

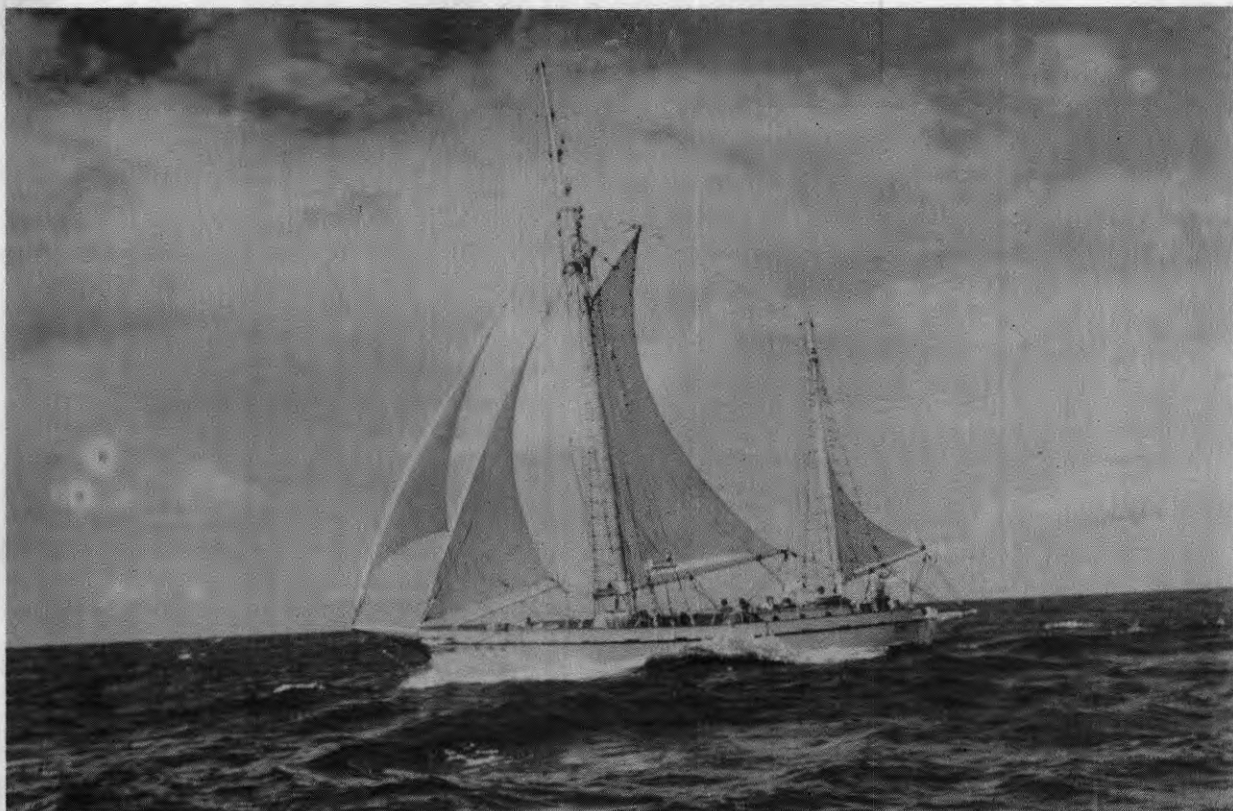
# FRIENDS JOURNAL

*Quaker Thought and Life Today*

VOLUME 13

MARCH 1, 1967

NUMBER 5



*"The Phoenix" on errand of mercy  
(See page 116)*

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*F*RIENDS are open to experiences 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.

—CYNTHIA E. KERMAN

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## Australia Yearly Meeting

**A**MID the glorious scenery and brilliant sunshine of Hobart, Tasmania, the Society of Friends in Australia held its 1967 Summer School and Yearly Meeting, January 5-11.

During the two days of summer school we tried to come to grips with some of the accepted beliefs of the Christian Church, such as the kingdom of God, the fatherhood of God, love of the neighbor, the incarnation, and the resurrection. Talks and discussion on these helped us to understand the reality that underlies the familiar words.

Young Friends presented papers on the state of the Society and encouraged us to reconsider our involvement in study and discussion, with particular emphasis on Bible study, the purpose of Meetings for Worship and Ministry, our fellowship among members of the Society, and the extent of our outreach. We warmly welcomed their concern and valued their contributions to our thinking.

In our session on Australian Quaker Service two main concerns were furthered. First, it was decided that Patricia Hewitt will be the first person to be supported by the Yearly Meeting as a full-time worker when she takes up a nursing post at Rasulia in India next June. We are pleased that we can enable Pat to fulfill her long-standing desire for such service. We also gave moral support to the Sydney Quaker Service Committee's hopes and plans to bring Vietnamese children to Australian hospitals for plastic surgery and to enable Vietnamese orphans to be adopted into Australian homes.

In addition, we considered possible ways and long-term plans for establishing study centers in the different Australian states. We hope to move in this direction in order to develop our spiritual lives and our social and international outreach. We were challenged by the phrase in our latest Backhouse Lecture: "Be present where you are."

The Yearly Meeting heard a report from the convenor of its Peace Committee on the Manila Conference of young Asian leaders (arranged by the American Friends Service Committee), which she had attended as an observer. Fifteen Asian countries had been represented. She had been told there that three principal difficulties face these countries: poverty, corruption, and communication. "I believe everything begins with me," a Japanese Buddhist had said, referring to the second of these. Other delegates had stressed the value of personal integrity as a basis for the solving of major economic problems. We Australian Quakers feel the same obligation for personal involvement in the difficulties of these Asian countries.

As we have been much preoccupied with the question of our peace witness and particularly with the war in Vietnam, we discussed the value of silent vigils. Future action on this method of witness and protest was referred to our Monthly Meetings for deeper consideration.

Our thoughts have gone out toward the coming World Conference in the United States, and we hope that a deeper and wider Quaker witness will result from it. We trust that all delegates will be led in their concerns and deliberations into a deeper awareness, but we are convinced that the individual involvement of all the world's Quakers is urgent.

RICHARD G. MEREDITH, *Presiding Clerk*

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# FRIENDS JOURNAL

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

ESTABLISHED 1955

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## Editorial Comments

### *"My Country, 'Tis of Thee"*

MANY who participated in that tribal rite of yesterday—the class trip to Washington—now make pilgrimages to the Capitol with more serious intent: to visit their Congressmen, to protest, to lobby, to give those in power a “hard time.” All this being highly desirable according to the implications of the Eighth Query, the concerned—but only human—Friend may finally reach the point at which thoughts of Washington conjure up mainly pictures of picketing in the rain (why does it always rain?) and of arduous bus trips interspersed with hectic stops in crowded restaurants and supercrowded restrooms. To be sure, there have been some memorable moments, but it has been a long pull and—oh, no, not another trip to Washington!

How refreshing, then, to a Quaker family to plan a carefree weekend there for only the joyous purpose of attending a wedding in the Florida Avenue Meeting House—a wedding that mingled Quaker and Jewish traditions in the spirit of holiness. Let them forget briefly the Cold War and the Hot War. Let them remember and experience again the brightness of the flags around the Washington Monument as they whip in the brisk wintry air, the marvelous motion-in-stone of the Iwo Jima memorial, the infectious holiday spirit of other family groups that troop through the museums and along the spacious streets.

What is this feeling that runs along the spine as we ride up Capitol Hill at night toward the lighted dome? Patriotism? In a veteran dissenter? That much-vaunted (and much-maligned) emotion that has triggered such an abundance of good (and such an abundance of bad)? Why doesn't it say the same thing to our Congressman as to us? Can we for a moment find unity within it—unity with the Legionnaire, with the reactionary, with the man from Texas?

But the spirit of the Query does not entirely abdicate the scene. As we enjoy the hospitality of Robert and Sara Cory at William Penn House we do not forget and tell the children that this is where many Quakers stay and study when they come to Washington to visit their representatives. Among myriads of other memorabilia in the

Smithsonian Institution, we point out the banner asking, “Mr. President, what are you willing to do for woman suffrage?” (Mr. President, what are you willing to do for world peace?)

Last thing before leaving the city we visit the Jefferson Memorial and see its columns frame views of the Tidal Basin in the late afternoon sunlight. We stand shivering beside the towering figure of Thomas Jefferson and crane our necks to read “. . . eternal hostility against every form of tyranny over the mind of man.” Yes, it is good to feel this sense of being an American, but only briefly may one savor the taste of love of country. The hour grows late, and we remind ourselves to return soon, when offices are open and communication possible. Perhaps next Wednesday, on that chartered bus. . . .

### *Minority Report*

The good ship *Phoenix* has set sail again, this time from Japan to Vietnam with medical supplies. For us, at least, its sailing date was the day the young Friend in the adjoining office left to join its crew. Time was when young men went off to seek adventure on the high seas quite as a matter of course, but no longer is there considered to be much future in that sort of thing. For modern man there is the prescribed pattern of college, graduate school, and a business or professional niche with promise of advancement. What promise of advancement on a tiny ship about to make a probably all-too-futile protest against the powers-that-be? We see on the lapels of a dissenting minority the slogan “War is Hell—Don't Go” and we agree, but we add our own version for our friends on the *Phoenix*: “Yes, war is hell, and God bless you for going!”

### *The Gospel According to the Post Office*

Among depressing news items reflecting the creeping censorship of our day comes word that another postage-meter company has refused an order for a meter slug for the Fellowship of Reconciliation. The first unacceptable slogan—about a year ago—made the factual statement (utterly noncontroversial, it seemed to us) that “War is Costly—Peace is Priceless.” The latest one to be refused

because of "political undertones" makes a point that should seem obvious in a "Christian" nation—that "They Are Our Brothers Whom We Help." All is not lost, however, for the Post Office still admonishes us, on many of the letters that reach our mailbox, to "Pray for Peace"—presumably, we suspect, on the theory that such harmless activity will not in any way change national policy and therefore cannot be considered politically dangerous.

E. L. C.

## Seek, Find, Share—What?

By NICHOLAS EVENS

**N**EITHER the program prepared nor the articles written, nor both, will determine the course of events next July at Guilford. This will depend largely on the interactions of nine hundred of us over the ten days. (If each one of us is to meet all the others, then according to one formula there will be something like 404,500 personal encounters, and only 14,400 minutes into which to fit them.)

It will be a very mixed bunch indeed. We shall not be delegates with prepared speeches, nor shall we have been told which resolutions to vote for (*Vote? At a Quaker conference? Mind your language, young man!*) We may lack clear ideas of what the Conference ought to achieve and may even be rather apprehensive about the usefulness of a gathering of such size. But there we shall be, and who really knows *what* might happen?

Even given all the devoted and impressive efforts of the planners, the whole thing seems to me an enormous act of faith. What prevents it from looking absurd is that both planners and participants in some way care—care for the people who come and care about what may happen. The planners—the doctors and midwives of the whole business—will hand the Conference over to the representatives on July 24th. Of course they will not just throw the baby at the parents and march out of the room, but their aim is to act as coordinators and guides rather than as taskmasters. However, a large part of the responsibility should be accepted by the representatives.

The human potential in the situation is fantastic. Whether it will all be used is another matter. I think we must be realistic and recognize now that it is always possible that nothing very remarkable may happen. But this thought need not discourage us, for there is so much

already planned that it is hard to believe the gathering will be anything less than at least useful.

How can we prepare for the task? I am skeptical of the value of much advance study. The prime requirement is, surely, that we come with open minds so that we may be ready to listen to others, ready to give to and receive from them, ready to try to understand, and ready not to judge.

It is so often necessary to judge situations and people that we get into habits of rapid decision-making—of making up our minds and then shutting them. This is a tendency that could be particularly pernicious when we talk with people from other cultures. It will be well worth while to try to understand their message.

A secondary requirement seems to be to live a pretty full day, especially if (as Friends often maintain) the best discussions are the informal ones that start after the day's program is finished. I wonder if we shall appreciate in a new way the value of silence!

