

FRIENDS JOURNAL

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*O*UR age is an age of crisis, and in the final analysis the crisis is religious. It has to do with ultimates, with what it is to be human, with the presuppositions by which men live, with the nature of the resources upon which we draw in extremity, the quality of life men seek, the values which they embrace, the drums by which they march, the commands they dare not disobey. It is essential that we should think about these things.

—A. J. MUSTE

*"The youngest
child learns
stoicism."
(See page 621)*

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Photo by Andrew Engball

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On Acting One's Age

By INA HICKS

SEVERAL years ago, at Adelphi Meeting's Family Camp, we spent a Saturday evening that was very meaningful for me. With all ages gathered together, a group of our young people plugged in their equipment and rocked the mountaintop with *live* music. Between renditions we played square-dance records and danced. I danced and my insides danced, but my feet were made of cement, not clay.

After the very young were asleep, those of us from teen-age upwards sat in a circle and talked. From the exchange came the question from an adult: "But isn't it important that parents maintain their image as parents and act their age?" The essence of the young people's response lay in their need to understand why it is more important to maintain our image than to be ourselves. Now I am wondering—several years later—what we are hiding behind our parental image. How do images relate honestly?

Last year at a meeting of the Religious Education Committee, two representatives of Young Friends were asked, "What do you want of adults? Do you want us to act like teen-agers?"

To this one Young Friend "What we want of adults is for them to treat us like people—one person to one person."

Recently at a gathering of Quaker women "it" came out again, sounding something like this: If we want to help young people we must act our age. We must expose them to the values and mores of *our* age, not go down to their level.

Inside of me a question was asking itself: how do we act our age? I am 37, and I know it. My body tells me so, and I have clear rememberings of how things were twenty years ago when I was 17. But there are days when I *feel* like a child, brand-new and full of wonder; like any adolescent, I am filled with an exuberance that could take on the world. Then, all too often I feel older than time. Does the person who is 40 feel like 40 all the time? Is there need to *act* like 40?

It seems to me that the people I know who are the "shining ones" are not "acting their age" but have never stopped living in *this* age. They did not bury their youthful outlook at age 20, but have carried it through the years. They neither deny their years nor use them as padding on a seat of judgment.

Ina Hicks, the mother of five children, is a member of Adelphi (Md.) Meeting who now attends Sandy Spring Meeting because it is nearer to her home. She and her husband, Robert Hicks, were until recently advisors to Baltimore Yearly Meeting Young Friends.

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Editorial Comments

Factionous or Conciliatory? Unified or Diverse?

FROM one of those rare English Friends whose regular reading matter includes not only that bulwark of British Quakerism, *The Friend* of London, but also our own *FRIENDS JOURNAL*, there came recently a letter observing that Friends in the United States—at least as they are reflected in the pages of this periodical—seem to be far less controversial than those in England. “I wonder why?” she continues. “Perhaps the in-fighting occurs in your Meetings and the kindlier side emerges in the *JOURNAL*.”

While we do not exactly resent being called a pacifying influence (although we cannot help wondering if our British Friend has missed some of the lively sparring matches in our “Letters” columns), we *do* find this comment a little disturbing, for we recall that at the well-attended consultation on “Making Diversity Fruitful” held in Philadelphia in October (reported in the November 1st *JOURNAL*) it was generally agreed that diversity was a decided asset—that a Meeting membership representing only one point of view would be quite as flat and uninteresting as a carillon with only one bell tone or a stew made from a single ingredient.

Actually we are not *too* worried, for long personal observation of American Friends has convinced us that, although they are in no present danger (we hope) of splitting into splinters, as they did in the nineteenth century, they have their full share of differences of opinion. Perhaps the public expression of these disagreements is weakened by the generally conciliatory attitude described by R. W. Tucker on another page of this issue when he says: “Our occasional attempts to confront our differences are apt to founder in a morass of mutual agreement.”

Whether this trait of excessive amiability smothers the diversity that is essential to growth is open to question. In some Meetings this seems to be the case, if we may judge by one recent “state of the meeting” report that has just come into our hands. “The fact that we accommodate different views of Quakerism in our group could be a source of strength to us,” it says, but “unfortunately it tends to separate us. Some of us feel comfortable with only certain others.”

Yet to an outside observer the Friendly habit of smoothing over differences apparently is far less conspicuous than those differences themselves, if we may judge by

the percipient editorial called “Have the Quakers a Message?” in the October *Catholic World* by Father John B. Sheerin, who was one of the two official Roman Catholic observers at the Friends World Conference last summer. “If the Catholic is impressed by Quaker prayerfulness,” he writes, “he is equally depressed or at least bewildered by the startling diversity of religious views among the Quakers. The spectrum ranges all the way from secular humanism to fundamentalism.”

This sounds as if Friends are sufficiently varied to satisfy any advocate of diversity, but Father Sheerin goes on to point out that “The vagueness of a Quaker’s language in talking about God or the Inner Light contrasts sharply with the precision, clarity, cohesiveness, and forcefulness of his words when he speaks about actions that should be taken to right a wrong. . . . The Catholic is tempted to wish that the Quaker would transfer some of this clarity to his Quaker theology.”

A Catholic’s View of Quakerism

Many of Father Sheerin’s other comments on what he observed at the World Conference are sufficiently acute to deserve quotation here. For instance, in one of his syndicated releases from Guilford to the Catholic press he asked “What can Catholics learn from Quakers? We can learn” (and this may astound many Friends who tend to look upon Catholics as more habituated to prayer than they are themselves) “to take prayer more seriously and especially to make our prayer more deeply sincere and personal. This is important at this time when Catholics are becoming involved in social action such as the peace movement and civil rights.

“It is most commendable that Catholics should be ‘where the action is,’ but the danger is that they might become so deeply involved that they forget to pray—on the specious ground that all action is prayer. The Quakers have done great work in social action, . . . but they insist that prayer must accompany action. They contend that one’s effectiveness in and enthusiasm for Christian service soon runs down and must be reinvigorated constantly by prayer.”

Even more astounding and more revealing of at least one modern Catholic leader’s trend of thought is the concluding paragraph of Father Sheerin’s *Catholic World* editorial. “In the *aggiornamento* of Catholicism,” he says, “we find many young Catholics who question the need of

an institutional church and who are impatient with its forms and policies and procedures. The uncluttered simplicity of Quakerism could be an attraction to them. When therefore we read Christ's words, 'Whatsoever you do unto these the least of my brethren you do unto me,' we perhaps wonder why Quakers proportionately have been so much more successful than ourselves in carrying out Christ's call to social action. Is it because they are endowed as individuals with unique charisma, or could it be that institutional forms are impeding us in our mission to the world?"

Thank you, Father Sheerin. The compliment may not be deserved, but it is at least heartening.

New Horizons for the Handicapped

By JOAN HERMAN

MANY young adults with severe physical handicaps, hospitalized for five, ten, twenty years or more in institutions throughout the United States, are seeking opportunities for purposeful living, self-management, and the development of their talents and abilities. Because existing hospitals, with more pressing obligations to the sick and senile, are not able to respond to these aspirations, a new departure must be made; a new environment must be found for the long-term physically-handicapped individual with potential.

In 1955 a small group of hospitalized persons in New Britain, Connecticut, was instrumental in the founding of New Horizons, a "fellowship dedicated to adventure-some and productive living by the physically handicapped." Encouraged by Christ's promise, "I am come that they might have life, and that they might have it more abundantly," these handicapped adults joined with their able-bodied friends to establish and govern their own organization. Among their sponsoring friends and founders were a number of Quakers from the area, some of them members of Hartford Meeting.

The ten original residents of the New Horizons Wing at New Britain's Memorial Hospital were young adults who had been transferred there from isolated situations. Then only twenty-two, I had been placed in a hospital for the aged and infirm, where my fellow patients (many of them senile) were waiting to die. I had no future. I could see no useful place for myself in life. Though I felt there was much I might do, I found the hospital rules and environment more limiting than my disabilities.

As those of us in the New Horizons Wing shared our

Joan Herman, chairman of New Horizons, Inc., contracted polio many years ago but can now spend four or five hours a day out of the iron lung. A Seventh Day Adventist, she has been a member of the Wider Quaker Fellowship for a number of years and is well known to Friends in the Pittsburgh (Pa.) and Hartford areas.



Photo by Gerald Demeusy

experiences and our loneliness we became determined to build meaningful futures for ourselves. The purpose of our organization (the majority of whose board of directors are severely handicapped) is to establish a suitable community home and center which would be a hospital residence with a homelike environment—an environment where every person would be able to enjoy some measure of gainful employment and to realize his own highest potential for meaningful living.

The New Britain group has discovered that its sentiments and hopes are shared by hospitalized and homebound persons in other parts of the country and throughout the world. The finest pioneering job on behalf of such individuals is now taking place in Arnhem, Holland, at Het Dorp, a village specially designed for residential living for the severely handicapped. The United States is far behind smaller and poorer countries in providing opportunities for this element of the population.

The 550 handicapped members of New Horizons have acquired at Farmington, Connecticut, a fine piece of land on which stands a picnic pavilion and a recreation area designed for individuals in wheelchairs. Here they hope to establish a residential community as a pilot project.

Even before this goal is achieved New Horizons has contributed to the independent, creative living of a number of its members. One, in spite of cerebral palsy and a severe speech defect, has supervised the teen-age volunteer program at the hospital; three members have operated a successful variety store which they started on a \$150 loan from New Horizons; another group are employees of Goodwill Industries, working from their hospital rooms where telephones have been installed.

None of us must think his abilities insignificant. Apart, we who are physically handicapped are dependent. Together, we are interdependent. Together, we can build this vision of an abundant life into reality. This is the faith upon which New Horizons was founded.

Mail From Quang Ngai

From staff members of the South Vietnam Refugee and Rehabilitation Program of the American Friends Service Committee come accounts of their work with civilian war sufferers in conjunction with the Quang Ngai Hospital in the province's capital city of Quang Ngai. Excerpts from a few of these letters follow.

