues to flow, he has no need for a formulated creed; indeed such a creed might be dangerous as it might prevent further development of thought and opinion.*

—RALPH HETHERINGTON



## Book Reviews

**BARCLAY'S APOLOGY IN MODERN ENGLISH.** By ROBERT BARCLAY, as edited by DEAN FREIDAY. Privately published, 1967. Obtainable from Friends Book Store, 302 Arch Street, Philadelphia 19106. 465 plus xli pages. \$7.50 (clothbound); \$3.50 (paperbound)

"You may observe here a true establishment and complete vindication of the Christian religion in all its parts. It is a living, inward, spiritual and pure thing of great substance. It is not a mere form or shadow. It is not a display. It is not a collection of notions and opinions." This is the claim Robert Barclay makes in the conclusion of his *Apology*. It is a claim with which many modern readers will be in agreement.

Dean Freiday has succeeded in calling Barclay's current importance to our attention in an attractive new edition of the *Apology* with updated language (which preserves Barclay's spirit), subheads, ample footnoting, and a supplementary biographical note on Barclay, along with a thorough study of the place of the *Apology* in Quakerism and in theology in general since its publication (in 1676 in Latin; in 1678 in English). With these guides, the reader begins to appreciate Barclay's literacy in the fields of biblical studies, theology, and church history, as well as the depth of his religious experience. The edition is marred only by the unexplained use of texts from three Bible versions and footnoting in two type-faces, with both signed and unsigned notes. These distract and confuse the reader.

Although perhaps only a few will wish to pick up this volume and read it from beginning to end, it is highly recommended for all who are interested in the background of the Society of Friends. In this age of "57 varieties" of Quakerism it is an illuminating experience at many points to read Barclay, who represents normative Quakerism of the seventeenth century and in whom we find discussions of the place of scriptures, salvation, peace testimony, and nature of ministry (issues which currently divide Friends) presented within a consistent framework.

Liberal Friends may find the sections on the Bible and the propositions on the Trinity of special interest, while pastoral Friends may be challenged by the arguments on worship and ministry. All of us may gain from reading "Concerning Civil Power" and the discussion of the peace testimony in "Vain and Empty Customs."

MARTHA L. DEED

**THE HICKSITE SEPARATION: A Sociological Analysis of Religious Schism in Early Nineteenth Century America.** By ROBERT W. DOHERTY. Rutgers University Press, New Brunswick, N. J., 1967. 157 pages. \$7.50

The author has approached an old problem—the separation within the Society of Friends in America in 1827-28—in a new manner. This is a sociological study—useful, interesting, and in places irritating. Some readers will question the author's techniques and conclusions, feeling many of his summaries are based on insufficient evidence or are lacking in sufficient quantitative proof.

In brief, the author thinks the Orthodox Friends of 1827

were more a "church" than a "sect"—a worldly body of wealthy Quakers, inclined to compromise with the secular world and to measure religion by success in nonspiritual affairs. Holding the chief offices in the Society, they dictated doctrinal positions, according to his analysis.

Doherty characterizes the Hicksites as close to the soil, less wealthy, less successful in business, less impressed by social standing, more egalitarian, and more diversified in their doctrinal positions, with leanings toward Unitarianism and rationalism. According to the author they were more of a "sect"—less worldly, emphasizing ethical behavior rather than doctrinal belief.

BLISS FORBUSH



Photo by John Eisenhard

### WHAT IS WRONG WITH THIS PICTURE?

(Taken at the World  
Conference at Guilford)

**ANSWER: One man is not  
reading the Friends Journal.**

(How can he possibly expect  
to be a well-informed Friend?)

To keep you from falling into his  
predicament, the coupon below is  
thoughtfully provided for your use.

#### FRIENDS JOURNAL

152-A North 15th Street, Philadelphia 19102

- ☐ This is a NEW subscription. Special rate: \$4.50 first year. Foreign: \$5.50.
- ☐ This is a year's renewal at \$5. Foreign: \$6.
- ☐ Enroll me as a Friends Journal Associate, making a tax-deductible contribution (not less than \$5) above the subscription price to help meet publication costs.
- ☐ I enclose check or money order for \$\_\_\_\_\_
- ☐ Bill me.

Name \_\_\_\_\_

Address (include zip code) \_\_\_\_\_

**ABUSE OF POWER.** By THEODORE DRAPER. The Viking Press, N.Y. 244 pages. \$4.95

If there is still anyone left who wonders how we became involved in the war in Vietnam, this book is for that person! Completely documented from cover to cover, *Abuse of Power* tells the whole grim story of what its author terms "the politics of miscalculation." "All great powers which have overestimated, overindulged and overextended their power have come to grief," says historian Draper.

Currently a Senior Fellow at the Hoover Institution on War, Revolution, and Peace at Stanford University, Theodore Draper has written for *Commentary*, *Encounter*, the *New York Review of Books* and other periodicals. He is also the author of several books on Communism, Russia, and Castroism. He offers us here a critical examination of the entire record of American policy in Vietnam and concludes that "an end of the war brought about as a result of overwhelming American destructive force will not justify or extenuate the failure and folly that made the use of so much power necessary. We cannot go on failing politically and 'succeeding' militarily without ultimately inviting disaster beyond anything yet known to mankind."

This is "must" reading for all who are deeply concerned about America's involvement in Vietnam (or Bolivia, or the Mid-East, or elsewhere.)

MARION BLAETZ

**THE ENLIGHTENMENT: THE RISE OF MODERN PAGANISM.** by PETER GAY. Alfred A. Knopf, New York. pp. xviii, 555, xv. \$8.95

This book is not easy to read, but it offers a rich reward for every hour spent in its perusal and study. The author is professor of history at Columbia University.

It is impossible to encapsulate the substance of twenty years' concentration on this era in the intellectual history of eighteenth century Europe. But a working definition of the Enlightenment is the composite effort of the scholars, clergy, philosophers and scientists who challenged the *status quo* in their respective fields of interest and competence.

The book's subtitle, *The Rise of Modern Paganism*, indicates an emphasis on religious problems and dogmas by a group of *philosophes* in France, Germany, Great Britain and the United States. They constituted a "family," and they quarreled with all the vehemence of squabbles among siblings.