Despite the attempts we must make to be "open to others," it also seems essential that we remain very much ourselves. That we are not true delegates may help us in this. I am not sent, for example, to express London Yearly Meeting's attitude toward the British Council of Churches—and a good thing that is for LYM, too, since it is a topic in which I have virtually no interest. But ask me about workcamps or Friends' business meetings, and something of the genuine me will probably emerge, horns and all. I hope no Friend coming to Guilford will feel that his own lack of concern for a particular Quaker ideal renders him somehow just slightly disreputable. We can't all have our fingers in every pie; after all, we aren't the CIA.

The Conference itself can *do* little. It is, in relation to the Yearly Meetings, rather like a constitutional monarch who can be informed and in return may only advise and warn. However, it can also exhort its members (and anyone else) and can publicize its resolutions and the aims, ideals, and practical work of the Society. This may be a valuable function; non-Friends have been known to say things like "So this is what you're like! Why didn't you tell us before?"

Perhaps the most important job of the Conference will be the sorting out of priorities and the asking of such searching questions as "To what work should the Society now be turning its hand?" Or "Should the Society be 'turning its hand' to *anything* just now?" Or "Have Quakers anything really useful to say to others?" One practical issue on which this Conference might well be able to take an important initiative relates to Friends World Committee for Consultation: should it be given greater powers and a smaller name?

Nicholas Evens, a graduate student at Oxford University and a member of the Young Friends' Central Committee of London Yearly Meeting, is concerned here with the potentialities of the Fourth Friends World Conference this coming summer at Guilford College, Greensboro, North Carolina, which he plans to attend as one of London Yearly Meeting's representatives. He is a member of the Conference Planning Committee.



And what of the lighter side? I hope fun and gaiety will not be limited to special times. Laughter can help us to get problems out of our hair and into perspective, where they ought to be. So, of course, in a trying session, may other diversions—from singing to silence. (It *could* be that the Clerks are already compiling a notebook of tension-reducing anecdotes.)

I hope that in the time available we will not be so self-centered that we are unable to react to news and inspiration from the rest of the world. Current affairs may stimulate some of our best discussions.

Who knows? Perhaps the only certain thing is that the Conference will be all over before we know where we are.

## The Need for Spiritual Outreach

By EDWIN B. BRONNER

**D**OES failure to evangelize indicate that we have nothing worth sharing? Dare we keep to ourselves that which has been so meaningful, so vital to us? I cannot escape the feeling that if our Quakerism—our religious experience—is important to us, we have no right to refuse to share it with others.

I think I understand the position of the American Friends Service Committee in not wanting to proselytize those who receive from it food, clothing, or other forms of assistance—in not wanting to imply that one must become a Quaker in order to receive assistance. (The Chinese talked about “rice Christians”; Friends do not want “rice Quakers.”) Yet the Service Committee is quite willing to express itself on social issues—on international relations, on racial matters, and on other questions of social justice. Why should it be proper for Friends to indoctrinate others with political and social ideas, but improper to share religious beliefs and experiences? Surely we would not say that it is more important to change the minds of our contemporaries on the issues of the day than it is to share with them our spiritual insights.

On this point, Philadelphia Yearly Meeting's *Faith and Practice*, in one of the Queries prepared for Worship and ministry, asks: “Do you endeavor to stimulate in your Meeting a sense of religious responsibility toward attendees, toward your neighborhood, and especially toward those who have no religious affiliation? . . . Are you concerned for sharing the Christian message widely over the world?” Another Query asks: “What are you doing, as individuals or as a Meeting, to interpret to others the message of Friends and to cooperate with others in spreading the Christian message?”

I find it difficult to believe that there are now only 17,000 persons within the confines of Philadelphia Yearly Meeting who are capable of being good Friends, or who are interested in being Quakers. Before the split of 1827, when Friends were beginning to migrate west, there were

roughly twice as many in that Yearly Meeting as there are today. When we remember that the population of Pennsylvania, Delaware, and New Jersey is now twelve times what it was in 1820, and that the Yearly Meeting is only half its former size, we realize that today our share of the population is only four percent of what it was 150 years ago. (It is true that much of the decrease was the result of an uncompromising attitude toward transgressors in the nineteenth century, which led to countless disownments.)

In an earlier period, feeling the need to preserve a precious remnant, we withdrew from politics and from the legal profession and had nothing to do with other religious bodies. We provided a guarded education for our children. If we engaged in work for Negroes or for Indians, it was through exclusive organizations in the hands of Friends. However, even during that period we welcomed outsiders at our religious meetings, especially when they came to hear visiting speakers from other Quaker bodies.

Today, we live in the world, not outside of it, both as individuals and as a Society. We take employment in most occupations (although we draw the line in certain areas), we participate in community activities, our children go to public schools more often than not, and our Meetings and Quaker committees share fully in the world around us. Yet we do less to welcome the world into our religious fellowship now than we did in earlier times.

Early Friends held their own meetings for worship, but frequently they also hired a hall, often connected with a tavern, and held open meetings which they called “threshing sessions” because they hoped to harvest those who were hungry for truth. Even after Friends entered the quietistic period they continued to hold public meetings, reaching out to those around them. We are familiar with the accounts of men and women such as William Savery, Anna Braithwaite, Elizabeth Robson, and Thomas Shillitoe, who spoke to large gatherings of people, both Quakers and their neighbors. Elias Hicks also spoke to large audiences, and many non-Friends came to hear him.

I cannot explain why, after two centuries of reaching out to share our religious beliefs with those living near

Edwin B. Bronner, curator of the Quaker Collection of the Haverford College Library, is chairman of the committee for the Friends World Conference to be held at Guilford College this coming summer. This article is an abridgement of a talk he gave to the group called “Philadelphia Quaker Women” last November.

us, we have decided not to do so today. To be sure, there are *some* efforts now being made to tell those around us about Quakers and what they believe. Some Meetings hold forums to draw neighbors to their meeting houses to learn about our social testimonies. Some reach out into the community to share in mutual projects. I believe there is room for much more of this than we are now doing.

Perhaps our present hesitancy is a response to the development of Quaker camp meetings and revivals in some other parts of American Quakerism. It may be that our resistance to the revivals of other denominations has led Friends to avoid any sense of proselytizing. We did find it necessary, in time of war, to be slightly suspicious of young men of military age who developed a sudden interest in a religious sect which was recognized by the government as a peace church. However, I believe that we have overreacted to distasteful religious salesmanship around us and are failing our neighbors and failing God by not doing more to welcome others into the Society of Friends.

Philadelphia Yearly Meeting now operates a center in Chester (Pa.) to help underprivileged residents, especially Negroes, come to grips with the problems of urbanization and to find a way to live useful and important lives within their own environment. But how often do our Meetings indicate to those who live around them that we would like them to share our fellowship and our religious experience?

Similarly, through our yearly meetings and through the AFSC, we reach out to people overseas who need help, and we give money willingly for such efforts. Why is it easier to give our money than to give of ourselves? Why is it easier to tell the Japanese about Quakers, to tell diplomats or scholars in Africa about Friends, than to welcome our own neighbors into our beloved Society?

We should recognize that we must share our religious beliefs and experiences with our communities, both as individuals and as Meetings. As individuals we should participate in community activities and attempt to express our testimonies in those activities. This means taking part in politics and in local civic groups, and it often means taking an unpopular stand in these groups.

I believe it also means inviting our friends and acquaintances to visit Friends Meetings. Many people around us do not know that they would be welcome there. This does not mean we should attempt to make Quakers out of them, but it does mean we should invite them to find out what we are like.

Beyond that, I feel that Friends have a responsibility to hold meetings that are open to the public. Some of these meetings should naturally give expression to our social concerns, but others should deal with the nature

of Quakerism, its history, its basic beliefs, and the things which are important to its members. Friends, with their emphasis upon direct, personal religious experience, have a real opportunity in the present religious atmosphere. In a period when the "God is dead" slogan is heard everywhere, our emphasis upon a Christ within, upon the reality that comes through experiencing God, rather than through accepting creedal statements, provides a real option for religious seekers.

Furthermore, our belief that religion must be a part of our everyday lives has an appeal to those who have been estranged by the hypocrisy of some other churches. To be sure, there is danger that we will be caught up in social action and forget the spiritual basis out of which the action grew, but this danger should not dissuade us from translating our beliefs into action.

A far greater danger is that non-Quakers will discover a discrepancy between what Friends profess and what they actually accomplish. We tend to judge others by their actions and ourselves by our aspirations. Richard Stenhouse, in his perceptive essay, "Some Barriers to the Community of Peoples Within the Society of Friends," in *No Time But This Present*, comments on the reason few Negroes are found in the Society: "Of course one ready-made answer is the prideful reluctance among Friends to proselytize. But is a more serious reason the failure of Friends actually to live up to the Light they profess to have? For when Friends are absolutely true to the Light, will not other men be drawn to that Light? . . .

"My concern is only to query Friends as to whether or not those . . . who sometimes seem possessed by their possessions, those . . . who seem to rely on their intellects as a substitute for the Inner Light, and those half-committed Friends who seem to think . . . they are fully committed to the mission and task of Friends—do these Friends create barriers to responsibility in making possible a genuine community of people? Speaking as one who has encountered such Friends, I know they have created barriers for me personally, as I have searched and longed for a deep fellowship with them."

Perhaps we are the victims of our own self-congratulation; perhaps we are not as attractive as we think. Is this the reason our Meetings are not growing? Perhaps we are like the emperor with no clothes, and no little boy has had the temerity to speak up. If we no longer have anything to share, or if we have lost that which we once

*A special American Friends Service Committee fiftieth anniversary supplement will be included in the April 15th FRIENDS JOURNAL. Readers wishing extra copies of this issue (priced at 45 cents) are requested to reserve them in advance.*



had, then all the outreach in the world will not help us.

I do believe, however, that we have a future and a mission. In the words of the statement of the World Conference of Friends at Oxford in 1952: "As Fox did, we see today a great people to be gathered, homeless, at war, unloved, underprivileged, afraid, cut off from the

knowledge of God's love, or indifferent to it; all needing His peace and power in their lives, though they may not know it. We believe God has a message for them, to be given through us in a variety of ways—through practical service and loving fellowship, as well as in what we can say of our faith."

## House-Raising in the San Joaquin Valley

By LUCY NORMAN

ENOUGH descriptions have been written recently of poor housing conditions and the costly physical and psychological effects they have on a family. It should suffice to say that California's San Joaquin Valley has all of these problems and that an old fashioned idea has been very successful in dealing with them.

The Self-Help Housing program was started in the San Joaquin Valley in 1961 by the American Friends Service Committee, with the late Howard Washburn as its first director. It was patterned after "Penncraft," a similar AFSC housing project established in western Pennsylvania during the depression in the spirit of genuine, old-fashioned "barn-raising." Then in January 1965, Self-Help Enterprises, Incorporated, a nonprofit corporation, was formed to continue the program on a larger scale.

Now the program operates in five Valley counties: Tulare, Kings, Fresno, Merced, and Stanislaus. Bob Marshall, formerly director of housing at Friends Neighborhood Guild, Philadelphia, has succeeded Howard Washburn as its director. The program receives funds from the Office of Economic Opportunity, plus several smaller grants from private foundations.

Self-Help Housing is designed for groups of low-income (\$1900-\$5000 per year, depending on the number of children) farm-working families. Each family must qualify for a low interest (4 percent) long-term (33 years) loan from the Farmers Home Administration, which is part of the Department of Agriculture. The loan covers the cost of a building lot and all materials necessary to build a three-to-four-bedroom house of 960 to 1200 square feet. Each family is then required to contribute up to 1500 hours of labor as "sweat equity" in a cooperative building effort.

The staff of Self-Help Enterprises provides a group coordinator to interest and organize groups of six to twelve families and places a construction supervisor on the job to direct the building of houses and to see that they meet all codes. Everything, with the exception of

plumbing and sometimes cabinet work, is done by the families themselves. In this manner, with a down payment of 1500 hours of labor and a monthly payment of about \$40, along with taxes and insurance, plus a great deal of patience and perseverance, a family earning an average of \$3000 a year can own a house selling on the open market for \$10,000 to \$12,000. In many cases the total cost is less than such families pay for rent on a substandard dwelling.



