

# FRIENDS JOURNAL

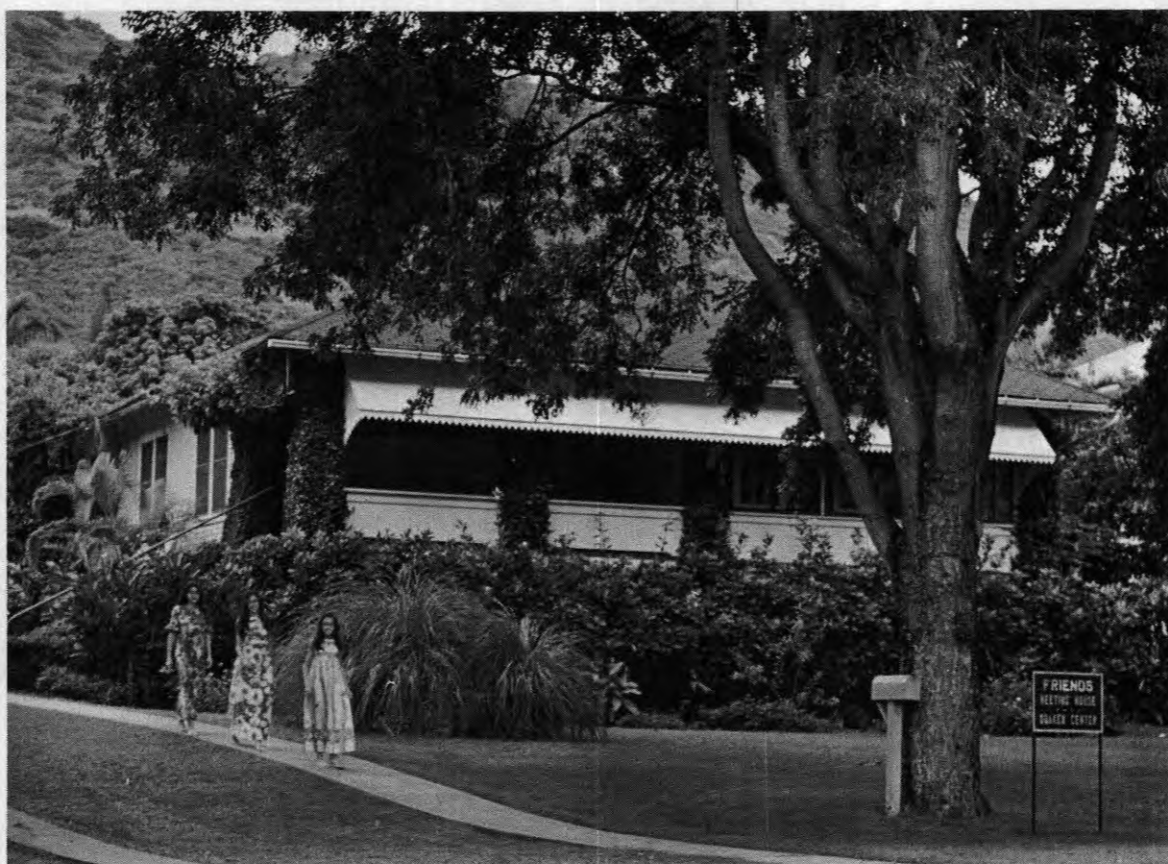
*Quaker Thought and Life Today*

VOLUME 14, NUMBER 5

MARCH 1, 1968

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*Honolulu  
Friends  
Meeting*  
(See page 108)



*Photo by Joe Bender*

*ALL that is said and written about God reveals to us not God but only,  
for good or ill, the minds and hearts of men. By their gods ye shall know them.*

—GERALD BULLETT

## FRIENDS JOURNAL



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## Contents

Charles Wells's Column .....	102
Editorial Comments .....	103
The Cost of Poverty— <i>Francis Bosworth</i> .....	104
"The Earth Is But One Country"— <i>Rachel Fort Weller</i> .....	105
The Freedom Budget—A Remedy for Heartsickness— <i>Marjorie Penney Paschke</i> .....	107
Hosts for Honolulu Meeting— <i>Alice Bender</i> .....	108
Contemporary Barclay Research— <i>D. Elton Trueblood</i> .....	109
Thoughts from St. Mark's Square— <i>Evan Howe</i> .....	110
Australia Yearly Meeting— <i>Eileen Barnard</i> .....	111
Cape May Conference Plans .....	111
A World Conference Follow-up— <i>Robert J. Rumsey</i> .....	111
Book Reviews .....	112
Friends in the Encyclopedias— <i>A Letter from the Past</i> .....	113
Friends and Their Friends .....	114
Letters to the Editor .....	115
Calendar of Yearly Meetings .....	116
Announcements .....	117
Coming Events .....	118

## Charles Wells's Column

## As God Works in History

IF communism represents the threat implied by our national policy, justifying great expenditures of blood and treasure, then the failure of the Kremlin leaders to instill in their next generation the concepts and disciplines of Marxist dogmatism should be the greatest story of the hour. Yet the rebellion of Russia's most gifted youth, upon whom the Kremlin must depend for leadership in the future, has received only marginal attention in our press.

The writers, poets, and artists in any culture make up the vanguard of dissent against evil tyrannies. Through allegory and parable, truth may walk veiled to the bald gaze of the tyrant while speaking softly to those whose ears are tuned to truth. (Witness the poet-prophets of the Old Testament.)

In the last few years, especially since the fall of the culturally illiterate Khrushchev, rebellion against Kremlin controls by brilliant young Russians has been growing. Most of us have become familiar with Pasternak and more recently with Yevtushenko and Voznesensky—and, of course, with the memoirs of Svetlana Alluluyeva, Stalin's daughter, whose defection has stirred such turmoil in the Kremlin.

Now a new generation of young poets and essayists is protesting the convictions, in 1966, of the writers Andrei D. Sinavsky and Yuli M. Daniel. The record of the recent trial of four young writers was secreted out of Russia by another young protester, Pavel M. Litvinov, a physical chemist of stature and the grandson of the late noted diplomat Maxim Litvinov. A poem titled "Human Manifesto" by 28-year old Yuri Galanskov, one of the four just recently imprisoned for protesting, was also smuggled out and has appeared in translation in the West. We quote from it here:

"Arise, you, lying prone! / O scarlet blood of rebellion! / Go—finish up smashing / The rotten prison of the state! // Heaven! What I am doing I know not. / If only I had a retributive knife! / Look where, black on white, / Someone has splattered a lie. // I fall, / I fall, / And I am raised, / And half in a maze / Half in sleep / I feel the stir of the human / Flowering inside me. // This is me—/ Calling to truth and to mutiny, / No longer wishing to serve. / This is me / By laws chained. // I shout out my human manifesto! / And let the raven / On the marble of my body / Peck out a cross!"

While these thoughts, like those of Pasternak, Yevtushenko, and Svetlana, have immense political implications, their spiritual overtones are even more significant. After fifty years of religious oppression and Marxist teaching that man is but a political and economic creature, these young people are literally obsessed with man as a spirit—irrepressible, immeasurable. Galanskov's final line about the cross—a symbol that has never disappeared from Russian literature—is an image of haunting wonder stretching through the centuries and over the barriers of language and race. Can't we, as a "Christian" nation, wait for God to work in history?

*The request for back issues in the February 15th JOURNAL brought such a prompt and generous response that no more such contributions are needed. Thanks!*



# FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, MARCH 1, 1968

VOL. 14—No. 5

## Editorial Comments

### "The Intense Quaker Frost"

THIS is definitely not a "do-it-yourself" editorial. It is, rather, one of the "let-George-do-it" variety. (And why *not* let George do it, forsooth, when he does it so well?)

The "George" in this case is Bernard Canter, former editor of *The Friend* of London, who since his retirement has been working on a study of that magazine's history. Such a study of British Quakerism's mouthpiece turns out to be, on the whole, the history of British Quakers themselves from the date of *The Friend's* founding in 1843. It is a history that seems to be causing the historian a certain amount of pain.

"I think I had previously assumed," he writes in the February 9th *Friend*, "that Friends' attitude of old days toward the arts had been . . . a matter largely of indifference or color blindness, linked with a pious feeling, however wrongheaded, that they had more important things to attend to than the arts. Quite the contrary: Quakers of 100 to 125 years ago . . . didn't just turn a blind eye to the arts but actively hated and feared them and campaigned all out against them.

"Shakespeare himself was a writer of 'pernicious books'. . . . Painting and plays were a dreadful snare for most Friends; . . . music was utterly condemned . . . for its arousal of overmastering emotion and for the corrupting circumstances (so they said) of musical performances. . . .

"Fiction was dreaded and loathed by Friends of the 1840's. . . . The first and virtually the only novel ever to be reviewed in *The Friend* in those early days was *Uncle Tom's Cabin* (1852). Its [*The Friend's*] more conservative rival, *The British Friend*, did not even dare to do this, though it did publish several indirect encomiums of the book—and for that came under the lash of the still more conservative *Friend* of Philadelphia. . . .

"The literary and artistic attitudes of *The Friend* and its readers 100 to 125 years ago may seem to us at times positively pathological. But scientific interests were straightforward and strong. From its very first year *The Friend* tried to maintain a good scientific element in its pages. . . . A meager, but not in the least hostile, account of Darwin's *Origin of Species* (published 1859) appeared belatedly in *The Friend* early in 1861. . . .

"But too much should not be read into this. For in

fact, as the old newspapers show, Friends, in common with other Christians of that time, were able temporarily to cushion themselves against the shock of all this new knowledge by relying on ingenious harmonizations which purported to allow Genesis I-II to continue to stand as factual history . . . while accepting . . . the evidence of the rocks, the fossils, and the flints that the earth itself, plant life, animal life, and human life had all existed eons before Adam. . . .

"If these samples have given an inkling of the distance which separates us from our ancestors of even so recent a period as the middle of the last century, I am sure that the sense of separation would be greatly increased if we were to make a full study of the *piety* of those old Friends, as illustrated in the Quaker newspapers. Negatively, one characteristic of that piety was an almost total ignorance of a *friendly* God; positively, a second characteristic was a continuous preoccupation with the horror of dying without having formally repented of every one of one's sins. . . . We find the pages of the early Quaker newspapers ghoulishly preoccupied with . . . deathbed declarations and repentances. A particularly favorite theme was the deaths of children and young people. . . . It would seem nothing gave *The Friend* and its readers a greater thrill than to get hold of some minute-by-minute account of the last hours of a pious child. . . .