They had one common concern and goal. They turned to classical antiquity for an alternative to Christian dogmas and institutionalism, which no longer seemed to meet the needs of the world. Many of them were basically religious, and some were professional clergymen. In general they placed reason above inspiration and knowledge above mystery. Some were willing to accept a God who revealed himself through science and nature, an attitude or conviction referred to as "deism."

A whimsical aspect of the times was Voltaire's restrained endorsement of the English Quakers as probably the only worthy Christians of the period. He devoted four of his *Lettres Philosophiques* to comments on their modest manners and dress, their honesty and tolerance, and their simple gatherings without clergy, dogma, ritual or ceremonies. He imputed

to them a belief that Jesus was the first Quaker, whose teachings of a simple, rational religion were later corrupted.

Book One of this volume is entitled "The Appeal to Antiquity." Book Two is "The Tension with Christianity." A second volume, *The Pursuit of Modernity*, is in preparation. It will describe and appraise the influence of the Enlightenment upon modern life.

C. RUFUS ROREM

**SALT AND LIGHT.** By EBERHARD ARNOLD. Plough Publishing House, Rifton, N.Y. 298 pages. \$4.75

This collection of talks and writings on the Sermon on the Mount is a book in the Judeo-Christian prophetic tradition, and although its language may seem too evangelical to some Friends it carries a powerful spiritual message. The term "salt of the earth," as the author (founder of the Society of Brothers, or *Bruderhof*) understands it, is the austere, cleansing, healing quality that is to be found wherever God is. It represents the overcoming of corruption and the power of unflagging life. Light is the radiation of brightness by the giving of oneself, which Arnold finds the perfect symbol of Jesus, for whom "nothing is hidden in corners, whose light is an all-inclusive life force that belongs to all."

Expecting everything from God and from God alone, certain that His seed and His light are in all men (but revealed most amply in Christ's spirit), Eberhard Arnold permits no compromise in witnessing to the way of nonviolence and non-possession that he sees exemplified by Jesus. To his declaration that "The only way faith can express itself is by vision and action . . . We recognize God only by doing His will," Quakers of all shades of opinion will gladly assent. R.A.M.

**RELIGIONS AROUND THE WORLD.** By LEONARD and CAROLYN WOLCOTT. Abingdon Press, Nashville, Tenn. \$4.95. 200 pages

It is impossible here to enumerate all the merits of this remarkable book. Written for sixth grade and up, it has a tremendous amount of information that is of value even to reasonably well-informed adults. Though it is simply and clearly written, it is not superficial. Drawings by Gordon Laite and excellent photographs make it very attractive.

The book traces religious development from primitive times through Hinduism, Buddhism, Chinese religions, Judaism, Christianity, and Islam. Many sects of each main division are distinguished, and the reader is impressed with the simplicity of Protestant Christianity's divisions compared with those of other religions.

Often in a phrase—rarely in more than a sentence—the origin of various words is given. Of the Trinity, for example, the authors say: "In the early days of Christianity an actor on the Roman stage, although he remained the same actor, might use different masks for different purposes. The Latin word for mask is *persona*, from which we get the English word 'person.' 'There is but one God,' said the Christians, 'but it is through his three masks or persons that we understand him.'"

Do get this book! Read it with your family, and add it to your school or Meeting library.

AMELIA W. SWAYNE



## Friends and Their Friends

**Twenty-four young Russians, Americans, and Britons—**eight of each—met in a seminar and work camp arranged by the American Friends Service Committee in the United States this past summer. They spent three weeks at a child-care center in Hollister, California, organizing children's activities, landscaping, and helping with general camp maintenance, then gathered for four hours each day for a seminar on "The Responsibility of Youth for the Future of The World."

On their way East, the group visited colleges and universities, civil rights organizations, and industries in Atlanta, Georgia, living in private homes there, and then moved on to New York City for a visit to the United Nations and an inspection tour of urban renewal projects. The camp's director was Earl G. Harrison, Jr., a member of Philadelphia's Green Street Meeting and a teacher at William Penn Charter School. The third of the current series of tripartite work-study exchanges involving youth and service organizations of the three countries is scheduled to be held in the Soviet Union next summer.

**Friends Chester Project House** in Chester, Pennsylvania (in a neighborhood that has been a center of unrest for several years) has received a grant from the Office of Economic Opportunity for extensive programs in education, recreation, and guidance counseling for young people aged 14 through 19, according to the Philadelphia Yearly Meeting Committee on Race Relations. The project's director is Vinton Deming.

**Missouri Valley Friends Conference** held its annual meeting at Rock Springs Ranch near Junction City, Kansas, September 15-17. It was the sixteenth gathering under this name of associated monthly meetings, at present including six: Iowa, Nebraska, Kansas, Missouri, and Colorado.

Speakers were William P. Taber, "released friend" from Ohio Yearly Meeting; and Leonard Tinker, North Central Regional American Friends Service Committee Peace Secretary. Delegates reported from the Friends World Conference and Young Friends Pilgrimage to England. The Conference continues to improve its function as a center of activities and a binding force for relatively small and scattered Meetings.

**John R. Coleman**, a former executive of the Ford Foundation and a former dean at Carnegie Institute of Technology, will take office formally as the ninth president of Haverford College in inauguration ceremonies Saturday, October 28th, on the college campus near Philadelphia.

**An adult course on "Black Power/White Conscience,"** with the Peace and Social Order Committee of Gwynedd (Pa.) Meeting as one of the sponsors, is being held on six consecutive Wednesday evenings from October 11 through November 15. Details may be secured from Albert Paschkis, Gwynedd Valley, Pa. 19437.



**Extinct Species.** Elizabeth E. Haviland, presiding clerk of Baltimore Yearly Meeting (Orthodox), and Harry S. Scott, Jr., presiding clerk of Baltimore Yearly Meeting (Stony Run), were the last to serve in these offices. One hundred and forty years of separation ended this year with the signing of articles of consolidation which bring into being next January 1st Baltimore Yearly Meeting of the Religious Society of Friends. Newly appointed as clerk of the joint body is Ellis T. Williams. Baltimore Yearly Meeting was established in 1672.

