

FRIENDS JOURNAL

Quaker Thought and Life Today

DECEMBER 1, 1968



FRIENDS JOURNAL



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

Vol. 14, No. 23, December 1, 1968

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SUBSCRIPTION RATES: United States, possessions: one year \$6, two years \$11, three years \$15. Foreign countries (including Canada and Mexico): one year \$7, two years \$13, three years \$18. Single copies: 35 cents, unless otherwise noted.

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From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of the watchmen's box that belongs to Friends Historical Association. It stands at the southeast corner of the Arch Street Meeting-house in Philadelphia. In 1751, Philadelphia started policing and lighting the city at public expense. Shortly thereafter, watch boxes were placed throughout William Penn's "greene Country towne." They provided shelter for the watchmen and light for the streets, for every box had its lantern on top.

The many watchmen's boxes now standing in and near Independence Hall National Park in Philadelphia were constructed with this watchmen's box as model.

Over the years, this watch box deteriorated. Friends Historical Association, in the summer of 1968, engaged one of its directors, John V. Hollingsworth, of Center Monthly Meeting, near Centerville, Delaware, to restore and waterproof it.

The photograph, taken by Andreas Feininger, is reproduced here with the permission of Life Magazine.

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ROBERT STEELE, professor of film in Boston University and a member of Cambridge Monthly Meeting, plans to contribute occasional articles on movies and film makers. He wrote: "My stance is to evaluate films in general from what I believe is a Quakerly viewpoint. This means I will look at the contemporary movie scene rather than limit myself to beating a drum for the one film out of a hundred that should be seen by readers of Friends Journal."

BESS LANE has had many years of experience teaching at various levels and also has a deep concern for parent-child relations. She is president of the Professional Writer's Club in Philadelphia. Her capsule reviews, "Books in Brief," will appear in Friends Journal from time to time.

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Today and Tomorrow

Census

FEW REPORTS are so disturbing to a Friends meeting for business as a report of resignations from membership.

On the one hand, it is not considered proper to be overly zealous in the new-member department; but, on the other hand, it is assumed that membership statistics will remain approximately and comfortably stable. Some change, of course, is inevitable: It is all right to die or to move or even to fade away in hopeless discouragement because the Meeting is not doing anything. But to resign, particularly because the Meeting has dared to act, controversially, rather than just to be—this is upsetting.

Why? Admittedly a Meeting should worry about failure to reach its members, but quite often those who drop out are “failures” of long standing who seldom emerge from the shadows except to disapprove.

Need we then be so disturbed? Or is there another way to look at membership statistics? How can we count active Friends? concerned Friends? What criteria can be applied for such a census? Does your Meeting have more active Friends today than a year ago? Can you point to some specific persons who have caught the spark?

Is the name of the game membership or Quakerism or encounter with God? Perhaps a revised formula might be: Work as hard as possible to draw in the seekers but at the same time refuse to worry about how many are on the rolls.

Tearing Down and Building Up

BY A CHANCY CONCATENATION of events, we are devoting a lot of attention (perhaps too much) these days to some sentimental aspects of Quaker history. We have reported anniversaries of Meetings. In this issue are items that bear on a question more and more Meetings will face sooner or later: What do we owe to the dear, farseeing, strong Friends who prayed and worked and built our lovely meetinghouses, and what do we owe to today's children who pray for bread and shoes and a chance to hold their heads up?

An instance of far more than purely local application is a meetinghouse in downtown Philadelphia, for which Central Philadelphia Monthly Meeting has a tempting offer from a bank that wants to tear down the century-and-a-half-old property for parking facilities.

Members are being asked to consider heart-searching questions: Should the Meeting retain the meetinghouse as a spiritual or community center amid the skyscrapers, or sell it and put the proceeds to constructive social use?

Where should our priorities lie?

The decision is not easy. Who will administer the hundreds of thousands of dollars derived from the sale? Should it be invested, and, if so, how? Will the sum, paltry in comparison with the funds spent by federal and city governments, do any measurable, unique good?

No, the decision is not easy. And then we think in more general terms: Should Quakers flee from the city to the suburbs? Should all ties with the past be broken? Should not a Quaker presence be retained in one of its birthplaces? What are the uses of history? of sentiment? of directions the past points to? What is money when there is love? Can we build more enduring monuments to our forebears' faith through charity than in bricks?

Forgive us if these questions seem slanted in one direction. We do not mean them to be. We have our own convictions in the matter of history and present action, but they are unimportant. More important is that Friends examine their hearts and discuss pros and cons, as Friends surely did more than a hundred years ago when the question was, “Have we the right to build this house of faith and friendship?”

The Case of the Headmaster's Desk

HEADMASTERS CAME AND WENT, but the desk had always stood there, dignified and austere, in the inner sanctum, exuding its air of Friends school-ism, of birthright-ness—or so the slightly cynical might say.

The new headmaster must have decided the desk was not functional enough for the present era of growth and expansion, for he transferred his activities to a modern flat top. Yet even when moved a few feet away, the tall mahogany secretary was still a focal point.

As the building that had been under construction for nearly a year neared completion, and the movers made their plans, word sped along the grapevine—the headmaster's desk was too high for the new office!

“Sell it,” the School Committee directed with admirable decisiveness, assuming that the piece of furniture would have a reasonably significant value in the market place.

“But it's worth at least five thousand dollars,” reported an expert (so the story has been told).

“If it's worth that much, we can't possibly part with it,” said others. “We must keep it. We'll have to find a place for it in the meetinghouse—the ceilings there are high enough.”

Came a voice from the back bench: “Then let's buy it, if we can't sell it. Out of our affluence let us contribute enough money to purchase the heirloom for ourselves. That way we can both enjoy it as our own and at the same time have the money to help us to deal with the real problems of our day!

"In fact," continued the voice, "is there a possibility that maybe we should be buying other heritages from the past: The meetinghouses and schools we cherish, the quiet grounds with their rhododendron curtains that shield us from the world? Do we have any right to enjoy the past at the expense of the present?"

How did it end—the story of the headmaster's desk? We don't know and are afraid to ask, lest reality cloud the truth that suddenly seems so clear.

Howard Brinton's George Fox

THE FINEST FLOWERING of scholarship, writing, and perceptive analysis we have encountered in a long time is Howard H. Brinton's new Pendle Hill Pamphlet, *The Religion of George Fox, 1624-1691, as Revealed by His Epistles*.

As to the importance of the subject, Howard Brinton cites the claim of George Macaulay Trevelyan, the historian, that of all Englishmen George Fox made the most original contribution to the history of religion, and says that Fox's religion comes through most clearly in his letters: "In them he is not endeavoring to adapt his words to opponents or possible converts, but he speaks to his fellow Quakers who were in fact as well as in theory without any leader other than the Divine Spirit."

Howard Brinton lists three focal points in George Fox's religion and philosophy (and they are the three sections of his essay): His belief in the Christ Within every man, a dualistic doctrine in the sense that Fox distinguishes between the Christ Within and the worldly condition of man; his doctrine of the three ages (before Adam fell; the time of the Law, after Adam fell); and the Word of God and the Light of the World as the power that produces unity. In his later letters, Fox concerned himself primarily with an effort to bring unity into a group in which ecclesiastical authority was vested in no one individual.

This is Pendle Hill Pamphlet 161 and can be had for fifty-five cents from Pendle Hill Publications, Wallingford, Pennsylvania 19086. It is the sixth Pendle Hill Pamphlet by Howard Brinton, who also wrote *Friends for 300 Years* and *Creative Worship*. He and Anna Brinton formerly were co-directors of the center for religious and social study.

A measure of the value of this thirty-two-page booklet (as of any literary work) is the desire to memorize and quote many of its paragraphs and the excerpts of the letters. We content ourselves here with part of a concluding paragraph:

"There is little in Fox's religion which could not be accepted by a modern critical intellectual who believes that mystical insight gives a clearer view into ultimate truth than does logical analysis. Even the story of the Fall of Adam can be accepted as a myth describing an

actual happening when man lost his primitive innocence and his sense of unity with nature and God and fell into self-conscious self-centeredness and estrangement from nature and God. And the restoration through Christ the second Adam has proved to be a turning point in history. Fox and his fellow Quakers were born three centuries too early. The controversy between them and the Puritans resembles in many ways the present controversy between the older and the more modern theologians, the so-called Death-of-God controversy. The transcendent God on his throne with Jesus sitting at his right hand has died and has become the immanent God within us, present in the midst of man's daily life. Except for the 'higher criticism' of the Bible, Fox would have little to learn from the most modern theologians."

Such is the evident certainty of that divine strength which is communicated by this meeting together . . . that sometimes when one hath come in, that hath been unwatchful and wandering in his mind, or suddenly out of the hurry of outward business, and so not inwardly gathered with the rest, so soon as he retires himself inwardly, this power being in a good measure raised in the whole meeting, will suddenly lay hold upon his spirit and wonderfully help to raise up the good in him, and beget him into the sense of the same power, to the melting and warming of his heart, even as the warmth would take hold upon a man that is cold coming in to a stove, or as a flame will lay hold upon some little combustible matter being near unto it.

—GEORGE FOX

Incongruity

ROUNDING A CORNER as we drove through a familiar area—busy and unattractive—we noticed that a sizable lot was now quite flattened and empty, where formerly there had been a service station and a collection of nondescript outbuildings.

"Let's hope all this is more than just the prelude to a bigger and better gas station!" we said with feeling.

"Don't worry, Mother, there's going to be a new Friends Meeting here," offered the sixteen-year-old of the family.

Why did everyone laugh?

Because we all know that Friends are declining in numbers, not increasing?

Because a new meetinghouse being erected is a most unfamiliar sight?

Because if Friends were building a meetinghouse, they would not be likely to choose a spot where the crowded ways of modern life intersected with such lack of grace and charm?

Because one could imagine a Catholic church on that ugly corner but not a suburban Friends Meeting?

Too bad—it probably will be a bigger and better gas station!

That of God:

What Do We Mean?

by Edmund D. Cronon

I DISAGREE with a Friend who told me recently he thinks overuse has made some of our phrases banal. He might have mentioned the Lord's Prayer, or "I pledge allegiance to the flag," or even "good-bye" ("God be with you") as examples of perfectly good expressions that have lost meaning or force by shallow repetition.

He gave as an example of what he called tired clichés, however, one of our dearest phrases, "That of God in every man." We use it too glibly, he said. We assume its meaning is so familiar that it can be taken for granted. It has unquestioned acceptance. Often it is inserted in messages and writings merely as a rhetorical device, almost unthinkingly. We need to replace the tired, empty terms we bandy about with some fresh, forceful, biting words that mean something.

No, I thought. "That of God in every man" is a vital phrase, a phrase so full of meaning that instead of putting it on the shelf we should re-examine it, polish it, love it.

It is an historic phrase, so deeply rooted in the writings and thoughts of Friends for many years that we must keep it in current, meaningful use.

George Fox expresses its thought more than sixty times in his writings. In his letter from Launceston Gaol in 1656, he said: "This is the word of God to you all in the Presence of the Living God: Be patterns, be examples, in all countries, places, islands, nations, wherever you come; that your carriage and life may preach among all sorts of people and to them; then you will come to walk cheerfully over the world, answering that of God in everyone; whereby in them ye may be a blessing, and make the witness of God in them to bless you."

Another example is in an epistle he wrote in 1657. In a part that concerns vocal ministry—not to go beyond one's Guide and especially not to stifle or quench the Spirit's urging to speak—he said: "And none go beyond the measure of the Spirit of God, nor quench it; for where it is quenched it cannot try things. So if any have anything upon them to speak, in the life of God stand up and speak it, if it be but two or three words, and sit down again; and keep in the life, that ye may answer that of God in every man upon the earth. To you this is the word of the Lord God."

It helps little to say that we believe in "That of God in every man" if we are not clear what we mean by "every man." Jesus says in John 10:16, "Other sheep have I that are not of this fold." No people and no

religion can have a monopoly on truth and God's love.

William Penn, in *Some Fruits of Solitude*, tells us: "The humble, meek, merciful, just, pious and devout souls are everywhere of one religion, and when death has taken off the mask, they will know one another, though the divers liveries they wear here makes them strangers."

John Woolman expressed a similar thought: "There is a principle which is pure, placed in the human mind, which in different Places and Ages hath had different names; it is, however, pure and proceeds from God. It is deep and inward, confined to no Forms of Religion nor excluded from any, where the heart stands in perfect sincerity." It is a fundamental part of Quaker testimony that God's light shines in the hearts of everyone.

And what do Quakers mean by *That of God* which is in every man?

Friends in various times and places have called it the Seed; Christ within; the Light of Christ; the Light Within; the Inward Light; the Inner Light. This thought is not unique with Friends, although they probably stress it more than some others. From their beginnings, they held that God is in man and that revelation is not closed. It is probable that most Friends today would still feel in unity over these two basic convictions, because they may still be actually experienced by each person.

Quakers begin with experience rather than dogma. Dogmatic theology is a field Friends tend to shun. But if theology is clear thinking about religious experience, then it becomes important for Friends. The danger here lies in ascribing too much authority for those statements of theologians which are not supported by experience. God's Truth does not change, but man's apprehension of it does, and is only relative at best. Each generation of theologians seems to advance somewhat differing interpretations and emphases. This may help to explain why Friends rely more upon direct experience of God within them than upon abstruse theological concepts.