Photographs by Andrew Engball

PERHAPS the most frightening thing about the inhumanity of war is our ability to adjust to it to the point where the sound of bombers and artillery no longer bring to mind images of the burning and killing they are causing, the sight of hundreds of armed men and the thought of their purpose no longer frighten us, and headlines of bodycounts are no longer human beings killed but some sort of scorecard.

After being here a week I took a two-day trip to Danang to meet some supplies being flown in for us from Hong Kong. I got a good sense of the magnitude of the American "presence." Danang has a large airfield with continuous jet activity, huge supply depots, rows and rows of barracks, heavy equipment of all kinds, and vast installations all around the city. We stayed at a USAID guest house, and across the street was a solid block of American-style bars, most of them closed now since the town has been declared off limits to the Marines. Most American personnel [are] pretty well isolated from the Vietnamese, living in guarded compounds, eating flown-in American food in air-conditioned mess halls, seeing American movies shown every evening.

Somehow we must be able to love the soldier while we oppose the war, to object to all the violence without separating ourselves from either side. This is difficult when the Americans have such an overwhelming capacity for violence and destruction.

—ERIC WRIGHT, *generalist, member of Gwynedd (Pa.) Meeting*

Our Quaker principles are maintained when we are offered ammunition, guns, and sandbags for protection against mortar attack. We have refused any weapons and have had no trouble to date. The military men do not understand us, but that's okay, our consciences do!

Sights I have seen this week would make any American go hysterical from the pain. The youngest child learns stoicism. The bed capacity is 360, and this week there were as many as 720 jammed into the wards. The refugee count continues to climb: 6,000 new ones after the operation fifteen miles northwest of us this week.

—SALLIE SQUIRES, *physical therapist, member of Radnor (Pa.) Meeting.*

The only food I have seen distributed (received by the patient's family in old tin cans or anything that will hold food) has been some reconstituted milk, rice, a piece of fish, and bread. This is done once or maybe twice a day. The patient may store some rice in a can under his bed.

Flies abound in this atmosphere. A patient too weak to shoo them is covered by them.

—KATIE MAENDEL, *rehabilitation nurse.*

I wish you could see the x-rays of these fractures. In the States we would see a fracture of these magnitudes maybe once every three months or so. Here, they come in multitudes daily—by lambretta, by pony cart, by cycles, and in the arms of their frantic families.



"I have begun to create physical therapy items from local and scrounged materials"

In touring the wards, I was overwhelmed by the percentage of these patients who should be receiving rehabilitative services. It made me want to plunge in at once. But where would I start in this incredible mass of human suffering? Who is most important and how much can I do? The heartbreaking decision was to turn and walk away, knowing that I alone, with just two hands, couldn't help them enough. I can not rehabilitate a handful of these beautiful people at the expense of the hundreds of others waiting for a turn that might well never come. We must lay proper groundwork before building up patient services. To treat the optimal number of patients adequately at the earliest possible date we must spend our time now in planning the rehabilitation center.

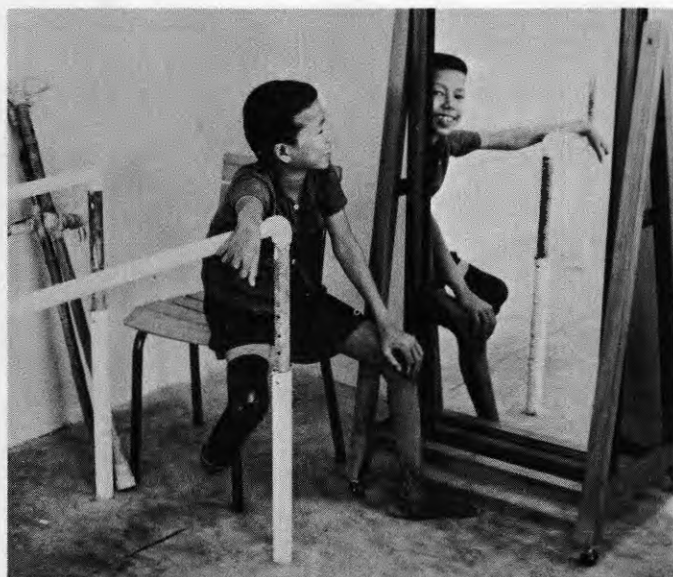
I have begun to "create" small but vital physical-therapy items from local and scrounged materials. Have gotten new (and empty) sandbags and have cut them up

to make various-sized sandbags for exercise purposes. I am making cockup hand splints from wood and empty cans. The children are so small, I use frozen juice cans for them.

We have fallen heir to an airplane wing from which splints and parts of prostheses will be made. This plane was shot up as it came into Quang Ngai airport just about a month ago. It burned almost completely except for the wing, which has been donated to Quaker Service.

Today must go down as a red letter day for the Quaker Rehabilitation Center: Joe Clark [British Friend] started the first prosthesis (artificial limb) to be made in the province of Quang Ngai for a civilian war casualty.

Our first amputee to start through the rigorous procedure is a young boy of 16 who looks more like 10.

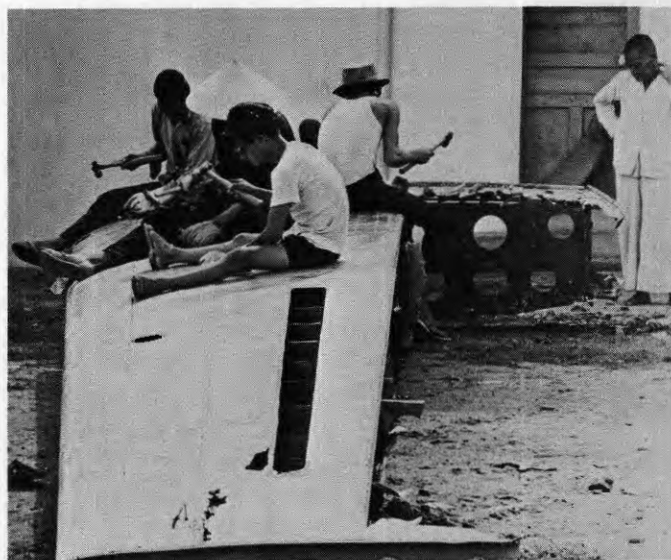


"Our first amputee . . . certainly was harboring no feelings of self-pity or hatred"

Nguyen De was hit by artillery fire and lost his left leg just above the ankle. He also has a severely deformed right ankle and has lost most of the fingers of the left hand as a result of the same incident. Last week when I was making a survey of amputees in the hospital I noticed him walking all over the ward and up and down the stairs on his knees. A boy with a real pixie grin and engaging nature, he certainly was harboring no feelings of self-pity or hatred. His stump is well healed and surprisingly well shaped. He was discharged some time ago but keeps coming back from wherever he has holed up (his home is actually some distance away from Quang Ngai) and is right on deck in the ward each morning. It may be the only place the poor lad can find anything to eat.

A number of patients coming in have obviously been hit by the vicious U.S. antipersonnel bombs that explode on contact and spew a million metal fragments in all

directions. The people look as if they have been peppered with black ground glass. Hundreds of cuts from head to toe and hundreds of metal fragments imbedded under their skin. Many will lose some or all of their eyesight.



"We have fallen heir to an airplane wing"

Victims of the last few days lie in silent shock, murmuring from time to time as we pass among them, "Xua, Qua, Xua, Qua" ("it hurts too much"). Medical technicians walk right by, ignoring their soft pleas for relief from pain because there is nothing that can be done. Pain-killing medications are practically nonexistent; what there is is reserved for "extreme" (how do you define that around here?) cases. They still lie in their own blood and filth—still in the same rags they wore when brought in—many still in crude splints awaiting their turn for casting or amputation. The wards and grounds are crowded with silently waiting relatives, building campfires in tin cans to cook some special tidbits or fish heads; fanning flies from wounds in desultory fashion, occasionally trying to clean up vomitus and feces and dumping same just outside the door. The air is filled with stench and pain, fear and sorrow.

It's grim—and the guns go on and on and on and on—creating more hell on earth. What are we "saving them from" that could be any worse than what they endure now??!!

—DOROTHY WELLER, *physical therapist*

The Defenders

By WILLIAM R. LAMPPA

Defenders of war
Sit straight-backed in high places,
Making decisions.

Doylestown Meeting and the Riley Boys

By DAVID S. RICHIE

IT all began on August 22—at least Doylestown (Pa.) Meeting's involvement began then. The Meeting's Social Order Committee couldn't wait for the appointment of staff for the new program on Friends Involvement in Housing and Poverty, so it invited me out to join in "brainstorming" the possibilities. Local needs seemed less urgent or reasonably well met, and the needs of Lower Bucks County seemed a bit remote and more accessible to Meetings nearer by. Enough Doylestown Friends work in Philadelphia, even though it is almost thirty miles away, to make that area's problems relevant to the Meeting—but how to take hold of the crying needs there? Several suggestions failed to click, but my mention of the "Riley Boys" sparked a response.

Who were the Riley Boys? One of the most amazing stories in the history of the Weekend Workcamps is that of Charles Riley. We had stumbled upon him just after he had been fined \$30 for living in a house unfit for habitation and had been threatened with another fine of \$100 if repairs were not completed within a month. The house in question was a vacant and vandalized one. He had bought it and had paid a contractor \$1500—all his remaining savings—in advance to bring the property up to standard, and then the contractor had absconded.

We "poured in" the workcampers to help him avoid the second fine, but when the campers arrived at Riley's one Saturday morning they knocked and knocked at his door in vain. Coached not to give up easily, they persisted, and finally the bedroom window was opened. The fresh air cleared Riley's mind, dizzy from coal gas, but he found his wife and two children quite unconscious, and only a quick rush to the hospital saved the lives of the entire family.

Last June, the Reverend Mr. Riley (now an ordained Baptist minister) bought a dilapidated vacant house with three stories above a street-level store-front church. Its condition is indicated by its price, \$65. A mountain of work has gone into it. Many more mountains of work remain before it can be even remotely adequate for the neighborhood center and workcamp site Charles Riley and the neighborhood boys ("the Riley Boys") dream of. A whole new roof has had to be engineered, and when work was begun on the second-floor bathroom the whole built-on cubicle fell away from the house, leaving the plumbing dangling in the air!