**At Storrs (Conn.) Meeting,** according to a note in the Hartford Meeting *Bulletin*, "Our student attendance grows dramatically. . . . Most of them . . . seem so happy to have found a spiritual home. . . . [They] are attracted first by the pure simplicity of the mystical side of Quakerism and from there go on to the social-action side."

**Wilmer and Mildred Young** have left Pendle Hill after twelve years at the Quaker adult study center at Wallingford, Pennsylvania, to which they came in 1952 (first as students, then as staff members) from fifteen years with an American Friends Service Committee project in South Carolina. Their new home is at 711 Spring Garden Street, Philadelphia.

**Maurice A. Creasey**, director of studies at Woodbrooke College, Birmingham, England, will speak and respond to questions at an open meeting on Saturday, November 4, at the Fourth and Arch Streets Meeting House in Philadelphia. His theme will be "The Breadth of Christian Faith." Arranged by Philadelphia Yearly Meeting and its Meeting on Worship and Ministry, the session will begin at 4:30 p.m., extending into the evening. Dorothy M. Steere, clerk of Worship and Ministry, will preside. All are invited. (Parking is available.) A light supper at modest cost will be served; no reservations are required.

This meeting is planned as an aftermath of the recent Earlham Conference of Quaker Leaders reported in the last issue of the JOURNAL. Maurice Creasey, who was prominent at the Guilford Conference, is teaching this fall at the Earlham School of Religion. He returns to England early in December.

On Sunday, November 5, Maurice Creasey will be at Pendle Hill, Wallingford, Pa., where he will speak following a tea at 3:30 p.m. Everyone will be welcome. FRANCIS G. BROWN

**Evangelical Friend**, initial issue of an illustrated, 20-page slick-paper Quaker magazine, made its appearance in September. Its editor is Dean Gregory, who recently returned to pastoral work after fifteen years as general superintendent of Oregon Yearly Meeting. This new monthly, official publication of the Evangelical Friends Alliance (comprised of Ohio, Kansas, Rocky Mountain, and Oregon Yearly Meetings) mirrors the members' concern for putting their faith to work in areas of Friends' youth, missions, church extension, publications, and Christian education.

The U. S. Department of Health, Education, and Welfare has paid the first instalment of a research grant to the Baroda (India) Community Development Service, an American Friends Service Committee pilot project, for evaluating its program of neighborhood improvement in that city. The grant, one of many collaborative efforts of local, national, and international agencies helping the project, was obtained through the recommendations of the AFSC.

For the immediate use of the people of Baroda themselves, a reference manual, being published in both English and Gujarati with the help of the city's Junior Chamber of Commerce, features a visible index of community problems, listing under each the local resources available for help, both governmental and voluntary.

A 24-hour peace vigil and "talk-out" at Gainesville Meeting House in Florida, held last May, is reported—belatedly but enthusiastically—to have been a highly significant effort. From 300 to 400 people, some from as far away as Jacksonville, attended at one time or another; the list of speakers included veterans, pastors, businessmen, and students and faculty from the University of Florida. Scheduled on the noon-to-noon program were panel discussions, dramatic readings, folk-singing, and periods of silent meditation. Round-the-clock refreshments were provided. Effects of the "talk-out" were immediately apparent in an editorial in the *Gainesville Sun* and in a number of letters to the editor in both town and student newspapers.

"A virulent and significant antipathy for the military forces" is extant in "a segment of the ecumenical movement," according to an article in the periodical *Military Review* by Chaplain (Lt. Col.) William G. Devanny of the U.S. Army. Citing the interdenominational Fellowship of Reconciliation as the focal point of a corps of denominational and fraternal affiliates (among whom he includes "the Peace Committee of the Quakers"), Lt. Col. Devanny quotes the "supreme obligation" of the Catholic Peace Fellowship as the common denominator of all these peace-seeking groups: "to devote ourselves by the best means at our disposal, and in union with others, to a struggle to preserve the human race, to abolish war . . . and to strive for a world in which the works of mercy rather than the works of war will triumph."

Chaplain Devanny warns his colleagues that "The activity of the Fellowship of Reconciliation and its allied affiliates poses harmful implications for the military forces."

"Behold the Star," a twenty-page Christmas-activities kit prepared by the Children's Program of the American Friends Service Committee, is now available (price 35¢). Printed in two colors and illustrated with line drawings, the publication presents project suggestions accompanied by suitable enrichment materials, including games, festival descriptions, and a song, "Sun of Hope," for assisting children's programs. Address Children's Program, AFSC, 155 North Fifteenth Street, Philadelphia.

Marjorie Nelson, a member of Central Philadelphia Meeting who since her graduation from Earlham College and Indiana University Medical School has been a resident physician at Pennsylvania Hospital, Philadelphia, has begun a two-year period of service with the American Friends Service Committee's medical program in Quang Ngai, South Vietnam. There she will continue her studies in the Vietnamese language so that she may assist with public health programs, as well as with child care, and may train Vietnamese personnel in rehabilitation techniques.

"Setting up business" in voluntary service is the next step contemplated by Barnaby Martin as he leaves his post of Assistant Secretary for Quaker Work Camps of London Yearly Meeting. In order to combat the idea that voluntary work is what one does in intervals between normal activities, he proposes to form a team of sixteen volunteers who will make such work a permanent way of life.

In an article in *The Friend* (London), Barnaby Martin explains that his team would undertake work projects in British towns and would also concern itself with peace education. Such a team, he feels, could sustain itself on gifts from local communities, for work-camp experience has convinced him that people respond to service freely offered and will consider the needs of volunteers. He plans to spend the period from mid-September to mid-December this year in visiting groups who are interested in discussing his proposal.

The Kentucky sedition law has been ruled unconstitutional in a historic decision by a special Federal court, which freed from jail Carl and Anne Braden, executive directors of the Southern Conference Educational Fund, who had been indicted and jailed with three other civil rights workers for "trying to overthrow the government of Pike County" by organizing what State's Attorney Thomas Ratliff called "our poor." (Ratliff is candidate for Lieutenant Governor of Kentucky on the Republican ticket.)

