

FRIENDS JOURNAL

Quaker Thought and Life Today

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***T**HE time has come for declaration of a victorious Yes in which we reaffirm the reality of light over darkness, of life over death—in which we reaffirm our abiding conviction that man's problems can be solved not in some future eschatological moment of history beyond this earth, but in the very here-and-nowness of our earthly ties.*

—DEANE WILLIAM FERM

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Ice storm, at Westtown School
(Photo by Donald H. Byerly. See page 95.)

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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

Cement to Mend the Cracks

IN Baroda, India, a new pilot project in urban community development, sponsored by the American Friends Service Committee, is just now getting under way. Nine community workers, selected for their ability to work with people rather than for their academic qualifications, have been trained by Service Committee personnel in a process that emphasizes self-knowledge rather than specific social-work techniques. These workers have been assigned to four carefully selected community areas where their sole purpose is to help people to help themselves.

Although it is far too early to judge the results of this project, a few early reports have been received by the AFSC. One concerns a pair of field workers who were successful in encouraging a community leader to call a group meeting. "Before, when I worked for other organizations, I was always nervous at meetings," says one of these field workers. "I felt responsible and was afraid things might not go well. This time, however, I felt perfectly relaxed. I knew it was *their* meeting, and that I was just there to help."

The slum dwellers of India are used to social workers who appear in their neighborhoods with some specific goal and certain services to provide. Such workers come, for example, to set up a clinic, to establish a nursery school, or to persuade people to adopt family-planning procedures. A major feature of the new Service Committee project is that there are to be no such targets and that no material aids are provided. The slum dwellers find this puzzling at first. To a few, it is even irritating.

At the community meeting referred to, one man kept heckling the field workers on this point. "You say that we, the people, can do this and can do that," he said. "But tell me, what are *you* going to do?"

Although the field workers attempted to answer him, he kept up this line of questioning, becoming more and more insistent. Finally, a neighbor turned to him, asking: "Don't you have cracks in your roof?"

"Yes."

"And aren't you having a hard time getting cement to mix with sand and pebbles to mend those cracks?"

"Yes."

"Well, then, these people who have come to help us are like the cement. They are here to hold us together and make us strong."

Appeased, the heckler joined with his neighbors in organizing the Shanty Dwellers Comfortable Housing Society.

Contents

Cement to Mend the Cracks	78
Editorial Comments	79
A Transplanted American Family— <i>Patricia and Frank Miles</i> ..	80
The Foolishness of Preaching— <i>Paul A. Lacey</i>	81
Replacing Empty Hours— <i>Jean McCorry</i>	83
Unity and Duty— <i>R. W. Tucker</i>	84
I Was Mentally Ill— <i>Robert Howard Lorenz</i>	85
One Meeting's Sex-education Experiment— <i>Lyn Day</i>	86
Snow, the silent decorator— <i>Stanley Carnarius</i>	88
To a Three-year-old— <i>Alice Mackenzie Swaim</i>	88
Letter from Atlanta— <i>Rachel Davis DuBois</i>	89
Fiction with Values— <i>Richard R. Wood</i>	89
General Conference at Cape May	90
Australia Yearly Meeting— <i>Ron Darvell</i>	90
Courier of Friends Council on Education:	
An Oakwood School Experiment— <i>Walter H. Mohr</i>	91
A Reaffirmation— <i>Louise B. Wilson</i>	93
Friends and Their Friends	95
Book Reviews	98
Letters to the Editor	99
Announcements	100
Coming Events	100

The AFSC's 1966 Catalog of Service Projects for Children lists packets, booklets, and kits available to parents, teachers, and group leaders. Also listed are service projects and related activities such as games, songs, etc. For single copies (free) and quantity prices write to Children's Program, AFSC, 160 North Fifteenth Street, Philadelphia 19102.

FRIENDS JOURNAL

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Editorial Comments

Interest on a Debt

THE JOURNAL's mail grows more and more puzzling. Last week, as a sample, there came on successive days: (1) a letter from a Friend in Europe complaining that the JOURNAL had printed hardly anything opposing United States involvement in Vietnam; (2) a letter from an American birthright Friend lamenting that the JOURNAL has a left-wing orientation, as evidenced by the presumably approving publicity it has given to vigils and protests against U.S. policy in Vietnam and in favor of civil rights for Negroes; and (3) a letter from a Congregational minister in Michigan, accompanied by a transcript of a recent sermon called "What I Owe to the Quakers" praising Friends for their pacifism and their work for the advancement of underprivileged groups.

Add these all together and what do we have? Quite aside from the familiar phenomenon of different people looking at precisely the same evidence and drawing entirely different conclusions, we cannot help getting the feeling that Friends, instead of viewing each other in the spirit of love of which they so often speak, tend to be much more harshly critical of each other than are many non-Friends who look upon Quakers through rose-tinted spectacles.

For this latter impression the Congregational minister cited above (Alan Jenkins of Royal Oak, Michigan) is a case in point. Pleased though we are that he feels sufficiently indebted to Quakers to devote a whole sermon to an analysis of their inspiring example, we cannot help wondering whether Friends as a whole really deserve as much credit as he accords them.

Read the following excerpts from what he has to say, please, and then decide whether you yourself and most of the Friends you know live up to his specifications.

"What do I owe to the Quakers?" he asks. "I am indebted to them for their teaching about the Inner Light and for their related belief in the universal divinity in man. 'Mind that of God,' say the Quakers, 'in every man.' When the Quakers say 'every man' they mean just that. Everyone, regardless of color, ancestry, or creed, has the 'seed of God' in him and is therefore entitled to respect and Christian treatment."

[Question: Is it really left-wingish to support demonstrations favoring racial equality?]

"What do I owe to the Quakers?" this Congregational minister continues. "I am indebted to them for their consistent, unequivocal witness against the irrationalities and crimes of war. Quakers are not simply anti-war. They are actively for all those things which make for an end to war, which cut its roots. They actively combat color prejudice, inequalities of opportunity, slum conditions, malnutrition and starvation, disease. They specialize in relief and reconstruction. In dozens of ways they foster better understanding among peoples."

[Question: What does the mirror say?]

"I am indebted to the Quakers for the inspiration of a group of Christian people practicing, much more than do most such groups, their Christianity. These Quakers are Christian activists."

[Questions: Do we? Are we?]

"There aren't many Quakers, but their influence is great," according to Alan Jenkins' sermon. "They do for the world what Johnny Appleseed did for the Midwest of this country. They are seed-sowers. They take the seed-thoughts of the Sermon on the Mount and plant them in men's hearts and minds. They take the seed-ideas and the seed-dreams of the Kingdom of God and scatter them in society where they think they will do the most good. And they nurse the seeds, and they tend the orchards (which may take the shape of a refugee center, or a hospital, or a housing project). Johnny Appleseed demonstrated what one dedicated person can do. The Quakers show what a small, truly dedicated group of Christians can do."

[Question (with a red face): When do we begin?]

Fruit of the Sowing

A contemporary illustration of Alan Jenkins' tribute to Quakers (some Quakers) as sowers of seeds is to be found in the case of Julian Bond, the young Negro secretary of the Student Nonviolent Coordinating Committee who was elected in November to the Georgia House of Representatives but has not been allowed to take his seat because of his public endorsement of a statement calling America's policy in Vietnam one of aggression. Julian Bond is not a Friend, but last autumn he spent several weeks in England as the guest of British Friends, speaking under the auspices of Friends and others on

the civil rights movement and nonviolent action. In an interview he is quoted as saying: "I went to George School, a Quaker school in Pennsylvania, and I first began thinking of pacifism there." (He was graduated from George School in 1957.)

Apparently the seeds planted by Quaker education, like those planted by Johnny Appleseed, occasionally do mature and bear fruit.

A Transplanted American Family

By PATRICIA and FRANK MILES

Labuissière, France

MANY of us who have made the decision to move our jobs (and therefore our families) overseas are troubled by the question: "Are we being fair to our children in forcing on them this major change?" For the Miles family, in contemplating our move to Northern France, the main concern was the education of our two sons and two daughters, at that point aged ten, nine, seven, and five. We knew that there would be no English-language schools available and that it was no small thing to ask children to adapt themselves to a totally French world. We rationalized, however, that, regardless of the handicaps and hindrances that this might mean in their formal educational progress, the richness and breadth of experience coming from life in a new country would more than compensate.

Now, many months later, we are appreciating this fact. Enrichment has come to our family on all levels. At the same time, rather to our surprise, we are finding that the adjustment to formalized learning in French schools also has been made with relative ease.

We are living in the dank, chilly, flat, coal-mining area of Northern France, where there is extensive unemployment. For this reason the government is encouraging industry to move to Bethune, the market center of this zone. The plant with which we are associated is the only American company so far to accept the invitation, but other French industry is gradually bringing more diversification and employment to the region.

The schools which our children attend are housed in the heart of town, in ancient, drab, multistoried structures with only paved courtyards and no playground equipment for recreational periods. There are separate schools for boys and girls. What is taught in these classrooms is nearly identical to the courses in every other schoolroom in France; the curriculum is controlled by the Federal Government.

Patricia and Frank Miles and their four children, members of Radnor (Pa.) Meeting, have been living for the past year in the region of Bethune, France, where Frank Miles is connected with the Firestone France plant and Patricia Miles is now teaching English in the Girls' School.

Not only is the physical setup a contrast to the bright, colorful, well-equipped schools we are accustomed to in the United States, but the entire curriculum and educational philosophy are strikingly different—in many ways quite opposite to what we believe in. School hours are long, even for the very young; there is little release from the severe diet of rote learning, memorization, and drill work; almost no opportunity for creative activities and physical outlets; and certainly no room for questioning. The prime motivation here is the achievement of good grades. This seems to be the total concern of every child and parent in France. Most information, at least for the younger students, comes as pre-digested facts and summaries rather than as material which encourages "thinking for yourself"—a value which we have always felt to be fundamental.

Having said all of this, we must now add that our children are very happy here in school. They are learning many things not expected of children of the same age in the States, and are responding well to these new pressures, concerns, and objectives. Physical surroundings appear to be incidental; it is people that count, and we have found here a warm atmosphere, a friendliness among students of all ages, and a real interest in each individual child on the part of the staff. The question of curriculum is a little tougher to handle, but we have learned, as with everything else, that "talking things over" at home is an enormous help. We can assist each other to get things into perspective. We are all extending our outlook on many matters.

The language problem, which loomed so formidably in the beginning, has quietly taken care of itself. The children already feel almost as much at home in French as they do in English, the main reason for this being that they have worked and played entirely in French since arriving here. We are grateful that we are the only Americans in this area, for this makes it more interesting for us to adapt to the new mode of life in which we find ourselves, and is much more conducive to language-learning. (We wish, however, that parents found this latter as easy and natural a process as children do!)

Perhaps the most fundamental realization we have come to since being here is how superficial the divisions of nationality, language, and religion really are. Being Quakers in a predominantly Catholic world has posed no major problem. It is, instead, interesting to learn at first hand what other people think and do. We have excellent family discussions as we share our observations.

Our experience here has justified our faith in the basic resiliency of children. It also has reinforced our appreciation of the supporting role that family life plays in any experience. It has been and continues to be a growing experience for one and all!

The Foolishness of Preaching

By PAUL A. LACEY

SAINST PAUL, writing to the Corinthians, reminds them that they were saved by the foolishness of preaching. "For the Jews," he says, "require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness. . . ." I have chosen this title to raise what seems to be the particular problem confronting our age—the problem which Amos Wilder calls commending the gospel in our time and Dietrich Bonhoeffer calls reclaiming for Christ a world come of age, a world in which God is no longer a necessary hypothesis.

Let us grant Paul's premise and agree that, no matter how sophisticated our arguments and no matter how well we have hedged our faith with evidence and explanation, the life of faith has foolishness at its heart. Then how do we testify to our faith in such a way as to make it meaningful in the world?

Paul's phrase also has to do with all those aspects of religion which seem particularly scandalous in our present situation. In an earlier time, God was a necessary hypothesis for explaining all those mysteries of existence not susceptible of scientific or philosophical explanation. Now "God is being increasingly edged out of the world," says Bonhoeffer, ". . . he has been relegated to the realm beyond experience." Even the believer, says Paul Van Buren, makes his decisions on the basis of empirical evidence rather than by reference to supernatural intervention. Rudolf Bultmann began demythologizing the New Testament because the language of preaching made no sense to the soldiers he served as chaplain. It spoke of a realm of ideas and events at no point impinging on or clarifying their lives.

In the United States we have just passed the crest of the greatest religious boom in history. At its peak, 67 per cent of our people went to church regularly, and we are still in the midst of campaigns to legalize Bible reading in the schools and to discredit the courts which have banned it. Increase in membership has been greatest in those churches which are most conservative theologically (and frequently politically as well). A recent falling off in church attendance has been interpreted as a reaction against the church's involvement in civil rights and peace concerns. Despite the boom, we are right to call this a post-Christian era, for what has boomed has been not faith but religion, not life lived according to the

principle of love for one's fellow man and a passion for peace and justice, but a religion of forms and rituals to placate God. People seek only for a personal and private salvation through a theology which either guarantees one that he is of the elect or else identifies Christianity with national sovereignty, patriotism, capitalism, and the status quo.

If religion is the search for security, faith is living in holy insecurity. In Kierkegaard's image, it is treading water in an ocean thousands of fathoms deep. To the extent that the church is preaching about the security of salvation or the security of Americanism or the security of positive thinking, it preaches folly—an irredeemable folly.