David S. Richie, executive secretary of the Social Order Committee of Philadelphia Yearly Meeting, has been a pioneer in the field of workcamps for the past thirty-three years. He now serves also as coordinator of the Yearly Meeting's new Committee on Housing and Poverty Involvement.



Installing the new bathroom: Charles Riley (left) with two Doylestown volunteers and one "Riley boy"

Every volunteer available has been pressed into service, including a fine group of Brethren Service trainees, a hard-working group of German architectural students, and a good number of neighborhood teen-agers. But it soon became clear that the local boys urgently needed to earn pocket money by their labor. Such money for working on the building has been hard to come by, but more than \$1000 of the \$1500 advanced by Philadelphia Yearly Meeting's Social Order Committee for rehabilitation of the building as a workcamp site has been used for nominal wages. In October Mr. Riley started leading workcamps strictly as a volunteer. The Riley Boys' income has been supplemented by their doing other dirty jobs for pay, like tearing up a garage floor. As a result, a total (so far) of fifteen of these boys have disavowed any affiliations with gangs and have resolved not to fight, not to carry weapons, to stay in school, and to go straight, no matter what it takes.

When Doylestown Friends heard about this situation they not only volunteered to come in to work for a Saturday but also raised money to pay the Riley Boys to work with them. This has led to a second strenuous work day; it has led an electrician Friend to volunteer to supervise two of the boys in doing the needed electrical work; it also has led an architect Friend to supervise the construction of a double-decker, built-on pair of toilets that would have been impossible without him. Much more work still urgently needs to be done, and more volunteers are needed, especially if money can be raised to pay the Riley Boys to work along too.

Where this working relationship will lead ultimately is still unknown, but before this story is even printed Doylestown Meeting is going to be in for a surprise one Sunday morning: the Riley Boys have resolved to come out for a visit!

More Quakerism for Friends' Schools

By T. NOEL STERN

FRRIENDS' schools have an established role as pioneers in education. Many of their teachers show devotion beyond the call of duty. At many of these schools the religious atmosphere, though interesting, needs invigoration.

Quaker schools need more Quakerism and less conformity to the outside community. Friends' schools should be less like prep schools or prestige academies and more imbued with Friends' religion. Emphasis on Quakerism's unique message is essential since Friends' schools are (after our meetings for worship) our largest contact with local communities. Our image as Friends depends in good measure on our image as educators.

I approve of the Friends Council on Education's recent first steps in launching a program that links the Council and Friends' schools with two public schools in the social wastelands of North Philadelphia. For some time individual Quaker schools have participated in enrichment programs for underprivileged members of the community, inviting children from culturally deprived families to summer sessions on the campus or sending their own students as tutors to disadvantaged neighborhoods. In this respect Friends' schools are in step with the social *aggornamento* in public and private schools throughout the country.

To the extent that Friends' schools keep pace with the national trend, they turn upside down the social standards that prevailed in many Friends' institutions in the past. There is now less of the prep school glamorization of the "best" families and more personal identification with the "worst" families of urban communities.

I am happy that Friends' schools continue to divest themselves of the more negative and repressive parts of tradition. A problem is that the schools have sometimes been in such a hurry to escape the old image of Puritanism and self-repressiveness (no fine clothes, no music, no frivolity, no surface manifestation of sex) that they have plunged into a contrary mold of middle-class and upper-class values (owning two cars, having a nice home and lawn, belonging to the right clubs). Do we cast aside the old Stoic folkways only to replace them with bourgeois mannerisms? Might one parody Thorstein Veblen and ask whether Quaker schools have replaced conspicuous nonconsumption with conspicuous consumption?

I hope that Quaker schools will complete a three-step

cycle to bring them closer to the Quaker ideal: (1) shake off the cracked crust of the past, (2) reject community conformism and conspicuous consumption, and (3) stress our testimonies of peace, social democracy, good race relations, personal honesty. These are integral to the larger testimony: the subordination of personal and political goals to religious goals as seen in the light of individual conscience.

If Friends' schools can move toward this frame of reference, they will couple their educational drive with a revitalized religious force and will be more than a substitute for public schooling.

The religious emphasis of Friends' schools was important to me as a high school student in the twenties. I got much from the midweek meetings for worship at Friends Select and Friends' Central Schools in Philadelphia, but the snobbishness that I saw in Friends' schools (and later in Quaker college) exceeded the smugness in suburban public high school and represented a completely different social realm from the public school in the city. Many young folks in Quaker school had little understanding of the Quaker message and simply saw Friends as an established group—quaint, respectable, often rich.

Social Snobbishness?

Friends' schools in the sixties have still higher educational standards, conduct useful experimentation in instructional method, and take an imaginative approach to art. This is fine. But the social snobbishness remains in modified form. The affluent are more contentedly affluent, and a segment of the student body protests as beatniks. The pattern resembles that of the better non-Quaker independent schools and suburban public schools, giving no special individuality to Quaker institutions.

Today a few Friends' schools still have no Negroes in their student bodies, but most have token integration. Several go out of their way to integrate, offering scholarships to Negro children and acquiring Negro faculty. But although integration is part of the Quaker special mission, it is clearly not the be-all and end-all. The goal is to build a pilot community that stresses Quaker values transcending the background of individuals at the school. There is need for a sheltered haven for children of all backgrounds: old-line Quaker, non-Quaker WASP, Negro, Jewish, and other.

However, the basic question remains: Is the Quaker school just a comfortable middle-class shelter, or is it a place where youth, irrespective of background, can gain from active participation in the Quaker way of life? The latter is certainly the goal of a school that is Quaker in

T. Noel Stern's interest in a more Quakerly emphasis in Friends' education is a personal concern of long standing. A member of North Dartmouth (Mass.) Meeting, he is chairman of the political science department of Southeastern Massachusetts Technological Institute.

more than name and aspires to be more than an educational institution.

Although the Quaker presence is sensed primarily in intangible mood and tone, it is contributed partly by numbers of people involved. Quakers form only one-eighth of the student body in Friends' schools as a whole, and one quarter of the teaching staff. A few schools have extremely low Quaker representation among students, teachers, and administrative staff. It would be helpful to increase the number of Friends on faculties. Would it be possible for one of the Quaker colleges to establish Master of Arts in Teaching programs to train instructors for work in Quaker secondary and primary schools?

An area of concern is the peace testimony. One sees less progress there in Friends' schools than in the development of interest in social service and race relations. During World War II the witness of Friends against militarism in education was compromised by at least one Quaker college, and today it is bypassed by other Friends' institutions. Perhaps the anxiety of some leaders in Friends' education to be modern and permissive results in fuzzy religious thinking where conscience and militarism are given comparable status.

George Fox advised William Penn, "Wear thy sword as long as thou canst." Although Fox spoke permissively, he did not downgrade the command of conscience and did not place sword-carrying and gentlemanly mannerisms on the same plane with conscience.

As I see the modern Quaker *aggiornamento*, it means that Friends must have more confidence in themselves as Friends. While it is not necessary for modern Friends to be as peculiar as Quakers often have been in the past, modern Quakers need not run to the opposite extreme of social standardization. Quaker schools should avoid the secularization that threatens institutions of all denominations. Our meetings and schools certainly need to be more than clubs or intellectual debating societies.

Stress on Quakerism should not scare people away from Friends' schools but should attract good students and teachers, thus strengthening the educational and religious outreach of our Society.

R.S.V.P.

By POLLYANNA SEDZIOL

If this mysteriously
vast and beautiful universe
is His house,
I wonder what
His grounds and fields are like . . .
Lord, do Thou prepare
a place for me.
I will come
at Thine appointed time.

Letter from England

Maryport Educational Settlement
Castle Hill, Maryport, Cumberland

AS the headquarters of Yearly Meeting are in London and as central committees are held there (and Yearly Meetings also most years), British Friends in the north — especially in the sparsely populated far north — feel at times rather out of the main stream of Quakerly thought and action. But we are fortunate in having the Northern Friends Peace Board, a vigorous body serving Scotland as well as the northern counties of England. At a recent weekend conference organized by our Peace Board the subject that exercised our hearts and minds most deeply was Vietnam.

First we had Vietnamese Ambassador Le-Ngoc-Chan, who said he welcomed the invitation to speak as a chance to put the record straight after U Thant's speech at Friends World Conference. The war, according to him, is not a war of independence but a war of communist aggression on South Vietnam, and the Americans are there at the request of the South Vietnamese Government. "South Vietnam yearns for peace," he said, "but not at any price." As was to be expected, his was the official view, not generally accepted by Friends over here. Nevertheless, when he finished there was clapping (a fact that one young Friend deplored later, but he was told by the organizers of the conference that they had made Friends' views clear to the ambassador and that the applause was in appreciation of his courtesy in coming).

How different in its warmth and fervor was the applause given later to Secretary General Vo Van Ai of the Overseas Vietnamese Buddhists Association, who came over from Paris to be with us! He was a very small, neat figure, gravely bowing over joined hands before beginning his address. Speaking in French (ably translated by John Kay, the Peace Board's chairman), he gave in quiet, moving terms the picture as he saw it and the war as it appears to the majority of the South Vietnamese.

Vietnam, he said, has suffered continuous war for the past twenty-five years; what the people want most of all are life and peace. The peasant population is for neither the N.L.F. nor the Ky regime, but present U.S. policy, if continued, will push the whole of Southeast Asia into the hands of the communists. South Vietnam, he said, is the cockpit of the struggle between the U.S.A. and China. The peasants see the Americans not as liberators but as aggressors, laying waste their villages and destroying their food and livelihood through chemical weapons. The recent elections were rigged. Peace and neutralist candidates were eliminated as procommunists. Candidate Dzu, who concealed his peace platform till the last week, received nearly a million votes out of less than five millions cast—a massive vote for peace, in the circumstances.

As for the outcome, Vo Van Ai thought that victory by either side is impossible. There must be a neutral peace, and he considers that the Buddhists can be the third force to achieve this, if they get sufficient support. He suggested three steps: Stopping U.S. bombing, withdrawing U.S. support for the Ky Government, and holding elections for a new civil government to negotiate an end to hostilities by the U.S.A. and the National Liberation Front and to secure an interim *modus vivendi* leading to eventual reunification of Vietnam.