*Typical family shack (left) replaced by (below) Self-Help Housing home*



This is probably one of the most widely approved programs of its kind. Even those who usually disapprove of "government give-away" programs see this as one in which each family works hard for what it gets and pays back the full amount of the government loan. It also makes responsible home owners and full-fledged property-taxpayers. Some skeptical communities have come to see that the program benefits them by stabilizing a fluctuating, migrant element of their society, by upgrading some of its more depressed areas, and by broadening its tax base.

Those who place greater importance on human ele-

Lucy Norman, a member of Rockland (N. Y.) Meeting, worked on a Southern California VISTA assignment before joining Self-Help Enterprises as group coordinator.

ments also see many goods: the dignity that owning a home brings a family; the technical knowledge gained in building the home from the footings to the roof; the increased human understanding that comes from participation in a cooperative group effort and group decision-making; better health from living in a safe, sanitary, modern home; and stability and peace of mind for a family with new permanency. In one Self-Help group (and we suspect this to be true of most families) the average grades of all the children went up one grade point in one year because they now had room enough to study, pride in their new home, and a generally brighter outlook.

The program is not without its problems, however. One of the largest and most difficult is that of obtaining land. Sometimes prejudice stands in the way. More often building lots are far too expensive for low-income families (this in some cases, we suspect, is also a product of prejudice). But in many communities lots are just not available. The tight money situation has virtually halted development of low-cost subdivisions.

Another major problem is that the Self-Help Housing program cannot reach the poorest families. Each one must qualify for a Farmers Home Administration loan. If a family is too poor to qualify, it cannot participate in the Self-Help program—and, of course, it is the poorest families who need the program most. We had hoped last year to include in our program a \$1500 grant to those families who would not otherwise qualify. However, the Office of Economic Opportunity did not allow these authorized grants to be used. It is hoped the authorities will come to see that even with a \$1500 grant for some families the Self-Help program is less expensive and provides society with more returns, material and otherwise, than the Federal Housing low-rent projects.

Physically the program has been very successful. As of December 31, 1966, there are within the five-county area thirty-four houses completed and fifty-three under construction, ninety loans being processed, and 141 families meeting in organized groups. The completed houses can be seen and touched. You can visit the weekly group meetings and watch their progress. But you cannot see the large changes and the many small ones that Self-Help Housing can bring to a family. And herein lies its strength.

### The Runt

By POLLYANNA SEDZIOL

Some meet God fearlessly and go  
forth with joy the seed to sow,  
while I must be content to bring  
my fears and doubts and then just cling.

## George Fox and the Generations Gap

Letter from the Past—227

**P**ROBABLY no book has ever had more simultaneous reading throughout Quakerdom than the study volume for the 1967 Friends World Conference in North Carolina entitled *No Time But This Present*. One feature of it, not often noticed, makes it very timely. The title is from a letter written by George Fox in 1652 to his parents, addressed: "Dear father and mother in the flesh." In days when we are particularly conscious of the gap in communication between the generations it is well to be reminded that George Fox, still in his twenties, felt a concern for the spiritual welfare of his parents. Unlike some modern children, he did not write them off as "a necessary evil," but he yearned for them. He wrote:

To that of God in you both I speak, and do beseech you both for the Lord's sake to return within and wait to hear the voice of the Lord there . . . Oh! be faithful! Look not back, nor be too forward, further than ye have attained; for ye have no time but this present time. Therefore prize your time for your soul's sake.

I wish we could enter sympathetically into the delicate relations in this particular family. We know all too little of Fox's youth and home. Janet Whitney had something to tell us in her recent address (to the Friends Historical Society in England) on "The Apprenticeship of George Fox"—probably more than appears in the *Quaker Nursery Rhymes*, published long ago by the advertisers of Quaker Rolled White Oats:

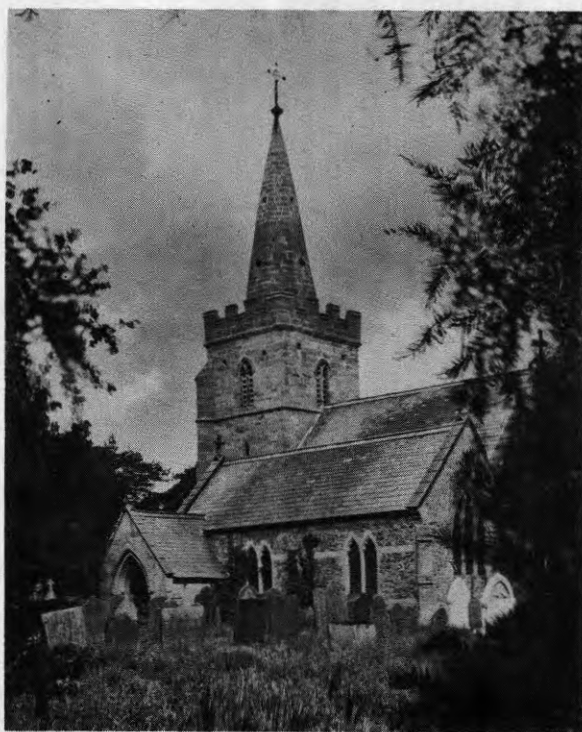
A lad named George Fox  
Looked after the flocks  
Of his master, who was a shoemaker,  
And so great was his fame  
That in time he became  
The first man who was ever called Quaker.

We do know that both Christopher and Mary Fox were religious persons, faithful members of the local church (St. Michael-and-All-Angels) at Fenny Drayton, where their children were baptized. Christopher, "Righteous Christer," was church warden in 1638 and 1639, and Mary's burial in 1673 is recorded in the church register. Their relations to the minister, "priest" Nathaniel Stephens, were probably strained by their son's distrust of him as he evidences it in his reports of their encounters. Yet the parents shared also both the abuse and the praise of their son which Stephens alternately, ambivalently expressed. All this may be read between the lines in Fox's *Journal*, dictated twenty to thirty years later.

Fortunately there is in existence an earlier parallel account of a principal encounter which occurred in early 1655 and was printed the same year. It provides us the



rare opportunity to compare how Fox described events at the time and how he remembered them from the later perspective. This little-known 1655 pamphlet, *The Spirituall Man Judgeth All Things*, is a full and fresh reminiscence, partly by Richard Farnworth and partly by George Fox himself, of two or three controversial occasions at Fenny Drayton in which the two Friends were involved with Stephens and from one to seven other priests, including as well the families of both Fox (father and brother) and Stephens (wife, son, and servant). Unlike Fox's *Journal*, the pamphlet gives the exact dates, 12th and 17th of Eleventh Month, 1654 (i.e. of January, 1655, N.S.). I have written elsewhere of Mary Fox (Letter 75). Now I shall use this pamphlet to say something of Fox's father.



Church at Fenny Drayton where George Fox was baptised  
(Photo courtesy Quaker Collection, Haverford College)

"On the twelfth day of the eleventh month by the world called January, and according to their account 1654, him that the world calls George Fox went to Drayton to see his father and friends in the flesh." It was three years since Fox had been in touch with his relatives. Priest Stephens sent Thomas Ball's man to Christopher Fox's house to summon young Fox to the steeplehouse for a debate. George refused to go inside the steeplehouse, but spoke to a large and rowdy group in the graveyard. The priest complained of the cold, so they compromised by meeting in a hall nearby. The priest had told the old man, George's "father in the flesh," that George had a familiar spirit, and when the priest denied

having said it, Christopher Fox told the priest what he had said to him and told him where, viz., a place in the field; but the priest denied it.

Later the priest claimed that he was George's spiritual father, and when George denied this the priest "was fain to call his natural father to take him away." Also the priest said that George Fox was one of his sheep, but Fox said the Lord was his shepherd and Stephens was a false shepherd.

Another priest, (John) Chester of Witherley, said to Fox maliciously, "Sirrah, doest thou hear, the old Fox shall take thee and carry thee to gaol and there shall help to kill thee, and to take an iron and thrust thee through"—evidently paraphrasing the prophecy of Zechariah 13:3 which threatens what the prophet will suffer at the hands of his father and his mother.

According to the *Journal* Fox scored here a victory over more priests at one time than he ever had done, "and a great shake it was to the priests and my father in the flesh thwacked his cane on the ground and said, 'Well', said he, 'I see he that will but stand to the truth it will carry him out,' though he was a hearer and follower of the priests."

This, I think, is our last glimpse of Christopher Fox in the flesh. If we may accept the adjective in "old man" and "old fox" he was already in 1655 advanced in years and used a cane and may have died well before his wife's decease in 1673. The burial record calls her a widow. Indeed, as early as 1664 their house in the Hearth Tax Roll is under the name of Mary Fox. After George Fox heard of her death he had a mystical experience in which, he says, "I saw her in the resurrection and in the life everlastingly with me over all, and father in the flesh also." There at least, or at last, the generations were united.

As for Nathaniel Stephens, he had been established at Drayton church in 1638. Fox reminds us that as child he had known Stephens. The latter was "ejected" in 1662 as a nonconformist, and perforce he removed from the town. He died in 1678. Jenkyn Edwards, in his book *Fenny Drayton*, 1923, who spells the priest's name "Stevens," says he died in 1667. To this booklet I am indebted for the lists of houses in the village charged with a hearth tax: twenty homes in all in 1664, mostly, like Mary Fox's, with one hearth, but including the parsonage with four, Thomas Ball's (see above) and Nathaniel Stevens, Jr.'s, both with three.

NOW AND THEN

*As much as some Americans might like to pursue a holy war against communism, the stakes in human life are too high. The only rational policy is to pursue peace with at least as much vigor and invention as we now pursue war.*

—CHARLES H. PERCY

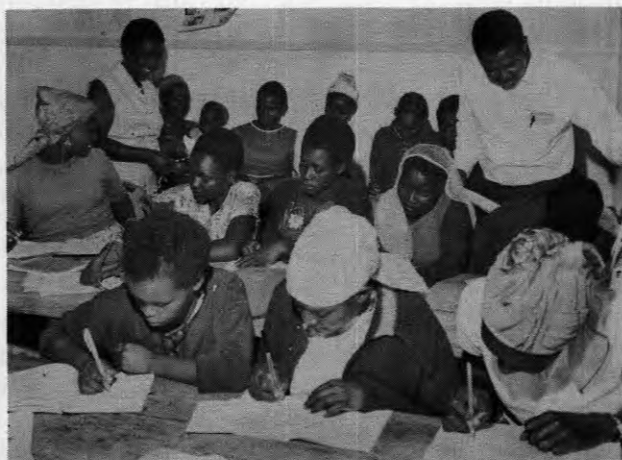
## Ofafa Friends Center at Nairobi

By OLIVE PRESCOTT

**I**N Kenya, nearly two thousand men, women, and children went in and out of the Friends Center at Ofafa, Nairobi, every day during the last few months. Some came to learn, some to work, some to obtain food and basic necessities of life, some to enjoy friendly company and relaxation, some to worship God.

Ofafa is a housing estate built by the City Council of Nairobi. Most of the housing is in small, two-storied blocks of flats, each consisting of two rooms, a kitchen, and a shower. A few more prosperous families reside in single-storied, three-room houses; the poorer live in one-room dwellings. There are about 6200 dwellings in Ofafa, but no one—not even the City Council—knows how many people are living there. A conservative guess is about 40,000.

Ofafa is always full of people. Women clean their houses or sit on the steps chatting with their neighbors. Small children sit on the steps with their mothers or play in the road. Older children in brightly colored school uniforms fill the streets as they leave school. At roadside markets petty traders eke out a living selling small stocks of fruit and vegetables—cabbages, sweet potatoes, tomatoes, and bananas.



In the midst of this bustling life stands the Friends Community Center, open for fourteen hours every day. First to arrive in the morning are the carpenters, who are victims of the city's widespread unemployment. In the workshop they are able to earn a livelihood by making simple furniture to be sold. One of them acts as instructor to a group of eighteen boys, recently out of

school, who come every morning to learn the rudiments of carpentry.

Women come to the homecraft training group, and some return for lessons in reading, writing, simple arithmetic, or English; others for domestic science classes. Children from neighboring schools come to use books provided by the Nairobi Children's Library. Several mornings each week a number of women from the Friends Church come either for a worship meeting or to learn sewing and handicrafts.