We might think of Truth as a many-sided crystal, which only can be seen in its wholeness by approaching it from every side. Each of us must approach Truth from where we are, but Truth in its entirety cannot ever be reached by following one road only.

Christians feel that Jesus has given the world its finest revelation of the nature and love of God. Quakers go further than seeking to know God through the Scriptures. They also hold that God can be actually known to experience. In this, they are mystics—those who insist that they know for certain the presence and activity of that which they call the love of God. Friends again go further, and hold that no one is excluded from the love of God, that there is a measure of God in everyone. To this, they seek actively to respond.

That, simply, is the gist of the phrase, "Answering That of God in every man."

Responsibility: A Foundation for Hope

by Lorton G. Heusel

A MAN WAS ASKED by the editors of a religious magazine to write an article about the violence that followed the killing of Martin Luther King, Jr., and the white community's apparent lack of understanding of its meaning.

The man considered the request for two days. Then he said, "I can't write the article. There is nothing to say that we have not said already." The editors' reply: "We have run out of words, and we are running short of hope."

Their sense of futility I understand, for we live in a seemingly hopeless age of violence, corruption, and erosion of values; but it troubles me, because I believe we have a good basis for hope.

What kind of hope can we honestly aspire to without seeming unrealistic?

In the first place, we should be clear that our ground for hope is in this world, as well as beyond time. Biblical revelation viewed salvation as divine action in time and community, with assurances of continuing divine-human relationship beyond history. There have been times in the past when salvation was conceived as an escape from the here and now.

Secondly, this hope is rooted in the present but is yet to be fulfilled: The goal is not now experienced or realized, but it is founded on a certainty that it is to come. The prophetic image of the lion and the lamb lying down together exemplifies this hope, which is rooted deeply in the Hebraic-Christian tradition.

These are two dimensions of the hope we cherish. It is existential, relevant to human existence in this world. It is projected as a dream to be fulfilled in an unknown tomorrow, but it is to be sought for now in the way we employ our energies and resources.

In order to justify and sustain such a hope, we must have confidence that what we do and the choices we make actually do have influence.

The choices may reflect one or another of today's competing views of what it means to be a human being. There is the materialistic view, which holds that man is a creature of the economic order, concerned with producing and consuming goods. Paralleling economic man is hedonistic man, who is preoccupied with seeking pleasure as an end in itself.

Both of these perspectives see man as a child of nature, whose values and behavior can be understood, predicted, and controlled through knowledge of the social

sciences and without the benefit of religion. In both philosophies, man is a helpless victim of either economic considerations or his own appetites. In that sense, they offer little hope.

In Jesus Christ we have an example of what man is called to be.

Biblical scholars believe that Jesus chose and preferred the title, "Son of Man." One possibility is that He called Himself the Son of Man because he saw Himself to be representative man—consummate man.

Frequently we equate humanness with frailty and weakness, but it appears that Jesus was attempting to improve and raise our self-estimate. It is more human to be merciful than to be cruel. It is more human to be truthful than to be deceitful. It is more human to be morally and socially responsible than irresponsible. This is the ground of our hope. Jesus wanted us to rise to our potentiality, and He saw this as a possibility for life here and now.

Although some persons today equate sin with bad deeds or thoughts or human pride, Harvey Cox, the eminent theologian, says that sin, in the Biblical faith, is shrinking from responsibility. In modern times, sin is apathy, indifference, and sloth, says Dr. Cox. We are most human when we fulfill God's image in us. When we refuse to be responsible persons, we deface that image.

I believe it is this quality of responsibility that provides a foundation for our hope. What is a responsible person?

Responsibility, first of all, suggests freedom. In the Biblical faith, freedom did not mean freedom to do as one pleased; it meant freedom to be responsible. We, like they, are under orders, servants called to be in the world, with all its contingency, dishonesty, betrayal, irrationality, tragedy, absurdity. In this respect, Christianity is not a religion of salvation.

History confirms the accuracy of William Penn's observation: "True godliness does not turn men out of the world, but enables them to live better in it, and excites their endeavours to mend it; not hide their candle under a bushel, but set it upon a table in a candlestick. . . ." The Christian faith, rather than offering escape, plunges us into the tough world of painful reality and lays upon us the burden of freedom—the freedom to be responsible.

Such freedom implies that although we are prisoners of time and culture, although we are caught inescapably in a web of circumstance and environmental influences, we are not helpless clay. We are free to make choices, build relationships, establish new beginnings.

Furthermore, this freedom implies liberation from the past. It is difficult for many of us to take responsible action because the past exercises a kind of tyranny over us. Tradition plays an important role in maintaining a sense of continuity in our lives, but there comes a time when the wheat must be separated from the chaff in our tradition.

Responsibility suggests also the power a person has to shape his own life and the world around him. It is difficult for us to see day by day how everything here and now counts in the long run.

The widespread suspicion of power in a democratic society may be the reason why Christian people have great reluctance to admit or exercise the power they have.

We can see evidence of this in our management of the world. God, through science, has given us a tremendous garden, but we refuse to exercise responsible oversight and allow an alarming amount of pollution of water, soil, and air. Man, it appears, is declaring a war upon the environment that sustains him. The power he has to tend it and enjoy it he misuses in abuse and exploitation or surrenders in subservience to an authority figure—the state, an industry, or the boss.

Finally, responsibility suggests accountability. If I am responsible to you, then I am accountable to you. Faithful stewards or trustees are never autonomous agents of decision.

Life is woven in a web of interdependencies. "No man is an island unto himself" and, therefore, if I am to be my brother's brother I bear a responsibility for him and am in one sense answerable to him for what I do. I consider false the premise that freedom liberates me to do as I please. Because our lives are intermeshed with other lives, and everything we do has social implications, I must answer the person who questions what I am doing.

But answerability does not imply that the self is made subservient to the other. I can never escape myself and, therefore, no act is a responsible one unless I can live with it.

Then there is another dimension to accountability which points to the unending influence of what we do—the role our actions play, whether for good or ill in the total scheme of things. Without realizing it much of the time, our acts reach far beyond what we are able to control, and that is frightening. Indeed, sometimes we are afraid to act because we cannot control the consequences of the action. Yet, I believe we must act in the confidence that our small contribution is better than no contribution and that, whether small or great, it will be received and integrated into the great drama of the Divine purpose.

It is paradoxical that in a world so full of beauty and promise, hope has been one of the casualties of our time. International turbulence and conflict of ideologies has erupted in violence with frightening frequency. But our broken world only mirrors the hostilities, fractured relationships, and the dehumanizing processes that we experience all the time in our work and communities and in our family relationships. Is there hope for wholeness and healing for unity—for a Peaceable Kingdom?

I believe there is. I believe the Society of Friends can make known this message.

Like the Sun

My prayers go,
Like the sun,
Wherever you, unaware,
Knowing much, do not know
Brightness above you, around you everywhere.

You will not see,
In early morning,
Light, leaf-patterned on your floor,
But there will be
This light, riffling its slow tide under your door.

When you walk
Eastward in the morning,
It will spread before you all
Splendor; westward, when you walk,
Its full shadows cloaking you will fall.

Do not withdraw.
This light is always.
Asking for nothing, it will give
Illumination like law,
Free and impartial always, while you live.

SARA DEFORD

We in the Friends United Meeting are so confident in this hope that we have embarked on a renewal and development program. We are confident that there can be a new birth of power in our Meetings. We believe the Lord is calling us to spiritual awakening to growth and to significant involvement of more Friends in each Meeting. We believe that the time is now for new levels of obedience in personal and collective action.

We are embarking on new and expanded work at home and abroad. We are convinced that Friends have a message to share—a hand to offer in both Christian fellowship and service. To carry out our mission, we need more and better-equipped leadership to witness through secular occupations and Meeting ministries. We are developing a new program for conscientious objectors, designed especially to stand by them with counsel and support during their alternative service.

Recognizing that such leadership for a more aggressive Quaker program of outreach and service will not develop by accident, we are proposing to enlist our Meetings as nurturing envelopes for the whole membership, where greater solidarity can be developed through deepened worship. We believe the collective power of a Meeting fellowship is contingent on the love that is exhibited in tenderness, confrontation, and respect.

Ours is no sentimental hope. It is one based on the conviction that we are under the marching orders of a triumphant God, who is able to take our responsible actions and our cumulative influences and use them in bringing to fruition His great purposes for man and for His world.

On Doing Everyone's Thing

by R. W. Tucker

DOING ONE'S OWN THING is a slogan that today's youth (the best of them) have made a rallying cry and their paramount demand upon one another, their elders, and their social environment.

As a demand upon society to change its way, the phrase must have enormous appeal to anyone who has learned to survive in the present society.

Friends fancy themselves specialists in doing one's thing in at least the religious sphere. Why then is not a considerable part of today's disaffected youth flocking to us? Why, in fact, are some of our own best young people leaving us, not for the old-fashioned reason that they do not care to live up to our discipline, but because they are disillusioned by us?

The question has many answers. Part of the answer is that at this moment of history, when doing one's own thing is popular as never before, corporately the Society of Friends is moving in the opposite direction.

The pervasiveness among us of worldly organizational thinking can be seen, typically, in our official committees. I think of committees that hire an executive secretary, in each instance a man qualified to do some one thing; but on each committee there is a faction that wants to do some other thing or do the same thing in a different way.

Hiring a functionary to do an assigned job is the world's way of organizing. The Quaker way, on the contrary, historically has been to find a man with a relevant concern and to pay him enough to live decently, to set him free to do his own thing—"to express his concern."

Such a man may or may not be fortunate enough to find a committee that will support him in his concern. A committee may or may not be fortunate enough to agree exactly on what concern it wants to support and to find a man with exactly that concern. Perhaps minority members ought to find their own candidate or go off and form their own committee and see how much support they can generate. The one thing Friends ought never to do is try to turn a man with a concern, who happens to be an employee, into a functionary, for by doing so they substitute bureaucracy for the blessed freedom of the children of God.

The functionary himself is not usually too happy about his situation. From a Friend who was hired by a Yearly Meeting to be an executive secretary, I received a letter in which he complains about his role as a "licensed prophet." He is one of the minority whose job exactly

coincides, in theory at least, with his concern; in practice, hiring him seems more and more to have been a way of disposing of a troublesome testimony. The community of concern behind him is scattered, ineffectual, and pervaded by bureaucratic thinking.

Monthly Meeting and committee employees are in the position of putting in more time than all the Meeting or committee put together. They are almost bound to have more weight than everyone else put together. Their situation as well as their constituencies constantly push them toward being functionaries rather than liberated Friends. Yearly Meeting employees are under even more pressure since they are strangers to much of their constituency. There are, of course, alternative solutions to the real problem of our need for professional help. Quarterly Meeting coordinators, a recent idea, may be one answer; a coordinator is close to his constituency, yet not in a position where he willy-nilly dominates some one Meeting. Ohio Conservative Friends have pointed to another solution; recently hiring their first field secretary, they have chosen to label him "Friend at large."

Yet looking at the Society of Friends as a whole, it seems fairly clear to me that in practical, decision-making terms, the real leaders among us are our functionaries.

For most Yearly Meeting functionaries there are two prime qualifications for their jobs.

First, they have to be able to work well in committee. This excludes the many Friends who for reasons of personality, lack of patience, or strong opinions do *not* work well in committee. We are pervaded by committeeism, and there seems to be less and less room for the Friend to whom this is an uncomfortable environment.

The second qualification is that the Friend must accept, as an unquestioned premise, the doctrine of pluralism within the Society of Friends. People who know exactly what Quakerism is all about, what the Society of Friends is for, and where it ought to go (from whichever of our various viewpoints) are automatically disqualified.

It is these Friends—our factionalists, if you please—who are doing the creative thinking in Quakerism today, generating controversy and forcing us to reconsider premises. They must do so in a structure in which implementation of decisions and increasingly decision-making itself are in the hands of people who either feel out of principle that they must give equal time to all factions, or whose chief worry is that someone will rock the boat.

There is another sort of pluralism which we ought to be mature enough to maintain. This is the pluralism that encourages factionalism to be loyal and unifying, instead of disloyal and divisive, by opening the windows wide to every viewpoint around.

I personally prefer to attend a factional meeting for worship, even if the faction is not mine, than a so-called united meeting that has to mute its opposite extremes.

They tend in my observation to become namby-pamby.

I think of two large Meetings, several blocks apart, which have not united because each was large enough already. In former days their feelings toward one another harmed both. Today they belong to the same Quarter, share responsibility for First-day school, and have several joint committees. They even recruit members for each other: A visitor to either who clearly would be happier in the other is sure to be told so.

While each has some members who could be just as happy in the other, each also has members who would never fit in the other. Between them, they appeal to a much broader spectrum of their community than they could if they united, or than either could by itself. The community understands the difference between them and also knows they do not dislike each other. Factionalism has been turned into an asset.