A Friends' testimony on overdue books is suggested in Ann Arbor (Mich.) Meeting's newsletter. Admitting that she herself has "two (no, three, and one's from an out-of-town library) overdue books in the house right now," the newsletter's editor asks readers to search their memories and their bookshelves for any of a list of forty-one volumes. She adds: "If you've been meaning to read it right along, drop what you're doing, read it, then return it! Some folks read better under pressure, anyway."



## 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.*

### Quakerism in Wiltshire

I am about to engage in research into the origins of Quakerism in Wiltshire and should be most interested to hear from any Friends in the United States who had ancestors who emigrated from the area: Trowbridge, Bradford on Avon, Melksham, Westbury, and Devizes. I should be very pleased to send to those Friends any details of interest that result from my researches for their information. I shall be assisted in my researches by a number of the younger members of Friends Meeting at Trowbridge, who will do the field work of looking up parish records and examining the County Archives.

It would be of inestimable help to us to have news of American Friends from this area, as we have so many ties with the United States and have the only American Museum in this country only a few miles away.

Glenrowan, Priory Park  
Bradford on Avon  
Wiltshire, England

KIRSTEN HARRIS

### "Divorce Committees" for Friends?

Friends will be interested in a proposal emerging from the counseling workshop of the Ann Arbor (Mich.) Meeting which is now under consideration by that Meeting's Committee on Ministry and Counsel. We believe that Friends Meetings should establish divorce committees which would perform a function similar to that of marriage committees. When a member of the Meeting has decided to get a divorce, he would apply to the clerk to be divorced "under the care of the Meeting." The divorce committee would perform a counseling service designed to promote the welfare of all parties concerned in the dissolving marriage and to pave the way to the remarriages that so often follow. It would report on the "clearness" of the situation, enabling the Meeting to give its blessing to the divorce. This would have the dual advantage of giving the divorcing parties a sense of acceptance in the Meeting and of giving the Meeting a meaningful involvement in the crises of its members.

Friends have long done a good job of helping marriages to get started. Here is an opportunity for us to follow through on our responsibility all the way to the end. (Needless to say, there also are intervening counseling opportunities before this final step is reached.)

Tokyo, Japan

BOB BLOOD

### New Jersey Days at Quaker House

In the spring of 1966 the New Jersey Friends Center Committee voiced a desire to help strengthen New Brunswick Meeting by encouraging Friends from all New Jersey Meetings to visit the meeting for worship at Quaker House on a regular basis. This was not merely the familiar urging toward inter-visitation but took the form of a carefully planned schedule. Clerks of each Monthly Meeting were given the schedule, and their Meetings were encouraged to appoint representatives.

Over the year there was never a Sunday without at least one visitor at New Brunswick Meeting. Not only was the meeting strengthened by numbers, by Friends from varied backgrounds, and by a heightened quality of worship, but the Friends Center Committee also benefited by the exposure of more Friends to Quaker House. An unexpected benefit was that Quaker House served as a meeting place for Friends from New York and Philadelphia Yearly Meetings who otherwise do not meet (unless in a few cases at the Cape May Conference).

We hope to continue and expand these "New Jersey Days" at Quaker House.

New Brunswick, N. J.

MIRIAM BRUSH

### From FWC's Youngest Veteran

The excellent reports our Friends' papers have given of the recent World Conference all mention my attendance at all four conferences. This is technically correct, but it needs some clarification.

At the London Conference in 1920 I was sixteen years old and a bona fide delegate appointed by the American Friends Service Committee—old enough to find the conference a wonderful experience. I was not a delegate to Swarthmore in 1937, but acted as chauffeur for my father, the presiding clerk, and crept in behind the heavy curtains on the platform, where I was an invisible participant. I was a delegate, or representative, to Oxford in 1952.

I just want to let you know that I am older than you think!

Bryn Mawr, Pa.

MARY HOXIE JONES

### "Corporate Witness and Individual Conscience"

I agree with Lindsley Noble [JOURNAL, August 15] that where issues of conscience are involved Friends in opposition cannot be asked to stand aside to permit action to be taken. I do not believe this demand was made at the Philadelphia Yearly Meeting session in question; the decision reached clearly reflected the expressed views of those in attendance. To go beyond this point and suggest, as Lindsley Noble does, that the Meeting must also bear in mind the possible views of absent Friends is something else again. Where does this process stop? Once unanimity among 17,000 Friends is required for a Yearly Meeting to move ahead, the Meeting won't ever move on anything. Isn't it sounder to suggest that those who are interested in the social issues under discussion take the trouble to come to the meeting and express their views?

Lindsley Noble suggests that "Friends desiring action should find other ways of meeting the demands of conscience than by requiring other members to be partners to an act in which the latter cannot conscientiously concur." There are times when inaction speaks to the world as clearly as action. In these situations inaction does not leave us neutral, but committed by default. Responsibility is not a one-way street, resting only on Friends who wish an action taken. Those who oppose the action are committing the Meeting, too. I do not suggest that the proponents' views should necessarily prevail; I only want it recognized that responsibility to conscience cuts both ways and requires both sides to search their hearts. It is this recognition of a mutual responsibility that I find lacking in Lindsley Noble's prescription.

Finally, I must differ with him, at least in part, with respect to his point that an incorporated religious body is morally estopped from violating the law under all circumstances. Corporate organization is undertaken for reasons that go far beyond tax exemption, and I don't think there is anything implicit in the contract which is entered into when a charter is granted that binds the organization under every conceivable circumstance to obey the law. Does the Nuremburg principle have no bearing on the institutions of society? I prefer to regard the corporation as the creature of those who create and operate it, and the fact that the state charters it does not make the state its ultimate master. The Noble position, while it needs to be weighed into the thinking of those struggling with conscience, opens up grave implications which I for one feel are more dangerous to a free society than the threat to law and order posed by civil disobedience undertaken under divine compulsion.

Philadelphia

STEPHEN G. CARY

The article by Lindsley Noble (August 15th JOURNAL) spoke to my concern. It has always disturbed me that Friends seem to fail to recognize that *not* of God in every man. While Quakers acknowledge that each of us interprets the light as he sees it, in practice those of us who do not believe that the peace testimony as interpreted by most Friends is completely realistic sometimes have the feeling that we are being shunned. Why isn't this light accepted as having value and truth, as is that of those who ardently support the peace testimony?