"In my readings in the old files I have often felt myself wandering among unlikable aliens. But, just as I have begun to feel myself cut off, smothering, . . . far from home, again and again I have detected some faint signal of reassurance. As I have read on, year after year, the signals have grown stronger and more frequent. And then I have realized that in these old pages . . . I am actually watching the intense Quaker frost and midwinter extremely gradually give place to a new spring. I am watching the unfolding of new life, like a flower bud ever so slowly opening out. And the life that I watch slowly burgeoning in those pages is not alien to me any more, but is like (or at least more like) what I know and love at the present day."

—So Rip Van Winkle must have felt when he awoke after his long sleep to gaze with blinking, unbelieving eyes upon the new world that had replaced the old one he had known. In our frequent talk about contemporary Quaker backsliding from the standards of early Friends

and our unworthiness to bear their name we tend to forget that, for all their ostensible contempt for fashion in all its guises, Friends are far from immutable. If we feel uncomfortable in the printed presence of our nineteenth-century predecessors it is quite possible that our next-century successors will feel equally uncomfortable when examining our recording of what the FRIENDS JOURNAL customarily calls "Quaker Thought and Life Today."

We can only hope that the period we are now entering will not be an "intense Quaker frost" in a milieu of "unlikable aliens" like those among whom Bernard Canter has found himself smothering, but rather the unfolding of a new spring. The signs of such a spring are manifold; whether or not they open out to fulfill their promise is our challenge.

## The Cost of Poverty

By FRANCIS BOSWORTH

*At the time of his retirement last November, Francis Bosworth, executive director of the Friends Neighborhood Guild in Philadelphia, the largest single Quaker agency serving the poor, addressed a gathering at Race Street Meeting House on "The State of the Neighborhood." The excerpts below are from that address.*

THE simple truth is, if we didn't want slums we wouldn't have them. There is enough scientific knowledge to provide all men with their material needs. It just takes the corporate desire to want to do it—and the national consensus to pay the price. We have the answers.

But what would the net cost really be? We always talk of increased expenditure, but not of increased income. This expenditure is not the same as that for armaments, which are destroyed and generate greater expenditure. Rehousing the poor creates a tax revenue and increases our national income in many ways. Let us stop talking of expenditures to wipe out poverty and talk only of capital expenditures to produce revenue and profits!

If we could eliminate our unemployment and underemployment we would not have to use tax dollars for price supports to buy food and cotton to store in billions of cubic feet of dead warehouse space. These people would be able to buy the things we make and grow, and to use the services which provide further employment and increase our national health and the pursuit of happiness.

It is not just unfounded optimism when I say I believe this is going to happen. The leadership will not come from government, but from the private sector. The heart of this resurgence is in the focus of business and industry on the problems of the slums.

Here are some examples as listed by the *Wall Street*

*Journal*: The New Community Corporation in Detroit, in which the presidents of Ford, General Motors, Chrysler, and Hudson are joining resources to solve the problems of the poor. In Cleveland, Warner and Swazey, Republic Steel, and East Ohio Oil and Gas jointly are heading a program for the renewal of the Hough Area, the riot area of last summer. In Pittsburgh, Westinghouse, Alcoa, and U. S. Steel are building a thousand units of housing for the poor. In Philadelphia, Smith, Kline, and French are using their resources to renew the largely Puerto Rican Mt. Vernon Area. Armstrong Cork is also embarking on a program for the poor. Aero-Jet now has a special program to hire and train the hard-core unemployed in the Watts Area of Los Angeles. U. S. Gypsum in New York City, Eastman Kodak in Rochester, and RCA and Campbell's Soup in Camden are all committed to use their resources to help wipe out poverty.

So now we have the Big Deal, and I believe it will work. There are two great ironies in all this: first, that this was brought about or accelerated not by gentle persuasion but by violence; second, that industry is doing today what Herbert Hoover pleaded with it to do many years ago.

But I want to see the Big Deal go much further. I would like to see business and industry tax themselves (not the ten percent the President requested, but five percent) and join together with voluntary and public welfare agencies to show what can be accomplished at enormous speed with the nonfederal-tax dollar. Many wealthy individuals might also tax themselves if it became the Big Thing to do.

Our corporations could get more for their dollar than the Government. Today everyone looks to Washington as the source of all wealth, but the dollar we get back must represent two dollars of taxes in collection, processing grant applications, and supervising disbursement. Last year our corporate net profit before taxes was nearly \$84 billions. Five percent of this [as suggested above] would mean an expenditure of \$4.2 billions annually. This makes the Ford Foundation look like the silver in a Salvation Army tambourine.

An allied network of nonprofit corporations would be a watchdog and catalyst for public spending; it would increase the gross national product, act as a tremendous force in the effectiveness of the voluntary dollar, give solidity to the voluntary agencies, and reverse the trend toward a monolithic federalism. Beyond all these results, it could really wipe out poverty. The culture of despair in our urban and rural ghettos would become a culture of hope and aspiration.

An exciting parade of new attempts to correct ancient evils may well happen here through a maximum feasible participation of the rich in partnership with the resources and the participation of the poor.



## "The Earth Is But One Country"

By RACHEL FORT WELLER

IN the spring of 1963, when Pope John's encyclical, *Pacem in Terris*, was sounding a stirring note for universal peace, a congress was being held in London to commemorate the hundredth anniversary of a similar pronouncement in 1863—the message of Bahá'u'lláh, founder of the Bahá'i World Faith. This declaration by a Persian religious leader announced the advent of a new era for mankind as the next stage in the unfolding of a progressively revealed plan of God—the unification of all peoples under divine guidance. "Let your vision be world-embracing rather than confined to yourself," he wrote to the rulers of the nations; "the earth is but one country and mankind its citizens."

Friends, with their belief in continuing revelation and in love for every man, may find it of value to know something of the Bahá'i message. Bahá'is teach that each of the proclaimers of the great religious systems has been a true messenger of God. Krishna, Buddha, Moses, Zoroaster, Jesus, Mohammed, and, in our time, Bahá'u'lláh, have all been "Christs." There were others before them in unwritten history, and there will be many others who will minister to the needs of future millennia. The Bahá'is call them Divine Manifestations but do not regard them as "incarnations" in a metaphysical sense. None of them comes to repudiate the others, but rather to honor and fulfill the promise of those who preceded him. Each is held to be fully cognizant of the whole of divine truth, but reveals it in terms suited to the conditions and evolutionary limits of the age into which he appears.

Jews do not believe that Jesus was the Messiah; Christians honor Moses but do not accept Mohammed; Muslims include Jesus in the Koran, but to them Mohammed is "the seal of the prophets"; they do not accept Bahá'u'lláh. But Bahá'is accept all these "Divine Manifestations" and declare that not only is Bahá'u'lláh *not* the last one for all time, but that countless others will follow him and that it is even blasphemy to consider any one form of religion as indisputably final.

Because Bahá'u'lláh belongs to recent history, the teachings of the faith are given in the idiom of this era; thus it is not necessary to reinterpret them to fit twentieth-century problems. (Jesus himself warned against trying to pour new wine into old wine skins.)

Bahá'is believe that Jesus gave us his precepts in terms applicable to person-to-person relationships—a nec-

essary foundation for world-consciousness, begun in a historical period when the concept of global government could scarcely have been imagined. Bahá'u'lláh articulated the same message in terms applicable to the needs of a world already united by transportation, mass communication, various sorts of international cooperation, and—on the negative side—by the possibility of total annihilation in war.

The Bahá'i teachings that apply specifically to our day include the following principles:

1. Religion must be the cause of harmony, never the cause of division and dissension.
2. All forms of prejudice must be eliminated.
3. World government, based upon a federated structure, must be established.
4. There must be a world court (whose decisions will be mandatory) and an international police force.
5. There must be equality between men and women. (This is the first proclamation of this principle in religious scriptures.)
6. Education should be universally compulsory for all youth.
7. There must be an international auxiliary language, to be taught everywhere.
8. Harmony of science and religion is essential, and the right of each individual to investigate truth for himself is insisted upon.

Unlike most proposals for a world government, that of Bahá'u'lláh is not set forth as a detailed plan to be imposed upon existing conditions. Within the faith a world order *has* been set up. The local governing bodies at community and national levels are called "assemblies." At the international headquarters in Haifa, Israel, an International House of Justice was established in 1963 to be the supreme administrative body for all Bahá'i concerns. The members of this judiciary structure were elected by world-wide democratic vote. Though at present it is designed to deal only with matters of the Bahá'i world community, there have been instances in several countries when non-Bahá'is have brought specific problems to the local Bahá'i assembly to ask for help in their solution.

The Bahá'i world community, at the latest count, extends into 309 countries and dependencies. In Vietnam there are sixty-two local assemblies, while in India the number of converts in less than a decade has been more than two hundred thousand.

The Bahá'i faith has no professional clergy and no specified ritual; its worship meetings are characterized by readings from prayers and scriptures of the world's

Rachel Fort Weller is a member of Urbana-Champaign Meeting at Urbana, Illinois, where her husband, Allen Weller, is on the faculty of the University of Illinois' College of Fine and Applied Arts.

great religions. Business in an assembly is conducted in a spirit of waiting for divine guidance. The method of action differs from that of Friends, however, in that a majority decision is final and, once a decision is reached, the minority automatically concedes and goes out of existence. Thus unanimity is achieved *after* the decision, rather than before.

Bahá'u'lláh taught that world government will arise when the majority of the national populations demand it. The details of its structure will of necessity be determined by world conditions at the time of its birth. No world order can be lasting unless it comes into being organically from soil which is ready to produce it. Nothing short of God, the great Persian taught, can bring this about, through an awakened and spiritually revitalized humanity.

Bahá'is do not engage in political activities. Being dedicated to promoting a one-world political ideal, they do not work for parties, officially support candidates, or run for political offices. The first task of a member of the faith is to teach, to the best of his ability, Bahá'i principles in their essential purity. If this is a primary concern, then such teaching might be difficult to demonstrate if one became caught in the inevitable compromises of political action. However, Bahá'is do recognize the value of the efforts of high-principled men who work for human betterment through existing political forms.

Friends, who believe so strongly in social action, may ask, "What are Bahá'is actually *doing* to change the world?" The answer might be that first of all they are trying by precept and personal example to change the minds and hearts of people from egocentric, provincial thinking and feeling to a universal concern for all. Thereby they are giving vital assistance to preparing the spiritual soil and climate in which world unity may grow from sturdy roots. They will engage actively in any work that furthers their principles, but activists often underestimate the practical and very fundamental value of simply talking out of a devout conviction and of visibly living one's daily life in accordance with it. Was not this the method of First Century Christians and of Jesus and his disciples?