Factional differences pertain mainly to what happens on monthly meeting level, not to Quarterly or Yearly Meetings nor to practical committeeized activities. This is because factionalism boils down to the question of what Friends think Quakerism is all about (we have several quite different answers), and therefore to how a Meeting organizes and operates itself, what it thinks it is trying to be. As a Friend with a strong preference for one kind of Meeting and a dislike of other kinds, there is nothing I more honestly want than to see Friends with other opinions successfully organize their own Meetings. The existence of my kind of Meeting depends on the existence nearby of other kinds to attract Friends of differing opinions.

A Meeting in which there is substantial unity on what a Meeting is supposed to be possesses at least the potential for corporate witness. Most Meetings do not really have love and unity; they have, they hope, enough love to paper over lack of unity.

There are large Meetings that are not growing, and complain about it, when the briefest search through Quaker history would inform them that the Society of Friends has always grown by subdivision.

A large Meeting that tries to do everyone's thing is ripe for subdivision. But such Meetings rarely go out and encourage subdivision, and when they do, they certainly do not encourage it on factional lines; there must be at least a pretense that the division is geographical. How much easier to hire an executive secretary, and maybe a secretary for him, and become an *organization* of people, many of whom are strangers to one another, and attract new people into membership on that basis.

And how very far such an organization is from the community of discipleship that Jesus created, that revolutionized the world; or the communities of discipleship that George Fox organized, in the spirit of Christ, which freed individual members to revolutionize a later world.

A Sailor Ponders

by James R. Boland

AN ANOMALY of our time is that the United States Merchant Marine—unlike the merchant navies of other nations, primarily engaged in commercial shipping—has been forced by government policy to all but abandon its historical function as a commercial enterprise in favor of its military role.

Any attempt of our merchant service to compete in international commerce (less than ten percent of United States imports and exports are carried in American bottoms), is subordinated to the maintenance of a continuous supply line to our fighting forces the world over and to any other nation, by request or otherwise, engaged in fighting communism.

How swiftly and with what extraordinary facility scores of American merchantmen can be deployed throughout the world with thousands of tons of military equipment for any nation confronted by the specter of communism! If only we could respond as swiftly to the specter of starvation that threatens more than half of the world population, if only we could move thousands of tons of surplus wheat across the seas as swiftly and as expeditiously as we can dispatch a hundred thousand tons of explosives—then the predicted famine that in the next decade and a half will snuff out a hundred million lives, mostly of children, might be averted.

To one who has never beheld a small child in the advanced stages of starvation there is little that words can convey; to one who has beheld such horror, anything said here would be redundant. How can one describe the eyes of a hungry child following a great ship as it discharges its cargo of destruction?

It does not assuage a sailor's conscience to reflect on the million young eyes forever closed that would still be marvelling at all creation if the great ships on which he has served for nearly three decades had carried fewer jeeps and more molasses candy. Nor can he be convinced, living in a world in which countless millions will never experience the sensation of being well fed, that ideologies are of infinite importance.

One of the cardinal tenets of Christian dogma is the need to understand those whose ideals are not only alien but, in some instances, repugnant to us. Should we somehow acquire this understanding—in relation to communism, for instance—we might yet gain a reprieve that would let us step back from the precipice of self-annihilation to which human frailty has led us and give us at last "peace on earth" as something more than a mere idealistic concept.

The Half-dead Tree on Firbank Fell

by Joseph Havens

FIRBANK FELL is atop high sheep-grazing country in the north of England. Few trees are in evidence. The rock outcroppings are grey, lichenized, weather-rounded, and smoothed. The high rock, from which George Fox proclaimed to a thousand Seekers that "that mountain is as holy as this steeple-house," rises next the churchyard.

The church was moved stone by stone to the valley below when Christendom in the area became less hardy and God-nigh. In its place grows a recumbent tree. For ten feet it lies along the ground, only the dead trunk and stark broken branches exposed. But at its farther end there blossoms one hardy branch of green, fed by a hidden root and the moist mountain air and intermittent sun. This, we quickly saw, was our present Society of Friends—languishing, its center fallen, but still sending forth the green sprouts of new life.

As one drives from Preston Patrick to the Lake Country and Swarthmoor Hall, he may pass through the village of Underbarrow, origin of Edward Burrough and others of the Valiant Sixty. No building now stands which these men knew. The present First-day Meeting at Preston Patrick is attended by eight to a dozen Friends, almost none of whom lives in the locality. In this "Quaker country" the Society lives mostly on its ancient glories.

Between Swarthmoor Hall and the Quaker centers of Yealand and Lancaster are two wide tidal areas, where small rivers empty into the Irish Sea. As we stood on the Yealand upland and gazed westward to Ulverston, where Swarthmoor lay, we could see clearly the route the Publishers of Truth took.

Here was another image: We of bed-and-breakfast overnights and comfortable station wagons go the long, safe way around, hardly touched by the elemental dangers of the earthly or the spiritual life. What would it mean again to risk crossing the sands at low tide, in summer and in winter, on foot or on horseback?

One answer to this came as I lay in the tall grass on the side of Pendle Hill. It was suggested partly by Charles Carter's image of our present Society as Seekers awaiting a new, not-yet-arrived proclaimer of the faith. The answer had two parts.

The first concerned the possible dangers of just such a Quaker pilgrimage as we were on: To call ourselves Friends, to read the familiar journals and letters, and to visit the ancient places of birth is to run the risk of claiming the vision of 1652 as our own. It is not. To drive

round the smooth highway from Swarthmoor to Lancaster is to feel we are travelling the path of our forebears. We are not.

The second part of the answer was concerned with becoming more solidly what we *can* be; that is, to become Seekers as forthright and uncompromising and venturesome as our Quaker predecessors were.

What such venturing implies will vary. If we follow the parallel between our present Society and the early Seekers, it will mean immersing ourselves in one of the

It is a matter of experience that the man whose interest is directed toward external things is never satisfied with the bare necessities but always aspires to still more and still better, which, true to his prejudice, he always seeks in outer things. He completely forgets that, in spite of all outward success, he himself remains inwardly the same, and therefore complains of his poverty when he only owns one motor car instead of two like most of his friends. In outer human life there is certainly room for many improvements and refinements, but these lose their meaning in proportion as the inner man does not keep pace with them.

To be richly endowed with all the "necessities" of life is undoubtedly a source of happiness which is not to be underrated, but over and above this the inner man makes his claims which no outer worldly goods can satisfy. And the less this voice is heard, owing to the scramble for the good things of this world, the more the inner man becomes the source of inexplicable mishaps and incomprehensible unhappiness in the midst of outer conditions which would naturally lead one to expect a totally different state of things. This complete absorption in the external world becomes an incurable affliction, because no one can understand how one can possibly suffer from oneself.

—C. G. JUNG

new seeking groups which are springing up within or on the periphery of our Society.

One of them is A Quaker Action Group — where the search is for a vital and contemporary expression of the peace testimony. Another is the Friends Conference on Religion and Psychology, where the seeking is more inward and links with non-Quaker traditions—depth psychology, Eastern religion—which shed light on the dark path across the sands. Some contemporary Seekers may be found in the receptive listening groups, the Quaker dialogues, the search groups, which are mushrooming within the Society. In the ones I have experienced, Friends try in honesty and humility to explore their differences, their mistrusts, their doubts and fears as well as their longings and peak experiences.

Whether "a new revolutionary" will appear I do not know. Some may say this is a new kind of Messianism. But the Preston Patrick Seekers could not foresee their future either. Surely, if we take the opportunities for venturing which are open to us, we can safely leave the outcome to the unfolding of the Spirit.

Time and Life

Time is just an hourglass
and life is just our turn
to ride a grain of sand
on its journey
through a brief moment of glory
on into the lower abyss of the glass.

Unfortunately
too many people race the sand,
hoping to beat it through
so they may sit and wait for it to come—
never realizing
that when they reach the bottom
their turn in life is done.

MICHAEL HITCHCOCK

In the Shelter of Each Other

In the shelter of each other we must live,
In the shadow of the comforting and care
That gallant brothers, tender sisters, give
Without assessing when and what and where.

In the peace of understanding each man grows,
Encouraging his neighbor on the way,
Avoiding ruts and pitfalls till he knows
The trials that the other meets each day.

In the light of true believing we must move
And reverently fan the flickering spark,
Attending it with loyal and selfless love
Until it shines, a beacon in the dark.

ALICE MACKENZIE SWAIM

Pain Makes Us Lonesome

Pain makes us lonesome, so we shut the door,
turning the key and throwing it away.
The window blinds stay drawn, and the cold floor
of this our chosen cell bans sun and day.

We crave this walled-in silence where we shout
above the whispers (knowing we are wrong)
of tenderness and caring, flaunting doubt
as the one certainty, betraying song.

Yet love will reach us, though the door be barred
and we are deafened in our storm. The hard
must yield to gentleness; a man-made wall
must fall in spirit's earthquake. Stilled, we call,
lift tearblind eyes and know there is no choice
but listen to the song of that small voice.

HERTA ROSENBLATT



(Photograph by Edward Marshall)

Sitting

I am surrounded by a sea of humanity—
yet I am alone.
There they sit,
Concerned only with what is affecting them.
We see the number of counted dead
and say only
"What a pity!"
Paying superficial homage
Until a number becomes a son,
a friend, a lover,
And then we cry
"O God, why him?"
And curse the world for its indifference.

Men sit in musty offices planning—
Fearing the men who sit in their offices
across the sea, planning also.
Because they fear,
they hate,
And send young men to kill and be killed—
Sending them with cries of the ideals
and glory
they are upholding.
But these principles are buried
in the muck of greed and fear
and lust for power.

Why do we persist?
We hear the cries of the dying,
of the horrified,
Yet prefer not to raise our voices
in protest.

I sit in silence
afraid to speak.
And the hands I lift to my face
are covered with blood.
I cannot wash it out.

NANCY ANN VENERABLE

A Variant in Woolman's Style

Letter from the Past-238

I WONDER if many readers of John Woolman's works have noticed a variant in his grammar and, if so, whether they can explain it. I noticed it only recently and have not yet certainly explained it. I refer to his verb forms for the third person regular.

It is common knowledge that before our language used -s in forms like "he gives," "he knows," "wishes," and "has," it used inflections like "giveth," "knoweth," "wisseth," and "hath." I believe this is always the case in the familiar English Bible. But Shakespeare—perhaps for reasons of meter—sometimes also used forms like "knows," "seeks," and so on.

John Woolman (and we usually can trust the printed editions) used mostly the modern forms in his manuscripts, but in a minority of instances wrote the archaic ending. This is true of his *Journal*, his essays, and his personal letters. I quote two examples from the latter:

"There are degrees of growth in the Christian progress and all well meaning people are not in the same degree entered into that recognition wherein men are crucified to the world; hence sometimes *ariseth* a diversity of sentiments in regard to matters of faith and practice." (l.x. 1757 to Abraham Farrington).

"I cannot form a concern but when a concern *cometh* I endeavour to be obedient." (16.1.x. 1772 to the children of Stephen Comfort).

Of the more modern forms, two of the commonest are completely absent from his text, as far as I have observed. "Has" is never used, but always "hath." For "does," "doth" or "doeth" is regularly used by Woolman. Each of these words is both a simple verb with an object and also an auxiliary verb followed by another.

Otherwise, the modern forms prevail. I therefore quote several phrases with the -th from the *Journal*:

"mine eye runneth down with water" (*Journal*, Chapter I); "the Lord . . . who ruleth in the army of heaven" (III); "[God] knoweth them that trust in him" (IV); "The Most High . . . lifteth up his voice . . . crieth . . . ; His voice waxeth louder . . . crucifieth to the world, and enableth to bear" (Epistle of Yearly Meeting VI); "thinking on the innumerable afflictions which the proud fierce spirit produceth in the world" (VIII, *Indian Journey*); "Joseph Nichols who . . . professeth nearly the same principles as our Society doth" (IX); "that awful Being who respecteth not persons" (IX); "from the blood [of slaughtered animals] *ariseth* that which mixeth in the air" (XII).

From the *Considerations on Keeping Negroes* (Part II), amid instances with final -s, one finds: "this disposition *ariseth*" . . . "a Friend hurt so that he dieth" . . . "The Parent of Mankind . . . remembers them. He seeth their affliction and looketh upon the spreading, increasing exaltation of the Oppressor. He turns the channels of power." The passage last quoted is a good example of interchanging the two kinds of ending in the same context.

The simplest explanation of the variation in Woolman is to regard the forms with final -s as natural to him, and the others as due to the influence of the Bible. Beside apparent echoes of it in what I have listed are other passages where he quotes it with the archaic ending.

Perhaps there is nothing personal about the matter. He was subject to the situation of language when and where he lived. According to the history of English grammar, the formations were both local dialect, and for a while the southern -th was used, but was finally replaced by the northern -s. This occurred after the time of Shakespeare. There was doubtless a transition during which the old and the new were both natural.

It is said: "At the time of the landing of the Pilgrims on the Eastern shore of America and in early colonial days generally, -th was occasionally used, but it was ebbing. It occurred most frequently in *hath* and *doth*, which by reason of their frequent use were most firmly fixed and lingered longest. They often occurred where all other verbs had -s." (G.O. Curme, *A Grammar of the English Language*, II, §54.)

NOW AND THEN

A Good Deed

AS THE OLD WOMAN told me about the good deed that was done at least eighty years ago a beautiful smile came over her pain-wracked features.