I leave with you his suggestions.

JOAN HEWITT

Postscript: On Human Rights Day, December 10, Northern Friends plan to hold vigils outside their meeting houses during the second half of meeting for worship. Our thoughts will be with all those in Vietnam and the U.S.A. who pray and work for peace.

Joiners or Come-Outers?

By NORMAN J. WHITNEY

EDITOR'S NOTE: For almost twenty years, Friends General Conference has been a member of the World Council of Churches, though with a clearly stated reservation as to the WCC's confession of "the Lord Jesus Christ as God and Savior." Within the last few years the Conference's Executive Committee and its Committee on Christian Unity have been discussing the possibility of forming a similar affiliation with the National Council of Churches. A number of Friends feel that Quakers would benefit by sharing in the Council's work and that the Council, in turn, needs the contributions that Friends could bring. Not all members of the Conference's Committee on Christian Unity are in agreement on this attitude, however. One of those who dissent is Norman J. Whitney, currently program consultant in peace education for New York Yearly Meeting and for many years active as a speaker and worker for the American Friends Service Committee. His point of view is presented here.

IT is not easy for me to stand in opposition to many good and able Friends for whom I feel only respect and regard. But there is an emphasis in Quakerism on individual responsibility which cannot be escaped.

I firmly believe in the inalienable right of every man to freedom of faith and worship. I want all Friends to enjoy this freedom. But this does not make me what is called an "ecumenical Friend"; I believe that such fullness of freedom is best realized when we recognize that there are "differences that make a difference" and associate ourselves openly with mutual tolerance and respect. This is not an ideal solution, but I believe it is an honest recognition of reality.

With these thoughts clearly in mind, I face the question of the proposed relationship of Friends General Conference to the National Council of Churches. Although I believe we should welcome cooperation with other religious bodies for common purposes on an *ad hoc*

basis, both head and heart unite in feeling that we should not enter into any organizational involvement.

The Quaker *movement* began as a protest against ecclesiasticism, "steeplehouses," and "the church." I see no less need for that protest and that witness today. We are come-outers. We have always opposed reliance on dogma and a static definition of our faith in creedal terms. Our search for truth is open-ended.

To me there is something less than the "simplicity of truth" in the effort to interpret the phrases of the Preamble to the Constitution of the NCC to convince ourselves that it is not a creedal statement. And although this is a point at which many Friends will be particularly sensitive, there are also many members of the Society who cannot accept the exclusive claim: "He himself is the Way." Joyfully recognizing Christ as one of the ways, we yet find support for the universalism of the Quaker interpretation of Christianity in such "fathers" as Barclay, Fox, Penn, and our own experience of the Light. (A practical and not insignificant consideration at this point is the exclusion of Unitarian-Universalists.)

I am among those who believe Quakerism to be a third interpretation of Christianity, neither Catholic nor Protestant, and therefore I do not welcome a closer identification with Protestantism. I am not resigned to total abandonment of the concept of Quakerism as a *movement* and to further acceptance of a sectarian status among the sects. Again, I am sensitively aware of standing over against the majority of American Friends who increasingly and willingly accept or seek recognition as a Protestant church. I hope I am not alone.

Finally, there are lesser but still real questions of strategy. These are debatable, but in each the weight of evidence from my own experience favors our role as a separated or "called-out" people. Two illustrations:

Few will question that our historic testimony "against all war and for peace" is the one by which we are best known and which has the most urgent relevance to our time. The lack of consistency among us weakens the witness of the whole. Nevertheless, only the "historic peace churches" are able to make any corporate witness at this point. I believe that the world's need and expectation of us are God's claim upon us.

In the "secular city" of our time the number of seekers, particularly among younger men and women both at home and abroad, is very great. It is an open secret among church leaders that these people are most often repelled by the "established" churches; they are come-outers from the steeplehouses, literally and figuratively, seeking a free, religious fellowship. Can we offer it—convincingly?

It is precisely what seventeenth century Quakerism offered: a Religious Fellowship (the meaning then of the word *Society*) of Friends. God expects it at our hands.

"China Today" YFNA Workshop

Reported by CAROLYN WILBUR TREADWAY

DESPITE current difficulties in establishing direct contact with China, Young Friends believe it is important that we continue our attempts to further our knowledge and understanding of that country and that we share our findings with others.

In line with these aims, the East-West Contacts Committee of Young Friends of North America recently held its fourth annual Workshop on China. Fourteen of the thirty-two participants were from foreign countries. Resource personnel were William Barton of the Friends Service Council (London); George Denney of the U.S. State Department; William Hinton, author of *Fanshen*; Allan Cole of Tufts University; Russell McArthur of Selkirk College in British Columbia; and Bronson Clark of the American Friends Service Committee, who served as moderator.

Two main themes dominated the conference. The first was the challenge to the Western World—and especially to Christianity and Quakerism—of Chinese Communism's theory and accomplishment of effective social change. The second was the responsibility of U.S. policies in Southeast Asia for the breakdown in U.S.-China communication and cooperation.

The ideal goals of Chinese Communism's "social gospel" are strikingly similar in some ways to those of Christianity and Quakerism. The Communists advocate and are supposedly working for a classless society where service to others is to be the sole incentive for working and where there are to be no distinctions between rich and poor, educated and uneducated, bourgeois and proletariat. The present Cultural Revolution is seen by Maoists as the means of achieving this particular stage of the Chinese Revolution. Their accomplishment of these goals has been only partially complete, yet they are forcing thoughtful Christians to seek effective alternatives to the Chinese approach to carrying out social change, so that Negroes in the United States can attain political, economic, and social powers equal to those of the whites, and so that the poor, non-white two-thirds of the world can share equally in the world's resources with the remaining third. Quakers are forced to consider whether the violence advocated by the Communists is more effective in achieving social change than the nonviolence of civil disobedience and evolutionary change of power we would prefer. We must wonder, too, whether service for others is not as viable an incentive for economic accomplishment as the profit motive.

The present U.S. policy of containment of China—support of the status-quo governments of surrounding countries and extension of naval and air power in Southeast Asia—is the aggressive foreign policy of a rich nation seeking to maintain its special advantages in the world. It is inconsistent with our Christian beliefs. It supports Chinese propaganda that the United States is China's implacable enemy. The overcoming of ignorance and of apathy toward China, or the exerting of influence upon our government to pursue a more open and enlightened policy, is only a small part of the solution. We must accept a poorer position in the world than we now enjoy. Can we ever voluntarily do this?

The YFNA East-West Contacts Committee will continue to encourage and support study of China and the Chinese. Contact and cooperation with Japanese Young Friends, growing out of programs participated in together this past summer, seem particularly relevant.

Civil Disobedience—Pro and Con

ALTHOUGH Friendly disagreements can get downright rancorous when we don't want them to, our occasional attempts to confront our differences are apt to founder in a morass of mutual agreement. This is what almost happened at the last session of Chester Quarterly Meeting of Philadelphia Yearly Meeting on October 29, when members and visiting Friends overflowed the Third Street Meeting House in Media, Pennsylvania, to hear a scheduled quasi-debate on the topic "Is civil disobedience appropriate for Friends?"

Speaker for the "pro" side was Lyle Tatum, chairman of Philadelphia Yearly Meeting's Peace Committee. Taking the "con" side was Albert Maris, Federal judge who resigned earlier this year as clerk of Philadelphia Yearly Meeting rather than preside over the law-breaking involved in sending aid to both sides in Vietnam.

The speakers spent most of their time agreeing with each other. Albert Maris, while admitting that civil obedience is sometimes necessary, stressed the need to exhaust civil remedies first, the need to be very sure the proposed act of civil disobedience is a direct command of conscience, and the need to be fully prepared to accept the consequences. But "where there's a conflict between divine and human law," he said, "it's our duty to disobey the human law." He also emphasized the need for Friends to be "very tender, generous, warmhearted" toward other Friends who seem to go too far or not far enough in questions of civil disobedience.

Lyle Tatum spoke especially to the question of "corporate responsibility"—the problem of how far civil disobedience should be left to individuals and how far Monthly and Yearly Meetings should involve themselves. He cited Lindsley Noble in the *FRIENDS JOURNAL* of August 15, who argued that a Meeting should not go beyond the consciences of any responsible members. "What is a responsible member?" he asked. "The Friend who is one hundred per cent consistent in his practices? Ninety per cent? Fifty-one per cent? Is he someone who does not attend meeting for business and then gripes about decisions reached there? . . . The argument that we are losing influence because of our support of civil disobedience is a tragic view. It was by acting with integrity that we gained what influence we have."

In the amiable discussion that followed, it gradually became clear that the real disagreement among Friends is not over civil disobedience as such but over two other questions that relate to its application: just where to draw the line between individual and corporate witness, and how much hope to place in civil processes. Friends like Albert Maris have a high opinion of what can be done without resorting to civil disobedience. Many "radical" younger Friends believe that the parliamentary process no longer works for any significant changes needed in American society.

R. W. TUCKER

Book Reviews

WHITE REFLECTIONS ON BLACK POWER. By CHARLES E. FAGER. Erdman, Grand Rapids, Mich. 118 pages. \$3.50 (clothbound); \$1.65 (paperbound)

The author, who describes himself as a white, middle-class, college-educated, secular-oriented northerner, is a teacher at Friends World Institute, Westbury, New York. He has been jailed in Selma, has marched in Montgomery, and has taught in a Freedom School.

Charles Fager does not see the Black Power movement as separatism, racism, or violence. It comes before the public after a hundred years in deep shadow and can be enhanced, he believes, by education, effort, and opportunity, but the greatest of these is opportunity. The movement's members, according to this book, do not wish to take the law into their hands; they merely wish to take their own lives into their own hands. Many Negroes believe that white liberals mean well but do not really control their own destiny in the organizational treadmill.

Color, says Charles Fager, is both an economic and a psychological burden. He recognizes also the need for better enforcement of existing legislation on civil rights.

This book should inform and inspire many Quakers, but it will disappoint those who believe that all's right in this multi-colored world. As the author states in the preface: "This essay is not really about Black Power or the Negro movement. It is, rather, an extended meditation on what demands for action spring from a serious personal commitment to making American society a just and fit place for authentic human experience."