Bahá'is sometimes participate in nonviolent vigils, but they do not practice civil disobedience, though they do not belittle the efforts of those who do. When they are persecuted and forbidden to assemble or to teach, they try to find another way to carry out, within the existing law, what has been obstructed by the unjust aspects of that law. If this is still impossible, they submit and bide their time, believing that nothing can for long keep their message from spreading. When confronted by the draft, a Bahá'i will ask for conscientious-objector status (which usually will be granted), or he will give noncom-

**Subscribers, Associates, and All Friends—**  
Annual Meeting of Friends Publishing Corporation and  
Friends Journal Associates—Saturday, March 23, Fourth  
and Arch Streets Meeting House, Philadelphia:

5:30 p.m. Dinner. (Reservations at \$2.50 each should  
reach the JOURNAL office by March 16.)

7:00 p.m. Business meeting.

Speaker: James E. Akins of the U.S. Department of  
State and Friends Meeting of Washington  
on "The Background of the Mideast Crisis."

batant service. If these alternatives fail, then he must serve the military machine in whatever way is required. (This differs from the stand taken by many Friends.)

The Bahá'i faith, regarded by its adherents as the most recent *world* religion (not to be looked upon as a sect) has a significant relationship to the ecumenical movement. The desire for mutual religious understanding and cooperation is a first necessity in the Western world, but the West is not the whole world, nor are Western religions the only religions. Ecumenicism cannot stop with "Christian" unity.

Bahá'is make known their message of universal love with the same sense of urgency that must have impelled the early Christians. However, they do not anticipate that the whole world will become Bahá'i in the visible future any more than it has become unanimously Christian during the past two thousand years. And they insist that religion must cause harmony, not dissent. Therefore a faith cannot be forced. If all mankind should at last accept a single religious order, it would occur only by the will of God acting from within, not by external compulsion.

Multiple are the pathways to unity and countless the differences that are contained within it. Without diversity how monotonous life would be! If differences are jealously guarded for their own sakes they become causes of division, suspicion, injury, hatred, and war, but when a vision is glimpsed of the divine oneness that differences illuminate in countless ways, then they become the causes of harmony, understanding, joy, and love. It may well be that the hundred-year-old faith of Bahá'u'lláh has much to teach us of the way to achieve ecumenicism.

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*We are called to witness to the truth as we perceive it. We must confront, for ourselves, the parochial nature of our Christian vision. We must examine how to witness to this truth in such wise as to set forth an awareness of its limitations and yet present a valid and worthy claim of God upon the lives of men. We need to trust the Holy Spirit but be less certain that we have a monopoly upon His work of the past and workings now.*

—SCOTT LIBBEY



## The Freedom Budget -- a Remedy for Heartsickness

By MARJORIE PENNEY PASCHKIS

*Hope deferred makes the heart sick.*

Proverbs 13:12

FROM my third-floor window at Fellowship House I can see daily evidence of this heartsickness. Miss Ethel, aged eighty, sits in her sagging doorway. For twenty-one years she has paid forty-eight dollars monthly for her three-room, rat-infested handbox house on a Philadelphia back street, has scrounged scrap lumber for her pot-bellied stove in order to keep warm, and has climbed her hazardous corkscrew stairs each night. Rent subsidy would have gotten her a warm, decent apartment. . . . Diana and Pat, aged fifteen and sixteen, carry their small, bright-eyed sons to Fellowship House to ask about preschool programs. This highly touted service for slum infants may soon perish or be severely cut. . . . On the steps of the store-front church lounge teen-age boys—no schooling, no jobs, and therefore potentially dangerous.

Miss Ethel, Diana and Pat, and the corner boys know little about Negro history, except in their bones and bellies. But they are aware, keenly aware, that the bright promise of America was never kept for them, nor for their parents or grandparents, because freedom in the American sense implies freedom from want. It implies the God-granted right to be heard when we cry out in anguish at conditions beyond our control. But Negroes and millions of other impoverished Americans—Mexicans, Indians, white dwellers in Appalachia and the inner city—are convinced that no one is listening!

Late in 1966, two veteran freedom fighters, A. Philip Randolph, hero of the Brotherhood of Sleeping Car Porters, and Bayard Rustin, master organizer of the 1963 March on Washington, presented a new proposal—a "Freedom Budget for All Americans." Together with a host of distinguished sponsors from all areas of American life, they offer a program of social reconstruction whose goal is the elimination of poverty for everyone, white and black, within ten years. A. Philip Randolph writes:

The tragedy is that not only the poor, the nearly poor, and the once poor, but all Americans are the victims of our failure as a nation to distribute democratically the fruits of our abundance. For, directly or indirectly, not one of us is untouched by the steady spread of slums, the decay of our cities, the segregation and overcrowding of our public schools, the shocking deterioration of our hospitals, the violence and chaos in our streets, the idleness of able-bodied men deprived of work, and the anguished demoralization of our youth. . . .

Marjorie Penney Paschkis, a member of Schuylkill Meeting, near Phoenixville, Pa., has been director of Philadelphia's Fellowship House for thirty-five years.

What we need is an overall plan of attack. This is what the Freedom Budget is. It is not visionary or utopian. It is feasible. It is concrete. It is specific. It is quantitative. It talks dollars and cents. It sets goals and priorities. It tells how these can be achieved. And it places the responsibility for leadership with the Federal government, which alone has the resources equal to the task.

The seven basic objectives of the Freedom Budget are:

1) *To provide full employment* as rapidly as possible for all able and willing to work and for all whom adequate training and education would make able and willing. Fully forty percent of all U.S. poverty is due directly to inadequate employment opportunity.

2) *To assure decent and adequate wages* for those employed. About twenty percent of all U.S. poverty is among the working poor (including their dependents) who receive substandard wages. In addition, millions of farm families and others in rural areas have substandard incomes.

3) *To guarantee a minimum level of income* to all those who cannot or should not be gainfully employed. Over half of all U.S. poverty is among those who cannot or should not work because of age or other disabling factors and among families headed by women who should not work. Until, under Federal auspices, we achieve such a guaranteed income, there should be immediate and vast improvements in all Social Security and welfare programs, with much larger Federal participation.

4) *To wipe out slum ghettos* and provide decent homes for all American families. Foul housing is both cause and consequence of poverty. It breeds resentment and unrest. In the face of job displacement by technological trends elsewhere in the economy, better housing and urban renewal, on a scale matching the need, would also make the largest single contribution possible to full employment. It would accent the types of jobs most suitable for those now most vulnerable to unemployment.

5) *To provide, for all Americans, modern medical care and educational opportunity up to the limits of their abilities and ambitions, at costs within their means.* The shortage of personnel and facilities upon enactment of Medicare (which helps only the aged portion of the population) speaks for itself.

6) *To purify our air and water and to develop our transportation systems and natural resources* on a scale suitable to the needs of a growing population and an expanding economy. This, too, would provide the types of jobs most suited to reducing unemployment. Along with housing and urban renewal, it would immensely improve the living conditions even of those who already enjoy "freedom from want" in a limited sense.

7) *To unite sustained full employment with sustained full production and high economic growth.* This is essential, in order that freedom from want may be achieved, not by robbing Peter to pay Paul, but under conditions which bring progress to all.

An orderly array of figures and charts, put together by some of the nation's most perceptive economists, shows that the proposal could work according to the following outline:

If our nation's wealth were divided equally among all Americans, each share would be worth about \$3500, of which \$500 is already being granted to the Federal government in taxes. If national productivity continues to grow at its present rate, in ten years each share will have grown to about \$5000 (this increase is known as the "economic growth dividend"), and the Federal tax slice will then be \$700—a jump of \$200.

What the Freedom Budget supporters propose to do is to use a fraction of this \$200 increase in Federal tax revenues to provide jobs of the kind most needed (building houses, schools, hospitals, recreation facilities) for the persons who most need to work (those at the bottom of the ladder) and to provide adequate income for those who cannot.

Economic growth alone will not abolish poverty; this has been proved. We must have economic growth plus programs that work toward a more equal distribution of our abundance. This is the added dimension of the Freedom Budget.

What troubles the concerned, informed reader is the assumption that full employment is still possible in spite of ever-increasing layoffs due to automation and cybernation. Also deeply troubling is the assumption that as a nation we can continue to spend untold billions on military activities (\$64.6 billion in 1967) and still carry out social reconstruction at home. The obvious fact is that the mood of the majority will not permit even proven poverty programs to grow. The Freedom Budget authors make the prediction, based on present estimates, that Federal defense expenditures will rise to \$87.5 billion in 1975. They (the authors) neither endorse nor condemn present military spending policies. They "rely" on the "judgment of informed experts."

Nonetheless, we owe real gratitude to A. Philip Randolph and Bayard Rustin. To restore a big hope, long deferred, to cure sick hearts (convinced that nobody cares, so why not riot?), no small plans will be adequate. With courage and common sense, they have presented a program without color lines and have approached the slippery necessity of a guaranteed annual wage, although they undoubtedly are sharply aware of the pitfalls of their great forward step.

Hope deferred can indeed make the heart sick, but "a desire fulfilled is a tree of life."

\* \* \*

*Since the first paragraphs of this statement were written, things have happened. Miss Ethel no longer sits on her front steps. The steps are still there, but the house has burned to the ground and she has gone to occupy a corner in the overcrowded home of an unwilling daughter. But what is one home in the fires that lately have ravaged the land? Newark and Detroit, Rochester and Hartford, Grand Rapids and a*

*score of other cities are blazing testaments to the heartsickness of the American Negro. The huge sums involved in the Freedom Budget look small compared with the loss of life and property and to the loss of respect for the United States by other peoples of the world who see that the richest nation on earth, heavily engaged in a far-off war to ensure freedom for Vietnam, has not been able to offer freedom to twenty millions of its own citizens!*

## Hosts for Honolulu Meeting

HONOLULU has always been a stopover point for travelers crossing the Pacific; one of the most important functions of Honolulu Meeting is to serve as a center for Friends whose journeys bring them to Hawaii. An essential part of this service has been the presence at Honolulu Friends Center of a resident couple, staying usually for a year and sometimes longer, who have provided in whatever ways they have been able for those who come to the Meeting.

The Friends Center is located at 2426 Oahu Avenue, far enough into Manoa Valley to gain the benefit of the frequent gentle showers brought by the trade winds as they come from the northeast over the Koolau Mountains, yet conveniently located only a few minutes from the University of Hawaii campus and a ten- to fifteen-minute drive from downtown Honolulu. The area, shaded with eucalyptus and palm trees, is brightened (as is Honolulu generally) by flowering trees and plants.

Those who have grown with the Meeting since its early days recall its ties to Friends' work in Japan through Gilbert and Minnie Bowles and to Iowa and California Friends through Catherine Cox (who remained with us through her 99th year). The Meeting reflects the diversity of origins and views that is characteristic of Hawaii itself.

