

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 12

AUGUST 15, 1966

NUMBER 16

***K**NOW this: though
love is weak and hate is strong,
yet hate is short, and love is
very long.*

—KENNETH BOULDING

THIRTY CENTS
\$5.00 A YEAR



*Students at Japan International Christian University relaxing on the
lawn outside Diffendorfer Memorial Hall*

(See page 412.)

FRIENDS JOURNAL



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

Vol. 12, No. 16, August 15, 1966

Editor and Manager

FRANCES WILLIAMS BROWIN

Assistant Editor

ETHAN A. NEVIN

Editorial Assistant

EMILY L. CONLON

Contributing Editors

WILLIAM HUBBEN

RICHARD R. WOOD

Advertising

MYRTLE M. WALLEN

Circulation

MARIELOUISE HEACOCK

BOARD OF MANAGERS

1964-1967

Helen Buckler
Mary Roberts Calhoun
Eleanor Stabler Clarke

James R. Frorer
Francis Hortenstine
Elizabeth Wells

1965-1968

Winifred C. Beer
Carol P. Brainerd
Arthur M. Dewees
Miriam E. Jones

Emerson Lamb
Alfred Stefferud
Daniel D. Test, Jr.
Mildred Binns Young

1966-1969

Benjamin R. Burdsall
Walter Kahoe
John Kavanaugh

Ada C. Rose
Philip Stoughton
Gordon D. Whitcraft

Carl F. Wise

JOURNAL ASSOCIATES are those who add not less than five dollars to their subscriptions annually to help meet the over-all cost of publication. Contributions are tax-exempt.

SUBSCRIPTION RATES: United States, possessions: \$5.00 a year, \$2.75 for six months. Foreign countries, including Canada and Mexico: \$6.00 a year. Single copies: thirty cents, unless otherwise noted. Sample copies sent on request.

Second class postage paid at Philadelphia, Pennsylvania. Copyright © 1966 by Friends Publishing Corporation. Requests to reprint excerpts of more than two hundred words should be addressed to the editor.

Contents

La Trini	410
Quaker Concepts in Tension— <i>Cynthia E. Kerman</i>	411
International Christian University— <i>Elizabeth Gray Vining</i>	412
Religion and the High-School Mind— <i>Everett Lee Hunt</i>	414
The Soft Society and the Hardened Heart— <i>Francis B. Hall</i> ...	415
Hear an Infant Cry— <i>Eugene H. Sloane</i>	416
Meditation of a Substandard Friend	416
Wanted: A Quaker Mind-Opener— <i>Barbara Hinchcliffe</i>	417
Meditation (on a crowded weekend)— <i>Mildred Binns Young</i> ...	418
Complete with Distractions— <i>Elizabeth J. Birmingham</i>	419
"Ye Heard a Voice"— <i>Howard E. Kershner</i>	419
To Keep a People Free— <i>Marion L. Bliss</i>	420
Book Reviews	421
Friends and Their Friends	424
Letters to the Editor	425
Announcements	426
Coming Events	426



UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

La Trini

TRINIDAD was born in the province of Puquio in the Department of Ayacucho, but she does not know exactly when, since her parents did not bother to keep track. All through her early childhood she tended her father's seven cows and sixteen sheep for ten or eleven hours every day. She also helped him with cultivating, planting, and harvesting in season, besides knitting, spinning, and helping her mother with household chores. (She was the only girl in her family.)

Castigating her as a vagabond after she ran away to work in the city when she was sixteen, her parents soon afterward married her off to a poor man thirty years her senior.

Disaster followed Trinidad and her husband to their home in the slums of Tacora—locally known as the thieves' quarters of Lima. Their only child died of bronchitis after one year. Their one-room house of woven cane strips was destroyed by a fire that obliterated their whole neighborhood.

And then the mayor of Lima offered the dispossessed, for a homesite, a section of undeveloped duneland called Pamplona Alta outside the city. Here Trinidad heard of a sewing cooperative being set up by an organization called Los Amigos, and she and her husband adopted a ten-year-old cousin from Ayacucho to help about their home while she attended the cooperative.

With will power and months of practice she learned to sew clothing of good quality. This work now provides her with money for household utensils and for the empty powdered-milk bags that she uses for household linens. Although she learned her work very slowly and knew nothing at first of organized group activity, she spent every moment she could at the sewing shop, even taking lessons in basic reading and arithmetic from one of the American Friends Service Committee volunteers so that she could read instructions for operating the new knitting machine. She quickly grasped the idea of working for and with a group, and her friendliness has earned her the appellation of "La Trini" or "La Señora Trini."

Trinidad says, "God has been very generous in sending us that which we now have, and we have to give thanks, seeing the work that these people are doing for us." Now she has a family center of her own, a circle of friends, a small income to add to her husband's tiny pension, a focus of interest for her life—and she has won it all through her own efforts.

If the AFSC must justify its faith in people, La Trini is all the proof it needs.

One-third of the population of this country lives below the poverty line. . . . President Johnson has had to call the effort to alleviate poverty a "war" in order to get anybody interested in it. But we have less than \$1 billion appropriated now for the great war against poverty, as against \$50 billion we are ready to put annually into defense.

—ROBERT MAYNARD HUTCHINS

FRIENDS JOURNAL

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

ESTABLISHED 1955

PHILADELPHIA, AUGUST 15, 1966

VOL. 12 — No. 16

Quaker Concepts in Tension

By CYNTHIA E. KERMAN

Openness and Limits

IT often has seemed to me that if Quakerism cherishes one symbol above all others it is *openness*. This may be why windows often draw our eyes in meeting for worship and why those modern meeting houses which have incorporated an open glass wall in their design find this element so meaningful. Friends are open to experience of all kinds, to opinions and viewpoints of others, to the possibility that another—any other—may hold the truth or a part of it and that therefore we must listen to one another. When Friends lose this quality, then they have lost the essential element of being Friends; and those who come to Friends and are not ready to be as open as they can, but wish to keep a rigid and a static view of life, are not ready, perhaps, to be Friends.

Openness has its hazards, however. If we have a truly open wall, we get cold and hot and rained on; and if we are an open person, we get wounded and ecstatic, doubtful and miserable, and we may even be changed by the opinions or actions of someone else. An individual or an organization can be so open it is nothing of itself; it has no core, no character—nothing to distinguish it from its surroundings. The self must have boundaries in order to have an identity. Without them it is not even a tent, but just a spot in the woods, subject to changing seasons, rotting, and erosion, as well as to the coming of new life, but all uncontrolled and without direction or identification.

Therefore when the early Friends threw away church walls and turned themselves outside the standard frame of society they began to build new walls and new limits for themselves: a new shape, a new character. They would not give hat honor; they used plain speech; they would not take oaths; they would not take human life; they came to a kind of uniform of plain dress; they established fixed prices in their shops; they rejected the arts, as well as most of the standard vices, as unnecessary frills on the sober, dedicated life. All of these stands originally grew

out of immediate, real experience of what was necessary in response to what God required of the individual; and many, though not all, came in the end to be empty walls, just as the church walls had been.

In modern Meetings we see this tension between those who feel the essentialness of the pure testimonies and forms as rules, as useful guides, or as witnesses to the world, and those who would hold them more loosely and question each one in its applicability to the modern situation—who reject any rules in favor of openness to the troubling ethical pulls that are present in every incident of life. Quakerism is above all *open*, yet it cannot stand for *nothing* (nor can the individuals in it) and still retain its own being or significance. It must keep testing what is its essential core and what is peripheral. To be alive it must always be in tension, and those who would hold fast to the limits and those who would fling wide the wall must know that both of these courses are vitally needed, but that neither can forget the other.

Being and Doing

One of the contrasts that has brought great conflict and brokenness, or sterility, to many Friends Meetings is that between being and doing. Both are so germane to Friends that either may be adopted mistakenly as *the* Quaker way. There seems to be an intense cleavage of value orientation between those who feel that activities are important—that goals must be achieved, that there is so much work to do in the world that we must be about our Father's business—and those who feel that if we can only get in the right relationship with God, if we can only *be* the kind of people we ought to be, then all else will follow: "Drop Thy still dews of quietness, till all our strivings cease; take from our souls the strain and stress, and let our ordered lives confess the beauty of Thy peace."

Both have their dangers, as it is easy to see. We all know well—most of us from experience—the hollowness of the round of activities which once seemed to have good reason for being but suddenly seems empty of any connection with ourselves. And some of us may know the disconnectedness of trying intensely to *be*, to cut ourselves off from meaningless activity, to take on nothing

Cynthia E. Kerman, one of the founders of Kalamazoo (Mich.) Meeting, is chairman of the Committee on Ministry and Counsel of Ann Arbor (Mich.) Meeting. These meditations grew out of her planning for a retreat which Kalamazoo Friends asked her to lead several months ago. Additional "Concepts in Tension" will appear in the September 1st JOURNAL.

but what is inwardly *us*, until we begin to see that the world of all humanity is outside our door and that we have no connection with it; and finally that we cannot find ourselves except *in relation to others*—that to become more and more pure of involvement is in the end to be an empty glass.

Probably the best resolution of this paradox is described by Thomas Kelly in *The Simplification of Life*:

Life from the Center is a life of unhurried peace and power. It is simple. It is serene . . . Now out from such a holy Center come the commissions of life . . . We cannot keep the love of God to ourselves. It spills over . . . It is because from this holy Center we relove people, relove our neighbors as ourselves, that we are bestirred to be means of their awakening.

But for most of us, at the way station where we are, these

ways must be constantly held in tension by a constant awareness of the cord that connects the two poles. Being and doing must inform each other; separated, both wither, and only if connected by the mutual holding of shared value can both be kept alive. For a Meeting, this means that though there may be people who are more given to one of these values and others more given to the other, both need to keep the other pole—and the other kind of person—in constant appreciation. For an individual, it probably means that he needs to experience both, at periods in his life, as one steps on the left foot and then on the right, and that he needs never to forget that each kind of value gains its own meaning only by sharing elements of the other. Faith without works is dead; but works without love can become monsters, and at best are empty shells.

International Christian University

By ELIZABETH GRAY VINING

IN the western suburbs of Tokyo on a superb tract of more than three hundred acres, a new and important university — international, interdenominational, interracial, coeducational, and bilingual—has arisen in the last thirteen years. American Friends are involved in this, but most of us know practically nothing about it.

In its brief lifetime International Christian University has gained sufficiently high academic standing to compete not merely with the fine old missionary colleges or the private universities of Japanese origin, but with Tokyo University itself. Its graduates are going out all over the world and into all phases of the life of Japan to spread the influences they have received. Three alumnae, for instance, are among the first thirty-one members of the newly established Japanese Peace Corps; they are teaching in Malaysia. Others have continued their studies by means of scholarships and fellowships in Britain, India, Canada, West Germany, Switzerland, Holland, and the United States. Some are teaching; others have gone into banking, industry, radio, television, government, the Christian ministry, architecture, work with the United Nations, and so on. They are in great demand as interpreters; a large number of them served at the Olympic Games in 1964; and at the Japan-United States Conference on Cultural and Educational Exchange (held in Tokyo in March, 1966) four of the five simultaneous interpreters were ICU students.

Elizabeth Gray Vining, member of Germantown (Philadelphia) Meeting and widely known author whose associations with Japan stem from her period of service as tutor to Japan's Crown Prince, is chairman of the Women's Planning Committee for International Christian University, about which more information may be obtained from the JICU Foundation (Ruth Miller, executive secretary), 475 Riverside Drive, New York City 10027.