In the light of such a diagnosis, let me raise again the question of how to preach the gospel in a world come of age. The gospel, as I understand it, is not a book but whatever in Christianity has the power to redeem and transfigure man: his body, his spirit, his institutions. Jesus does not refer his followers to a book but to the good news itself: that the kingdom of God is at hand, requiring of those who hear it that they repent, change their ways, and live their lives in accord with this news. This is the beginning and end of the gospel—that the dwelling of God is with men. It is a statement which can be proved only in the quality of human life. Therefore the gospel is, simply, Jesus Christ. It is not an abstraction but a person who in his participation in life confirms that God knows His creation from inside and loves it enough to undergo its trials. As Paul puts it, nothing can separate us from the love of God.

That is the gospel to be witnessed to. But anyone who addresses himself to the problems of life from a religious point of view today, particularly if he speaks out of the main Christian tradition, must pay the price for generations of dogmatism, narrow orthodoxy, and wilful blindness to the discoveries of science. Because his grandfathers closed their ears to Darwin, averted their eyes from Freud, and hardened their hearts against Marx, because his fathers preached a hundred-percent-American laissez-faire God, a backslapping luncheon-club Jesus, and a moneymaking, strikebreaking Holy Ghost, he now must welcome the skepticism and distrust of his hearers; he must be humbly grateful for all the unbelievers who yet kept faith with themselves and with what they knew.

Such a response has appeared, in a new and shocking polemic form, in the work of those theologians who proclaim the death of God. The phrase is an evocative one. When Nietzsche's fool announces that God is dead, he

Paul Lacey, assistant professor of English at Earlham College, Richmond, Indiana, is editor of the *Earlham Review*, a new magazine for which publication is planned three times a year. This is a condensation of an address he gave at New York Yearly Meeting last July.

also says that we killed him. There is sorrow and longing in the phrase. It is not a proclamation of atheism; it is the cry of a lost child. It does not mean merely that we cannot talk of God in human terms; as William Hamilton puts it, "We are not talking about the absence of the experience of God, but about the experience of the absence of God." Obviously, in the face of such a statement, the simple, traditional expression of the gospel—that the kingdom of God is at hand and that the dwelling-place of God is with men—is as unconvincing as a literal interpretation of the New Jerusalem coming out of the sky adorned like a bride.

Behind this cry that God is dead is the realization that the great scandal of Christianity is not Christ but Christians. God is dead and we have killed Him. Christ is slain, God is repudiated every day of our lives. Far worse, we kill God for others by the way our lives reflect the falsehood of our words. Under such an indictment, we must take seriously the means by which these theologians seek to deliver Christianity from the charge of folly and irrelevance. Specifically, they recommend to our attention three themes of importance for preaching the gospel today: Christian worldliness, reticence about God, and holding fast to Jesus Christ.

Christian worldliness is a new way of expressing an ancient theme. The Judeo-Christian tradition asserts that God created the world, that He is revealed in part through His world, and that in our stewardship of things, as in our relations with people and our work with social institutions, we confront and do the will of God. The scholar, the politician, and the social reformer are as appropriate examples of Christian vocation as the prophet, the saint, or the priest.

One is tempted to see in today's daring new concept a rediscovery of the Quaker assertion that the distinction between secular and sacred is false because all of life is sacred. There are dimensions to Christian worldliness, however, which make it a dangerous doctrine to hold. We do not redeem man or his world merely by chanting "holy, holy, holy." For Bonhoeffer, Christian worldliness led to participation in a plot to assassinate Hitler. For churchmen in eastern Europe it has meant learning how to serve Christ by being loyal citizens of totalitarian states officially committed to the spread of atheism. For Christians in the civil rights and peace movements it has meant being committed to political-action programs shaped by expediency instead of by pure principle. For Friends it has meant welcoming people into fellowship whose principles are inconsistent with our own, running the risk that our motives will be seriously misinterpreted or that we may be used to give respectability to actions we cannot approve.

But it is in precisely that kind of world—the world

of mixed motives, ambiguity, threatened and flawed integrity—that we are called to live and work. Simone Weil refused to be baptized into the Roman Catholic Church because she believed that she was called to live her life at the intersection of all that was Christian and all that was unchristian in the world. That is Christian worldliness: living at the point where horizontal and vertical meet, at the center of the cross.

The antitheological attitude of early Friends was grounded in a distrust of putting notions of God in place of experience of Him. If it seems farfetched to accuse early Friends of reticence, nevertheless their insistence that words be tested in the crucible of experience and clarified in the waiting for God affirms the same principle as that actuating those today who would abandon even such precious terms as "God" if they no longer carry meaning. The first epistle of John establishes two kinds of witness as evidence of the truth of the gospel: eyewitness of events and love of one's neighbor. It is John who says that anyone who claims to love God but does not love his neighbor is a liar—a false witness. We may push the argument even farther and say that one does not *know* God unless he knows his neighbor in love. On John's authority we can say: be reluctant to speak about God, but love your neighbor, and your witness will be made.

The death-of-God theologians point us away from God to Jesus Christ, since God can be known only in part, and then only through an authentic personality. Jesus' life was the most authentic in history because it was the most free, says Paul Van Buren. He was free from self-concern and therefore available for the concerns of others, and his freedom set others free in turn. At the same time, his example is not of heroism but of poignant humanity; he is too weak to carry his own cross, and among his last words are those we can readily imagine ourselves speaking, "My God, my God, why hast thou forsaken me?" If Jesus had been only a good man crucified in Jerusalem at a distant time in history, he would mean as much to us as Socrates and many other great teachers, but no more. But we recognize an intimate connection between that event and now. The Quaker testimony is that we are gathered in and by the spirit which was present in that earlier event, a spirit which is

The annual meeting and dinner of Friends Publishing Corporation and Friends Journal Associates will be held at Fourth and Arch Streets Meeting House, Philadelphia, on March 26th. Francis Bosworth, executive director of Friends Neighborhood Guild, Philadelphia, will speak on "Making Quaker News." All are invited. Reservations for dinner (\$2.25) at 6 p.m. must reach FRIENDS JOURNAL, 152-A North Fifteenth Street, Philadelphia 19102, by March 17.

a living power and presence, to which we give the name of Christ, and which we recognize as somehow continuous with the man Jesus.

What are the consequences of such a belief? Let me give an answer from the East German pastor, Johannes Hamel:

Some years ago, in prison, the examining magistrate said mockingly to the accused: "Well, your Jesus, shouldn't he have become alive again by now?" "He has not only risen again: he is in this room," came the answer. "Each time we two talk together he is the third in the group. We are not alone. I am only surprised that you have not noticed this long ago."

To be able to say that to one's adversary, not in a spirit of triumph, nor to score a point, but to bring him to a sense of the love of God which surrounds him, is to preach the gospel meaningfully. To act as though Jesus were the third in every group is to alter forever the relations between men. It is to place oneself completely at the disposal of one's neighbor or enemy, with no fear of being deceived or corrupted, for the situation is alive with possibilities for good. Christ did not die *against* Karl Marx, the Ku Klux Klan, the John Birch Society, but *for* mankind. He did not even die against Judas; perhaps there is no one he died more *for*, if Judas could only have accepted the gift and burden of that love. Until we see every person as one for whom Christ died, see Christ as the third in every encounter between two people, our testimony to the good news lacks substance and is merely foolish.

"Jesus is in the world as masked," says William Hamilton, "and the work of the Christian is to strip off the masks of the world to find him, and, finding him, to stay with him and to do his work." The only way to preach the gospel to the world come of age is by living it. The civil rights worker who practices nonviolence not as a technique but as a confirmation that nothing can separate us from the love of God; the Christians who will speak to communists or fascists, extremists or the lukewarm—who will speak to any adversary, anyone in need of love and forgiveness, with frankness and freedom and in love—these turn the foolishness of preaching into the wisdom of God.

If we have the courage to live the gospel, to mediate the love of God to others as we have experienced it in Jesus Christ, we may turn the folly of what we preach into salvation for ourselves and others. We are not all called to feats of heroism; we do not all live under threat to our lives and property. Only a few people find themselves on that boundary-line where faith is most severely tested. We are not to seek the cross, nor to wear it as a badge of honor or a decoration; we are to take up the work where we are called to be.

Replacing Empty Hours

By JEAN MCCORRY

IN July, 1965, the American Friends Service Committee received a \$24,000 grant through Denver's War on Poverty for administering the Educational Assistance Program, which has as its purpose the providing of educational aid and cultural enrichment for junior high students in some of Denver's poverty-ridden neighborhoods.

This program grew out of a concern about the great number of school drop-outs and a conviction that many of them need a personal relationship with someone who can encourage and support them. Hence we have arranged for sixty-five students at the University of Colorado and the University of Denver to work as volunteers with the junior high students on a one-to-one basis. We hope to expand the program up to 120 students by June, involving other colleges and universities. The universities have been most cooperative in helping us to plan the program and to recruit students. Many members of the faculty and administration share with us the conviction that this kind of experience is a vital part of a student's college life.

The volunteers, in addition to visiting with their junior high students at least once a week, meet on the campus each week for seminar groups designed to give them specific help with problems they are facing. The seminars are also the point at which the students are assisted in relating their experiences in this program to their academic life at the university.

In selecting schools and neighborhoods in which the Educational Assistance Program is to operate, we are working closely with the public schools, which choose junior high students for the program and make the initial contacts with parents to secure permission. We are now employing two neighborhood liaison aids to visit frequently with such parents and to attempt to open doors of communication between them and the school, for we can expect little change in attitude among students as long as their parents remain alienated from their school.

The volunteers spend their time with the junior high students in a variety of ways. In addition to giving help with homework assignments, they try to get their charges interested in the world around them and in learning in imaginative ways that go beyond homework. They take the students to museums, to the airport, to neighborhood libraries, to the theater, to concerts, to city parks for picnics, and to the mountains for hikes. Often they will

Jean McCorry is project director of the AFSC's Educational Assistance Program in Denver.

be found with their students in the neighborhood community center, baking cookies, sewing, playing ping-pong, painting, or reading together.

What are the goals of this program? We have aimed at changing attitudes and increasing motivation. Although we shall be pleased if the program improves grades in school, we are not insisting on this as a criterion for success. If the junior high students get excited about one idea and if they experience the excitement and joy of learning we shall consider the program worth while.

Writing recently on "The Art of Learning," Nathan Pusey said that "Too many of the hours spent in school

at all levels are inordinately and inexcusably empty and dreary. . . . Education begins to do its full work only when the materials of learning, ably and imaginatively presented, penetrate into the very marrow of the learner and set up there a process of desiring that will not be stilled."

No doubt the empty hours are greater in number for students who have lived in poverty and who have not had the opportunities and experiences that help make education meaningful. We believe that many of the students involved in this program will acquire an interest in learning to replace their formerly empty hours.

Unity and Duty

By R. W. TUCKER

IT took a very long time, two centuries ago, and a lot of hard work, for Friends to reach unity on the question of Negro slavery. But because they finally did get unity they were able to change history—and, incidentally, to save the Society of Friends from possible extinction.

In today's Society of Friends this probably could not happen. If abolition were a new issue today, we most likely would simply agree to disagree. Thereafter we would tend to avoid the subject so that we would not rock the boat. If by some miracle we did arrive at a corporate position, we would not really expect Friends to live up to it. We would say that it was more important for individual members not to be led beyond their light than to rid our ranks of slaveholding; hence we would not disown slaveholding members.

Some of our Meetings would be pretty good on anti-slavery, but others would just ignore it, and many would be immobilized by disagreement. Many Friends would act as though we did not have a corporate position at all, and intransigently would oppose every suggestion and proposal coming up in their Meetings that built upon abolition, so that opinion would polarize, and abolitionist Friends would solidly back every such proposal in factional terms without much regard for its merits.

It is, of course, easy to see how scandalous this would be on an issue such as abolition, where history has rendered a verdict. Why can we not see that the same behavior is equally scandalous in connection with our peace testimony?

It is not my purpose here to discuss pacifism, except as an example. What does concern me is the scandal of our disunity as revealed in such issues as pacifism. The fact is that, compared with earlier Friends, we have a

defective understanding of our duty toward corporate testimonies and a degenerate concept of unity.

It is arguable whether we are still a people at all, much less a people of God. We are an aggregation of individuals who are going along the same road for a while, and we love one another very deeply, or so we protest; but, even if we do, love is not unity, and saying it is won't make it so. Thus our testimonies become dead letters; we become ritualistic toward them. Our young idealists are disillusioned by us, our older members find outlets for their concerns beyond the confines of the Society, the Meeting becomes less important in the life of the member, and spiritual renewal becomes more needed and less easy of attainment.

All of us can find some area or subject on which we do not really go along with the corporate view as expressed in the Discipline, or perhaps as interpreted in our own Meetings. How, generally, should we behave toward points we disagree with? This is one of the great questions for Friends that somehow never gets discussed, partly because we tend toward an official pretense that we do not have permanent disagreement. I believe a strong corporate teaching on this point would solve a great many of our problems.

Let me try to give my own answer, as I have had to work it out for myself. I happen to belong to the school that thinks children should be brought to meeting for worship. How on earth can we expect our children to grow up to enjoy coming to meeting when they hardly ever have been exposed to it? More broadly, I have doubts about First-day Schools altogether. I feel that religious education is mainly the task of parents; the main task of the Meeting should be to see to it that the parents really do their job. Three times I have belonged to Meetings where First-day School took place at the same time as

R. W. Tucker of Wayne, Pa., a member of Springfield Meeting, is a free-lance writer and editor.

meeting for worship, and the children rarely (in one Meeting never) came near the meeting. I felt strongly about this. I also felt my opinions were true to Quaker tradition and higher insight, and everyone else's were not. Here, if ever, I felt justified in quarreling with the entire Meeting as vigorously as I knew how, on behalf of a view which most other Friends were not ready to accept.