At lunch time there is an invasion of children—about eighty of them from destitute families coming for free midday meals prepared from food provided by relief agencies. This service is supervised by the Center's caseworker, who also helps families to cope with personal problems and material needs.

About a thousand more children come daily, each with cup in hand, to get a drink of milk. (This is part of a City Council plan to alleviate malnutrition.) All through the day, children from the neighborhood play on the Center's swings, slide, seesaw, and in the sand pit.

One catches the sound of typewriters as aspiring typists learn and practice. This is a popular class, and even six sessions a day are not enough. There are also evening bookkeeping classes, as well as literacy classes for those who have had no opportunity for schooling.

After school, older children and other young people join in the Center's youth activities. Students from local secondary schools find the Center's library a better lighted and quieter place for homework than their own crowded homes.

Evenings are a time for leisure, and television attracts large audiences to the hall. Others like to sit and talk over food or tea in the canteen. Saturday afternoon is a time for parties and wedding receptions. Groups often

Olive Prescott, a British Friend, is secretary of the board of Ofafa Friends Center at Nairobi, Kenya. Her comments on "Being a 'Missionary'" appeared in the January 15th *FRIENDS JOURNAL*.



rent rooms for meetings, and on the playing fields Boy Scouts are active.

Sunday is the day when Friends gather at the Center. Early in the morning those living in Ofafa are there for the village meeting. At nine o'clock children come for Sunday School, and at ten-thirty Friends from the whole Nairobi area attend meeting for worship. (As there are about six or seven hundred active Friends in Nairobi, the hall is often inadequate in size.)

The number of young people in the towns is growing rapidly. Growing also is the proportion of young people who, having completed their primary education, fail to get places in secondary schools or training institutions and often are too young for employment. Even for those who are older, jobs are scarce. It is a situation calling for an imaginative youth program on the part of all groups concerned for the welfare of Kenya's young people.

To run the Friends Center there is a full-time staff of twelve persons, working under the leadership of Nathan Luvai, a Kenyan Friend who returned recently after a year's study in Britain. Since the needs of the community are greater than the Center's existing facilities can meet, the Board of Governors is planning to build a domestic science room, with a laundry and a hall for youth activities. Costs are met largely by grants from the Friends Service Council of London, but in a developing country like Kenya other financial assistance from overseas will be needed for some time to come.

## What's Wrong with Middle-Class Values?

By RUTH MINER

**C**RUDE to patricians, immoral to socialists, dull to intellectuals, insensitive to spiritual folk—all these things middle-class values may be, and more besides. Yet Bill and Alice Howenstine have recently returned from a year of service for the American Friends Service Committee's Latin American Program in Peru with a rather healthy respect for the middle-class drive toward comfort and order, not unalloyed with profit motives.

The fact is that the *barriada* (slum) people of Pamplona Alta, beginning with nothing in their desert resettlement area, are beginning to make something of it in an altogether healthy, encouraging, and plebeian sort of way. And the hopeful stirrings of enterprise the Howenstines saw there are symptomatic, they believe, of the present condition of the whole country. Middle-class housing developments, as well as bridge and road construction, are observable in many places, and the *barriada* dwellers on the fringes of the cities unconsciously have started a nonviolent revolution by simply moving in on undeveloped suburban land areas, squatting there for a time, and then building themselves permanent houses of cement or brick.

The women of Pamplona Alta, who are only part-time workers because of their family responsibilities, get from their own co-op only thirty-five cents a garment for sewing little girls' dresses. Sometimes their work shows the results of haste. One of them, Victoria Sanchez, a quiet, nineteen-year-old mother from the Conyette Valley, was reticent and shy, concerned only to get her part of the work done for the money she needed. But she was bright and neat and was one of the four who learned to make men's ties on the center's knitting machine. Her work was always perfect. One day Alice Howenstine said, "Victoria, how would you like to have the job of checking the ties for flaws before they're sent to the retail outlets?" Victoria accepted the offer, and received for the job five percent above her usual day's salary. She was accepted unquestioningly in her new role by the other women. Soon she was volunteering to make quick, last-minute repairs for skipped seams or missing buttons on new dresses, so she got the job of giving out the work, collecting and inspecting it, and working out pay schedules on Saturdays for the other workers. Her salary was raised to seven percent of the group's output over and above her regular wages.

At the Howenstines' suggestion, the sewing co-op now keeps 3,000 soles (\$111.95) in the bank as a loan source, making this to some extent a self-maintaining enterprise.

Although the bed-frame factory in Pamplona Alta failed as a co-operative venture, it did reveal management abilities in two of its bachelor members, each of whom brought in a younger brother to help administer the shop, while they themselves assumed the co-op's debt, took courses in electricity, visited another factory to study work methods, hired helpers, and—unmistakable, deplorably necessary, but realistic sign of ownership—put a lock on the shop door! The shop is still a going concern, but now a private enterprise.

Aid to individuals has paid off. An elderly chair maker from the Andes set up his own unique and profitable small business in Pamplona Alta with a small AFSC loan for lumber and with AFSC help in locating tools. His family is now building its own home. Is Grandfather's free enterprise boosting the social revolution?

Through their marketing contacts, AFSC staff members made an appointment for a Pamplona Alta brass and bronze foundry worker to show to Sears Roebuck in Lima his assortment of hinges and fixtures. Sears' agent showed him how to make an attractive red-velvet display case for his wares, suggested that the sales representative should present a dapper appearance for the sake of public relations, and demanded a license, which the AFSC hastily assured with a small loan. The grateful entrepreneur presented the Howenstines with a fabulous lamp

consisting of an elephant holding a brass fixture! Although Sears' taste did not run to the artisan's imaginative lamp designs, the Howenstines' report included an unofficial plug for Sears' enlightened policies.

But free enterprise does not preclude cooperation. The two community groups that were calling each other names a year ago have discovered that a united front is most effective in getting government aid. And last summer, when a flash fire burned down four houses in Pamplona Alta, the new, integrated Community Council organized a volunteer labor group that had four new houses under construction by 4 P.M. the same day! That night all four families slept under their own roofs.

## When Back Benchers Met Front Benchers

*R. W. Tucker, a member of Springfield (Pa.) Meeting, here takes a belated look at some of the timeless (alas!) questions raised at a conference held at Pendle Hill, Wallingford, Pa., the weekend of November 11-13, 1966. In a letter to the editor he observes that in his experience of "complaint sessions" the complaints and the remedies proposed are everywhere much the same; and he asks: "Is our problem first of all just inertia?"*

*"Quakerism: A View from the Back Benches" was reviewed in the FRIENDS JOURNAL of August 15, 1966.*

THE idea was a good one. The authors of *Quakerism: A View from the Back Benches*—eight younger Friends, mainly from New York, who are doing their best to be ramblunctious about Quakerism's problems and needs—would spend an autumn weekend at Pendle Hill presenting their pamphlet, chapter by chapter. Several Very Weighty Friends would sit in as "Front Benchers" and offer rebuttals. Then everyone else—Friends from all over who might choose to attend—could get into the act.

It didn't work out that way. First, because the Back Benchers turned out to be pretty Front Benchish themselves, once their weight was properly measured. Second, because the Front Benchers picked for the occasion—James Walker, Bainbridge Davis, Francis Brown, and chairman George Corwin—all spent more time agreeing with the "controversial" pamphlet than disagreeing. Third, because other Friends in attendance were self-selected to be people with pretty much the same opinions as the Back Benchers.

The basic problem facing the Back Benchers, or any group of Friends who want to stir things up, is that Quakerism conditions its adherents to mute their differences. A good old-fashioned donnybrook might clear the air and, at the cost of a few memberships, leave us with enough unity to play, once more, a prophetic role as a people. There are lots of us who think the promise is worth the risk. But even those who think that way find it hard to let ourselves argue with one another. And a great many of us manage to be happily unaware that there are views of Quakerism drastically different from our own. There *must* be Friends who disagree profoundly with the Back Benchers; they must be the great majority—other-

wise the Society of Friends would be very different. But they did not show up at Pendle Hill, and one suspects they have not read the pamphlet.

At what turned out to be a factional caucus meeting, then, here are some of the opinions and questions that were heard:

*On Membership:* Do we need a special set of Queries to regularize admission proceedings? The lack of over-all admission standards means not only that standards are applied unevenly, but also that the wrong standards are applied. . . . Can we survive much longer with the notion that the discipline does not mean what it says, and that Friends do not really have to try to live up to it?

*On the Meeting Community:* How do we get Meetings that can produce corporate as well as private witness? How do we get Meetings that can be *important* to their members? Are these not the same question? . . . We need smaller Meetings. The largest are too large for community simply for mechanical reasons; they are meetings of strangers. . . . We need to de-institutionalize our Meetings. Too much effort is wasted on burial-ground housekeeping. . . . We need special-interest meetings. (See for example Houston Meeting as described in Jan de Hartog's *The Hospital*). . . . We need to make up our minds on basic issues, and mean it: How Christian are we? How pacifist are we? . . . "Love and unity" has been reinterpreted to mean "love sufficient to get along without unity," which among other things trivializes love.

*On Friends and the World:* We fail to think radically enough about social needs; we go around putting band-aids on mortal wounds. . . . We substitute traditionalism for faithfulness. A *concern* is something you don't want to do that God tells you to do. A *testimony* is something you don't want to do that the Society of Friends tells you to do. . . . We are afflicted with worldliness. Our careers and the mass media determine our standards instead of religion. . . . We are seduced by the false and very jealous god of nationalism. Where is the Friends' witness against nationalism as such? . . . Our Meetings go at the pace of their slowest common denominator. There are people who oppose an action by faking a concern for those members with the least Light, and thus block action. If we really followed the Light, our pacesetters would be those Friends with the *most* Light. The Meeting says to such Friends, "Follow the Light as far as it takes thee—and we'll still be here when thee gets back." Instead, a Meeting ought to encapsulate its members and encourage them to go further than they would by themselves.

*On Meetings for Business:* The meeting for business is supposed to be a problem-solving situation. Sometimes it is a problem-causing situation instead. . . . Common techniques for burying the Light: (1) Agenda-ism—scheduling big issues at the end when Friends are tired and want to go home. (2) Appoint a committee of concerned Friends—and remove an issue from the arena in which it properly belongs. (3) "Absorb it in love"—just refuse to respond to an issue that has been raised, thus driving disagreement underground. . . . Can business meetings be made important again? . . . The ancient meeting for sufferings has evolved into a meeting where Friends suffer. Even if there's nothing to laugh at, how about stopping



halfway through business meeting and announcing, "Now is the time for laughing"?

*On Meeting for Worship:* Is what's supposed to be happening in meeting for worship really happening? . . . Friends' worship is difficult in large institutionalized Meetings where members are strangers. Such Meetings need to subdivide. They need to acknowledge the necessity of fellowship opportunities. . . . The spoken ministry is often very bad—too much or too little, too intellectualized, too much dealing with secular issues and not with the worship of God. Do Meetings, and the Society at large, need to thresh out what worship is about? . . . Meeting for worship is often downgraded in favor of social concerns, forums, First-day schools. Perhaps First-day schools should be laid down and replaced by action projects for children. . . . The "Seekers" image is deadly. The Seekers were before George Fox; after Fox, Friends were finders. How did we become seekers again? Where did we lose what once we found? If we haven't lost it, why do we pretend we are still seekers? Why are we afraid to admit we have found something?

R. W. TUCKER

## From the Ecumenical World

AS was to be expected after the historic Vatican Councils of 1962-65, events in which the Roman Catholic Church plays a major part are continually occupying the public. The internal reforms concerning the Mass, intermarriage, and the indulgences have been of minor significance so far, and Pope Paul is still delaying major decisions, especially the one on birth control. Apart from dogmatic disputes which have caused the Pope to warn the Jesuits as well as the clergy of The Netherlands against liberal trends in theology, the marriage of priests is one of the most frequently debated topics within the clergy.