Esther B. Rhoads, Philadelphia Friend, was on the university's first board of trustees. Hugh Borton, president of Haverford College, is vice-chairman of the ICU Foundation in New York, which raises money in this country to help support the university; Howard Taylor of Philadelphia Yearly Meeting is his alternate. Kenneth Boulding and Ira Reid, American Quaker college professors, have both taught for two years in the university, where they were greatly appreciated. Dr. Iwao Ayusawa, a Haverford College graduate and a member of Tokyo Meeting, who for years served on the secretariat of the International Labor Office in Geneva, has been on the faculty from the beginning. Tane Takahashi (also a Friend), head librarian and the only woman on the University Senate, is the creator of a library which has attracted so much attention from all over Japan that Tokyo University is now reorganizing its library along the lines of ICU's. Fumie Miho of the Friends Center in Tokyo is a "councilor" of the university. The author of this article is national chairman of the 1760-member Women's Planning Committee, which raises \$100,000 each year for some special project. Of the numerous ICU graduates in this country at present, I know of three who are Friends: Susumu Ishitani, who has been at Pendle Hill and Earlham; Akio Watanabe (at Pendle Hill); and Hatsuya Azumi, who is working on the Technical Assistance Board of the United Nations. There may be more.

A university which should be Christian, interdenominational, and international, designed to train young people for leadership in the modern world, had long been a dream of American and Japanese Christians, and in 1949, when a charter was drawn up and a declaration of purpose set forth, the dream began its metamorphosis into

actuality. In their then occupied and suffering country, struggling with deprivations of all kinds, and with the great pre-war fortunes decimated by post-war capital levies, the Japanese themselves, mostly non-Christians, raised \$400,000 to buy a large aircraft research plant on the western edge of Tokyo, to be used for the campus.

American Christians put on a campaign to raise money for buildings. The only usable building already on the site proved adaptable to classroom and administrative uses. A church, a central dining-hall, dormitories (but not enough) and faculty residences, a student union (the first in Japan), a beautiful modern library, a science center now under construction, and a physical-education center (still on the drawing board) are completing the minimal requirements.

Of the present student body of 1258—1154 in the College of Liberal Arts, 39 in the Graduate School of Public Administration (the first such school in Asia), 65 in the Graduate School of Education—53 percent are men, 47 percent women. Fourteen percent are non-Japanese from twenty-four different countries. Of the full-time faculty of approximately a hundred, 22 percent are non-Japanese from five countries. The students—or at any rate the Japanese students—are drawn from the top 5 percent of their high-school classes. About 25 percent are Christians.

Two questions, not unrelated, are often asked. One (since knowledge is not parochial and since this is not a missionary college) is "Why a Christian university?" A three-hour course called "Introduction to Christianity" is required of all students. A church, which is not financially dependent on the university, stands in the middle of the campus, and a midweek chapel service (not required but well attended) is held for the students. On Sundays this church functions both for the community and for the Christian members of the university. Students sometimes come back to be married there, and it serves as the university auditorium. "We do not propose to proselytize," said Dr. Yuasa, the first president, in his dedicatory address in 1952. "You are not asked to become Christians. But we will dare to challenge you—every one of you—with the Christian way of life."

The other question is "What makes ICU unique?" All of the permanent faculty are Christians. The campus (and a campus of that size is itself unique in Japan), with its dormitories and faculty houses, makes possible a Christian community which is open to the world. In the sudden vacuum caused by the loss of nationalistic dogmas after the war, ICU may well provide values and ideals for which the young Japanese are consciously or unconsciously hungering. It may offer one quiet answer not merely to Communism or the Soka Gakkai (the militant, drum-thumping, marching, politico-Buddhist or-

ganization which is disturbing to so many), but, even more importantly, to the threat of a destructive and despairing nihilism.

ICU is unique in being bilingual. Classes are taught in English or in Japanese. It is also the only university committed to an international proportion of faculty and students. It thus provides the experience of living and studying and working out difficulties together with members of other cultures and of re-examining—sometimes painfully—one's own culture, which, according to Dr. Nobushig Ukai, ICU's present brilliant and dedicated president, produces a special kind of world-mindedness.

The Women's Planning Committee project this year is the expansion of the library. Next year's project will be the increasing of the international character of ICU, partly in the hope of raising the percentage of non-Japanese to 33 percent but especially with the aim of bringing more Asian and African students to the university. Japan is nearer to the emerging nations of the East than American or European countries are—nearer in space and nearer in mental processes and habits. This means that ICU can more easily keep in touch with its Asian graduates, bringing them back for further study. It means also that young Asians studying in Japan find themselves in a country that in spite of being westernized is still Asian; they are thus faced with a mediated sort of modernization which does not offer the shock that they receive in coming to, for instance, the United States. A disturbing number of those who come to the U.S. want to stay here permanently, or perhaps fear to go back because of the hostility their new attitudes arouse at home. Those who study at ICU, however, are eager to take back to their own people what they have learned.

The university is supported financially in three ways: by student fees, by judicious use of the land it owns (which has increased enormously in value since it was bought), and by contributions. The largest amounts come from the central boards of the thirteen American Protestant denominations which are represented on the Foundation Board. These contributions range from \$47,850 from one large denomination to \$500 from the Religious Society of Friends. (That is not a misprint. Five hundred dollars). There are also contributions from foundations and individuals, for the most part coaxed from them by the Men's Committee (of which Dr. Ralph W. Sockman is chairman), by the Women's Planning Committee, and by the Foundation staff.

This brief description is not an appeal for funds (though funds of course are needed). It is written under a strong sense of concern to introduce to American Friends a really fascinating and important venture in education in which we have a part and of which we are still scarcely aware.

Religion and the High-School Mind

By EVERETT LEE HUNT

THIS is an attempt to state the purpose and some of the results of a one-year experiment in a small high school in a relatively prosperous Philadelphia suburb. The primary motive may be expressed in the term "enrichment program."

High schools suffer currently from the rather rigid requirements for college entrance. It seems impossible to add courses which will broaden the culture of students without endangering their college prospects. There are signs that the widespread discontent with this condition may lead to changes. But for the present it is necessary to make additions without subtracting from required courses. Therefore this device of the "enrichment program" was invented to give to seniors, in groups of thirty, six-week courses in the history of music, art, cultural anthropology, and religions. All of these courses could be viewed as parts of the history of culture, with religions perhaps as the center in that, broadly understood, they have drawn so heavily upon art, music, and anthropology. The purpose, then, would be, not indoctrination, but acculturation.

One might fear, of course, that a zealot could hope to make his pupils permanent disciples of one particular school of painting or of one group of either romantic or avant-garde composers, or convinced supporters of one set of anthropological customs. But the broader purpose is so to familiarize students with historical changes in these fields that they will not be unduly restricted in their attitudes. To some it may seem shocking to apply this conception to the history of religions, but the almost inevitable result of such instruction is to find both truth and error in the historical development of all religions.

There has been much written about the relative merits of concentrating on the unity of ethical teachings (such as, for instance, the minor variations on the golden rule) and of directing attention to contrasting elements (such as beliefs concerning the nature of God, concepts of sin, salvation, eternal life, and final judgments). But instead of arguing these approaches philosophically we shall consider only the responses of the high-school seniors to this experimental required course.

The seniors were grouped in sections according to their academic abilities and interests. The variation in response from these different groups, all from the same

general economic background, is astonishing. The lower groups had little familiarity with the Bible or with any other religious writings, and they showed so little curiosity about ideas that a textbook which attempted to make philosophical comparisons had to be replaced by one with a simpler approach. Although there was considerably more interest in the concrete manifestations of religion in architecture, painting, and music, it was impossible to develop these extensively in the limited time available. In religion, just as in other subjects, these groups require their own technology of instruction.

On the other hand, in the higher academic groupings there was a keen intellectual response, quite regardless of religious background. There was little need to deal with student bigotry or dogmatism, although in a few cases there was a deeply rooted skepticism about *all* religion as hopelessly unscientific. But even here there was an excited interest in contrasting different world views. The attempt to emphasize the unity of religions in their golden rules, or in their concepts of the brotherhood of man or the primacy of love, was not immediately impressive; the youthful mind is more attracted by the stimulation of debate. At this point it is more interested in adventure than in security. An English-literature seminar devoted to existentialist authors had great influence on religious discussion. The majority of students were relativists, rather intolerant of any "moralist dogma," much interested in "situation ethics," which makes everyone free to make his own decisions in the light of his total situation. They showed the impact of trends in contemporary social sciences. Many of them expressed a desire to go on with such studies in college and were pleased to learn that there has been a notable increase in the enrollments in college departments of religious thought. It was hardly possible to explain adequately to them that the tendency in contemporary analytical philosophy to drop all interest in ultimate questions was turning even skeptical students toward courses in comparative religion.

Although this year's experiment left many unsolved problems of scheduling, staffing, and departmental relationships, it removed all doubt from the mind of this emeritus college teacher that the high-school mind, which has shown its capacity to make so much progress in the natural and social sciences, also has a capacity for the more speculative thought required by such larger questions as What is man? Where did he come from and where is he going? What is the meaning of sin, moral good, retribution? and What is the purpose of suffering?

It will be a serious loss to our culture if the high-school mind, trained to realize its amazing capacities in other fields, is not stimulated to think also about the place of religion in the development of man.

Everett Hunt is a member of Swarthmore (Pa.) Meeting who, since his retirement from the Swarthmore College faculty, has taught at Cornell and has conducted the experimental course described here. This coming academic year he is to be a visiting professor at the University of Hawaii.

The Soft Society and the Hardened Heart

By FRANCIS B. HALL

CIVILIZATION itself is on trial today. Spiritual religion is being replaced by secular humanism. The heights and depths of human experience are being replaced by homogenized trivialities. The stakes are high: the very life and death of man and his culture.

Such facts must bring to us a realization that in practice we Quakers fall far short of what we ought to be. If we are to help meet the crisis of our age there must break into our gatherings, into our lives as Friends, that same Power which has time and again swept into the stream of history and changed its course. It is imperative that we see the need, see the special task for Quakerism in helping to meet the need, and launch into the kind of living which offers hope of bringing us into the full stream of God's spirit.

Let me mention briefly three main areas of the crisis that call for the best in the Quaker answer.

The President of the United States proclaims that he is leading his nation (and even the world) toward the Great Society. No one has fully defined the characteristics of such a society, but undoubtedly most of its aspects call forth a positive response among Friends. There is, however, a disturbing side to the development. There is much that points, not to a Great Society, but to a Soft Society—a bland standard of living that leads to a dull contentment for the vast majority of people and to a real deadening of spiritual concern.

The fact that in the nations with wealth there is a diminishing of inner hunger is borne out for America in the sociological surveys quoted by Will Herberg in his book, *Protestant, Catholic, Jew*, and for Europe in the simple statistics of church membership and activity, which themselves only prove the deep concern of Dietrich Bonhoeffer about "the world come of age." Does all of this prove that Freud was right after all—that the "illusion" of religious faith and practice can be given up in the modern, scientific world?

We might almost be forced to answer yes to that question if there were not other facts to give us concern. Alongside the Soft Society there is growing up another society, made up of a minority but nevertheless a powerful force. This might be termed the Rebel Society. It has two major types of constituents. Those who want

the material values of the affluent society, but rebel against its morality, turn to any and all forms of crime to get what they want. The others find those values meaningless and rebel against them, turning to free sex, to dope, and to the endless pursuit of ephemeral pleasure to find temporary meaning. It may be concluded that the shallow, banal values of the Soft Society are leading to a sense of meaninglessness in an alienated minority. Can civilization endure if this shallowness and this alienation continue to grow?

Man *cannot* live by all the luxury of a technological civilization, and if he tries to do so he will find himself falling into emptiness, loneliness, boredom, anxiety, fear, and hatred. There is a power in the human heart which can speak to the condition of every man. It is the source of that inward peace that overcomes anxiety and fear, that joy that does not pass, that love that casts out fear, that fulfillment which satisfies the deepest longings of man. Friends have known this experience in the past and have been able to shake nations in proclaiming it. Do we know it today? Are we able to proclaim it with power?

One of the most hopeful signs in the social currents of our time is the American civil rights movement. It has called forth a phenomenal idealistic commitment on the part of young people and church leaders, and the fruits in terms of legislative change have been striking and gratifying. But at the same time it is clear that genuine progress is slow and perhaps nonexistent. No matter how good and how necessary are all the means of nonviolent social change, something more is needed. If there is hope for building a nation of brotherhood of all races, it must come from a deep-seated change in men. It is pietistic blindness to say that we must put off legislative and economic pressures until the human heart changes, but it is humanistic blindness to say that the good society can be built without an inner change in countless men.