The first resident couple, Robert and Lyra Dann, who had been especially recommended by the Friends World Committee to help with the establishment of a Center program, spent the year 1958-59 in Honolulu, moving into the meeting house when it had been altered to fit the needs of the Meeting. At the completion of their period of residence, the Center Committee was fortunate in finding Ralph and Maude Powell, who were able to come for the following winter. As was to happen several times later, there was a gap between residents in the summer months, when Meeting members gave assistance, taking turns with yard work and other details. The Powells were followed by Bill and Grace Pearson, Calvin and Grace Cope, Jim and Jessie Loo Pinney, Floyd and Ruth Schmoie, and Sam and Marion Lindley. Our current residents are Irving and Mary Smith. These couples, each in their own manner, have drawn on their own strengths and backgrounds to enrich the lives of members and visitors at the Friends Center.

Considering the often unplanned way in which we



have searched, we have been doubly fortunate in finding our resident couples. We have depended largely on the grapevine to spread word of our need to any who were possible candidates. The American Friends Service Committee and other Friends' offices have relayed useful information. This year we have established some procedures and guidelines for ourselves and future residents.

To a certain extent the responsibilities of the resident couple are flexible, depending on their interests. The Meeting is not wealthy, and the appointment is one which is best suited for a couple whose financial needs are not large. As with any appointment of this type, the prime attributes needed are warmth and openness of approach, the flexibility that comes from experiences with a broad segment of mankind, and an abiding personal understanding of and faith in the ways of Friends.

ALICE BENDER

## Contemporary Barclay Research

By D. ELTON TRUEBLOOD

THE search for original materials relating to the life and thought of Robert Barclay has taken on many of the characteristics of a detective story. The search really started in 1829 when John Barclay visited the old house at Ury and searched his famous ancestor's study, as well as other buildings on the premises. He found at that time several manuscripts, one of which lay in a barn loft. These were eventually deposited in what came to be known as the Bury Hill Collection, well guarded by the family in a house near Dorking in Surrey. There these precious documents remained until 1967, when they were safely deposited in the Strong Room of Friends House, London.

The modern phase of the search began nearly twenty-nine years ago, in 1939, when suddenly Barclay's notebook became known. The availability of this valuable document was by no means the end of the story, because a considerable part of the old manuscript was written in code. Though it was easy to see that Barclay had employed a seventeenth-century form of shorthand, it was many years before anyone could succeed in deciphering it. Several supposed experts tried in vain. Finally the code was broken by Douglas G. Lister, an English Quaker then living in Ethiopia (now living in England). He is the man who was first to decipher the shorthand of the amanuensis employed by George Fox on his famous visit to Holland in 1677 with Penn, Barclay, and other leading Friends. The success of Lister's effort in both cases was possible because of his intimate acquaintance with a great number of shorthand systems. Indeed, such acquaintance is his hobby.

With the discovery and deciphering of the notebook, which covers a period of the Apologist's youth, we thought our search was essentially ended, but we were wrong. Always there was the tantalizing thought that an actual diary might turn up, because there was good reason to believe that one had once

existed. The probability of finding this particular treasure seemed slight. It was not in the British Museum or in Friends House Library or in the collection at Woodbrooke. Furthermore, the present leading members of the Barclay family had no knowledge of it. The Barclays, for the most part, have not been Quakers in this century, though they value their heritage and hold their famous ancestor in great honor. There was no real chance of unearthing Quaker valuables in their possession unless outsiders with Quaker interests were allowed to search their collection with care.

The exciting moment came in April of 1967 when suddenly the diary came to light. It is probable that this was seen by J. Bevan Braithwaite about ninety years ago, but it is reasonably certain that it has not been identified in the intermediate period. The diary exists as two small volumes, bound in leather. The first covers the period from 1678 to 1685, the second 1685 to 1690. It ends a few months before Robert Barclay's death in 1690, when he was a little less than forty-two years old.

All of the diary notations are in ink, in the Apologist's own handwriting. They provide some details of the period of public life after the completion of the *Apology* and other major writings. Students of American history will be interested in the laconic reference to Barclay's appointment as Governor (non-resident) of East Jersey. All who know of the sad and moving event when Barclay was attacked by highwaymen north of London, when his closest friend died as a result of gunshot, will be interested in the way in which this is reported in the little diary.

The cooperation of the present head of the Barclay family, J. S. Barclay, and of his sister-in-law, Mrs. Robert Barclay, has been crucial in the entire effort. Because Nesta Barclay had no idea of the existence of such a valuable literary treasure, she was elated when it was found in her own home. By her gracious act in depositing the chief manuscripts in Friends House Library on permanent loan she has made these easily available to all who wish to see them. These manuscripts include far more than the diary. Among the most precious are the original letters in the correspondence between Robert Barclay and Princess Elizabeth of the Rhine, granddaughter of King James I of England and close friend of Descartes.

Though it is always possible for more valuables to come to light, it is now clear that there is no use in looking for more autobiographical material. At the beginning of the first volume of the diary, Robert Barclay noted that this was his first attempt at the composition of a personal record. We are fortunate that he made this attempt. He does not tell us all that we desire to know, but we can now be better acquainted with him than has been possible for many years.

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*There is no species of training that I ever underwent to which I owe more than to the habit of regular periods of inner solitude. Solitary we must be in life's great hours of moral decision; solitary in pain and sorrow; solitary in old age and in going forth at death. Fortunate the man who has learned what to do in solitude and brought himself to see what companionship he may discover in it, what fortitude, what content.*

—WILLIAM I. SULLIVAN

D. Elton Trueblood, professor at large of Earlham College, Richmond, Indiana, is the author of a number of books on Quaker subjects. A review of his just-published biography of Robert Barclay appears on page 112 of this issue.

## Thoughts From St. Mark's Square

By EVAN HOWE

THE amount of time ashore available to a merchant seaman is determined by the amount of cargo to be loaded or discharged. The *Brinton Lykes* had about seven hundred tons of cargo to discharge, none to load. This gave us one full day to explore Venice. Under such a time limitation, our sightseeing is like looking through a turning kaleidoscope. Visions spin around and do not come to a focus until we stop to rest, as we finally did one afternoon last November in St. Mark's Square.

When we arrived in the harbor in the morning a thick fog caught us; the ship moved to the dock directed only by radar and by the shouts of longshoremen and linehandlers on the pier. Our towboat, a hundred feet away, was only a ghostly shadow. The fog lasted through the day, lightening somewhat in the afternoon. It gave us a curious backdrop for the barbaric splendors of Venice. This was the slack tourist season. Except for a faithful few—hikers, beatniks, teachers and schoolchildren from many lands—Venice belonged to us.

We had our ride up the Grand Canal. We dutifully toured the Basilica of Saint Mark and the Ducal Palace and rode to the top of the bell tower. Tired, we sat down for a cup of coffee in the Square. A gypsy orchestra, frozen-fingered, played bravely. We admired the twin glories of the Palace and the Basilica. The kaleidoscope stopped turning, and for a time we saw a recognizable pattern: the truth for one man in one moment of eternity for the few seconds he is granted the vision to see.

Our guidebook tells us of the past glories of the Venetians, of their wars with the Romans, of the struggle for dominance between the Genoese and the Venetians, of the Crusades and the destruction of Constantinople. The four prancing horses on the façade of St. Mark's are booty from the sack of Constantinople. Their capture, and the "rescue of the Holy Land from the infidels," were costly and bloody. The great paintings in the Ducal Palace show us what war was like in those days: *melées* with sword and arrow on galleys manned by chained slaves.

From St. Mark's, with its hundreds of square feet of mosaics, one mural remains in my mind. It depicts Jesus, and on the bottom is the inscription *Benedictus qui venit in nomine Domini* ("Blessed is he who comes in the name of the Lord"). We speak of him as "the Prince of Peace," and he exhorted men to love their enemies, yet here is St. Mark's Basilica beside the Palace of the Doges, whose business was warfare. Here is the agonizing, unanswered

riddle of formal Christianity, posed now by the proximity of spiritual dominance and temporal greatness in these two splendid manifestations. Why have Christians preached peace while practicing war?

There is a consolation in the awareness that the great Venetians (with the exception of Angelo Roncalli, one time of Venice, later known as Pope John XXIII?) did not solve this riddle. I, a modern-day American, have not solved the riddle of Christian warfare. I am engaged in a peaceful trade, yet I feel that I am guilty of condoning our modern Holy War. Perhaps my greatest sin is indifference. I do not see the bombs fall in Vietnam. I do not know the victims. The action is halfway around the world. I have a family to support. One tenth of the wages I earn goes to promote our war, and I am unable to make an effectual protest.



I wonder if I am different from these peaceful tourists in the Square. They feed the pigeons, walk their children. Young couples go arm in arm, vibrant and alive. "Are these the warriors," I wonder, "those who slaughter, those who allow the destruction of innocent children and brave men?" The answer, sadly, is, "Yes, we are all guilty."

How can we be so misled as to approve murder in the name of the gentle Jesus? I beg the question. I am only a seaman on his day off. The fog thickens, the dark grows. I must walk back to my ship through these ancient, beautiful streets. Tomorrow we sail for Beirut with a load of flour for Jordanian refugees. I put the kaleidoscope aside; it has no answers.

Leaving the Square in the dusk, in the muted beauty of Venice, I have the overwhelming revelation that Christianity has endured in spite of its perversion. The power is still available to have lives of peace, to build great cities, to create more statues to the glory of God. For our mistakes have not destroyed God. There is only a new approach to be sought, a new commitment to discover, a summit to climb.

Evan Howe, a member of Orlando (Fla.) Meeting, has been a seaman for many years. He writes that as a sailor "plumb down in the forecandle," like Melville's Ishmael, he has been able to see and to participate in the world in the period of its greatest change.



## Australia Yearly Meeting

**A** HUNDRED and fifty Friends met at Canberra January 3-9 for our fifth Yearly Meeting. Delegates came from all the Australian states, and visitors from New Zealand, London, Ireland, East Africa, and the U.S.A.

Young Friends, coming to the meeting from their Annual Camp, took an active part throughout. Their outspoken appeal to the Prime Minister to withdraw all Australian troops from Vietnam received full support from older Friends and was well reported in the Australian press. Concern was expressed by young Friends that our government should provide alternatives to military service for C.O.'s. Some, at least, feel that when they refuse to fight they should serve the country in some constructive way. This point of view was appreciated, but Friends are concerned that the hard-won right of complete exemption on grounds of conscience must be maintained. Further consideration will be given to this matter.

Young Friends also brought a minute urging that those registered as members by their parents should receive a "challenge" at some period between the ages of fifteen and twenty-five. If no decision has been made at the end of that period, they should become "attenders" (supposing they are in fact attending meetings). Later, if desired, they should apply for membership in the usual way. After much deliberation Friends agreed to this, but with a modifying phrase allowing for elasticity as to age limit where it seems "in right ordering."

The Peace Committee reported that its main activities had been connected with the tragic escalation of the Vietnam war, the amending of the National Service Act, and support for American Friends' concern in sending drugs to North Vietnam.