When she was a little girl she had come here with her parents from a South European country. In this strange land, which she thought was filled with hostile people, she liked to go to the store with her mother, her older sister, or her cousin. There she looked lovingly at the hard candy in glass jars. But her family were very poor; they never bought any for her.

One day the grocer gave her a bag of candy—free! The little girl, overjoyed, shared it with the other small members of her family, and their attitude toward the strange Americans changed somewhat.

Now she was old and dying, but among the important things that she remembered was that tiny act of kindness; it made her feel happy even on her deathbed.

That grocer must have died years ago. He probably never realized that his gift of a bag of candy to a poor little girl brought happiness that lasted for eighty years.

VINCENT BAGLIA

The Proliferation of Simplicity

by Joyce R. Ennis

IN CONNECTION with the publication not long ago of its history and the possibility of eventual revision of its Queries, Indiana Yearly Meeting has distributed comparative sets of its Queries showing the changes from those of 1819 (formulated by Ohio Yearly Meeting) through 1928, during which time they underwent five metamorphoses.

Styles of capitalization changed, with both "Holy Scriptures" and "Christian" in lower case prior to the revision of 1869. Apparently London Yearly Meeting must be going in the other direction, since a contributor to *The Friend*, in a recent article on the marathon labors of the committee revising the "Church Government" section of that Yearly Meeting's discipline, has this to say: "To those who sighed over disappearing capital letters a dour librarian replied that we were more conservative than the 1782 and 1833 revisions, where even meeting for sufferings was in lower case."

One of the most striking changes over the years is in the query on temperance—a clear case of escalation. In 1819 Friends were enjoined to be "clear of importing, vending, distilling, or the unnecessary use of spiritous liquors"; by 1869 the word "unnecessary" had been deleted, and by 1892 there were much more radical changes, as well as a significant addition. These temperance-minded (or, rather, abstinence-minded) Friends now asked: "Are Friends clear of giving aid in any way to the manufacture, sale and use of intoxicating liquors . . . and are they diligent in discouraging the same?" And for the first time: "Is the cultivation and use of tobacco, and the use of all other narcotics, discouraged?" By 1928 Friends were advised to "use your influence against the manufacture, sale, and use of alcoholic liquors . . . and to discourage their use as a medicine," thereby eliminating every possible loophole for those who might be tempted but whose consciences were tender. The 1928 Friend was also expected to "promote education regarding . . . the harmful effects" of tobacco and narcotics.

Especially striking is the complexity of simplicity in modern times. The 1928 query on the subject has four distinct divisions. Tracing back the derivation of these leads one into three completely separate queries on what in 1928 were seen as ramifications of but one query. Three of these divisions seem to be branches of the simplicity tree, but the fourth ("Does your Meeting take care of such of your members as need aid, and assist them when possible to become self-supporting?") might almost



This photograph, taken by Elizabeth Taylor, of Cheltenham Monthly Meeting, Pennsylvania, was part of an exhibit sponsored by the Youth Concerns Section of the Religious Education Committee of Philadelphia Yearly Meeting. The work of another participant appears on page 611.

be grafted from an alien plant. In earlier years this concern for the Society's own poor was a query in itself, with the added reminder: "Is care taken to promote the school education of their children?" Presumably this changed with the advent of public schooling.

"Tale-bearing and detraction" seems to have been a vice prevalent among pre-1869 Indiana Friends, to reappear unexpectedly in 1928. However, it just may be that a more positive admonition was tried—and found wanting—when Friends in 1892 were asked instead: "Do Friends strive so to live as to be a good example to all?"

The peace testimony shows a steady growth from a negative statement in 1819 ("Do Friends maintain a faithful testimony against . . . military services . . .?") to a positive statement with mention of constructive alternatives to war in 1928 ("What has your Meeting done . . . to promote peaceful methods of settling international differences, to remove the causes of war, and to increase understanding between nations?").

Perhaps the least change is observed in the first query (consistently the first through the years) on the right holding of meeting for worship. Its position of prime importance reveals the significance among Friends both past and present of the central position of the religious meeting as the basis for our testimonies and fellowship.

The Lambeth Conference

by Douglas V. Steere

THE POPE'S ENCYCLICAL ON BIRTH CONTROL was published shortly after the Conference convened, and the Conference made a measured response to it citing a magnificent statement on the matter which Lambeth 1958 had issued, which covered both the deep responsibility which parenthood implied but fully accepted the use of artificial measures of limiting birth when responsibly used and set in a framework of the kind of relationship which would most deeply enhance the love and mutual support of the members of the family for each other.

The Roman Catholic observers were sorely tried. There was a deep understanding of their position at the Conference, and one speaker urged that this was the time when the liberal members of the Roman Catholic Church required support and fellowship and understanding as never before. But private conversations with them showed how hard it was for them to see how such a heavy, authority-laden burden as this, in a time when they had been trying to nurture the tender consciences of their people to make decisions for themselves, would not largely undo what they had so bravely begun.

The issue, as far as the developing countries were concerned, was seen at Lambeth for what it is, and the word of Archbishop Camara, a Roman Catholic observer, that this would be a difficult command to press on the simple people of his country, Brazil, was believed to be a massive understatement. But it was clear as the weeks went on that this pronouncement had hurt us all so deeply because we in a way were already deeply involved with our Roman Catholic friends and that it was almost as though it had happened to us. It was made very clear that even such a difficult problem as this poses cannot in the end shake the ecumenical connections, even though it greatly complicates and harasses them.

In a more humorous vein, a story occurred to me of a bishop who was in his ordinary clothing on a holiday and who met a shepherd and asked him how many sheep he looked after in his flock. The shepherd said he sometimes had two hundred, and sometimes three hundred, and had even once gone up to four hundred. The bishop then told him that he was a shepherd, too, and was asked how many he had in his flock, and the bishop reckoned that it would be between five and seven million. The shepherd was staggered but recovered, "And what a devil of a job you must have at lambing time!" Perhaps this problem may draw even the Pope to reassess his decision.

We also managed to join the bishops one afternoon when the cast of the smash-hit London drama, *Hadrian VII*, put on a special performance for Lambeth.

When we got out of our coaches at Canterbury on the first day of the Conference, a keen young group of Anglicans who call themselves *The Church* handed to all of us a four-page pamphlet headed, "Which Side are you on?", which put Jesus and the Establishment over against each other and proceeded to attack the whole Lambeth Conference for its waste of money on social affairs, garden parties, and the rest. It demanded that the Church take its properties, its endowments, and lands and use them—right now—to help set an example of dealing generously with the poverty problems of the world, and to show which side they are really on in the struggle that lies ahead. They also wanted firm statements against war and an end to their tie with the state: Immediate disestablishment, and a fresh putting of the Church's position in the light of the modern secular age with a really adequate theology of involvement. A group of the liberal bishops met with them one night for three hours and were deeply impressed with their integrity. They were critics from within the Church, critics who cared and cared desperately.

They turned up again at several points in the Conference but must have been disappointed that no really adequate theology of involvement appeared. The Czech crisis that came in the last five days of Lambeth did not give a mood for making daring pronouncements on the issues of war and peace.

These young men must have gotten some satisfaction out of Bishop Neil Russell's resolution calling on the bishops to give up their honorific titles and the special deference which they have come to expect. When he put this resolution (which was almost unanimously passed), he could not quite get out of the groove himself and said to the Archbishop of Canterbury, who was presiding, "My Lord, your Grace . . . I move"; after the roars of laughter that came he recovered nicely and added, smiling, "I say this for the last time. . . ." J. W. C. Wand, when he was bishop of London, told me of being in Minneapolis for a great Anglican gathering where there were many bishops present from other countries and where they had, apparently, gotten the man who announced the arrival of their cars to address them properly. When, however, "My Lord, the Bishop of Arkansas," had been called out three times with no reply, someone nudged him, and said, "Bill, that's you," only to get hushed with "Shut up, you fool, I want to hear it again."

The searching questions that these young men put to the bishops could not be brushed aside lightly and were still at work in many of these men as they left for their homes. It is doubtful if another Lambeth, if one is called, will ever appear again without some consultants from this youthful group, or their successors, prominently placed where they can be heard from within as well as from without.



"FIERCE FEATHERS"
by J. Doyle Penrose*

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The rate is 13 cents a word for at least 12 words; discounts are offered for 6-11 and 12-24 insertions within a year. A Friends Journal box number counts as three words. Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, Pennsylvania, 19102.

Until December 15, as a special service to its younger readers, Friends Journal will accept for one dollar each (which must be sent with the copy) classified advertisements (fewer than fifteen words) of students in Quaker schools and colleges and Quaker students in other institutions. These, for example, may offer things wanted or for sale or exchange, baby-sitting and other services, vacation jobs, hobbies, and travel.

Positions Vacant

WE ARE SEEKING A COUPLE OR SINGLE INDIVIDUAL to be manager of the "Quaker Retirement Center" in Altadena, California. Delightful apartment and remuneration furnished for this position. Applicants write to: Bernard Alexander, 827 W. Hillcrest Blvd., Monrovia, California 91016 or phone 213-446-2708.

JUNE 1, 1969—EXECUTIVE SECRETARY for the Committee on Aging Friends, Philadelphia Yearly Meeting. Social work and administrative experience necessary. Work includes interpretation of geriatric problems and programs for older people, administration of funds for care of aging, and counseling with older Friends. Friend preferred. For information, write Florence D. Tobiesen, 1515 Cherry Street, Philadelphia 19102.

BUSINESS ADMINISTRATOR for 37-year-old intergroup relations agency to supervise small office, property and food services. Experience in bookkeeping essential, in fund raising helpful. Senior citizen welcome. Write Box F-443, Friends Journal.

Travel

FRIENDS WORLD COLLEGE invites you to join Leslie and Wini Barrett on a 2nd Journey to East and South African Quaker Projects, June 28—August 3, 1969. Write: Studytravel, F.W.C., Mitchel Gardens, Westbury, N.Y. 11590.

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HOUSE AT BRYN GWELED HOMESTEADS, Southampton, Bucks Co., Pa. Twenty miles from Philadelphia. Living-dining room area, fireplace, kitchen, bath, 4 bedrooms. Built 1959. Two acres, semi-rural. \$23,000. Write Box T-442, Friends Journal.

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INVEST INTEGRATED HOUSING. Prospectus tells all. Free copy. Write Morris Milgram, Dept. F, Mutual Real Estate Investment Trust, 30 East 42nd St., N.Y.C. 10017. FC-12-1

Letters to the Editor

Children Who Need Help

THE HISTORY OF MANKIND shows us that men everywhere have tended not to live up to their ideals, to fall short of their aspirations because of apathy and inertia, and that they need to be reminded of their duty to the will of God. We Friends are no exceptions; and if today we have no George Fox, no John Woolman to remind and exhort us, we must do it.

Jesus always was most concerned about children. We must realize that the vast majority of civilian casualties in South Vietnam today are children. Canadian and French observers have estimated these civilian casualties up to ten times as large as the military ones. Even U.S. Army sources have conceded a 4 to 1 ratio.

The majority of the over two million refugees in this unhappy country also are children, forced to live in indescribable conditions.

In Nigeria, the civil war has led to innumerable refugees, widespread famine, and one of those terrible deficiency diseases, caused by long lack of protein in the diet, which are fatal if not checked by massive protein feeding and medical care.

And in our own country, "the richest nation on earth," there exists widespread hunger and malnutrition which hampers the physical and intellectual development of the children in many areas of the rural south, such as Mississippi and Alabama.

Jesus' attitude toward our corporate and individual responsibility is clear. Let us be aware that to a hungry child a crust of bread is more important than a golden maple against the deep-blue sky; and that for a little one, condemned to a slow and painful death without our help, a few weeks of proper nutrition and medical care means more than all the beauty (and wisdom) of this earth.

EMIL M. DEUTSCH
Earlham, Iowa

Problem-Solving

CREATIVITY AND THE CREATOR, by Daniel E. Houghton, (Friends Journal, October 1) was not an empty page. Rather, in essence, he repeats old proverbs.

He understates grossly the size of "disillusionment" from new problems, which haunts anyone engaged in problem-solving. I heard the chief of research of one of the largest manufacturers of electric appliances say, in effect: Don't think "research" is 100% fun. On a certain problem we may have had dozens of experts working, full time, year after year. Then we find the answer! Usually, in the process,

we have disclosed no less than two hundred different and new, unsolved problems the existence of which we never had dreamed. An end to "problem-solving" is not quite yet in sight.

His last paragraph cites "recognition of evolution." Over a half-century ago, my professor in college labelled Darwin's theory as "a joke." Each example of "evolution" could be matched by at least one example of "devolution." We were warned to forget Darwin's dream. Ever since, it has been fading away.

CHARLES WILLIAMS
Philadelphia

Discipleship and Curatorship

R. W. TUCKER'S ARTICLE, "Discipleship or Curatorship," in Friends Journal for September 15, continues an old dialogue between the "activists" and the "antiquarians." Do we need to formulate a basic law of religious life, that discipleship and curatorship are contradictory?

If our meetinghouses, albeit only brick and mortar, were conceived and built in a spirit consistent with Friends' principles and sanctified by some degree of the zeal and discipleship of our forebears, what would keep us from a religious concern to preserve those walls and fill the enclosed space with reverence for the past as well as for the present and the future?