C. RUFUS ROREM

HEIRLOOMS. By MARGARET T. APPLGARTH. Harper & Row, N. Y. 308 pages. \$5.95

A compilation of short prose and poetry pieces interlarded with short inspirational hits (evidently by the editor herself), this is a handsome gift anthology with a feminine slant, reflecting Margaret Applegarth's own interests. She is the author of thirty-four popular religious books. An appealing photograph introduces each of the book's thirty-six themes, all pleasant.

QUESTIONS OF RELIGIOUS TRUTH. By WILFRED CANTWELL SMITH. Scribner's, N. Y. 127 pages. \$3.95

Friends who enjoy lacing their religion with theology on occasion will welcome this literate collection of lectures by the Director of Harvard's Center for the Study of World Religions. Wilfred Cantwell Smith's opening chapter on the death-of-God theology is insightful in its exploration of the symbolic aspects of the current movement. His stance as a philosopher or historian of religion in this and in the volume's three other lectures lends a dispassionate air to areas of heated controversy and suggests a paradigm for approaching ecumenical problems both between major religious traditions (he discusses Christian-Islamic differences at some length) and between factions within a religious group.

This collection of theological considerations should stimulate those who appreciate discussions of theoretical religious issues. It may annoy others who prefer a more practical or experiential approach to religion.

MARTHA L. DEED

HEROD: PROFILE OF A TYRANT. By SAMUEL SANDMEL. J. B. Lippincott, Philadelphia and New York. 282 pages. \$5.75

The subject of this book is a historical figure of some importance in the changing fortunes of the Jewish nation before the rise of Christianity and the fall of Jerusalem. He plays a minor and perhaps legendary part in the Christmas story in the gospel of Matthew. This fresh treatment of him by an expert in that sector of history is actuated by a desire to appraise the political and religious circumstances of his rise to power and comparatively long reign as vassal king in the Roman Empire (37-4 B.C.). The author frankly admits that many important questions cannot now be answered. But on the other hand, relying on parallel and partly contradictory accounts by the historian Josephus, he rehearses a series of vicissitudes unusual in the known career of any single character. There is an unbelievable multiplicity of detail available. The major impression of the book is of a personality torn to distraction if not to insanity by his affections, jealousies, and fears. For many readers, as apparently for the author himself, this lurid psychological problem will loom larger than anything else. Surely this is an unusual focus for a biography.

HENRY J. CADBURY

FOR GARDENS AND OTHER PLACES (*The Sculpture of Sylvia Shaw Judson*). By SYLVIA SHAW JUDSON. Henry Regnery Co., Chicago. 116 pages; 85 plates. \$10.00. Available from Friends Bookstore, 302 Arch Street, Philadelphia, and Pendle Hill, Wallingford, Pa.

This is the second of a pair of beautiful books by Sylvia Shaw Judson. The first, entitled *The Quiet Eye* and inscribed to her poet-mother, has passed through two editions and has been a great favorite for gifts, especially wedding presents.

The present volume is dedicated to her architect-father. His advice to her at the outset of her career as a sculptor was, "Don't be above making what is needed." This handsome publication, just off the press, contains eighty-five plates plus graceful background drawings (printed to look like watermarks) from Sylvia Judson's sketch books. Apt quotations add a delicate commentary on the sculpture.

It is comforting (and I may say it is a blessing) to dwell upon the happy children and friendly beasts depicted here at this time when public anxiety so constantly besets us. There are also a few heroic figures. Four pages are devoted to the more than life-sized statue of Mary Dyer in front of the State House in Boston. A second likeness of this brave and comely Friend, who in 1660, as witness to religious freedom, was hanged on Boston Common, is to be set up in Philadelphia.

Reproduced here is a series of bas-reliefs of the Stations of the Cross made some years ago for a Chicago church by this gifted sculptor, who is herself a Quaker (a member of Lake Forest Meeting in Illinois). At the end is a homey little terra cotta of two of her grandchildren fast asleep in a bunk bed. A concluding page gives a chronology of her training, career, and honors. All in all it is a book to make one feel in love with life.

ANNA BRINTON

Friends and Their Friends

A Special London Yearly Meeting, called in November to consider the draft of a new book of *Church Government* on which a Revision Committee has been working for six years, drew a crowd averaging more than 360 at ten sessions packed into a single weekend. The new regulations will be operative after July 1, 1968. Quaker discipline (according to the Meeting's concluding minute, which will be included in the book) "is demonstrated in the quality of caring which the group offers and in the sense of loyalty evoked in the individual Friend. Our church government is . . . the attempt to express the leadings—and also the disciplines—of the Holy Spirit in our life as a community."

First woman to preside for New England Yearly Meeting—at least since men and women have met together—is Ruth F. Osborne, assistant director in charge of program at Beacon Hill Friends House in Boston. At the last Yearly Meeting sessions she was appointed to the clerkship to succeed Thomas R. Bodine.

A policeman who had served with the Marines in Vietnam recently came into the American Friends Service Committee's Baltimore Peace Education office, not on official business but for draft counseling. He was so appalled by the war, he said, that he was thinking of resigning from the reserves, but on the peace secretary's advice he decided to undertake speaking engagements for the peace movement instead.

A new scholarship program at the Earlham School of Religion will give supplementary financial assistance to qualified candidates in amounts from \$500 to \$1500 per year. These scholarships are available not only to men and women who are committed vocationally to work with a Friends Meeting but also to persons who have a religious concern but are undecided about a particular vocational choice. Application forms for admission to ESR and for scholarship aid may be obtained from the Director of Admissions, Earlham School of Religion, Earlham College, Richmond, Indiana.

A draft/war survey is being conducted by the Fellowship of Reconciliation in an effort to determine how high-school and college-age men feel about conscription. Signers' names will not be disclosed; the purpose is to discover how widespread is the sentiment against the Vietnam war among those who are being called on to fight it.

Volunteers are badly needed for Friends Hall, Philadelphia Yearly Meeting's new nursing home located on the campus of Jeanes Hospital in Fox Chase, Philadelphia, to give patients the extra care and attention that the staff has not time to provide. Men and women sympathizing with the infirmities of age who have occasional half-days to spare for visiting, reading, writing, or helping with therapeutic projects are asked to call Helen Marks at Jeanes Hospital (RA 8-1500).

The first All-Virginia Friends Conference was held at Camp Hanover, Virginia, October 28-29, with sixty Friends from all over the state in attendance to consider the topic "Quakers in Today's Conflicts." Ross Flanagan of New York and Marian Fuson of Tennessee brought out-of-state Quaker leadership to the gathering. An evening panel discussion of conflict situations within the state featured both guest speakers and members of the participating Meetings.

Martin Hughes of Culpeper was named to head a steering committee to plan for further conferences of Virginia Friends. Those without active membership in a Virginia Meeting are urged to communicate with Evelyn Bradshaw, 504 Rose Marie Avenue, Virginia Beach 23462, who is attempting to maintain a mailing list of Friends in Virginia.

A new Irish Meeting House—only the second to be built in Ulster in this century—was opened in Marlborough Park North, Belfast, on November 3. "It is designed," according to *The Friend* (London) "to cater for a slowly growing number of Quakers in the southern part of the city."

Quaker meetings for worship in the "City" of London are now being held from 1 to 1:30 P.M. every Wednesday in the Court of Arches of St. Mary-le-Bow Church (Anglican), Cheapside.

The Service Committee of Friends' Central School in Overbrook, Philadelphia, has allocated \$1000 of its reserve funds to build a school in the rural village of Mallubhupalapatnam (population 3000) in southeast India. Plans for the structure have been sent to F.C.S. by the Peace Corps, which promotes school building programs in developing countries, supplies the necessary labor, and guarantees a teacher. F.C.S. students will correspond with the workers and teacher as the project progresses. Meanwhile, Moorestown Friends School in New Jersey is constructing a Peace Corps school in Brazil.

Ray Hartsough, who since 1949 has served the American Friends Service Committee in a number of capacities, has now returned to its staff as peace education secretary in the Portland (Ore.) Office. For the past two years he has been extension secretary at Pendle Hill, Wallingford, Pa.

Vancouver (B.C.) Friends, having outgrown their meeting house, have sold it and moved into temporary quarters in the Community Christian Church, 505 West 13th Avenue, while seeking an adequate permanent home. The Meeting's clerk is Lena Ullman, 3913 West 13th Avenue.

Revival of a Friends meeting in Dacca, East Pakistan, is noted in *The Friend* of London, which reports that the new group meets regularly at the home of Elias and Mary Ellen Tamaris. At its initial session it drew as attenders six Friends and twelve non-Friends, including two Pakistanis, two Indians, and two Catholic sisters from Holy Family Hospital.

A 20-ton shipment of relief supplies for Arab refugees—the first sent to the Middle East by the American Friends Service Committee since the war last June—left the Port of Philadelphia on November 3, bound for eastern Jordan aboard the Norwegian ship *Concordia Lago*. In the cargo were shoes, textiles, soap, sewing supplies, bedding, antibiotics, and clothing, including five bales of burnouses made for Arab children by U.S. volunteer sewing groups. (Warm clothing is urgently needed in the Middle East at this time of year.)

The new center of activities for Colin Bell, "retiring" next April as executive secretary of the American Friends Service Committee, will be Washington, D.C., where he and his wife, Elaine, will succeed Burns and Elizabeth Chalmers as co-directors of Davis House, the AFSC-sponsored home-away-from-home that welcomes among its short-term guests about twenty-five visitors from abroad each month. The Chalmerses will retire on July 1 after nearly eleven years as Davis House hosts.

The new McCabe Library at Swarthmore College, which includes greatly expanded accommodations for the Friends Historical Library, will be dedicated on December 9. The dedicatory address will be given by former Ambassador George F. Kennan of the Institute for Advanced Study at Princeton. Another widely known speaker in honor of the occasion will be Brand Blanshard, former professor of philosophy at Swarthmore and at Yale University, whose address is scheduled for the evening of December 8.