When the British Jesuit Father Charles Davis, an eminent theologian and former expert at the Vatican Council, recently left the church, British Catholicism lost one of its most strategic representatives in the current negotiations with the Anglican Church for restoring unity with Rome after four hundred years of separation. Negotiations with Greek and Russian Orthodoxy appear somewhat more promising, and after more than nine hundred years of schism they may lead to positive results earlier than in the case of the Anglican Church. In both instances the infallibility of the Pope in matters of dogma is at present one of the chief obstacles to reunification.

Relations between the Protestant World Council of Churches and Rome moved forward in 1966. In February the World Council started to coordinate its relief program for famine victims in India and Africa with that of the Roman Catholic agencies. A special joint theological commission studying the topic of "catholicity and apostolicity" has been established. Other joint commissions are dealing with the nature and tasks of ecumenism, proselytism, and religious liberty.

The National Council of Churches in the United States now has for the first time a Catholic in the Department of Faith and Order. He is the Jesuit Father David Bowman, who brings to his new office a record of unusually broad ecumenical contacts.

The slow pace at which ecumenical efforts are proceeding within Protestantism makes Lukas Vischer, research secretary for Faith and Order at the Geneva office of the World Council, ask in the *Ecumenical Courier*: "Will the Church ever be renewed?" He appeals to the divided churches to make a fresh start and to outgrow their present forms. The churches, he says, ought to become a fellowship of obedience and lose their fear of what is new. Christians ought to be a pilgrim people, open and adaptable. Such a spirit of obedience will soon create experiences of newness and will make us realize that "the walls which divide us do not reach to heaven."

Samuel McCrea Cavert, a former secretary of the World Council, recently told an audience in New York that the primary ecumenical concern is not for unification of the structure of their churches or for a merger but for a "maximum fellowship in worship and witness of one People of God."

The National Council has decided to launch a "Priority Program for Peace" in the 1966-69 triennium. This program will be under the direction of Robert S. Bilheimer, who has just completed a trip to the Far East, where he visited political and religious leaders. Conversations are being held with Roman Catholic counterparts about the challenge of a creative peace.

The Christian Peace Conference, whose international secretariat is in Prague, Czechoslovakia, is preparing a Third All-Christian Peace Assembly to be held March 31 to April 5, 1968, in Prague. Its theme will be "Behold, I Make All Things New." The conference will offer some recommendations to the Fourth General Assembly of the World Council of Churches (Uppsala, Sweden, July 4-20, 1968), to which Friends General Conference expects to send an official delegate. The Marxist-oriented Prague Conference advocates a theological understanding of revolution; it fights especially the frequently abused doctrine of a just war.

In 1966 the churches of the world focused more sharply on the widening gap between rich and poor nations. Some churches have courageously attacked a few of the more sensitive social and moral problems. For example, the Connecticut Council of Churches adopted a resolution dealing with sexual deviates. It stated that such people "should not be alienated from their churches and from Christian fellowship." The church should offer pastoral counseling and its own redemptive fellowship. The resolution also called on appropriate agencies in the state to provide facilities for treatment and rehabilitation of sexual deviates and offenders.

Eugene Carson Blake, for fifteen years chief elective officer of the United Presbyterian Church in the U.S.A., became general secretary of the World Council of Churches on December 1, 1966, upon the retirement of Willem A. Visser't Hooft, Dutch theologian who had been general secretary since 1948.

Friends General Conference (1520 Race Street, Philadelphia 19102) offers some materials for group and individual study that will inform Friends on salient issues of the ecumenical and interfaith movements. A kit containing the following items is available free of charge: 1) *The Interfaith Story*; 2) *A Guide to Interreligious Dialogue* (American Jewish Committee); 3) *Information on Relations between the Roman Catholic Church and Councils of Churches*.

WILLIAM HUBBEN

## Book Reviews

**THE ARROGANCE OF POWER.** By J. WILLIAM FULBRIGHT. Random House, N. Y. 264 pages. \$4.95. (Paperback, Vintage Books, N.Y., \$1.95)

Senator Fulbright's book is stimulating indeed. As chairman of the Senate Foreign Relations Committee, he has a wealth of background for a book which concerns itself with America's role in the international field. Here he has set out concisely the American predicament of unprecedented power and the necessity for acquiring a maturity that will assure its wise use.

"The world has endured about all it can of the crusades of high-minded men bent on the regeneration of the human race," the Senator writes. He sees the Puritan strain in America still having a negative influence on our tolerance of human beings, and Communism having aroused that latent puritanism more than any other movement in our history. However, he calls upon America to do something that no great nation ever has tried to do: "to effect a fundamental change in the nature of international relations."

His two major premises are: first, it is essential "that the competitive instinct of nations be brought under control"; and second, "that America, as the most powerful nation, is the only nation equipped to lead the world in an effort to change the nature of its politics."

By accepting this leadership, we will have contributed to the world "an idea mankind can hold to. Perhaps that idea can be defined as the proposition that the nation performs its essential function not in its capacity as a *power*, but in its capacity as a *society*, or, to put it simply, that the primary business is not itself but its people." MARION E. BLAETZ

**PAUL, THE MAN AND THE MYTH.** By A. Q. MORTON AND JAMES McLEMAN. Harper and Row, N. Y., 1967. 217 pages. \$7.95

This is a confusing if not a confused book. Thirty-five pages (Part III) review the problem of finding a place for Paul in any continuous development of Christianity and touch lightly upon matters which have occupied scholars since F. C. Bauer, like the reconciliation of the picture in Acts with that in the Pauline letters, the presence of apocalyptic mythology in the latter, etc. They hardly suffice to give to the uninstructed a full answer. The rest of the book (including fifty-four charts), obviously written by Morton, expounds with statistics and tables from his now well-known reliance on computers his view that only five of the letters attributed to Paul were written by the same person. It is hard to see just how this relates to the historical and theological questions of Part III.

The present reviewer is far from convinced that identity of authorship can be proved or disproved by fingerprints, by relative sentence length, or by the comparative frequency or infrequency of the five or six commonest words in the language. I am amused that Morton himself always practices in his books the same duality of authorship that he imagines he sees in New Testament books or collections. But I am not commending this form of loyalty to the Scripture.

HENRY J. CADBURY

**CONJECTURES OF A GUILTY BYSTANDER.** By THOMAS MERTON. Doubleday, Garden City, N. Y. 320 pages. \$4.95

As Dag Hammarskjöld's *Markings* represents the religious thoughts of a layman, so this book by Thomas Merton represents the lay thoughts of a religious. (Everyone needs and seeks unconsciously the proper compensation.) They are excellent companion volumes for one's devotional shelf.

Poetic, pithy, playful, and passionate by turns, these meditations range over a vast and essentially boundless landscape in which nothing human, whether trifling or portentous, escapes notice. The quality of intimacy makes one feel they are spoken "to that solitary individual" over the wall who will listen with more sympathy than anyone inside, thus preserving Merton's sanity and humor where both must sometimes be tried sorely.

"Conjectures" accurately reflects an authentic modesty. "Guilty Bystander" reveals the Kierkegaardian "penitent" who has contrived, in his voluntary confinement, to remain in very close touch with the world.

Friends will be moved and strengthened by Merton's testimony on both peace and race. JOHN YUNGBLUT

**SCIENCE AND SURVIVAL.** By BARRY COMMONER. Viking Press, N. Y., 1966. 150 pages. \$4.50

The author of this beautifully written book is a concerned and eminent biologist from Washington University, St. Louis. His main theme is this: we have initiated a series of technological practices without preliminary testing of their consequences. This was done for reasons of national policy complicated by political considerations and secrecy. As a result, these practices are threatening our environment and producing consequences (many of which could have been foretold by preliminary research) of the greatest significance for the survival of mankind.

To illustrate his theme the author cites the following examples: the testing of nuclear weapons before understanding the effects of radioactive fallout; the decision to allow detergents to replace soap before realizing that detergents are not degraded by bacteria and thus pile up unchanged in our sources of water; the widespread use of chemical fertilizers without foreseeing the extent to which rain runoff would pollute our waters with nitrate and phosphate; the large-scale discharge of chimney smoke and automobile exhaust into our atmosphere without planning for the severe effects of air pollution.

Commoner's message, then, is that we must learn to take into account, by adequate use of scientific research, the predictable results of the application of technological advances before we allow such advances to be used on a large scale. We have failed to do this, with dire consequences for the survival of our world. To prevent this we need an informed citizenry and a scientific community which assumes greater-than-usual social responsibility for the uses of its discoveries. Scientists themselves need to see to it that our citizenry is supplied with the necessary information to make intelligent policy decisions



involving the use of scientific technological advance. Dr. Compton cites, for example, the creative role played by the Committee for Nuclear Information in St. Louis, a group of concerned people who worked with imagination and dedication to bring before their fellow citizens the vast consequences of radioactive fallout.

This superb book should be read by all who wish to be informed about our present technologically advanced civilization and the place of science and scientific policy in its survival.

WILLIAM D. LOTSPEICH

**THE TERRITORIAL IMPERATIVE.** By ROBERT ARDREY, Atheneum, N. Y., 1966. 390 pages. \$6.95

This is a second big volume of a series by the author of *African Genesis*. Ardrey, though a one-time student of Quaker biologist Clyde Allee, is a reporter, not a scientist. His actual experience has been more with drama than with animal ecology. He turns out natural-history stories which read like morality plays, and he manages to make scientific fact quite exciting reading.

The theme of the book overlaps that of Conrad Lorenz's *On Aggression*; it tries to say that man is a "territorial" animal inseparable from his homeland—more willing to fight and die for a bit of soil he can call his own than for a woman or for an ideal. This thesis he supports with chapter after chapter of selected behavioral attitudes on the part of animals from sage hens in Wyoming to baboons in Africa and men in Israel. The traditionally shy and retiring Jew of Europe turned aggressive and nationalistic Israeli proves to be his best example. It is all good reading, but one grows tired from being convinced.

In the end he holds out some slight hope that man may yet learn to live with fellow man—not by tolerant coexistence or through creative cooperation, but by controlled competition and sublimated antagonism. The race for space may supplant the "cold war," and international competition in sports, trade, industry, and scientific research may eventually substitute for actual war. We shall hope there are better ways.

FLOYD SCHMÖE

**THE LITERARY CORRESPONDENCE OF BERNARD BARTON.** Edited by JAMES E. BARCUS. University of Pennsylvania Press, Philadelphia. 154 pages. \$5.00

Who was Bernard Barton? Probably there are few today, even among Friends, who have heard of this minor nineteenth-century literary figure whose chief claim to fame seems to have been that, though a Quaker, he was also a poet and a devotee of the arts at a time when few Friends were either.

Born in 1784, Barton was for forty of his sixty-five years an ill-paid bank clerk at Woodbridge, an east-coast town a hundred-odd miles from London. There he produced some eight volumes of mostly didactic verse written (as James Barcus puts it) "to teach virtuous and kind thoughts and to praise beautiful scenery." Apparently Joseph John Gurney and other well-to-do Friends considered Barton's fragile talent worth encouraging, for they established for his benefit a fund of some £1200; the interest from this augmented Barton's small salary.

James Barcus' book is concerned not with Barton's poems,

but with his letters. He was a celebrity-worshipper who corresponded not only with many well-known authors but also with politicians and theologians. Some of his letters show an appealing humor and a surprising breadth of interest, but others are embarrassing specimens of logrolling, for he had a tremendous desire to receive good reviews of his published work, and with this aim he went to great lengths to try to interest distinguished critics.

When his work was noticed, his delight in the attention he received was childlike, even if the admiring reviewer was not one of the exalted beings whose favor he craved. "A little Periodical of the Evangelical & Dissenting School," he wrote in 1846 to one of his frequent correspondents, a Church-of-England clergyman, "has given me a flare up Critique. . . . It is called *The Christian Witness*. I must give thee a bit of it. 'This is the eighth Vol. of Poetry from the pen of Bernard Barton. In every feature it presents the family likeness, calmness, simplicity, modesty, benevolence, humanity, and piety—Never Man so thoroughly embodied the distinguishing characteristics of his sect; a People who, till Barton arose, were supposed to be deficient in all that constitutes poetical temperament.'"

James Barcus is to be thanked for rediscovering this paragon of the Quaker virtues.