We are concerned that Quakerism live for the future and that we have a vital function toward the growth of the Kingdom of God, a concern that should keep us from getting lost in the backwaters of antiquarianism and ancestor worship. But a concern for the future should not prevent us from studying the past and preserving what we consider good and lovely in it.

I suggest there is a curatorship of ideals and testimonials—of backgrounds that may strengthen current beliefs—and I offer two proposals, neither of which is related directly to the preservation of old, intact buildings.

One is based on an inconspicuous framed document in the Friends Free Library in Germantown, Philadelphia, that notes a story that four Germantown Quakers met April 18, 1688 in the pioneer home of Dennis Kunders (as was their weekly custom) and signed a formal protest against Negro slavery.

Non-Quaker historians have called this document "notable as being the first attempt by any group in British America to secure official disapproval of the institution of human slavery." Perhaps some of our quietness about the Protest of 1688 is that it received such an equivocal reply from the Monthly, Quarterly, and Yearly

Meetings to which it was addressed; we do not find ourselves comfortable with the way the larger bodies ignored truth.

This bit of dramatic history was lost for more than one hundred years. It was rediscovered in a period of intense anti-slavery agitation in the 1840's. It may be that active curatorship around the Protest should come alive now in these days of renewed anti-"slavery" feeling.

The site of Kunders' home in which the protest was signed is now called 5109 Germantown Avenue.

Would it seem possible that a curator-minded Society could rebuild that small house and make of it a museum of contemporary protest against human injustice? Within its reconstructed seventeenth-century walls Friends might visualize providing the most modern and effective audio-visual aids to preach just what, as Friends, "we stand against" (in the words of the first Protest).

Here is my second suggestion. In Boston, who has heard of Nicholas Upsall or the unfinished business of curatorship that he left with his will in 1666? He was one of many who suffered for conscience in seventeenth-century Massachusetts Bay, but he has a special claim to our attention as the first American to be convinced.

Nicholas Upsall was innkeeper of "The Red Lion" in Boston when Ann Austin and Mary Fisher first landed and were abruptly imprisoned. Apparently struck by the injustice and cruelty of the Puritan theocracy, he turned, at the age of sixty, from being a law-abiding and conforming citizen to a forthright protester against the banishment laws aimed at Quakers. He was imprisoned, fined, banished into the wilderness, and then again imprisoned on Castle Island when he insisted on bearing witness to the truth in Boston after three years of banishment. He died in prison at the age of seventy. He left the following items in his will:

"I do order and give for the use of such servants of the Lord as are commonly called Quakers, my new feather bed, bolster, and pillows, with a good pair of sheets and a pair of blankets, with the new rugg, and bedstead fitted with rope, Matt and curtains in that little room in my house, 'the Red Lion Inn' called the parlor during the life of my said wife and, after her decease, to be then continued by my daughter Cook. Item: I give to the said Society of Quakers my chest, with all my books and papers therein lying, with a small table . . . provided, and my will is, if my executrix or my daughter Cook shall see meet, to set a house on any part of my land for the use of the Quakers, that

then it shall be built 24 feet in length and 18 feet wide with a chimney and said bed, bedstead and table shall be for their company."

How might it be if Friends three hundred years later should build that little house that Nicholas' executrix probably did not build, right on the site he chose for sheltering and warming the persecuted? Again there on "The Freedom Trail" in busy downtown Boston to speak the same Quaker message of human freedom and protest against injustice, that the world may know that Friends spoke then and continue to speak truth to power.

Could it be that in some such ways we may find experientially that discipleship and curatorship are not contradictory?

Ross Roby
Philadelphia

An Author Replies

IT IS AMAZING how one can read into another person's statement ["Reorientation in the Society of Friends," July 1 Journal] the things which just aren't there. It again shows to me that the written word can be explosive, and is, at best, half-murder.

Where in my article do I suggest the "discarding of the New Testament"? Like the *Bhagavad-Gita* of India, the Lao-tzu's *Tao-te-Ching*, it is to me a guide to the higher life.

I am being accused of trying to bring about "a purge" when I but plead for respect for all living religions. Furthermore, do I ask anyone to "sever connections with the Christian faith"?

In my article I quoted several statements by other Friends which fortified my own views. I now give three others:

"There is a principle which is pure, placed in the human mind, which in different places and ages hath different names; it is, however, pure, and proceeds from God. It is deep and inward, confined to no forms of religion, nor excluded from any, where the heart stands in perfect sincerity."—*John Woolman*

"What was once the Chinese wall of physical distance, language, and cultural isolation which enabled each of the great world religions to live a life of comparative security within its own borders, has now all but disappeared. In this new situation the Quaker form of Christian religion finds itself queried by the deepest levels of Buddhism, or Hinduism, and even in rare cases of Islam. These religions are asking Quakerism whether it is *universal* and inclusive, and therefore able to respect their worship and practice."—*Douglas Steere*

"The Friends movement was in part a

breaking free. Then it stopped or delayed its course toward spiritual freedom. There was a time when the Society of Friends was the third largest religious fellowship in America. Today it has only about one tenth of one percent of the national church membership. At times in the past, those who found for themselves fuller spiritual freedom were not at home in the Society, and largely left it. Today the Friends as a Society have three alternatives—to go forward to full freedom, to go back to the closed mind, or to drift along to extinction."—*Arthur E. Morgan*

With these three statements I close my case with a hearty amen.

HUGO VAN ARX
Patzcuaro, Mexico

Black Power's Challenge to Quaker Power

I AM A Christian, and I speak in this letter (in response to Barrington Dunbar's article in Friends Journal of September 15) as a Christian, with my knowledge of mankind on the level of a dreamworld. However, I have great realization of how harsh man really is.

Quaker Power is based mainly on the belief of turning the other cheek and enforcing the zenith of Christian love.

The Black man in America is a minority that has turned his cheek ever since the first boatload of Black Africans landed at Jamestown in the year 1619. The white majority has been allowed to beat on him, spit on him, and give him that most honorable title of "boy," and today in 1968, the Quakers think that they can reach the heart of the Black Power structure and say "turn the other cheek."

I personally think that "turning the other cheek" is a good practice. However, the acumen of the 1968 Black Youth is far greater than that of the 1928 Black Youth.

Black Youth want to be accepted as humans *now*, not two years from now or even two months from now.

Dr. Martin Luther King was a great man. His philosophies of love have been praised throughout the world. It took Dr. King ten years to fulfill a part of his dream. However, it took Stokely Carmichael almost overnight to stir up a black pride nationwide.

In conclusion, I say that the people who believe in turning the other cheek have a great and strong belief, but should think twice before trying to enter the Black Power structure.

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ADELBERT MASON,
Headmaster

Comments from last year's seniors as a result of their Senior Project, an in-depth, work-study program on "The Family":

"At Lacey Park I saw a mother asking, not just for her own children, but for all the community. . . . They ask only to live, to be more protected from the cold, rain and fire . . . but how to make the Commissioners understand?"

"I finally had a few minutes to stop and reflect. . . . I was at the time sitting in a nice warm office. Looking outside, I saw stubby row houses with flat roofs; slums of the ghetto. Trash littered the streets. I thought crazily, who am I that I live in a home so different from these? What makes me so much more privileged?"

"This is learning by personal experience, learning by meeting different people, and learning through working. And it is learning based almost entirely on individual initiative and a real desire to explore further."

Reviews of Books

Changing Man: The Threat and the Promise. Five Scientists and Five Theologians on Christian Faith and Evolutionary Thought. EDITED BY KYLE HASELDEN AND PHILIP HEFNER. Doubleday & Company, Inc. Garden City, New York. 184 pages. \$4.96

The layman is not unaware of biochemistry's growing ability to play God. Have we grasped how fast science is moving? *Changing Man* puts these Pandora forces in a nutshell.

Five scientists (William T. Keeton, Julian H. Steward, John R. Jablonski, Leroy Augenstein, and Karl H. Hertz) explain theories of cultural and biological evolution and the "progress" and responsibility in man's increasing power to influence genetics and even create life. Five theologians (Langdon Gilkey, Philip Hefner, Ian G. Barbour, Theodosius Dobzhansky, and Paul L. Holmer) raise religious implications and point out the duty of churches to be participants, not spectators.

"Change is rooted in the very being of things," we can only try to "prevent traumatic effects." We may question "the peculiar faith of much of the scientific community" in "a scientific age that has made us more virtuous" and "demand that scientists should not by themselves determine the use of" scientific findings but share responsible decisions with philosophers and theologians (and, the reader may add, with the laity).

Biologic advances are "literally forcing man to play God" so speedily as to make the next five years crucial in decision-making. Diversity would be among the casualties. What criteria will determine the "ideal man" and who is competent to define him? The "ultimate challenge" is a "religious challenge."

If Quakers determined to establish an ideal Society of Friends, whose wisdom could we trust to set the perfect proportion of activists, quietists, and misfits?

Changing Man broaches the actuality of the unsettling issue of a scientifically ideal society, a eugenic utopia, and could quicken basic discussion of the nature and future of man. Who is wise enough to "guard the guardians"?

ANNE Z. FORSYTHE

My Family: How Shall I Live with It? By GEORGE AND NIKKI KOEHLER. Rand McNally, Chicago. 126 pages. \$3.95

THIS VERY WISE and helpful book derives from two points of view, that of father

and daughter. Just imagine the discussions and the rewritings that were bound to take place in order to satisfy both a Methodist minister and a teenager. The chapter headings give insight into the material covered: To Be a Person; You are Loved; You are Free!; You can Communicate; You can Listen!; You are Gifted!; Through Conflict; Out of the Rut; Into History.

Some sentences, picked almost at random, give some insight into the way the material is covered:

"Freedom is the human capacity to take charge of one's life, whatever the restrictions may be.

"If you love yourself, you can fail now and then without collapsing with despair. But to be loved, and to know it, and accept it, and thus love oneself, is to be released for all kinds of new possibilities.

"Listening is a sharp attention to what is going on. Listening is an active openness toward the other fellow. Listening is putting your whole self in a position to respond to whatever he cares to say. And that's hard work. No wonder, as someone has said, it takes us two years to learn to talk and the rest of our lives to learn to listen! This sort of listening is a great gift. For it is certainly a greater blessing to be truly understood than to be correctly analyzed!

"Love is willing to risk conflict in order to achieve something more valuable than tranquillity."

JOSEPHINE M. BENTON

ference. Philadelphia. 107 pages. \$1.50

Our own history, brief as it is, tends to make us and our children forget those distant, action-packed years before our time. We need books like *The Prophetic Years* to point out for us the long, slow development of man as recorded in the *Old Testament*.

Beyond the Burning. By STERLING TUCKER. Association Press, New York. 160 pages. \$2.50 (paperback)

The author says, "This book sets out to examine the metropolitan problems which

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Books in Brief

by Bess Lane

Profile of the School Dropout. Edited by DANIEL SCHREIBER. Vintage Books, New York. 393 pages. \$1.95 (paperback)

Contributors include many outstanding educators, among them Bruno Bettelheim, Eli Ginsberg, Paul Goodman. Their contributions, combined, give a revealing overview of the state of education, the plight of the dropout, and ways of bridging the gap between school and work.

Is Anybody Listening to Black America? Edited by ERIC LINCOLN. The Seabury Press, New York. 279 pages. \$2.95

Eric Lincoln compiled this book in order to make available a wide range of opinion on race relations and to suggest ways of bettering the situation. A respected authority on race relations, Dr. Lincoln, in his selections, found ways to present the picture "like it is."

The Prophetic Word, Ancient and Modern. By MOSES BAILEY. Religious Education Committee, Friends General Con-

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Black Rage. By WILLIAM H. GRIER and PRICE M. COBBS. Basic Books, Inc., New York. 213 pages. \$5.95

Two Negro psychiatrists present in this book convincing proof that the culture of slavery has never been greatly changed for either master or servant. A book very revealing to those who are able to read with an open mind.

Deadly Logic: The Theory of Nuclear Deterrence. By PHILIP GREEN. Schocken Books, New York. 276 pages. \$2.45

Kenneth Boulding says of this book, in Dissent, "This is a work of humane scholarship in a field of overwhelming importance . . . minces no words, translates the technical gobbledy-gook into English." Hansen Baldwin says of it in The New York Times, "detailed, systematic, and scientific."

An Environment Fit for People. By RAYMOND F. DASMANN, Public Affairs Committee, New York. 25 cents.

Brief yet comprehensive in treatment, this essay on "the meaning of conservation" defines it as "the rational use of the environment to achieve the highest quality of living for mankind." From a history of failures the author takes us to the imperative need for concern by individual citizens as we plan for the future. A short bibliography begins with Rachel Carson (*Silent Spring*) and ends with Stewart Udall (*The Quiet Crisis*).

The Creativity Factor

by Charles W. Cooper

FRIENDS HAVE ADDED little indeed to the sum of man's enduring achievement in the arts; Friends have made comparatively few outstanding contributions to science. And yet the relationship of essential Quakerism to art and to science should be remarked.