Quaker Service Council Australia reported the sending of a nurse (Patricia Hewitt) to serve in India, continuing aid to victims of war in both North and South Vietnam, and concern for our own Aborigines.

The James Backhouse Lecture, "In the Spirit of the Family," was given by William N. Oats, headmaster of the Friends School, Hobart. This lecture, dealing with Quaker aims and ideals in education, was open to the public, and we were glad to note that three members of the Russian Embassy had accepted our invitation to be present.

The report on Friends School showed extensions to buildings, many improvements, and purchases of land. This year lessons in the Malay language and culture, financed by the Lee Foundation of Singapore, will be given by Kal Bandara of Singapore. Other experiments in education will be undertaken.

Home units for retired Friends have been built in the grounds of the Melbourne Meeting House. Care of the aged is a concern in other states also.

The work of the American Friends Service Committee and the Friends Service Council in Asian conferences and seminars was much appreciated. It is hoped that in future a more active part may be taken in these activities by Australian Friends and that real contact may be made with mainland China.

Friends who attended the Friends World Conference spoke with deep appreciation of their experience there. It was felt that the inspiration was carried over into our own Yearly Meeting.

EILEEN BARNARD

## Cape May Conference Plans

**T**HE General Conference for Friends will take place this year in Cape May, New Jersey, from June 21 to 28. Advance programs, providing detailed information on scheduled events and on available accommodations, will be mailed in late March to heads of families within the Conference and to many Meetings.

Plans for major addresses are virtually completed. Three evenings will be devoted to concerns and problems of young people. Kenneth Barnes of London Yearly Meeting, a former Swarthmore Lecturer, will give the opening address on "Youth in a Difficult World." During the Conference week there will be a special evening program prepared by college-age young Friends. One of the evening speakers will be Mary Calderone (a Friend), executive director of the Sex Information and Education Council of the U.S.

James Farmer of Lincoln University will give the Saturday-evening address on the general topic of social change. On another evening Genevieve Blatt of the Office of Economic Opportunity will speak on the relationship of poverty to crime in the streets. Gilbert White, professor of geography at the University of Chicago, will focus his talk on the right use of natural resources, drawing especially on his experiences with the United Nations Development Program. William Lotspeich, executive secretary elect of the American Friends Service Committee, is scheduled to give the concluding address on "Quaker Service as Healing."

Morning lectures and round tables will follow the familiar patterns. Lecturers include Henry J. Cadbury, William Hubben, and Oliver Nuse. One "lecture" series will consist of special films, with an opportunity to discuss them. Round tables will cover the full spectrum of Friends' concerns.

The Junior Conference will be divided this year into five sections instead of four. There will be classes for all age groups except for children under three. Afternoon activities will resemble closely the pattern of previous conferences, with a few scheduled interest-group meetings and teas, but ample time for rest and recreation.

## A World Conference Follow-up

**T**HE conference on "Implementing Creative Encounter" held at Malone College, Canton, Ohio, in January was attended by about forty persons representing the groups participating in the Continuing Committee for Greater Unity: Indiana Yearly Meeting (Friends General Conference); Lake Erie Yearly Meeting; Ohio Yearly Meeting (Conservative); and Wilmington Yearly Meeting (Friends United Meeting).

In his opening address Canby Jones explored some of the implications of the need to experience creative encounter, facing differences honestly in faith and love. Since we are all excellent pigeon-holders, he said, we need a change in attitude. We need humility.

There were discussion groups on "Christ in Quaker Faith," "Reconciling Mission and Service," and "Coming Together in Mutual Trust." Among the observations from these summarized at the closing session were:

How do we reconcile differences in viewpoint? The key is

thought to be openmindedness. Most important is that we bring living water to the places of need.

Missions (the self-confident proclamation of a vital message) and service (with a delicacy that refrains from implying "I know more than you") are each facets of a larger whole. The body is made up of both a mouth and a hand, and each is necessary and useful. So it is with witness and service.

The time is now past to soft-pedal differences—we need to face them lovingly. Barriers to be overcome include language and differing value systems and life styles. What is the place of trust in our already existing meetings, and how does this affect our trusting relationship to larger groups?

In the ensuing plenary discussion it was felt that in one

group there had developed a real oneness of spirit which was more important than the differences and would be very helpful in the days ahead. One Friend said that something going on among Friends seems to refute the maxim that God does not use old groups for new revelation. Concern was expressed that perhaps we had the most to learn from the group with which we appear to have the least communication: teen-age Young Friends.

Have our divisions brought some good, since they have brought us together in a gathering of this kind? It seemed to the writer that the conversation was a tendering experience for those who attended, and that a spirit of openness was manifested.

ROBERT J. RUMSEY

## Book Reviews

**ROBERT BARCLAY.** By D. ELTON TRUEBLOOD. Harper & Row, New York. 274 pages. \$6.95

This excellent and much needed book, the result of almost thirty years of persistent though intermittent research, will be welcomed by Friends. It is the first full-length account of the life and writings of the greatest and most influential Quaker theologian. One of the important factors in the survival of Quakerism was the inclusion in its membership of such scholars as Barclay and Penn, who brought into systematic order the profound insights of Fox. Elton Trueblood vividly recounts at the outset how he suddenly realized years ago that George Fox, William Penn, John Woolman, and the other leading Quaker worthies had been described in biographies and commentaries, but Robert Barclay had not. This situation he determined to remedy.

The discovery of important unpublished Barclay material is dramatic evidence of Elton Trueblood's having followed up to a successful result every clue, however obscure. The most important findings are Barclay's notebook (begun before he became a Quaker) and two later diaries. [See Elton Trueblood's article in this issue.] The notebook deals with Barclay's early period. It sets forth ideas which later were to appear in his famous *Apology*. Here are the beginnings of the two most brilliant chapters—those on worship and ministry and on his longing for a third form of Christianity in addition to Catholicism and Protestantism. The diaries deal with Barclay's later public career and his many financial transactions, in which he was literally "a banker without a bank."

In Part I of this biography, Barclay is depicted as youth, student, family man, scholar, prisoner, Quaker minister, governor of the province of East Jersey, and courtier of his kinsman King James II. Although an absentee governor, Robert Barclay selected and expedited the settlers for East Jersey, the colony which predated William Penn's Holy Experiment.

In Part II we find a careful and objective summary of Barclay's thought as revealed in his published writings. His skill in weaving together a rational and an evangelical type of religion is effectively illustrated. Readers familiar only with the *Apology* should learn of other important works in which Barclay's revolutionary Quaker innovations are more clearly stated. In the *Anarchy of the Ranters*, Barclay attacks the most difficult problem in Quaker church government: how

can order be maintained in a society of which each individual is expected to follow the leading of the Inward Light?

The only part of this book which I find controversial is the author's interpretation of Barclay's statements on war. Barclay holds that what cannot be justified for a New Testament Christian might be "justified" for an Old Testament "Christian" if the war is "just." In other words, what is expected of the mature Christian—the refusal to fight in any war—should not be expected of the immature Christian. Elton Trueblood, though he believes that the sub-Christian, in living up to the best light he has, is useful and needed, feels that the full-fledged Christian, though living in a "separated society," is also useful in pointing the way to a future ideal society. This problem requires more analysis than can be given here.

*Robert Barclay* appears just in time to meet the new interest in theology on the part of Friends generally, especially newly convinced Friends who are asking what the Quakers believe. It deserves to be widely read and carefully considered.

HOWARD H. BRINTON

**THE WAR MYTH.** By DONALD A. WELLS. Pegasus, N. Y. 288 pages. \$1.75 (an original paperback)

"The rationalization of war-making in Western thought with an analysis of the human dilemmas that cause war" is the subtitle on the book cover. Donald Wells, chairman of the Department of Philosophy at Washington State University, supports this thesis effectively in fifteen chapters listed under five headings: "The Meaning and Matter of War," "The Critique of War," "War and Religion," "The Causes of War," "The Cures of War."

He goes beyond the statement on the cover page to point out that war or peace are problems of motivation and understanding. Men know how to avoid war, but they want and pursue things that cause it. Wars continue because of incompetent, insensitive, unthinking citizens and statesmen. The war myth has clouded men's minds. When man decides to confront the problem of war, he has the ability to create peace.

With a bibliography of ten to twenty-five books for each chapter, the author puts in easy reading form his penetrating analysis of what mankind has done, or not done, about war and peace.

RUTH and RAY HARTSOUGH



## Friends in the Encyclopedias

### A Letter from the Past — 233

THE other day I looked at the *New Catholic Encyclopedia* (1967) and especially at the half dozen short illustrated articles on Friends. As was to be expected, even those not written by Friends seem sympathetic enough, though factually one might qualify such statements as "Fox left no theological treatises" or (under Elias Hicks) "these divisions continue to exist."

Friends have not always fared so well.

Probably the most influential encyclopedia in English is the *Britannica*. While I do not know the details, its first edition in three volumes (1769-1771) included an article on Quakers unsigned but written by two eminent British Quaker brothers. Dr. John Fothergill of London wrote Third Month 2nd, 1769, to his brother Samuel: "The space to be allowed us in the Scotch dictionary is six or seven folio pages, if we please. I am pleased that it engaged thy attention and I shall do more at Lea Hall [John's country house in Cheshire] when thou hast sketched the plan." The piece was promptly reprinted by Friends at London as a pamphlet, still anonymous, entitled, "A Brief Account of the People called Quakers, their Doctrines and Discipline, taken from a dictionary of Arts and Sciences lately published at Edinburgh." It ran through several editions.

The *Britannica* itself passed through many editions. Its articles were changed and revised, and other encyclopedias were issued in the British Isles and pirated in America. The articles on Quakers in two of these call for some notice. One came to my attention through the minutes of the Meeting for Sufferings in Philadelphia from 1796 to 1798.

They refer to Thomas Dobson's Philadelphia publication called simply *Encyclopedia*, issued in fifteen volumes in 1790 and the years following. This was taken directly from the third edition of the *Britannica*. It kept the original articles but partly rewrote them. Its article on the Quakers was found by Philadelphia Friends to "revive under the letter Q a stale abuse of the character of George Fox," and after approving an essay prepared to correct it they appointed four Friends to interview the editor, who promised to insert this correction in the next volume. They even agreed to pay his demand for £10.10. 7½ for the cost of printing it.

The essay, filling seven columns in the last volume of the 1798 edition, lays chief emphasis on a version of Fox's 1654 letter to Cromwell, taken out of Charles Leslie's anti-Quaker book called *The Snake in the Grass*. Dobson's encyclopedia had even printed in italics certain blasphemous phrases in Fox's letter which were omitted when Fox's Journal was published after his

death. We now know that Leslie's version was the original and that the Philadelphia Friends were wrong in assuming that the less blasphemous-sounding version was the right one. Modern editions of Fox's Journal replace the words that had been omitted by the Quaker editors in 1694 and that had been regarded a century later as forgery.