The discovery by spiritual religion that a change in the heart takes place when one comes into the living experience of God must be rediscovered and injected into social struggles. Deeper than force, deeper than social pressures, deeper than psychology, deeper even than the commitment of the religiously oriented will, is the transformation of the very nature of man which takes place when he comes into that life and power which takes away the occasion of all war. Does it exist today to the degree that it can make the impact needed on the course of social change?

Francis B. Hall and his wife, Pearl Hall, are Directors of Powell House, New York Yearly Meeting's conference and retreat center near Old Chatham, New York. He wrote the following article as a comment on the Friends World Conference study book, *No Time But This Present*, which, he says, does not give Friends a challenge adequate to the needs of our time. Other comment on the study book is invited by Friends World Conference, 152-A North Fifteenth Street, Philadelphia, Pennsylvania 19102.

When Christianity was born it challenged and transformed many of the evils of Israel and Rome. When Quakerism was born it challenged and transformed many of the evils of England. It was caught up in that spirit which makes a Meeting a creative force in the world—that, indeed, makes a Meeting a society of love which is a forerunner of the Kingdom of God on earth, the avant-garde of the truly Great Society.

Is the Society of Friends such a society today? What can we do to make such a society our goal?

The "Call to What is Vital" written by Rufus Jones years ago speaks to us with renewed force today, for the questions asked above have been answered in the negative. There is much to be grateful for in the Society of Friends. There is genuine love, deep concern, far-going commitment, and gifts of the spirit. But when we measure ourselves by the challenge of the world we live in we know that we are failing both as individuals and as a society.

How can we respond to that call? We must continue to do all those things that are truly essential to Quakerism, but we must intensify our doing, bringing a whole-hearted commitment to what has been only partial before. We are called to a total search for spiritual renewal. We are called as individuals and as Meetings, and where the Meeting is not interested we are called into fellowship groups which may be part of a large Meeting or may cut across several small ones. We are called to become parts of a fellowship of spiritual concern, with the spirit and the Meeting at the center of our lives and with a concern that the whole of life be permeated by the power of the spirit and the fellowship it creates. The life of the spirit is not an isolated *part* of life; it is relevant to the *whole* of life.

The need is world-wide; we can start with ourselves. The call is to everyman. How do *I* answer that call?

Hear an Infant Cry

By EUGENE H. SLOANE

O anthropologist who seeks laws
In celt, potsherd, or other artifact
To explain man's upward climb to the social pact,
Now hear a poet state the one true cause:
Go back, go back, but finally make a pause:
Hear an infant cry in ancient night,
See a woman quit a frenzied rite,
Restrain herself, to feed another's need.
This, a helpless infant's cry, has built the home;
On *this* were built Buisis, Athens, Rome.
A helpless infant's cry became the reed
Of Nazareth that, planted on the Skull,
Became the tree of love, the Logos mead,
And *this* the Arch-negator, Death, cannot annul.

Meditation of a Substandard Friend

Reprinted from Quaker Monthly (London)

LORD of my life, forgive me this Monday morning for liking it so much better than Sunday.

Eleven o'clock matters most on Sunday, and all must be pressed aside that would prevent us arriving punctually, looking decent and geared up to endure, straight away, the trivial chat that precedes being allowed to enter Thy silence.

"How are you? How are you? Did you enjoy the film? Did the cakes turn out right? Any news of Milli-cent? How are you?"

"Very well." I always say that unless obviously germ-ridden. It would harbor of sensationalism or mental unbalance to answer freely, "Desperately frustrated—in a state of unspeakable yearning, hungering and thirsting after righteousness—feeling rotten spiritually, in need of first aid—conscious of my own beastliness in criticizing Friends good and kind simply because they are oblivious of the desperation of inner needs." Or, more superficially—"thoroughly annoyed at being asked to teach at a moment's notice," or, "jagged nearly to pieces rushing so hard to get here, unfit for social exchanges." Added to these transgressions, there is the hypocrisy of, after all, joining in the chat so as not to look superior by going in too soon.

Forgive me, Lord of the Sabbath, for sometimes timing it to slide in just at eleven.

Even then, centering down is sometimes replaced by straying criticisms. Surely the heat should have been turned on earlier? Here comes F. She looks alert. She will speak at half-past and go on ages. *Must* the ice-cream van do the chimes at our gate? The children of other Friends wash much more than mine. . . . I will get that boy later, about his neck.

If the spirit gives me utterance, I censor thy word lest any be offended, or that worst of Quaker indictments be fastened upon me: "She's emotional." Yet I sit in judgment upon him who quotes acceptably from *The Observer*.

* * *

But now, O Lifegiver, it is Monday morning and Thy power floods in as I stand before the piled sink. Domestic ambition stops, all stops, that I may praise Thee. It is quiet. They have gone their ways—to work—to school. Beyond the window the efficient women hurry to their wage-earning. They will be able to have a refrigerator. No one pays me for my work. I do not need it because of Deuteronomy xxviii: "All these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God."

I drift through the litter of a late evening, finding

coffee cups and worldly ash-trays. My son has taken his bicycle to pieces beside his bed. If he were here I should snap, but, because he is absent, I commend his prudence in laying down a newspaper first.

Today I have a busy program to justify my existence. I will range far and wide for nourishing foods, then settle down to a spell of paper work, and slog at it.

But, rat-tat, a neighbor comes and begs me to keep his dog. All day. Frisk has brought his ball with him. How well everything fits in. Now I cannot obey the blind urge to go shopping. Glory be for the dog. He and I will walk about the garden in flickering sunshine, seeking a buried bone, listening for the first robin, all else deferred.

Brother Lawrence would bundle up that mound of washing and exalt thy name in the launderette with Frisk on a lead, but I have not reached that far yet.

No, I will just put on my shoes and sit in silence awhile amidst the muddles to praise thee for Monday morning.

Wanted: A Quaker Mind-Opener

By BARBARA HINCHCLIFFE

IT is a warm summer evening—the setting, a wooded area with small cabins scattered around the main lodge at the edge of the clearing. The evening program of the work camp is over, and it is too early for bed. There is a group of teen-age participants around a guitar player on the steps of the lodge. Couples and threesomes sprawl under trees. A few boys and girls are sitting back in the shadow of pine trees. Some of them are Quakers; some not. They are very quiet, although occasionally they erupt in a shout of laughter. They are all smoking, inhaling deeply, holding the smoke in as long as they can. They are smoking marijuana. . . .

The scene is the large, comfortable living room of a home in Exurbia. It is early evening. The daughter of the family, home from college, is entertaining a group of friends. A superbly-toned hi-fi set is giving out Palestrina in stereo. There are many books in the room: contemporary books, classics, a recent revision of *Faith and Practice*. The young people have just finished dissolving sugar cubes in water and are drinking quickly. In a brief while they will have crossed the threshold into the world of LSD.

These are not rare or isolated occurrences. They are as much a part of our national life as the draft. They involve Quaker young people as well as others. There seems to be an ever-widening gap between the pre-World-War-II

world of adults and the “cool” world that exists as a very real and a very large subculture among our young people today. Theirs is a world without absolutes, a world which accepts a broad variety of sexual attitudes as easily as adults accept the variety of products in a supermarket—a world which increasingly includes drugs, particularly the hallucinogens. It is not “cause-oriented,” although some of its inhabitants are “crisis-oriented” activists. Like any other subculture, it has its rituals, dialects, schisms, and countersigns.

There is an adult world of drugs, too, of course. The 24 million prescriptions for amphetamines and the 123 million for sedatives and tranquilizers written (legally) last year were not necessarily for teen-agers. Objectively gathered statistics indicate that alcoholism remains a bigger mental crutch and health hazard than LSD, “goof balls,” pep pills, and tranquilizers combined. Amphetamines and barbiturates are addictive, and they can and do cause deaths. The emotional and financial costs of alcoholism are too well documented to require further statistics. Certainly some of the Dexamil taken in this country is used by Quakers, as well as some of the liquor.

It is useful to examine briefly what these exotic fruits of the earth and of science give to the user, what he expects to find, what motivates him. Amphetamine derivatives keep the user wide awake and going for a long, long time. They could get a harried mother through a week of committee meetings, housework, children's car pools, and the Saturday night dinner party—or a college student through a week of exams. The barbiturates, on the other hand, are relaxing, giving the relief of sleep.

What about marijuana? In spite of the quantity of medical evidence available on the subject—starting, perhaps, with the massive LaGuardia Report of the forties—it is hard to convince anyone that marijuana is nonaddictive. Marijuana is a communal drug—something to be shared with friends. The user does not forget where he is, or pass out, or want to start a fight—as may be the case with alcohol. Often he feels an increase of affection for people in general, a benign detachment. His temporal and spatial perceptions change. A brief phonograph record plays for what seems like an hour: each note separate and clear. Often the room seems larger; his feet look to him as though they were very far away. He may feel less and less like moving. His interest in sexual activity is no greater than it would be normally, perhaps less. But he *can* move, function, think clearly. He does not experience the visual hallucinations of LSD. He wakes up the next morning with no aftereffects, no compulsion to smoke.

LSD and the other hallucinogens—or psychedelics (as former professor Timothy Leary calls them) are already the bread and wine of a new religion, one sect of which calls itself the Neo-American Church. Since Aldous Hux-

Barbara Hinchcliffe, a member of Green Street Meeting, Philadelphia, is on the staff of Farmers and World Affairs at its Philadelphia headquarters.

ley's *Doors of Perception* there has grown up a considerable body of literature on the "mind-opening" effects of these drugs. LSD is easy to make, at the moment easy to get, and difficult if not impossible to detect. Taken with the right surroundings and in optimum circumstances, it can produce an astonishing and beautiful experience. But some of its images can be filled with unutterable horror. Based on present evidence, a bad experience would seem to be the exception rather than the rule, with many circumstances besides the drug itself as contributing factors. Certainly it holds very real dangers for deeply disturbed people. And there are other dangers: crossing a busy street under its influence, for instance, when cars could appear as brightly colored lights, moving slowly, or at random.

All of the above-mentioned substances are relatively easy to obtain in this country, legally or otherwise; they are widespread in their use, especially among the fourteen-year-old-and-up young people. They are mainly middle-class and upper-middle-class habits. With the exception of alcohol they are not the desperate refuges from hunger and ugliness of the poor.

Why do people use them? Adults use them to escape tensions and problems; to keep going; to conceal emptiness, weariness, or anxiety—frustration or guilt.

And young people? For many reasons: the honest search for another reality, a higher reality—not an escape from "this" reality, but a reaching out, a looking, for what was once summed up by the word "God"; a way of reacting against the adult world and its authority, of saying, "We have looked at your world, your 'reality,' and have learned that it is false and ugly and cruel and hypocritical, and we have found our own."

Then there is the experimental nature of the young human, the desire to try something new, the lure of the illegal and forbidden, the desire to be "in" with the frequently highly intelligent and gifted young people who inhabit the world of drugs.

There is also the attitude I have heard expressed often, summed up in this direct quote: "People like Leary are trying to make a religion out of LSD, and adults think you smoke pot or go on acid to 'rebel,' but it never occurs to any of them that it's just—fun. It's another way of experiencing. You just groove on it." This is an unusually intelligent man, a graduate student, speaking. He is interested in world affairs, nonviolence, pacifism. As a scientist, he has an interesting and responsible job, which he does well. He is also an accomplished musician. He reads widely and has a varied circle of friends. He smokes marijuana when he feels like it and has taken LSD several times with great enjoyment. For this he could be sent to prison. (Probably he would not be sent to prison if he got drunk every night!)

The use of any personality-changing substance raises many questions: medical, ethical, sociological, theological. Who is going to start an honest attempt to communicate with the cool and silent young of the world of drugs, or to reach out to the adults who turn to discreet alcohol and "diet pills" while being scandalized by the use of drugs on campuses?