At hand are two recent publications from Friends House bearing upon this relationship. One is: *Quakers and the Arts: A Survey of Attitudes of British Friends to the Creative Arts from the Seventeenth to the Twentieth Century*, by Frederick J. Nicholson (Friends Home Service Committee, London, 123 pages, 10 shillings, paperback). The other is: *Quakers and Humanists* (Swarthmore Lecture 1968): with a shortened version of a paper on *Vitalism and Organicism given at a conference on The Uniqueness of Man in Minnesota, U.S.A., 1968*, by William H. Thorpe (Friends Home Service Committee, London, 101 pages, 6 shillings).

These works are notably different, of course. One is on art; the other, on science. One is historical; the other, philosophical. One is concrete and illustrated; the other, a structure of abstract reasoning, yet illuminated by insights from literature.

Frederick J. Nicholson—Scots schoolmaster, social scientist, educator—traces the changing attitudes of British Friends toward music and poetry, household arts and costume, drawing and painting, with a firm grasp of social and Quaker history. He makes the most of such Quaker artists as he finds by the way.

"Why, then, has the Society of Friends produced so few artists?" asks Nicholson, quoting Frank Edmead. The clue he finds in the Books of Discipline:

"The faint blush of embarrassment that tints these pages—particularly the paragraphs on drama—shows that even in 1925 the Society could not take for granted its victory over Puritan taboos on art."

But lively correspondence in *The Friend* did lead to formation in 1955 of Quaker Fellowship of the Arts; it increased attention given to the arts at Woodbrooke; it prepared for art shows in Friends House for London Yearly Meeting. This growing awareness among Friends (paralleled in the United States) led to a generous inclusion of the arts in Friends World Conference, Guilford 1967.

Why are Friends in various segments of the Society being drawn to the arts? What at the mystical center of Quaker worship relates to creativity in the arts? Such questions, incidental to Nicholson's sur-

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vey, haunt his pages and shape his closing sentences.

Similar questions regarding Friends and science are suggested by the slim volume *Quakers and Humanists*.

William H. Thorpe—Cambridge biologist, professor of animal behavior, naturalist—sets himself the task of helping Friends and others “in their discussions with self-styled Humanists.” Following a brief sketching of early humanism and early Quakerism, he presents the views of such modern scientific humanists as Bertrand Russell, Julian Huxley, and Francis Crick. Thorpe says of them that:

“They want freedom but they do not seem to realize that freedom by itself can only be an adequate programme for mankind if there is in us an innate desire for good which will ultimately prevail or else a revelation of good from outside.”

But the latter assumption, he says, is closed to humanists as they cling to an outmoded world-view, a mechanistic monism that excludes mind—“conscious, knowing, striving and understanding mind”—mind that remains inexplicable in biochemical or computer terms.

Thorpe reaffirms his own view that “science, art and religion all have something in common as a way of knowing.” He shows man’s inward desire to know and master his surroundings—his inner need to grasp and represent what he imagines and intuit. For, he says, “art and science have a similar root. They seek to forge the union of man with nature.” And mysticism (a word triggering condescension in the average scientist) is for Thorpe a mode of awareness, neither ordinary perceiving nor conceiving—awareness of values, awareness of “the whole as the unity of all things.”

The creativity factor—man’s experiencing of image, intuition, insight; man’s sensing of wonder, mystery, leading—has a special relation to *vitality in worship*, whether proceeding from the silence or from other modes of corporate or private worship. (Incidentally, I think that Daniel Houghton’s “Creativity and Creator” in Friends Journal of October 1 is a perceptive analysis of creativity in mechanical design and invention as related to the experience of worship in the unprogrammed Quaker Meeting. It deserves a second reading.)

This same creativity is the seed that sprouts in the arts in all their diversity, in beholder no less than painter, in absorbed listener no less than performing musician and composer. This same creativity is the growing edge of science, however many scientists and attendant humanists police their mechanistic terrain.

A Review of Current Films

by Robert Steele

EATING FINE FOOD off elegant gold-trimmed plates at a luncheon given by Joseph Levine for critics to meet Anthony Harvey, director of *The Lion in Winter*, did not change my taste for his movie. I was so disappointed by the film that I failed to maintain the usual critics’ etiquette of refraining from asking anyone how he liked the movie or divulging what I thought of it. Customarily, critics talk neutrally or are impressively silent before their blasts or hosannas appear in print.

I found out that I was alone in my boredom with and distaste for the film, so I could be wrong, and perhaps everybody should go to it and find out for himself.

This highly promoted and long-awaited film, starring Katherine Hepburn and Peter O’Toole, is based on a successful Broadway play. It is an earnest, costly, and ambitious film. Hepburn does everything in the acting book to make herself give a memorable performance.

The film is one more of the genre that is inherently two-timing. Queen Eleanor’s nice speeches about the way we should live may make some spectators feel the film is on the side of admirable ideals for mankind, but the blood and thunder, contrived and irrelevant battles, swordplay, and murders expose the film as one more that depends on the box office staples of blood, violence, and sex to woo millions to pay out the millions that will make it a profitable investment for its financiers.

The Lion in Winter sticks close to the play text except for its repeated insertions of big outdoor scenes. The language in iambic pentameter is occasionally powerful and witty, but it deadens the film; it comes in big blocks. Two persons sit and talk in one spot, and then they “cross the stage” and sit down in another place for another long passage of talk. The style is excessively theatrical. It pulls against those artistic qualities that give us the most enjoyable film experience.

Rachel, Rachel, starring Joanne Woodward, is not good box office. Rachel does not get her man, but—of all things to happen in a movie—she gets hold of herself at the age of thirty-five and decides to change the way she has been living, but she does not dump her petulant and childish mother. She takes her mother with her when she strikes out to take a new teaching job in Oregon. The film is produced and directed by Paul Newman, and for him to gamble his own money on this

film, which stars his wife, seems characteristic of the actor who went on the road to work on behalf of Eugene McCarthy’s presidential campaign.

Except for an ending for which we are unprepared and which shocks because it seems all wrong, Carson McCuller’s novel, *The Heart is a Lonely Hunter*, makes an involving movie. Almost every person in the film becomes an exposé of loneliness. The star, Alan Arkin, has reason to be lonely because he is a deaf-mute. He is anything but an outcast because he, more than the others, has the nobility and patience to put up with his condition and tries to make his life have meaning by being helpful where he can.

Paramount is spending twenty thousand dollars to launch Franco Zeffirelli’s *Romeo and Juliet* (I don’t recall seeing a credit for Shakespeare) in Boston. High-school students from all over New England were brought to the cinema in busses and had the opportunity to meet its sixteen-year-old Juliet (Olivia Hussey) and seventeen-year-old Romeo (Leonard Whiting).

Seeing it in a small room, full of prospective exhibitors, some clad in their Italian silk suits, hung onto by their chic wives, prevented my finding out how a *Romeo and Juliet* conceived for teenagers, slugging away at teenage love, is received by teenagers. Nevertheless, for all of us, I would guess, *Romeo and Juliet* is a “lovely” film—I do not like that word and usually refrain from using it—and it holds one’s attention. The play is bowdlerized, but that is not an indictment, since it is now a movie and not a play. Costumes and sets are pretty.

The most tasteless scene is the consummation of the marriage of Romeo and Juliet. But teenagers who have been deprived of seeing the nude behinds of Charlton Heston (*Planet of the Apes*), Burt Lancaster (*The Swimmer*), and Robert Forster (*Reflections in a Golden Eye*) may get a titillating shock.

This vogue of nudity in almost every film nowadays is based on the premise that we are still in intellectual diapers and cannot face the facts of life. It is all *culpa mea* for us, and we are guilty for not having stood up long ago and said loud and clear: “This ingenious nudity is pseudo art and a hoax on the public.” The scene jumps out of the film because it was forced on the material to make appealing promotional stills and to woo backwoods teenagers. The music of Nino Rota, the choreography of the ball sequence, the supporting players, and the cinematography make the film a satisfying attempt to make a movie of a Shakespearean play, but one who wants poetry will be disappointed.

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The most unnecessary film of many a year is George Plimpton's *Paper Lion*. I was told the star would be present for the premiere. I had to ask who he was, and after I saw him in the flesh, I realized I had never seen him before or even heard of him, but a powerful exhibitor assured me he was a star. His name is Alan Alda.

The film has lots of comedy, derived from the experiences of a one-hundred-and-seventy-five pounder (Alda) who goes into training to play professional football. He is a guy that must be loved by all those who have wished to play football and have failed to make the team. Alda does not win the game, but he wins the respect and comradeship of the real pros who are there because they weigh at least two hundred and fifty pounds. The film is static from beginning to end, despite all the fast camera work and jazzy editing. Dogs, children, pretty girls, shower sequences, and gags and pranks are woven into a gorgeous color tapestry. The training the men go through reminds one of what gladiators may have gone through if they were to please the emperor when he attended the bloody games in the Colosseum. No recent film can compare with it for its being blatantly cranked out from beginning to end by businessmen, rather than artists.

Honor Regional Scholarships

Westtown each year offers 15 Competitive Regional Scholarships based on character, leadership, and intellectual performance. Winners receive a minimum grant of \$100. A larger sum according to the need of the applicant, and the ability of the Scholarship Funds to meet that need, may be granted in sums up to \$800 a year and, in cases of extreme need, up to \$1400 a year. A Scholarship form is supplied with each application, and an opportunity is given to state the amount

needed to send a boy or girl to Westtown.

To be eligible, a student must be a member of the Society of Friends (or have one parent who is a member) and be ready to enter grade 10. There will probably not be any vacancies in the 11th grade in the Fall of 1969.

Early in January, 1969, each applicant will be given, in his home locality, three tests. One will be in English; one will be in Mathematics; and the third will be an intelligence test.

Applications for 1969-70 must be at the School by

December 14, 1968. The necessary forms are automatically sent in November to all Friends who have made formal application for admission into the 10th grade.

For Application forms and school catalogue, please address: J. Kirk Russell, Director of Admissions, Westtown School, Westtown, Pennsylvania 19395.

Westtown School

1799-1969

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Headmaster

Friends and Their Friends Around the World

A Proposal for an Historical Commission

by Richmond P. Miller

SEVENTY-FOUR MEETINGHOUSES built during the Colonial period in America are still standing. Forty-three of them are in the area of Philadelphia Yearly Meeting. One is the Free Quakers Meetinghouse, now part of Independence Mall, which soon is to be reopened and restored by the Commonwealth of Pennsylvania in its original meetinghouse architecture and interior design—the only structure thus restored in Independence Mall north, at Fifth and Arch Streets.

The oldest is Third Haven Monthly Meeting (Tred Avon) in Easton, Maryland. It is the second oldest frame house of worship in America and is antedated only by the Ship Meetinghouse at Hingham, Massachusetts, built a year earlier, in 1681. It now is a Unitarian Church.

Big, quarter-millennium anniversary observances have been held in fifteen of the meetinghouses. The fifteenth, Radnor Monthly Meeting, commemorated its 250th October 20.

These fifteen are in six states in three Yearly Meetings. Some are frame; some are of brick. Others are built of stone. A number of them are certified historical buildings and so recorded in their communities, the Colonial states, and in the inventory maintained in Washington.

They are described and pictured in H. W. Rose's book, *The Colonial Houses of Worship in America*, which Hastings House, New York, published in 1963. To him, the Colonial period ended in 1789.

My particular purpose in mentioning them now is in connection with a meeting of Friends Historical Association and a proposal for the establishment of a Friends national historical commission.

Friends Historical Association believes that a Friends historical commission could perform a valuable service by identifying and preserving Quaker objects. (A number of disused burying grounds, for example, recently have been cleaned up.)

A proposal to that end was one of the items set for consideration at the annual meeting of the Association in the Green Street Meetinghouse, School House Lane,

Germantown, Philadelphia, November 25. Chosen to be the speaker at that open meeting was Larry Gara, professor of history at Wilmington College, who is on sabbatical leave for study at the Quaker Collection in Haverford College. He is an authority on the Underground Railroad and a student of conscientious objection in historical perspective.

Friends Historical Association, founded in 1873, in 1923 merged with Friends Historical Society. (There is in England a Friends Historical Society.) Its stated purpose is "to create a Repository for such Books, Manuscripts, or other material as may be secured, wherewith to Elucidate its [the Religious Society of Friends] History."

Swarthmore College has the original print of the film, *Friendly Persuasion*. The Philadelphia Museum of Art has a handsome collection of Quaker dresses and bonnets. The Atwater Kent Museum exhibits some rare Quaker materials. The Quaker Collection at Haverford and the Friends Historical Library at Swarthmore have new counterparts at Guilford College, Earlham College, Malone College, and Wilmington College.

Friends interested in this movement should communicate with Francis G. Brown, general secretary of Philadelphia Yearly Meeting, or Arthur E. James, president of the Association, 408 South Walnut Street, West Chester, Pennsylvania 19380.

Recorded history is in books, but there are many other aspects of historical concern. Several examples come to mind. The Friends William Penn Committee, under the leadership of Charles F. Jenkins and Ellis W. Bacon, is interested in the ideas of Penn and their promotion, especially at the United Nations. Quakers did not invent "consensus" or "friendly persuasion" or "concern," although those concepts are now in the dictionary as peculiarly Quaker. Although none of the Colonial log cabin meetinghouses is known to be standing, there is a marker in New York that reads: "Friends Log Meeting House surrounded by Burgoyne's Indian allies in 1777 but finding Friends unarmed stacked arms and attended meeting peaceably." We wonder: Who attended? Is that wording historically accurate? What happened to the meetinghouse? Maybe the questions and answers are less important than others in this day and age. Some of us believe that a regard for the past is a kind of insurance for the future.