But, of course, I did not. Nobody would. I stated my view from time to time as way opened. But I did not, for instance, oppose all nominations to the Religious Education Committee or oppose its annual appropriation. When business meeting discussed details of First-day School organization I felt I could not speak at all to the subject because I did not accept the premise.

I think of this as I sit through discussions of more "difficult" issues (preeminently the peace testimony), and I marvel. For if this was the correct way for me to behave regarding a matter on which the Book of Discipline is silent and tradition favors my view, how much more is this the correct behavior for a Friend where he disagrees with both the Discipline and tradition!

We have all had to sit through business meetings where the nonpacifists have intransigently blocked proposals relating to peace. How often I have longed to say approximately this:

"We do have a corporate peace testimony which is a received position and our starting point in this discussion. Some of us disagree with the peace testimony. All of us can find something in the corporate discipline that we don't like. Certainly it is proper for the nonpacifists among us to ask us to reevaluate our official pacifism. But at the moment we aren't engaged in reevaluating it, we are trying to implement it.

"The proposal before us may or may not be a good way of implementing our peace testimony. I want to hear it discussed so I can find out. I think this meeting has a right to such a discussion. I think those who do not accept the premise have no right to keep the rest of us from having that discussion.

"There is a time and a place for their viewpoint to be heard. But at this point they are out of order. They are violating love and unity, not because they disagree but by the way they disagree. They are making it impossible for us to act meaningfully as a people. And the rest of us, by tolerating their behavior, are making an empty letter of our corporate discipline and of the very idea of having a corporate discipline."

We do not teach a proper understanding of what is the legitimate way of disagreeing. Still less do we enforce it. So our concept of unity has been trivialized. We have an umbrella theory of what a Meeting is—it is an umbrella over the many different opinions, concerns, and

activities of its individual members. I think this concept would have been denounced by early Friends. For surely it was taught (it still is taught, in theory) that a Meeting is a community of concern and that one of its most important functions is that by which private concerns are made corporate concerns. In former times it was Meetings, and the Society as a whole, that got under the weight of important concerns and did something with them. Today it is individual Friends who carry the weight, and the Meeting is irrelevant.

It is truly shocking how easily we agree to disagree. When this happens we ought to think of it as a major defeat. It is the cheap, easy road to a superficial unity covering a multitude of disunities, and if we were really forced to face a basic issue I wonder if we would still know how?

Unity always has to be struggled for. This is hard and painful work and it takes a long time. It also is spirit-stretching work. A higher and more serious concept of unity, and of the duties of individual Friends in respect to it, is our first requirement if we are to seek spiritual renewal with relevance to the problems of our time.

I Was Mentally Ill

By ROBERT HOWARD LORENZ

TO those who never have experienced the extensive human unhappiness brought about by mental illness I would like to suggest what such illness can be like. I am not a psychiatrist. I am writing for interested human beings about other human beings who have great difficulty in living anything like ordinary human lives, who feel themselves outcasts, aliens. The normal patterns of growth and development in our society are not followed by them, for (at any rate for the period of their affliction) they do not grow or develop at all.

At the age of fifteen I left the ordinary, everyday world (in so far as I ever had been a part of it) for a world of persistent solitude and anxiety. The primary form my affliction took was a universal and unshakable apathy. I was never angry, never lost my temper. I took and bore everything that came my way patiently and with utmost politeness. I was (or so I thought and pretended) aloof and uninvolved. Frightened people deceive themselves constantly. Things that were hard to do I simply stopped doing. Things which frightened me (and these came, in time, to be very many) were simply avoided. In time I became afraid to do even such a simple, ordinary, and necessary thing as going for a walk in the street. It was an occasion of extreme anxiety. I was immobilized by fright. I avoided windows in the apartment for fear neighbors would see me. The ring of the doorbell paralyzed me with terror.

The idea that a loving, friendly person might exist somewhere in the universe was something I could not believe. Everyone was my enemy, in some way seeking my downfall, in some way hating me. I carried timidity to the extreme of paralysis, to absolute inability to act or even to think or feel. When fear came upon me, as it so often did, I could only avoid or escape—not do, not think, not speak.

Being a boy, the most frightening of all things for me—in a world of greatly frightening things—were, of course, girls. I shook uncontrollably when I passed them in the street, and I would walk a block out of my way to avoid a group of teen-age girls on a corner. I never had had any real relationships with girls; I could not conceive of a girl being a good friend or companion, someone whose company one enjoyed. But now that earlier mild reaction was exaggerated, augmented. The only way I could have peace with girls, it seemed to me, was to avoid them altogether. Since girls are a good pro-

portion of the population and may even be residents in one's own apartment building, to be passed in the halls, to be met on the stairs, total avoidance as a policy is difficult and powerfully disabling.

Meditating on what has happened to me, I find to my surprise that I have passed from extreme to extreme. I could claim a miraculous intervention in my life, speak of feeling the presence of a Great Hand of Mercy, but the incredible revolution that occurred was much more humble. I knew the desperate depth of persistent, hopeless loneliness. I went wandering out looking for the human family, with all its uncertainties and imperfections, and I found it and discovered that—despite my graying hair, my mammoth ineptitudes, my wasted life—I was a member in good standing. I found people who never had had so little as I, also never had had so much. Unlike many of my more fortunate brothers and sisters, I have been loved beyond reason, beyond moderation, beyond any thought of my capacity to make a response.

One Meeting's Sex-Education Experiment

By LYN DAY

THE feeling of need for some sort of family-life education within the East Cincinnati Friends Meeting has been growing and has been expressed from several different points of view. From one woman came troubled thoughts on how to help her nineteen-year-old unwed pregnant cousin. From another came a question on the relevancy of our Sunday-school program: isn't it failing to touch the real issues our teen-agers are facing? A parent expressed the desire to have the Meeting open up with teen-agers the subject of love and sex so that families could then discuss it further. She suggested a technique (which we adopted) used at an American Friends Service Committee family camp where a panel of adults answered questions submitted by young people, and then at a second meeting the young people formed a panel to answer questions asked by parents.

The junior-high boys and girls expressed a great deal of interest in two such panels, but their interest was overshadowed by their concern over what *type* of questions they could ask and just how these could be submitted anonymously enough to protect them from detection! The Religious Development Committee of the Meeting appointed a subcommittee to set up the panels. This subcommittee made a list of adults who would be willing to serve on a panel; then it gave the teen-agers (of both junior-high and senior-high age) a chance to vote for one

man and one woman. These two persons, with the addition of a psychiatrist, would constitute the panel.

We who served on this panel felt that the concerns expressed by the junior-high group should be answered straightforwardly, so we drew up the following statement which was given to each teen-ager:

We are very understanding of your feelings of embarrassment whenever anything approaching the areas of love, sex, anatomy come up for discussion. This embarrassment is quite naturally shared by everyone for a subject so personal, with such deep feelings, and with such puzzling gaps in our knowledge. We would prefer that you bring your questions in writing to your Sunday School class. . . .

Why have such a discussion? Well, partly because you are interested in the subject, and we're glad you are. We're interested in your questions: on the more physical changes into adult male and female bodies, on your feelings on such subjects as dating, necking, masturbation, etc., and on your growing interest in love and choice of a life partner. Your feelings are changing and maturing; we hope we can help by answering your questions. We're interested in the subject, too—not from a rigid, moralistic point of view at all, but from a very open viewpoint from which we hope can come some guidelines which are helpful and realistic. We're interested in the subject also because it is a very important part of all of our lives. . . .

In addition, we put in their Sunday-school classrooms to help open up the subject George W. Corner's *Attaining Manhood* and *Attaining Womanhood* (Harper, 1952) and Flanders Dunbar's *Your Preteenager's Mind and*

Lyn Day, a member of East Cincinnati (Ohio) Meeting, is the mother of three children and a part-time graduate student. She writes that her fellow panelists contributed more than their full share to the success of the project described here.

WHATEVER Jesus meant originally by saying that a man must deny himself and take up his cross, he cannot have meant hair shirts and "whatever Tommy is doing, and really likes doing, he must tell himself he must stop doing it." The man who stamps upon himself on principle is not a Christ-like man but a masochist, a menace to his own life and to the life of others, a man who, the more he says "No" to himself, is the more obsessed with his own self and his self's importance, the more sealed off from others in his own tomb.

Love does not deny itself, but quite forgets itself, flying with swift impulsive wing into the love of another. There is a chasm as wide as the world between denial of self and forgetting of self.

—BERNARD CANTER

Body and Your Teenager's Mind and Body (Hawthorn Books, 1962).

The meetings themselves were held in the home of a family the teen-agers (and adults, too) feel very warmly toward. Both boys and girls were present, and in most cases their parents were, too. We had a good deal of uncertainty about having at the same time boys and girls, parents, and both junior-high and senior-high schoolers. We consulted a specialist in sex education who said that our approach was good. Since we have few teen-agers in the Meeting (about twelve came), she thought it would be workable to include the wide age range. She was helpful in explaining to us the types of reactions boys and girls display in such discussions; this made us more aware of ways of making the session less embarrassing, especially for the younger children. She felt that having the parents there was of such importance in helping to improve communication within the individual family as to far outweigh the fact that the parents' presence would probably inhibit their children's participation initially.

When most of the questions were in, the panelists met together for a whole evening to go over them thoroughly, trying to ask of each question: (1) What is really behind it? (2) What different answers do girls and boys, or even men and women, have? (3) What are ways of interpreting the answer to the different ages of persons in the group? (4) What types of life experience would the parents have had to make their views on the subject different from those of present teenagers? (5) What are ways of avoiding embarrassment while not side-stepping facts?

We devoted the entire time of the discussions themselves to answering the questions submitted. There was no formal presentation at the beginning, nor were there movies or charts or a summary at the end. It may be interesting to list a few of the questions the young people

asked and to give a sample of the panelists' answers:

1. How old should a person be before dating?
2. What do you think about necking and petting?
3. What about kissing on the first date?
4. What are some methods of contraception?
5. Is one's conscience one's only guide as to how far to go sexually with a willing partner?

"What do you think of necking and petting?" I said that what I thought of necking and petting was not too important; what was more important was what *they* thought of it. The idea of necking and petting might seem puzzling or even disgusting to the twelve-year-olds, but as they grew older and formed closer ties to boy or girl friends their ability to enter into expressions of affection would also grow without much of a problem.

It was actually fortunate that this statement was so fuzzy, because one of the oldest girls jumped right in with, "Well, I think necking and petting is quite a problem!" The male panelist probed her thinking in a very skillful fashion to pull out her ideas. She and the other older teen-agers felt that the information they got from home on the subject of necking and petting was completely inadequate, although their parents' implicit expectations of them formed the basis of their actions. The idea was expressed that one should look ahead to the type of person one wants to become and thus not enter into such heavy necking and petting that intercourse and possible pregnancy might ensue and one's future be short-changed. A girl said that since she did not like the feeling of being used (exploited) as an object of a boy's sexual gratification, she did not like to lead a boy on and neck with someone she did not love.

This discussion led naturally into the answer for question 5, with the teen-agers emphasizing equally shared responsibility by the boy and girl for limits set on how far to go with a date. They discussed ways of avoiding situations (being part of the crowd, etc.) where one is encouraged to go farther than one really wants. They concluded with a discussion of sticking up for what one personally sees as right (i.e., saying "no") as part of their very precious independence and integrity. An older engaged girl (who was married shortly thereafter) said, however, that a "no" over many years might be hard to change into an emotional "yes" on the wedding night, and that, except for her growing, shared tenderness and love she feared being a "cold fish."

During this first meeting the older teen-agers participated widely, but the junior-high children were noticeably quiet. And, while a junior-high-age boy said "we like to hear *them* talk," we felt some dissatisfaction with the age range, and so split the second session into two sessions (one for junior and one for senior high). A few of

the questions addressed to the teen-agers by the adults at the second session were as follows:

1. What are the things your parents do in front of your friends that embarrass you? What do they do that makes you proud of them?

2. What are some ideas that interest you, and that will help you in your growth towards maturity, that should be included in your Sunday School curriculum?

3. Would junior-high-school boys and girls prefer to have a separate discussion group on boy-girl relations?

The junior-high boys and girls gave full and specific answers. For example, the thing that embarrasses them in front of their friends is even the continued *presence* of their parents (they would be glad to have the parents leave them alone, but then come back later with refreshments!) Their evaluation of their Sunday School program was very mature and was helpful for future planning. They were in favor of having boys and girls discuss together boy-girl relations, for "it is a good idea to know what the others think on this subject."

During the separate second session with the senior-highs, the young people entered into a more free-wheeling discussion, rather than answering specific questions. Their expressions centered mainly around parental restrictions, with their own feelings of belligerence or confusion or tenderness. With this contrasting range of feelings, the discussion was lively and not at all conclusive. We tried to look for ways of improving communication with parents on specific topics (like curfews), but felt that we barely began to scratch the surface.

Everyone who participated in this program felt that it was successful, particularly as it stimulated bridges to communication between adults and young people, and between children and parents. The panel members were struck anew with the realization of just how difficult is this communication between parent and teen-ager. We felt that as Meeting adults we should give much more thought to specific ways of working on this problem. Possibly more discussions on other topics, handled in the same manner as this was, would help.