It seems to me that no public or private segment of our culture is at the moment engaged in a serious and objective inquiry into the matter of drugs. The questions must be asked with a real desire to find what Friends used to call "Truth"—not in the spirit that has already decided that these narcotics are evil and degenerate things, nor yet in the spirit that insists that they are the ultimate most excellent way of life for the future.

There are articles aplenty (and radio and TV programs) about drugs, from the "sexational" type to fairly serious studies, but no specifically religious group that I know of is doing intensive work on the subject with the aim of evolving an existentially valid approach to it. The young maintain their cool silence. Many adults do not really want to know what their children think and do, let alone why.

Does Quakerism have some sort of historic role to fulfill here? We believe in an Inner Light, and that men seeking together in this Light will find guidance and answers. Could we try the Quaker approach on the what and why of drugs? Could we go to young people—our own and others—with humility and love and ask them to share with us their insights, their criticisms, their unanswered needs? Could we show ourselves human and available to them so that we may reason together?

Could Friends be the "mind-openers" of our day on this vitally important matter?

Meditation

on a crowded weekend at a Quaker conference center

By MILDRED BINNS YOUNG

Said NO. I will not wash these strangers' feet:
Not make their beds; not sweep the ashes up
Which they drop, smoking as they meet
In halls or on the stairs; not clean the cup
Their egg has smeared, nor scrape their wasteful plates;
I will not lay a fire to feast their eyes
Whose eyes look past me to their friends and mates,
Rating my service a paid-for prize.

Yet One came once who walked among the proud
As one who serves, and went among the careless
As caring for each person in the crowd;
And even amid the angry He moved fearless;
Was Lord and died as slaves died. Then confess
That to this "No" he answers sternly: YES.

Complete with Distractions

By ELIZABETH J. BIRMINGHAM

"HILL HOUSE is a Meeting to which new people come and from which people frequently go, but the Meeting itself will always go on."

This was the comment of a Ghanaian who for many years has seen the flow of Friends who come to Ghana to work for a few years or to visit for a few weeks or even a few days. While they are in Ghana they belong to the Meeting and play a full part in its activities.

Hill House Meeting unites the largest group of Friends in West Africa. In order to bring together the many scattered Friends working and living in West Africa who do not have an opportunity to attend a regular meeting for worship, we organized an Easter Conference. This gathering has now grown so large that we no longer meet at Hill House itself, but at a conference center up in the hills of central Ghana. At Easter last year the sixty Friends attending included two who have been living in Togo for some years investigating ways in which Friends' organizations can be useful in West Africa, a visiting geologist and his wife and little son who were exploring a nearby gold mine and came to the conference, and an Irish family, with four very cheerful children, who drove all the way from Nigeria.

The meeting house used by Accra Friends was built about 1934 on the north side of Achimota Hill. Many of the early attenders taught at Achimota School, one of Ghana's most important boarding schools. The meeting-house building is an open one; the trunks of palm trees which originally supported the thatched roof have been replaced by concrete pillars, but there are still no walls to shut out the view of the hills or the sound of crickets or the scent of the flowers. Birdwatchers find it hard to sit still when a kingfisher flashes past. Occasionally a flock of rather Biblical sheep wanders through the meeting-house garden, and one catches oneself wondering who will preach a sermon on sheep!

An open meeting house has advantages as well as distractions. The breeze carries away the squeals of babies who try to attract the attention of their friends or seek to entertain the silent grown-ups. Latecomers can slip in without causing a disturbing pantomime by shuffling doorkeepers.

Worship is sometimes interrupted by a flood of exotic language from the golf course beyond the hedge, and one Friend remembers actually being hit by a misdirected ball. Despite this and other passing distractions, Hill

House is a place where great peace can be found, and it is appreciated by many who had not previously been in touch with Friends' way of worship.

Perhaps the view and the occasional passers-by with their head-loads help us to focus our attention on the affairs and problems of the world around us.

After Meeting we have a greater opportunity than many Friends' groups have for getting to know one another; we finish Meeting at 11 o'clock and so have plenty of time for talk and lemonade before mothers begin to think about getting home to their groundnut stews, or children begin to clamor for beach picnics.

Friends from abroad who work in Ghana derive much joy and strength from such an alive Meeting.

"Ye Heard a Voice"

By HOWARD E. KERSHNER

WHEN I started recently to reread the Book of Deuteronomy I did not expect to find many new thoughts, but Chapter IV leaped out at me with profound significance.

In his farewell message to the children of Israel, Moses warns them against the worship of sun, moon, stars, images, idols, and graven images. He tells them in picturesque and expressive language that God is a spiritual being, without similitude to any material object, and without form or shape. He must therefore be worshipped in spirit.

And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice.

A few verses further on Moses again cautions his hearers:

Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire; Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flies in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven; to worship them and serve them.

As the children of Israel stood before the mountain listening to the voice of God, had they seen a face or form or shape of any kind we may be sure they would have reproduced it as a means of reminding them of what they saw and heard. In time it would have become an

Elizabeth J. Birmingham, an English Friend, went to Ghana a few years ago as a bride. She was previously a member of the staff of Friends International Centre in London. This account is reproduced by permission from *Friends World News*.

Howard E. Kershner, president of Christian Freedom Foundation, editor of *Christian Economics*, and syndicated columnist, did relief and child-feeding work in Europe for the American Friends Service Committee during the 1930's and 1940's. He is a member of Montclair (N.J.) Meeting.

image and an object of worship. For that reason Moses repeatedly reminded them that they saw no similitude but only heard a voice.

This has a special message, I think, for Friends. From a long acquaintance with Quaker literature I have never seen this passage cited as a justification for our form of worship. But to me it seems to be one of the most powerful references in the Bible in upholding the significance of quiet worship in plain meeting houses. We see before us no cross, no pulpit, no altar, no robed minister, no vested choir, no organ, and no stained glass to distract our thought or to take our attention off of the object of our worship: to hear the voice of God.

I am not opposed to these things. I enjoy the dignity and beauty of sacred music and of the forms that accompany it. I am not ruling them out as helpful to worship on many occasions and for many people, but I am profoundly convinced that Moses was teaching a great lesson when he told the Israelites to beware of any natural shape or form and to keep their minds centered on listening for the voice of God. A plain meeting house with the least possible material distraction is one of the best possible settings in which to center down and make an earnest attempt to hear what God is saying to us.

To Keep a People Free

By MARION L. BLISS

TODAY we talk of unity in the churches, and under one rule of brotherhood and love we would have that unity. But almost at once we feel the dividing thorns which have brought bitter blood to the temples of mankind for centuries. Consider the Apostles Creed and these words about Jesus: "He descended into hell." This statement does not appear in the four Gospels or in any part of the Bible, and so it has stood as a point of trial to many honest souls. Finally the Methodist church has deleted it from its ritual. But the creed remains for many churches in its original form.

Recently I heard this creed repeated at an Episcopalian church meeting, gathered with Presbyterians to talk of unity. I felt that same uneasy stir I had known in my youth. It did not sound like truth but like a man-made assertion, for Jesus had said to the repentant thief on the cross: "Today thou shalt be with me in paradise." Somehow hell and paradise seemed widely separated, and yet for generations church people have chanted the creed as truth. Afterward I asked the pastor about its meaning, and he replied by saying it meant that Jesus had shared with us this taste of death. I came away not satisfied. Only truth can bring us unity.

Marion Louise Bliss is a member of Palm Beach Meeting at Lake Worth, Florida, where she serves as librarian.

I felt as Castellio must have felt in the sixteenth century. He was trained in the church and by 1541 had become the brilliant and trusted secretary of John Calvin. But he could not repeat this creed in honesty and truth, so he refused to join in declaring it. Because of his earnest conviction on this point he lost his high place in the church and was forced to do manual work to support his family. But he had a clear and able mind and went to work translating the Bible into Latin and French. These translations were widely read, and in England they were used to present the Bible in English translation.

Castellio wrote in a letter of dedication to the King of England: "I address you, O King, not as a prophet sent from God, but as a man of the people, who abhors quarrels and hatred, and who wishes to see religion spread by love rather than by fierce controversy, by purity of heart rather than by external methods."

In his living he stood for this truth; therefore he never was ordained by the church. "The friend of truth," he said, "does not obey the multitude but the truth." Today we have the same multitude telling us what to do. Jesus told us "to love one another, even as I have loved you." Obedience to this command would settle the controversy in the churches and bring peace to the world.

At the time of the cruel burning of Servetus as a heretic, Castellio wrote to Calvin: "To burn a man is not to prove a doctrine but to burn a man."

Today we are still burning men in the cause of freedom and have added women and children to the frightful list of our burnings. This is not the way to show Christianity to the Communists. The only way to prove Christianity is to return good for evil and love for hate. This is a hard lesson, but Friends have believed in it and have practiced it. To kill all Communists is not to present a new way of life but to kill millions of people.

We may be scorned and called unpatriotic because of our stand for peace, but it is the only way to bring freedom to our nation and world. We cannot fight for freedom. Good does not come out of evil. Castellio gave us the truth. Religion must be spread by love, not by force.

This truth reaches out to us today in the Society of Friends. I believe we shall need the courage of the early Friends in order to proclaim it. Truth makes us free, but we have to wait and endure.

Thomas Kelly said: "Be dreamers. Dream of doing great things." The greatest dream is a world without war. There is work ahead to help that dream come true.

For God so loved the world that he gave to each of us a portion of his eternal spirit to guide us in our decisions, to comfort us in our distress, to encourage us when we despair, and to counsel us in our relations with others.

—CHARLES C. THOMAS

Book Reviews

QUAKERISM: A View From the Back Benches. By CYNTHIA ARVIO, RAYMOND PAAVO ARVIO, FRED BUNKER DAVIS, DOROTHY FLANAGAN, ROSS FLANAGAN, GEORGE LAKEY, VONNA TAYLOR, WILLIAM TAYLOR. The Back Benchers, Pomona, New York, 1966. 40 pages. 50 cents

In the recent era of Quaker reunion there has been a dominant spirit of don't-rock-the-boat which, some of us think, has played havoc with our corporate life. New ideas are frowned upon, disagreements withheld, resentments driven underground, and with *aggiornamento* racing through the rest of the Christian world, it seems very boring to be a Quaker. Lately there has been a "timid counter-movement, of which this pamphlet is the most hopeful expression to date. The Back Benchers are not a committee, they have no *imprimatur*, they are simply eight Friends with something to say, and the most outrageous thing about them is that they have gone ahead and said it. Their lively, sometimes impudent pamphlet shows both the strengths and the weaknesses of current Quaker dialogue.

The strengths are considerable. The Back Benchers address the problem of renewing community in our Meetings and do it freshly and intelligently. They ask questions that need to be asked. How large should a Meeting be? Is our property really an encumbrance? How can we escape class attitudes? How sacrosanct is silence? Have we turned our testimonies into social casework? Do we really mean our pacifism? Why not discipline? What should be our criteria for membership? The proposed answers, even when they are very way-out, can jar us usefully. The chapter on business meetings could well be adopted whole as a manual.

For all that, there is a sense in which the pamphlet is shallow. Community is fine—but community of what, to what end? Just what is the Society of Friends all about? The question of identity is basic to all our other problems. Are we communities of discipleship? Disciples of whom, and in what sense? Associations of mystics? Do-it-yourself Protestants? In terms of our different answers to these questions, all of us can be identified factionally, whether we want to be or not. Coherent proposals for renewal are possible in factional terms. The Back Benchers show how far we can go in factionally neutral terms. They also show that this is not far enough. This reader, at least, was nagged by a succession of "Yes, but" questions and a sense that the really basic problems are still being dodged.