Joseph Stokes, Jr., Quaker pediatrician widely renowned for his work on nutrition and immunization, received on November 17 the highest award of the Children's Hospital in Philadelphia for his services to the hospital and to children throughout the world. Long a member of the U.S. Committee for UNICEF, Dr. Stokes was helped in developing methods of meeting nutritional needs of large numbers of children by his experiences in working with the children of occupied France for the American Friends Service Committee during World War II. He is a member of Germantown (Philadelphia) Meeting.

"Can Quakers Learn Anything from Hippies?" will be the provocative topic of Pendle Hill's Midwinter Institute, to be held at the Quaker study center on New Year's weekend (December 29-January 1). Total cost: for students, \$15; for others, \$25. Address Midwinter Institute, Pendle Hill, Wallingford, Pa. 19086.

Should Monthly Meetings make decisions when many members are absent? A minute recorded last summer by a discussion group of Concord and Western (Pa.) Quarterly Meetings has the following comment to make on this question: "Decisions in the Society must depend on the group present because they are the only ones gathered to feel the moving of the spirit and because the clerk has no other means to prepare a minute. Those present can of their own volition speak to those present about points of view of others not present. . . ."



Beacon Press's new autumn book catalog carries on its front cover an enlargement of this photograph of last Good Friday's New England Friends Witness for Peace. Held for the past seven or eight years near the statue of Quaker martyr Mary Dyer at the Massachusetts State House in Boston, and usually sponsored by New England Yearly Meeting and the American Friends Service Committee's New England Regional Office, the vigil is a "grass-roots New England Quaker undertaking" that "has become almost a tradition," according to Robert Lyon, AFSC New England Regional director. Beacon Press is operated under the auspices of the Unitarian-Universalist Association.

An "Art Swap" by the Art Group of Flushing (N.Y.) Meeting was scheduled to take place after a recent Sunday's meeting for worship. Artists gave drawings to all those who offered something in exchange—a drawing of their own, a poem, craft work, a picture frame, a piece of bric-a-brac, or "whatever." Children were specifically invited to exhibit drawings and to join in the exchange. Nothing was for sale. While art sustained the soul, sandwiches and beverages kept Friends in good swapping condition.

Profits of \$13,000 from Sidwell Friends' "Expo 67" indicate that someone at the Washington, D.C., school must have done something right; in fact, the all-day fair held on an October Saturday involved the efforts of a great many persons, such as members of the Parents Association, students, alumni, and even the Canadian Ambassador, who officially opened the miniature exposition. Appropriately, the festivities benefited the school's international scholarship fund.

Even with such fantastic profits in hand, Sidwell Middle School's student council scheduled for early November a "work day" on which, under faculty guidance, student volunteers planned to recover worn chairs, refinish battered desks, and do other chores to improve the appearance of their building.

In the Upper School, nineteen out of ninety volunteers have been selected to tutor academically disadvantaged pupils from the fifth or sixth grades of another Washington school. Tutors are contributing one free period three days a week on a one-to-one basis.

The African Center of Friends World Institute now has thirty-three students enthusiastically involved in the study of Swahili and African affairs, using the facilities of the University of Nairobi. The Institute's *Newsletter* also reports that a small class is engaged in an intensive study program at the Cuernavaca (Mexico) Center for Intercultural Formation, while forty-one new students started classes this fall at FWI's North American headquarters, Mitchel Gardens, East Norwich, N.Y.

"On Being Real," a new Pendle Hill Pamphlet by Scott Crom, is subtitled "a quest for personal and religious wholeness"; in it the author is not writing of a journey he already has taken but rather of landmarks that may lie ahead on the way which "I hope I have entered." This quest is not described as an easy one, nor does the account of it make easy reading. Conscious effort to achieve wholeness may well bring the seeker to a familiar impasse—the old dilemma of getting there by being there. Paradoxically, however, he is able to offer to others, through ministry to their needs, the wholeness that he grasps in vain for himself. Then, "in unsought return" he may receive for himself wholeness and presentness to a reality that is "the very opposite of something fixed and final; it is measured rather by its freedom and openness, its susceptibility to continued growth and development."

Scott Crom, professor of philosophy at Beloit (Wis.) College and member of Beloit-Rockford Preparative Meeting (Rockford, Ill.), is the author of a previous Pendle Hill Pamphlet, *Obstacles to Mystical Experience*. The latest one (No. 155) is available at forty-five cents from Pendle Hill, Wallingford, Pa.

"Ethical Mysticism in the Society of Friends" by Howard H. Brinton is the final pamphlet of the 1967 Pendle Hill series (No. 156). The author, Quaker historian and lecturer at Pendle Hill, where he was formerly director, describes the pamphlet as "an effort to classify and characterize the religious experience of Friends throughout their history." It is available at forty-five cents from Pendle Hill, Wallingford, Pa.

Friends General Conference, now an association of nine Yearly Meetings, has increased its staff. Larry Miller returned several months ago as general secretary upon completion of a two-year leave of absence with the American Friends Service Committee. George Corwin, who served as general secretary during Larry Miller's absence, is continuing half time on the staff, assisting the Conference in its already initiated task of sorting out its response to contemporary social and moral crises. His special skills as a consultant and resource person in leadership training workshops (focusing particularly within New York, New England, and Canadian Yearly Meetings) are available to all Conference committees. He also will provide staff services for the Conference's Committee on Christian Unity.

In August Ruth Leppman of Moorestown Meeting completed four and a half years of valuable service with the Conference as secretary and bookkeeper. Her work is now being carried on by Margaret Leslie of the Powelton Preparative branch of Central Philadelphia Meeting.

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.

Some Unanswered Questions on Pacifism

I have just visited America and the World Conference, where certain fundamental dilemmas were raised. I found that I had no adequate answers, nor had those to whom one would expect to look for guidance.

Here are some queries that must be answered if one is to assume full responsibility as a human being. It is easy to reply to Black Power from an all-white society, but difficult if one is living in a Negro ghetto; the standard glib answers can be given only by the noninvolved.

I have been a convinced pacifist since an early age and was a C.O. during the last war. I always have believed that love is the way and that the use of force, violence, and arms is wrong. Yet what answer can I give to this question: "Given a breakdown of law and order, as in the Congo, in what way could the United Nations, or any other body, have controlled the violence without the use of armed force?" In the Middle East, how could the United Nations have acted without arms? What could Britain have done about Rhodesia's declaration of independence instead of imposing sanctions?

For years pacifist elements have struggled for civil rights in America. Yet the over-all picture is one not of progress but of retrogression. What can one say to Black Power when it says it wants results now and that violence is the only way to achieve it? They tell of the constant requests for a playground in one of the Negro slums in Atlanta—all to no purpose until there was a riot one afternoon. The next day the bulldozers were clearing a site for a playground. What can I, a white man, enjoying all the privileges of being white and supported by white power, say to a black man who feels that by violence he can attain what I have now?

I have spent many years in Rhodesia trying to bring Africans and Europeans together, believing that by their knowing and understanding of each other a future might be shaped in which all races could share. Have I been helping a bad situation perpetuate itself? Does the black man have to fight his own way to freedom and equality, not hampered by white "do-gooders"?

Bulawayo, Rhodesia

ROY HENSON

On Hunting and Being Hunted

An animal lover who never had experienced it could hardly be prepared for the advent of the deer-hunting season in New England. The gaudily-dressed groups of hunters chortling over their kills and the obscene displays of deer and bear carcasses hung on front porches and draped over automobile hoods create sensations of revulsion and nausea in a midwesterner not used to such sights.

Children who read animal-loving books must experience feelings of conflict as they try to reconcile love for Santa's reindeer with their fathers' joy at killing them. "I suppose it is quite right to hunt others in order to get enough to eat," says a character in one of Thornton W. Burgess' books, "but to hunt others just for the fun of hunting is something I can-

not understand at all. I guess the trouble is they have never been hunted themselves and don't know how it feels." Men in Vietnam are now having that experience of being "hunted" at the hands of American soldiers. Perhaps the wanton killing of animals, with its almost patriotic fervor and public display, is another part of the same impulse.

There are hunting breakfasts, hunting dinners, hunting dances—many held in churches. Even more serious for our country's future are the Junior Rifle Associations, teaching young boys the arts and uses of firearms. In many places appeals are made for these groups as if they were a charity and as if the early use of weaponry capable of killing a person were the most natural and wholesome activity in the world for children.

Are any other Friends concerned about this peculiar part of the New England culture? Are there any ways to appeal to people of the green forest country to conserve their wildlife? Or is opposition to senseless and wanton killing to remain almost completely unexpressed and socially unacceptable?

Bath, N. H.

JEAN PUTNAM

Vehicles Needed for AFSC Project

About six months ago, the AFSC Farm Labor Program in Southeastern Pennsylvania requested the donation of vehicles in anticipation of the arrival of several C.O.'s to perform their alternative service as volunteers with the project. The response at the time was very gratifying. Now, with several more volunteers having joined the project, we find ourselves once more in need of transportation for use on our self-help housing project.

We are interested in acquiring a pickup truck and one other car, with preference to a low-operating-cost vehicle. We have some purchase money available. There are special tax advantages in a gift of property to AFSC. Address the undersigned at 402 South Broad Street, Kennett Square, Pa. 19348. (Telephone [215] 444-5597.)

Kennett Square, Pa.

SCOTT NIELSEN

AFSC Program Director

Depleted Natural Resources

In our society, where freedom ideally is unlimited, we take for granted an infinity of clear blue sky, pure water, and natural beauty, forgetting that, in fact, the air is thickening, our rivers and lakes are seriously polluted, and forest and field reflect perfunctory care. Likewise we are free as practicing Christians to live in faith with our friends, in hope with our neighbors, and in charity for the less fortunate, forgetting that the greatest of these is still charity. We are, then, also free to say impersonally, "I pay my taxes—let the government solve the problems of poverty," forgetting that there is a spiritual poverty far deeper than the material one. We are free, finally, to remember for only one minute the meaning of Detroit, forgetting that the course of history in 1789 was altered not by the well-intentioned Louis XVI in the Palace of Versailles but by the hungry mobs in the bloody streets of Paris.