An adult attender who was not a parent commented on how vital was the communication between parents as they shared in this program. Particularly significant to the three panel members was the communication from the older teen-agers to the younger ones. We as adults could never have handled so well the subject of necking and petting. The older boys and girls spelled out a sort of group superego for the younger ones. Quite helpful to the Meeting's Religious Development Committee was the communication from the young people of feelings about their Sunday School program: what type of subjects it should contain, or what ways of teaching particularly appeal to them. They were curious to know "what does the

Meeting think about . . ." various subjects. This seems to be a particularly rewarding type of teen-age question in that it reflects their interest in, and identification with, the forming of opinions within the Meeting.

I was impressed by the obvious and natural rigidity of parents on various subjects and the equally natural flexibility of the young people. This was a group of parents who would all consider themselves very flexible; it was obvious, however, that their life experiences had quite forcefully congealed their opinions on such topics as going steady, motorcycles, etc. The children were keenly sensitive to this rigidity—you could almost see them take fighting positions. Ways of recognizing and bridging the problems engendered by this polarity of rigidity and flexibility form, to me, a very stimulating area opened by these meetings.

I continue to be impressed with the warmth of feeling for one another which developed as a result of our participation in this venture. I was impressed both with how difficult it is for junior-high youngsters to talk about this subject *and* with their willingness to do it even though it was hard. With the older teen-agers it was more as if we were probing together a mutually interesting subject. Whenever any of us tended to be condescending or to have an axe to grind, this warmth broke down perceptibly. But, by and large, the atmosphere was warm, friendly, fun-loving, serious, and rewarding.

Snow, the silent decorator, falls
upon the woods and towns once more,
as nature pauses to restore
its vigor. Confused and hungry, small
birds wonder what to eat.

We also, in due season, meet
with difficulties, suffer pain.
Sought in silence, faith can warm,
regenerate the heart, transform
our weakness, send us forth again.

STANLEY CARNARIUS

To a Three-year-old

By ALICE MACKENZIE SWAIM

Gay as a kitten
Chasing a leaf,
Bright as a butterfly
Knowing no grief,
Graceful as seagull
Beyond belief,
May you never discover
Joy is too brief,
And time not a lover,
But only a thief.

Letter from Atlanta

IT has been almost twelve months, instead of the originally projected six, that my co-worker, Mew-Soong Li, and I have been in Atlanta with the Southern Christian Leadership Conference. Here we have trained over a hundred persons to lead group conversations for the purpose of increasing and deepening communication between the races. Added to that figure are the people Mew Li has worked with in the "Black Belt" and those I have trained in Birmingham and elsewhere. We have just finished our first workshop for seventeen community workers in Atlanta's Economic Opportunities Program. The learning was a mutual affair.

Does this work we are doing really increase the spirit of reconciliation? Does it deepen communication? There is no way to measure such intangibles. If only we could keep on meeting with some of these sensitive souls, both Negro and white, in a deep spiritual search for new kinds of relationships, perhaps a new ethic might emerge. It might be an ethic which would show us even more effectively than do the direct-action marches (amazing as they have been) the tremendous potential power of love. Then perhaps we could reach some of the hard-core segregationists—for they have not been in our groups.

I have wished for a dedicated group of Friends with whom we might work. (There are so few Friends in the South!) I have felt this need especially in Birmingham, where there are no Friends at all. I feel sure there are many individual Friends scattered in Meetings throughout the country who might be willing to give a year or more to this search for a new ethic. Perhaps such a group of searchers would discover, at some point, that they had become a real Friends Meeting, which then might be nursed into permanency.

Friends from the North or from the West who might volunteer would have various skills to share—skills much needed by the awakened Southern Negro and his equally deprived white neighbor. In most Southern communities (especially in rural areas) there are few whites who can or will train the Negro to be able to lift himself up.

If concerned Friends would use the Quaker way of asking for the support, both financial and spiritual, of home Meetings I believe that in most cases it would be given. And in that giving the Meeting itself would come alive to the needs of our country today.

Recently, when a small group of concerned Friends met with me in New York City, we asked ourselves:

Has the achievement of interracial communication and community been set back by the tensions generated in the current struggle? (There seems to be evidence that hostile feelings among both white and black have been driven deeper, while the forces that

might ameliorate these deep hostilities seem not to be clearly in sight.)

What, if any, has been the unique contribution of Friends toward equal justice for all? Did not the spiritual search of John Woolman and those cooperating with him create a new level of ethical behavior in relation to slavery? (The ethic then was practiced by most Friends voluntarily and at their own sacrifice because, having sensed this new ethic, their consciences required them to practice it.)

Have Friends today a unique opportunity to carry into areas of critical racial tension Friends' way of intensive search among themselves and with others for inward religious experience?

The suggestion of our group is that Friends concerned along these lines write to me at the Southern Christian Leadership Conference, 332 Auburn Avenue, N.E., Atlanta, Ga. 30303. If it seems wise, we will form an ad hoc committee for the purpose of starting experimentally a few groups working in tension areas in both the North and the South. This might also result in some permanent interracial meetings for worship. The sponsoring group would need to provide thorough training for those undertaking such missions. We suggest this as a new venture of faith for those who share our concern.

RACHEL DAVIS DuBOIS

Fiction with Values

THE Director of the Free Library of Philadelphia, at a dinner not long ago to invite interest in the Haverford College Library, remarked that the demand for fiction is in a recessive stage. A partial explanation of this recession may be found in the nihilistic utilitarianism, the denial of values and principles, set forth in the books currently reviewed as serious fiction.

A noteworthy exception is the detective story. Not spy stories nor the kind of detective stories in which the detective executes judgment after determining the criminal. James Bond and Mike Hammond are merely violent. Their disavowal of principles is summed up in the title of one of Mike Hammond's adventures, *I, the Jury*. Such stories present pointless violence spiced with sadism and sex.

The genuine detective story necessarily assumes the existence and worth of a set of principles; otherwise the plot would make no sense. "The agreement of human society," as Nero Wolfe says, embraces protection against murder. The effort to discover the murderer flows from a principle basic to society. It assumes an essential value to every human being, however murder-worthy he may be.

Some of the best detective stories, such as *Gaudy Night* and *The Franchise Affair*, do not tell of murders. The former deals with bitterness caused by frustration

and resulting in a dangerous poison-pen case; the latter reflects the pain that can result from an unfounded rumor started in malice.

Nero Wolfe, the eccentric, fat orchid fancier who finds the solution in most of the detective stories by Rex Stout, believes that the agreement of human society embraces many other things besides protection against murder. In *A Right To Die* (published in hard covers by Viking in October, 1964, in paperback by Bantam Books in December, 1965) Mr. Wolfe demonstrates that the agreement embraces the right of a Negro to be a man, even if he is involved in a network of suspicions or if his manners and mannerisms are irritating.

The plot of *A Right To Die* is original; the action is interesting and well contrived. The detective author's birthright to tell an exciting tale is not bartered for a pot of message. But it is a refreshing experience to have two particularly difficult aspects of race relations courageously dealt with in a detective story of unusual interest on its own account.

Rex Stout is a World Federalist. Archie Goodwin, Nero Wolfe's secretary and assistant, has in several stories had to draw substantial checks for the United World Federalists when he has felt that his employer's bank account was dangerously low. It is not always that in buying an interesting detective story one is also contributing to a good cause.

RICHARD R. WOOD

General Conference at Cape May

"WHAT is to be the response of the Society of Friends to the major scientific, technical, social, moral, and religious crises of our day?"

This challenging question will be the focus of the next Friends General Conference, to be held at Cape May, New Jersey, June 24th to July 1st. To help in the search for answers to this question, evening addresses held in the new oceanside auditorium will bring to the platform outstanding leaders including Douglas Steere, Quaker philosopher; Charles E. Price, scientist and professor of chemistry at the University of Pennsylvania; Jan de Hartog, author of *The Hospital*; Taylor Grant, international news commentator; and Kenneth Boulding, economist and author. Others are being invited.

At the closing session on Thursday evening a panel of younger Friends will discuss the question of the conference focus. Morning lecturers, each giving a series of five lectures, will be Henry J. Cadbury, William Hubben, Charles Wells, and Robert James.

To provide an opportunity for Friends to consider in face-to-face discussions the various aspects of the conference focus, as well as other Quaker concerns, twenty round tables and six worship-fellowship groups will be held on each of five mornings. Subjects to be considered in the round tables include "The Negro-White Revolution—the Inner Dynamics of Prejudice," "The UN's Assignment in the Achievement of the

Peaceable Kingdom," "Crises in Family Living," "Violence and Its Contemporary Challenge to Friends," "Friends and the Death-of-God Theology," "New Life and Imagery in the Life of the Spirit."

Special programs are again being planned for children and high-school-age young Friends. Young adult and college-age Friends will join in making their own cooperative living arrangements and will share in the regular conference program.

Additional information about the conference will appear later in these columns. Meanwhile Friends are urged to block off on their calendars "June 24-July 1 for Cape May."

Australia Yearly Meeting

AUSTRALIA Yearly Meeting was held from January 3rd to 8th at Perth in Western Australia. The distances covered in traveling to this gathering were immense; one family would make a round car trip of 6,000 miles, while the average distance covered by the seventy-two visiting Australian Friends was calculated at 4,680 miles each. Twenty-two Friends were held up for twelve hours on the Trans-Continental train by a wash-away near Kalgoorlie, but all this was no augury for the meeting ahead.

Clyde and Ernestine Milner from Guilford College (North Carolina) and Dora Beacham from London were welcome visitors. Anthony Cockbain represented New Zealand Yearly Meeting.

Summer School was an enriching, but very condensed, series of talks and discussions, in which books by Teilhard de Chardin and Raynor Johnson were focal points under the general title of "Widening Horizons."

Delivering the James Backhouse Lecture to some 150 listeners, Rudolf Lemberg (F.R.S. and a biochemist) stimulated thought on "the basis of a new and unsentimental Christian humanism." Entitled "Seeking in an Age of Imbalance," this valuable contribution has been printed and may be ordered through the Friends Book Store, 302 Arch Street, Philadelphia 19106, at 65 cents.

Another highlight was the report from Richard Meredith and Eric Pollard, who, with Mary Campbell of New Zealand Yearly Meeting, formed the goodwill delegation to Indonesia and Malaysia in September last. Their report under the title "Sounds for Goodwill" led to consideration of further activity in this Asian sphere which is so important to Australia. (Also available through the Friends Book Store.)

Friends School at Hobart reported a maximum enrollment of 1,000; the headmaster, William Oats, gave a fascinating account of Friends' education around the world, as well as of his month's part in the Quaker United Nations Program.

Arising from continued concern about the Vietnam situation, a statement issued by the Yearly Meeting expressed sympathy for the Vietnamese people, criticizing the use of that country as a base for the containment of an ideology and urging the use of every opportunity for negotiation and discussion. This statement is to be given wide circulation.

Yearly Meeting was notable for the sense of family gathering; as the Epistle puts it: "so let us live, responding joyfully to God in the daily life around us."

RON DARVELL, Hobart Meeting

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An Oakwood School Experiment

By WALTER H. MOHR

THE Quaker-in-residence experiment at Oakwood School began as a concern in the mind of Leonard Kenworthy and certain other members of the school's Board of Managers. This concern was that in a faculty with a large number of young teachers there should be some older member or members who would be free for consultation with both the young teachers and the students.

There was precedent for such an experiment. Members of the board were acquainted with the artist-in-residence and poet-in-residence programs in several colleges. They were also aware of the increasing use of distinguished retired professors in college teaching positions. The idea of a Quaker-in-residence was eventually approved by the Oakwood Board, although several members doubted the wisdom of such a plan.

Beulah Mohr and I were selected as the first Quakers-in-residence; we began in September, 1960, our work at Oakwood, which is a Quaker coeducational boarding school (grades nine through twelve) located about five miles south of Poughkeepsie, New York. It has a student body of slightly over two hundred.

I had recently retired from George School, another Quaker boarding school, where I had taught for forty-two years. While at George School, I had served as consultant in social studies at Pennsylvania State University for seven summers. I also had spent one year in Germany at the end of World War II working for the American Friends Service Committee's child-feeding program.

When Charles Hutton, Oakwood's headmaster, approached us with this interesting idea, the important question was how we could fit into a well-established and active school community. We agreed that to become a working member would be the best introduction. With this in mind we decided that I should teach at least one history class and that I should give a weekly news report and analysis in the school assembly. The preparation of the report took time, but it was immensely rewarding because these reports established an important contact with the students.

My interest in the library also led to a position on the faculty's library committee, which worked with the librarian

Walter H. Mohr, recently retired as "Quaker-in-residence" at Oakwood School after many years as teacher of history at George School, is a member of the International Services and Affairs Committee of the American Friends Service Committee.

to encourage library use by classroom teachers, to evaluate newspaper and magazine subscriptions, to review the new books purchased, and to bring library needs to the attention of the administration.

At George School I had been interested in the School Affiliation program of the American Friends Service Committee. This program promotes the exchange of students, teachers, and educational materials between schools of the United States and schools in Africa, Asia, and Europe. The young man who headed the affiliation program at Oakwood was unusually resourceful and energetic. During the first year I was able to assist him with the organization of an international conference dealing with Latin America.

All of these activities were of great assistance in making me a member of the community very quickly. Just before the opening of school a conference of faculty, administration, and board dealing with the school objectives and curriculum problems gave us an excellent introduction.

My own view of my position was that I was a member of the faculty subject entirely to the guidance of the administration. I considered my responsibility to be to give the benefit of my experience to young teachers and to students and to keep open the channels of communication between faculty, administration, and students.