R. W. TUCKER

THE GHETTO OF INDIFFERENCE. By THOMAS J. MULLEN. Abingdon Press, Nashville, Tenn., 1966. 108 pages. \$2.25

The "ghetto" about which Thomas J. Mullen writes is inhabited by WASPS (white Anglo-Saxon Protestants). He is troubled that the "haves" have failed to practice Christian love and charity toward the "have-nots" (Negroes and poor whites) across the tracks.

Friend Mullen delineates the problem boldly, drawing upon his own experience as a Midwestern Quaker pastor, as well as upon sound outside resources. He writes: "The local

church, when it tries to be interested in the problems of race relations or poverty . . . usually misses the point. Its approach to the problem primarily consists of two methods: simple charity and dandy resolutions." No QUOR (Quaker Uncommitted on Race) should deny himself the help available in this relatively gentle exposition of the facts about the ghetto in which he lives.

For all its value there is a flaw in the book: its promising analysis of the problem is not followed by equally strong proposals for remedies. One almost feels the author has avoided his "dandy resolutions" pitfall only to succumb to the "simple charity" solutions.

Perhaps the explanation for this partial failure lies in the basic approach: i.e., solving the WASP Ghetto problem from the inside looking out. Or—put another way—Pastor Mullen seems to seek ways toward the salvation of the souls of White Folks, rather than for necessary and radical changes in the whole fabric of American society. One without the other is not likely to produce the desired result: a cooperative, caring society.

WILLIAM and VONNA TAYLOR

RIOTS, U.S.A. 1765-1965. By WILLARD A. HEAPS. Seabury, N. Y., 1965. 186 pages. \$3.95

A riot is a form of group violence which is contrary to existing law. According to the author, riots have always occurred throughout the world. The first important one in the United States was the violent protest against the Stamp Act throughout the American Colonies.

Americans have rioted in surprising places and circumstances. Examples discussed in this book include The Stamp Act Uprisings; Philadelphians against medical-school body-snatchers and Catholic residents; New Yorkers against "foreigners" and Civil War draft officials; Los Angelenos in the massacre of Chinese; steel and railroad workers in Homestead and Chicago; Boston citizens during the 1919 police strike; race riots in East St. Louis and Chicago; the "bonus army" march in the national capitol; prison riots in Michigan; Negro civil rights demonstrations of the past decade.

Each of the riots resulted in the death of some persons, the injury of many others, and usually the destruction of property. The facts reported by the author indicate that each revolt challenged civil or administrative authority with which the "mob" was extremely dissatisfied, and from which the rebels believed no redress was possible through negotiations within the law.

The author (a professional librarian) distinguishes groups of people as follows: a "crowd" is a passive group which, in motion, becomes a "mob." If the mob does illegal violence to persons or property, this constitutes a "riot." In colonial days specific legislation applied to riots, and police officials were required to "read the riot act" to every group which they ordered to dissolve.

The book provides important historical facts for understanding of today's world climates of violence. The analysis is not always flattering to our political or industrial leadership.

C. RUFUS ROREM

POSTSCRIPT FROM HIROSHIMA. By RAFAEL STEINBERG. Random House, New York, 1966. 119 pages. \$3.95

During May of 1965 Rafael Steinberg went to Hiroshima to gather material for an article commemorating the twentieth anniversary of the A-bomb. Many other writers had also made the trip to Hiroshima that year to write reports, but Mr. Steinberg decided that there was yet another, much bigger story that needed to be told. He went back again and again, and he did his "homework" well. *Postscript from Hiroshima* is a compassionate, quiet book not intended to rouse the reader to rage or numbing remorse. Rather, the author takes us through the streets of Hiroshima to talk to those who saw the "pika"—the flash—yet somehow survived, and he lets them talk to us in their own words.

In the Peace Park he stops at the site of the Atomic Dome, the only ruin still left standing. "Piles of masonry lie tumbled in the weeds behind the remaining walls, and on top, like a crown of thorns, the rusting steel skeleton of the building's blasted dome is etched in black in the gathering mist." Then on to the cenotaph, with its inscription: "Rest peacefully for the error shall not be repeated," and he listens to the "throbbing, hollow sound of the Peace Bell." "A soft breeze rustles the garland of folded paper cranes draped on the Children's Monument. If there are ghosts, I am thinking, now is the time for them to speak. A hand touches my elbow and a smiling high school boy (with Beatle record clutched in hand) is standing there, speaking awkward English. 'May I have conversation with you, sir?'"

Peace has come to Hiroshima, a peace filled with fear of hidden illnesses for the 93,000 "hibak'sha" (the people who received the bomb), still residing within the city. But it is also a peace that brings children to the Peace Park for a day of fun and play, a peace where "no one hates America any more" and "no one will throw a stone at you because you are an American, but I think America should acknowledge a spiritual responsibility at least."

The author speaks to many of the people, and what they have to say is well worth listening to at a time when Vietnam is foremost in our minds and memories of the Bomb have been all but obliterated and forgotten.

LEA HEINE

DIGNITY OF THEIR OWN. By WILLIAM H. KOCH, JR. Friendship Press, New York, 1966. 190 pages. \$1.95

In all the many publications about migrants or people of low status, dignity of the individual is always of first importance. The author of this book, in three case studies, does a good job of showing that hope must be the vital force in reaching solutions. "The existing hostility of low-status people is a fact," he states; "hopefully it can be channeled into constructive rather than destructive paths. . . . The sense of hope to be communicated must be accompanied by very real and tangible demonstrations that the people can, with help, of course, but fundamentally by their own efforts, achieve ends that they never before thought possible."

William Koch has a keen understanding of the needs and of how to catch the migrants' faith to bring solution. This comes about by working *with* people instead of *for* them.

Always in this work of organization one is looking for an opening and for the patience to continue the search until it is found.

As thousands of farm-worker migrants trek North again from California, Texas, and Florida, there are new stirrings of deep unrest among them. They have found fresh hope in the grape strike in California, which brought them organization, and in the unions which have come to their aid in Texas and Florida. This is the first time that organized labor has made a concerted effort to give its strength and material resources toward the solving of this problem. Can it have the patience and understanding that Mr. Koch shows so clearly are needed to win the struggle?

C. H. MAYER

SITUATION ETHICS: *The New Morality.* By JOSEPH FLETCHER. Westminster Press, Philadelphia, 1966. 176 pages. \$1.95

Nothing is more suspect than a "moralistic" attitude which often masks hypocrisy, perversion, and greed. Molière exposed it with *Tartuffe*, and Dickens with *Pecksniff*. This book is an eye-opener for those who confuse Christian morality and ethics with inherited Victorian social and sexual mores. One is the result of inner freedom, the other the outgrowth of repressions, anxieties, and local prejudices. It is not a question of *agape* (love) versus *eros* (sex) but of *eros* with *agape*, for where there is love there is freedom.

Joseph Fletcher, author of *Situation Ethics*, was formerly dean of St. Paul's Cathedral in Cincinnati (Episcopalian). The book is related in subject to *Towards a Quaker View of Sex* and in spirit to the views of progressive theologians such as Tillich, Bonhoeffer, and Niebuhr. *Situation Ethics* urges us to weigh the merit of every situation, even the most delicate and compromising one. A situation is not to be judged in advance by inherited rules, but by the criterion of love. Love may demand a solution contrary to law and custom; if that is so, love should prevail. Such a solution will not then be in conflict with the true Christian spirit, although it may be with legalism and certain social mores. *Situation Ethics* opposes the extremes of legalism and license but draws a fine line between the two. Thus every situation ought to be judged in terms of the law of love, which also considers the consequences.

This is a brilliant, disturbing, and powerful addition to the growing literature on the new, but not less Christian, morality.

PETER FINGESTEN

THE YOUNG NEGRO IN AMERICA, 1960-1980. By SAMUEL D. PROCTOR. Association Press, New York. 160 pages. \$3.95

This is a short yet stimulating account of the ways in which the "Young Negroes" got their quest for *Freedom and equality* now off dead center in 1960 by organizing sit-ins and demonstrations in lunch counters and other public places in North Carolina, Louisiana, and elsewhere. The author has moved onward and upward by way of the presidency of Virginia Union University and the Agricultural and Technical College of North Carolina, directorship of the Peace Corps Program in Nigeria, and associate directorship of the Peace Corps. He is now a special assistant to the director of the Office of Economic Opportunity.

Writing with freshness and a sense of great hope, he recounts milestones in the history of the civil rights movement, revealing the stark brutality of white hate-mongers in the South by recounting findings of the autopsies of the three civil rights martyrs which "revealed there had been no limit to the cruelty that white vengeance was capable of delivering." He pays tribute to early workers and to projects sponsored by the American Friends Service Committee, as well as to the tremendous contributions from the Negro colleges and universities. Even with favorable conditions, he concludes, the "young Negro will find it a real task to overcome his educational deficit, change the poverty pattern, and outlive the American stereotype of the Negro."

J. THEODORE PETERS

CHRISTIAN ATTITUDES TOWARD WAR AND PEACE.

By ROLAND H. BAINTON. Abingdon Press, Nashville, Tenn., 1966. 299 pages. \$2.25

This "Apex Books" edition, in convenient paperback form, of a work copyrighted in 1960 is an event of importance for all interested in the religious foundations of the sense of responsibility for international relations increasingly apparent in the Christian churches.

The history of men's attitudes toward pacifism, the just war, and the crusade is sketched from Hebrew times to the present. The crusade is the most enthusiastic, perhaps the most cruel and, ultimately, the least capable of religious justification. As the early Christian Church increasingly assumed community responsibilities, it tended to accept the idea of the just war. Yet critical epochs and changes in methods of war repeatedly inspired sects (such as Waldensians, Hussites, Mennonites, and Friends) and individuals (such as Erasmus) to renew the idea of personal pacifism.

Professor Bainton provides abundant references, apt quotations, and telling illustrations. It is a fascinating story, and it is not ended. In the increasingly interdependent world, both personal pacifism and responsibility for community order became more important. This book should enlighten, inspire, and encourage anyone who is trying to work out for himself a Christian way of facing problems of violence and order in the family of nations.

R.R.W.

THE OBLIGATIONS OF POWER. *American Diplomacy in the Search for Peace.* By HARLAN CLEVELAND. Harper and Row, N. Y., 1966. 168 pages. \$4.50

The author's well-known high ideals and his four years' experience as U.S. Assistant Secretary of State for International Affairs would lead one to expect a book with such a title to contain some inspiring factor of *noblesse oblige* commensurate with our country's position and the frail world's desperate need for disarmament and practical world order. It is disappointing to find instead mostly a reflection, albeit an accurate one, of the current delusions of our country, both governmental and popular, about the importance and rightness of our terrible power.

In the jungle of world politics as they are, Harlan Cleveland implies, we are the lion, the United Nations is still a primitive organization with a presumptuous name, and destiny is shaped in the White House, where the President sits "as

the world's residual peace-keeper." We do not really like this role; other people would prefer that decisions about containing international violence should not all be made in one national capital; but this is the way it is. The arms race is deplorable and suicidal, but "as long as dynamic technology is at the service of Communist politics, the rest of us have to maintain an effective deterrent at all levels of armed conflict which are in the range of Soviet capabilities." The way to bring China to heel is by "unremitting military containment."

The author's profession, he says, is to help build a workable world order, and indeed this order is a-building: the Antarctic Treaty of 1961 is an innovation without precedent, we are seeing the need for conducting a massive war on poverty, and "what is happening to international weather reporting and forecasting is both clear and exciting."

WILLIAM HUNTINGTON

WORLD IN A GRAIN OF SAND. By ERICA LINTON. Anthony Blond, London, England. 191 pages. 21 shillings. (\$4.00 from Friends Book Store, 302 Arch St., Philadelphia 19106)

In the fall of 1961 John and Erica Linton went to India to serve as directors of the Quaker International Center in Delhi, jointly sponsored by the American Friends Service Committee and the Friends Service Council (London). While John concentrated on international contacts, Erica, driven by a deep concern to make some contribution to the war against hunger, started centers for health care, literacy, and small industry in three villages outside the city. This book is the intensely personal and often moving account of that work, particularly in Jhatikara, the village which won her heart.