I believe that we as Friends can accomplish much individually, as well as collectively. We do not condone violence as a means to an end. But, individually or collectively, we may stand high by stooping to help those less fortunate. For if we fail to react with daring and constructive imagination to the blunt

outcries rising from those elemental forces within our cities, we shall, perhaps, have to remember the harsh warning of Dante that "The hottest places in Hell are reserved for those who, in a period of moral crisis, maintain their neutrality."

In this democracy, which owes its existence to individual responsibility, we are recklessly depleting the great physical wealth at our command. Are we with equally wilful abandon neglecting to tap with the tools of education the greatest potentially useful natural resource of all: the human one?

Ashton, Md.

RICHARD H. FARQUHAR

A Hand-washing at Guilford?

At the Friends World Conference in North Carolina an incident occurred (reported in FRIENDS JOURNAL) substantially thus: an act of racial discrimination against a Negro delegate—which act the Conference should have faced—was shunted by it to local Friends for them to deal with *in due time*.

Next to the shock of reading of this hand-washing is that of not reading a protest against it in the JOURNAL. The *Saturday Review* currently is publishing a series of articles by eminent people on "What I Have Learned." As an uneminent person entering upon old age, what I have learned is this: unless one constantly fights insensitivity, irresponsibility, injustice, and moral cowardice he loses the self-esteem necessary to maintain self-respect.

When I see the above defects in the Society of Friends I feel bad. When I see them in myself I feel worse.

Pennsburg, Pa.

R. LESLIE CHRISMER

"Unity in Diversity"

We often discuss how we can make known to others the Friends' principles which so enrich our lives. At present we are receiving extensive publicity. Now is our opportunity to demonstrate what we mean by "unity in diversity" and the value of honoring different viewpoints. What one Friend may feel compelled to do may be quite different from the concern of another Friend. Both may have the same long-range objective. As a society we cannot "walk cheerfully over the world" together unless we look for "that of God" in each other.

Gwynedd, Pa.

DORIS JONES

Old Soldiers May Become Doves

James H. Laird, in his column entitled "Some Doves Wear U.S. Generals' Stars," cites the denouncements of the Vietnamese war by both Brigadier General Hugh B. Hester (retired) and General David M. Sharp, retired commandant of the U.S. Marine Corps. General Hester "has contended that the announced purpose of the war as a campaign for the freedom of the Vietnamese is a whitewash to cover up more sordid economic motives for the war."

And "General Sharp encourages students to keep demonstrating for peace, saying: 'I want to tell you I don't think the whole of Southeast Asia, as related to the present and future safety and freedom of the people of this country, is worth the life or limb of a single American . . . I believe that if we had and would keep our dirty, bloody, dollar-crooked fingers out of the business of these nations, so full of depressed, exploited people, they would arrive at a solution of their own.'"

Frankfort, Ky.

JAMES LATIMER

Memo to the Comfortable

There are several important considerations overlooked by comfortable middle-aged people as they read reports of the Washington Mobilization of October 21. Who are the so-called hippies but our children—just confused, disillusioned kids who believe there is a better way to live, but no one will listen. I think the naïveté fell from each member of our family to read the next day that the use of tear gas was emphatically denied, when we had seen youngsters violently ill and streaming tears.

The overriding mood was seriousness—almost grim seriousness. It disturbed me, as a matter of fact, because it seemed unnatural in a group consisting mainly of citizens from age 16 to 25.

The main body of that huge crowd were respectable-looking, casually dressed college kids. They—and we middle-agers—were simply saying by our presence that there is something not right in America—a very historic and democratic stand for American citizens. We were there because our letters, our votes, and our milder protests have not been able to find release in a constructive, serious dialogue. What is worse, they have been ignored or written off as coming from kooks and nuts.

Philadelphia

LYNN SCOTT

"An Extra Mile"

I'm tremendously and enthusiastically impressed with your idea [editorial, November 1st JOURNAL] of Friends Service vs. AFSC! As to the international journal, why not simply use pertinent articles from *all* Friends journals about the world for a combined monthly?

You are moving in the correct direction.

Cocoa Beach, Fla.

JOSEPH W. LUCAS

No Speaking Except by Official Appointees?

The following suggested minute arises from a concern to prevent a recurrence of the shameful Philadelphia Yearly Meeting session in 1967: "At Yearly Meeting there shall be one section of seats reserved for duly appointed representatives of the constituent Monthly Meetings, and the Clerk shall recognize no speakers from the floor except from this designated area."

I hope that readers of the JOURNAL will express their feelings. Those to whom I have spoken about this have been in favor of this if they have been "old line" Friends. Most of the newer members have objected. They don't seem to realize that Friends take a united stand only when a meeting of minds has been reached after calm discussion and prayerful consideration. Each constituent Meeting sends representatives to Yearly Meeting to report back on the concerns that are of particular interest to their Meetings. They could, of course, be instructed to speak if necessary to any concern on which their Meeting has a united feeling. No one should be crude, selfish, and unfriendly enough to speak to his own concern before a Yearly Meeting with a crowded agenda. If the concern is new it cannot be acted upon at once, and if it is a seasoned one his Meeting will have a feeling which the appointed representative can express.

I hope the Representative Committee will consider this before the next session of Yearly Meeting.

Philadelphia

WILLIAM G. NELSON, 3RD

"Is Quakerism Attractive Today?"

I wish I had been able to attend the talk on July 15th at Westbury, Long Island, on the thought-provoking topic "Is Quakerism Attractive Today?" Judging from the JOURNAL letters of the past several months we can realize that the faith and practices of our Society are being questioned, and that this trend might result in some drastic changes, almost to the point of a quiet revolution in Quakerism.

Great Falls, Mont.

ESTHER REED

Coming Events

Written notice of Yearly and Quarterly Meeting activities and of other events of general interest must be received at least fifteen days before date of publication.

DECEMBER

2—Philadelphia Quarterly Meeting at Race Street Meeting House (above 15th). Worship and Ministry, 10:15 A.M., lunch, 11:45 (by reservation only); meeting for business, focusing on problems and possibilities in the area of housing, poverty, and race relations, 1:15 P.M. Resource leaders from Housing and Poverty Involvement Program: Jane Cosby, Kenneth Cuthbertson, and William Shields.

2—Nottingham Quarterly Meeting at Little Britain Meeting House, Wakefield, Pa. Ministry and Counsel, 10 A.M., followed by meetings for worship and business. Lunch served by host Meeting. Afternoon conference session.

3—Haverford Quarterly Meeting at Haverford (Pa.) Meeting House, 11 A.M., followed by lunch (\$1 contribution). Topic at afternoon program, 1:15 P.M.: "Quarterly Meeting—Its Relevancy in the 20th Century."

3—Millville-Muncy Quarterly Meeting at Millville, Pa. (Main Street, Rt. 42 from Bloomsburg). Meeting for worship, 10:30 A.M.; business meeting, 11:30; lunch, 12:30 P.M. (Please bring covered dish.) Speaker at 1:30: Henry J. Cadbury.

4—"International Trade," last of series of lectures at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 P.M.

10—Haddonfield Quarterly Meeting at Haddonfield (N.J.) Meeting House. Meeting for worship, 10:30 A.M.; business, 11:30; lunch, 1 P.M. (provided by host Meeting). Children's program for grades 1 through 8. Babysitting provided.

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.

BIRTHS

CRAWFORD—On September 23, a daughter, JULIETTE CRAWFORD, to David and Mary Ruth Kilpack Crawford of Newington, Conn. The mother is a member of Clear Creek Meeting, Richmond, Ind.; the maternal grandmother is a member of Providence Meeting, Media, Pa.

HOUGHTON—On November 12, a daughter, KATHERINE HOUGHTON, to George L. and Jeanne M. Houghton of Mullica Hill, N. J. The parents and brothers are members of Woodstown (N. J.) Meeting. The paternal grandmother, Sara N. H. Houghton, is a member of Media (Pa.) Meeting, as was her late husband, Willard F. Houghton.

McKEAN—On October 27 at Washington Crossing, Pa., a son, HUGH MONROE McKEAN, to Michael and Janet McKean. The father and paternal grandmother, Barbara McKean, are members of Wrightstown (Pa.) Meeting.

MARRIAGE

HAWK-ANDREWS—On October 28 at Dayton, Ohio, INEZ MARGARET ANDREWS, daughter of Mr. and Mrs. David H. Andrews of Kettering, Ohio, and STEPHEN ALLEN HAWK, son of David C. and

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Helen L. Hawk of Fanwood, N. J. The groom and his parents are members of Plainfield (N.J.) Meeting.

DEATHS

KOCH—On October 31 in Tucson, Ariz., **HILDA KOCH**, wife of Frank Koch. She was a member of Chestnut Hill Meeting, Philadelphia, and previously of Summit (N.J.) Meeting. Surviving, besides her husband, are a son, Heinz F., and two grandchildren.

Refugees, an anonymous story of the Kochs' ordeal in Nazi Germany, was published by Prentice Hall in 1940.

LEWIS—On October 29, after a long illness, **JOHN REECE LEWIS**, aged 76, husband of Margaret Cruse Lewis. He was a member of Green Street Meeting, Philadelphia. Surviving, besides his wife, are three sons, John R., George D., and R. Cruse; seven grandchildren; and two great-grandchildren.

PENNELL—Suddenly, on July 6, **S. HOWARD PENNELL**, aged 75, husband of Mary T. W. Pennell of Media, Pa. He was a member of Media Meeting, and previously of Lansdowne (Pa.) Meeting. Surviving, besides his wife, are three daughters, Edna S. Pennell, Dorothy P. Lukens, and Elizabeth M. McKeon; and seven grandchildren.

PRESSLER—On October 24, at Fort Wayne, Ind., **M. SHERMAN PRESSLER** of Maple Grove (Ind.) Meeting, husband of Edna L. Pressler. He had been a physics teacher and, during World War II, a school advisor to conscientious objectors. For nine years clerk of Indiana Yearly Meeting, he served on the executive committee of the Friends World Committee and was a member of the Friends Committee on National Legislation. Surviving, besides his wife, are two sons, Phillip J. of Keene, N.H., and Robert L. of Rome, N.Y.; two daughters, Mrs. James Dunn and Mrs. Robert Weikel, both of Fort Wayne; a sister, Mrs. Russell Tyler, of Muncie, Ind.; and twelve grandchildren.