I feel the word "Religious" preceding "Society of Friends" stands for something. No one can deny the historical significance of the peace testimony, but it is up to those members—no matter how few—who are not in complete accord with it to remind Friends that Quakerism is a religion and not a prodigious committee.

Friends have been vocal on issues that differ from public opinion, and they hope to sway all who listen. By the same token those of us who sincerely differ with various Quaker testimonies are just as obligated to express ourselves.

Los Angeles, Calif.

PAT FOREMAN

As a seaman, I seldom have the opportunity to attend meetings. I do claim, however, some stirring of conscience and concern with the larger issues in Lindsley Noble's editorial.

The method of coming to decisions is well described in *Faith and Practice*. The Meeting permits all expressions of opinion; the "sense of the Meeting" is determined and submitted to the members, and "when approved in its original or modified form it becomes a part of the Meeting's permanent record and should be accepted as final unless called up for reconsideration."

This procedure does not imply that dissidents carry their activities to other groups outside the Meeting, nor that a dissenter should resign. Dissent does not imply the right to interfere with the approved desire of the group or to disrupt the group. Nor are coercive methods by the group in the majority desired.

The State is running a war that I bitterly detest but this

same State carries out any number of noble and useful activities. I work for its modification so that the state's potential for promoting the public welfare can be realized. The tax-free status of churches is a recognition by our culture that the church has a value above and outside the state. For a church to renounce its tax-free status is to surrender a hard-won fight. The surrender of subsidies, as I see it, while apparently a demand of conscience, is rather a surrender of conscience with the ultimate consequence of destroying the society. I do not believe that dissent gives anyone that right.

Orlando, Fla.

EVAN HOWE

### What About Quaker Minorities?

I wish to take issue with the statement in Marie Klooz's letter in the September 15th JOURNAL: "When one finds oneself in the minority at meeting, one should search his heart for more light."

It has always been my understanding that in the Society of Friends at least, might is not always right. Many of the things we now take for granted were "minority views" when first introduced: education and suffrage for women, abolition of slavery, child labor laws, civil rights, and so on.

Jesus Christ was a minority. George Fox went against the majority. So rather than feeling it a "duty to labor lovingly with those whose light differs" from the majority, maybe we should be listening to them with extra care.

Friends frequently find themselves in the minority in the "outside world." Does this mean we should search our hearts for more light in that area too? Should the "hawks" be encouraged to "labor lovingly" with the "doves" until the latter come around to the hawks' way of thinking? If Friends cherish the freedom to hold a minority view in the world at large, should we not also allow it—even encourage it—within the Meeting itself? If we are going to insist on trying to coerce dissenters into toeing the party line, why don't we just take a vote? It certainly would be much simpler and save a lot of time.

Bethesda, Md.

ELLEN M. COILE

## 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.*

### BIRTH

HURD—On September 20, at Philadelphia, a son, WILLARD FAIRCHILD HURD, to Alfred B. and Eleanor Houghton Hurd. The parents, brother, sister, and maternal grandmother, Sara N. H. Houghton (wife of the late Willard F. Houghton), are members of Media (Pa.) Meeting.

### MARRIAGE

BOONE-NICHOLL—On August 19 at Riverside, Conn., GAYLYN PAYNE NICHOLL, daughter of Dr. and Mrs. Robert G. Nicholl of Riverside, and WILLIAM DANIEL BOONE, son of William A. and Ruth Jackson Boone of Chevy Chase, Md. The groom's mother is a member of Hartford (Conn.) Meeting; his grandfather is Arthur C. Jackson of Philadelphia.

### DEATHS

HICKS—On September 21, ELIZABETH W. HICKS, aged 87, of Lansdowne, Pa., wife of the late William Johnson Hicks. A member of Lansdowne Meeting, she was the daughter of Samuel J. (Jr.) and Anna E. Levick. Surviving are two daughters, Mrs. John T. Evans of



Devon, Pa., and Mrs. John R. Ford of Moorestown, N. J.; a son, H. Kimble Hicks of New York City; seven grandchildren, and seven great-grandchildren.

**KENDIG**—On August 15, PARVIN S. KENDIG, aged 72, of Coatesville, Pa., husband of Lida Webster Kendig. He was a member of Fallowfield (Pa.) Meeting.

**NEVIN**—On September 22, ETHAN ALLEN NEVIN, aged 52, of Philadelphia, former assistant editor of FRIENDS JOURNAL. Surviving are two sisters, Mrs. Hugh Frail of Cortland, N. Y. and Mrs. Clifford Hutchins of Massena, N. Y.; and a brother, Dr. George Nevin, also of Cortland.

### D. Robert Yarnall

From time to time the Society of Friends produces individuals who, while devoted to a highly successful business, are even more devoted to their religion and the concerns which arise from it. This does much to preserve the original character of the Society as a nonprofessional, nonecclesiastical group. Such a person was preeminently D. Robert Yarnall of Philadelphia, who died September 11th. He gave to the Society of Friends and to his city the same executive capacity, inventive ingenuity, and complete dedication that he gave to his business. His quiet, nonaggressive manner concealed a resolute determination to succeed in whatever he undertook, from the slow, patient process of grinding a parabolic mirror for his telescope to the providing of an adequate sewer for Pendle Hill despite the noncooperation of neighbors.

There is not room here to outline the local and international growth of his business nor to list the honors he received as a mechanical engineer from the beginning in 1908 of the Yarnall-Waring Company, manufacturers of mechanisms for the power industry. He served as president of the American Society of Mechanical Engineers and as a member of Philadelphia's City Planning Commission and was awarded the Hoover medal for an engineer active in civic enterprises.

Robert Yarnall was especially skillful in presiding over and achieving unity of purpose in boards of directors. For years he was clerk of Philadelphia Yearly Meeting (Arch Street) and chairman on the Westtown School Committee. In presiding he was gifted to the point of genius in discovering a common ground, however hidden, among contending factions. We who served under him in the American Friends Service Committee's German child-feeding mission remember with gratitude and pleasure his mild but firm control.

For twenty-five years (from its beginning) he was chairman of the board of Pendle Hill, where his unfailing attention and help proved indispensable. But Pendle Hill is only one of many monuments to Robert Yarnall's complete devotion to causes and undertakings in which he believed.