In a brief preface the Bishop of Southwark praises Erica for her "determined policy of self-help." Determined is the right word. Here is no nondirective approach as practiced in other community-development programs. The author describes herself as badgering, cajoling, pleading, and pushing in order to give the villagers what she feels they need in order to help themselves. The relationships she establishes are best described as maternal. The villagers come to "Bibi" with their problems, and she scolds them when their work is not up to standard. Yet it is clearly a relationship informed with love. Erica responds to the people of Jhatikara, and they to her, with a warmth that shines through page after page.

Fourteen months after the establishment of the center of Jhatikara, Erica was suddenly called back to London because of the serious illness of her son. Her accomplishments in that brief time seem impressive; but measured against the immensity of the problems they are small. A few girls have learned to read; a few babies are healthier; two small industries (for the production of hand-knit goods and of peanut butter) have been established on a rather precarious basis. Knowing how many such projects come and go in the rural villages of developing countries, one is hopeful but cautious about predicting any lasting results.

Yet there is another measure. In a world suffering acutely from alienation, Erica Linton has given us an impassioned answer to the question, "What can one man do?"

MARGARET H. BACON

Friends and Their Friends



The new meeting house of Des Moines Meeting, 4211 Grand Avenue, Des Moines, Iowa, has recently been completed. It was built as an addition to the regional headquarters of the American Friends Service Committee, which occupies a large old residence. The photograph above (taken by L. O. Hutchison) shows the east end of the new building. Its lobby (partly visible at the right) attaches the auditorium to the AFSC's house. Landscaping is planned around a paved court.

Martin Luther King, Jr., invited Bryn Mawr College seniors (in his baccalaureate address) to join his own imaginary organization, the "International Association for the Advancement of Creative Maladjustment." "I won't be adjusted to racial discrimination," he said; "I won't be adjusted to religious bigotry, to economic conditions in which necessities are taken from one group to provide luxuries for another, and I won't be adjusted to militarism."

He urged the graduating class to become part of a "coalition of conscience" to battle the social evils in the world, but he warned that those who "stand up against evil" face many dangers, including death.

The future of the Green Circle Program—highly successful human-relations effort of Philadelphia Yearly Meeting's Race Relations Committee—will remain for a year in the hands of the Yearly Meeting, as sponsor, and of Gladys D. Rawlins, who inaugurated it, as administrator. During this period a small committee will oversee Green Circle and consider how it should be continued and developed—whether it should be turned over to some outside group or should be continued by the Yearly Meeting in cooperation with one of several national sponsors who have expressed interest.

In the eight years of its existence the Green Circle Program has been used in Meetings, churches, and schools all over the United States and in nine foreign countries.

"Barclay in Brief" (Pendle Hill Pamphlet 28), a condensation of the *Apology* edited by Eleanore Price Mather with a preface by Howard H. Brinton, has been reissued under sponsorship of the Rebecca White Fund of the Monthly Meeting of Friends of Philadelphia. Upon request, a free list of discussion questions will be sent to those ordering the pamphlet, which presents in Barclay's own words the complete argument of his classic statement on Quaker theology (seventy-five cents, Pendle Hill, Wallingford, Pa.)

Friends at the University of Oklahoma have reorganized its Quaker Student Group, a reflection of the steady growth of Norman (Okla.) Preparative Meeting. The first activity of the group has been a weekly Vietnam Peace Vigil, similar to that initiated by Santa Barbara (Calif.) Meeting (see FRIENDS JOURNAL, June 15). The hour-long silent vigil, attended by fifteen to twenty-five persons, takes place each Wednesday at noon in a busy area of the campus; a printed sheet explaining the purposes and conduct of the protest is given to interested observers.

The Wednesdays-in-Washington-on-Vietnam Program of the Friends Committee on National Legislation, which ended June 22, was participated in by over two hundred and fifty Friends and members of other denominations. This interdenominational effort resulted in visits to over five hundred Congressmen who were generally receptive but unwilling to take a public stand at variance with the President's program.

"The Politics of Escalation," a citizens' White Paper prepared by scholars from Berkeley and St. Louis, has received wide publicity through efforts of the Friends Committee on National Legislation. The paper, which declares that American war-escalation in Vietnam has closed possibilities of political settlement, was summarized on the Senate floor by Senator Vance Hartke of Indiana, whose speech is being distributed by the FCNL to its mailing list.

Students at George Fox College (Newberg, Oregon) are undertaking to provide financial assistance to three June graduates who have volunteered for twenty-seven months of service in Vietnam, assisting refugees through agricultural projects and vocational training. The three young men, though sponsored by Oregon Yearly Meeting of Friends, will be working under the direction of the Mennonite Central Committee.

Conewago Preparative Meeting has been established in York, Pennsylvania, under the care of Baltimore Monthly Meeting (Stony Run). Visitors are welcome to attend meetings for worship, held every Sunday morning at eleven o'clock in the YMCA, 90 North Newberry Street. The clerk is Raymond C. Dahn, Jr., of 4160 Wilshire Drive, York.

Letters to the Editor

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

Importance of Peace Testimony

Although I am a relative newcomer to the Society of Friends, I agree with the letter written in your June 15th issue emphasizing the very basic importance of the peace testimony to Quakerism. In reading the history of Quakerism and various books about Quaker traditions it appears to me that next to and as a product of the "Inner Light" concept is the peace testimony. I would even have to ask how one can profess to be a Quaker and not be opposed to "the occasion of all wars."

If we are going to be divided on the war issue, do we not lose our foundation and see ourselves crumbling to the ground? If we succumb to the mystique of popularity and to the idea that bigness makes for goodness, we are already lost. Isn't it better to remain small and meaningful than to become gross and grotesque?

Wausau, Wis.

CARL L. KLINE, M.D.

The Language of Faces

I was at the Cape May Conference when Haiphong was bombed. I was inspired to see Friends rise to the occasion with energy, funds, and determination. I was among the young Friends who signed the telegram to Johnson and who went to Washington. I was not, however, among those who remained in the Senate to commit civil disobedience. That was not my place at that time. The press reported well what happened; my only regret is that the young Friends in the picture, all of whom I know and like, did not look more determined and convinced that their action was right. Looking determined is not "posing," and if one is going to protest then let him not hide his face from the people to whom he is protesting.

Gwynedd Valley, Pa.

GEOFFREY DAVID KAISER

"Negroes and Friends"

I was very much impressed by the advertisement in the JOURNAL of May 15, headed "Negroes and Friends." It is wholesome for Friends to be reminded by the quotations given that even our forebears have often fallen short of the glorious witness to equality and brotherhood which we tend to credit them with.

But since we are not responsible for their shortcomings let us consider how we measure up today. How far do Friends say "Yes" to our present highly segregated world? To what extent are we satisfied that our praiseworthy efforts in the Friends Mississippi Project and the one just starting in Chester (Pa.) are sufficient evidence of our wholehearted commitment to the Negro's demand for "Freedom now"? How far do we share the common feeling that white people have somehow the right to decide that Negroes should only gradually seek the rights belonging to them as children of God and as citizens of a democracy?

A common block to activity on the part of even persons of good will is a feeling that to make a conscious effort to change the segregation pattern either in personal relations or in housing or employment is artificial and hence to be avoided. But if our present divisions and discriminations indicate that

we are a sick society, is it artificial to seek actively a remedy? If it is difficult, if not impossible, to meet Negroes "naturally" in our churches, meetings, or clubs—even in fire companies— isn't it necessary to take active steps to meet and know them?

For I am persuaded by my own experience that only as we get to know some Negroes well and supplement this personal-experience knowledge with a wide reading of books by Negroes will we be drawn into active, vital implementation of our testimony to equality and brotherhood.

Kennett Square, Pa.

HELEN H. CORSON

From Whom Comes Ministry?

The practice recommended in Bob Blood's letter (May 1st JOURNAL)—looking at the speaker in a meeting for worship—has disadvantages. It has been my experience that when a good-sized body of Friends all turn to see the speaker, the ensuing shuffling is quite disturbing. And it can be disconcerting for the speaker to feel himself suddenly confronted with a gap in the depth of the Meeting which shifting attention produces. For a person new in the labors of the ministry, such a break in the continuity of the meeting may prove a difficult trial.

Furthermore, the Quaker meeting is not primarily an I-Thou relationship of the seekers in the meeting. The Quaker meeting is a meeting for worship, and the reality sought is God, from Whom comes ministry. The I-Thou relationship among those in the meeting comes only as a happy product of worship. It seems that during vocal ministry all Friends should continue to dwell with the Source, from Whom all messages should spring. By standing "still in that which is Pure" (George Fox) one can benefit from the message and further understand its meaning. When Friends confine themselves to listening to the speaker rather than continuing "with your minds fixed in the Light" (William Penn), they lose the additional significance in the ministry which can be seen only in His presence.

Casa de los Amigos, Mexico

JOHN C. SMITH

Book Review Questioned

I am writing in reference to the review by Irene M. Koch (JOURNAL, March 1) of *The Church in the Racially Changing Community*, by Robert Wilson and James Davis. I was dismayed at the cursory and inaccurate appraisal this received. The critic placed fallacious interpretations on both the worth of the book and the motives of the authors. The authors neither approved nor supported the conditions described in their book; they reported the truth as they found it in the areas which they had carefully researched.

Many Friends seem too eager to believe in their well-established social dogma even when the truth challenges rather than supports this dogma. The critic suffers from the "Say it isn't so" syndrome, which leads to righteous inaction but does nothing to correct the social dilemma. Acknowledging the truth better prepares you for dealing with the situation as it exists.

Perhaps a second reading would be appropriate and beneficial to your critic.

Willingboro, N. J.

CAROL MORGENSEN

"Letting Soul Catch up with Body"

I cannot send my renewal for FRIENDS JOURNAL without expressing my appreciation of the *privilege* of having it. Your material is so helpful and interesting that I count on it heavily in "letting my soul catch up with my body" these busy days in our little corner of this confused and anxious world. Thank you for your wisdom and guidance.

Hatchville, Mass.

DOROTHY GARDYNE DIMMOCK

Announcements

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

BIRTHS

GRAY—On June 30, a daughter, LISA ANN GRAY, to Donald and Katharine Rayne Gray. The parents and the maternal grandparents and great-grandparents are members of Kennett Meeting, Kennett Square, Pa.

LACEY—On July 9, a son, PATRICK ALLEN LACEY, to Paul and Margaret Lacey. The mother is a member of Coal Creek Meeting, Iowa Conservative Yearly Meeting; the father is a member of Clear Creek Meeting, Indiana Yearly Meeting.

ADOPTION

COLEMAN—By George C. and Rebecca ("Nadya") Timbres Coleman of Fresno, California, a daughter, LISA KAREN COLEMAN, born May 23, 1966. The mother is a member of Providence Meeting, Media, Pa.

MARRIAGES

COGHILL-LANK—On June 11, at Friends Meeting of Washington, D. C., SUSAN ROBERTA LANK, daughter of Everett and Myra Lank of Washington, and GEORGE ELLETT COGHILL, son of Robert and Marjorie Coghill of Tacoma, Wash. The bride and her parents are members of Friends Meeting of Washington.

BAUSMAN-CHAMBERS—On June 25, at Marlboro Meeting, near West Chester, Pa., DIANA JANE CHAMBERS, daughter of Robert B. and Mary Chambers of Kennett Square, Pa., and JOHN E. BAUSMAN, son of Mr. and Mrs. Jonathan E. Bausman of Myerstown, Pa. The bride is a member of Kennett Meeting, Kennett Square, Pa.

EINSTEIN-LANDEFELD—On June 18, at Kennett Meeting, Kennett Square, Pa., BARBARA CLELAND LANDEFELD, daughter of William R., Jr., and Eloner Cloud Landefeld, and RICHARD STUART EINSTEIN, son of Lewis D. and Elizabeth Einstein. The bride is a member of Kennett Meeting.