Friends in Rhodesia

by John Harding

SALISBURY MEETINGHOUSE, built in 1959, has a seating capacity of fifty. It is near open bush land. A few European homes are nearby, but we hope that in time the surrounding land will be developed.

We are a small Meeting. Attendance averages fifteen to twenty adults and five to six children at meeting for worship at ten o'clock on Sunday mornings. The chil-



Salisbury, Rhodesia, Meetinghouse

dren's class room and warden's flat are separated from the meetinghouse by an attractively paved walkway.

The Rhodesian climate is mostly sunny the year around, so after meeting for worship we have refreshments outside and have time and opportunity to meet friends. As some of our African attenders walk as much as four miles to attend meeting, refreshments are welcome.

The Meeting's outreach includes personal contacts and interest of members in eight needy elderly African women, who live in the Highfield African Township six miles away. Food and clothing are distributed there.

We are helping, too, with an emergency milk feeding scheme for African children under four years of age in one township.

Rhodesia this year has suffered a severe drought, and in many areas food is extremely short. Lack of grazing for cattle is causing concern.

Our African Women's Club on Thursday afternoons has a wide range of activities. Classes are conducted in cooking and dress-making. Talks are given on hygiene, weaning of infants, family planning, marriage guidance, and so on. The club attracts an average of twenty-five women who are employed as servants in European homes.

During the school holidays, we are always pleased to welcome at our meetings for worship those of our scholarship students whose homes are near. We wish that the many American Friends who over the years have supported these children could join us at such times.

Deutsche Jahresversammlung

von Anna Sabine Halle

An der deutschen Jahresversammlung vom 10.13.X, 1968 in Bad Pyrmont nahmen 140 Mitglieder teil, darunter Freunde aus verschiedenen europäischen Ländern und den Vereinigten Staaten. Die von Douglas V. Steere gehaltene Richard-Cary-Vorlesung "Gegenseitige Erleuchtung—ein Quäkerstandpunkt zur Ökumene" zeigte uns das Gemeinsame in der religiösen Erfahrung aller Gläubigen. Dass wir als Christen mitverantwortlich sind für die Probleme dieser Welt, machten uns die Botschaften der Jahresversammlungen aus vielen Ländern, vor allem aus den USA, besonders deutlich.

Die besondere Lage in Deutschland erforderte in diesem Jahr Beratungen über "Die innere Situation unserer Gesellschaft der Freunde und ihre Organisationsformen," das heisst, wir mussten uns fragen, ob es gut wäre, wenn die ostdeutschen Quäker (auf Anregung ihrer Regierung) eine eigene Jahresversammlung bilden. Wir waren überrascht und dankbar, dass dieses scheinbar so nüchterne Thema uns zu besonderer religiöser Vertiefung führte und zu dem Bewusstsein, dass die innere Einheit

des Quäkertums unabhängig ist von den äusseren Formen der Organisation.

Dank der besonderen Aktivität einzelner Freunde wächst in Deutschland die Arbeit mit Kindern und Jugendlichen. Eine kleine Gruppe hatte wieder schöne Kunstgewerbearbeiten gemacht, und die lustige "amerikanische Versteigerung" erbrachte mehr als 400 DM, die für Hilfsarbeit in Algerien bestimmt sind.

In der Schlussandacht drückte Marie Pleissner aus Ostdeutschland aus, was uns alle in dieser Zeit bewegt: der religiöse Mensch blickt nicht vom Fenster eines sicheren Hauses auf die Strasse, wo Not und Elend sind, und William Penn sagt: "Wahre Frömmigkeit nimmt die Menschen nicht aus der Welt, sondern befähigt sie, besser darin zu leben und treibt sie an, die Welt zu verändern."

Letter from Sweden Yearly Meeting to American Friends

WE HAVE MET under a heavy sense of the injustice, cruelty and suffering occasioned by the conflict in Vietnam. We desire to express to you our concern over the course of events there, as well as our closeness to you in the Quaker fellowship.

We are horrified at the realization that the amount of destructive power dropped upon Vietnam in the form of bombs exceeds that released upon Germany in the Second World War. As Friends we have watched this conflict with particular anguish in the light of our Quaker belief that all acts of war are contrary to the will of a loving God.

From a wider perspective we recognize that the tragedy in Vietnam is related to the deep division between those of us in Sweden, America, and other industrially advanced countries, and the millions of less favored people, most of whom have darker skins, in the non-western regions of the world. The interests and welfare of these people we have too often neglected—to their harm and our peril.

We have followed events in the United States with great interest and we have been inspired by the brave witness that many American Friends, young and old, have borne in the past months. The voyages of the Phoenix and your other missions of mercy and goodwill to the Vietnamese, your stand as conscientious objectors, your assistance to other young men who refuse to participate in unjust war, and your support of political leaders and movements dedicated to the cause of peace have all won our gratitude and admiration.

As the prospects of peace in Vietnam

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grow somewhat brighter, we would join with you in readiness to serve in the work of reconciliation and reconstruction. May God's love now tender our hearts, enlighten our minds, and strengthen our hands for the tasks to be laid upon us.

Seminars at William Penn House

by Robert Cory

FOR THE SEVENTH consecutive year, directors of William Penn House, the Quaker study center on Capitol Hill in Washington, are planning Quaker Leadership Seminars. This they do in cooperation with Friends United Meeting and Friends Committee on National Legislation. This four-day experience of conversations with government officials takes advantage of the many personal contacts enjoyed by Quakers in Washington and the relaxed discussion atmosphere of William Penn House.

The topic to be explored January 20-24 is "Priorities 1969." Are our commitments as a nation distorted by reliance on military weaponry, both nuclear and conventional? Are we, as members of the wealthiest nation, really unable to solve the problems of poverty? Why does there seem to be such lack of positive leadership in Washington? What are the most effective channels for citizen action?

Each registrant for the seminar receives an analysis of the voting record of his congressmen on key issues related to peace and instructions to write for an appointment. Often this contact leads to further communication with the legislators when they visit their home state.

The interest of Friends in these seminars has been so great that in 1968 a second program was planned for April; in 1969 a second one will be conducted April 20-24.

Prospective participants should register well in advance by sending pertinent information and a five-dollar registration fee to Bob and Sally Cory, William Penn House, 515 E. Capitol Street, Washington.

Both in January and in April funds will be set aside to make sure that no applicant is deterred by financial considerations. Encouragement is given to new attenders, to Friends from west of the Mississippi, and to young Friends. Each participant is urged to involve his local Meeting.

Quaker Leadership Seminars are only one aspect of the program of William Penn House. Quaker schools, Yearly Meetings, Monthly Meetings, and Friends organizations recruit participants for a variety of programs in Washington.

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The dining room was gay with decorations. Residents wore their best bibs and tuckers. Old tunes were sung with new words appropriate to FOULKEWAYS. There were speeches.

The huge cake had one large candle.

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AFSC—The Process and the Result

by Margaret H. Bacon

IN THE PRESENT URBAN CRISIS Friends must continue to try to find answers to the question "What can I do?" Gilbert White told a large audience at the annual public meetings of the American Friends Service Committee on November 2. "We are already involved," he said. "We have no option but to intervene. We must continue to do what Friends do best, experimenting with ways in which individuals and small groups can be relevant."

The one-day meetings, held in the Race Street Meetinghouse, were built around the theme of "Civilizing Change."

Anthony Henry, director of the AFSC housing program in Chicago, described the rapid change in the mood of the black community and said that the blacks are sensing an increasing resistance to social change on the part of white communities. "If society does not sway in the strong wind of change that must come, then it will snap," he said.

Paul Walker, a young black conscientious objector, speaking next, felt that AFSC is in much the same position as the church and must change markedly if it is to be relevant to the problems of the day. Kathleen Borgenicht, a junior at the University of Pennsylvania, who participated in last summer's project in Minneapolis, described how the experience taught her to believe that change is possible, and deepened her respect for other human beings.

In bringing the morning's session to a close, veteran AFSC peace education worker Russell Johnson spoke of the need for basic structural changes in the nature of American society. He described a peace education program in twenty-five congressional districts in New England which focuses on the draft, political education, and education as a whole.

Last minute changes in schedules resulted in some pinch-hitting during the early part of the afternoon's program. Leslie Metcalf, a Quaker International Affairs Representative in Vienna and currently a member of the Quaker United Nations team, discussed the Czechoslovakian crisis and the world-wide fellowship created by the international affairs programs. Edwin Duckles, AFSC field director in Mexico, described a new guaranteed crop program in a Mexican village.

"We need an anchor to windward in these perilous times," Stephen Cary, asso-

ciate executive secretary of AFSC, told the group. "For me, it is the message, the life and death of the man from Nazareth." He spoke of the will for change present in young people and said that if AFSC had to make a choice between those imbued with this will and those who are more cautious, that we should choose the former.

Bronson Clark, new executive secretary, bringing the day to a close, spoke of the contribution of many individuals to the spirit of American Friends Service Committee, and the relevance of that spirit to today's problems. Speaking of the Quaker philosophy of social change, he said we are as much interested in the process as in the result. In choosing an ideology for social change he suggested that Friends listen to the words of the Beatitudes.

News of Schools

BOTH ARGENTA Friends School, in British Columbia, and Newtown Friends School, in Pennsylvania, begin the school year with weekend outings. Newtown has a "survival weekend" at Camp Pocono; Argenta students hike on rugged mountain trails in glacier country.

Members and Attenders

HENRY E. NILES, a member of Baltimore Monthly Meeting, Stony Run, and founder and co-chairman of Business Executives Move for Vietnam Peace, was honored at a testimonial dinner in Baltimore in October. Theodore O. Yntema, vice chairman of the board of trustees of the Committee for Economic Development and the speaker at the dinner, said of Henry Niles, "When he founded Business Executives Move for Vietnam Peace, his was a voice crying in the wilderness." Now the nationwide organization has more than two thousand members.

In Our Meetings

THE HIGH SCHOOL GROUP at Purchase Monthly Meeting, in New York, raised enough money by selling cake, washing cars, and baby sitting to bring an Indian boy to visit the community last summer. To express his gratitude, their guest painted a mural on the wall of the room in the meetinghouse used by the group.

A GROUP OF RUSSIAN CAMPERS and their counselors were the guests of Friends of Third Haven Monthly Meeting, in Maryland, for a picnic and entertainment. They brought gifts with them: A large bouquet of roses (a symbol for their country) and a Russian painted wood jar containing candles. Their visit was made especially

pleasant because of the presence of a daughter of one of the members and her husband, both of whom speak Russian.

Subsequently Meeting members and neighbors were invited by the Russians to an elegant party at their camp. They took along books about their area for the camp library. This unique opportunity for intercultural sharing was arranged with a representative of the Russian Embassy by the real estate agent for the campsite, whose family belong to the Meeting.

Coming Events

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

December

1—Haverford Quarterly Meeting at Haverford Meetinghouse (Buck Lane), Pennsylvania. Dan Wilson, director of Pendle Hill: "Renewing the Experience of Worship," 1:15 P.M.

5—Report on Congress of Correction, 2:30 P.M., Race Street Meetinghouse, Philadelphia. Speakers: E. Preston Sharp, Hugh Reed, Louis Schneiderman, Leon T. Stern. Open forum, Randolph B. Wise, moderator. Edna Mae Bieber, presiding.

8—Haddonfield Quarterly Meeting at Haddonfield Meetinghouse, New Jersey. Robert James, adviser of Protestant students at Temple University: "Are Friends Heading for a New Separation?", 1:15.

27-29—Non-registration Conference, Backbench, 32 South 40th Street, Philadelphia. For information write to: Judy Palmer, c/o Wally Nelson, 3810 Hamilton Street, Philadelphia 19104.

27-29—"Emphasis on Worship." Conference for Young Friends eighteen through thirty, at Abington Meetinghouse, Jenkintown, Pennsylvania. Cost: Five dollars. Send registration, with three dollars in advance, to Conrad Lindes, 211 S. Henderson Road, King of Prussia, Pennsylvania, by December 20.

29-January 1—Midwinter Institute at Pendle Hill: "Quaker Strength in a Revolutionary World: Corporate or Individual?" Leaders: Charles K. Brown III, Ross Flanagan, Bryn Hammarstrom, Jack Shepherd. Information is available from Pendle Hill, Wallingford, Pennsylvania.

From a Facing Bench

(Continued from page 602)

A. G. BENSON is on the faculty of Friends World College and is co-author of *The Community University*.

JAMES R. BOLAND writes that he has published fiction and verse in "the quarterlies and 'little' magazines. I belong to no church, although I frequently attend Friends' Meetings."

THE FIRST PART of the report of the Lambeth Conference by Douglas V. Steere appeared in Friends Journal for November 1. This second article is condensed from the same travel letter.