HOWARD H. BRINTON

### Coming Events

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

#### OCTOBER

15—New Jersey Friends Council meeting at Atlantic City (N.J.) Meeting House, Pacific and S. Carolina Aves., 1 P.M. Bring lunch. Beverage provided.

20-22—Western Quarterly Meeting at Camp Hilltop, Downingtown, Pa., from 2 P.M. Saturday to 2 P.M. Sunday. Reservations neces-

sary. Write Dorothea C. Morse, R.D. 2, Kennett Square, Pa. 19348.

22—Central Philadelphia Meeting Conference Class at 15th and Race Sts.: reports by Mary M. Cuthbertson and Stewart Meacham, 11:50 A.M. Subject: "Vietnam Summer."

23—"Economic Growth," Lecture #4 at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 P.M.

24—Glens Falls (N.Y.) Meeting, 200th anniversary celebration, 8 P.M., 172 Ridge St. Speaker: Elton Trneblood. Subject: "The Future of Quakerism."

28—American Friends Service Committee annual public meetings, Race Street Meeting House (above 15th Street), Philadelphia, 9:30 A.M. to 12:30 P.M. and 2 to 4 P.M. Subject: "The Future As Now"—our present crises of decision, national and international.

28—New York-Westbury Quarterly Meeting at Flushing, N. Y. Meeting for worship, 10 A.M.; Ministry and Counsel, 10:30, followed by business meeting. Bring box lunch; beverage, dessert, and child care provided. Afternoon speaker: Amiya Chakravarty. Subject: "The Oriental View Toward Time."

28-29—Bucks County United Nations Festival, presented by Council of Cooperating Organizations, Central Bucks High School, Court and Lafayette Sts., Doylestown, Pa., 10 A.M. to 5:30 P.M. Films, exhibits, cracker-barrel discussions, folk songs and special music, senior high school panel (10:30). Main address on U.N. by Bruce Munn, head of U.N. Bureau, United Press, 3 P.M.

29—Central Philadelphia Meeting Conference Class at 15th and Race Sts.: report on Friends Conference on Race Relations by Frederick D. Cooper, 11:50 A.M.

29—Chester Quarterly Meeting at 125 W. Third St. (north of courthouse) Media, Pa. Discussion at 1:30 P.M. Topic: "Is Civil Disobedience Appropriate for Friends?" Speakers: Lyle Tatum and Albert Maris.

29—Public meeting, Green Street Meeting House, 45 West School Lane, Philadelphia, 7 P.M. Speaker: Dorothy Hutchinson. Subject: "What's the Matter with the United Nations?"

30—"Planning for Economic Growth," Lecture #5 at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 P.M.

#### NOVEMBER

(Standard Time)

3-5—Weekend for husbands and wives at Pendle Hill, Wallingford, Pa., led by Vera and David Mace. Cost: \$30 per couple. For reservations, write or phone Religious Education Committee, 1515 Cherry St., Philadelphia 19102 (LO 8-4111).

4—Open meeting with Maurice Creasey at Arch Street Meeting House, Philadelphia, 4:30 P.M. See news note.

5—Central Philadelphia Meeting Conference Class, 15th and Race Sts., 11:50 A.M. Speaker: Lawrence Scott. Topic: "Acts of Public Witness in the Book of Jeremiah."

5—Meeting for worship at Chichester Meeting House, Meeting House Road, Boothwyn, Pa., 3 P.M.

5—Special joint meeting of Detroit Meeting with Friends Church of Detroit at Friends Church, 9640 Sorrento 11 A.M. Speaker: William Lotspeich, executive secretary elect of American Friends Service Committee.

5—Tea at Pendle Hill, Wallingford, Pa., 3:30 P.M. Speaker: Maurice Creasey. See news note.

6—"The Population Question," Lecture #6 at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 P.M.

10—Philadelphia Quaker Women, Fourth and Arch Streets Meeting House, 10:30 A.M. Speaker: Dorothy Hutchinson. Topic: "Is Our Peace Testimony Alive?"

7—Baltimore Quarterly Meeting at Little Falls Meeting House, Fallston, Md. Ministry and Counsel, 9:45 A.M.; meeting for worship, 11. Lunch served by host Meeting, followed by meeting for business and conference session.

12—Central Philadelphia Meeting Conference Class, 15th and Race Sts., 11:50 A.M. Speaker: Wilnot Jones. Topic: "How Can We Make the Queries More Effective?"

13—"Colonialism, Old and New," Lecture #7 at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 P.M.

Many JOURNAL readers make a practice of consulting the directory below when they are traveling and as a convenient source of information on Friends Meetings. Any Meetings that are not included are invited to send their listings to Advertising Department, FRIENDS JOURNAL, 152-A North 15th Street, Philadelphia, Pa. 19107. The charge for this service is 26¢ per line for each issue in which the listing appears.

## 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)*

### 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 Elbrandt, Clerk, 1602 South via Elnora, 624-3024.

### California

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

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

**COSTA MESA**—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, 10:45 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 296-2264 or 454-7459.

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

**MONTEREY PENINSULA**—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 624-8434.

**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. GE 1-1100.

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

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

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

**WESTWOOD (West Los Angeles)**—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 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 and First-day School, 11 a.m., Newtown Junior High School.

**STAMFORD-GREENWICH**—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: 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 Robins, Clerk; phone 762-8583.

### 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.

**MILL CREEK**—One mile north of Corner Ketch. Meeting and First-day School, 10:30.

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

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

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

### District of Columbia

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

### Florida

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

**DAYTONA BEACH**—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.

### Illinois

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

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

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

**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.

**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, Norris Wentworth, 336-3003.

### 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. Discussion group following. Phone 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.

### Maryland

**ANNAPOLIS**—Worship 11 a.m., at Y.W.C.A., on State Circle. 263-5332 or 647-0469.

**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.

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

**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. Clerk, Herbert Nichols, 1138 Martin Place. Phone 663-4666.

**DETROIT**—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. John C. Hancock, Acting Clerk, 7911 Appoline, Dearborn, Mich. 584-6734.