LANDES-WHITEHILL—On June 3, in the Episcopal Chapel at Wellesley, Mass., LEE STEWART WHITEHILL of Pittsburgh, Pa., and MICHAEL LANDES. The groom and his mother, Kathleen Kirk Landes, are members of Wrightstown (Pa.) Meeting.

ROCKHOLD-WALN—On July 16, at the home of the bride and under the care of Chesterfield Meeting, Crosswicks, N. J., JANE TURNER WALN, daughter of Samuel Morris and Alice Black Waln, and JAMES ALBERT ROCKHOLD, son of Mr. and Mrs. James Alton Rockhold of Baton Rouge, La. The bride and her parents are members of Chesterfield Meeting.

SMITH-GLEESON—On July 9, at the home of the bride, GAIL IRIS GLEESON, daughter of John R. and Iris Gleeson of Trenton, N. J., and RODERICK MACDOWELL SMITH. The Reverend Emerson Smith, father of the groom, performed the ceremony. The bride, her mother, and her brother are members of Newtown (Pa.) Meeting.

DEATHS

BRINTON—On July 14, EDWARD GARRETT BRINTON, aged 77, husband of Mariam Brinton. He was a member of West Chester (Pa.) Meeting. Surviving, in addition to his wife, are a son, Edward S., a daughter, Martha Mermier, and five grandchildren.

COOPER—On July 8, in the Coatesville (Pa.) Hospital, J. ARTHUR COOPER, aged 74, husband of the late Idelle Bretton Cooper. He was a member of Coatesville Meeting, which he served in many capacities. During the first World War he did reconstruction work in France with the American Friends Service Committee. He is survived by three daughters, Idelle Weierbach of Coatesville, Eleanor Neal of Carlisle, Pa., and Betty Kuhlman of Johnstown, Pa., as well as by a number of grandchildren.

HALLOWELL—On June 29, at her home in Meadowbrook, Pa., MARTHA HALLOWELL, aged 86, a lifelong member of Abington Meeting, Jenkintown, Pa. Surviving are a niece, Marguerite Hallowell, and two nephews, Charles K. and Joseph W. Hallowell.

HOUGHTON—On July 19, suddenly, at Rhinebeck, N. Y., THEODORE D. HOUGHTON, aged 20, youngest son of George L. and Jeanne M. Houghton of Mullica Hill, N. J., members of Woodstown (N. J.) Meeting. He was a grandson of Willard F. and Sara N. H. Houghton, members of Media (Pa.) Meeting. Also surviving are three brothers, Michael, Thomas, and Gary.

HOWER—On July 16, in Bloomsburg (Pa.) Hospital, RAYMOND C. HOWER, aged 76, husband of Ava D. Hower, clerk of Millville (Pa.) Meeting. Surviving, in addition to his wife, are two sons, Frank, of Buffalo, N. Y., and Karl, of Muncy, Pa.; a daughter, Minamae Phillips of Bloomsburg, Pa.; and six grandchildren.

POTTS—On May 23, JANE MCCORD POTTS, wife of Edward RHOADS POTTS. She was a member of Southampton (Pa.) Meeting.

WINSLOW—On March 9, following a motor accident in Iowa, EARLE M. WINSLOW, husband of Blanche Winslow. He was a trustee and former clerk of Friends Meeting of Washington, D. C. Surviving, in addition to his wife, are two sisters and a brother in Iowa.

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. Unless otherwise specified, all times given are Daylight Saving.

AUGUST

17-21—Illinois Yearly Meeting, Clear Creek, near McNabb, Ill. Correspondent: Helen Jean Nelson, Quaker Lane, McNabb, Ill.

19-20—Bucks Quarterly Meeting. *Friday:* Worship and Ministry, 6:30 p.m., Bristol (Pa.) Meeting, Wood and Market Sts. *Saturday:* Meeting for worship and business, 10 a.m., Lehigh Valley Meeting House, Route 512, half mile north of Route 22, Bethlehem, Pa. Junior-high and senior-high Friends are especially invited and will have their own session following meeting for worship.

21—Potomac Quarterly Meeting, Goose Creek Meeting House, Lincoln, Va. Ministry and Counsel, 9:45 a.m. Worship, 11. Lunch served by host Meeting. Business and conference session, 1:45 p.m.

25-28—Indiana Yearly Meeting, Waynesville, Ohio. Requests for hospitality (giving number in party, ages of children, and means of transportation) should be sent to Elizabeth Chandler and Margaret Hadley, Waynesville, O. 45068. Friends not driving can be met at Dayton, Xenia, or Lebanon (there is no direct transportation service to Waynesville). Camping facilities are available.

25-28—Lake Erie Yearly Meeting and Association, Wilmington College, Wilmington, Ohio. Correspondent: Howard W. McKinney, 1593½ Jackson St., Charleston, W. Va.

26-28—Abington Quarterly Meeting Family Weekend, Camp Hilltop, Downingtown, Pa., 5 p.m. Friday through 3 p.m. Sunday. Topic: "Divine Discontent in a Contented Society." Keynote speaker: George R. Lakey, instructor at Upland Institute (Chester, Pa.), formerly executive secretary of Friends Peace Committee. For reservations: Royce Beatty, 132 W. Gravers Lane, Philadelphia, or Rodman E. Nepley, 272 Brae Bourn Rd., Huntingdon Valley, Pa.

28—Meeting for worship at Brick Meeting House, Calvert, Md., 11 a.m. George Corwin, of Friends General Conference, and his wife, Betty, will attend. Bring box lunch. Fellowship hour in afternoon.

28—Warrington Quarterly Meeting, Warrington Meeting House, Route 74 near Wellsville, Pa. Worship, 11 a.m. Lunch. Ministry and Counsel, 1:15, followed by business and conference session.

SEPTEMBER

4—Annual meeting for worship conducted by the Adams Society of Friends Descendants, 3 p.m., Quaker Meeting House in Adams, Mass. Speaker: Russell Johnson, peace education secretary of the New England office of American Friends Service Committee.

5—Bucks County World Peace Fair, noon through evening, St. John Terrell's Music Circus, Lambertville, N. J. Exhibits, forums, discussions, films, international bazaars, food, snacks, attractions for children. Concert by folksinger Phil Ochs, 8:30 p.m. (tickets in advance, \$2.50 to \$3.95). Overnight camping sites available. Admission to fair: 25 cents per person. For further information or tickets: Robert Horton, chairman, Peace Fair Committee, 4433 Somerton Rd., Trevoise, Pa. (ME 9-1956; evenings, EL 7-3857).

MEETING ADVERTISEMENTS

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

Arizona

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

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 2447 N. Los Altos Avenue. Worship, 10:00 a.m. Barbara Elfbrandt, 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. Clerk, Isabel F. Smith, 900 E. Harrison Ave., Pomona, California.

COSTA MESA—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

FRESNO—Meetings 2nd, 3rd & 4th Sundays, 10:30 a.m., 847 Waterman St.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 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., 800 Santa Barbara St. Visitors call 2-8735.

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

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

WESTWOOD (West Los Angeles) — Meeting 11 a.m., University Y.W.C.A., 574 Hilgard, (across from U.C.L.A. bus stop). Clerk, Pat Foreman, 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. Margaret Ostrow, 443-0594.

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 624-3690.

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

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

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. George S. Hastings, Clerk; phone 655-0481.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11:00 a.m.

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

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.

10—Nottingham Quarterly Meeting, Brick Meeting House, Calvert, Md. Ministry and Counsel, 10 a.m., followed by worship and business. Bring box lunch; dessert will be provided. At the afternoon session Allan Brick will speak on American Friends Service Committee peace programs, with emphasis on Vietnam.

10-11—Northwest Quarterly Meeting of New England Yearly Meeting at Indian Brook Lodge, Plymouth Union, Vt. Correspondent: Thomas Bassett, 179 N. Prospect, Burlington, Vt.

11—Baltimore Quarterly Meetings (Stony Run and Homewood), Sandy Spring Meeting House, Sandy Spring, Md. Ministry and Counsel, 9:45 a.m. Meeting for worship, 11 a.m. Lunch (served by host Meeting) followed by meeting for business and a conference session.

11—Annual meeting for worship, 3 p.m., Catawissa (Pa.) Meeting House, one block west of main highway near center of town.

Florida

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

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

JACKSONVILLE—303 Market St., Rm. 201. Meeting 10 a.m. Phone contact 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10 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.

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 367-2677.

Iowa

DES MOINES—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. 274-0453.

Louisiana

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

Maine

CAMDEN—Meeting for worship at 9:30 a.m. at Ruth Bunker's studio, Main St., Rockport. Ralph E. Cook, Clerk. Phone 236-3064.

Maryland

BALTIMORE — Stony Run Meeting, 5116 N. Charles Street. Worship 11 a.m. ID 5-3773.

BETHESDA—Siddwell 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.

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

Massachusetts

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

CAMBRIDGE—5 Longfellow Park (near Harvard Square). Meeting for worship at 10:00 a.m., June 19–Sept. 11 inclusive. Telephone 876-6883.

NANTUCKET—Meeting in Meeting House on Fair Street, 10:45 a.m., during July and August.

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, Janet Southwood, 1326 White Street, phone 665-4934.

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

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. Mervyn W. Curran, Minister, 4421 Abbott Avenue S.; phone 926-9675.

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

Missouri

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

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

Nebraska

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

Nevada

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

New Hampshire

DOVER—Meeting at 11 a.m., Central Ave. at Trakey St.

HANOVER—Meeting for worship and First-day school, Friends Meeting House, 29 Rope Ferry Road, 9:30 a.m., weekly.

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.

CROSSWICKS — June through September, meeting for worship, 10 a.m.

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

HADDONFIELD—Meeting for worship, 10:00 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 (July, August, 10 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.

PLAINFIELD—Meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

PRINCETON—Summer hours of meeting for worship, 10:00 a.m., Quaker Road near Mercer Street.

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

RANOCAS—Meeting for worship, 10 a.m., through Sept. 11th, Main Street.

RIDGEWOOD — Summer schedule through July and August: meeting for worship 10:30 a.m. and 7:30 p.m., 224 Highwood Ave.

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

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

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

New Mexico

ALBUQUERQUE — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Dorellin 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.

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

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.

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

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

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

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

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, 298-0944.

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

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

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

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. Lila Cornell, Clerk. JA 6-8638, 371-4277.

E. CINCINNATI—During July-August, joint meeting for worship with 7-Hills Meeting, 10 a.m., at Quaker House, 1828 Dexter Ave. Horatio Wood, clerk, 751-6486.

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

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 10 a.m. (instead of 11 a.m.) from June 12 through Aug. 28 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.

BIRMINGHAM—(South of West Chester), on Birmingham Rd., one quarter mile south of Route 926, on second crossroad west of intersection with Route 202. Meeting for worship 11 a.m., First-day School, 10:00 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. Meeting for worship only, 10:00 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.

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

LONDON GROVE—On Route 926, two miles north of Route 1 at Toughkenamon. Meeting for worship, 10 a.m.; First-day School, 11 a.m.

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

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, 20 South 12th Street. Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Fair Hill. No meeting until October 2nd. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Unity & Waln Sts., held jointly at Penn & Orthodox Sts.

Frankford, Meetings held jointly at Penn & Orthodox Sts., July 31st to Sept. 11th (incl.) 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue. Held jointly at Green St. until Sept. 4.

Green Street Meeting, 45 W. School House Lane. Held jointly with Coulter at Green St. Powelton, 3708 Spring Garden St., 11 a.m.

PITTSBURGH—Temporary quarters: 1426 Denniston Avenue. Worship 10:30 a.m., adult class, 11:45 a.m.

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.

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.

VACATION

THIS SUMMER, SLATE-ROOFED YEAR-ROUND RED COTTAGE above trout stream, sunrise side of hill, Arlington, Vermont, mile from town, sleeps four or more. Electric range, refrigerator, hot water, brick fireplace, incinerator. Contact Joan Hollerith, 142 Inwood Avenue, Upper Montclair, New Jersey 07043.