STRATTON—On August 26, **ROLAND PANCOAST STRATTON**, aged 73, of Rancocas Woods, N.J. He was a member of Moorestown (N.J.) Meeting. Surviving, besides his wife, Elizabeth F. Stratton, are two daughters, Mrs. John Moore of Moorestown and Mrs. Robert Elwell of Delanco, N.J.; a son, Dr. Roland Stratton of Mount Holly, N.J.; and eleven grandchildren.

Gilbert and Marga MacMaster

These dear friends died in Basel, Switzerland, within a week of each other. Gilbert, who would have been 98 on November 15, died in his sleep October 31, and Marga, who had been in poor health for a long time, just a week later. They had lived since the early thirties in Basel, where their many friends from the old German child-feeding days who visited them will remember that they could look out their windows to Germany, so close were they to the border.

At the age of thirty, Gilbert left his home in Ohio to open a business in Germany, which was closed during the first world war—when he and Marga (who was born in Hamburg) returned to the United States. But soon after the war they were again in Hamburg, with Gilbert working under the direction of Alfred Scattergood and James Vail in the American Friends Service Committee's child-feeding program. Thus began a service and connection that lasted the rest of their lives. In his letter of greetings to the AFSC on its fiftieth anniversary last April, Gilbert spoke gratefully of the "sacrificial concern on the part of those who sent us out" and "the generous giving of thousands of others."

Gilbert MacMaster was a genius at handling the delicate negotiations necessary not only through the years of the child-feeding program but also later, when he was working on behalf of minority groups struggling for status in the years between the two world wars. In 1925 he arranged the first peace conference (under AFSC auspices) between Poland and Germany. Wilmer Young, then head of the AFSC Warsaw office, and Anna L. Curtis of New York were also present at this most difficult meeting, over which Gilbert ably and calmly presided. He visited imprisoned Germans during the thirties, did what he could for Jewish prisoners in concentration camps, and quickly organized at the end of World War II the send-

ing of scores of food packages from Swiss Friends to German Friends. His diary, carefully kept from 1920 to 1950 and now in the AFSC archives, vividly records his many experiences in Friends' service.

Originally a member of New York Meeting, he transferred his membership first to Germany and then to Switzerland. At the time of his death he was a beloved member of the Meeting at Basel.

Duncan and Katharine Wood of the Friends International Center at Geneva represented the AFSC at the simple Quaker funeral

for Gilbert, which was attended also by Friends from Germany and a small company of Friends from Basel, together with Alice Brügger from Zurich, clerk of Switzerland Yearly Meeting.

Those of us who worked with Gilbert MacMaster will always remember with great affection this gentle, kindly man whose integrity of purpose, concern for his fellow-man, never-failing good humor, and simple faith in the goodness of people reached out to all.

MARGARET E. JONES

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.

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

California

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

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, 10:30 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 Robbins, 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., 11:15 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

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

Florida

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

DAYTONA BEACH—Meeting for worship, Sunday 10:30 a.m., 201 San Juan Avenue.

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

JACKSONVILLE—Friendship Corner, 201 East Monroe St. 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, 11 a.m., in Sanford House, New College campus. Phone 922-1322.

ST. PETERSBURG—First-day School and meeting, 11 a.m., 130 19th Avenue S.E.

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Frank Burford, Clerk. Phone 373-0914.

Hawaii

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

Illinois

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. BU 8-3086.

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

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.

Maine

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

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 — Meeting, Sunday, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone 962-8722.

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

Minnesota

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

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

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.

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

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 465-9084.

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

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

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.

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.

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

FALLS—Main St., Fallsington, Bucks County. First-day School 10 a.m., meeting for worship, 11 a.m., open house 2:30 to 5 p.m., no First-day School on first First-day of each month. Located 5 miles from Pennsbury, reconstructed manor home of William Penn.

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

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

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.

LANDSOWNE—Landsowne & 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.

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

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

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

MILLVILLE—Main 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. University City Worship Group, 106 S. 42nd St. 11 a.m.

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

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

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

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

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

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

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

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

Tennessee

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

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

Texas

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

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

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

Vermont

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

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

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Hope House, 903 Sixth St., S.E.

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

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

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone ME1rose 2-7006.

West Virginia

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

Wisconsin

MADISON—Sunday 10 a.m., Friends House, 2002 Monroe St., 258-2249.

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

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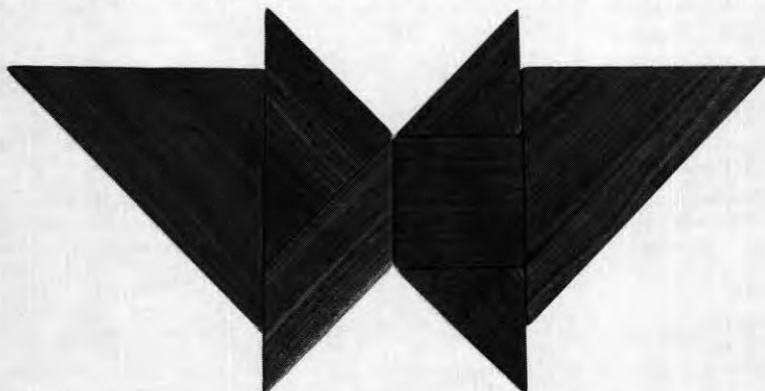
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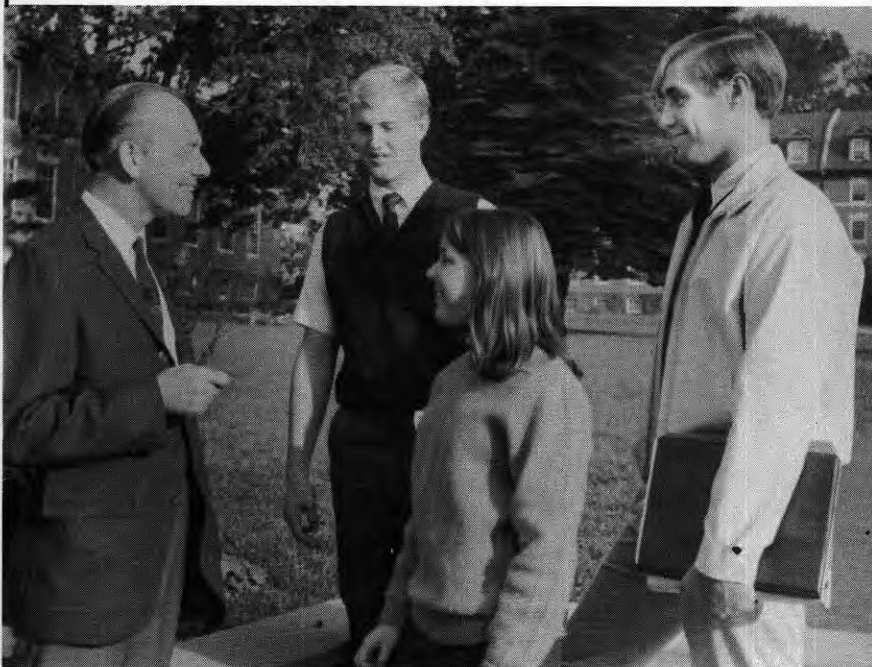
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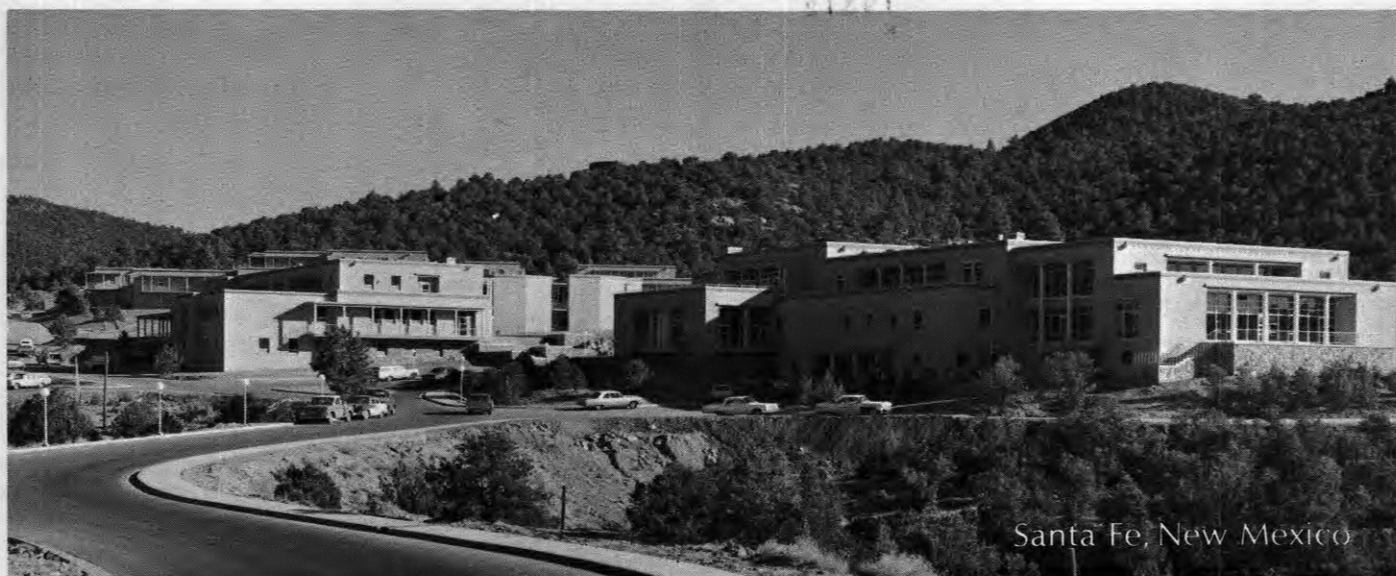
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1799—WESTTOWN SCHOOL—1967

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Applications for 1968-69 must be at the school no later than DECEMBER 15, 1967. The necessary forms are automatically sent during November and December to all Friends who have made formal application for admission into the 10th grade.

For application forms and school catalogue, please address:

J. KIRK RUSSELL, *Director of Admissions*
Westtown School, Westtown, Pennsylvania 19395