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

### 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.; 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

**HANOVER**—Meeting for worship and First-day School, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m.

**MONADNOCK** — Southwestern N.H. Meeting for worship, 9:45 a.m. The United Church Parish Hall, Jaffrey, N.H.

### New Jersey

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

**CROSSWICKS**—Meeting and First-day School, 9:30 a.m.

**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. First-day School and worship, 11 a.m. Visitors welcome.

**PLAINFIELD** — First-day School, 9:50 a.m., 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**—First-day School, 10 a.m., meeting for worship, 11 a.m.

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

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

**SHREWSBURY**—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. 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.

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

### New York

**ALBANY** — Worship and First-day School, 11 a.m., 727 Madison Ave.; phone 465-9064.

**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 WI 1-6996.

**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 SPing 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. Duanesburg, Schenectady County.

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

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

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

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

**SYRACUSE**—Meeting for worship 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, 11 a.m., joint First-day School with 7-Hills Meeting 10 a.m., both 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.

**CHESTER**—24th and Chestnut Streets. 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.

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

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

**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**—Lansdowne & Stewart Aves. Meeting for worship 10 a.m., First-day School 10:30. Adult Forum, 11 a.m.

**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** — Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 a.m.

**MERION**—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30. Adult class 10:20. Baby-sitting 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 Street, 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, Race St., west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.  
Chestnut Hill, 100 E. Mermaid La., 10 a.m.  
Fair Hill, Germantown and Cambria, 10 a.m.  
Fourth and Arch Sts., First- and Fifth-days.  
Frankford, Penn and Orthodox Sts., 11 a.m.  
Frankford, Unity and Wain Streets, 11 a.m.  
Germantown Meeting, Coulter Street and Germantown Avenue.  
Green Street Meeting, 45 W. School House Lane.  
Powelton, 3721 Lancaster Ave., 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.

**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.

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

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

**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.

## 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., Hope House, 903 Sixth St., S.E.

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

**ROANOKE**—Blacksburg—Meeting for worship 1st and 3rd Sunday of month, 11 a.m., Wesley Foundation Bldg., Blacksburg, 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 344-4948.

## Washington

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

## 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.

## VACATION

IF YOU ENJOY COUNTRY QUIETUDE, good food, beautiful Berks County fall rambles, The Nortons invite you for a weekend or longer. Telephone 926-2769 or write Willow Brook, Mohrsville, Pa.

## EMPLOYMENT OPPORTUNITIES

OPPORTUNITY FOR INDIVIDUAL OR COUPLE interested in experimental enrichment program. Requisites are: primary concern with creative growth in young people; broad scientific interest; special interest in nature study, crafts, and wilderness education. Located in Monadnock Region, 60 miles from Boston. Write or phone Henry C. Patey, Director, Hampshire Country School, Rindge, New Hampshire. Phone (603) 899-3325.

## AVAILABLE

POODLES — AKC, Standards and Moyens, Puppies, Boarding, Escot Kennel, Sandy Spring, Maryland, near Friends House. 301-924-3421.



**WANTED**

**QUAKER CAMP DIRECTOR NEEDED SUMMER 1968**, Camp Onas, Bucks County, Pa., under care of Bucks Quarterly meeting. Co-ed, excellent facilities. 100 campers. Camp administration or equivalent necessary. Apply by November 17th to Henry Eisenhart, 24 Oliva Drive, Yardley, Pa. 19067.

**HOMEMAKER TO CARE FOR THREE CHILDREN**, motherless home upstate New York. Use of car, time off. Write box S-412, Friends Journal.

**RELIGIOUS EDUCATION SECRETARY** for New York Yearly Meeting. Visitation to meetings essential. Must be a Friend. For further information write Marjorie Risley, Box 1, Duaneburg, New York, 12056.

**WANTED-APARTMENT**

**COUPLE DESIRES GARAGE APARTMENT** or small low-rent house in exchange for maintenance in Philadelphia area. Phone 584-6772.

**ONE-BEDROOM APARTMENT OR COTTAGE, MEDIA (PA.)**, VICINITY, fireplace, wanted by woman Friend. Box O-408, Friends Journal.

**4 1/4% SAVINGS ACCOUNT**

**SAVINGS CERTIFICATES 5%**



FRED A. WERNER, President

HOME OFFICE . . .

32 So. Lansdowne Ave., Lansdowne, Pa.

LAWRENCE PARK OFFICE . . .

Lawrence Road, Broomall, Pa.

**Let's get back to exercise again**

The proper rocking chair does it. Improves circulation, thus creates energy. Help banish leg cramps and insomnia. Approved by doctors. Nominal fee. Ideal gift. For details please write,

BOX R-384, FRIENDS JOURNAL

**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

**STRAWBRIDGE & CLOTHIER**

Builders of Confidence  
Since 1868

**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

**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

**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?

*Personal Supervision  
of a Firm Member*

**Fyfe, Auer & Boyd**

**FUNERAL HOME**

7047 GERMANTOWN AVE.  
Chestnut Hill 7-8700

\* James E. Fyfe  
Charles L. Auer  
Irvin B. Boyd

Cremation service available

\* Member Germantown Meeting

This advertisement is not an offer to sell or a solicitation of an offer to buy these securities. The offering is made only by prospectus.

**INTEGRATED HOUSING  
AS AN INVESTMENT**

**M-REIT**  **MUTUAL REAL ESTATE INVESTMENT TRUST**

Objective: to invest in income-producing real estate in good neighborhoods and offer housing to all.

► Free prospectus available to individuals and institutions

Morris Milgram F 10-15  
Mutual Real Estate Investment Trust  
30 East 42 St., New York 10017

Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

**A Complete, Modern Printing Plant**

**THE LEGAL INTELLIGENCER**  
10 SOUTH 37th STREET, PHILADELPHIA, PA. 19104

Telephone EVergreen 6-1535

Printed by the Friends Journal, Philadelphia, Pa.

## AN IDEAL CHRISTMAS GIFT



## A Cookbook for the Adventurous!

This attractive new cookbook contains menus and recipes gathered by AFSC workers in eighteen countries and converted to American ingredients and measures. This informative cookbook, delightfully illustrated and easy to read, will be a pleasure to own and a wonderful gift.