Students at Westbury, Long Island

Friends World College

by A. G. Benson

FRIENDS WORLD COLLEGE on September 16 welcomed fifty-two new students and twelve faculty members to participation in the six-month orientation period of the world study program. A former Air Force base, Mitchel Gardens in Westbury, Long Island, serves as the North American center and world headquarters pending completion of the campus at Huntington, Long Island.

At a two-week conference in August, the purpose, structure, and functioning of the college were re-examined. Sixty persons met, including Morris Mitchell, president, and Tom Findley, acting director of the North American center and former chairman of the Illinois-Wisconsin Friends Committee on Legislation, student representatives, the directors of the five programs based around the world, and members of the Boards of Trustees and Overseers.

The orientation program provides educational background for effective participation in social change. Field study trips enable students to gain direct knowledge of contemporary life. Two of the projects for this semester are work with the Real Great Society, a cooperative organization developed by former Puerto Rican gang leaders on Manhattan's lower east side and in Spanish Harlem, and draft counseling and resistance.

As part of the on-campus core curriculum, students are studying Spanish with a new faculty member from Chile in preparation for their next semester.

Additional resources that help students develop a personal philosophy of membership in the world community are the library, to which forty thousand books have been donated, and the campus-as-community, within which everyone cooperates.

Every student keeps a journal, in which descriptions of his intellectual and spiritual growth provide the primary basis for evaluation.

Utilizing John Dewey's problem-solving approach to education, students base their studies on the recognition, definition, and attempted solution of the critical problems of mankind. The curriculum thus integrates the various disciplines and offers a response to the worldwide protest against dehumanizing and irrelevant education. Students are encouraged to treat the entire world as their university (as derived from "universe"), to take the most urgent human problems as the basis of their curriculum, to seek together designs for a more humane future, and to consider the whole of mankind as their ultimate family.

Friends World College offers a four-year program leading to the degree of bachelor of arts. The admissions committee, composed of students and faculty, is considering an estimated two thousand applications for fifty places. One hundred students are enrolled in the North American, African, Mexican, and European centers. A fifth program opens in November in Japan.

Summer study trips for high school students are offered. Trips to Alaska, Scandinavia, Mexico, Cuba, and Africa are planned for 1969.

MEETING ANNOUNCEMENTS

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.

Argentina

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

Arizona

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

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

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 3-5306.

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.

GRASS VALLEY—Meeting 10 a.m., at John Woolman School. Phone 273-3183.

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

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

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

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

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

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

REDLANDS—Meeting, 10 a.m., 114 W. Vine St. Clerk, Gordon Atkins, PY 2-3238.

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

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

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

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

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

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

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

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

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

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

Colorado

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

DENVER—Mountain View Friends Meeting, 10:45 a.m., 2280 South Columbine Street. Telephone 722-4125.

Connecticut

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

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 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: Janet Jones. Phone: Area Code 203 637-4428.

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.

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 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., Y.W.C.A. 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., College Hall, New College campus. First-day School and adult discussion, 10 a.m. 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. 988-2714.

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.

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

DOWNERS GROVE—(west suburban Chicago) —Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). 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—Discussion 10 a.m., meeting for worship 11 a.m. 278-2011.

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

Louisiana

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

Maine

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

Maryland

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

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

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

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

UNION BRIDGE—Meeting 11 a.m.

Massachusetts

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

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

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

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

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

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

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

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

Michigan

ANN ARBOR — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Margaret Winder, 1035 Martin Place. Phone 663-1780.

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

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

Missouri

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

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

Nebraska

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

Nevada

RENO — Meeting Sunday, 11:00 a.m., 3130 Comstock Drive, Reno. Phone 329-4579.

New Hampshire

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

HANOVER—Meeting for worship and First-day School, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m. Tel. 643-4318, Peter Bien, Clerk, Tel. 643-2432.

MONADNOCK — Meeting for worship 10:45 a.m., Library Hall, Peterborough. Entrance off parking lot.

New Jersey

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

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m.

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

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

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

HADDONFIELD — Friends Avenue and Lake Street. First-day School for all ages at 9:45 a.m. Meeting for worship at 11:00 a.m. Nursery at 9:45 and 11:00. Mid-week meeting for worship Wednesday at 10:00 a.m.

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

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

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., except summer, meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

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

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

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

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

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. At YWCA, Broad and Maples Sts. Visitors welcome.

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

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

New Mexico

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

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

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Henry B. Davis, 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 3-2243.

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

ELMIRA—Worship 10:30 a.m. Sunday, 223 W. Water St. Phone RE 4-7691.

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. Clerk, Robert S. Schoomaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

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

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

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

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

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

SYRACUSE—Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 a.m., Sunday.

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

North Carolina

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

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

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

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

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

RALEIGH—Meeting 10 a.m., First-day School 11:15 a.m., King Religious Center, N. C. State University Campus. Dale Hoover, Clerk. Phone 787-5658.

Ohio

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

CLEVELAND—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 721-3918; 371-9942.

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

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

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

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

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

Pennsylvania

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

BRISTOL—Market & Wood Sts. Meeting for worship, 11 a.m., First-day School, 11:30 a.m. Helen Young, Clerk. Tel. 788-3234.

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

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

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

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

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

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

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

LANDSOWNE—Lansdowne & Stewart Aves. Meeting for worship 11 a.m., First-day School & Adult Discussion 10 a.m.

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

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

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

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

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

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

MILLVILLE—Main Street, meeting 10:00 a.m., First-day School, 11:00 a.m.

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Budd Mitchell, Clerk. Tel. 297-3757.

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.

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

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

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

Central Philadelphia, Race St. west of 15th.

Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermald La., 10 a.m.

Fair Hill, Germantown and Cambria, 10 a.m.

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

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

Germantown Meeting, Coulter Street and Germantown Avenue.
Green Street Meeting, 45 W. School House Lane.

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

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

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave. 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 Roads, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

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

Tennessee

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

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

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. David J. Pino, Clerk, GR 2-1464.

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

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.

A Rare Hemlock in a Pennsylvania Burial Ground



THE WEEPING HEMLOCK shown here is one of about twenty in the world. It adorns one corner of the burial ground at Springfield Meeting, Pennsylvania (which is also the burial ground for Media Meeting). Springfield Friends did not know they had a rarity until recently, when the nearby Tyler Arboretum bought one and transplanted it, amid fanfares of publicity in the local press about the "Miniskirt Tree," as some clever arboretum public relations man dubbed it.

R. W. TUCKER

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, 10:30 a.m. Junction old Route 123 and Route 193.

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

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

Washington

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

West Virginia

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

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, 273-4945.

Births

BLYLER — On June 21, a son, DAVID NEWTON BLYLER, to David and Rosemarie Blyler. He has five sisters. The father is a member of Westfield Monthly Meeting, Cinnaminson, New Jersey.

BROCK — On October 7, a son, DAVID CRAWFORD BROCK, to Steven and Peggy Hentz Brock. The mother and maternal grandparents, Robert and Elizabeth Hentz, are members of Wrightstown Monthly Meeting, Pennsylvania.

Marriages

HUDGINS-ROBINSON — On September 7, under the care of Lackawanna-Wyoming Preparative Meeting of Lehigh Valley Monthly Meeting, Bethlehem, Pennsylvania, MARTHAJANE ROBINSON, daughter of J. Mark and Martha Robinson, and LIEUTENANT WEYMAN F. HUDGINS, United States Air Force, son of B. Franklin and Eleanor Hudgins, of Tampa, Florida. The bride and her parents are members of Lackawanna-Wyoming Meeting.

KELLER-CORCORAN — On October 26, in the United Methodist Church, West Chester, Pennsylvania, MARY LOU CORCORAN, daughter of Harvy F. and Betty L. Corcoran, and FREDERICK COPE KELLER, son of Robert M. and Lydia C. Keller, all of West Chester. The bridegroom and his parents are members of Birmingham Monthly Meeting in West Chester.

PURVIS-CHAPMAN — On June 16, in Poughkeepsie, New York, JUDITH CHAPMAN, daughter of Mr. and Mrs. Dwight Chapman, Jr., of Poughkeepsie, and JOSEPH DIXON PURVIS III, son of Mr. and Mrs. Joseph Purvis, Jr., of Washington, Pennsylvania. The bride and bridegroom are members of Rochester Monthly Meeting, New York.

SHERIDAN-DUPREE — On October 24, at Downers Grove Monthly Meeting, Illinois, CAROLINE THORNE DUPREE and MARTIN STUART SHERIDAN. The bride and her parents are members of Downers Grove Meeting.

Deaths

BURROUGHS — On October 17, CLARA (STONE) BURROUGHS, aged 91, a beloved member of Rochester Monthly Meeting, New York, since 1953.

CALEY — On October 4, in Phoenixville Hospital, Pennsylvania, J. OSWALD CALEY, of Audubon, Pennsylvania, aged 92. A member of Valley Monthly Meeting, King of Prussia, Pennsylvania, he is survived by his widow, Lydia M., a son, a daughter, and several grandchildren.

ELKINGTON — On October 30, in Victoria, British Columbia, CORA HAVILAND CARVER ELKINGTON, aged 95, a member of Cornwall Monthly Meeting, New York. For many years she lived in England and was a member of Bournemouth Meeting. She is survived by a granddaughter, nieces, and nephews. Friends who would be interested in obtaining copies of memoirs of her childhood, including reminiscences of Quaker life in Brooklyn in the 1880's, may obtain them from Mrs. John L. Stainton, Central Valley, New York 10917.

ROBERTS — On November 2, EMMOR ROBERTS of Vincentown, New Jersey, aged 78. A lifelong member of Moorestown Monthly Meeting, New Jersey, he is survived by his widow, Marion Coles; a daughter, Beth R. Durgin; a son, S. Coles; and ten grandchildren.

GARDINER — On November 8, at her home in Moorestown, New Jersey, EMMA G. GARDINER, aged 91. She was a member of Moorestown Monthly Meeting and a devoted worker in the sewing group of the Meeting, having made literally thousands of buttonholes. She is survived by a son, H. Lindley, Jr., of Moorestown; and a daughter, Frances G. Conrow, of Riverton, New Jersey; four grandchildren; and seven great-grandchildren.

SMITH — On November 4, in Rancocas, New Jersey, FRANK D. SMITH, aged 70, a member of Rancocas Monthly Meeting. He is survived by his widow, Helene Buzby; two sons: Frank, Jr., and Thomas B.; and a daughter, Eugenia Steelman.

SMITH — On November 1, at her home in Grahamsville, New York, MARY E. SMITH, aged 86. She is survived by four brothers: George B. Smith, of Wallkill, New York; Arthur L. Smith, of Towson, Maryland; Walter E. Smith, of Williston Park, New York; James B. Smith, Jr., of Mineola, New York; and four sisters: Eva M. Ryan, Harriet R. Smith, and Nellie Childs Smith, all of Grahamsville, New York, and Nancy Comly, of Horsham, Pennsylvania. She was a valued member of Greenfield and Neversink Executive Meeting in Grahamsville.

STERRETT — On November 4, in the McCutcheon Nursing Home, Plainfield, New Jersey, FLORENCE PALMER STERRETT, aged 89, a member of New York Monthly Meeting. At one time she taught at Friends Seminary in New York. Before moving to the McCutcheon in 1962 she was active in Friends affairs in Wilmington, Delaware, for thirteen years. She is survived by a son, James Woods, and four grandchildren, all members of Brooklyn Preparative Meeting of New York Monthly Meeting.

STIMSON — On October 25, in Pennsylvania Hospital, Philadelphia, after a long illness, ANNA KATHARINE STIMSON, aged 75, an overseer and benefactor of Central Philadelphia Monthly Meeting. An anthropologist, her principal interest was the American Indian. For many years she was a volunteer in cancer research at Lankenau Hospital in Philadelphia. She is survived by two brothers: Frederick Burnham Stimson, of Haverford, Pennsylvania; and the Rev. William B. Stimson, of Mystic, Connecticut.

WILLIS — On September 17, in Havre de Grace Hospital, Maryland, MARY COOK WILLIS, aged 90. A physician, she served with the Baltimore City Board of Health for forty years as well as practicing privately. A faithful member of Deer Creek Monthly Meeting, Darlington, Maryland, she was given the following tribute in the *Tercentenary History of Maryland*: "A practicing physician of the first rank, Dr. Willis has given fully of her time and skill in relieving suffering and bettering the physical condition of women and children. Throughout her career service has been her motto; relief of suffering more important than mere professional or financial advancement."

THE FRIENDS SCHOOL
BUCK LANE
HAVERFORD, PA. 19041



that
hearts may feel
and not be numb . . .

that where
there was death
there may be life.

"This Vietnamese girl came to the Quaker Rehabilitation Center in Quang Ngai, seeking help for a three year old girl she carried in her arms. The child had lost a leg as a result of the war. Words cannot describe the physical destruction, the urgent medical needs, and the human suffering we saw there."

Kees Willink, an occupational therapist formerly with the AFSC team in Vietnam wrote these words and sent them to the AFSC along with the blockprint above.

We join him in urging you to remember the suffering in Vietnam at this season.

A Christmas gift to the AFSC says peace in many languages.

AMERICAN FRIENDS SERVICE COMMITTEE

160 NORTH 15TH STREET, PHILADELPHIA, PA 19102