However, Friends of Philadelphia Yearly Meeting notified their opposite number in London of what they had done, since they understood that a further edition of the Scotch original was in preparation. To this they received reply that the editor of the *Encyclopedia Britannica* had invited "such as may think themselves misrepresented to give him better information." "Some of our members," London Friends continued, "undertook to set him right as to the character of Geo. Fox, and we understand a vindication is prepared drawn from the publications of the last century and the time of his accuser, Leslie, which probably will be as convincing as anything that can be offered." I have not investigated the outcome in the British edition that followed.

The other encyclopedia to which I would make reference is the *Edinburgh Encyclopedia*, edited by David (later Sir David) Brewster and prepared during the years 1809-1830. The article on Quakers here is straightforward and not controversial; its interest lies in the probability that it was written by Thomas Carlyle. That future literary light was in his apprenticeship between 1820 and 1823, and this encyclopedia had already reached the letter M. But apparently Carlyle was employed in the hackwork of turning out some twenty substantial articles to Brewster's specifications and deadlines, extending from "Montaigne" to "Quakers." The article on the latter has none of the brilliance of his independent later writing, nor does it foreshadow his interest in George Fox's leather suit of clothes as shown in *Sartor Resartus*. The evidence, mostly circumstantial, of his authorship of the Quaker article has been lately set forth by Professor G. B. Tennyson of California.

In recent editions the *Britannica* articles on Friends have been written by Friends. Edward H. Milligan, Librarian at Friends House, London, was entrusted with preparing for the 1964 printing a new article on "Friends, Society of." By reprinting this as a pamphlet under the title "Britannica on Quakerism," the energetic Friends Home Service Committee (London) reverts after nearly two centuries to the precedent established with the article appearing in the first edition. NOW AND THEN

Don't part with your February 1st JOURNAL!  
A "Quaker Crostic" (puzzle) based on that issue will  
be published on March 15th.

## Friends and Their Friends

**All AFSC work in Vietnam has been temporarily suspended** (as of February 19th) because war conditions have made impossible the carrying forward of programs. Service Committee workers have been assembling in Hong Kong and Singapore to await decisions regarding the future.

**The peace ship "Phoenix,"** returning from a successful mission to deliver \$7000-worth of medical supplies in Haiphong, North Vietnam, arrived safely in Hong Kong on the evening of February 12. Delayed more than a week by adverse winds, the little craft had only ten gallons of gas left in its 500-gallon tank when it docked. In Haiphong, benefiting from an unannounced U.S. bombing pause that began on January 4, the *Phoenix* crew visited residential areas that had been destroyed and found the North Vietnamese celebrating their Lunar New Year. "It was clear from this," says crew member John Braxton of Gwynedd (Pa.) Meeting, "that they are far from demoralized by the terrible bombing. The life of these brave people goes on in spite of all."

The secretary general of the Red Cross Society of the Democratic Republic of Vietnam received the consignment of surgical instruments for the D.R.V. and promised to see that the \$2000 worth of antibiotics and general medicines reached the Red Cross of the National Liberation Front.

Crew members will be available to recount their experiences to Meetings and other groups as their schedules permit.

**A six-week course in African studies** will be offered by Haverford College this coming summer to thirty-six high-school social-science teachers. Participants, receiving weekly stipends of \$75 plus \$15 weekly allowances for each legal dependent, will enroll in four formal courses covering African culture, politics, and world relations, as well as teaching methods. Details and application forms (which must be filed before March 17) may be obtained from the Institute for Advanced Study, Haverford College, Haverford, Pa.

**Amos J. Peaslee** of Mickleton (N.J.) Meeting—lawyer, diplomat, and authority on international law—has given \$50,000 to his alma mater, Swarthmore College, to encourage debating. Part of the principal will be used to furnish rooms and buy equipment for the debating society. The interest will supplement the society's budget, including the salary of its newly appointed coach. Teams from thirty colleges participated in the Amos Peaslee Annual Debate Tournament, held at Swarthmore (Pa.) in February.

**The AFSC New England Regional Office,** now in Cambridge, needs more office space. Because rents in desirable commercial buildings are high, the Service Committee is looking for a large—perhaps older-style—residence in good condition, though not necessarily in Cambridge. There are tax advantages for anyone who may want to make a gift of such a building. Suggestions may be addressed to Abe Sangrey, P.O. Box 247, Cambridge, Mass. 02138.

**Charles A. Wells,** whose "As God Works in History" appears on the page inside the front cover, is editor and publisher of *Between the Lines*, widely read semimonthly periodical of news and comment. It is expected that other columns from him will appear in the same place from time to time. A member of Newtown (Pa.) Meeting, he is much in demand as a lecturer, as is known by the many JOURNAL readers who have heard him at Friends General Conferences at Cape May.

**At the Villa Jones International Cultural Center,** Chilpancingo 23, Mexico City, visitors as well as residents engage in bilingual conversation Tuesday evenings from 6:30 to 8:30. These gatherings have attracted visitors from over a hundred countries in all continents. Directors of the fourteen-year-old center are Robert C. Jones of Chicago's 57th Street Meeting, and his wife Ingeborg. Both are also members of Florida Avenue Meeting in Washington.

**Log-Cabin Postscript.** The January 15th FRIENDS JOURNAL featured on its cover a drawing by Eileen Waring of the log cabin on the Friends Select School grounds in Philadelphia. On the following page is a brief account of the cabin, saying that it "is something of a mystery, for no one seems to know who built it or exactly when." Now comes word from Willman Spawn of Philadelphia Monthly Meeting that archives preserved in the fireproof vault of the Fourth and Arch Street Meeting House show a small structure (presumably the cabin) appearing at this site on a plan of Philadelphia drawn in 1797. When Friends bought the property twenty years later the cabin was fitted up and converted (according to a Quaker report written in 1817) "into a convenient Tenement . . . ready for some suitable person to occupy it."

So now it is clear that the cabin is considerably older than had been thought, but just when it was built and who built it is still a mystery.

**Adrian Gory,** director of international education and assistant professor of government at Wilmington College, died on December 20. A pioneer in African studies, he taught a course in this field at the Ohio Quaker college and developed a syllabus on East Africa from the Africans' point of reference which can be used in any college wishing to introduce the African scene to its curriculum. Students and friends have established the Adrian E. Gory International Student Fund in his memory.

**Armin L. Saeger, Jr.,** of Huntingdon Valley, Pa., a member of Abington Meeting, is the new executive director of the Indian Rights Association, succeeding Lawrence Lindley, a member of Media (Pa.) Meeting, who retired at the end of 1967 after thirty-seven years of service. Armin Saeger has been director of the Kickapoo Friends Center near McLoud, Oklahoma, and more recently has served as clinical social worker with the U.S. Public Health Service Division of Indian Health at Tahlequah, Oklahoma.



**Seven Vietnamese orphans**, ranging in age from two to three-and-a-half, arrived in the United States from Saigon in January for adoption by American families, under the care of Friends Meeting for Sufferings of Vietnamese Children. Five more children (already matched with prospective parents here) waited in Saigon for the next trip of Morgan Sibbett, MSVC's agent, who travels to and from Vietnam cost-free by courtesy of Northwest Orient Airline. Welcome House in Doylestown, Pa., Pearl Buck's adoption agency for Asian-born children of mixed parentage, helps with the selection of foster parents. Under its guidance, two Vietnamese social workers in Saigon select the children for pre-adoptive study.

According to MSVC's latest newsletter, the Committee of Responsibility, now gaining some acceptance for its idea of bringing war-injured children to the United States for hospital treatment, may be calling on MSVC for help in providing temporary foster homes near hospitals (probably in large cities) for those under treatment. Families interested in providing such a service should address inquiries to MSVC, P.O. Box 38, Media, Pa. 19063.

**A "Mothers' Retreat" with Dorothy Steere as leader** will be held at Waysmeet, Pendle Hill (the Quaker retreat center at Wallingford, Pennsylvania) on the weekend of May 10, 11, and 12. The theme for the weekend is "Inward Journey, Outward Journey"; the cost, \$20. For information and reservations write to Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 19102.

**Robert Cory, director of William Penn House**, the Quaker conference and seminar center in Washington, will serve as vice-chairman of the newly formed Conference on Arms Control and Disarmament, an organization formed by religious and civic groups working for the development of peacemaking and peacekeeping institutions. The Conference plans to bring scientists and civic leaders to Washington to testify on the antiballistic-missiles phase of the nuclear arms race.

**Allan A. Glatthorn of Horsham (Pa.) Meeting**, whose "A Time to Make a Light" appeared in the February 15th JOURNAL, has been appointed by President Johnson to a six-year term on the National Council on the Humanities. He is principal of Abington (Pa.) High School.

**Avon Institute**, the American Friends Service Committee's summer conference in the New England area, will meet August 3-10 on the shores of Lake Winnepesaukee, New Hampshire, for its sixteenth annual sessions. The conference will attempt to look beyond the current problems of America's inner cities and the situation in Vietnam and to seek constructive solutions. Among the faculty, still in process of selection, will be Howard Zinn, Boston University professor and author of *SNCC: The New Abolitionists and Vietnam—The Logic of Withdrawal*. Included in the Institute's plans are well-organized programs for children of all ages. Requests for more detailed information and registration blanks should be addressed to the AFSC at 44-A Brattle Street, Cambridge, Massachusetts 02138.

## 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.*

### From British Young Friends

The following is a copy of Minute 68/18 of Young Friends Central Committee (London Yearly Meeting) held at Reading, England, 27/28 January 1968:

We have heard from Young Friends who were in the U.S.A. this last summer of the stand that individual young Friends and Young Friends of North America as a body are taking against the Vietnam war. We are deeply impressed by their stand, their efforts to achieve a drastic change in U.S. policy, by their work with the peace squads, and by their courageous efforts to send medical aid to all parts of Vietnam, according with the dictates of conscience, without regard to the possible legal consequences.

In Britain, we are not so involved in the war and feel very inadequate when we hear of the personal hardships young Friends have to endure in their stand, and want to send American young Friends our warmest support in their efforts on behalf of all of us.

Westmoreland, England

JOHN NEWTON, Clerk

### Meeting Name Change in New York

At New York Monthly Meeting held on Twelfth Month 13th, 1967, the name of New York Preparative Meeting was changed to Fifteenth Street Preparative Meeting. The change, for the largest of the preparative meetings in New York City, was for convenience, as there are now two other preparative meetings on Manhattan Island, and most Friends have called the meeting "Fifteenth Street" for years anyway. The name change came exactly ten years after the Hicksite Meeting (Fifteenth Street) and the Orthodox Meeting (Twentieth Street) merged at the end of 1957. That followed the reuniting of New York Yearly Meeting, New York-Westbury Quarterly Meeting, and New York Monthly Meeting between 1955 and 1957. The meeting house, built in 1860, is on East Fifteenth Street in Manhattan.