Available at all AFSC offices and at Friends bookstores in an attractive gift box, the cookbook sells for only \$2.50. Mail orders should enclose 50¢ additional for postage and handling.

American Friends  
Service Committee  
160 North 15th Street,  
Philadelphia, Pa. 19102



## Speaking of Christmas

... Why not remember your family, old friends and new friends with a 1968 subscription to the

## Friends Journal?

**FUEL OIL**  
1¢ PER GALLON DISCOUNT  
**OIL BURNER SERVICE**  
**\$22 per year**  
**GROUP INSURANCE**  
Other Membership Benefits  
**PHILADELPHIA CONSUMER SERVICES**  
**COOPERATIVE**  
Box 4164 Philadelphia 19144  
VI 4-2766

## 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

## 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.

## 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*

## 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

## IBM ACCOUNTING

FOR SMALL OR LARGE BUSINESS, AND PROFESSIONAL MEN

*Can save you time and money*

*No equipment to buy, rent, or lease!*

OUR LOW MONTHLY RATES — \$30 AND UP — INCLUDE:

- Complete financial statements
- Sales, payroll, and income tax returns
- Charge account statements, job costs, etc.
- Prompt mail service to entire U. S. A.

## ► A WORD ABOUT TAX REFUSAL ◀

*Since we limit our income to avoid paying income tax, our rates are LOW — and — in hiring our help we actively seek out C.O.s and/or tax refusers.*

## Southern California Business Service

465 E. Union Street

Pasadena, California 91101



## 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

## 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

## 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-prepara-  
tory curriculum as well as for those  
interested in a terminal academic pro-  
gram. Twenty-five miles from Washing-  
ton, D. C., and Baltimore, Md.

**"Let your lives speak"**

C. THORNTON BROWN, JR.  
Acting Headmaster

## YOUNG FRIENDS

The Meeting School offers students  
entering grades 10 and 11 the op-  
portunity to develop inner strength  
and direction.

Community decisions by consen-  
sus . . . Family living . . . inter-  
session . . . Trips and projects  
. . . Farm . . . Work program  
. . . Fine arts and crafts . . .  
College preparatory . . . Accred-  
ited NEACSS

True education comes from a way  
of living together, as well as from  
academic study. Write:

CHRIS RAVNDAL, Clerk  
THE MEETING SCHOOL  
RINDGE, New Hampshire 03461



## 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 new upper school, library and  
boys' gymnasium is being built to  
be ready for the fall of 1968.*

ADELBERT MASON,  
Headmaster

**MOVING? CHANGE OF ADDRESS?** Please insure uninterrupted deliv-  
ery of the JOURNAL by sending *in advance* to the JOURNAL office (152-A  
North 15th Street, Philadelphia 19102) both the new and the old addresses,  
together with the date of change. (The Post Office charges the JOURNAL  
ten cents each for returning misaddressed copies.)



## CRETH & SULLIVAN, INC.

*Insurance*

320 WALNUT STREET

PHILADELPHIA 6, PA.

WALnut 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS

# NEW from The plough publishing house

**SALT AND LIGHT:**  
*Talks and Writings on the  
Sermon on the Mount*

by EBERHARD ARNOLD. \$4.75

"This book does not fit into any of the  
traditional categories. It is a call to 'no  
compromise,' to concrete discipleship.  
Its message as a call to men of 1967  
poses difficulties and might arouse  
some opposition. Hence it is not an  
ordinary book."

ROBERT FRIEDMAN, Kalamazoo,  
Michigan—contemporary scholar of  
Anabaptist writings.

"I wish the fullest measure of external  
and internal success to this excellent  
book, so needed by today's world,  
which turned against the great teach-  
ing of Jesus."

PITIRIM A. SOROKIN

"It is the kind of book that stirs to  
repentance and to renewal, and moves  
me deeply."

THOMAS MERTON

Available through:

THE FRIENDS BOOKSTORE

302 Arch Street, Philadelphia 19106

or directly from:



THE PLOUGH  
PUBLISHING HOUSE  
of the Society of Brothers

Box FJ-67

RIFTON, New York 12471

THE FRIENDS SCHOOL  
BUCK LANE  
HAVERFORD, PA. 19041

### FRIENDS BOOK STORE

302 ARCH ST., PHILADELPHIA, PA. 19106  
sells over the counter and by mail books  
of all kinds, especially Quaker, devo-  
tional, religious, biographical, and chil-  
dren's books. Mail and telephone orders  
filled promptly. Call or write.

Telephone: MAket 7-3576



## GIVE THE UPPER ROOM for CHRISTMAS

One way to show your concern for  
loved ones and friends, and at the  
same time express sincere good  
wishes for a happy Christmas, is  
to send THE UPPER ROOM.

Single copies, mailed in colorful  
Christmas envelopes, mean far  
more and cost less than ordinary  
Christmas cards. Yearly subscrip-  
tions are a useful, year-long Christ-  
mas gift.

Many who are familiar with THE  
UPPER ROOM make a practice of  
wrapping a copy with each Christ-  
mas gift package.

Cost of THE UPPER ROOM is only  
10 cents per copy in lots of ten or  
more to one address. Christmas  
envelopes for remailing, 1 cent  
each. Yearly subscriptions \$1.00.  
Order NOW from

## The Upper Room

The world's most widely used daily devotional guide  
38 Languages—45 Editions  
1908 Grand Ave. Nashville, Tenn. 37203



TABLE CRICKET GAME IS FUN FOR ADULTS OF ALL AGES !!!

WORLD WIDE GAMES are unique Christmas gifts for families.  
Oak, walnut, maple and cherry woods are made into games that  
are a rare combination of durability, beauty and fun. Adults and  
children will enjoy these games in your Friends Meeting House  
or in your own home.

WARREN AND MARY LEA BAILEY, who are Friends, own and operate  
WORLD WIDE GAMES, INC., along with a staff of six others.  
Since 1953 they have been making good games for churches,  
recreation centers, camps, families, schools and other groups.

SEND FOR FREE CATALOG OF GAMES AND PUZZLES

## WORLD WIDE GAMES, INC.

BOX 450 — DELAWARE, OHIO 43015

CHINESE TANGRAM PUZZLE (BELOW) IS \$5.50 PLUS POSTAGE