Oakwood furnished me a centrally located office where I was easily accessible to students and faculty. (When a visiting teacher's program is being planned it is essential to leave sufficient time for conferences and consultations.) Our living quarters were ideal. We had an apartment with a spacious living room which could accommodate comfortably up to thirty-five people. Part of this living room was a dining alcove which could be used for breakfast, dinner, or coffee groups. A group of girls sewing for the American Friends Service Committee met in our living room for three of the four years we were at Oakwood.

Working with students was a stimulating experience. This was undoubtedly due to the fact that most of my previous experience had been in this area. Meeting with students in class opened the way for visits from those who wished to discuss their work. Some came to discuss such problems as their relations with their fellow students, certain disagreements with their parents (these were frequently exaggerated in the stu-

dents' minds), and whether to enter college immediately or to go into some field of service for a brief period.

In general the problems were not serious, but the students derived satisfaction from being able to talk to a much older person who had plenty of time to listen. All students were friendly after they discovered that I was interested in and open-minded about their problems.

They were very frank. I made it a rule never to tolerate any criticisms of my colleagues, however, and it is noteworthy that during the four years I found it necessary to reprimand only one student for attempting such criticism.

Because of lack of time, one phase of our relations with the students—the discussion groups which met in our home—was not developed as much as I would have liked. These took up important current problems. For example, one evening was devoted to the problems facing the new and evolving nations. This topic was suggested by a young man from Kenya who was a member of the group. Other meetings dealt with certain phases of the civil rights movement and with the responsibilities of the U.N. in a revolutionary age. A small committee presented the topic and led the discussion, in which everyone participated. I was delighted to see how carefully the various points of view were presented and evaluated.

In the area of faculty relations we followed the Quaker method of doing things as way opened. One of the first opportunities that presented itself was working with young teachers—visiting classes and then discussing their work with them. These conferences were very valuable because of the opportunity they gave to reassure the young teacher and also to emphasize the importance of dealing with students as individuals. Sometimes a young teacher discovered that it was most important to learn to accept himself. It was also possible in these conferences to suggest significant reading material and to point out the value of seeing excellent teachers in action, at Oakwood and at other schools.

All of the young teachers were willing and eager to learn. It may be that I erred in not visiting their classes more frequently. If this was true it was only because I wanted them to use their own creative ability as much as possible. I was always available for planned and unplanned conferences with individuals or groups.

Perhaps one should note discussions with a few of the young teachers on the problem of adjusting to the community. These problems seemed more serious to these young people than they actually were, and they generally resolved themselves when it was pointed out that a part of the fault lay with the individual teacher. The conditions causing the difficulty could be adjusted with a little patience and tolerance. It was a delight to see how the individual teachers responded and cooperated.

A very natural development was the request of some of the younger teachers—a request generally supported by the faculty and administration—that we have discussion groups to consider problems concerning the school and problems of education in general. Some of the topics discussed were: The Purposes of Education in a Quaker School, The Value of Formal Education Courses for the Classroom Teacher, The Problem

of Discipline in Classroom and Dormitory, and A Practical In-Service Training Program.

These "coffee groups" met several times during the year in our living room. Sometimes the discussions were led by outstanding teachers or administrators from off the campus; sometimes the leader was a concerned member of the campus community. The groups included both faculty and administration, and on several occasions members of the Board of Managers were present. At two meetings a member of the Board who was a professor of education led the discussions. A striking characteristic of these gatherings was complete frankness; this led to a much better understanding of the problems faced by the faculty and administration.

I shall conclude with a brief summary of some impressions and recommendations.

- It is quite evident that such an experiment can be carried on for shorter or longer periods, depending upon local conditions.

- In a school community with a large group of young teachers an older and experienced teacher can be of real assistance. Such an advisory teacher should have plenty of free time for discussions and consultations.

- The visiting teacher should have a careful introduction to the school community and, if possible, should have some teaching responsibilities.

- It is very clear that the contribution to be made by the visiting teacher will depend upon his experience, preparation, and wisdom in facing various situations.

- Such an experiment, if carefully planned, might go so far as to bring about an exchange between English and American Quaker schools. It might, under certain circumstances, bring about exchanges between independent and public schools.

Finally, it is very difficult to give an accurate evaluation of such an experience as the Quaker-in-residence. Without any hesitation, however, one can say that any success it achieved was due to the full cooperation of the Oakwood Board, administration, faculty, and student body.

In the final analysis our chief interest, of course, centers on the student. But we the faculty are in this picture, too; and to help the student . . . we often have first to seek our own growth, for, in essence, our best teaching here is by example. Above everything we should be honest. If we do not support all of the ideas presented to us, that is no irreparable lack. We can at least warmly endorse those which do speak to our condition and not hesitate to let that fact be known. We can also support the thesis that we are all growing and evolving personalities and that there is nothing static or fixed in our thinking. We take this attitude in our subject-matter work. Why not here?

—HOWARD G. PLATT

A Reaffirmation

By LOUISE B. WILSON

QUAKERISM emits or gives forth many worthwhile forces, and the need for the application of these forces to the field of education is paramount if any particular benefit is to be derived by students attending Friends schools. While it is important not to treat lightly any of the worthwhile principles or practices of Quakerism in our programs of education, there are two particular areas that I believe Friends and teachers in Friends schools should consider more seriously.

The first is the influence of the meeting for worship—"the still centre," T. S. Eliot would call it.

As you think of the value of the meeting for worship, imagine yourself as a student attending meeting in a Friends School. You will no doubt immediately sense the security of the silent worship, no matter what your race or creed may be. Contrary to general opinion, children do not need a programmed meeting; they are starved for silence—the silence that takes away the voices of teachers representing outward authority. Through this silence they are given the opportunity to sense inward authority.

An example of the working of the inward authority is the expression of concerns by children at our Student Council meetings—concerns born in reflective silence during a meeting for worship. Two years ago, after meeting for worship, a fifth-grader came into my office and said he thought we should have a committee to oversee the meeting for worship. He said that we could have a representative from each class. I suggested he take this idea to the Student Council. He did, and a Religious Life Committee was born. The committee discusses the purpose of our meeting, the messages, and the conduct of the students. It has strengthened our meetings for worship.

The meeting for worship within the school will in no way take away from a child's belief in his own particular religion but will rather deepen his belief, because it will be his own experience. Our children need the experience of being motivated from within and of having the opportunity to do something about what they feel and know.

Educators of different backgrounds express this need for firsthand experiences. Says Krishnamurti, author of *Education and the Significance of Life*:

True religion is not a set of beliefs and rituals, hopes and fears; and if we can allow the child to grow up without these hindering influences, then perhaps, as he matures, he will begin to inquire into the nature of reality, of God.

And says Harold Loukes, English Quaker:

There are two dangers in the attempt to teach religious ideas before our children have the mental equipment to cope with them. One is that they may acquire a religious vocabulary with no conceptual substance. They may have a stock of labels but no experience; and may

thus grow up believing that everything is under control, easy to understand, manageable; and in the process they may lose the sense of the mystery of existence. If we have lost the awesome sense of the mystery of God, then our god is too small.

Most children are curious. We do not sufficiently encourage this native curiosity. In silent worship they begin to inquire into the nature of reality. They cease to be satisfied with what someone else has found or what someone else believes. They begin to be aware, to discern the temporary from the real, and to develop confidence that goes beyond self. If the meeting for worship is alive and meaningful, the children recognize that silence can be used at times other than meeting as a healing power, as a source of strength, and as a tool for guidance.

The next area of influence that I want to discuss is the manner in which Quakers make decisions in business meetings. Three hundred years ago Edward Burroughs said, "... to proceed ... not in the way of the world, as a worldly assembly of men, not hot contests ... not deciding affairs by the greater vote ... but in the wisdom, love, and fellowship of God ... by hearing and determining every matter coming before you, in love, coolness, gentleness, and dear unity ..."

Today, Howard Brinton says: "It would be possible, in varying degrees depending upon circumstances, for the teacher to adopt the pacifist non-authoritarian technique similar to that which governs a Friends meeting for business by which the meeting arrives at its conclusions through united judgment. The endeavor to arrive at a condition of unity is a valuable training in the use of the power of nonviolence, for it requires a loving understanding of opposing points of view, an endeavor to win over others by appealing to their inner sense of truth and rightness, and a willingness to surrender one's own opinion in obedience to truth."

By using the Friends' way of coming to a decision, we also have an opportunity to put into practice our testimonies of harmony, simplicity, equality, and community. Boys and girls learn to discuss things without argument. They learn to listen to others and to discern whose opinion might be weightier than another's. They learn that out of a situation where two sides or two points of view have been expressed, a third and better way may develop. They learn that the voice of the minority may represent the truth.

If our democracy is to live, we must realize anew the need for the voice from the unexpected. The way may be shown by a person who speaks what we want to hear. The boys and girls have a chance to see a system work where the group, regardless of size, has the support of all. They learn how to act from their own confidence rather than from outward authority.

Realizing that our faculty believed in the principle of not taking a vote, I asked them at our faculty meeting before school started this year if they would like to attempt reaching every decision in the manner of Friends. They all agreed. This was

the first step. We decided that for the first two weeks each teacher would talk to her class about the committees we have in the school, the responsibilities of the members of the committees, etc. Then they would be ready to discuss who would be best for the jobs.

Using one of our grades as an example, this is what actually happened in the selection of the various representatives. First, the Student Council responsibilities were suggested by the class and written on the board. These suggestions indicated not only what would have to be done by the person chosen but what kind of person it would take to do the job. The class talked about three or four who were capable. They decided on a boy who was repeating the grade. The final conclusion was that he, with his extra year of experience, was better qualified than the others for this responsibility.

Then came the selection of the "safety aid." The responsibilities of this job were suggested by the class, and two boys were selected as candidates. One of our students, who is very much a boy, said he thought a certain girl should be the representative to Safety Aids because she was never bossy. He said, "You know she cares about you . . . like your mother." Then he went on to say that she wasn't "pushy and pully; she is kind." When he finished, the entire class said she should be the Safety Aid representative. Another plus feature in this was that this little girl needed this job very much to establish her self-confidence.

Just as Friends schools try to meet individual needs in our academic program, this method of making decisions gives us an opportunity to meet individual and group needs on the basis of each child's entire development. It is important for children to make decisions. Unless they are given responsibilities they aren't going to know how to follow through; and unless they have an opportunity to show concern they are not going to grow in sensitivity and respect for others. "After all, self-government in the school is a preparation for self-government in later life," Krishnamurti reminds us.

As children express their own beliefs and understandings, they learn to respect themselves and others when time is allotted to listening and discussion. To quote from Erich Fromm: "Life has an inner dynamism of its own; it tends to grow, to be expressed, to be lived. The amount of destructiveness in a child is proportionate to the amount to which the expansiveness of his life has been curtailed. Destructiveness is the outcome of the un-lived life."

I feel that harmony is the outcome of a lived life. This testimony is evident in everything I have said. The manner in which the faculty, the administration, the entire school works is one of learning to talk things over and to make group decisions. These peaceable habits and attitudes are based on a spirit of understanding and cooperation. It is a training ground for tolerance and patience.

Perhaps more than in any other area, not only our actions show how we feel, but our reactions toward the unexpected thing. To truly believe in the way of nonviolence means that we *react* in the same manner as we *act*. It's the expression on a teacher's face, how she handles a child's temper, what she says

We hear talk about pure education, the objective attitude. Do we think we are reasonable only when we are neutral and uninvolved? This attitude of detachment is valuable temporarily as a pause to gather facts in the process of understanding. But learning demands involvement. You cannot read Shelley antiseptically, nor hear Beethoven detachedly, if you are to receive the message. To learn the great truths of the spirit, it is not enough to know just the facts about religion; we must experience religious feeling. It is just as true about factual learning: unless we are involved through feelings of interest and caring, we do not learn effectively.

—FLORENCE PAULMIER

to two boys who are fighting, how she touches the little girl who has just hurt another—all these things have an effect on harmony.

Dorothy Hutchinson said to us last fall at a parent-teacher meeting: "We must learn to deal with conflict. It isn't enough to preach love, love, love! We must show children how to settle arguments by peaceful means within our everyday situation. Within the home and school we have enough opportunities. The way we handle these situations is a preparation for the children's adult lives."

In reply to our own question, "Can we ever attain peace through violence?" another educator has asked: "Is peace to be achieved gradually, through a slow process of time? Surely, love is not a matter of training or of time. What is essential in education, as in every other field, is to have people who are understanding and affectionate, whose hearts are not filled with empty phrases, with the things of the mind. Surely, to discover truth, there must be freedom from strife, both within ourselves and with our neighbours."

All of this together makes up our school community, which will be nearer the ideal than the "outside community." Since the school is much more within our control than is the larger community, we may ask if the school community is realistic. Is it practical?

Can you think of a better way to help boys and girls to prepare for what lies ahead? Even though we do not know what tomorrow holds for any of us, we do know our children need what Josephine Benton calls "good growing soil." They need tools for learning, patience for growth, time for discovery, a place for experimentation, and someone to listen.

The meeting for worship and the Friends' manner of reaching decisions are unique among Quaker education. They offer us what is needed most today in helping our youth. "And instead of the wholeness of the expansive tree, we have only the twisted and stunted hush," says Erich Fromm. Do we want the wholeness of life?

Are we unafraid to let our boys and girls discover for themselves? Have we the patience to let them grow freely? Will we let them experiment? Are we willing to listen? Are we "good growing soil?"

Committee on Publications and Publicity: George Peterson, III, Friends Central School; Walter E. Engle, Westfield Friends School; William Hubben, Oscar E. Jansson, ex officio, and Edwin W. Owrid, The William Penn Charter School; Alexander M. MacColl and Margaret Sheets, Friends Select School; Isobel M. Price, Germantown Friends School.