New York City

THE LIBRARY COMMITTEE  
FIFTEENTH STREET MEETING

### Dropouts from Friends' Meetings

George Hardin's "Is Meeting for Worship Like Going to a Dig?" [January 15th JOURNAL] is priceless. There probably isn't a single unprogrammed meeting where some one of the author's ideas, suggestions, or barbs would not hit home.

When I read about the Indian guru Maharishi Mahesh Yogi turning thousands of drug-oriented youths to experimenting with transcendental meditation to expand consciousness, I ask myself what he has that we Friends have not had all the time. If any of these young folks, after studying under him, were to come to our worship services, I am wondering if they would be turned on or off.

We have been having a large number of seemingly interested folk of all ages visiting Mountain View Meeting. A few stay to join us, but too many finally become dropouts. I have often thought that if we could get an honest, straightforward appraisal of why we failed to speak to these dropouts' condition it might furnish us with much food for growth.

Denver, Colo.

MILDRED E. MOWE

### The Continuing Search

I shall forever be in George Hardin's debt for sharing with us the thought of Friends as God's frozen people; I read his article ["Is Meeting for Worship Like Going to a Dig?"—January 15th JOURNAL] with ill-congealed delight.

To Patricia Pollak's question on membership ["A Membership of the Spirit"] I would say: Should not the "applicant" simply be able to say: "I am seeking; I have been watching and sharing in your search for long enough to believe that we are seeking and moving in the same direction; I would like to be one of the seeking fellowship." Assuming that the Meeting feels free to respond in the same spirit, cannot this be a satisfying basis for recognizing and noting the mutual relationship?

Annapdale, Va.

DAVID H. SCULL

### Deprivation of Human Rights

I was somewhat amazed and a bit discouraged by the letter of Howard Kershner [January 15th JOURNAL] defending the privileged position of minorities in southern Africa.

Certainly we should be reminded that racial issues are complicated and almost never wholly "right" or wholly "wrong," that apartheid in Rhodesia is somewhat more softly applied than in the Republic, and that certain welfare measures make life for the majority of the people (i.e., the Africans) more bearable and keep labor costs down. But the sense of fair play must emphasize the fact that in southern Africa the African is steadily and increasingly being deprived of those human rights we of the Christian and democratic persuasions know to be due each individual person, regardless of color, because he has that of God within him. To gloss over this frightening truth is to do a great disservice to all.

Clinton, N. Y.

CHANNING B. RICHARDSON

### A Plea for Medical-Corps Service

So long as there exists a place in the medics for a soldier who is willing to serve men but not to kill them I shall remain a minority of one, if necessary, in disagreement with conscientious objection to the draft. In this matter above all others I think our friends the Seventh Day Adventists are far ahead of Friends in their current thinking.

Friends usually are not known to ignore the facts of life, but war is certainly one of them. Heaven on earth is yet a distance away, and I regret that there seem to be (according to the JOURNAL) so many Friends whose feet are somewhere other than on the ground.

A good Republican lady once told me in response to my criticism that you do not help anything by quitting the party, but only by remaining in it to improve it. I now agree with her, and I dare even to suggest that more Friends agree with the Seventh Day Adventist approach or alternative to conscientious objection than the JOURNAL intimates is true.

Lest this raise too great a hue and cry from among Friends not personally affected, let me suggest that only those eligible for the draft take pen in hand. But let them clearly understand, first, that the Army Medical Service has perhaps the highest of all mortality rates in combat. It is this nagging implication that keeps haunting me and causing me, for the first time, to question the validity of a Friendly stand. I'm sorry.

Cocoa Beach, Fla.

JOSEPH W. LUCAS

### Noncollaboration and Everyday Peace Witness

There are many who recognize the inner spiritual conscience that moves Jeremy Mott and others to take the position described in their letter to the FRIENDS JOURNAL (December 15). But it seems to me the inference in the last sentence that such action will contribute to making pacifism a way of life in a violent world is erroneous. I do not agree that going to prison for noncollaboration is part of a peace movement.

The question for me is whether noncollaboration contributes to creating a structure in our society that will resolve conflict without violence. In our Meeting there has been a great expression of sadness for the plight of these young men. Will it not also be regrettable that they will not be available to vote for peace candidates in the next election, to work toward strengthening the United Nations, and (with the devotion of their special calling) to negotiate new ideas for peace with people of other countries? We need help in promoting a public dialogue regarding war and the necessity for a change in our political structure and our foreign relations. Yes, we shall miss them.

We realize that the teaching of basic Quaker principles leads young men to take this action, but there is great need for such people in our society working for peace every day. This is our dilemma in a world of atomic power. Shall we proceed as in the past along many paths of individual personal witness, or shall we seek corporate unity in a planned effort to create a peaceful society? Neither route is contrary to the faith and testimonies of Friends.

Downers Grove, Ill.

EDWARD BRUDER

### Calendar of Yearly Meetings

#### March

22-26 and 29-30—Philadelphia, 4th and Arch Streets, Philadelphia.

#### April

11-14—Southeastern, Lake Byrd Lodge, Avon Park, Fla.

#### May

3-5—Southern Appalachian Association, Cumberland Camp Grounds, Crossville, Tenn.

#### June

21-25—Canadian, Pickering College, Newmarket, Ont., Canada.

#### July

26-August 2—New York, Silver Bay, N. Y.

#### August

2-7—Baltimore, Western Maryland College, Westminster, Md.  
8-11—North Carolina Conservative, Woodland, N. C.  
13-18—Iowa Conservative, West Branch, Iowa.  
19-23—Pacific, St. Mary's College, Moraga, Calif.  
20-25—New England, Nasson College, Springvale, Me.  
21-25—Illinois, Clear Creek, near McNabb, Ill.  
21-25—Ohio Conservative, Friends Boarding School, Barnesville, Ohio.  
22-25—Indiana, Waynesville, Ohio.  
22-25—Lake Erie, Bluffton College, Bluffton, Ohio.

#### September

27-29—Missouri Valley Conference, Rock Springs Ranch, 15 mi. south of Junction City, Kansas.

#### November

28-December 1—South Central, Soroptimist Club Camp, near Dallas, Tex.



## 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.*

### ADOPTIONS

**NAGEL**—A daughter, CATHERINE LAURIE NAGEL (born January 12), by Alan and Marian Davis Nagel of Forest Hills, N.Y. The mother and maternal grandmother, Leodora Funk Davis, are members of Solebury (Pa.) Meeting.

**PLATT**—On January 12, a son, VAN MICHAEL PLATT, formerly of Saigon (born August 9, 1965), by Philemon K. and Sylvia K. Platt of Annapolis, Md., members of Stony Run Meeting, Baltimore.

### BIRTHS

**MACIAS**—On January 4, a son, BRIAN PHILLIP MACIAS, to Rafael and Marilyn Smack Macias. The mother and the maternal grandparents, Charles and Eda Smack, are members of Darby (Pa.) Meeting.

**POST**—On January 31, in Norristown, Pa., a son, RICHARD WILLIS POST, JR., to R. Willis and Suzanne Rekate Post. The maternal grandparents are Albert and Elizabeth Rekate of Elma, N.Y. The paternal grandparents, Richard and Helen Shilcock Post, are members of Germantown (Pa.) Meeting; the paternal great-grandmother, Ethel Albertson Post, is a member of Westbury (L.I.) Meeting.

### MARRIAGES

**HUBER-LARGE**—On October 13, 1967, in Vernal, Utah, NANCY JOANNE LARGE, daughter of Joseph Heston and Maud Funk Large of Doylestown, Pa. and LLOYD D. HUBER. The bride and her parents are members of Solebury (Pa.) Meeting. Lloyd and Nancy Huber are continuing their education at the University of Utah.

**MCCAFFREY-PERRY**—On December 21, 1967, in Cambridge, Mass., JUDITH ANNE PERRY, daughter of J. Douglas and the late Miriam Cosand Perry of Wynnewood, Pa., and ARTHUR MCCAFFREY, son of Arthur and Mary McCaffrey of Glasgow, Scotland. The bride and her father are members of Haverford (Pa.) Meeting. The ceremony was held in the Roman Catholic Church of Cambridge, with the priest, Father Collins, and Elmer Brown, executive secretary of Cambridge Meeting, participating in turn.

**WEBSTER-GLEN**—On August 24, 1967, at Island Heights, N.J., MARGARET GLEN, daughter of Janet Letchworth Glen and the late Logan Bruce Glen, and DONALD WATSON WEBSTER, son of James and Maude Webster of Belfast, Northern Ireland. The bride is a member of Central Philadelphia Monthly Meeting.

### DEATHS

**BONNER**—On February 7, at Trenton, N.J., MARGARET E. BONNER, aged 81, wife of the late Wilmer L. Bonner. A long-time member of Trenton Meeting, she is survived by a son, Kermit W. of Trenton; a daughter, Dorothy C. of Santa Barbara, Calif.; and a granddaughter.

**CREASY**—On December 3, 1967, MABEL EVES CREASY, aged 89, wife of the late Arthur Creasy and daughter of the late Truman and Alice Mather Creasy. She was a lifelong member of Millville (Pa.) Meeting. Surviving is a niece, Marian Baker of Millville.

**DECOU**—On December 8, 1967, in Morrisville, Pa., WILLIAM S. DECOU, aged 63, husband of Alice I. DeCou. He was a member of Fallington (Pa.) Meeting. Surviving, besides his wife, are two daughters, Alice E. Bledsoe and Rachel D. Aversano, and three grandchildren.

**EVES**—On January 23, C. SCOTT EVES, aged 88, of Danville, Pa., husband of Mary Eves. A lifelong member of Millville (Pa.) Meeting, he was a pharmacist for forty-three years before his retirement in 1955. Surviving, besides his wife, are a daughter, Mary (Mrs. James) Cogshall of Murrysville, Pa.; a son, Curtis G. of Scotch Plains, N.Y.; and eight grandchildren.

**FLAHERTY**—On January 19, EMMA COVINGTON FLAHERTY, of Darby (Pa.) Meeting. Surviving are a sister, Mabel Albertson Covington of Lansdowne, Pa.; a brother, William Walter Covington of Fort Lauderdale, Fla.; nieces, grandnieces, and a grandnephew.

**HARTZ**—On November 9, 1967, ANNA E. DICKINSON HARTZ, aged 88, wife of the late John S. Hartz. A member of Philadelphia (Arch Street) Meeting, she is survived by two nephews.