F. W. B.

**THE INCENDIARY FELLOWSHIP.** By ELTON TRUEBLOOD. New York, Harper & Row. 121 pages. \$2.50

This book is published by Harper & Row, whose copyright statement says, ". . . No part of this book may be used [sic] or reproduced in any manner whatsoever without written permission. . . ." Correspondence with Harper & Row has failed to elicit assurance that individual study and group discussion are not included in the "use" which is forbidden, as they are included in the studious reader's use of the word "use." However, one assumes that a publisher would not ordinarily forbid a purchaser to read and study a book; so, despite the forbidding formula, it seems worth while to notice a work which deserves to be read and studied.

*The Incendiary Fellowship* discusses means of renewing the convincing vitality of the Christian faith. Intended to serve all eager Christians, it draws much illustrative material from the experience of the Religious Society of Friends, but it draws on the experience of other groups also. It points out that committed Christians always have been and are now a minority; that the world desperately needs the Christian message; and that the effectiveness of the Christian minority involves base and field—opportunities for revitalizing personal faith, understanding, and commitment; and awareness of the whole world as a field of Christian effort. Competence is emphasized, as well as enthusiasm.

Every group of Overseers, every Meeting on Worship and Ministry, would find intellectual and spiritual stimulus and applicable suggestions in this book. A good teacher, Elton Trueblood includes comments that provoke discussion. Thus he arouses the reader to awareness of the claims and possibilities of the Christian faith in the world which is the field of service for those who find, in meeting house, parish church, or some other committed fellowship the bases where they renew insight, inspiration, and zeal.

R. R. W.

## Friends and Their Friends

Pictured on the cover is "The Phoenix," which sailed from Tokyo on February 17 bound for Haiphong, North Vietnam, via Hiroshima and Hong Kong, with a cargo of medical supplies for civilian aid. The voyage is sponsored by A Quaker Action Group, 20 South Twelfth Street, Philadelphia, which is also contributing to the Canadian Friends Service Committee's program of medical aid for both North and South Vietnam.

Earle Reynolds of Tokyo is *Phoenix* captain. Crew members are Akie Reynolds, his wife; Betty Boardman, Madison, Wisconsin; Horace Champney, Yellow Springs, Ohio; Philip Drath, San Rafael, California; Robert Eaton, Philadelphia; and Ivan Masser, Concord, Massachusetts. They hope to arrive in Haiphong shortly after the middle of March.

The purchasing and packaging of medical supplies consisting of a hundred \$100 kits for distribution to village dispensaries has been handled by a group of physicians in Hiroshima who volunteered for this service.

A volunteer rescue patrol service, possibly in coordination with New York City's Bellevue Hospital, has been started by the Quaker Project on Community Conflict of New York Yearly Meeting as an offshoot of New York Monthly Meeting's Homeless Men's Pilot Project. The service is scheduled to continue through April 1. Information is available from Lawrence Apsey (212-CA8-2576) or Margaret Haring (212-TR5-2732).

"The bombing only increases the will of these people to resist," according to Russell Johnson of the American Friends Service Committee's New England Regional Office, who recently returned from a two-week visit to North Vietnam following a four-month stay in the Southeast Asian area. "They are imbued with a patriotic spirit which makes them prepared to endure war damage indefinitely rather than accept what they regard as foreign domination." Making the trip to provide the Service Committee with a first-hand account of the situation there and to represent several AFSC concerns, Russell Johnson viewed bomb damage in the Hanoi region and talked with government officials there about the possibility of admitting other AFSC representatives to plan a potential medical program in North Vietnam that would parallel the Committee's Quang Ngai (South Vietnam) hospital-based project. He is undertaking a tour of the United States to speak to Quaker-related groups on the problems of Southeast Asia.

"A penny a day can keep a child alive anywhere in the world where Church World Service works," according to that association's executive director, James MacCracken. "Three dollars will keep a child alive for a year." Included in the Protestant and Eastern Orthodox groups working on the 18th annual "One Great Hour of Sharing" fund appeal, which seeks to raise more than \$18 million to support programs of aid to the needy overseas, are Friends United Meeting and Philadelphia Yearly Meeting. Church World Service is coordinating the appeal.

All "Friends Journal" subscribers are invited to the annual dinner and meeting of Friends Publishing Corporation and Friends Journal Associates, to be held on Saturday, March 25, at the meeting house at Fourth and Arch Streets, Philadelphia. Dinner will be served at 6 p.m.; reservations (\$2.50) must be received not later than March 16th. At the 7 o'clock meeting following the dinner the speaker will be Colin Bell, executive secretary of the American Friends Service Committee.

The men's January workcamp at the Anna Curtis Youth Center of Powell House, Old Chatham, New York, reports a number of solid accomplishments in addition to a highly satisfactory quota of fellowship, new friendships, and feelings of gratitude for what the youth program means to New York Yearly Meeting. Three father-son teams were among the thirty-two men who built bunks, laid flooring, scraped, spackled, painted, insulated, nailed, and wall-boarded. Their crowning achievement was to raise a beam weighing 620 pounds from the ground onto the foundation of the Director's house. This, they said, "weighed practically nothing with us all together." This sentiment, according to Betty Bacon's report, "in a way summed up the weekend."

Good fellowship was aided by a storm which, by blacking out lights and felling trees across the road, added an element of challenge. "In spite of the bitter cold," Betty writes, "the men were led all over the grounds by Bob Bacon. On this tour they not only visited the family campsite, the new pond (now full and overflowing) and the unfinished pond, but also had the unscheduled pleasure of watching ten deer cavorting in the meadow below the garden."

Perils of going to Australia Yearly Meeting (which is reported elsewhere in these pages) are told in Margaret and Robert Illing's account of that occasion, published in *The Friend* of London. "Here in Australia," they write, "attending Yearly Meeting cannot be done lightly. . . . We left Adelaide by car well before four o'clock in the morning of New Year's Eve. We set off in moonlight and drove fifty miles during dawn and sunrise to Murray Bridge; then breakfast by the roadside. By luck it was a cool spell; we traveled leisurely through two hundred miles of flat shrubland . . . with only a few small settlements to mark our progress on the map. We carried food, first-aid kit, and a fire extinguisher. Shortly after midday we reached Horsham, where we stayed for the weekend.

"At five o'clock on Monday morning we caught the overland train for two hundred miles through flat wheat land to Melbourne, then hopped by jet plane the four hundred miles to Hobart. . . . Time: 84 hours. Money (fares for two and half and car mileage only): \$150 (\$5=£2). Temperature from 60° F. to 100° F. Other Friends from Adelaide made similar journeys.

"Ten men, women, and children from Perth, with a Regional Meeting membership of less than a hundred, traveled 2,500 miles each way, largely at their own expense."



A national conference on conscription, to be sponsored in St. Louis April 6th to 8th by the Peace Education Program of the American Friends Service Committee, by Washington University (St. Louis), and possibly by one or two other groups, will attempt to gauge the impact of the draft on society before the pending (July 1st) draft-law revision. Approximately 150-200 persons will be invited to participate. These will include representatives from Congress, labor, veterans, business, and education, as well as from peace, religious, and other groups. Further information is available from Honey Knopp, Peace Education Program, AFSC, 160 North Fifteenth Street, Philadelphia.

"Friends in a World of Ferment and War" was the subject of a tour of Washington, visits with Congressmen, and a series of discussions involving fifty-five prominent Friends at the Fifth Annual Quaker Leaders Seminar, held late in January at the capital city's William Penn House. The seminar, which brings together Friends of diverse backgrounds in the hope of strengthening Friends peace testimony, is financed by special fund raising.

Parents of students at Friends Boarding School (Barnesville, Ohio) received recently a letter from the school's principal, Thomas S. Brown, containing the following observation—inspired, apparently, by the apparel of some of the feminine undergraduates: "Though we do not regard clothes as a matter of fundamental principle, yet we are perfectly clear that our basic Quaker doctrine of expanding revelation does not apply to anatomy."

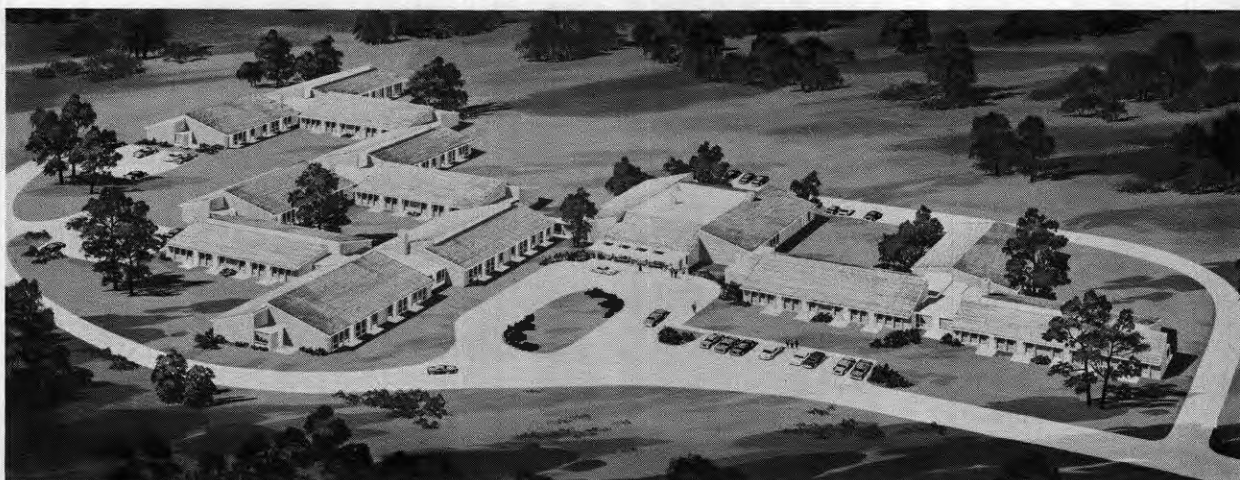
"The Friends Meeting House State Memorial" is now the official name of the meeting house at Mt. Pleasant, Ohio, which, after undergoing a \$55,000 restoration job, was recently rededicated by the presiding clerk of Ohio Yearly Meeting and several representatives of Ohio's governor and of the Ohio Historical Society. The meeting house, built in 1814 on a generous scale to accommodate large gatherings, is now closed for the winter but will soon reopen for the spring and summer seasons in its new guise as a State Memorial, with scheduled visiting hours.

"For More Than Bread" and the "980 Show," two recent AFSC-sponsored west-coast art exhibits, attracted sizable numbers of enthusiastic visitors and critics. The first, on view at the California Museum of Science and Industry last October, displayed photographs on the experiences of participants in Service Committee programs. The annual 980 Art Show, presented at Friends House in Pasadena for two weeks in December, was arranged by the AFSC's Urban Affairs Committee and included the works of a number of nationally-known artists.

Belgian laws on conscientious objection, which enabled a first group of twenty C.O.'s to begin civilian service there last August, oblige "radical objectors" who refuse any kind of military service to serve in the "Mobile Columns" (civilian rescue corps) for two years—a year longer than normal military duty. In contrast to United States practice, recently confirmed by the U. S. Court of Appeals, the same statutes provide that potential draftees' objections can be declared only *before* notice of induction is received. On the other hand, a 1961 law exempts from military service all young men who spend three years in "developing countries" on tasks of technical assistance, education, or missionary work.

Construction of a Friends retirement community for residents over sixty-two years of age was started in January at Sandy Spring, Maryland, under the sponsorship of Baltimore Yearly Meeting. Scheduled to accept residents by August, the 100-unit Friends House, providing studio and one-bedroom apartments, will cost more than \$1.4 million. It is being financed in large part by a fifty-year loan (at three percent) from the Federal Department of Housing and Urban Development. Each unit will have its own kitchen, but central dining and other facilities will be available. Reservations, at \$90 and \$125 per unit per month, are still being received, although more than eighty of the apartments already have been reserved. The sponsors plan to establish an applicants' waiting list for the specially-constructed, stairless complex before it opens. Their plans also call for the building of a nursing home and a few detached cottages. Further information is available from William R. Martin, Box 376, Beltsville, Maryland 20705.