Friends and Their Friends

Donald H. Byerly, who took the cover photograph made during an ice storm at Westtown School, is a member of Haverford (Pa.) Meeting and a teacher of mathematics at the Quaker boarding school at Westtown, Pa. "The branches of the dogwood tree in the foreground were encased in ice," he writes, "and the twigs hung like crystal pendants. The snow-covered grass had a crust of ice thick enough to support a man's weight, and, like the branches, glazed to a high sheen. These and the wire fencing caught the brilliant light from the library extension and glowed in the night as if they themselves carried an incandescent wire."

A "letter-writing bee" on the subject of Vietnam for members of Summit (N. J.) Meeting was sponsored last month by that Meeting's Peace and Service Committee, which suggested that everyone who had a concern on the subject should attend and, buttressed by the heartening presence of their fellow members, "write sizzlers to their congressmen, senators, and the President."

Three news media leaders have joined President Johnson in promoting the 1966 Brotherhood Week campaign (February 26th-27th), sponsored by the National Conference of Christians and Jews. They are: Mark Collins, publisher of *The Baltimore News American*; John Schneider, president of CBS Television; and Robert F. Hurleigh, president of Mutual Broadcasting System, Inc. In accepting the Press Committee chairmanship, Mark Collins quoted James Russell Lowell: "Folks never understand the folks they hate," and added: "The inverse is equally true and more pointed: folks never hate the folks they understand."

"They'll Talk Their Way to Better Lives, If Project Works." This statement, spread in bold type across a page of the January 14th *Courier-Journal* of Louisville, Kentucky, was the headline of an article describing a three-week training program in group conversation given by Rachel Davis DuBois in Louisville as the first stage of a pilot project in community relations sponsored by that city's Family Life Association. Patterned after the Quaker Dialogue method developed by Rachel DuBois over the past several years, the training sessions were designed to show how this method ("conversation, not discussion") may be applied to situations of urban conflict, especially those involving differences of race, religion, or economic status.

The practice sessions (which also included trying out the technique in participants' homes and neighborhoods) may serve, according to the *Courier-Journal*, to provide guidelines not only for the Family Life Association's efforts to help solve neighborhood problems but also for the city's war-on-poverty program.

Rachel DuBois' work during the past several months with the Southern Christian Leadership Conference is described elsewhere in this issue.

The Committee on Race Relations of Philadelphia Yearly Meeting has announced an expansion of program and personnel. Gladys Rawlins, executive secretary of the Committee for the past nine years, will give full time to the promotion and carrying out of her highly successful Green Circle program on good human relations for children of elementary-school age, which in less than two years has been presented in more than a thousand classrooms in the Philadelphia area alone. It will now be expanded to reach other areas in response to many requests from boards of education, human relations councils, churches, and other groups in twenty-two states and three foreign countries.

Succeeding Gladys Rawlins as the Race Relations Committee's executive secretary is Lawrence Scott, who in 1965 was coordinator of the Friends' Mississippi Project and prior to that was director of the Peace Action Center in Washington. His addition to the staff will make it possible for the Committee on Race Relations to become more active in programs related to the war against poverty and discrimination in the greater Philadelphia area.

Both Gladys Rawlins and Lawrence Scott are members of Central Philadelphia Monthly Meeting.

Advertisements describing the Friends Journal, as well as offering sample copies and an introductory subscription rate, have been placed recently in a number of non-Quaker publications. In religious periodicals (*The Christian Century*, the Unitarian Universalist *Register-Leader*, and *The Churchman*) exploration via the JOURNAL of the noncreedal basis of Friends' faith and practices has been invited. In *The New Republic* and *The Progressive* mention has been made of traditional Quaker liberalism in dealing with social problems. Numerous inquiries about the Society of Friends have been received in response to these ads.

One doctor, working alone among 118,000 inhabitants of the mountain region of Algeria, has written to thank the American Friends Service Committee for the vitamins used in carrying out an anti-TB campaign. These vitamins, he says, have enabled numbers of children to be freed from this sickness so difficult to care for in the inaccessible mountain regions.

According to Wayne Higley, AFSC program director in Algeria, warm winter clothing has been going to villages where "the situation is, if anything, worse than it was last winter, with unemployment between 90 and 100 per cent in most of them. . . . One continues to find children walking many kilometers to school with inadequate clothing, often without even shoes. During December alone the Quaker Service provided clothing for 3,107 children in sixteen schools."

From an Algerian boy comes this note: "On behalf of all my comrades who thanks to you have received sweaters, shoes, and skirts, I, Hamadji, the best student in the school, send our thanks."

A postscript to the Friends Mississippi Project of 1965 is to be found in the word just received that several young people at the Valley View Community Center near Canton, Mississippi, built last summer under the sponsorship of Philadelphia Yearly Meeting, are now writing a regular newsletter about events at the center, and that for this purpose they are learning to do their own typing and mimeographing. Anyone wishing to be placed on their mailing list to receive this newsletter should send a request, accompanied by a dollar, to Valley View News Letter, Box 203A, Canton, Miss.

"American Quakers Today," a survey of the Society of Friends in the United States, Canada, and Mexico, is the latest publication of the Friends World Committee's American Section. (See "Book Reviews.")

Aid to Cuban refugees airlifted to the United States is being provided by the Friends Refugee Resettlement Program, a joint effort of Church World Service and the American Friends Service Committee. The cooperation of Friends Meetings throughout the country is being sought in the development of this program. Since Miami already has a Cuban community numbering over 100,000, it is hoped that the new arrivals may be resettled outside of southern Florida.

Church World Service representatives in Miami will record case histories of refugees interviewed, who will then be sent to appropriate agencies for placement with sponsors. Families or individuals without relatives in this country will need sponsors to provide temporary hospitality and to give guidance in such matters as employment, housing, and schooling. Financial responsibilities are minimal because of liberal provisions for public assistance. Further information may be obtained from the nearest AFSC Regional Office or from the Friends Refugee Resettlement Program, 160 North Fifteenth Street, Philadelphia 19102.

World University in San Juan, Puerto Rico, a new educational venture which plans to cater to students all the way from kindergarten through courses for retired persons, is seeking donations of books (fiction and nonfiction) in the fields of social science and the humanities (but not technical science). This new institution's librarian, Robert Royce, is a Friend. Books may be sent to him at World University, Avenida Barbosa, Esquina Guayama, San Juan, P.R. Postage will be refunded.

Since Friends Journal readers are also consumers, they may be interested in the improved edition of the Federal Government's listing of consumer publications. *Consumer Information—PL 86*, covering everything from A to Z, has been revised for easier reference and contains two important innovations: a list of publications in "easy vision" type, especially helpful to senior citizens, and a section printed in Spanish listing publications available in the Spanish language. Single copies of the booklet are free and may be obtained from the U. S. Department of Commerce, Washington, D. C.

Maurice Webb, for many years the FRIENDS JOURNAL's African correspondent, died suddenly in the last week of January at his home at Bulawayo, Rhodesia, where he had moved several years ago from Durban, South Africa. He was a former clerk of Southern Africa Yearly Meeting and a past president of the South African Institute of Race Relations. The improvement of race relations was his deep concern, and he was sorely troubled by South Africa's and Rhodesia's discrimination against people of color.

An International Committee of Conscience on Vietnam, formed under the sponsorship of the Fellowship of Reconciliation, is made up of religious leaders from five continents and many faiths; one of the sixteen Americans is Colin Bell, executive secretary of the American Friends Service Committee. The nonpartisan, nonpolitical plea for peace of this new international body, believed to be the first of its kind, is built around a statement, "They are Our Brothers Whom We Kill," addressed to rulers of nations and to those associated with them.

Cuban Friends. Hiram Hilty of the Guilford College faculty, formerly a Quaker worker in Cuba, made a brief visit to Friends in Cuba late in January under the joint sponsorship of the Friends United Meeting and the Friends World Committee, American Section. In this connection word has been received that one of the Cuban Friends' leaders is in prison.

The Peace Education Division of the American Friends Service Committee reports an exhilarating response to the intensive efforts it has undertaken to inform Americans on Vietnam. Scholars and others with a special competence to deal with the subject have been recruited to speak at mass media seminars, while groups of volunteers have been making contacts with congressional representatives. For this latter project six hundred background kits were prepared. Similar kits will be distributed through Quaker groups to all Monthly Meetings.

Pencils for the Congo and "togs in a towel" have been coming in to the American Friends Service Committee warehouse as a result of the substantial response of children across the country to "Caring and Sharing," the Children's Program's Christmas-Hanukkah project.

Manufacturers also have been caring and sharing. In the last three months the AFSC warehouse has received 17,539 ball-point pens, 100 basketballs (for Algeria), 10,000 pounds of textiles, 1,000 articles of knitted headwear, 6,000 pounds of vitamins and drugs, and 1,500 pounds of bandages.

From fourth-grade children in Brecksville, Ohio (who address their missives to "American Friends Service Committee, Philadelphia") have come such heartwarming letters as these:

Dear Sir: I hear people around the world hurt very badly. The fourth grade is going to help them through your love.
Your friend, Gail...

Dear Friends: I heard that you and your committee help people in wars, but you don't carry guns. I think that you are very brave and do a good job...
Laura



Hanover (N.H.) Meeting is now occupying its recently acquired meeting house, which used to be the home of former Dartmouth College President Ernest Martin Hopkins. Purchased largely through the generosity of Charles W. Curts as a memorial to Lillie P. Burling of Ridgewood (N.J.) Meeting, the building is at 29 Rope Ferry Road, close to the Dartmouth campus. Members feel it offers a challenge; their hope is that these attractive new quarters will help the Meeting to play an increasingly important part in the religious life of the students.

The meeting house contains ample space for the First-day School, as well as study and library facilities, a well-equipped kitchen, bedrooms for visitors, and a caretaker's suite. Meeting for worship is held at 10:45 a.m. on Sundays.

The American Friends Service Committee was among some forty groups and individuals cited by *The Progressive* in that publication's annual first-of-the-year "Holiday Greetings," in which the Service Committee was commended for having "embarked on a program of relief for the voiceless victims of the war in Vietnam," as well as for its "other contributions to a more creative life."

"I am somewhat tired of hearing answers to queries. In some respects they are too easy on the soul, because after they are answered, regardless of the answer, one feels free for another year. Something like a confessional." — This comment by Clarence S. Platt, published nearly thirty years ago in the *Plainfield Friend*, is reprinted, along with numerous other memorabilia about Clarence and Mildred Platt and the early days of New Brunswick (N.J.) Meeting, in a souvenir booklet issued by the New Jersey Friends Center Committee in connection with the dedication on January 23rd of the Clarence and Mildred Platt Suite at New Brunswick's Quaker House, 33 Remsen Avenue.

"A Testament of Love," a collection of twenty-eight editorials from *The Friend* of London by Bernard Canter, the magazine's recently-retired editor, has just been published by the Friends Home Service Committee. Copies may be obtained from that committee (Friends House, London NW 1) at two shillings and sixpence, or from the Friends Book Store (302 Arch Street, Philadelphia 6) at fifty cents.

Of possible interest to overseers appointed to visit applicants for Meeting membership is "Responsibilities of Membership in the Religious Society of Friends," a mimeographed sheet prepared by Cambridge (Mass.) Meeting. In a form that can be easily referred to, it summarizes information on Quaker organization, meetings for worship, business procedure, financial obligations, and committees. Inquiries about copies of this statement may be addressed to the secretary of Cambridge Friends Meeting, 5 Longfellow Park, Cambridge 38, Massachusetts.

Several members of Austin (Tex.) Meeting took part in the peace vigil at the LBJ Ranch during the Christmas holidays.

South African novelist Alan Paton, in an interview quoted in *Christianity and Crisis*, gives to opponents of South Africa's apartheid policy advice that may speak to the condition of persons elsewhere who find themselves in a lonely, struggling minority:

"Stand firm by what you believe; do not tax yourself beyond endurance, yet calculate clearly and coldly how much endurance you have; don't waste your breath and corrupt your character by cursing your rulers and the South African Broadcasting Corporation. Don't become obsessed by them; keep your friendships alive and warm, especially those with people of other races; beware of melancholy and resist it actively if it assails you, and give thanks for the courage of others in this fear-ridden country."

New Jersey Friends Council Formed

The growth of Friends' concerns in New Jersey has made necessary a New Jersey Friends Council to deal with Quaker concerns "particular and peculiar" to that state. Twenty-one representatives of New Jersey Meetings met late in January to set up this new organization, which hopes to have an office and staff at Quaker House in New Brunswick. "While the main focus will be on state legislation," according to Acting Chairman Edmund Goerke, "activities will not be limited to this one area."

The council grew out of the New Jersey Friends Committee on Social Order, made up of Friends from that state belonging to Philadelphia and New York Yearly Meetings. In the last few decades, Edmund Goerke writes, Quakers have been "coming back" in New Jersey, which, though originally settled largely by Friends, lost much of its Quaker population in nineteenth-century westward migrations. In recent years, however, new meetings have been forming and old meeting houses have been reopened.

Among those attending the organization meeting were former State Senator Henry S. Haines, S. Robinson Coale of Riverton, Helen Baker of Cinnaminson, Edward F. Rogers of Middletown, Henry Perrine of Cranbury, LaRue Evans of Moorestown, Robert Phair of Allendale, Maude Sharp of Marlton, Betty Stone of Bernardsville, Miriam Brush of New Brunswick, John Satterthwaite II of Lawrenceville, and George Francis of Chester.