**HOPKINS**—On January 10, JOHNS W. HOPKINS, JR., aged 70, of Darlington, Md., husband of Margaret Robinson Hopkins. He was a member of Deer Creek Meeting at Darlington. Surviving, besides his wife, are a daughter, Ann H. Gregory; a son, Johns W. Hopkins, 3rd; and two grandchildren.

**LANDIS**—On December 10, 1967, ELFRIDA LANDIS, daughter of Gertrude and the late Edward H. Landis. She was a member of Solebury (Pa.) Meeting.

**LANDIS**—On December 25, 1967, GERTRUDE KEPPELMAN LANDIS, aged 90, wife of the late Edward H. Landis. She was a member of Solebury (Pa.) Meeting. Surviving is a sister in Connecticut.

**MILLER**—On January 20, EDWARD T. MILLER, aged 72, of Easton, Md., a member of Third Haven Meeting. For six successive terms he served in Congress as Republican representative of Maryland's First District (a heavily Democratic area). Surviving are his wife, Josephine Ford Miller; a son, Theodore G. of Easton; a brother, Francis G. of Baltimore; and a grandson, Stephen.

**REEDER**—On January 6, in Mt. Holly, N.J., WALTER L. REEDER, aged 88, husband of Edith S. G. Reeder. He was a member of Mansfield (Upper Springfield) Meeting at Columbus, N.J. Surviving, besides his wife, are three daughters, Dorothea Kriebel of Wooster, Ohio, Martha Palmer of Columbus, N.J., and Edith Pray of Mt. Vernon, Iowa; and seven grandchildren.

### Elizabeth Taylor Shipley

Elizabeth Taylor Shipley, who died in Philadelphia on January 21, was born in Ohio in 1890, a daughter of Morris and Anna M. Neal Shipley. A member of Haverford (Pa.) Meeting for thirty-three years, she transferred her membership in April, 1941, to the small Meeting at Harrisburg which she had helped to establish. The building of the new meeting house a few years ago in Pennsylvania's capital city was the final realization of the dream of this deeply concerned Friend.

Elizabeth Shipley's participation (beginning in 1920) in the American Friends Service Committee's program of child feeding in Germany led to close ties with Germany and with German Friends. In Pennsylvania she worked in the Pennsylvania State Department of Welfare, with especial interest in the care of children.

She lived for many years with her friend Margaret Moss in their beautiful home, Forty Acres, in the Fishing Creek Valley just outside of Harrisburg, where their friendship and hospitality and their intellectual, artistic, and musical interests influenced and enriched the lives of many people. After Margaret Moss' death she returned to Philadelphia.

She is survived by her brother, Morris, and several nieces and nephews.

MARY HOXIE JONES

### William B. Starr

We record with great sadness that our oldest member, William B. Starr of Cisco, Texas, died in his ninetieth year. He is survived by his widow, Elizabeth Starr, eight sons, one daughter, and many grandchildren and great-grandchildren. One son preceded him in death.

William Starr had been a farmer for sixty years. Soil conservation was one of his greatest concerns. "We may have legal titles to our farms," he believed, "but our possession is limited to a very short period of time and only constitutes a stewardship for which we are strictly responsible to our Creator."

During the 1920's he began a campaign to abolish capital punishment. He was honorary chairman of the Texas Society to Abolish Capital Punishment. With similar devotion he worked for equal rights for all races, and he was untiring in his efforts to make the public aware of the dangers of intoxicating beverages. He was a Socialist, a man full of humor, and a man whose integrity is forever alive in his children.

MARGRET HOFMANN for the  
Friends Meeting of Austin

## 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.*

### MARCH

1—Report on the *Phoenix* by Skipper Bob Eaton, John Braxton, Maryann McNaughton, Bill Mimms, and Larry Scott at Meeting House, Race St. west of 15th, Philadelphia, 7-9 P.M.

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

2—Philadelphia Quarterly Meeting, Germantown Meeting House, 47 W. Coulter St. Worship and Ministry, 10:15 A.M.; business session, 1:15 P.M.

3—Frankford Friends Forum at Frankford Meeting House, Unity and Waln Sts., Philadelphia. S. N. Chiu, professor of history at Temple University, will speak on "The United States and Peace in Asia."

3—"Germany: East and West," dialogue at Beacon Hill Friends House, 6 Chestnut St., Boston, 3:30 P.M.

3—Haverford Quarterly Meeting, Merion Meeting House, Montgomery Ave. and Meeting House Lane, Merion, Pa. Meeting for worship, 11 A.M.; lunch, 12:15 P.M.; annual business meeting, 1:15, followed by a talk by William Shields of Philadelphia Yearly Meeting Committee on Housing and Poverty Involvement.

6—"The Creative Eye," lecture at Cooper Union Forum, Great Hall, 7th St. and Fourth Ave., New York City, by Peter Fingesten, chairman of the Art and Music Department of Pace College, a member of 15th Street Meeting.

7—Philadelphia Quaker Women at Arch Street Meeting House.

Group discussion on "Stirrings Within the Society of Friends." Leaders: George Lakey and William and Vonna Taylor, authors (with others) of *Quakerism, a View from the Back Benches*.

10—Baltimore Quarterly Meeting, Stony Run Meeting House, 5116 N. Charles St., Baltimore, Md. Ministry and Counsel, 9:45 A.M., with Allan Brick leading discussion on social concerns and religious life; meeting for worship, 11. Lunch served by host Meeting. At afternoon conference session (following a short business meeting) George Hardin of Philadelphia will speak on the topic of his January 15th JOURNAL article: "Is Meeting for Worship Like Going to a Dig?"

10—"Israel and the Arab States," dialogue at Beacon Hill Friends House, 6 Chestnut St., Boston, 3:30 P.M. Leader: David Kinsey of Harvard University School of Mideast Studies.

20—"Beliefs Into Action," Chester Monthly Meeting discussion at 133 E. 3rd St., Media, Pa., 8 P.M. Leader: Vinton Deming.

22-26 and 29-30—Philadelphia Yearly Meeting, 304 Arch St. (Children's programs are planned for the two Saturdays. Babysitting is provided during all daytime sessions.)

22-24—Quaker Weekend on Contemporary Conflict, with Ross Flanagan of Quaker Project in Community Conflict, at Penn Conference Center, Frogmore, S.C. (Zip Code 29920). Adult rates, \$16. Less for students and children. For information, write "Quaker Weekend," address above.

23—FRIENDS JOURNAL annual dinner meeting, 4th and Arch Sts. Meeting House, Philadelphia, 5:30 P.M. Meeting for business at 7, followed by talk on "Background of the Mideast Crisis" by James E. Akins of the U.S. State Department.

*Note: February 15th announcement of Southeastern Yearly Meeting was incorrect. Dates are April 11-14. Clerk is Dr. James O. Bond, 1705 N. Oregon Circle, Tampa, Fla. 33612.*

## MEETING ADVERTISEMENTS

*NOTE: This is not a complete Meeting directory. Some Meetings advertise in each issue of the JOURNAL and others at less frequent intervals, while some do not advertise at all.*

### Arizona

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

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship, 10:00 a.m. Barbara Elfbrandt, Clerk, 1602 South via Elnora, 624-3024.

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

### California

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

**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.

**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.

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

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

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

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

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

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

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

**SANTA MONICA**—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3665.

**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 288-3672.

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

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

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

**STORRS**—Meeting 10:45 a.m., Hunting Lodge Road. Phone Howard Roberts, 742-8904.

**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 10:45 a.m.

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

**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** — 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. Noyes Collinson, Clerk. Phones 355-8761 or 523-6628.

**Hawaii**

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

**Illinois**

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

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

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

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

**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.

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

**URBANA-CHAMPAIGN** — Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Clerk, phone 344-6577.

**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 268-0494.

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

**BETHESDA** — Sidwell Friends Lower School, 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.

**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.

**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 962-6722.

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

**Minnesota**

**MINNEAPOLIS** — Meeting 11 a.m.; First-day School, 10 a.m., 44th Street and York Ave. So. Mervyn W. Curran, Minister, 7221 Vincent Avenue So.; phone 861-1114.

**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 4-0688 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**

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

**RENO** — Meeting Sunday, 11:00 a.m., 3130 Comstock Drive, Reno. 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.

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

**PLAINFIELD** — First-day School, 9:50 a.m., meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

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

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

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

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

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

**SHREWSBURY**—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. Route 35 and Sycamore Ave. Phone 872-1332 or 671-2651.

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

### New Mexico

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

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

### New York

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

**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, 10:30 a.m., Kirkland Art Center, On-the-Park. UL 3-2245.

**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 Mallin, 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, Robert Gwyn, phone 929-3458.

**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

**CINCINNATI—COMMUNITY FRIENDS MEETING:** United, FUM & FGC, 1828 Dexter Ave., until March 1, 1968. First-day School 10 a.m. Unprogrammed meeting for worship 11 a.m. Byron M. Branson, Clerk. (513) 221-0868.

**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.

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

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

**WILMINGTON**—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 10 a.m., First-day School at 11 a.m., in Thomas Kelly Center, Wilmington College. Henrietta Read, Clerk. Area code 513-382-3172.

### Oregon

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

### Pennsylvania

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

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

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

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

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

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

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

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

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

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

**LEWISBURG**—Corner room, Christian Association, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

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

**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.



**NORRISTOWN**—Friends Meeting, Swede & Jacoby Sts. Meeting for worship 10 a.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 Waln 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.

### South Carolina

**COLUMBIA**—Unprog. worship 10:30 a.m., University Baptist Center, 700 Pickens St. Information: Wm. Medlin, 2801 Bratton St. 256-1002.

### 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 MEIrose 2-7006.

### West Virginia

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

### Wisconsin

**BELOIT**—See Rockford, Illinois.

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

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

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**EXECUTIVE SECRETARY, FRIENDS COMMITTEE ON LEGISLATION**, Pasadena, California. Fund-raising and legislative activities involved. Contact Ernest Von Seggern, 13870 Sayre St., San Fernando, California, CA 91342.

**HELP!** Collecting Friends' Disciplines, Queries, Handbooks—different meetings, editions, dates. Any to offer? Describe and price. Rendell Rhoades, 433 Buena Vista, Ashland, Ohio 44805.

### TRAVEL

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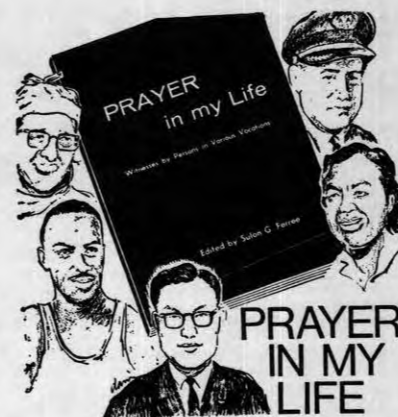
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