Projected  
"Friends  
House"  
retirement  
community  
at  
Sandy  
Spring,  
Maryland



**Subscribers no longer able to afford the "Friends Journal"** because of shrinkage of fixed incomes in a period of inflation were the subject of a note in these columns a year or so ago requesting contributions of \$5.00 or more to enable the magazine to keep such readers on its rolls. This appeal brought in \$100, covering the cost of twenty subscriptions of this type. Actually many more than that have been sent, and a number have been renewed for a second year, so that now the JOURNAL is faced with the necessity for either abandoning this worthy form of service or incurring a deficit in subscription receipts which it can ill afford. These unhappy alternatives could be avoided if some new contributions could be made to the now nonexistent fund. They would be warmly welcomed both by the JOURNAL and by those to whom the subscriptions are sent.

**Having the meeting house open on Sundays from 8 to 10 p.m.** for primarily social purposes is an experiment now being tried at Stony Run Meeting in Baltimore. Members and others are invited to come there to read, talk, discuss, play games, study, and/or drink coffee. The meeting house is at 5116 North Charles Street.

**A National Committee for Amish Religious Freedom**, newly formed, will support members of the sect in legal actions. Cases have arisen in Iowa, Kansas, and Michigan involving parents' refusal to send their children to state-approved schools. In some areas groups have emigrated, although Governors Hughes (Iowa) and Romney (Michigan) have supported the Amish in their disputes with civil authorities.

A member of the new committee of churchmen, Dean M. Kelley, who is executive director of the National Council of Churches' Commission on Religious Liberty, has asked: "Why is it necessary to compel the Old Order Amish to depart from the mode of education they have chosen for themselves?" They are not trying to undermine or convert the rest of society, he points out, or to compete for positions of privilege. "All they ask is to be left alone to follow their peculiar obedience."

**David Newlands**, general secretary of the Canadian Friends Service Committee, has been appointed by member churches of the Canadian Council of Churches as a member-at-large on the Council's Central Committee. Fred Haslam and Audrey Field have been chosen to represent the Canadian Yearly Meeting on the same body.

**The Pentagon's chemical and biological weapons program**, with its research centered at the 1,300-acre complex of Fort Detrick, Maryland, has been called "one of the most secret of all of U. S. military efforts" by a report in *Science* (weekly journal of the American Association for the Advancement of Science) because "it is the most easily understood and . . . provokes the most emotional distress and moral turbulence" of any of our military research and development activities. According to the report, scientists in this program are now trying to adapt serious insect-borne diseases—including yellow fever, Rocky Mountain spotted fever, and at least one type of encephalitis—so that they can be transmitted through the air.

**A Howard and Anna Brinton Teaching Fund** of \$300,000 is included as one of the objects of the first Pendle Hill Development Fund Campaign, which aims at a total of \$750,000 over the next three years. The adult Quaker study center, located in Wallingford, Pennsylvania, hopes in addition for \$210,000 to improve its physical facilities and for another \$240,000 "to establish fellowships and scholarships . . . to insure that those who can profit most by being at Pendle Hill can come."

**That romance may flourish in a Quaker workcamp** is a fact recognized—and even capitalized upon—by English Friends. According to a recent item in *The Friend* (London), the Quaker Work Camps office suggests that a fee of five guineas (for Friends Service Council funds) be levied upon any newly married couple who first met at a workcamp. If such a fee had been collected during 1966, it is estimated, Friends Service Council would have received fifty-two pounds and ten shillings (\$145.60). However, if children of the marriage become workcampers, the money (according to this tongue-in-cheek proposal) will be refunded—perhaps at a period of life when it is most needed!

The first five-guinea check to reach Friends House in response to this suggestion was accompanied by a reference to "good value for the money."

**The \$135-billion national budget** for 1968 recently proposed by President Johnson includes by official reckoning \$95.6 billion (more than seventy percent of the total) for interest on the public debt and for past and present wars, including \$22 billion for the Vietnam conflict. Another \$5.3 billion is allotted to the space program. In contrast, only \$15 billion is budgeted for federal expenditures on health, education, housing, and welfare, while the sum earmarked for foreign economic assistance is less than \$2 billion.

**Under the head "Expenditure on Travel"** *The Friend* of London runs the following thought-provoking letter to the editor from Mervyn Taggart: "Should we not be concerned at the very large amount of money spent on travel by Friends? We read of people traveling thousands of miles to meetings about the Friends World Conference. Is it necessary for four people to fly to Moscow, two from America, to discuss what must be a very small Quaker program with the Russians? If peace organizations spent the money they now spend sending their secretaries in orbit around the world, and in conferences for the converted, on publicity to reach the unconverted, perhaps by newspaper advertisements, the results would be far more rewarding."

**Correction.** There were two errors in the news item about Elklands Meeting on page 66 of the February 1st JOURNAL. Elklands Meeting is part of *Muncy* (not Millville) Monthly Meeting, and it was *laid down* in 1938, not "disbanded." Hence the item *should* have read: "Elklands Meeting in north-central



Pennsylvania, which was laid down in 1938, has now been revived to the extent of becoming once again a preparative meeting under Muncy Monthly Meeting. Elklands is near Shunk, northwest of Eagles Mere."

### **Pendle Hill Weekends**

Pendle Hill, adult Quaker study center at Wallingford, Pennsylvania, has scheduled a series of five weekend conferences running from early March to early June.

At the first of these (March 3-5) Norman Whitney, who recently returned from a trip around the world for the Friends World Institute, is sharing his observations on India, Korea, and Japan. On April 7-9, Kenneth Boulding of the University of Michigan faculty will discuss "The Application of Organized Intelligence to the Problems of Peace," and on April 20-23, Allan Hunter, pastor emeritus of the Mount Hollywood Congregational Church, will lead discussion based on Thomas Kelly's *The Eternal Promise*.

To complete the series, Bernard Phillips, chairman of the Department of Religions at Temple University, Philadelphia, will give four lectures on outstanding mystics of the world's great religions (May 19-21), and Milton Mayer, author of *They Thought They Were Free*, will have as his theme "What Can a Man Do?" (June 2-4).

Registration for each weekend program is \$17 per person, including a \$5 advance matriculation fee.

### **Letters to the Editor**

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

#### **Is Compassion Negative?**

Great moral evils lurk in the preparation for nuclear, chemical, and biological warfare. Great moral evils are now triumphant in actual killings of thousands of innocent civilians and in the blasphemous poisoning of crops with chemicals. All this is done on a large scale in our name. For Friends who openly oppose these moral evils, it is very puzzling that their protests and demonstrations are often called nonconstructive and negative, even by other Friends.

Since neither quietly written nor loudly spoken demonstrations prevent such evils, they will politically seem nonconstructive and negative. Ethically they are deeply constructive and highly positive. Only through them can organized cruelty, done in our name, be challenged by compassion. Without outward opposition, rampant evil is completely victorious in forcing our inward opposition into utterly negative, faith-destroying acquiescence. Has not compassion been given to man so that he may challenge cruelty in himself and in others?

Carbondale, Colo.

HANS B. GOTTLIEB

#### **Suicidal Urge**

Probably each one of us considers suicide at some time or other, but most of us resist the temptation. I can write from personal experience. Twice I made serious attempts at suicide over forty-five years ago. And ever since then I have made less serious attempts, and at other times have had to reason my way free from the temptation.

As a Quaker I know that God is present in each part of

His creation. I know we should all live in friendly peace. I know that life in some form or other is eternal and that the central ego or "I am" is God Himself. The Quaker peace testimony applies to oneself even more than to others, for we can control our own lives much more fully than other lives. Now is the time to be friends to ourselves as well as friends to others.

Los Angeles

CLIFFORD NORTH MERRY

#### **Moloch Worship**

Moloch I remember from a picture on a Sunday School card I studied as a little boy. His huge iron figure, resembling that of a man, had great arms extended to receive the sacrifices. A fire under his seat heated his body and arms nearly red. Parents were bringing their first-born babies to place on his arms.

Moloch has now become Mars. Our comfort, our prosperity, our way of life, we have been persuaded, require that we sacrifice our own and other people's children to him. But are we completely convinced that our producer-controlled system, leading to ever-expanding hatred, horror, violence, and waste, must be imposed on the whole world?

Riverside, Calif.

EUBANKS CARSNER

#### **As Twig Is Bent?**

With some 200-plus shopping days left before Christmas 1967, perhaps further comment on war toys for children may be timely. I find no record that the Wise Men's gifts consisted of swords, slingshots, or the jawbones of asses—Biblical equivalents of many contemporary Christmas presents. I wonder what kinds of toys were played with by the boys who committed the multiple slayings so much in the news in recent months, or by the youngster who killed himself playing "Russian roulette."

President Johnson has said that there must be a law to prevent the placing of lethal weapons in the hands of irresponsible people. But I cannot feel that the young soldier who was decorated for his heroism in killing twelve Viet Cong placed the gun in his own hands or that he was "irresponsible" for doing what he conceived to be his duty as laid upon him by the President.

But aren't these modern war toys really rather old-fashioned? Surely an ingenious manufacturer could come up with a bomb which would produce a "real" mushroom-shaped cloud or a device with which little brother could immolate—or at least seriously disfigure—little sister's Christmas doll!

Perhaps Friends and others can spend some of the 300-plus days giving further thought to these matters. (They might also enlist the aid of G. M. Smith—author of the article on automobile-caused fatalities in the 12-1-1966 JOURNAL—in exploring the effects of toy automobiles which crash into each other in realistic simulation of the thrills of reckless driving.)

Relatives, teachers, and clergymen often describe young killers as "quiet, studious, Bible-reading" types. Can the Bible itself, wrongly taught, become a weapon of violence? Sunday School emphasis is all too often on the battle, murder, and sudden death aspects of the Old Testament and not on such passages as: "He shall feed his flock like a shepherd, and carry the lambs in his bosom, and gently lead those that are with young." Might this also be a legitimate part of continued study?

Philadelphia

ETHAN A. NEVIN

**"Sounds Carry Far"**

As I read and reread Wallace T. Collett's "Sounds Carry Far" [JOURNAL, February 1] I want to thank him for the beauty that expresses so well the tragedy of our time. His writing haunts one with its truth and realism, yet without a tone of bitterness, awakening the conscience. Would that it could encompass the world!

Philadelphia

MARION W. JENKS

**What Is Expected of Quakers?**

While it is true that there is no expectation that all Quakers will be conscientious objectors or civil rights workers, it is also true that there should be deep awareness of the historic Quaker testimony on these matters. The desire and willingness to work for peace, the recognition of that of God in every man, not just every white man—these are concepts with which Quakerism has been imbued from its very beginnings. To recognize these concepts and to show sympathetic consideration for those who espouse them is surely the very minimum that must be expected of present-day Quakers.

Narberth, Pa.

META SHALLCROSS DAY

**Progress for New Glassboro Meeting**

The recently formed Glassboro Meeting has achieved a very satisfactory growth over its first ten months. Up to recently the group has been meeting in the evening; now, however, meeting for worship will be held at 10:30 a.m. every Sunday in the Republican Building on South Academy Street. The clerk of the Meeting is Ina Livingston, 503 Hudson Street, Box 82, Pitman, New Jersey.

The Meeting has felt there is sufficient strength not only to move to the morning hour but also to start exploring the possibilities of becoming a Preparatory Meeting. A letter has been sent to Woodstown Monthly Meeting asking consideration toward caring for Glassboro Meeting.

Glassboro, N. J.

ROBERT L. PRATT

**Coming Events**

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

**MARCH**

3—At Friends Meeting House, 1515 Cherry Street, Philadelphia, 7:45 p.m., "A Re-examination of the Friends Peace Testimony and Its Relevance For Today," with Dorothy Hutchinson, Albert Fowler, Jr., Lawrence Scott, Richard R. Wood, George B. Corwin. All welcome. Sponsored by Friends General Conference Peace and Social Order Committee.

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

4—Philadelphia Quarterly Meeting, Germantown Meeting House, 47 West Coulter Street, Philadelphia. Worship and Ministry, 10:30 a.m.; lunch, 12 noon (by reservation only); business session, 1 p.m., followed by an up-to-date report on Gerard and Nancy Negelsbach's work with the Quaker group in Barcelona, Spain.