Book Reviews

AMERICAN QUAKERS TODAY. EDWIN B. BRONNER, editor.

Friends World Committee, American Section and Fellowship Council, Philadelphia, 1966. 111 pages. Cloth, \$3.00, paperback, \$1.00 from Friends' book stores or from the World Committee, 152-A N. 15th St., Philadelphia 19102.

Considering the fact that American Quakers (including those in Canada and Mexico) number only 122,745—according to the table appearing in this new and unquestionably authoritative survey—it is remarkable how widely they make their voice heard. Or rather their voices, for it is equally remarkable how many varieties of Quakers there are among the 122,745.

The pattern is indeed complex, and very few Friends can lay claim to having more than a general concept of it. So this small but fact-packed volume performs a needed service in describing Quakerism as it has taken its various forms in the three centuries since the Quakers of New England began to hold General Meetings in 1661.

Friends who find this story disconcerting will feel somewhat more reconciled to the present diversity when they have finished Edwin Bronner's introductory chapter touching in the historical background. They will also be heartened, after reading about the five distinct groups of Quakers in the accounts of the five Friends who worked with the editor, to realize that in recent decades there have been strong forces working toward unity.

Edwin Bronner is professor of history and curator of the Quaker Collection at Haverford College. His associates (David O. Stanfield, Lawrence McK. Miller, Jr., Arthur O. Roberts, William P. Taber, Jr., and Isabel N. Bliss) are equally at home in their respective fields.

MARTIN A. KLAVER

THE CHRISTIAN AGNOSTIC. By LESLIE D. WEATHERHEAD.

Abington Press, N. Y., 1965. 368 pages. \$4.75

A religion of habit (i.e., the practice of customs and rites, as well as blind following of dogma) does not reach the heart, and in most cases not even the mind. Nietzsche's cry "God is dead" applies only to the God of the theologians. The God of the mystics is spirit residing in the innermost recesses of the heart, and it is immortal. It is better to look into the eyes of a beggar and there to discover God than to look into the sky trying to find the traditional God beyond the clouds and to pass the beggar by.

This thoughtful book by a former minister of the famous City Temple in London continues a recent trend in Protestant theology purging Christianity of the supernatural, the miraculous, and the dogmatic accretions of millennia. This attitude, spreading from Christian existentialists to certain of the younger theologians, must be taken seriously. It is the Protestant counterpart to the Catholic *aggiornamento*. Both have profited vastly by updating their theological positions. Dr. Weatherhead patiently takes dogma by dogma from the virgin birth to the resurrection and demonstrates that the great commandment of love which Jesus brought into the world is neither related to nor dependent upon them. He is a fervent Christian and, like many theologians before him, has slowly moved toward

the Quaker position. "In matters of religion," he writes, "I hold the view that authority lies only in the perception of truth by the individual, a perception which is not a matter of facts or arguments thrust on the mind from without, but is the mind's intuitive recognition of these facts as true, an activity of the mind from within." With approval he paraphrases Plotinus: "The final authority is bound to be the 'inner light.'"

Many modern theologians critical of dogma and traditions find inspiration in various forms of mysticism, and Dr. Weatherhead defends the theory of reincarnation, the only weakness in his book. This is, of course, at least as fantastic as some of the Christian dogma he questions.

PETER FINGESTEN

THE INWARD ODYSSEY: *The Concept of the Way in the Great Religions of the World*. By EDITH B. SCHNAPPER.

George Allen & Unwin, London, 1965. 235 pages. 28 shillings.

The various patterns of spirituality treasured by adherents of the various religions are related to differences in fundamental philosophies. Thus in Judaism, Christianity, and Islam, where the deity is the lord of history, spiritually falls into what Dr. Schnapper calls a "linear" pattern; in Hinduism and Buddhism, where the whole phenomenal world is a mere appearance of existence, spirituality is like climbing a ladder out of it; and in Taoism, where the *tao* (way of the universe) is back and forth, the pattern is "cyclic." At the same time there are essential unities characterizing all mankind's attempts to attain inward spiritual fulfillment; in this book these are systematically presented through juxtapositions of passages from the whole field of mystical literature.

ROWLAND GRAY-SMITH

THE SEVENTH SOLITUDE. *Man's Isolation in Kierkegaard, Dostoevsky, and Nietzsche*. By RALPH HARPER. The Johns Hopkins Press, Baltimore, 1965. 153 pages. \$4.50

The growing number of those interested in the spiritual quest of Kierkegaard and Dostoevsky and the tragic isolation of Nietzsche will eagerly welcome this slim yet weighty volume of reflections on these three thinkers. It includes remarks on Stendhal and a longer essay on Proust equally deserving of close reading.

The three main writers were roaming about in the borderland regions of extreme loneliness and from this isolation predicted much of modern man's spiritual predicament. Dostoevsky and Nietzsche had traversed the inferno of nihilism only to part ways when the great Russian rose to a Christian interpretation of his characters, while Nietzsche's attitude froze to one of alienation and rebellion against God. Long before psychoanalysis appeared on the scene, dreams and images were better understood by Dostoevsky than by anyone else. Much of the nihilism of our day is forecast in Nietzsche's philosophy, just as many of the predicaments of the church, as well as of the individual believer, were already part of Kierkegaard's vision before 1855.

Ralph Harper's thoughts, frequently expressed in an aphoristic vein, are a delight to those familiar with the writers in question, but they presuppose a degree of acquaintance with those writers' work hardly to be expected outside a group of near-professional readers.

WILLIAM HUBBEN

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

The Unhoused Seeker

While Friends, in the very nature of Quakerism, have differences in shadings of belief, even perhaps in fundamentals, the meeting and its associations provide a basic focal point for spiritual understanding. At the meeting we may be with the One who is present when two or three are gathered together in His name. But what of the person, Friend or potential Friend, for whom a meeting is not available?

Prayer, of course, is one means ever ready to give us support. There is, too, the help provided in a reasoned affirmation of faith, given expression regularly in our thought with the intent of carrying through to daily living. Quakerism, with its experiential approach, teaches us that we must ourselves build such an affirmation. What means does Quakerism provide to guide us to sound understanding and faith—a down-to-earth approach related to our daily living?

The seeker, the potential Friend, may find of great value the FRIENDS JOURNAL but still may feel himself to be on the outside looking in. Pendle Hill pamphlets provide knowledge and inspiration. The Wider Quaker Fellowship helps very much, but its four-times-a-year publication could scarcely make for total impact. Book reviews in the FRIENDS JOURNAL often lead to something of special interest. These are all good, all helpful. It does seem, though, that other avenues to understanding and faith might be made known to the unhoused, would-be Quaker. For example, the Pendle Hill pamphlet *Poetry Among Friends* refers to the publication *Quaker Life* and the magazine *Approach*. Could we know the addresses of these magazines and others like them? What other helpful guidance is available?

Asbury Park, N. J.

EMIL MEYER

Cutting Death Rates vs. Cutting Birth Rates

"For every man attacking the root of a problem there are a hundred hacking away at its branches." An acknowledged root of the world's hunger problem is the need for birth control. Are international charities not irresponsible when they cut world death rates without at least an equal effort to cut birth rates? Might not Friends well earmark extra funds to these charities "for family planning"? Is it responsible to support "food for peace" or even UNICEF's milk for babies without at least an equal effort to promote world birth control?

It is popular and delightful to feed babies. It is harder and more controversial but just as essential to keep them from being born. I do not believe more active leadership in family planning by Friends' groups as such will lead to "revilement"; the public is usually wiser than we give it credit for. Nevertheless, since in any prophetic ministry one risks some revilement, might we not do well to recall "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely for my sake"?

Bernardsville, N. J.

BETTY KINDLEBERGER STONE

"When Friends Sing"

Although this letter is prompted by that of Rudolph J. Suplee in the mid-January issue, it is one that I should have written long ago. I have always wanted to commend the Music Committee for the fine hymnal which they produced—the maroon one of about ten years ago. It seems to me that the committee managed to sort out the hymns of high musical quality from the average Protestant hymnal of four hundred or so hymns into that small Friends' hymnal. There is a high percentage of well-known composers from Bach to Sibelius in this hymnal. The only other hymnal of comparable quality I have run into is the thicker blue one used in schools and colleges (at George School and Middlebury College, for example).

The hymns which Rudolph Suplee misses are the nineteenth-century ones—often evangelical in spirit, dull of harmony, and sentimental of word. The fact that Friends have rejected most of these indicates a musical sophistication ahead of its time rather than behind, as your correspondent suggests. Please excuse my frank assessment of the nineteenth-century brand of church music; no music student likes to hear Bach, Haydn, et al referred to as "weak, innocuous, and watered down."

Middlebury, Vt.

LYN C. BALLOU

Interracial Communities Newsletter

My high-school supervisor, who lives in Marynook, a very attractive Chicago integrated community, has just handed me the most exciting and stimulating thing I have seen in this field: the *National Newsletter for Interracial Communities*, "to be published periodically in the hope that it will provide a forum for interracial communities throughout the nation to tell of their experiences and to obtain useful ideas."

The issue of the *Newsletter* I have seen contains, among other material, write-ups of experiences in communities in South Norwalk (Conn.), Baltimore, Los Angeles, and Chicago; also a directory of nineteen active, coast-to-coast community organizations working for and participating in integrated living.

To be put on the mailing list Friends may write to Mrs. Hugh Brodkey, 8624 University Avenue, Chicago, Illinois 60619 (enclosing a bit of money, they hope). They would like to know where you learned about them, so please mention FRIENDS JOURNAL.

Chicago

IRENE M. KOCH

The Quest for Identity

Browsing in a bookstore before Christmas, I happened to see the title, *The Quest for Identity*. "Quest" I knew more about than "Identity." Some other Friends may want to share the light this book affords me. Allen Wheelis, M. D., writes of painful and pleasant experiences encountered in his pilgrimage. The rest-stops in his climb have enabled him to see wider horizons, with better perspective on the lights and shadows of the trail he has climbed and the majesty, beauty, and dangers of the canyons, peaks, glaciers, and snow not yet reached.

Allen Wheelis' credentials as a guide attracted me. His book, first published in 1958, is now in its fifth printing.

Riverside, Calif.

EUBANKS CARNSER

"Pray for Peace"?

I have a letter postmarked: "Pray for Peace." Is this a cover-up for being a world busybody, for fomenting wars—little wars, dangerous wars, war in Vietnam—praying all the while for peace? A cover-up for napalming babies and poisoning crops? For spending billions and more billions for the "God of War"? "Pray for Peace"! Not even Hitler thought of that one, although German children "thanked him for their daily bread."

Must we have missiles, but no care of the aged? Allow communist-breeding slums in Latin America and elsewhere? Let half the world starve, while we orbit the moon? Billions for the "God of War," but only *prayers* for peace?

"Where your treasure is, there will your heart be also."

Zurich, Switz.

ROBERT LITTLE, M.D.

Announcements

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

BIRTH

FORSTE—On December 25, 1965, to Frederic W. and Jean Fagans Forste, a son, ERIC WATT FORSTE. His parents, sister, and maternal grandparents, Philip D. and Helen Sue Fagans, are all members of Somerset Hills (N.J.) Meeting.

MARRIAGE

EMMONS-BACON—On September 19, 1965, at the bride's home in Wawa, Pa., under the care of Middletown Meeting, Lima, Pa., CAROL ANN BACON, daughter of G. Richard and Anna Evans Bacon, and KINTZING B. EMMONS, JR., son of Mr. and Mrs. Kintzing B. EMMONS. The bride and her parents are members of Middletown Meeting.

TRIMBLE BEST—On June 16, 1965, in Auburn, Calif., HELEN SALLY BEST and GEORGE M. TRIMBLE, JR., a member of Middletown Meeting, Lima, Pa.

WERNER-ECHTERNACH — On September 18, 1965, at the bride's home in Chester Heights, Pa., CAROLYN P. ECHTERNACH, daughter of H. Marshall and Mildred P. Echternach, and PHILIP R. WERNER, son of Mr. and Mrs. Justin V. Werner. The bride and her parents are members of Middletown Meeting, Lima, Pa.

DEATHS

DOTY—On December 11, 1965, at Wilmington, Del., MARGARET LOYCE MITCHELL DOTY, aged 50, of Chadds Ford, Pa., wife of Hi Doty. A member of Birmingham (Pa.) Meeting, she was chairman of the Meeting's Peace and Social Order Committee. (She was formerly a member of the tri-racial Friends Meeting on the Kickapoo Indian Reservation in Oklahoma.) For a number of years Margaret Doty and her husband had been in charge of literature distribution at Friends General Conference at Cape May. Surviving, in addition to her husband, are a daughter, Carol Debs Doty, and a son, Riley Ballou Doty.

POTTS—On January 17, at Logan, Ohio, AMOS PEASLEE POTTS, aged 83, husband of Helen Chamberlin Potts. He was a lifelong member of Trenton (N.J.) Meeting. Surviving, in addition to his wife, are a son, Amos P. Potts, Jr., of Milford, O.; two daughters, Helen Palmer of Muskegon, Mich., and Esther Moon of Palos Verdes, Calif.; and four grandchildren.

ULLMAN—On January 16, at Scripps Memorial Hospital, La Jolla, Calif., STEPHANIE SRUH ULLMAN, aged 69, of San Diego, Calif., wife of John E. Ullman. She was a member of La Jolla Meeting. Surviving, in addition to her husband, are two daughters and four grandsons.

WILCOX—On January 16, REBECCA TEMPLE WILCOX, aged 81, wife of the late Thomas L. Wilcox. A member of Green Street Meeting, Philadelphia, she lived at Stapeley Hall, Philadelphia Quarterly Meeting's boarding home.