HAYFEVER HAVEN ON NORTH SHORE OF LAKE SUPERIOR. New year-round motel, modern housekeeping cabins on lakeshore. Elmer and Mary Alice Harvey, Lutsen, Minnesota.

AVAILABLE

RE-UPHOLSTERY, SLIPCOVERS—Due to help shortage my work is limited to Friends in or near Delaware County, Pennsylvania. Thom Seremba, Ludlow 6-7592. (Journal advertiser since 1955.)

WANTED

HOUSEKEEPER FOR MOTHERLESS HOME, Philadelphia area. Must be intelligent and loving; children aged 5, 3, and 7-weeks. Own room with TV and air conditioning. Salary \$55. Call 215-735-1419 after 7 p.m., or write Box H-378, Friends Journal.

DIRECTOR FOR PEACE CENTER IN CHICAGO SUBURB. For details write to Dorothy McDade, 1328 Main Street, Evanston, Illinois.

HELP WANTED

Well-established modern Rehabilitation Workshop in Seattle, Washington, needs added permanent staff because of expansion. No military production. Need three supervisors with metal-fabrication, general-machinist, or journeyman-mechanic experience. Start \$575 to \$625 per month. Also one Methods Engineer with creative imagination. Experience in procedure-writing desirable. Start \$9,000 to \$10,000 a year.

BOX R-362, FRIENDS JOURNAL

BUSINESS EXECUTIVE AVAILABLE

Twenty years experience in various successful techniques of getting increased sales action and desired results. Able speaker, sales promotion innovator, recruiter, new-product or service director, willing traveler, broad management judgment. Will relocate. Currently marketing vice-president of small firm about to merge.

Seeks challenging position with unusual potentials and possible future equity interest. Seventh-generation birthright member, with Friends' education. Listed in "Who's Who in Commerce & Industry."

WRITE BOX N-376, FRIENDS JOURNAL

RICHMOND, INDIANA, NEEDS PSYCHIATRIC SOCIAL WORKER

Immediate vacancy in Child Guidance Clinic. PSW I requires MSW with Field Work assignment or other experience relevant to Child Guidance Clinic work. Salary \$7,200 to start. PSW II preferred. Requires ACSW eligibility plus two years' experience and demonstrated ability to work flexibly with children and families cooperatively in small interdisciplinary team. Private practice permitted after six months. Starting salary \$7,800 to \$8,200, depending on qualifications. Annual increments. Apply to Director, Robert W. Schmitt, M.D., or to Administrative Assistant, Keith C. Billman, ACSW, Child Guidance Clinic of Wayne County, 54 South 15th Street, Richmond, Indiana, 47374; or phone collect either of the above at 317 962-1523. Equal-opportunity employer.

Belvedere Convalescent Home

2507 Chestnut St., Chester, Pa.
TR 2-5373

Visit our most recently completed wing . . . private and semiprivate rooms with bath; large solarium overlooking six-acre estate on the edge of Swarthmore. . . Men, women, and couples . . . 24-hour nursing care under the personal supervision of
MRS. SADIE P. TURNER

If you enjoy the FRIENDS JOURNAL, a gift subscription to someone else will double your enjoyment

IT'S SO EASY TO OPEN AN INSURED SAVINGS ACCOUNT BY MAIL

Send a check and your name and address; your account will be insured by the Federal Savings and Loan Insurance Corporation up to \$10,000. Legal investment for Trust Funds.

LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION

126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SK yline 7-5138



CRETH & SULLIVAN, INC.

Insurance

320 WALNUT STREET
PHILADELPHIA 6, PA.

Walnut 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS

To subscribe for the JOURNAL mail the coupon below

FRIENDS JOURNAL

152-A NORTH FIFTEENTH STREET, PHILADELPHIA, PA. 19102

- ☐ Send me a year's subscription at \$5 (foreign rate \$6).
- ☐ Enroll me as a Friends Journal Associate, helping to meet publication costs not covered by the subscription price. Associates make tax-deductible contributions of any amount (but not less than \$5) above the subscription price.
- ☐ \$_____ (check or money order) enclosed. ☐ Bill me.

NAME _____

ADDRESS _____

CITY _____

STATE _____

CODE _____

Personal Supervision of a Firm Member

Fyfe & Boyd

FUNERAL HOME

7047 GERMANTOWN AVE.
Chestnut Hill 7-8700

* James E. Fyfe
Irvin B. Boyd

Immediate cremation service available

* Member Germantown Meeting

PLEASE NOTIFY US THREE
WEEKS IN ADVANCE OF
ANY CHANGE OF ADDRESS

Advertising Rates

DISPLAY — 1 page—\$100; 2 columns—\$68.40; half page (horizontal)—\$52.55; 1 column—\$35.65; 1-column width: 8"—\$33.15; 7"—\$29.60; 6"—\$25.85; 5"—\$22; 4"—\$17.90; 3"—\$13.70; 2"—\$9.30; 1"—\$4.75. Discounts for six or more insertions.

CLASSIFIED—10¢ a word. Discounts for six or more insertions. Minimum: 12 words. (A Journal box number counts as three words.)

MEETING NOTICES—2¢ per line. No discounts. DEADLINE—15 days before date of issue.

FRIENDS JOURNAL

152-A N. 15th St., Philadelphia, 19102

For Your
Convenience . . .

A BEAUTIFUL NEW
DRIVE-IN OFFICE
AT LAWRENCE PARK . . .
BROOMALL,
PA.



FRED A. WERNER, President

HOME OFFICE . . .

32 So. Lansdowne Ave., Lansdowne, Pa.

ELKMONT GUEST HOUSE

Rural country living in Endless Mountains of Sullivan Co., Pa. Country Fairs, Bow Festival, Fall Colors, Indian Summer, evenings by the fire. Open 'til Christmas.

CYRIL AND IRENE BOWN HARVEY
Forksville, Pa. 18616 Tel. 717-924-3655

FRIENDS BOOK STORE

302 ARCH STREET, PHILADELPHIA 6, PA.
MArket 7-3576

Quaker books, British and American, biographies, new books, large selection of children's books. ANY BOOK IN PRINT WILL BE ORDERED.

Mail and telephone orders filled promptly

Elnwood Convalescent Home

Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.

Telephone KIngwood 3-0272

Private and semiprivate rooms

Quiet 10-acre estate

24-hour understanding nursing care

Under personal supervision of
MRS. ELLEN M. WOOD

Adult Degree Program

for men and women over 25 seeking liberal arts education. B.A. degree may be earned through series of six-month study cycles combining two-week seminars on campus twice yearly with independent study at home. Students may start in July, August, January, or February.

Write Box F, Adult Degree
Program, Goddard College,
Plainfield, Vermont

*No need to wait until you renew
your subscription. You can become
a FRIENDS JOURNAL ASSOCIATE
at any time.*

**STRAWBRIDGE
& CLOTHIER**

Builders of Confidence
Since 1868

A Complete, Modern Printing Plant

THE LEGAL INTELLIGENCER

10 SOUTH 37th STREET, PHILADELPHIA, PA. 19104

Telephone EVergreen 6-1535

by D. ELTON TRUEBLOOD

"Will undoubtedly
take its place alongside the
classics of Quaker history."*

The People Called Quakers

A compelling portrait of the Quaker way of life and thought, its widespread and enduring influence, based on historical record and the writings of the Society of Friends in every generation.

"A sound and penetrating study. As always, Elton Trueblood writes with enviable clarity. His concern is with the ideas, and he makes it plain that these ideas still remain a 'live option' for religious seekers today."

* FREDERICK B. TOLLES, Director, Friends Historical Library of Swarthmore College

"A searching assessment . . . a contribution to the cultural history of the Western world."—DOUGLAS V. STEERE

\$4.95 at your bookseller



Harper & Row

F

Counseling Service
of the
Family Relations Committee
of Philadelphia Yearly Meeting
For appointments call counselors
Karoline Solnitz, M.S.S., Bryn Mawr, Pa.,
call LA 5-0752 between 8 and 10 p.m.
Christopher Nicholson, M.S.W., Philadelphia
44, Pa., call DA 9-7291 between 8 and 10 p.m.
Annemargret L. Osterkamp, A.C.S.W., 154 N.
15th St., Philadelphia, call WI 7-0855.
Ross Roby, M.D., Howard Page Wood, M.D.,
consultants.
During August please
call WI 7-0855 for appointments

**SANDY SPRING
FRIENDS SCHOOL**
SANDY SPRING, MARYLAND

A Coeducational Boarding School
10th - 11th - 12th grades, under
care of Baltimore Yearly Meetings
For students seeking a college-preparatory
curriculum as well as for those
interested in a terminal academic pro-
gram. Twenty-five miles from Washing-
ton, D. C., and Baltimore, Md.

"Let your lives speak"

JOHN H. BURROWS . . . Headmaster

FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational day school with-
in 25 miles of New York provides
a well-balanced college preparatory
program designed to stress in the
student a desire to live a creative
Christian life in today's world.

Kindergarten through Grade 12

A reduction in tuition is available to
members of The Society of Friends.

Headmaster—FREDERIC B. WITHINGTON
Box B, Locust Valley, Long Island, N. Y.

*Engaged since 1697 in "the
pursuit of knowledge,
insight, action"*

**ABINGTON
FRIENDS SCHOOL**

Jenkintown, Pennsylvania 19046

—a college preparatory
day school for girls from
nursery through high school

**NOW OFFERING COEDUCATION
THROUGH FOURTH GRADE WITH
PLANS FOR ITS CONTINUATION
THROUGHOUT THE SCHOOL**

ADELBERT MASON, Headmaster
Turner 6-4350

**Horizon's Edge
Country-Home School**

A boarding school for girls and boys, ages
6-14. The challenging academic program
in small ungraded classes is geared to the
maximum interest and ability of each in-
dividual and the group. Enrollment of less
than twenty makes possible a family-like
atmosphere conducive to the child's char-
acter growth. Work program develops
inner standards and responsibility.

WILLIAM MEEH, Headmaster
CANTERBURY, NEW HAMPSHIRE

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.
PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School
Kindergarten through Twelfth Grade

While college preparation is a primary
aim, personal guidance helps each student
to develop as an individual. Spiritual
values and Quaker principles are empha-
sized. Central location provides many edu-
cational resources and easy access from
the suburbs. Friends interested in a sound
academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

INVEST IN GROWING MEETINGS

You can invest in the building of meeting
houses by purchasing mortgage pool notes
of FRIENDS MEETING HOUSE FUND,
INC. Interest: 4% payable semiannually.
For prospectus and specimen note, write:
FRIENDS GENERAL CONFERENCE
1520 Race Street Philadelphia, Pa. 19102

**BUYING A HOUSE
ON LONG ISLAND, N. Y.?**

Many Quality Listings (See our Photo Files)

WILBUR L. LEW

Licensed Real Estate Broker

516 IV 3-4423 1082 Grand Ave., No. Baldwin, N. Y.

**FRIENDS'
CENTRAL SCHOOL**

OVERBROOK, PHILADELPHIA, PA. 19151

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

Founded in 1845 by the Society of Friends,
our school continues to emphasize
integrity, freedom, simplicity in education
through concern for the individual student.

MERRILL E. BUSH, Headmaster

In Philadelphia the FRIENDS JOURNAL is on sale at the John
Wanamaker store and at the Friends Book Store, 302 Arch Street

PENDLE HILL

Have you ever thought that you would like to spend some
time at Pendle Hill? Or is there someone else in your Meeting
who might attend? Why not the 1966 AUTUMN TERM (Sep-
tember 30 - December 17)? Or the full 1966-67 academic year?
Teaching in the Autumn will be:

HOWARD H. BRINTON *The Faith and Practice of
the Society of Friends*

SCOTT CROM *The Quest for Meaning*

MARY C. MORRISON *The First Three Gospels*

FLOYD SCHMOE *What Is Man?*

MILDRED YOUNG *The Life of Attention*



For further information write:

Lloyd Lewis, Pendle Hill, Wallingford, Pennsylvania 19086