5—Frankford Friends Forum, Frankford Meeting House, Unity and Waln Streets, Philadelphia, 3 p.m. Speaker: Ramkrishna Shahu Modak of India. Topic: "Man's Struggle for Peace. (Adult confer-

ence class on "India Tomorrow" with Marguerite Modak, 10 a.m.; discussion session, 1 p.m.).

5—Haverford Quarterly Meeting, Merion Meeting House, Montgomery Avenue and Meeting House Lane, Merion, Pa. Meeting for worship, 11 a.m.; lunch, 12:15 p.m.; business meeting, 1:15. Primary concern: "A Look Back . . . and a Look Ahead."

5—Sunday evening discussion, Woolman Hill, Deerfield, Mass. Topic: "What Can a Man Do?" Speaker: Milton Mayer, author.

6—Concluding lecture of the series by Henry Cadbury on "The Sermon on the Mount," Pendle Hill, Wallingford, Pa., 8 p.m.

10—Philadelphia Quaker Women, Fourth and Arch Streets Meeting House, Philadelphia, 10:45 a.m. Speaker: Richard K. Taylor of Abington Meeting, who until recently was executive director of Fair Housing Council of Delaware Valley. Topic: "An Ideal Meeting of the Twentieth Century Is . . ." All women of Philadelphia Yearly Meeting and their friends are invited. Bring sandwiches; dessert, beverage, and child care provided.

11—Salem Quarterly Meeting, Woodstown Meeting House, 335 North Main Street, Woodstown, N. J., 10:30 a.m.

12—Haddonfield Quarterly Meeting, Moorestown Meeting House, Main Street and Chester Avenue, Moorestown, N. J., 11 a.m.

12—Vietnam Forum, Central Junior High School, Greenwich, Conn., 2:30 to 5 p.m., sponsored by (among others) Stamford-Greenwich Friends Meeting. Speakers will include Dr. Arthur Larson, Director of Duke University's Rule of Law Research Center.

19—Lecture, Rutherford Place Meeting, 16th Street east of Third Avenue, New York City, 1 p.m. Speaker: Michael Phillips. Topic: "The God-Is-Dead Issue."

19—Joint concert, Haverford Glee Club and Swarthmore College chorus, Clothier Memorial, Swarthmore College, Swarthmore, Pa., 3 p.m.

22—Forum, Chester Meeting House, 24th and Chestnut Streets, Chester, Pa., 8 p.m., preceded by covered dish supper at 6:30. Topic: American Friends Service Committee Material Aids Program. Speaker: George Oye.

23-29—Philadelphia Yearly Meeting, Fourth and Arch Streets Meeting House, Philadelphia.

24-26—Southeastern Yearly Meeting, Lake Byrd Lodge, Avon Park, Florida.

25—Annual dinner and meeting of Friends Publishing Corporation and FRIENDS JOURNAL Associates, Fourth and Arch Streets Meeting House, Philadelphia. Dinner 6 p.m. (by reservation only). Short business meeting, 7 p.m., followed by a talk by Colin Bell, executive secretary, American Friends Service Committee.

**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.*

**MARRIAGES**

CHESEBRO-BURGESS—On December 6, 1966, in Warren, Rhode Island, JOAN TUCKER BURGESS, daughter of Robert S. and Ruth Carter Burgess, and BRUCE WILCOX CHESEBRO, son of Marvin and Genevieve Chesebro of Los Angeles. The bride is a member of Pittsburgh (Pa.) Meeting, and her parents are members of North Dartmouth (Mass.) Meeting.

DAVIS-ENGWALL—On January 14, in Oaklyn (N.J.) Baptist Church, CAROL ANN ENGWALL, daughter of Mr. and Mrs. Clark Cafferty, and EDWARD T. DAVIS, son of Allen and Dorothy Davis. The bridegroom and his parents are members of Woodstown (N.J.) Meeting.

DAY-ZVERBLIS—On January 13, at Cliftondale Congregational Church, Saugus, Mass., KATHLEEN E. ZVERBLIS and JARRETT N. DAY. The bridegroom and his mother, Gladys S. Day of Philadelphia, are members of Germantown (Philadelphia) Meeting.

**DEATHS**

BAINBRIDGE—On January 7, MARGARET PITKIN BAINBRIDGE of



Watertown, Mass., wife of Kenneth T. Bainbridge. She was acting clerk of Ministry and Counsel of Cambridge (Mass.) Meeting and had served as chairman of the Cambridge Friends School Trustees. Surviving, in addition to her husband, are a son, Martin K. of Springfield, Ohio; two daughters, Joan Safford of Evanston, Ill., and Margaret Robinson of Cleveland; and a brother, Edgar S. Pitkin of Loudonville, N. Y.

**HARRIS**—On September 20, 1966, at Norristown, Pa., **IDA CONRAD MYERS HARRIS**, aged 73, daughter of the late John M. and Alma Garriges Conrad. She was a member of Plymouth Meeting at Plymouth Meeting, Pa. Surviving are a son, Harry Myers of Blue Bell, Pa.; a granddaughter; and a brother, John M. Conrad of Upper Darby, Pa.

**HILLES**—On January 28, **SARA JARRETT HILLES**, aged 93, of Norristown, Pa., wife of the late Joseph M. Hilles and a member of Norristown Meeting. She was the oldest graduate of Abington Friends School at Jenkintown, Pa., where she was a member of the

first graduating class in 1891. Surviving are a daughter, Elizabeth H. Brunner, and a grandson, Joseph Hilles Brunner.

**STODDARD**—On January 28, **CHARLOTTE ADAMS STODDARD**, aged 59, wife of Richard L. Stoddard. She was a member of Princeton (N.J.) Meeting and founder of its First-day School. Surviving, in addition to her husband, are a daughter, Ann Stoddard Sielman, and four grandchildren.

**WELSH**—On January 16, suddenly, at his home in Lincoln, Va., **HOWARD L. WELSH**, aged 72. Son of the late Fayette Guilford and Susan Brown Welsh, he was a member of Goose Creek Meeting. Surviving are his wife, Helen Shumate Welsh, two sons, and a daughter.

**WOOD**—On February 14, **EDITH LONGSTRETH WOOD**, aged 82, a member of Green Street Meeting, Philadelphia, and wife of the late William Stroud Wood. A memorial meeting will be held at Race Street Meeting House (above 15th Street) in Philadelphia at 3 p.m. on March 8th.

## 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.*

### Argentina

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

### Arizona

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

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

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

### California

**BERKELEY**—Unprogrammed meeting, First-days, 10 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.

**DAVIS**—Unprogrammed Meeting, 10:45 a.m., First-days, 4th and L Streets, 753-5437.

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

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 583-4610 or 454-7459.

**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, Leslie Pratt Spelman, PY 3-5613.

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

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

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

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

**SAN PEDRO**—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 438-1071.

**SANTA BARBARA**—Meeting for worship 10 a.m., each First-day at Neighborhood House, 800 Santa Barbara Street.

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

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

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

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

### Colorado

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

**DENVER**—Mountain View Meeting, 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.

### Florida

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

**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, 10:30 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 585-8060.

**SARASOTA**—Meeting, 10 a.m., in The Barn, New College campus. Phone 922-1322.

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

### Georgia

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

**Hawaii**

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

**Illinois**

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

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

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

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

**QUINCY** — Meeting for worship, unprogrammed, 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland. Phone 223-3902.

**URBANA-CHAMPAIGN** — Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 367-2677.

**Indiana**

**BLOOMINGTON**—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, William Shetter, 336-5576.

**Iowa**

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

**Kentucky**

**LEXINGTON** — Unprogrammed meeting for worship 10 a.m., First-day School 11 a.m., 475 W. 2nd St. 278-2011.

**LOUISVILLE**—First-day school, 10 a.m. Meeting for worship, 10:30 a.m., at the meeting house, 3050 Bon Air Avenue. Phone TW 3-7107.

**Louisiana**

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

**Maine**

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

**Maryland**

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

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

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

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

**SPARKS** (Suburban Baltimore area)—Gunpowder Meeting, Priceville and Quaker Bottom Roads, near Belfast Road Exit of Route 83. 11:00 a.m. 771-4545.

**Massachusetts**

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

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

**NORTH DARTMOUTH**—265 State Road. Meeting Sunday, 11 a.m.

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

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

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

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

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

**Michigan**

**ANN ARBOR** — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, 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.

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

**Minnesota**

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

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

**Minnesota-Wisconsin**

**DULUTH-SUPERIOR** — Unprogrammed worship, biweekly. Phone Don Klaber, 728-3371.

**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**

**HANOVER**—Meeting for worship and First-day school, Friends Meeting House, 29 Rope Ferry Road, 10:45 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**—Meeting and First-day School, 9:30 a.m.

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

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

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

**MONTCLAIR**—Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

**PLAINFIELD** — First-day School, 9:45 a.m., meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

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

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

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

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

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

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

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

**New Mexico**

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

**LAS VEGAS**—828-8th. First-day School, 10 a.m.; worship 10:45; discussion 11:30.

**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., Kirkland Art Center, On-the-Park.

**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 3-5750 (Mon.-Fri., 9-4)  
about First-day Schools, Monthly Meetings, suppers, etc.

**ORCHARD PARK**—Meeting for worship and First-day School, 11:00 a.m., E. Quaker St. Phone, Harold Faeth, Buffalo 823-9420.



**PURCHASE**—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m.

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

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

**ROCKLAND 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.

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

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

### North Carolina

**ASHEVILLE**—Meeting, Sunday, 11:10 a.m., Fr. Broad YWCA. Phone Philip Neal, 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 for worship, 8 p.m. Lila Cornell, Clerk. JA 6-8648, 371-4277.

**E. CINCINNATI**—Meeting for worship 11 a.m., joint First-day School with 7-Hills Meeting 10 a.m., both at Quaker House, 1828 Dexter Ave. Horatio Wood, clerk, 751-6486.

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

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

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

### Oregon

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

### Pennsylvania

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

**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.

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

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

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

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day School, 10:30 a.m. Meeting for worship, 11 a.m.

**HORSHAM**—Route 611, Horsham. First-day School 10 a.m., meeting 11 a.m.

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

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

**LEHIGH VALLEY AT BETHLEHEM**—Route 512 one-half mile north of Route 22. Meeting for worship and First-day School 10 a.m.

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

**MERION**—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school 10:30 a.m. Sitting service.

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

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

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

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.  
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
Central Philadelphia, Race St., west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.  
Chestnut Hill, 100 E. Mermaid La., 10 a.m.  
Fair Hill, Germantown and Cambria, 10 a.m.  
Fourth & Arch Sts., First- and Fifth-days.  
Frankford, Penn & Orthodox Sts., 11 a.m.  
Frankford, Unity and Wain Streets, 11 a.m.  
Germantown Meeting, Coulter Street and Germantown Avenue.  
Green Street Meeting, 45 W. School House Lane.  
Powelton, 3708 Spring Garden St., 11 a.m.

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

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

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

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

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

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

**UNIONTOWN**—Meeting, 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

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

**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.

**WILLISTOWN**—Goshen and Warren Road, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

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

**YORK**—Conewago Preparative Meeting—YMCA, West Philadelphia and Newberry Sts. Meeting for worship, 11 a.m.

### Tennessee

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

**NASHVILLE**—Meetings irregular; visitors may phone Margaret McCulloch, 459-0919, or Charles Sheppard, 323-8079.

### Texas

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

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

**HOUSTON**—Live Oak Friends Meeting, 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 a.m., First-day, at quarters of Vermont Conference of United Church of Christ, 285 Maple Street.

### Virginia

**CHARLOTTESVILLE**—Meeting and First-day School, 10 a.m., Madison Hall, Univ. YMCA.

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

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

### Washington

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

### West Virginia

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

### Wisconsin

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

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

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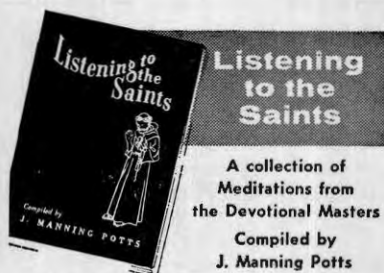


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