Miriam Davidson Wilson

Miriam Davidson Wilson, wife of E. Raymond Wilson, died on December 16th in Washington, D. C. Born in 1899 to Mark and Mary Davidson on their farm near Stanwood, Iowa (where her 91-year-old mother and her stepfather continue to live), she began her education in a one-room schoolhouse adjoining the farm and completed it in 1922 at Monmouth College in Illinois. After teaching in Iowa, Illinois, and Egypt, she returned to Monmouth College as dean of freshmen women and teacher of English.

In 1932 she married Raymond Wilson, whom she often accompanied on his travels as Field Secretary of the American Friends Service Committee's Peace Section. (During her first eighteen months of marriage, she later recalled, they packed up and moved on the average of once every four days.)

It was when they moved to Philadelphia in the mid-thirties that they joined the Society of Friends. In 1939-40 they helped to start Bryn Gweled Homesteads, a cooperative community near Southampton, Pa. In 1945 they began a seventeen-year migratory life, moving south for the school year to Washington (where Raymond Wilson still works as executive secretary emeritus of the Friends Committee on National Legislation) and then back to Bryn Gweled for the summers. In 1956 they went to Japan, where Miriam taught at the Friends Girls School in Tokyo and Raymond traveled and reported for the AFSC.

For many years the Wilson home was a little International House; students living there came from Japan, Korea, Mexico, and elsewhere. Along with her many home activities Miriam Wilson taught at Sidwell Friends School.

Surviving, in addition to her husband and her mother, are two sons, Kent and Lee; a sister, Carol (Mrs. Roderic Lee Smith) of Washington; and two brothers: William Davidson (now in Tanzania) and Dr. Arthur Davidson of Lexington, Kentucky.

Coming Events

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

Note: The concluding four lectures of Henry J. Cadbury's series on "Faith and Practice of the Early Christians" will be given at Pendle Hill, Wallingford, Pa., at 8 p.m. on February 21 and 28 and on March 7 and 14. All invited.

FEBRUARY

16—Library Forum of New York Monthly Meeting, 15 Rutherford Place, 7:30 p.m. Howard E. Kershner, former clerk of New York Yearly Meeting, will discuss his books in relation to Quaker service. Dinner with Howard Kershner, 6 p.m., at The Penington, 215 East 15th Street (OR 3-7080 for reservations).

18-19—Bucks Quarterly Meeting. Worship and Ministry, Friday, 6:30 p.m., Newtown (Pa.) Meeting House, Court Street. Meeting for worship and business, Saturday, Falls Meeting House, Fallington, Pa. 10 a.m.

19—Potomac Quarterly Meeting at Friends Meeting of Washington, 2111 Florida Avenue, N. W., under the care of Adelphi (Md.) Meeting. Ministry and Counsel, 10:30 a.m. Lunch served by host Meeting. Business and conference session in afternoon.

19—Calm Quarterly Meeting, Reading (Pa.) Meeting House, 108 North Sixth Street, 10:30 a.m. Lunch, served by host Meeting, 12:30. Quarterly Meeting on Worship and Ministry, 1:30 p.m. Planned program for children under junior-high age.

19—Public meeting, sponsored by Friends World Committee, 7:30 p.m., Whittier House, Swarthmore (Pa.) Meeting. Margaret Bronner, Arnold Kawano, and Phyllis Crockett will describe the

1965 Quaker Youth Pilgrimage in England. Hiram Hilty of Guilford College will report on his recent pastoral visit to Friends in Cuba.

20—"Friends World Committee Afternoon," Wilmington (Del.) Meeting House, Fourth and West Streets, 3:30 p.m. A. Ward Applegate, chairman, FWC's American Section, will speak on FWC activities. J. Floyd Moore of Guilford College, Greensboro, N. C., will enlarge on plans for the 1967 Friends World Conference, to be held at Guilford. Visiting Friends will describe their travels among Friends. Tea served.

23—Chester (Pa.) Meeting Forum, 24th and Chestnut Streets, 8 p.m. Speaker: Richmond P. Miller, associate secretary, Philadelphia Yearly Meeting. Topic: "Quakerism Today." Covered dish supper, 6:30 p.m. All welcome.

25—*World Day of Prayer*. In New York City: United Morning Service of Manhattan United Church Women, Fifth Avenue Presbyterian Church at 55th Street, New York City, 11 a.m. Speaker, Mrs. Bryant Kirkland. Further information may be obtained from Viola E. Purvis, executive secretary, Manhattan United Church Women, 71 West 23rd Street, N.Y.C. 10.

In Philadelphia: Central Philadelphia Friends Meeting will participate in observances at Arch Street Presbyterian Church, 17th and Arch Streets, 10:30 a.m. Speaker: Walter R. Hazard of the Philadelphia Conference of the Methodist Church. Topic: "You Are My Witnesses."

In Haddonfield, N. J.: Service at Haddonfield Methodist Church, Warwick Road, 2 p.m., sponsored by Women's Committee of Haddonfield Council of Churches. Theme, "You Are My Witnesses." At 3:30 p.m. Haddonfield Friends Meeting will participate in Children's World Day of Prayer at Lutheran Church of Our Savior, 201 Rhoads Avenue. Movies and singing, followed by worship at 4 p.m.

27—Warrington Quarterly Meeting at York (Pa.) Meeting, West Philadelphia Street. Worship, 11 a.m. Box lunch; dessert and beverage served. Business and conference session in afternoon.

27—Elizabeth Gray Vining will discuss seventeenth-century poets John Donne and George Herbert at Germantown Meeting, 47 West Coulter Street, Philadelphia, at 11:45 a.m., as part of the Meeting's

adult-class series on "Poetry as a Path to Spiritual Insight." A member of Germantown Meeting, Elizabeth Vining is the author of *Take Heed of Loving Me*, a novel based on Donne's life. Visitors welcome.

MARCH

4—Philadelphia Quaker Women, Fourth and Arch Streets Meeting House, 10:45 a.m. Robert L. James of Concord Meeting, Concordville, Pa., Protestant adviser at Temple University, will speak on "The Role of Women and the Future of Friends." (Meeting open to all men and women of Philadelphia Yearly Meeting.) Lunch, 12:15. Send reservations before February 25 to Mrs. Thomas T. Taylor, Jr., 617 Montgomery Avenue, Philadelphia. Charge of \$1.50 payable in advance or at door.

4-6—Pendle Hill weekend with Bernard Phillips, chairman of Temple University Department of Religion. Topic: "The Religious Quest in Contemporary Literature." Friday, 8 p.m.: Becket, *Waiting for Godot*. Saturday, 10 a.m.: Rilke, *Letters to a Young Poet*; 8 p.m.: Hesse, *Journey to the East*. Sunday, 10 a.m.: Stephens, *The Crock of Gold*. Total cost (6 p.m. dinner Friday to 1 p.m. dinner Sunday), \$17.00. Advance registration, \$5.00, to Seminars, Pendle Hill, Wallingford, Pa. 19086. Lectures only, \$1.25 each.

5—Nottingham Quarterly Meeting, Nottingham Meeting House, Main Street, Oxford, Pa. Ministry and Counsel, 10 a.m., followed by meetings for worship and for business. Lunch served by host Meeting. Conference session in afternoon.

11-13—Weekend retreat with Norman J. Whitney, Friends World Institute faculty member, as leader. Total cost (6 p.m. dinner Friday to 1 p.m. dinner Sunday), \$17.00. Advance registration, \$5.00, to Pendle Hill, Wallingford, Pa. 19086.

13—Baltimore Quarterly Meeting at Baltimore Meeting (Stony Run), 5116 North Charles Street. Ministry and Counsel, 9:45 a.m. Worship, 11 a.m. Lunch served by host Meeting. Business and conference sessions in afternoon.

18—Lecture by Charles E. Osgood of Communications Research Institute, University of Illinois: "Communication by Facial Expression." Stokes Hall, Haverford College, Haverford, Pa. 4:15 p.m.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. A directory of all Meetings in the United States and Canada is published by the Friends World Committee, 152A North Fifteenth Street, Philadelphia 2. (Price 75 cents)

Arizona

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

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 2447 N. Los Altos Avenue. Worship, 10:00 a.m. Barbara Elbrandt, Clerk, 1602 South via Elnora, 624-3024.

California

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

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

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Leonard Dart, Clerk, 421 W. 8th St.

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.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

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

PALO ALTO—First-day School for adults, 10 a.m.; for children, 10:40 a.m. Meeting for worship, 11 a.m., 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

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

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

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

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

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

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 377-4138.

SANTA BARBARA—Meeting 10:15 a.m., 326 West Sola St. Visitors call 2-8735.

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

WESTWOOD (West Los Angeles) — Meeting 11 a.m., University Y.W.C.A., 574 Hilgard, (across from U.C.L.A. bus stop). Clerk, Pat Foreman, GR 4-1259.

WHITTIER—218 W. 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. Sadie Walton, 442-5468.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. M. Mowe, 477-2413.

Connecticut

HARTFORD—Meeting for worship, 10 a.m.; First-day School and adult discussion, 11 a.m., 144 South Quaker Lane, West Hartford; phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 248-5432.

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: William E. Merriss. Phone: Greenwich NO 1-9878.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. George S. Hastings, Clerk; phone 966-3040.

Delaware

CAMDEN—Friends Meeting, Camden, Wyoming Ave., off route #13, 2 miles south of Dover. Meeting for worship 11:00 a.m. All are welcome.

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

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

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

WILMINGTON — Meeting for worship: at Fourth and West Sts., 11:15 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

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

Florida

DAYTONA BEACH—Meeting for worship, Sunday 11 a.m., 201 San Juan Avenue.

FORT LAUDERDALE AREA—Call Harry Porter at 566-2666.

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

JACKSONVILLE—344 W. 17th St., Meeting and Sunday School, 11 a.m. Phone 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 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 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 for worship 11 a.m. The Barn on Campus at New College. Phone 778-1409.

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

Georgia

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

Illinois

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

LAKE FOREST—10 a.m., Sundays. Deerpath School, 95 W. Deerpath. Clerk, Elizabeth Simpson. Phone 537-0412.

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

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Clerk, phone 365-2349.

Iowa

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m.; classes, 11 a.m.

Louisiana

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

Maryland

BALTIMORE — Stony Run Meeting, 5116 N. Charles Street. Worship, 11 a.m.; First-day School and Adult Class, 9:30 a.m. ID 5-3773.

BETHESDA—Sidwell Friends Lower School, First-day school 10:15, Meeting for worship 11:00 a.m. DE 2-5772.

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

SANDY SPRING—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 11 a.m.

Massachusetts

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

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

SOUTH YARMOUTH, CAPE COD — Worship and First-day School, 10 a.m.

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, Malinda Warner, 1515 Marlborough, phone 662-4923.

DETROIT—Meeting, Sundays, 11 a.m. Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

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

Minnesota

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

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

Missouri

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

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

Nebraska

LINCOLN—Meeting for worship, 10:00 a.m., 3319 South 46th Street. Phone 488-4178.

Nevada

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

New Hampshire

HANOVER—Meeting for worship and First-day school, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m., weekly. Avery Harrington, Clerk.

MONADNOCK—Southwestern N.H. Meeting for worship, 9:45 a.m., The Meeting School, Rindge, N.H.

New Jersey

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

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

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

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

MONTCLAIR — 289 Park Street. First-day School and worship, 11 a.m. Visitors welcome.

NEW BRUNSWICK—Meeting and First-day School 11 a.m., New Jersey Friends Center, 33 Remsen Ave. Phone 545-8283 or 249-7460.

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

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.

New Mexico

ALBUQUERQUE — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Dorelin Bunting, Clerk. Phone 344-1140.

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

New York

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

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

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 MA 8-8127.

CLINTON—Meeting, Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day School, 9:45 a.m.; meeting, 11 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 GRamercy 3-8018 (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.

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

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

North Carolina

ASHEVILLE—Meeting, Sunday, 11:10 a.m., Fr. Broad YWCA. Phone Philip Neal, 252-8544.

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

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

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

Ohio

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

CLEVELAND—COMMUNITY—Meeting. First-day School, 10:30 a.m., Alta House, 12510 Mayfield. Steven Deutsch, Clerk, 371-3979.

E. CINCINNATI—Meeting for worship 11:15 a.m., joint First-day School with 7-Hills Meeting 10:15 a.m., both at Quaker House, 1828 Dexter Ave. Mervin Palmer, clerk, 753-5052.

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

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

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

Oregon

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

Pennsylvania

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

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

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

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

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.

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

LANDSOWNE—Meeting for worship, 11 a.m.; First-day School, 9:45 a.m. Landsowne and Stewart Aves.

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

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

NEWTOWN—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day, 7:30 p.m.

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

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

Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill, Germantown and Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Walm Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3718 Baring Street, 11 a.m.

PITTSBURGH—Worship, 10:30 a.m.; adult class, 11:45 a.m. 1353 Shady Avenue.

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

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

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

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

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

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

South America

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

Tennessee

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

MEMPHIS—Meeting and First-day School, Sundays, 9:30 a.m. Eldon E. Hoose, Clerk. Phone 275-9829.

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841, Eugene Ivash, Clerk, GL 3-4916.

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

HOUSTON—Live Oak Friends Meeting, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, Jackson 8-6413.

Vermont

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

BURLINGTON—Worship, 11:00 a.m., First-day, back of 179 No. Prospect. Phone 862-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., also meeting First and Third Sundays, 7:30 p.m., Madison Hall, Univ., YMCA.

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

Wisconsin

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

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

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